



SCS #1321

Thomas F. Torrance

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THE  
**Due right of Presbyteries**  
 OR,  
**A PEACEABLE PLEA**  
 FOR THE  
**GOVERNMENT OF THE**  
**Church of Scotland,**

Wherein is examined

1. *The way of the Church of Christ in New England, in Brotherly equality, and independency, or coordination, without subjection of one Church to another.*
2. *Their apology for the said Government, their Answers to thirty and two Questions are considered.*
3. *A Treatise for a Church Covenant is discussed.*
4. *The arguments of Mr. Robinson in his justification of separation are discovered.*
5. *His Treatise, called, The peoples Plea for the exercise of prophecy, is tryed.*
6. *Diverse late arguments against presbyteriall government, and the power of synods are discussed, the power of the Prince in matters ecclesiastical modestly considered, & divers incident controversies resolved.*

By **SAMUEL RUTHERFURD** Professor of  
 Divinity at Saint *Andrewes.*

CANT. 6. 10.

*Who is she that looketh forth as the morning, faire as the Moone, cleare as the Sun, and terrible as an Army with Banners?*

כִּלְךָ יִפָּה יְעִיְתִי וְמוֹם אֵינִי בְךָ

LONDON,

Printed by *E. Griffin*, for *Richard Whittaker*, and *Andrew Crook* and are to be sold at their Shops in *Pauls Church-Yard*, 1644.

DAUGHTERS OF THE

OR

REACHABLE PERS

FOR THE

OF THE

# Church of Scotland

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

IN PARLIAMENTS ASSEMBLED

DO HEREBY CERTIFY

THAT THE FOLLOWING

IS A TRUE AND CORRECT

LIST OF THE

MEMBERS OF THE

CHURCH OF SCOTLAND

IN THE YEAR 1850



T O

The most Noble and Potent Lord *Archbald*  
Marquesse of *Argile*, one of His MAJESTIES  
honourable Privy Councill, wisheth  
Grace, Mercy and Peace.



*Ho knoweth (most Noble and potent Lord)*  
*how glorions it is, and how praise-worthy,*  
*when the mighty, and these who are (a) cal-*  
*led The shields of the Earth, and the*  
*Cedars of Lebanon cast their shadow*  
*over the City of God? Airie wits and*  
*broken spirits chase fame, but fame and glory shall chase*  
*him, who is (as the spirit of God speaketh) וְיִשְׁרָאֵל*  
*Sonne of courage, and one who hath done (b) many acts*  
*for the Lord. The followers of Christ are the sonnes of Nobles*  
*(c) All blood is of one colour, holinesse maketh the*  
*difference. Fortuna vitrea est, tum cum splendet, fran-*  
*gitur. Things we rest on here be made of cristall glasse, while*  
*they glister, they are broken. Plures tegit fortuna, quam*  
*tutor facit. The world may cover men, it cannot make them*  
*secure. But the Lord is a Sun and a shield. What hath Jesus*  
*Christ on Earth, which he loveth, as he doth his Church?*  
*What a created peece is the true Church? (d) A wo-*  
*man clothed with the Sunne, and the Moone under*  
*her*

(a) Psal. 47. 9.

(b) Sam. 23. v.

20. וְכָל־בָּרִפְעָלִים

(c) Omnis san-

guis concolor. Franc. Petrarch.

Psal. 84. 11.

(d) Revel. 12. 1.

## The Epistle Dedicatory.

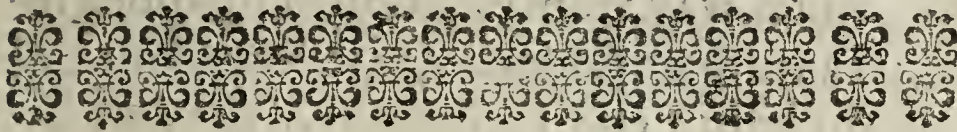
her feet, and upon her head a Crowne of twelve  
(e) *a Cor. 8. 23.* **Starres.** Her very servants are the (e) glory of Christ.  
Yet is this poore woman in Brittain, crying, travelling  
in birth, pained while shee be delivered, because of the Ido-  
latry of the Land, and our defection and apostacy practi-  
sed, countenanced, tolerated in both Kingdomes. Many  
graves, many Widowes, and the Land turned into a field of  
blood are the just fruits of many Altars, of Masse-idolls,  
of Bread worship, of many inventions of men, let them  
have a name and flourish in the House of the Lord, and  
let them be written with the living in Jerusalem who  
contribute help for the desired birth of the manchild:  
Prelacy and Popery wither, as in a Land of drought, ex-  
cept they be planted beside Rivers of blood; but the Lord  
shall build his own Jerusalem.

Your honour may justly challenge this little expression  
of my obliged respects to your Lordship. I acknowledge it is  
little, though it may have some use. Etiam capillus u-  
nus habet umbram suam; one haire casteth its owne  
shadow. Impotency to pay debt layeth not upon any the  
note of unthankfulnesse, except it be impotency of good  
will. If I be not a debter for will, I am nothing. And  
this I owe, and this Church and Nation may divide the  
sum with me; for which wishing to your Lordship all riches of  
Grace, I stand obliged.


Your Lordships servant at all  
dutifull observance in  
Christ Jesus.

Samuel Rutherford.





# To the Reader.

 Here be two happy things (worthy Reader) as (a) one sayth, *The one is not to erre, the other is to escape from the power of error.* Times wombe bringeth forth many truths, though truth be not a debter to Time, because Time putteth new robes on old Truth; But truth is Gods debter, and oweth her being to him only. It is a great evil under the Sun, and the sicknesse of mans vanity, that the name of holy men should be a web to make garments of for new opinions, but the errors of holy men have no whitnesse, nor holinesse from men. And it is a wrong that mens praise should be truths prejudice, and mens gaine, truths losse. Yet I shall heartily desire that men herein observe the art of deep providence, for the Creator commandeth darknes to bring forth her birth of light, and God doth so over-aw, with a wise super-dominion, mens errors, that contrary

(a) *Cassim. de incar. lib. i. c. 4. Primum est errores penitus non incurere, secundum bene repudiare.*

to natures way, from collifion of opinions, re-  
fulteth truth; and difputes, as ftricken flint, caft  
fire for light, *God* raifing out of the duft and  
afhes of errors a new living truth. What  
mistakes, errors, or heresies have been anent  
*Church government*, that vigilant and never  
flumbering wifdome of Providence, hath  
thence made to appeare the found doctrine  
of *Gods* Kingdome. So here *Satan* fhapeth,  
and *God* seweth, and maketh the garment. Er-  
ror is but dregs, by the artifice of all com-  
paffing Providence, from whence are diftilled  
ftrong and cordiall waters. And what *Anti-  
christ* hath conceived for a Hierarchy and hu-  
mane ceremonies, hath put *Christ* in his two  
witnesses in *Brittaine* to advocate for the truth  
and native fimplicity of his own Kingdom.

But I heartily defire not to appeare as an  
adverfary to the holy, reverend, and learned  
Brethren who are sufferers for the truth, for  
there be wide marches betwixt ftriving, and  
difputing. *Why fhould we ftrive? for we be Bre-  
thren*, the Sonnes of one father, the borne  
Citizens of one mother *Ierufalem*. To difpute  
is not to contend. We ftrive as we are carnall,  
we difpute as we are men; we war from our  
lufes

lusts (b) we dispute from diversity of star-light, and day-light. Weaknesse is not wickednesse, a roving of wit must not be deemed a Rebellion of will, a broken inginne may part with a dead child, and yet be a Mother of many healthy children. And while our reverend and deare Brethren, fleeing the coast of *Egypt*, and *Babylons* wicked borders, aym to shore upon truth, wind may deceive good Sailors, naturall land-motions (as when heavy bodies move downward, toward their own (clay Countrey) are upon a straight line. But Sea-motions of sailing are not by right lines, but rather by Sea-circles. We often argue and dispute, as we saile. Where grace and weight of Scripture make motion, we walke, in a right line, toward *God*. But where opinion, a messenger only sent to spie the Land of lies, and truth, usurpeth to conduct us, what marvell then we goe about truth, rather then lodge with Truth. And *Christ* his Kingdome, Scepter, Glory, *Babylons* fall, be the materiall object of opinions, on both sides; And yet the word of *God* hath a right lith, that cannot suffer division. In *Gods* matters there be not, as in Grammar, the positive and comparative degrees.

(b) James 4. 1.

degrees, there are not here, truth, and more true, and most true. Truth is in an indivisible line, which hath no latitude, and cannot admit of spleeting. And therefore we may make use of the Philosophers word, *amicus Socrates, amicus Plato, sed magis amica veritas.* Though *Peter* and *Paul* bee our beloved friends, yet the truth is a dearer friend: The *Sonnes of Babylon* make out-cries of divisions and diversity of Religions amongst us, but every opinion is not a new Religion.

But where shall multitude of *Gods* be had, for multitude of new wayes to Heaven, if one Heaven cannot containe two *Gods*, how shall all *Papists* be lodged after death? what *Astronomy* shall teach us of millions of Heavens, for *Thomists*, *Scotists*, *Franciscans*, *Dominicans*, *Sorbonists*? &c.

But I leave off, and beg from the Reader candor and ingenuous and faire dealing, from Formalists, men in the way to *Babylon*, I may wish this, I cannot hope it. Fare-well.

Yours in the Lord,

S. R.



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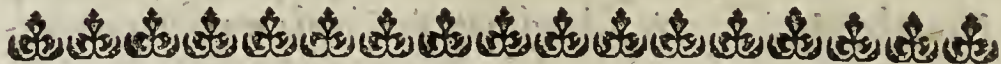
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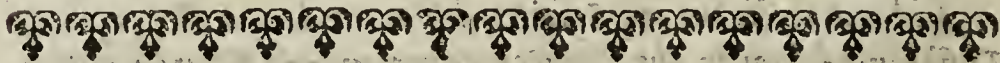
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### Errata.

**T**HE Author could not attend the Presse, therefore pardon errors of the Printing; Observe, that the Author was necessitated to make some occasionall addition to the mids of this Treatise which occasioned variation of the Figures of the Pages, and therefore stumble not, that when the Booke commeth to page 484 the next page not observing due order, is page 185. 186 and so forth to the end of the Treatise, page 60. title of the page 60, &c. page 61, 62. 64. dele not; and for, *not of the same essentiall frame,* &c. read *of the same essentiall frame,* &c. page 484, line 22, Churches their persecution, read Churches through their persecution, for page 229 read 209. for page 259. read 269. for. p. 484. r. p. 498.





THE  
Way of the Church of Christ  
In  
NEW ENGLAND,  
Measured by the Golden Reed of the  
SANCTUARY.

Or,

*The way of Churches walking in brotherly equality and independence, or coordination without subjection of one Church to another, examined and measured by the Golden Reed of the Sanctuary.*

*Propositions concerning the supposed Visibility and Constitution of independent Churches, examined.*

CHAP. I. SECT. I.

PROP. I.



**T**He Church which Christ in his Gospell hath instituted, and to which he hath committed the keys of his Kingdome, the power of binding and loosing, the Tables and Seales of the Covenant, the Officers and Censures of his Church, the Administration of all his publick worship and Ordinances, is, *coetus fidelium*, a company of Believers, meeting

The way of  
the Churches.

meeting in one place, every Lords day, for the administration of the holy ordinances of God to publick edification. 1 Cor. 14. 23. 1 Because it was a company whereof Peter confessing and believing was one, and built on a rock, Mat. 16. 18. 2 Such as unto whom any offended brother might complaine, Mat. 18. 17. 3 Such as is, to cast out the incestuous Corinthian, 1 Cor. 5. Which cannot agree to any diocesian, provincially, or Nationall assemblee.

Ans. From these we question.

Quest. 1. If a company of believers and saints builded by faith, upon the rock Christ, and united in a Church-Covenant, be the only instituted visible Church of the New Testament, to the which Christ hath given the keys:

Let these considerations be weighed.

1. Dist. The matter of an instituted visible Church is one thing, and the instituted visible Church is another, as there be ods betwixt stones and timber, and an house made of stones and timber.

2 Dist. It is one thing to govern the actions of the Church and another thing to governe the Church, the Moderator of any Synod, doth govern the actions of the Synod, but he is not for that a Governour, Ruler, and Pastor of the Synod. Or, ordering actions, and governing men are diverse things.

3. Dist. A thing hath first its constituted and accomplished being in matter, forme, efficient and finall causes, before it can performe these operations and actions that flow from that being so constituted, a Church must be a Church, before any Ministeriall Church actions can be performed by it.

4. Dist. It is one thing for a company to performe the actions of a Church mysticall and redeemed of Christ, and another thing to performe actions ministeriall of a Church instituted and ministeriall.

1. Concl. A company of believers professing the truth is the matter of the Church, though they be saints by calling and builded on the rock, yet are they but to the Church instituted, as stones to the house. 2. Because they cannot performe the actions of a constituted Church, till they be a constituted Church. 3. Our Divines call men externally called,

the matter of the visible Church, so *Trelcatius*, *Tilenus*, professors *dis. 1. Thes. 19.*  
of *Leyden*; *Piscator*, *Bucanus*, so say our brethern. *Profess. leyd.*

2. *Council*. Ordination of Pastors, and election of Officers, *Synop pur. Theol.*  
administration of the seals of grace, and acts of Church *dis. 4. thes. 34. 35*  
censures, are holden by Gods Word, and by all our Divines, *Piscator dis. 23.*  
actions of a ministeriall and an instituted visible Church, and *n. 15, 16.*  
if so, according to our third distinction. *Bucan. loc. 41.*  
*quest. 7. s. 5.*

It is a wonder how a company of Believers united in *Church-Covenant*, cannot performe all these, for they are  
united, and so a perfect Church, and yet cannot administrate  
the Sacraments: for though they be so united, they may  
want Pastors, who onely can performe these actions, as this  
Treatise sayth, and *Robinson* and the Confession. And it is  
no lesse wonder that Officers and Rulers who are to feed, and  
governe the Flock, are but only accidents and not parts, not  
integrall members of a constituted Church: no perfect  
Corporation maketh its owne integrall parts or members,  
a perfect living man doth not make his owne Hands,  
Feete, or Eyes, the man is not a perfect one in all his mem-  
bers, if all the members be not made with him; but Officers by  
preaching make Church-members.

3. *Concl.* The visible Church which *Christ* instituted in  
the Gospel is not formally a company of believers meeting,  
for publick edification, by common and joynt consent, as  
this Author sayth. 1. The instituted Church of the New  
Testament is an organicall body of diverse members, of  
eyes, eares, feete, hands, of Elders governing, and a people  
governed. *1 Cor. 12. 14, 15. Rom. 12. 4, 5, 6. Act. 20. 28.*

But a company of believers, meeting for publick edi-  
fication by common consent, are not formally such a bo-  
dy; for they are a body not Organicall, but all of one  
and the same nature, all believers and saints by calling,  
and are not a body of Officers governing, and people gover-  
ned; for they are, as they are a visible Church, a single  
uncompounded body, wanting Officers, and are as yet to  
choose their Officers: and all thus combined are not Officers,  
*Rom. 10. 14.* How shall they preach except they be sent?  
*1 Cor. 12. 29.* Are all Apostles? are all Prophets? we justly

Answer to  
Quest. 2.

Way of  
the Church.  
Ch. sect. com-  
pare with  
chap. 2.  
*Robins. Iustific.*  
pag. 106.  
*Confess. Separ.*  
art. 37.

*Bell de Eccl. li.*  
3 cap. 2.

cenſure the Papifts, and amongſt them, *Bellarmino*, who will ſcarce admit an eſſentiſſ Church of believers, but acknowledgeth other three Churches beſide, to wit, a repreſentative Church of their Clergy onely, excluding the *Laickes* (as they call them) 2 A conſitoriſſ Church of Cardinals. 3. A virtuall Church, the Pope who hath plenitude of all power in himſelfe, againſt which our writers *Calvin*, *Beza*, *Tilenus*, *Junius*, *Bucanus*, profeſſors of *Leyden*, *Whittaker*, *willet* doe diſpute; ſo the other extremity can hardly be maintained, that there is an inſtituted, viſible, miniſteriſſ Church to which Chriſt hath given the keys of the Kingdome of Heaven, exerciſing Church actions, as to ordaine, and make and un-make Officers and Rulers without any officer at all. The major of our propoſition is granted by our brethren, who cite, *1 Cor. 12. Rom. 12. Acts 20. 28.* To prove a ſingle Congregation to be the onely viſible Church inſtituted in the *New Teſtament*. Nothing can be ſaid againſt this, but a Church of Governours and People governed is an inſtituted viſible Church; but there is an inſtituted viſible Church before there be Governours, but ſuch an inſtituted Church we cannot read of in *Gods Word*, which doth and may exerciſe Church acts of government without any Officers at all.

2. That company cannot be the Church miniſteriſſ inſtituted by Chriſt in the *New Teſtament*, which cannot meete all of them, every Lords day, as the Church of Corinth did for adminiſtration of the holy Ordinances of God, and all his Ordinances to publick edification; for ſo this Author deſcribeth a viſible inſtituted Church, *1 Cor. 14. 23.* But a company of believers meeting for publick edification, by joynt and common conſent cannot meete for the publick adminiſtration of all the Ordinances of God, 1. They cannot adminiſter the ſeales of the Covenant being deſtitute of the Officers, as the Scripture, and their confeſſion ſaith, 2 They cannot have the power of publick edification, being deſtitute of Paſtors, becauſe the end cannot be attained without the meanes appointed of Chriſt. But Chriſt for publick edification and Church edification hath given Paſtors, Teachers

*1 Cor. 11. 23.*

*Mat. 28. 19.*

*1 Cor. 1. 17.*

*Confeſſ. art. 37.*



and other Officers to his *Church* Eph. 4. 11. - 1 Tim. 5. 17. It is not enough to say, that such a company meeting hath power of Pastorall preaching and administration of the Seales of grace, because they may ordaine and elect Officers, for such publick edification, but 1. we prove, that that which our brethren call the onely instituted visible *Church* of the *New Testament*, hath not power to administrate all the Ordinances of Christ, and how then are they a *Church*? can we call him a perfect living man, who cannot exercise all the vitall actions, which flow from the nature and essence of a living man? 2. If this be a good reason that such a company should be the only instituted *Church* in the *New Testament* having power of all the Ordinances, because they may appoint Officers, who have such a power; then any ten believers, who have never sworne the *Church-Covenant*, meeting in private to exhort one another is also the only instituted *Church* ministeriall, in the *New Testament*, for they have power to make such Officers, and may invest themselves in right, to all the Ordinances of *Christ*, by our brothers Doctrine, 3. All the places cited by the Author, speake of a *Church* visible made up of, Officers governing, and people governed & as *Mat. 16. Mat 18.* cannot exclude Pastors who binde on Earth, and in heaven, or Pastors who are stewards, and beare the keys, as hereafter, I shall prove. Also the *Church of Corinth* did meete for the administration of the Lords-Supper, 1 *Cor. 11. 20.* and so were a *Church* of Officers and governed people, they met with *Pauls Spirit*, and the authority of Pastors. 1 *Cor. 5. 4.* another *Church* that exercised Discipline, as Colosse *Col. 2. 8.* was a *Church* of Officers and people, *Col. 4. 17.* Philippi consisted of Saints, Bishops, and Deacons. *Phil. 1. 1. 2.* Ephesus of a flocke, and an eldership, *Acts 20. 28.* so the visible ministeriall *Church* that the word of *God* speaketh of, as all the seven *Churches of Asia* and their *Angels*, had in them Officers to governe, and people governed, and therefore they were not a number of sole-believers united in a *Church-covenant*, which in very deed is but stones and timber, not an house builded of *God*; for in the ministeriall *Church* of the *New Testament*, there is ever

a relation betwixt the Elders and the flock: wee desire to see a Copy of our brethrens instituted visible Church, to the which Elders are neither essentiall, nor integrall parts, for their instituted visible Church hath its compleat being and all its Church-operations, as binding, loosing, ordaining of Officers, before there bee an *Eldership* in it, and also when the *Eldership* is ordained, they are not Eyes and Eares to the instituted Church, nor watchmen, because it is a body in essence and operation compleat without officers. 2. the officers are not Governors, for as I trust to prove, they have no act of ministeriall authority of governing; over the people by our brethrens Doctrine, 2. all their governing is to Rule and moderate the actions of the whole governing Church, which maketh them no wayes to be governours, nor over the believers *in the Lord*, nor overseers, nor watchmen: as a *Preses* who moderateth a Judicatorie, a moderator in a Church-meeting, a Prolocutor in a convocation, is not over the Judicatorie, Synod, or meeting, or Convocation. 3. The Eldership are called by them, the adjuncts, the Church, the subject: the subject hath its perfect essence without its accidents and common adjuncts.

Quest. 2.

2 Quest. *Whether or not Christ hath committed the Keys of the Kingdom of Heaven, to the Church of Believers, which as yet wanteth all Officers, Pastors, Doctors, &c.*

The *Author* sayth, this company of believers and Church which wanteth Officers, and (as we have heard) is compleat without them, is the corporation to which *Christ* hath given the keyes of the Kingdom of Heaven; which deserveth our brotherly censure: for wee then aske a Scripture for the Lords giving of the keys to Pastors and Elders; if the keys be given to *Peter*, *Mat. 16.* as a professing believer, by what Word of God are they given to *Peter*, as to an Apostle and Pastor, it would seem the Pastors have not the keys *jure Divino*; for by this argument our Divines prove the Bishop not to bee an Office of power and jurisdiction above a Pastor and *Presbyter*, because the keys were not given to *Peter* as to the *Archbishop*; but as to a Pastor of the Church, and indeed this would conclude that Pastors are not Officers

of authority and power of jurisdiction, *jure Divino.*

Hence the question is, if it can be concluded that the keys of the Kingdom of Heaven, Mat. 16. Mat. 18. were given to Peter, as he represented all professing believers, or if they were given for the good of professing believers, but to Peter as carrying the person of Apostles, Pastors, and Church-guides?

1. Distinction, There is one question of the power of the keys, and to whom they are committed, and another of the exercise of them, and toucheth the government of the Church, if it be popular and democraticall or not?

2. Dist. It is not inconvenient, but necessary that Christ should give to his Church, gifts, Pastors and Teachers, of the which gifts the Church is not capable, as a subject, as if the Church might exercise the Pastor and Doctors place: and yet the Church is capable of these gifts, as the object, and end, because the fruit and effect of these gifts redoundeth to the good of the Church, see <sup>a</sup> Parker, see the <sup>b</sup> Parisian schoole and <sup>c</sup> Baynes.

3. Distinct. There is a formall ordinary power, and there is a vertuall or extraordinary power.

1. Concl. Christ *Iesus* hath immediatly himselfe without the intervening power of the Church or men, appointed offices and Officers in his house, and the office of a pastor, and Elder is no lesse immediatly from Christ (for men as Christs Vicars and Instruments can appoint no new Office in the Church) then the office of the Apostles, Eph. 4. 11. 1 Cor. 12. 28. Mat. 28. 19. The Offices are all given to the Church immediatly, and so absolutely, and so the power of the keys is given to the Church the same way. But the Officers, and key bearers now are given mediately, and conditionally, by the intervening mediation of the ruling and ministeriall Church, that she shall call such and such, as have the conditions required to the office by Gods Word, 1 Tim. 3. 1, 2, 3. Hence we see no reason, why the keys can be said to be given to believers, any other wayes, then that they are given for their good.

2. Concl. I deny not, but there is a power vertuall, not formall in the Church of believers, to supply the want of ordination of pastors, or some other acts of the keys simply necessary, *hic & nunc*; this power is vertuall, not formall, and

(a) Parker de polit. Eccl. l. 3. c. 8.

(b) Cebol. Paris. pag. 8.

(c) Paul Baynes doctesan tryall. 3. q. concl. 3. pa. 83.

and extraordinary not ordinary, not official, not properly authoritative, as in a Church in an Iland, where the pastors are dead, or taken away by pest or otherwayes, the people may ordaine Pastors or rather doe that which may supply the defect of ordination, as David without immediate Revelation, from Heaven to direct him, by only the Law of nature, did eat shewbread; so is the case here, so answer the casuistes and the schoolmen, that a positive Law may yield in case of necessity, to the good of the Church; so (a) Thomas (b) Molina (c) Suarez (d) Vasquez (e) Viguerrus, (f) Sotus (g) Scotus (h) Altsiodorensis (i) Durand (k) Gabriel, and consider what the learned (l) Voetius sayth in this. What if in an extreame case of necessity, a private man, endued with gifts and zeale should teach publickly, after the example of the faithfull at Samosaten. Yea and Flavianus and Diodorus preached in Antioch, as (m) Theodoret sayth; yea, saith Voetius, an ordinary ministry might be imposed on a Laick, or private person by the Church, though the presbytery consent not, in case of necessity. God (sayth (n) Gerson) may make an immediate intermission of a calling by Bishops; yea (sayth (o) Anton. speaking of necessities Law) The Pope may commit power of Excommunication, quia est de jure positivo, pure Laico & mulieri, to one meere Laicke, or a woman; though we justifie not this, yet it is hence concluded that God hath not tied himselfe to one set rule of ordinary, positive Lawes: a captive woman (as Socrates saith) preached the Gospell to the King and Queen of Iberranes, and they to the people of the Land.

- (a) Thom. 22. q. 28. art. 10 ad 2.  
 (b) Molina tom. 6 tract. 5. dis. 57. n. 6.  
 (c) Suarez. Tom. de legib. lib. 2. c. 15.  
 (d) Vasq. 12. dis. 129. cap. 2.  
 (e) Viguerrus in institut Theol. cap. 15 s. 1.  
 (f) Sotus de instit. li. 2. q. 3. art. 8.  
 (g) Scotus 3. dist. 37. quest. 1.  
 (h) Altsiodore. l. 3. sum tract. 7. cap. 1. Qu. 5.  
 (i) Durandus 1. dist. 37. q. 1. Art. 1. Concl. 2.  
 (l) Voetius des. causa. pap. li. 2. c. ca. 21. sect. 3. 6.  
 (m) Theodo. l. 4. ca. 14. c. 24.  
 (n) Gerson par. 2. Sermon Rhen. dom. 2. post paschat.  
 (o) Anton. 3. l. 3. c. 83.

3. Concl. The Author in the foresaid first proposition, will have no instituted visible Church, in the New Testament, but a Congregationall or Parishionall Church, that meeteth together ordinarily, in one place, for the hearing of the Word. But we thinke, as a reasonable man is the first, immediate and principall subject of aptitude to laugh, and the mediate and secondary Subjects are, Peter, John and particular men, so that it is the intention of nature to give these and the like properties, principally and immediately, to the species, and common nature, and not immediately to this

or that man; so are the blessings of the promises, as to be builded on a Rock; victory over hell, and such, given principally and immediately to the *Catholick* and invisible *Church*, as to the first and principall subject; and no wayes to a visible Congregation consisting of 30 or 40. professing the Faith of *Christ*: but onely to them, not as Professors, but to them as they are parts and living members of the true *Catholick Church*. For sound professors, though united in a *Church-covenant*, are indeed the mysticall *Church*, but not as professors, but as sound believers, and therefore these of whom *Christ* speaketh, *Mat. 16. Are builded on a Rock*, as true believers; but the keys are given not to them, but for them, and for their good, as professors making *Peters* confession, and in Gods purpose to gather them into *Christ*. But the Text evinceth that these keys are given to *Peter*, as representing the *Church-guides* especially, though not excluding believers, giving to them popular consent, and not to Believers, as united in a company of persons in *Church-covenant*, excluding the Elders.

1. To that *Church* are the keys given, which is builded on the rock as a house, *the house of wisdom*, *Prov. 9. 1. The house of God*, *1 Tim. 3. 15. Heb. 3. 4.* By the Doctrine of the Prophets and Apostles, by Doctors and Teachers, whom *Christ* hath given, for the building of his house, *Eph. 4. 11.* But this house is not a company of professing believers united by a *Church-covenant* and destitute of Pastors and Teachers, but a *Church* edified by the Word, Seales, and Discipline: *Ergo* such a *Church* is not heere understood. The proposition is granted by the Author. I prove the assumption. The *Church* of believers combined in *Church-covenant*, but wanting their Pastors and Teachers, is not wisdomes house, nor builded by pastors and Doctors given to edifie and gather the body, but they are onely the materialls of the house: yea wanting the pastors, they want Ministeriall power, for pastorall preaching and administering the Seales, and for that, they want the power of edifying the body of *Christ*, which is required in a visible *Church* *Eph. 4. 11.* Though the building of this *Church* on the Rock *Christ* may well be thought to be the inward building of the

Catholick and invisible Church in the Faith of Christ, yet as it is promised to the Church, to the which Christ promiseth the keys of the Kingdome of Heaven, it can be no other beside external and Ministeriall building by a publick Ministry.

2. *Arg.* To these are the keys here promised, who are stewards of the mysteries of God, 1 Cor. 4. 1. And servants of the house by office, 2 Cor. 4. 5. And are by office to open the doores and behave themselves aright in Gods house, 1 Tim. 3. 16. and to divide to these of the house their portion in due season, Mat. 24. 45. and to cut the word, 2 Tim. 2. 15. But a company of professing believers joyned together in a Church-covenant, and destitute of officers, are not stewards by office, nor servants over the house, &c.

*Ergo*, to such a company the keys are not here given.

The proposition especially is to be proved ( for the assumption is granted by our brethren and evidently true ) but it is sure by the phrase of Scripture, *Esai. 22. 22. And I will lay upon his shouldier the key of the house of David.*

(a) Shindler in Lexico.

כפתור Clavis a חתם apperuit, proveth this. (a) Shindlerus in Lexico, metonymicè significatur, *Authoritas, Facultas, potestas omnis gubernationis, iubendo, ac vetando, expediendo ac coercendo, power of government* (b) *Musculus*, so (c) *Calvin*:

(b) Muscul. com. in Is. 22.

these who are made matters of households receive keys, whereby they open and shut, it is a token of power given to Kings (d)

22. Insigne

*Iunius*, it noteth a full government, by this borrowed speech, sayth (e) *Beza*, is signified the power of Ministers, *Isai. 22.*

accepte potestatis, Oeconomus

& Præposito domus commendantur claves,

quibus potestatem suam administrat.

*Mat. 16.* (f) *Pareus*. I shall make the steward of my house, (g) *Hieron* the key is a power of excellency, and (h) *Chrysostom*,

quibus potestatem suam administrat.

(i) *Augustine*, (k) *Beda* sayth the same.

quibus potestatem suam administrat.

(a) *Fulgentius* calleth this the power of binding and loosing given to the Apostles; so other Scriptures expound the keys to be a power of office, as *Esa. 9. 6. And the government shall be*

quibus potestatem suam administrat.

quibus potestatem suam administrat.

quibus potestatem suam administrat.

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quibus potestatem suam administrat.

quibus potestatem suam administrat.

*upon his shoulder*, Interpreters say, *Dauids* keys are given here, *Rev. 3. 7. These things* (saith he) *that hath the key of David,*

quibus potestatem suam administrat.

quibus potestatem suam administrat.

quibus potestatem suam administrat.

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quibus potestatem suam administrat.

(d) *Iunius*. *Plenam administrationem.* (e) *Beza* in *Ma.* annot. *Potestas Ministrorum, in Mat. 16.* (f) *Pareus*. *domus mee faciam te economum* (g) *Hieron*. *Clavis, potestas excellentie* (h) *Chrysostom*. *Homil. 55. in Mat. Magnam potestatem* (i) *August.* *de civit. de lib. 20. ca. 9. potestatem pastoris* (k) *Beda* in *Iohan.* *Clavis est potestas ligandi & solvendi.* (a) *li. de fide ad Pet.*

quibus potestatem suam administrat.

quibus potestatem suam administrat.

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quibus potestatem suam administrat.

who openeth and no man shutteth, and shutteth and no man openeth, Rev. 1.18. I have the keys of hell and death, Rev. 9.1. And to him was given the key of the bottomlesse pit; so (b) Stephanus on the word, κλεῖς, *Clavis*. (c) Whittaker, it signifieth a power of office given to some, and not to all; as (d) Calvin here (saith he) Christ speaketh of Peters publick office, that is, of his Apostleship (e) so, Bullinger, (f) Erasm. (g) Zwinglius (h) Marlorat, (i) Pareus on the same place. I think, while of late, never interpreter dreamed, that in the Text, Mat. 16. the keys of the Kingdome of Heaven are given to all believers, but only to the stewards of the house builded upon the Rock.

3. Arg. To these in this Text doth Christ give the keys, to whom he giveth warrant, for the actuall exercise of the keys, to wit, to bind and loose on Earth, and so open and shut the doores of the Kingdome. But this warrant and officiall authority of binding and loosing, Christ giveth to Peter onely as representing Apostles, Teachers and Elders, and not to the Church of believers convened *Covenant-waves*, and destitute of Officers; Ergo, the proportion is cleare in the Text; to the same person, to whom he promiseth the power or keys, to the same he promiseth Officiall warrant to exercise the speciall acts of the keys, but to Peter is the promise of both made 19. and if Christ allude to the place, Is. 22.22. Then (I say) these to whom Christ gave the keys, doe by Office represent him who hath the keys of Davids house and the Government on his shoulder, And I will give to thee the Keys of the Kingdome of Heaven, there is the power and authority granted; And whatsoever thou shalt bind on Earth, shall be bound in Heaven: there is a warrant, for the exercise of the acts of the power given also to Peter; Now if the keys be not given to Peter as to a Pastor; Peter and pastors, by this place, as pastors, neither have the keys, nor officiall warrant to preach, and to remit, or retaine sinnes; and if by this place, they have it not, we desire to see a warrant from Christ, before he went to heaven, for pastorall preaching. (a) Beza in his marginall notes in this Text, sayth, here is the Heavenly authority of the Church Ministry; also binding and loosing is all one, with opening and shutting Heaven Gates, and with remitting and retaining sinnes, Ioh. 20. Papists, I know, deny

(b) Stephan. in thesaur. ling. Græcæ.

(c) Whittaker tom. 2. contr. 4. ca. 5.

(d) Calvin. ib. dissert. de Apostolatu Petri.

(e) Bullinger ib.

(f) Erasm. Para.

(g) Zwinglius.

(h) Marlorat com.

(i) Pareus. ib.

(a) Beza. Ministerii Ecclesiastici, auctoritas cælestis.

(b) *Tolet comment in Joan. in loc. an. 21.* that the Apostles were made priests judicially to remit sinnes before Christs Resurrection, *Ioh. 2.* so (b) the Cardinall *Tolet*; and (c) *Maldonat* (d) *Cajetanus*; but the Truth is, what is given here *Mat. 16.* Is but repeated and enlarged *Ioh. 20.* And they are now sent to the whole World, whereas before they were to preach to *Iudea* only, but this *Ioh. 20.* (e) (sayth *Rollocus*) is but a reiterated power, it was given before his Resurrection, and (f) *Beza* sayth the same, and (g) *Bullinger* sayth, the promise is made here and fulfilled *Ioh. 20.* and (h) *Pareus* expoundeth (what thou shalt loose) here by these words *Ioh. 20.* So (i) *Calvin* (k) *Whittaker* (l) *Zwinglius* (m) *Musculus*, Now this same (n). Author acknowledgeth that *Ioh. 20.* Christ gave pastorall power to all the Apostles to forgive sins.

2. To bind and to loose, are acts of official power, and of Princes, Rulers, and Feeders, Ergo they are not given to the Church destitute of Feeders and Governors. I prove the antecedent. 1. To bind and loose, by all Interpreters, *Augustine*, *Cyrril*, *Chrysof.* *Ciprian*, *Euthymius*, *Hyeromi.* *Basilus*, *Ambrose*, *Sedulius*, *Primasius*, and by our owne *Calvin*, *Musculus*, *Gualther*, *Pareus*, *Beza*, *Zwinglius*, *Rolloc*, *Whittaker*, and the evidence of Scripture, is, by publick and pastorall preaching, to remit and retaine sins, to believers or unbelievers; and (o) *Bullinger* saith it is taken from the Scripture *Isa. 52. 49 v. 9.* where Christ is said to loose the prisoners, and so (p) *Musculus* (q) *Beza*, and (r) *Calvin* will have them to be words signifying the official authority of Princes, Ambassadors, to set at liberty prisoners, or to cast malefactors in bands and prison, as Magistrates and Rulers doe; so binding in Scripture (s) is an authoritative act of Princes, Superiors, Governors and Rulers. And so is loosing a judiciall and authoritative act of Rulers and Overseers (t) as Scripture teacheth us. But the Church of believers wanting their Officers, watchmen, and Overseers, though combined in a Church-Covenant, is not a company of Overseers and Rulers, or judiciall and authoritative binders and loosers exercising power over themselves.

(b) *Tolet comment in Joan. in loc. an. 21.*  
 (c) *Maldonat. Harm. in loc.*  
 (d) *Cajetan. com. in Ioh. 20. 23. ideo hoc in loco instituitur & promulgatur sacramentum penitentiae.*  
 (e) *Rolloc. ib. repetita & reiterata potestas.*  
 (f) *Beza in animad. in Mat. 16. sicut Ioannes interpretatur infra. c. 21.*  
 (g) *Bulling. Mat. 16.*  
 (h) *Pareus. Quicquid solveris, id est, Joh. 20. quorum peccata remiseritis.*  
 (i) *Calv. instit. 4. ca. 6.*  
 (k) *Whittaker. tom. 2. contr. 4. q. 2. ca. 5.*  
 (l) *Zwinglius com.*  
 (m) *Muscul. in Joh. 21.*  
 (n) *Way of the Church of n. E. ca. 2. sect. 9.*  
 (o) *Bulling. in loc. Mat. 16.*  
 (p) *Bullinger comment, Mat.*  
 (q) *Muscul. ibid* (r) *Beza an.* (s) *Calvin comment* (t) *Psa. 105. 27. Judg. 15. 10. Psal. 149. 8. Mat. 22. 13. Acts 21. 11. Acts 22. 4. Mark. 3. 37. (1) Levit. 14. 7. Psal. 102. 20. Jer. 40. 4. Pl. 105. 20. Act. 2. 24. Rom. 7. 2. 1 Cor. 7. 27. Rev. 20. 3. Rev. 9. 15. Job. 12. 18;*



4. *Arg.* If *Christ* doe not say in this place, nor in *Mat.* 18. that the keys and the actes of the keys; to wit, *binding and loosing*, are given to the *Church* of believers, without their Officers; then neither places prove, that the keyes are given to such a *Church*.

But *Christ* doth not say it; *Ergo*, the Text cannot beare it: the assumption I prove. *Christ*, *Mat.* 16. 18. speaking of the *Church* builded on a Rock, sayth not, I will give to the *Church* so builded, the keys; but he turneth the speech to *Peter*, when he promiseth the keys *V.* 19. *And I will give to thee*, (*Peter*, not to the *Church*) the keys of the Kingdome of Heaven, surely none needeth to teach our Lord to speak. This change of the persons to whom the keys are promised, wanteth not a reason. Our brethren say, *the promise is made to Peter, because he gave a confession of Christ in the name of all believers, and because the keys are given to believers, as the Spouse of Christ, and as his body united to him*: but this author, granteth every company of believers, because they are believers, are not an instituted visible *Church*, but they must be a company of believers professing *Covenant-wayes Faith in Christ, and Church-communion*. But, 1. then the keys are not given to believers because they are believers, and the Spouse of *Christ*, but because they are such professors, so and so combined in a *Church-covenant*. But yet I aske, whether true or false profession be the neereſt intervening cause of these, to whom the keyes are given. If a true profession, then. 1. Unbelieving Pastors are not Pastors; for their profession is not true. And children baptized by them are as not-baptized, or as baptized by Women, 2. If one shall be excommunicated by seven (for such (a) a number this Author requireth to make a visible *Church*) even, *clave non errante*, and most deservedly, he is not bound in Heaven, and excommunicated, *in foro Dei*, before God: for the profession of these seven may be false, and so the *Church* actes performed by them, are a *non habentibus potestatem*, and null, if they be no *Church*. 3. We can prove by Scripture (b) that *Judas* though the child of perdition, was a called Apostle. But if a false profession be sufficient to make persons a true visible *Church*, then, 1. The keys are not given to believers, because they are believers, and united

(a) *Cap.* 3. *Sec.* 23  
1.

(b) *Mat.* 10. 2.  
*Joh* 6. 70.

*Acts* 17. 20. 21.

ted to *Christ*, as his body and Spouse, but. 2. This Author sayth amisse, That the Church instituted by *Christ* is a company of believers, and faithfull and godly men, whereof *Peter* was one; for a company of hypocrites are not such. 2. Our brethren prove the keys, to be a part of the liberty of the redeemed ones, but counterfeit professors are not redeemed ones, nor have they that liberty purchased to them in *Christ*. 4. It shall follow, that our brethren widely mistake a supposed difference which they devise, betwixt the *Jewish* and *Christian Church*, to wit, that to make men members of the *Jewish Church*, externall holinesse, as to be borne *Jewes*, was sufficient, and to be circumcised, and not a bastard, not descended within three or foure Generations of a *Moabite*, or *Ammonite*, but that the visible Church of the *Gentiles* after *Christ* must be the bride of *Christ*, and by true Faith united to him. Whereas the members of a *Christian visible Church* are and may be hypocrites, though not known to be such, as were the members of the *Jewish Church*. Also *Mat. 18* 18, 19. *Christ* changeth the persons, v. 17. after he hath spoken of the Church v. 17. he sheweth v. 18. of what Church he speaketh, and directeth his speech to these to whom he spake v. 1. to the *Disciples* who were *Pasters*, verily I say unto you, Whatsoever yee shall bind on Earth, shall be bound in Heaven, and therefore none can make an argument from, *Mat. 16*. to wit thus, to as many are the keys promised, as are builded on the Rock, but all the faithfull are builded on the Rock, Ergo to all the faithfull are the keys promised. 1. The proposition is not in the Text either expressly, or by consequent. 2. The proposition is false, for the *Catholick invisible Church* is builded on the rock, but by our Brethrens confession the keys are not given to the *Catholick invisible Church*, but only to such a company of professing believers, as make a *Parishionall Congregation*. 4. That *Christ* speaketh to *Peter* as to one representing the *Apostles*, and not as to one representing all believers, is cleare. 1. Because by the confession of our Brethren binding and loosing are denied to many that make *Peters* confession, thou art *Jesus* the Son of the living God, as to believing Women and children; and many out of Church-state. 2. If believers as giving *Peters* confession, and as builded upon the rock, *Christ*, by

by this place made a *ministeriall Church*, by *Christ*, and gifted with the power of the keys, then the Ministry & official power of preaching and binding and loosing should be made as stable and firme from defection, as the Church of elect believers, against whom the gates of hell cannot prevaile: now besides that this is most untrue since, visible Churches doe fall away, as these seven Churches in Asia, the Church of Corinth, Ephesus, Galatia, Thessalonica may prove, when as it is impossible that the elect Believers in *Christ* can fall away, it shall also give good warrant to Papists, to make such use of this place, as they doe, that the Church may erre in points of conversation and life, but cannot fall from the rock, nor be overcome by the powers of Hell in the definition of Articles of Faith. So (a) *Greiser* (b) *Bellarmino* (c) *Suarez*. (d) *Gregor. de Valent.* (e) *Cardi. Hosius* (f) *Turrecremata*, reason from this place; and the connexion must be good, if the Ministeriall power not only be given to the Church as to the Object, that is, for the good and salvation of the Church, but also to the Church as to the Subject, who hath all the power of the Keys, and may use it also, because they are believers and builded upon the rock *Christ*; nothing hindereth, but Ministeriall power should be as stable and free from being overcome with the ports of Hell, as the Christian state of perseverance in grace. Now we see, these who have Ministeriall power, abuse it, and fall from the rock and perish eternally; which we cannot say of these, who by Faith are builded upon the Rock *Christ Iesus*. 3. These to whom *Christ* giveth the Keys, doe represent the person of *Christ*, and who despiseth them despiseth *Christ*, and he that honoureth them, honoureth *Christ*, which is evidently spoken of the Ministers of *Christ*, *Matthew* 10. 40. And is said here *Matthew*, 16. 19. *Whatsoever then ye shall bind on Earth, shall be bound in Heaven, &c.* Thus *Christ* bindeth and looseth in Heaven, when these to whom the Keys are given, binde and loose; and so they are to be looked unto as co-workers with God. Now Scripture never maketh all believers Ambassadors in *Christ*s roome. Where doe we reade that the despising of all believers commanding in *Christ*s Name, is a despising of *Christ*, and that in obeying them, we obey *Christ*? Nor are all Am-

(a) *Greiser de iu Augnr Doctor Luther. p. 29.*

(b) *Bel. de cōcli. vut. l. 2. ca. 20.*

(c) *Suarez de trip. virt. dis. 9. de Eccl. Sec. 7.*

n. 7.

(d) *Greg de Valent tom. 3. dis. 1. q. 1. punct. 7.*

(e) *Hosius in confess. Polmicea.*

(f) *Joan. de Turrecremat. de Gal. l. 1. ca. 24, 25, 26.*

bassadors, Pastores, &c. 5. These to whom the Keys are given doe authoritatively forgive and retaine sins, and their acts of forgiving and retaining are valid in Heaven, according as the party repenteth and believeth, or according as they remain impenitent, as our Divines teach against the Papists, in their Doctrine of Sacramentall absolution. But the Church, or company of believers wanting their Officers, by no Scripture can authoritatively forgive, and retaine sins. *Robinson, Smith* and others answer, that believers out of Office may forgive, as *Mat. 18. 21. Peter said, How oft shall my brother offend me, and I forgive him? Lu. 17. 3. 4. 2 Cor. 2. 10.*

But I answer, the place, *2 Cor. 2. 10.* is controverted, and we doubt not, but of that same nature, with the power of Excommunicating. *1 Cor. 5. 4.* But for private forgiving, it is not the Church-forgiving here meant, because 1. The private forgiving is a duty of charity commanded in the Law of Nature to all, even out of Church-state; and obligeth the Excommunicate, who, though they be cast out of the Church, are not exempted from the Law, that bindeth all, *Mat. 6. 12. 14, 15. Mat. 5. 44. 45.* but the Church-forgiving is an Act of obedience to a positive Church-Law of Christ, 2. private Christians are to forgive their Enemies whether they repent, or not, even as Christ forgave those who crucified Him, *Col. 3. 13. Luk. 23. 34.* and when the party repenteth not, this forgiveness is not ratified in Heaven, yet are we obliged to forgive, and to commit vengeance to God; but the authoritative forgiving is a thing that the Church, is not obliged unto, absolutely; nor may they, or can they forgive, except the Offender repent: and if they see that he repenteth not, they cannot lawfully forgive; but, being in Gods roome, must take vengeance on all disobedience, and their retaining of sin and forgiving, is valid in Heaven, because they are in Gods place. Now any forgiving or retaining of sin but these two, together with Gods forgiving and retaining, we know not. But Peters forgiving his offending brother seventy times seven times, is common to all private Christians, even out of Church-state, and so the instance given is not to the purpose, 6. To these only are the Keys given, who having Pauls pastorall spirit, may

convene and deliver to Sathan, but the Church of believers without Officers, not having *Pauls* pastorall spirit which is a spirit officiall, and authoritative to preach, excommunicate, and administrate the seales of the Covenant, may not convene and doe this; Ergo, &c. indeed (a) Francis Johnson sayth it is holden now by some of the Separation, that people out of Office may execute all the workes and duties of the ministry, in Baptisme, the Lords Supper, censures, &c. which I thinke followeth from the grounds of our brethren, to wit, that believers without Office are a compleat Church, having the whole power of the Keys: if administration of the Sacraments be not a speciall part of the Keys, and the opening of Heaven and forgiving of sins, we know not what belongeth to the power of binding and loosing; yea this is not only contrary to Scripture (b) but also to their (c) own confession, and (d) is the Doctrine of Arminians (e) and Socinians (f) Cartwright sayth the Sanedrין, Mat. 18. to these who have skill in the Rabbines, especially in the Jewes Talmud, was a selected Judiciary, and that to this Christ alludeth Mat. 18. (g) learned Beza, sayth much from Scripture for this, that the Church here signifieth not the multitude, (h) Pareus also is most cleare on this place (i) Calvin hath reason to say, he alludeth to Jewish Synedrines, (k) see also Weemes. It is needlesse to cite Junius, Zanchinus, Peter Martyr, Villet, Whittaker, Tilen, Becan, and all our Divines of the reformed Churches; for when he hath spoken of the Church representative, Mat. 18. 16, 17. and speaketh to these, to whom the Sermon was made, v. 1. at the same time came the Disciples to Jesus ( they were then Apostles in Office and called to preach and Baptize, though not yet sent to the whole world ) saying who is the greatest in the Kingdom of God? Now to these Christ sayth, 18. to the Apostles, Verily I say to you, whatsoever you shall bind on Earth; and this place is to be expounded by Mat. 16. 19. Where the Keys are given in a more restricted manner to Peter only, though as representing the whole Apostles and Church-rulers, and we have better reason to expound this place, Mat. 18. by the place foregoing, Mat. 16. then they have to expound the place, Mat. 16. by this place, Mat. 18. because these same Keys that binde and loose in the one place, remit and retaine sinnes, in the

(a) Fran. Johnson art. 5. in M. Clifions booke. p. 29.

(b) Mat. 28. 19. 1 Cor. 11. 23. 1 Cor. 1. 17. Joh. 4. 12.

(c) Confess. art. 27.

(d) Remonst. conf. 21. & apol. conf. ib.

(e) Socin. tract. de Eccl. c. 1. n. 140.

Catechis. Raccoviens. c. 11. n. 305.

(f) Cartwright ans. to the admn. tract. 18. c. 13. div. 5. p. 663.

(g) Beza an. in Mat. 17.

(h) Pareus, A. postolis dici manifestum est, quicquid vos Apostoli ligaveritis, ut supra Petro dixerat Christus, Mat. 16. 19.

(i) Calvin com. ib.

(k) Joh. Weemes vol. 3. expof. of the judiciall Law. c. 16.

other; and we find the keys given to Officers and Stewards only. And here is no Church, Mat. 18. or yet Mat. 16. without Pastors, except they say, that Christ Mat. 18. 18. speaketh not to the Disciples, but to the multitude of the Jewes, which is a great crossing of the Text. And to say, that Christ speaketh to the Apostles, not as to Apostles, but as to the Church of believers, is only a bare assertion, and cannot be proved, and all they can say, hangeth upon this one place, and this is the most. The power of binding and loosing is given to the Church, which is to be obeyed and heard in the place of God. But this Church, is never in the Word of God (say they) taken for a company of Officers, Pastors, and Elders only; it signifieth alwayes the Body of Christ, his Spouse, his Saints by calling, partakers of the most holy Faith. To which I answer, The body, Spouse of Christ, and Saints by calling, as they are such, is the invisible Church, and the keys and Seales (a) sayth this Author) are not to be dispensed to all the faithfull as such, but as they are confederate or joyned together in some particular visible Church, that is, sayth he) as they are members of a visible Church; Ergo, &c. the body and Spouse of Christ, as such, is not the Church here meant of, but the visible Congregation. Now the essence of a visible Church of which Christ speaketh here, is saved in ten, who are only visible professors, and not a Church of sound Believers, not the true body mysticall and Spouse of Christ: and yet, by this place, the Keys are given to such a Church; now wee desire againe, a place, in all Gods Word, for a Church in this sense, and a Body of Christ and his Spouse in this meaning: for certainly, professors this way confederate, as professors, are no more a Church of Christ, redeemed ones, and his Spouse, then an Assembly of Elders onely can be called such a Church of Believers; for both Churches are, and may be; where no believers are at all, at least for a time, and even while they exercise this power of Binding and Loosing, and so this place, Matthew 18. is as much against our brethren, as against us.

And Lastly our Doctrine is acknowledged, by all our Divines, against the Papists, proving that Mat. 16. the Keyes were given

given to *Peter* as representing the Apostles, and his successors in the pastorall charge, not as representing all believers.

Also the Fathers *Irenaus*, *Nazianzenus*, *Cyprianus*, *Basilus*, *Ambrosius*, *Theophilactus*, *Cyrillus*, *Euthymius*, *Hieronimus*, *Augustine*, *Beda*, *Chrysostomus*. And ordinaria glossa, *Hugo de sanct. Victor*. *Haymo*. *Cardinalis Cusanus*. *Anastafius*, *Leo*, *Durandus*, *Thomas*, *Adrianus*, *Scotus*, making a comparison between *Peter* and the rest of the Apostles, say, the keys were given to all the Apostles, when they were given to *Peter*: and *Peter* received them in the name and person of the rest of the Apostles, wherby, they declare, it was never their mind that *Peter* received the keys in name of all believers.

Also the learned, as (a) *Augustine*, (b) *Beda* (c) *Gregorius*, expound the Church builded upon the rock to be the Catholick Church, and not a particular visible Church. And (d)

*Apostolis*, in illa verba, dabo tibi Claves. *Cyprian* de unita Ecclesia, *Christus* eandem dedit omnibus *Apostolis* potestatem, & hoc erant utique & ceteri *Apostoli*, quod, *Petrus* fuit, pari consorcio præditi & honoris & potestatis, he should have said, Hoc erant utique & ceteri credentes in *Christum*, quod *Petrus* fuit; also *Basil* de vita solitar. c. 21. Omnibus pastoribus & Doctoribus eandem potestatem tribuit, cuius signum est, quod omnes, ex æquo & ligant & solvunt. He should have said, Omnibus credentibus in *Christum* eandem potestatem tribuit. *Ambros.* in Pl. 38. & in Luc. 10. Ser. 66. Quod hic dictum est, *Apostolis* omnibus dictum; non ait, omnibus credentibus dictum. *Theophilact.* in Mat. 6. Quamvis soli *Petro* dictum, tamen omnibus *Apostolis* concessæ sunt (Claves.) *Cyrill.* in Joh. 4. l. 4. Responsonem illi *Christus* committebat, qui ordine primus, omnibus *Apostolis*: non ait, omnibus credentibus. *Euthymius* in Mat. ca. tibi dabo claves, atqui donum hoc cæterorum fuit *Apostolorum*. *Hugo de sanct. victor* Tom. 2. instituit sanct. monaster. Quamvis potestas solvendi & ligandi soli *Petro* data videatur, tamen cæteris *Apostolis* data est, *Haymo*. Homil. in festo *Petri* & *Pauli*. Quod *Petro* dixit, in *Petro*, cæteris *Apostolis* dixit. *Cardin. Cusan.* concord. Catho. l. 2. c. 13. Nihil dictum ad *Petrum*, quod aliis *Apostolis* nen dictum. Glossa ordinaria, *Petrus* tanquam principalis inter alios ( *Apostolos* ) non inter alios credentes, pro aliis dat responsonem. *Cyrill* in El. 4. orat 2. sancti *Apostoli* & *Evangeliste* fundamenta. *Hieron* li. 1. cont. *Iovian*. Omnes *Apostoli* acceperunt claves, non solus *Petrus*. *Anselm* in Mat. 16. Habent eandem judiciariam potestatem alii *Apostoli*. *Anastafius* in quest. sac. script. q. 79. in 6. Tom Biblioth. Potestatem clavium non soli *Petro*, sed aliis etiam *Apostolis*, & toti Ecclesie in *Episcopis* & *Presbyteris* datam. *August.* tract. in Joh 50. & lib. de agon. *Christi* c. 30. *Beda*, homil. in Mat. 16. *Chrysostom* Homil. 70. ad popul. *Hilarius* de trinit. l. 6. *Eusebius* histor. Eccl. lib 2. c. 14. *Leo* Serm. 10. de assumpt. & citat *Bellar.* de Pont. lib. 1. c. 14. *Petro* hoc singulariter creditur, quia cunctis rectoribus *Petri* formâ proponitur, *Lyra* in Mat. 16. durand 4. dis. 18. q. 2. Pro omnibus *Apostolis* dictum. *Thom.* 4. d. 24. q. 3. *Scot.* 4. d. 24. q. 3. *Adrian* 6. in. 4. d. q. 2. *Synod* *Coloniens.* sub. *Adulph* c. 1. med. 6. *Hugo* Cardinal. in *Matthew* 16. concilium *aquisgranens.* cap. 9. (a) *Augustine* de trinit. lib. 2. cap. 6. & in *Psalm.* 60. (b) *Beda* in Joh. 21. (c) *Gregor.* li. 3. c. 33. (d) *Gerard.* loc. com. rom. 5. de Eccl. c. 6. n. 50.

*Irenaus* ii<sup>s</sup> qui in Eccle<sup>sia</sup> sum, Pres<sup>byteris</sup> obedire oportet, iis qui successionem habent ab *Apostolis*: qui cum *Episcopatus* successionem, charisma veritatis certum, secundum beneplacitum patris, acceperunt. *Nazianzen.* orat. 21. de laud. *Basil.* ejusdem throni parriceps est *Petrus*, cum reliquis

Gerardus giveth a good reason, why this Church, Mat. 16. cannot be a particular visible Church, because the gates of hell prevaileth against many joyned to the visible Church in externall society, (e) and Wicklif writing against the Monkes resuteth that error of the Papists, that any members of the true Church can be damned; and (f.) Whittaker sayth, Augustin (g) against Petilian sayth, the Church builded on the rock is the Church of the Elect, not the visible Church.

(e) Wiclefus  
trakt. cont. no.  
nach. c. 39.

(f) Whittaker  
cont. 4. g. 2. c. 3.

(g) August. cont.  
Petilian. l. 2. c.

ult.

## CHAP. 2. SECT. 2. PROP.

**T**His Church (saith the Author) doth meete together every Lords Day, all of them, even the whole Church, for administration of the Ordinances of God, to publick edification.

*Ans.* Two things are here said, 1. That all, even the whole Church, must meete for administration of the Ordinances of God, that so all and every one of the Church may be actors and Judges in dispensing of censures, this we take to be popular government. 2. That there is a necessity of personall presence of all and every one of the Church, Hence

*Quest. 3.* Whether or no the multitude of Believers, and the whole people are to be judges, so, as private Christians out of Office are to exercise judicall acts of the keys?

For the more easie clearing of the Question, let it be observed.

1. *Dist.* There is a dominion of Government Lordly and Kingly, and this is in Christ only in relation to his Church and in civill judges, and is no wayes in Church-guides, who are not Lords over the Lords inheritance; there is a government Ministeriall, of service, under Christ, and this is due to Church-guides.

2. *Dist.* Regall power, being a civill power founded in the Law of nature (for the Ants have a King) may well be in the people originally and subjectively, as in the fontaine, nature teaching every communitie to govern themselves, and to hold off injuries, if not by themselves, yet by a King, or some selected Rulers; but power of Church-



Church-government being supernaturall, and the acts of Church-government, and of the casting such as offend out of Christs Kingdome, being supernaturall, neither of them can be originally in the multitude of professing beleivers, but must be communicated by Christ to some certaine professing beleivers, and these are Officers. Therefore to put power and acts of government in all professors, is a naturall way drawne from civill incorporations. Christ is not ruled by our Lawes.

3. Dist. The government of Christs Kingdome is the most free and willing government on earth; yet it is a government properly so called, for there be in it authoritative commandments, and Ecclesiasticke coaction, upon the danger of soule penalties; in regard of the former, all the people by consent and voluntary agreement have hand in election of Officers, inflicting of censures, because it concerneth them all: but in regard of the latter, the whole people are not over the whole people; they are not all Kings reigning in Christs government over Kings, but are divided into governours and governed; and therefore the rulers Ecclesiasticke onely, by power of office, are in Christs roome, over the Church, to command, sentence, judge, and judicially to censure.

4. Distinct. The Officiall power of governing superaddeth to the simple acts of popular consenting, the officiall authoritative and coactive power of Christs Scepter in discipline.

That distinction in the sense holden by our brethren (a) that the state of the Church is popular, and the government Aristocraticall in the hands of the Eldership, is no wayes to be holden: nor doe the Parisian (b) Doctors, the authors of this distinction, mind any Church-government to be in the people.

Our brethren in the answer to the questions sent to them from England, explaine their minde thus: 1. We acknowledge a Presbytery, whose worke it is to teach and rule, and whom the people ought to obey; and we condemne a meere popular government, such as our writers condemne in Morellins. They adde:

Government meerey Aristocraticall, where all authority is in the hands of the Eldership, excluding the people from intermeddling by way of power, we conceive to be without warrant and injurious to the people, infringing their liberties in chusing Officers, admitting members, censuring offenders, even Ministers, Col. 4. 16.

(a) Presbyteriall government examined, p. 23.

(b) Doct. Parisiens. de polit. Eccles. pag. 10.

11.

Quest. 15.

To which doctrine we oppose these conclusions :

1. *Concl.* Our brethren hold a meere popular government, with *Morellius*. 1. Because nothing is left peculiar in government to the Officers which all the people have not. 2. Because a greater power of *Church-Jurisdiction*, as I shall prove, is given to the people then to the guides; for, cursing by Excommunication of all the Officers, and blessing of them by pardoning their faults, and admitting of Members and laying on of hands, is the greatest power that can be given to people. But this and many other acts of jurisdiction the people have by our brethrens Doctrine. 3. The people is no more obedient to the Eldership, in teaching, then *Indians and Infidels*, who are hearers of the word, and are under an obligation to obey the word; and under the very same obligation of an Evangelicke offer made to all: *The people (say they) are under the obligation of obedience to Pastorall teaching, under the paine of Church censures, but so are not Indians, who may be onely hearers, but are in no Church-membership.* I answer, Obligation to *Church censures* from the Pastors, as Pastors, lyeth not on the people, by our brethrens doctrine. 1. Because Pastors, as Pastors, are not the Church builded on the rocke, nor the Spouse of Christ, nor any part thereof; nor any part of the visible *Church*, to the which Christ hath given the *Keys*: for the visible *Church* is a compleate Church *in esse, & in operari*, in their being and *Church actions* of a visible *Church* without all Pastors of any Officers, as they teach. 2. Because Pastors are onely parts of the visible *Church*, as believers, and so have the power of the *Keyes* as believers; and this the believers have, which the Pastors have not; and so seeing the Pastors as Pastors have not the *Keyes*, nor can they use the *Keyes*, or excommunicate as parts or members of the visible *Church*; because, as Pastors, they are neither parts nor members of the *Church*, but adjuncts, and meere accidents of the visible *Church*, and therefore the people are under no obligation of obedience to Pastors, as Pastors, under paine of Ecclesiasticke censures, more then *Indians or Infidels*, who are their hearers.

2. *Concl.* Christ hath given no warrant at all of actuall *Church government*, to all the whole visible *Church*. 1. To the places that I cited before (a) I adde the styles of Officiall dignity

(a) Pauls Pref-  
bytery, c. 6.  
k. 63, 64.

dignity given to Officers, because of their government, are given onely to Officers, and never to the people; *Ergo*, the people have no power of government; the consequence is sure, those who are priviledged of *Christ* to govern, ordinarily should be, and duely are Governours. But the stile of *Gods* is given to Church-guides, *Ioh. 10. 33, 36. Ioh. 20. 21.* which title for governing is given to Judges, *Psalm. 82. 6. Exod. 21. 6.* And his Master shall bring him **עֲלֵה לָהֶם** to the Judges. Now the people are not Gods, nor are they *ἡγεμόνοι*, *Heb. 13. 17.* over the people in the Lord. Which word, no doubt, the Apostle borrowed from the Septuagint, so stiling the Rulers, not because of their place of preaching onely, but of governing also, as *Jos. 13. 21. Micah 3. 9. Ezech. 44. 3. Dan. 3. 2. Acts 23. 24. Matth. 27. 2.* Πιλάτω τῷ ἡγεμόνι *ως φημινα ἡγεμόνα* and it is given to the Kings or supreme rulers, *1 Pet. 2. 14.* ἄν ἡγεμοσί, so it is frivolous, that they say *Church-Officers* are never called *ἄρχοντες*: For these words of official power of government are no lesse powerfull, and never communicated to any but to *Church-Officers*, such as are *ἐπισκοποὶ*, watchmen, not onely for preaching, but also for government, *Phil. 1. 1. 1 Tim. 3. 2. Acts 20. 28.* and the people are not *υπερβύσεις*, Governours, *1 Cor. 12. 28.* nor are they *ως πάτωροι*, *Rom. 12. 8* nor obliged to bee *ως πάτωροι*, Rulers, as they are the visible *Church*, nor should they bee *ως ἰσῶτες πρὸς ἄλλοις*, *1 Tim. 5. 17.* nor are they to bee *κοπιῶντες* & *ως ἀμείνοι τῶν ἀγίων ἐν κυρίῳ*, Labourers, and over the Saints in the Lord, *1 Thess. 5. 12.*

2. If all the people as contradistinguished from Officers, are to watch over one another, and by office to rebuke, censure, excommunicate, ordaine, and exauthorate Officers, then must they in Conscience attend the judging of all causes, of adultery, fornication, drunkenesse, swearing, oppressing, defrauding one another, as they fall under scandall. Now this is a calling distinct from their owne calling, in respect the holy Ghost alloweth to the *Elders* stipend and maintenance, *1 Tim. 5. 17.* yea, and hire as to labourers, *Matth. 10. 10.* as to souldiers, husbandmen, dressers of vineyards, feeders of flocks, *1 Cor. 9. 7, 8.* yea, as to the ox that treadeth out, or thresheth the corne, *vers. 9.* and by this all the people are made officers and stipendiaries, to whom by the

Law of God and nature stipend is due: Now this loofeth them from their own proper callings of Merchandise, Trading, Husbandry, Law, Medicine, Manufactures, and maketh all these callings sinfull & unlawfull to the Saints by calling, who are members of a visible Church, according to that *2 Tim. 2. 4. No man that warreth, intangleth himselfe with the affairs (or callings) of this life, which is grosse Anabaptisme condemned by Gods Word, 1 Cor. 7. 20, 21. Eph. 6. 5. Col. 2. 22. 1 Thess. 4. 11.* Now certainly, if a quall government, with the power of the Keyes, be committed to all the members of the visible Church; the Epistles to *Timothy* and *Titus*, and *Canons* of right government must be written to *Timothy* and *Titus*; not as to Pastors, but as to beleevers; as the Keyes were given in *Peters* person, and a warrant to binde and loose, *Matth. 18. Matth. 16.* as representing beleevers; not as to a Pastor: then they are to commit the word to faithfull men, who are able to teach others; and to give up their earthly callings, as *2 Tim. 2. 2, 3, 4.* and to lay hands suddenly on no man, and not to receive a testimony against an Elder, but before two or three witnesses, *1 Tim. 5. 22, 19.* and to war a good warfare, *1 Tim. 1. 18.* And this must needs follow, since Separatists teach, That all the people are obliged in Conscience to judge, and to be personally present, and that by their Office and Church-calling, when ever any sentence is given out against offenders; for, if the Elders be onely present and the people absent, the Elders shall tyrannize\* (saith *Answorth*) over the peoples Consciences; for the people being absent shall not know if the Eldership have proceeded right, yet must they repute the excommunicated person as an heathen or a publicane.

\* *Answ.* in his  
Animadvers.  
pag. 42, 43.

3. *Arg.* That government is not to be admitted which maketh men take honour to themselves, without God calling them thereunto. But the Doctrine of government in the hands of people is such; ergo, the assumption is proved: 1. By it, all are Kings, Rulers, and Guides, and all have the most supream power of the Keyes, as authoritative receiving in of members, and judicall casting out, by the pastorall spirit of *Paul*, and all governe over all. 2. Beleevers are a ministeriall Church, a company of private Christians put in office, and doing acts of a Ministerie: now a Ministerie is a peculiar state of eminency that

God

God calleth some selected & gifted persons unto that to the which he calleth not all professors, as in Israel he chosed, one *Tr be* (a) (a) Heb. 8. 2. to minister to himselfe, not all the visible Church of Israel, as the Ezek. 7. 24. Scripture teacheth us. *Ministers of the house of God, the Levites,* Ezr. 8. 17. Jer. 33. 21. Ezek. 44. 11. Joel. 1. 9. *the Lords Ministers, Ministers of Gods Sanctuary,* and the ministry of the (b) New Testament, is a speciall eminency of Ezek. 45. 5. Ex. 28. 1. 3. 35. office given to some few, and not to all believers, (c) a matter of worke that some, not all believers are put upon, and employed Ex. 29. 1. Ex. 14. 15. Levit. 16. 32. in, (d) the acts of the Ministry not common to all, but re- Num. 1. 50. stricted to the Ministers of the Church, and not common to the Deut. 10. 5. whole visible Church. Now to ordaine Elders, excommunicate, Deut. 18. 6. 7. admit members into the Church, are positive actes of a received 1 Chron. 16: 37. 2 Chron. 5. 14. 2 Chron. 13. 10. which is common to all professing believers.

4. *Arg.* All who have received such a Ministeriall state to discharge such excellent and noble actes, as laying on of hands, receiving of witnesses, committing the Gospell to faithfull men, who are able to teach others, and must save some by gentle awaiting, and stop the mouthes of other Pastors, as (a) the Scripture saith, these must acquit themselves as approved worke-men to God, and shall therefore receive a Crowne of Glory at the appearance of the chiefe Shepheard, and must in a speciall manner fight the good fight of Faith, and must be worke-men who neede not to be ashamed. But these are not required of all the Church visible; all are not men of God, and ministeriall Souldiers of Christ, and feeders of the flock, but only such as Timothy, Titus, and Elders like to Peter, as these (b) Scriptures prove. For the reward of a prophet is not due to all.

5. *Arg.* That Government is not of God which taketh away the ordinary degrees of members in Christs body the Church. But government exercised by all the visible body taketh away the diversity of offices, members, places, of Rulers and ruled, Ergo; I prove the assumption. 1. All have one and alike equall power of governing, all the members are one in place, and office, all are Eyes, all Eares, all are hands, according as all have one joynt and common interest, and claime to Christ. One is not an Eye and head in relation to another: for all are both governours and governed, all the Watchmen, and all the City; all the flock, and

all the feeders, all the House, and all Rulers, Key-bearers, Stewards, all the children of the house, all the Fathers, Tutors, to bring up, nurture, and correct the children. 2. If the power and use of the Keys result from this; that the Corporation is the Spouse, Body, Sister of *Christ*, the redeemed flock, what should hinder but according as *God* inequally dispenseth the measure of grace, to some more, to some lesse, so some should have more, some lesse power of the keys, and some exercise more eminent acts of government, as they be more eminent in grace; some lesse eminent acts; and if we grant this, we cannot deny the order of a Hierarchy amongst Pastors. This connexion may be denied happily by our brethren, but there is no reason, if their arguments be good, they alwayes conclude *Church-power* from the graces of the members of the *Church*.

3. *Concl.* It is cleare then that the state of the *Church* cannot be called popular, and the government Aristocraticall, or in the hands of the Elders, as our brethren meane. 1. Because by our brethren, the government and the most eminent and authoritative acts thereof are in the hands of the people. *Ergo*, both state and government are popular. 2. Because the people are not only to consent to the censures, and acts of government, but also authoritatively to judge with coequal power with the Eldership, as they prove from, *1 Cor. 5. 12.* 3. (a) The *Parisian Doctors*, the authors of this distinction acknowledge a visible monarchy in the *Church*, and are far from popular government.

(a) Pag. 10. ¶

Let us heare what our brethren say for the government of the people, and their judiciall power in generall.

*Quest. 15.* Our brethren say, the *Colossians* are exhorted, *Col. 4. 17.* to say to Archippus, *Take heed to the Ministry, that thou hast received of the Lord, to fulfill it in all points; Ergo, the people are to censure and rebuke the Pastors, and therefore they may, and ought to exercise acts authoritative.*

*Ans. 1.* This is an argument off the way with reverence. *Kai υπασι Αρχιππου* say to Archippus, take heed, *Ergo*, say judicially and rebuke with all authority, it is an argument *a genere ad speciem affirmative*, and a non-consequence, *Mat. 18. 17.* *If he will not heare them, επει τη εκκλησια* tell the *Church*; *Ergo*,

Ergo, exercise an act of authority over the Church, *Ioh. 8. 48.* The Jewes said unto him, Ergo, they said it authoritatively, *I Ioh. 1. 8.* If we say, *εγω επιτιμω*, we have no sinne; by no authority can we say we have no sinne, *Luk. 12. 11.* Take not thought τι εστιν what ye shall say *Rev. 22. 17.* 2. The Fathers, as (a) *Augustine*, (b) *Chrysostome*, (c) *Ambrose*, (d) *Hieronimus*; The Schoolemen, as (e) *Aquinas*, (f) *D. Bannes*, (g) *Suarez*, say, correcting of our brother is, (*sublevatio miseria peccantis*;) a succouring of the misery of a sinner. (h) *Cajetan. xii. adum correctionis elici a prudentia, imperari a misericordia: To warne or rebuke our brother is an act of prudence commanded by mercy and compassion.* (i) *And. Duvalius* saith, it is an act, *Non solum juris divini, sed etiam naturalis*; and he citeth *Lev. 19.* Thou shalt not hate thy brother in thy heart, but shalt rebuke him; and shall beare one anothers burdens, and so fulfill the Law of Christ. And (k) *Greg. de Valent.* saith it is a spirituall almes, & actum misericordiae, quo subveniatur spiritali necessitati fratris. So the Doctores (l) of the Canon Law. So the Fathers say, (m) as *Basilius*, esse benevolentiam potius, quam severitatem. (n) *Augustin.* *Vulnus fratris contemnis, vides eum perire & negligis, peior es in tacendo, quam ille te offendendo.* (o) Excellently *Hieronim.* *Si videat in corpore carnes putridas, & dicat. An ad me pertinet? scias, quia crudelis est.* And (p) *Nazianz.* *Charitatem potius hic quam potestatem ostendendam. To rebuke is a worke of charity, rather then of power.* (q) *Calvin* saith, Good Ministers stand in need to be admonished. (r) *Davenant* thinketh that *Archippus* in the absence of *Epaphras* his colleague was to supply his absence, and, it is like, was somewhat cold, and therefore needed to be admonished. But because the Colossians were to exercise an act of mercy towards their Pastor, which the Law of nature enjoyed them, it is a wide inference, therefore they had Church authority and power over him, to censure, deprive. excommunicate him; so the faithfull receiveth a charge, *Hos. 2. 1.* Say ye to your brethren *Ammi*, and to your sisters *Rubammah.* 2. Plead with your mother, plead; pleading for whoredomes is more then a simple exhorting of *Archippus*, yet none can well collect from these words, that those

(a) *August. de civ. Dei. l. 1. c. 9.* (b) *Chrysost. Homil. in Exod. 23.* (c) *Ambros. in Luc. 17.* (d) *Hieronimus in Luc. 18.* (e) *Aquinas, 22. q. 23. art. 2.* (f) *Bannes, in q. 33. art. 2.* (g) *Suarez. tom. de fid. spe & charit. dis. 8. de con.* (h) *Cajetan. in 22. q. 33. ar. 1.* (i) *And. Duvalius in 22. tom. poster. tract. de charit. q. 9. art. 2.* (k) *Gregor. de Valent. tom. 3. dis. 3. de correc. fra. quest. 10. punct. 2.* (l) *Doct. juris Canonici in decret. 2. q. 1. caus. peccaverit haec.* (m) *Basil in Pl. 14.* (n) *August. de verbo domin.* (o) *Hieronim. in Pl. 140. in illud corripiet me justus.* (p) *Nazianzen in orat. de moderat. ne, in disputat.* (q) *Calvin in Epist. ad col. c. 4.* (r) *Davenantius com. ib.*

faithfull who kept themselves cleane from the common defecti-  
on, had power of jurisdiction over their brethren, sisters, and  
mother, to censure them judicially, and by authority to un-  
Church them. And certainly the Apostle, if he had comman-  
ded here the judiciall act of *Church-jurisdiction* to all the Saints  
of Colosse, men and women who may admonish *Archippus*, we  
would looke he had said, (command, and charge with all  
authority *Archippus* to take heed to his ministry.) Also, it is  
much to be doubted, if the duties of rebuking, exhorting, and  
comforting one another, be positive acts of Church-member-  
ship, which the fellow-members of a visible Congregation  
owe one to another by vertue of a Church-covenant, or that  
the people owe to the Pastor in a Church way, for these (*ex-  
hort, teach, comfort one another*) are duties mutuall, not restricted  
to fellow-members of a visible Church, or Parish, but such  
as we owe to all the members of the Catholique Church, as  
we are occasionally in company with them. Yea, and duties (as  
our brethren say) that sister Churches owe to sister Churches,  
and acts of the Law of nature that we owe to all, as brethren, not  
as brethren in Church-membership, *Levit. 19. 17.* onely.

I will here answer: What *Robinson* saith, (a) *By the Keyes is  
meant the Gospell opening a way by Christ and his merits, as the  
doore into the Kingdome; the power of binding and loosning, ope-  
ning and shutting Heaven, is not tied to any Office or Order in  
the Church, it dependeth onely upon Christ, who alone properly fer-  
giveth sinnes, and hath the Key of David, and this Key externally  
is the Gospell, which, with himselfe, he giveth to the Church, Isa. 6. 9.  
Rom. 3. 2. Ergo, the Keyes are given to all, though not to be used  
by all and every one alike, which were grosse confusion. The Keyes  
were not given to Peter as Prince of the Apostles, as Papists say,  
nor to Peter as chiefe Officer of the Church, and so to Prelates;  
nor to Peter as a Minister of the Word and Sacraments; but we  
say, to the confession of faith, which Peter made by way of answer  
to Christs demand, and therefore to every faithfull man and wo-  
man, who have received the like precious faith with Peter, 2  
Pet. 1. 1.*

*Ans. 1.* If the Keyes be given to as many as the Gospell is  
given unto, all have the Keyes who are beleevers, children, wo-  
men,

(a) *Robinson*  
*justif. separation*  
P. 124, 125, 126  
167.



men, whether within or without the Church; for all have obtained alike *precious faith*. So it is vaine to speake there of a Church builded on the Rocke, or of any ministeriall Church.

2. The Keyes are not given to the naked Office or Order, distinct from the spirits working and proving the acts of preaching and discipline *to be mighty through God*, 2 Cor. 10. 5. *to open hearts*, Act. 16. 14. *for what, or who is Paul? and who is Apollo, but Ministers by whom ye beleaved?* 1 Cor. 3. 4, 5. and Christ alone worketh with the Sacraments, and without him great *John Baptist* can but baptize with water. Joh. 1. 26. yet all say administration of Sacraments externally is so tied to the Office, as none can administer them without warrant, but Pastors, 1 John 5. 25. Math. 26. 19. 1 Cor. 1. 17. and therefore this is weake, to prove that because Christ onely hath the Keyes of the Word; yea, and of the Sacraments also, that therefore he hath not committed the Keyes to certaine Officers under him, who are Stewards, and *Key-bearers*.

3. The places alledged prove not *If. 6. 9. Christ is given to us, that is, to the Church, as to the subject; O say it not, but to us the Church, as the object and end for our salvation. Ergo, the Keyes and the Gospell are given to the Church, yea and to every faithfull, that they may, by preaching, open and shut Heaven. You cannot say so. Also Rom. 3. 2. to the Jewes were committed the Oracles and Scriptures, that every one might be a Priest and Prophet, to teach and sacrifice; it is a shame to say so: but to the Jewes as to the object and end, that by the Scriptures and faith in these Oracles, they might be saved.*

4. The Keyes, that is, the Gospell, is given to all, *though not to be used alike by all and every one; which were grosse confusion: that is the same we say, the Gospell in use is not given alike to all; but to the believers as to the object and end; to the Officers, as to the subject and proper instruments. And so you fall into grosse confusion while you eschew it.*

Robinson, (a) *The Keyes be one and the same in efficacy and nature, and depend not upon the number and excellencie of any persons, but upon Christ alone, though the order and manner of using them be different.* justif. p. 127.

*Ans.* The Sacraments remaine one and the same in nature and efficacy, who ever be the persons, many or few, excellent or

not excellent, in whose hands soever they be; it followeth not therefore, the power of administration of Sacraments is given to all. 2. We see no difference in the order and manner of using the keyes; it all, *even a faithfull man or woman either, may also truly and effectually loose and binde both in heaven and in earth, as all the Ministers of the world, for those be* (b) your words.

(b) Rob. 1b.  
pag. 127.  
(c) 1b.

Robinson. (c) *These keyes in doctrine may be turned also as well upon them, which are without the Church, as upon them which are within, and their sinnes either loosed or bound, Matth. 28. 19. in discipline not so, but onely on them that are within, 1 Cor. 5. 13.*

*Ans.* If this distinction were in Gods Word, we would receive it, but seeing by preaching there is receiving in and casting out, and binding and loosing. I aske, how these, who were never within, can bee judged and cast out by preaching more then by discipline; may Pastors judge these who are without by preaching, and not judge those who are without by discipline, and that in a settled Church?

(a) Rob. 1b.  
127, 128.

Robinson. (a) *There is an use of the keyes publike, ministeriall, by men in office, by the whole Church joyntly together, or private, by one person severally who is out of office, and yet the power of the Gospell is still one and the same, notwithstanding the divers manner of using it.*

*Ans.* 1. If one alone have the keyes spoken of, *Matth. 18.* there be keyes Ministeriall made by Christ before the house be builded, and have walls, rooffe, or doore, the keyes all take to be metaphoricall, and to presuppose a company, a constituted Church, where some are put in, some put out; these private keyes of women to open and shut heaven upon men, and so to usurpe authoritie over the man, are no Church-keyes, and if they be not Church-keyes they are not for our dispute.

(b) 1b. 128.

Robinson (b) *If the keyes of the Kingdome of Heaven be appropriated to the officers, then can there be no forgiveness of sinnes without the officers, and there is no entrance into heaven but by the doore, there is no climbing over any other way, and without the key the doore cannot be opened: Then if there be no officers in the Church, or if they take away the key of knowledge* (c) *then must the multitude perish eternally.*

(c) Mat. 23. 13.

*Ans.* Though the keyes be appropriated to officers, it followeth

loweth not, There is no forgiveness of sinnes, nor opening of Heaven at all without officers; but onely no Ecclesiasticall forgiveness, no Church-opening by a Ministeriall power, but through Ministeriall keyes; and opening cannot ordinarily be without officers. Faith commeth by hearing, Ergo, no faith by reading. Baptisme saveth, Ergo, no salvation without Baptisme, so doe Anabaptists reason, as saith (d) Gerardus; so reasoneth (a) Socinus, averring, It is a worke of charity necessary to salvation, therefore all may preach; and the same doth both the Raccovian (b) Catechisme and (c) Ostorodius say, yea, and Theoph. Nicolaides (d) defending Murcerus the Anabaptist. Though keyes bee a publike ordinary meane in a constituted Church, it followeth not therefore, there is no other way of opening Heaven. In the Sacraments remission of sinnes is sealed, and heaven opened, it followeth not therefore, all may administer the Sacraments.

2. What inference is here? if the keyes bee appropriated to officers, then people must perish when officers faile; certainly so saith the Lords Spirit: Proved. (e) Where there is no vision, the people perish; and this is a fearefull soul-judgement, when God removeth the (f) candlestick, (g) and there is no prophet to shew how long; (h) and the people are plagued with a famine of the word of God; yet there be other means then publike ministry.

He addeth: (i) They which may forgive sinne and sinners, save soules, gaine and turne men to the Lord, to them are the keys of the Kingdome of Heaven given, by which they open the doore to such as they thus forgive, gaine, and save. But all th<sup>is</sup> se, such as are no Ministers may doe, as Matth. 18. 15. 2 Corinth. 2. 5, 7, 8, 9, 10, Acts 8. 14.

Ans<sup>r</sup>. The proposition is false, for all who open the doore by exhorting and gaining soules, as Christians in no Church-state may in some cases doe, have not the Church-keyes; for this were to make Church keyes without any Church; and to make keyes without house, doore, or lock: for the keyes are metaphorically so called, with necessary relation to the Church, the house of God, and to the stewards of the house; the places alledged are the controversie it selfe, and to others of them I shall answer hereafter.

Robinson. (k) The twelve Apostles were not called to the of- (k) Rob. 129.

see

(d) Gerard lac. com. tom. 6. de ministr. Eccles. n. 64. pag. 71.

(a) Socinus tract. de Eccles. pag. 14.

(b) Catechis. Raccov. 2.

pag. 144.

(c) Ostorod. in instit. German.

cap. 42. p. 437.

(d) Theoph. Nicolaides defens. Soc. de Eccles. cap. 1.

pag. 146.

(e) Prov. 29. 18.

(f) Rev. 2. 5.

(g) Psal 74. 9.

(h) Amos 8.

11, 12.

(i) Rob. justif. of separation, pag. 128, 129.

face of Apostles, *Matth. 16.* Ergo, they doe not as Apostles receive the keyes.

*Answ.* I trust to prove the contrary hereafter, 2. If the Apostles, *Matth. 16.* received not the keyes, by no warrant are the keyes given to Pastors at all.

(1) Robins.  
129, 130.

Robinson. (1) Every servant in the house, no lesse then Officers have authority; for the word carrieth authority with it whither soever it goeth, *Matth. 25. 14.* and all have received some good thing or gift for the good of the Church, and all should watch, but especially the porter.

*Answ.* What can be hence collected? Ergo, the keyes are given to all, and all are porters, and all should watch as porters; for, the word of exhorting given to all, is of like authority when a woman or boy speaketh it, as when a Prophet speaketh it. But it is not good to helpe *Arminius* and Jesuits, who reason for universall grace given to all and every one from these Parables: *Mr. Pemble*, and opposers of Jesuits, in the doctrine of grace, expound this of Pastors. 2. But let the Parable speake of all; all have authority, because all have the word, all who privately exhort have the word, have authority objective, and of divine obligation, as Christians, it is true; Ergo, all have the keyes, it followeth not: but all who privately and occasionally exhort, have not authority officiall by the calling of God and his Church, and therefore they have not this, they have not the keyes; and the word by publike preaching none have, but usurpers, (save onely called Officers) and because they steale the Word, they steale the Keyes also; and because the Sacraments have authority from God, it followeth not therefore that Baptisme administered by women is of authority.

(m) Rob. 129,  
130.

Robinson (m) acknowledgeth, that Elders and Bishops were ordained to suppress false doctrine, and lay hands suddenly on no man; but it followeth not (saith he) that they are to doe this there alone.

*Answ.* There alone they must lay on hands, that is, with the Presbytery, and in a judicall way excluding all the people; for people never in the new Testament laid on hands upon any, to ordaine them Elders, nor did they it in the old Testament.

(n) Rob. 133,  
134.

Robinson. (n) The officers, *Ephes. 4. 11.* are chosen of Christ to watch; so *Mark 13.* the porter should watch; Ergo, the rest of the servants

servants should not watch, it followeth not, Officers are to knit together the Saints, and so are all who are spirituall, Gal. 6. 1. The Officers are to edifie, so are all to edifie one another, 1 Theff. 5. 11.

*Ans.* The argument must be thus, These who are to watch, to knit together the Saints, to edifie them, have received the keys, and are Governours, and are Officers; but all the faithfull are to watch, to knit together the Saints, *Ergo*; first, the major is false; for if because the Saints may edifie, they shall have joynt power and use of the keys with the Officers, they may administrate the Sacraments. Now, because they may in a Christian way doe some acts of edifying, it followeth not that therefore they may doe these acts by power of the keys, and with an Ecclesiasticall and Church-power; they may doe the same duty, *Ergo*, with the same power. A Scholler may teach his school-fellow the same lesson that his Master doth teach him; *Ergo*, he may doe it by the same Magisteriall authority: A wife may cure a disease, *Ergo*, shee may by the same authority that a Doctor of Physicke, approved by the incorporation of Physicians, cure a disease, it followeth not:

Beleeve me, so still doth (a) Socinus, and (b) Ostorodius, (a) Socin. tract. (c) Theoph. Nicolaides, reason against Gods ordinance of a sent de Eccl. pag. 13. Ministerie. (d) Robins. God hath indeed set in the body some to be (b) Ostorodius in eyes and mouth, and hath not said to all the Church, Goe and preach; instit. cap. 42. but, first, they have not their gifts from the Church. Secondly, you pag. 437. would have the body to starve, if such hands as Deacons will not feed; (c) The. Nicola tract. Soc. de and all the body blinde, if the eyes of the watchmen be blinde. Eccl. c. 2. p. 118.

*Ans.* Yet thus much is granted, that gifts give not the keys, nor authority to use gifts; and so that all beleevers, though gifted and graced also, have not power of the keys. 2. It's certaine, that in a constituted Church there be no hands nor mowthes to doe and speake by authority, and *ex officio*, by vertue of an office, save onely Elders and Pastors, and that if they doe or speake, they doe it extraordinarily, when Churches hands are lame, and her eyes blinde; or if they doe and speake ordinarily, it is from the law of charity in a private way, not by power of the keys, and as Judges and Officers.

Manuscript. 5 ch. 4 sect.

The Churches, not the Angels of the Churches, are blamed for

F

Way of the  
Church of  
Christ, in n.E.  
not

(b) Robinson  
pag. 141.

not executing censures against Balaam, Jezabel, the Nicolaitans. (g) Robinson saith more, 1. These whose workes Christ commendeth, for that dwelling where Sathans throne was, they kept his name and denyed not his faith; these he reproveth for suffering the doctrine of Balaam and the Nicolaitans 13, 14, 15, 16. 2. They which were commended by Christ, for their workes, love, service, faith, patience, increase of workes; are reprovved for suffering Jezabel, but these were not the Angels onely. 3. These conjunctiōns (but) (never the lesse) say, though they were zealous in many things, yet they failed in not being zealous enough against false teachers.

Ans. 1. These connexions prove guiltinesse in Angels or Pastors, and one common fault may be laid upon them all, but hence it followeth not; that they all abused one and the same power of the Keyes, as being all collaterall Judges; no doubt the Angels preached not against Balaam, Jezabel, and the Nicolaitans doctrine, and yet women dwelt where Sathans throne is, and there faith and patience was commended, and yet our brethren will not say women are rebuked, and all the beleevers, because they did not pastorally preach against Balaam, and Jezabel; so this argument hurteth them as much as our cause. The Pastors were guilty, because they did not in their place use the Keyes; and the people, because they did not say to Archippus and their Officers, Take heed how you governe; as Israel was involved in Achans trespasse, because they warned not one another. 2. Seeing the Spirit of God maketh mention of Churches in the plurall number, and every one of the seven Churches, of Ephesus, Rev. 2. 7. of Smyrna, v. 11. of Pergamus 17. of Thyatira 29. of Sardis 3. 6. Philadelphia 13. Laodicea 22. It is cleare, there were more Churches then a single Congregation, and an independent incorporation in every one of them, and so a Presbytery of Angels in every one of them behoved to be guilty of this neglect of discipline, yet not all one and the same way. It is not cleare enough, though that the whole Church in Ephesus was to be rebuked, or that all and every one of the Elders, whereof there were a good number, (Act. 20. 26. He prayed with them all, they all wept sore,) were guilty of these abuses of the power of the Keyes; for in Sardis there were a few names which had not defiled their garments, yet the whole body is rebuked.

## Manuscript, Ch. 5. Sect. 4.

When the word Congregation is put for the Elders or Judges only, it is never understood of them sitting in consistory, and judgement there alone by themselves, and apart from the people, but in the presence of the publick assembly, who also had liberty in such cases to rescue an innocent from unjust judgment, 1 Sam. 14. 45.

Way of the Church of ch. in n. E.

I answer, we urge not a Church assembly of Elders only to exclude the people from hearing, yea and in an orderly way, from speaking, reasoning and disputing even in our Generall assembly, but for judiciall concluding, we find not that given to any, but to the Church-guides, Act. 15. 6. Act. 16. 4. 2. It is not a good argument, the people sate with the Rulers and rescued innocent Jonathan, 1 Sam. 14. Therefore all the people may sit and give judiciall sentence or impede the Elders to sentence any. This I grant, is alledged by Ainsnorth (a) for to give popular government to the people; as also, 1 King 21. 13. and Jer. 26. 11, 12. but 1. a fact of the people is not a Law. 2. It was one fact and that in an extraordinary case of extreame iniquity in killing innocent Jonathan a Prince and Leader of the people. 3. in a civill businesse, and the people were to be executioners of the sentence of death, and they saw it manifestly unjust. 4. they were not the common people only, but in thar company were the Princes of the Tribes and heads, and the King and his family only on the other side; what will this infer, but that there were no Kings in Israel, who had power of life and death, nor any judges, as Ainsworth, contrary to Scripture sayth, but that the people were joynt Judges with the King, and that the people in the New Testament are co-equall Judges with the Elders, from so poore an example; and to the Separatists (b) proving from the peoples power of judging in civill causes (which yet is a wide mistake) and a punishment bodily to be inflicted upon strangers as (c) Page doth learnedly observe; doe conclude the peoples power of judging in Ecclesiastick causes, which concerneth only the members of the visible Church.

(a) Ainsnorth.

(b) Conf. art. 24. ap 8.

(c) John Payer defence of Church-gover. ch. 3. pa. 13. and p 7.

Manus. ib, ch. 5. Sect. 4.

Manuscript.

We grant, it is orderly to tell the Elders the offence, that the whole Church be not frivolously troubled; but it followeth not, that the Officers may judge there alone without consent of the people: he who

told his complaint to the Levite, told it orderly enough to the whole Congregation assembled at Mizpeh Jud. 20.

*Ans.* These to whom we are to complaine, these and these only, are to be heard, and obeyed as Judges binding and loosing in Earth and validly in Heaven, *Mat.* 18. but these are not the multitude, nor one Elder only, but the Church of Elders. 2. if the Church of Believers be the only subject ( as you teach ) of the Keys, and not the Elders, but in so far as they are parts of the believing Church, then it is more orderly to complaine to the multitude who only are proper Judges, then to Elders who are not properly Judget.

Manuscript.

1b. Ch. 5. Sect.  
4.

*A second reason why we allow such power to the people in Church censures, is from the Church of Corinth. 1. He directeth the whole Church of Corinth to whom he writeth, to excommunicate the incestuous man.*

*Ans.* He writeth to all the faithfull, and so to women; the woman is not to usurpe authority over the man, *1 Cor.* 14. 34. *1 Tim.* 2. 11, 12. but to voyce judicially in Excommunication is an act of Apostolick authority.

Manuscript.

*Ib.* The whole Church is to be gathered together and to Excommunicate, Ergo not the Bishop and Elders alone, 3. Pauls spirit was to be with them and Christs authority, 4. the whole Church, *2 Cor.* 2. did forgive him, 5. nothing is in the Text that attributeth any power to the presbytery apart, or singularly above the rest, but as the *reprooffe* is directed to all, for not mourning, so is the Commandement of casting out directed to all.

*Ans.* 1. It is cleare that if some were gathered together in the power of Christ and the spirit of Paul, that is, in the authority that he received over the Corinthians, for edification, *2. Cor.* 10. 8. and Pauls Rod, *1 Cor.* 4. 21. then as many as were convened Church-ways, and mourned not for the same, did not cast out and authoritatively forgive; seeing women and believing children did convene with the whole Church, and were not humbled for the sinne; and yet women and believing children cannot be capable of pastorall authority over the Church, which was given for edification. 2. The power of the Lord Jesus, that is,

the



*the keys of the Kingdom of God were committed to Peter, as to a Pastor, Mat. 16. and power to bind and retaine, to loose and pardon sinnes, Joh. 20. 20, 21, 22. Which power is given to these who are sent as Ambassadors, as the Father sent Christ, v. 21. which power cannot be given to puffed up women, 3. Except this be said, the Text must beare that there was not a Presbytery of Prophets, Governors and Teachers there of all, who had a more eminent act in excommunicating and Church pardoning, then the women who mourned not, for by what reason our brethren would have the act of excommunicating an act of the whole Church convened, including all to whom Paul writeth, women and children, by that same reason we may appropriate it to these only, who are capable of Paul's pastorall spirit, and authority, according as attributes are appropriated (- by good logick ) to their own subjects, else that cannot be expounded 1 Cor. 14. 31. For ye may all prophecy one by one. What? may all that the Apostle writeth unto, 1 Cor. 1. 2. prophecy one by one? even the whole Church, even all sanctified in Christ Jesus? called to be Saints, and all that in every place call upon the Lord Jesus? I thinke our brethren will not say so: so when Paul sayth, 1 Thess. 5. 12. Esteem highly of these that are over you if that command be directed to the whole Church of the Thessalonians which is in God our Father, as the Epistle is directed to them all, 1 Thess. 1. 1. then doth Paul command the Elders in Thessalonica to esteem highly of themselves, for their own workes sake: if exhortations be not restricted according to the nature of the subject in hand, we shall mock the Word of God, and make it ridiculous to all.*

*Ainsworth sayth, The putting away of leaven was commanded to all Israel. Ergo, the putting away of the incestuous person is commanded to them all in Corinth without exception, and the putting away of the Leper was commanded to all Israel.*

*I answer. 1. Proportions are weake probations, 1. every single woman, 2. privately in her own house, 3. without Churches consent and authority was to put away Leaven; but it is a poore inference, therefore every woman in Corinth here alone might excommunicate without the Churches authority, and in their private houses. 2. The Priest only judicially putteth away the*

Leper, *Deut.* 17. 13. and the Priests without the peoples consent put out *Uzzab* their Prince from the Sanctuary, when he was a Leper. 2. *Chron.* 26. 20.

Manuscript.

Manuscript, ib.

*Lest this judgement should be restrained to Presbyteries only, he magnifieth the judging of the Saints, taking occasion from thence to stretch their judicature; in some cases, even to the deciding of civill causes, rather then that they should fly suddenly to Law one against another, before Infidels.*

*Ans.* That upon this Church judging, he taketh occasion to magnify the judging of the Saints, I see not, for he passeth to a new subject in reprehending their pleading, before heathen Judges. 2. Though that cohesion of the Chapters were granted, yet doth he not magnifie the Judging, of all the multitude, the Saints of men and women shall judge the world by assenting to Gods Judging, but all the Saints, even women, are not Church-Judges. Also he extendeth Judging of civill causes to the most eminent Seniors amongst them v. 5. *Is there not a wise-man amongst you? no, not one who shall be able to judge betwixt his brethren?* and therefore he layeth a ground, that far lesse can all the rest of men and women be Judges Ecclesiastick to binde and loose validly in Earth and Heaven, but onely the wiser and selected Elders.

I may adde what Master Robinson sayth, that our argument from confession, may be objected to the Apostles no lesse then to Separatists, *Acts* 1. 23. *They presented two; that is, the multitude which were about an hundred and twenty men and women, and Acts* 6. 5. *And the whole multitude presented seven Deacons to the twelve Apostles, and the twelve Apostles called the multitude, and so spake to them and v. 6. prayed and laid hands on the Deacons.* Now when the multitude *Acts* 1. presented Joseph and Matthias, it behoved them to speak; spake they joyntly, or all at once? this were confusion, (contrary to, *1 Cor.* 14. 14. *did the women speak? they must not meddle in Church-maters, v. 34. did children speak? It is impossible; so Acts* 6. *did all the twelve Apostles speak at once? and pray (vocally) at once? did the whole multitude speak when they presented the seven Deacons? that is confusion; by these and the like, women and children are utterly excluded from the Church, as no parts of*

it, *Acts 15. 22. The whole Church sent Messengers to Antioch,*  
*1 Cor. 14. 23. the whole Church commeth together in one, to exercise*  
*themselves in praying and prophesying, but children could not send*  
*messengers nor pray, nor prophecy, and women might not speak in the*  
*Church, and therefore women and children must be excluded from*  
*being parts of the Church; if one be excluded, why not another? and so*  
*till we come to the chiefe of the Congregation.*

*Ans.* This is much for us every way; therefore the 120, *Acts 1.*  
 and the multitude, *Acts 6.* did present the two elect Apostles; and  
 the seven Deacons by some select persons, and when these select  
 persons spake, the Church spake, and when one Apostle  
 prayed the whole twelve prayed; *Ergo*, there is a representative  
 Church which performeth Church actions in the name of the  
 Church, and you will have a representative Church in the New  
 Testament to be a point (as you say (a)) of Judaisme; yet here (a) *Inf. pag. 163.*  
 you are forced to acknowledge it, 2. By all good reason when  
*Christ, Mat. 18.* sayth if he refuse to heare the Church, that is,  
 the speaking and commanding Church, let him be as a heathen,  
 he must speak of a representative Church; for a collective body of  
 all believers, even women and children cannot command, nor  
 speak in the Church, and it were confusion that women and chil-  
 dren should bind and loose on Earth as *Christ* doth in Heaven, and  
 when *Paul* sayth that the convened Church, *2 Cor. 5.* should cast  
 out the incestuous person, he meaneth not that they should all  
 Judge him by the power and authority of *Christ*, and the pasto-  
 rall spirit of *Paul*; therefore your doctrine is false, that as many  
 are Judges in the Judiciall acts of excommunication, as did not  
 mourn for the sin, as were Saints by calling; and to whom *Paul*  
 writeth, *1 Cor. 2.* and as met together for the publick worship, for it  
 is as great confusion for women and children who are true parts of  
 the Church to be Judges, cloathed with *Christs* authority, and  
*Pauls* Ministeriall spirit, as for women to speak, or for twelve  
 Apostles to pray all at once vocally in the Church; and the whole  
 Church is said, *Acts 15. 22.* to send messengers, and Canons  
 to *Antioch* to be observed, and yet that whole Church are but,  
 in the act of governing and discerning, and judiciall passing of  
 these acts, only Apostles and Elders, *Acts 15. 2. v. 6. Act 16. 4:*  
*Act. 21. 5.* (*Ergo*) it followeth not that we exclude women and  
 child-

children from being parts of the *Church*, or that all are excluded except Elders ; all are parts of the mysticall, and redeemed *Church*; officers are only the ministeriall *Church*, and *Mat. 18.* Christ speaketh only of a ministeriall *Church* in the judicall act of excommunication; though if you speak of excommunication in all the acts of it, we doe not exclude the whole multitude, *Mat. 8.* nor *1 Cor. 5.* from a popular consenting to the sentence, and a popular execution of the sentence of excommunication, and therefore though the whole *Church* convene, yet the whole *Church* conveneth not with *Pauls* ministeriall spirit to excommunicate judicially; either must our brethren here acknowledge a *Synecdoche*, as well as we, yea and a representative and select *Church* in the judicall act of excommunication, else they must say, that women and children, *Ex officio*, by a ministeriall spirit doe Judge and so speake in the *Church*, for he who Judgeth *Ex officio*, in the *Church*, may and must speake and excommunicate in the *Church* *Ex officio*: but more of this hereafter.

### CHAP. 3. SECT. 3. QUEST. 4.

**W** Hether or no is there a necessity of the personall presence of the whole *Church* in all the acts of *Church*-censures?

(a) Manuscript.  
The way of  
the *Church* of  
Ch. in n. E.  
(b) Ainsworth  
animadvers. p.  
20. 21.

The Author (a) giveth us ground for this question, whiles as he holdeth the company of believers cloathed with the whole power of the keys, and these meeting all of them, even the whole *Church* to be the only visible instituted *Church*. And (b) Ainsworth sayth, with what comfort of heart can the people now excommunicate him, if they have not heard the proceedings against him? Let wise men Judge, if this be not spirituall tyranny, that Elders would bring upon the conscience of men? Also it would seem, if the people be to execute the sentence of excommunication, that they cannot in faith repute the excommunicated man, as a Heathen and a Publican, and eschew his company, except they be assured in conscience, that he is lawfully cast out: now how shall they have this assurance? the Elders say, he is lawfully cast out, and the cast out man sayth, no, but he is wronged; therefore it would seem that all the people must be personally present

present to heare that the proceſſe be lawfully deduced againſt him, elſe they puniſh, upon a blind faith, now the like queſtion is, if *Souldiers can make war, if they be not preſent at the counſell of war to know the juſt reaſons of war, which the Prince and States doe keepe up to themſelves, upon grave conſiderations. And the ſame is the queſtion, if the Liſtor and executioner of the Judges ſentence be obliged in conſcience to know, if the Judge have proceeded orderly and juſtly, or if he upon the teſtimony of the Judge, may execute the ſentence of death.*

1. *Diſtinction, There be oddes betwixt a free willing people executing the ſentence of the Church, and meere Executioners and Liſtors.*

2. *Diſt. There is a doubting of conſcience ſpeculative, through ignorance of ſome circumſtance of the fact; and a doubt of conſcience practiſall through a ſpeculative ignorance of ſomething, which one is obliged to know, and ſo there is alſo a ſpeculative and a practiſall certainty of a thing.*

3. *Diſt. There is one certaeinty required in queſtione Juris, in a queſtion of Law, and another in queſtione facti, in queſtion of fact.*

4. *Diſt. There is, and may be an ignorance invincible which a man cannot help, in a queſtion of fact; but Papists and Schoole-men erre, who maintaine an invincible ignorance in queſtione Juris, in a queſtion of Law, and in this they lay imperfection on Gods Word.*

5. *Diſt. There is a morall diligence given for knowledge of a thing which ſufficeth to make the ignorance excuſable, and there is a morall diligence not ſufficient.*

6. *Diſt. There is a ſentence manifeſtly unjuſt as the condemning of Chriſt by witneſſes, belying one another, and a ſentence doubtſomely falſe.*

1. *Conclu. The members of the viſible Church are not meere Liſtors and Executioners of the ſentences of the Elder-ſhip, 1. Because they are to obſerve, warne, watch over the manners of their fellow members, and to teach, exhort, and admoniſh one another; and are guilty, if they be deficient in that, 2. Because by the Law of charity, as they are brethren under one head Chriſt, they are to warne and admoniſh their Rulers. And by the ſame*

(a) Ainsworth  
animadvers. p.  
25.

reasons the people of the Jewes were not meere executioners, though they were to stone the condemned Malefactors, yet were they not Judges as *Ainsworth* sayth. It is true *Levit. 20. 2. they were to kill him who offered his seed to Moloch*; but the precept is given first to *Moses* the supreme Magistrate, the accused for innocent blood stood before the children of Israel, *Num. 35. 22.* but their *Gnedab* signifieth the Princes, *Ios. 20. 4. The slayer shall declare his cause before the Elders of that City*, *2 Sam. 7. 7.* there be Tribes who are feeding or governing Tribes, or *1 Chron. 17. 6.* Judges: there is no reason to understand by the children of Israel or the Congregation, only the common people, when the word doth include a Congregation of Princes, so *Num. 8. 11.* the Levites are the children of Israels shake-offering (a) *Ainsworth* saith the people are put for the Princes, the sins of unjust Judges are peoples sinnes, not because they judicially exercise unjust acts, for they should not judge at all, but because they mourne not for the publick sins of Judges, *Eze. 9. 9.* and because the people love to have it so, *Jer. 5. 31.*

2. *Concl.* When the sentence of the Judge is manifestly unjust, the executioners and Lictors are not to execute it; for *Doeg the Edomite* sinned in killing the Lords Priests at the command of *Saul*, and the footmen of *Saul* did religiously refuse that service, *1 Sam. 22. 17.* The Souldiers who crucified *Christ*, not only as men, but as Lictors, sinned against a principle of the Gospel which they were obliged to believe (*Maries sonne* is the true Messiah) nor are we to joyne with a Church excommunicating a man, because he confessed *Christ Iob. 9* nor need we consent to these, that the Senate of *Venice* is excommunicated by *Paul* the first *An. 1607.* and *Henricus Borbonius* King of *Navarre* by *Sixtus 5.* and *Elizabeth* of *England* by *Pius 5.* and *Henry* the 4. by *Gregory 7.* or *Hilderland*, and *Martin Luther* by *Leo* the 10. *An. 1520.* the Pope is not the Catholick Church, as many learned Papists, especially, the *Parisian* Theologues teach.

3. *Concl.* There is not required the like certainty of conscience practicall in a question of fact, that is required in a question of Law. 1. Because in a question of Law all ignorance is morall and culpably, evill to any who undertaketh actions upon

conscience of obedience to others; for to all within the visible Church the word of God is exactly perfect, for faith and manners; and every one is obliged to know all conclusions of Law that are determinable by Gods word. 2. Every one in his actions is to doe out of a plerophorie, and a full perswasion of heart, that what he doth, pleaseth God, Rom. 14. 14. *I know and am perswaded by the Lord Jesus, that nothing is uncleane of it selfe.* 3. We are to doe nothing but what is lawfull, and what in our consciences we are perswaded is lawfull, and are to know what is sinne, and what is no sin. All Souldiers in war, and Lictors, and these who execute the sentence of excommunication, are to know, what are the just causes of war, and what crimes by Gods Law deserve death, and what not, as what homicide, sorcery, paricide, incest, and the like sinnes deserve by Gods Law, and what not: because every one is obliged to know morally, what concerneth his conscience that he be not guilty before God; the executioner who beheaded John Baptist sinned, because he was obliged to know this (*a prophet who rebuketh incest in a King, ought not to be put to death therefore*) It was unlawfull for the men of Judah to come and make war with Ieroboam and the ten Tribes, because God forbade that war, 1 Ki. 12. 23, 24.

4. *Concl.* It is not enough that some say, if the question be negatively just, then Souldiers and executioners, and people may execute the sentence, that is, if they see no unlawfulness in the fact, I meane unlawfulness in *materiâ juris*, in a matter of Law; hence some say, subjects and common Souldiers not admitted to the secrets of the councell of war, may fight lawfully, when there is this negative justice in the war; but forraine Souldiers who are conduced, may not doe so (a) for the Law sayth he is not free of a fault who intermedleth with matters which belonge not to him, to the hurt of others; so Teacheth (b) Suarez (c) D. Bannes (d) *An. Duvallius*, yet the command of the Prince can remove no doubt of conscience, also that the cause of the war in the matter of Law, so far as it is agreeable to Gods word is not manifest to executioners, is there culpable ignorance no lesse then the ignorance of a sentence manifestly unjust, Ergo, the practise of these who execute a sentence negatively only just, is not lawfull, I prove the antecedent, beacuse the practi-

(a) *Regula juris* 19. in 6. and 38. in ff. non est sine culpa, qui, rebus, que ad ipsum non spectant, se immiscet, cum periculo alterius.

(b) Suarez, de tripl. virt. dis. 13. de bello sect. 6. ni 8.

(c) Bannes in. 22. q. 40. concl. 1.

(d) *An. Duvallius* in 22. tract. de charit. art. 3.

call ignorance of what we doe which is not warranted by Gods Word is alwayes culpable, whether the cause be cleare or darke: for no obscurity of Gods Law doth excuse our ignorant practise, when the Word of God can sufficiently resolve us. 2. It is not enough that our morall actions in their lawfulness be just negatively; because actions morall which are beside the Word of God (*prater dei verbum*) to us, who hold Gods Word perfect in faith and manners, are also, *contra dei verbum*, against the Word of God, and so unlawfull. 3. Because actions morall having no warrant but the sole will and Commandement of superiors, are undertaken upon the sole faith: that what superiors command, if it seeme not to us unjust, though it be in it selfe unjust, may lawfully be done. Now we condemne this in Schoolemen and Popish casuistes, that the Commandement of superiors (as sayth Gregor. de Valent. Bannes, Suarez, Silvester, Navarre) may take away and remove all doubting of conscience, and make the action lawfull.

Whereas (a) Navarre, (b) Corduba (c) Sylvester (d) Adrian, hold that an action done without a due practicall certainty is unlawfull. If he should diligently (e) sayth Suarez) search for the truth, and cannot find it, yet the doubter may practise, so he practically perswade himselfe, he doth it out of a good mind; and whereas the Jesuite sayth, that it is his negligence in not seeking the truth, he answereth, his negligence which is by past, cannot have influence in his present action, to make it unlawfull, because it is past and gone. But I answer, it is Physically past, but it is morally present, to infect the action as habituall ignorance, maketh the acts of unbelieve morally worse or ill. And to these we may adde, that he who doth with such a doubt, 1. He sinneth, because he doth not in faith (f) 2. He exposeth himselfe to the hazard of sinning, and of joyning with an unjust sentence. 3. It is the corrupt Doctrine of Papists who muzzle up the people in ignorance, and discharge them to reade Gods Word, and so maintaine (because of the obscurity and imperfection of Gods Word which is not able to determine all questions) that there is an ignorance of many lawfull duties which is invincible, and to be excused, as no wayes sinfull, and which vitiateth not our morall actions, so (a) Thomas (b) Bona-

(a) Navarte  
dist. 7. de penitē.  
c. Si quis autem.

(b) Corduba  
dist. 3. q. 4 & 5.

(c) Sylvester  
confessor. 3. f. 10.

(d) Adrian quod  
liber 2.

(e) Suarez. 1. 1.  
par. 2. de oper. sex  
dier. de proxim.

regul. bonit. &  
malit. dist. 12.

fest. 5. m. 3.

(f) Rom. 14. 23

(a) Thomas 12.  
2. 19. art. 9.

(b) Bonavent. ib.  
scilicet. 1. q. 3.



ventura, (c) Richard (d) Gabriel (e) Occam (f) Antoninus (g) Adrianus (h) Almaine (i) Suarez, though Occam and Almaine may be expounded favourably.

5. *Concl.* Souldiers, Lictors, Servants, People under the Eldership, are not meere instruments moved only by superiours, as *Schoolemen* say. 1. Because they are morall agents, and are no lesse to obey in Faith, then superiours are to command in Faith and they are to obey their Superiours only in the *Lord*. 2. They are to give all diligence that they be not accessory to unjust sentences, lest they partake of other mens finnes. What *Aquinas* (l) *Grego. de Valent* (m) and *And. Duwallius* saith against this, is not to be stood upon.

6. *Concl.* But in *questione facti*, in matters of fact, there is not required that certainty of conscience. But that we may more clearely understand the conclusion, a question of fact is taken three wayes. 1. For a fact expressly set down in *Gods Word*, as that *Moses* led the people through the wildernesse, that *Cain* slew his brother *Abel*, these are questions *de facto*, not *questiones facti*, and must be believed as (n) *Almaine* and (o) *Occam* say well, with that same certainty by which we believe *Gods Word*. 2. A question of fact is taken for a question, the subject whereof is a matter of fact, but the attribute is a matter of Law, as (if *Christ* in saying he was the Son of *God* did blaspheme) if the *Lords Priests* in giving *David* shew-bread, did commit Treason against King *Saul*) there is some question there made *circa factum*, about the fact, but it is formally a question of Law. For these questions may be cleared by *Gods Word*, and the ignorance of any questions which may be cleared by *Gods Word*, is vincible, and culpable, for the Law sayth (a) *The ignorance of these things which we are obliged to know is culpable*, and excuseth not. But thirdly a question of fact is properly a question (whether this *Corinthian* committed incest or no) (whether *Titus* committed murder, or no) and in this there is sometimes invincible ignorance, when all diligence morally possible is given, to come to the knowledge of the fact. Now we know here the question of Law must be proved by the Law, all are obliged in conscience to know what finnes deserve death and Excommunication. But whether this man *John*, *Anna*,

*Marie* hath committed such sins, is a question of fact and cannot be proved by the Law, or the Word of God, for (a) *the Law is not anent singulars or particulars*, this is proved by sense and the Testimonie of witnesses; and therefore the certainty practicall of conscience here is humane and fallible, not Divine and infallible.

Now though Souldiers, Listors, or People joyned to the execution of a sentence, and have their doubtings anent the fidelity of the witnesses, yet when all diligence morally possible is given to try the matter, they may well be said to doe in Faith, though they have not certainty of Faith concerning the fact, because there cannot be certainty of Divine Faith in facts; mens confession, sense, the Testimony of witnesses cannot breed Divine Faith: yea here the Judge himselfe may condemne the innocent, and yet the sentence of the Judge may be most just because the witnesses are Lyers, and the Judge giveth out that sentence in Faith, because *Gods Word* hath commanded him to proceed, *secundum allegata & probata*, he must give sentence under (b) two or three witnesses; yea, though the Judge saw, with his Eyes, the guilty commit the fact, yet he cannot by *Gods Law* condemne him, but upon the testimony of witnesses. For the wise Lord seeth what confusion and tyranny should follow, if one might be both *Index, actor, & testis, the Judge, the accuser, and the witness*. And when the Judge giveth out a sentence to absolve the guilty and condemne the innocent, his sentence is judicially and formally just, and materially and by accident and contrary to his intention only unjust, if the Judge in that case should say (as Master *Weemes* observeth well)

(c) *such a proposition is true when he knoweth it to be false, and being posed and urged in conscience, is this an innocent man or no? if he should answer and say he is not, he should then answer contrary to his knowledge? but as a Judge he must answer, he is not innocent, because witnesses being with all possible diligence examined, have condemned him, and it is no inconvenience here to say, that the Judge hath one conscience as a man, and another contrary conscience as a Judge, in the question of fact; for God hath tyed his conscience, as a Judge, to the fidelity of witnesses, known not to be false. I desire the Reader*

to see anent this more in (a) *Bonaventura* (b) *Richardus* (c) *Occam* (d) *Antoninus* (e) *Adrian*, (f) and our Countreyman *John Weemes* and (g) *Henricus*. Now because Souldiers, Licitors, and people are not Judges, if they know the fact in Law deserveth such and such punishments, where the sentence is not manifestly false and unjust, but in the matter of Law just, though erroneous in the matter of fact, all possible dilligence being used by the Judges, they are to execute that sentence upon the testimony of the Judges, though they be not personally present at the proceedings of the Judges and Eldership which may be proved many ways. 1. By the confession of our brethren, if any of the Congregation be absent by Sicknesse, Child-birth paine, Trading over Sea, imprisonment, the Congregation doth justly put away from amongst them the incestuous *Corinthian*, and they who are absent are to repute the party Excommunicate, as a Heathen; as their own practise is at censures in the week-day, the largest halfe of the Congregation is absent, yet the absent upon the testimony of the Church hold valid what is done by the Church. 2. Other sister Churches who ought not to be present at Church-censures, as our Brethren teach, are to repute the Excommunicate cast out by a sister Church-independent (as they say) as an Heathen, because being bound in Heaven: here, is he not bound in a Church visible, one mile distant from the Church Excommunicating? yet this is no tyranny of conscience. 3. Women are to execute the sentence and to eschew the company of the party Excommunicated, yet are they not to be present as Judges to usurp authority over the men. This (h) *Robinson* granteth. 4. This should evert all judicatories of peace and war, so many thousands, Acts 2. could not be present at every act of censure and that dayly, nor are acts of Discipline necessarily tied to the Lords-day. They are (I grant) acts of Divine worship, but the whole multitude of women and children are deprived of the liberty that God hath given them for six dayes to the works of their calling, if they must be personally present, at all the acts of Discipline, to cognosce of all scandals, and to here and receive Testimonies against Elders under two or three witnesses, which is the office of *Timothy* (i) this way the over-

(a) *Bonavent.* 1. q. 9.(b) *Rich. art.* 1. q. 3.(c) *Occam.* q. 3. ar. 3.(d) *Anton.* 1. p. tract. 3. ca. 10.

f. 4.

(e) *Adrian.* quod. lib. 4. art. 2.(f) *Weemes loc.* cit.(g) *Henricus* 2. 2. quod. 1. q. 8.(h) *Robinson.* justit. of separat. p. 170.(i) *Tim.* 5. 19.

seeing

seeing of the manners of the people, which also our Brethren laye upon the whole people, taketh up the great part of the *Pastors* office, and the whole office of ruling Elders. And if we lay upon the people the worke and all the acts of the office, how can we not lay upon them the office it selfe? 5. All *Israel* gathered to war, from *Dan* to *Beersheba*, could not, by vertue of duty and obligation, be present personally at the determination of lawfull War: Nay if they were all present, as Judges, as (c) Mr. *Ainsworth* would have them, there be no *Governors* and *Feeders* in *Israel*, but all the governed are *Feeders*, and so no *Magistrate* and *Ruler*, as *Anabaptists* teach here. 1. It were not lawfull for one to be *King* over more people, then he could in his own personall presence judge, contrary to *Gods Word*, that teacheth us to obey these who are sent by the *supreme Magistrate*, as we obey the *King*, 1 *Pet.* 2. 13. 14. Ergo, these who are sent by him are lawfull Judges, and yet the *King* Judgeth by them, and in them. 2. This error is founded upon a worse error, to wit, that the *supreme Magistrate* had no power of life and death in *Israel*, without consent of the people, but certainly there are as specious and plausible reasons, if not more specious, for the peoples government in all civill matters, then there can be for their *Church-power* of judging in the *Church-matters*, and government thereof. Yet there is no ground for it. 1. Because the *Rulers* only could not be charged, to execute judgement in the morning, to deliver the oppressed, to execute judgement for the *Fatherlesse* and the *Widdow*, nor can there be a promise made to establish the *Kings Throne* for obeying that *Commandement*, as (a) *Gods Word* teacheth; if the people have as great, yea, greater power in Judging, then the *Rulers* have by this our Brethrens argument. They say all the *Believers* at *Corinth*. 1 *Cor.* 5. could not be commanded to cast out the incestuous person, nor could they all be taxed for omitting that duty, if they had not power to excommunicate. 2. Neither can the *Spirit of God* complaine that the *Judges* builded *Zion* with blood, and the heads of the house of *Jacob*, and *Princes* of the house of *Israel* did abhor judgement and pervert equity as the *Prophets* say, (c) nor could they be condemned as roaring *Lyons* and evening

(c) *Ains. loc. cit.*

(d) *Jer.* 22. 3, 4.  
 5. *Deut.* 17. 18.  
 19, 20. 1 *Ki.* 18.  
 38. 39. *Isa.* 1. 22.  
 23.

(e) *Micah.* 3. 9,  
 30. 15.

evening Wolves, as the Prophet sayth: for the Judges might well be faultlesse, when the poore were crushed in the Gate, and Judgement turned into Gall and Wormewood, because they cannot helpe the matter, the people are the greatest part in caring matters in judgement. 2. We see (f) Davids practise in condemning the Amalckite out of his own confession, not asking the peoples consent, and in condemning to death (g) Baanah and Rehab, for killing Ishbosheth. Solomon gave sentence (h) against Adoniah, Joab, Shimei, without consent of the people, David pardoned Shimei contrary to the counsell of Zerviahs sons. 3. If from the peoples witnessing and hearing of judgement in the Gate, we conclude the people were Judges, with the Rulers, there was never a time, when there was no King in Israel, and no Judge to put evill doers to shame, but every man did what seemed good in his own Eys, contrary to Scripture (i) because all are a generation of Kings and Princes no lesse then the Ruler himselve, as Anabaptists teach. By the Doctrine of our brethren I deny not but he that gathered sticke on the Sabbath was brought. Num. 15.33. to Moses and to Aaron and to all the Congregation, but the Congregation signifieth not the common multitude. For 35. Moses received the sentence from God and pronounced it, and the Congregation stoned him to death, And Numb. 27.1. The Daughters of Zelophehad stood before Moses, Eleazar, and before the Princes as Judges, and before all the Congregation, as witnesses, not as Judges: but v.6.7. Moses gave out the judiciall sentence, from the Lords mouth. And 1 King. 21.12. Naboth stood in presence of the people to be judged, but the Nobles and Princes were his Judges, because v.8. Jezabel wrote to the Nobles and Princes that v. 10. they should carry out Naboth and stone him, to wit, judicially, and v.11. The Nobles and Princes did as Jezabel had sent unto them. And Jeremias cap. 26. pleaded his cause before the Princes and people, for v. 10. The Princes.

(f) Zeph. 3.3.

(g) 2 Sam. 1. 15

(h) 2 Sam. 4.8.

12.

(i) 1 Ki. 2.

Jud. 18. 1. v. 7.

וּשְׁבוּ בַפֶּתַח שַׁעַר הַחַיִּים הַחֲדָשׁ

Set down (judicially) in the entry of the new gate of the Lords House, nothing can be gathered from the place to prove that the people judged, but because Jeremias spake to the Princes and the people who vers. 24: were in a fury and

rage against *Jeremiab*, if *Abikam* had not saved him from their violence.

CHAP. 4. SECT. 4. QUEST. 5.

**W**Hether there be no nationall or provinciall Church under the New Testament, but only a parishionall Congregation meeting every Lords day, in one place, for the worship of God?

The Author, in this first proposition denieth that there is any Nationall or provinciall Church, at all, under the New Testament, for clearing of the question observe these.

1. Dist. *We deny that there is any diocesan, provinciall or Nationall Church under the care of one Diocesan or Nationall Prelate or Bishop, but hence it followeth not, there is no visible instituted Church now, but only a particular Congregation.*

2. Dist. *We deny any Nationall typicall Church, where a whole Nation is tyed to one publick worship, in one place, as sacrificing in the Temple.*

3. Dist. *We deny not but the most usuall acception of a Church, or visible meeting is given, as the (a) refutator of Tilenus sayth, to a convention of people meeting ordinarily to heare the word and administrate the Sacraments (b) Stephanus deriveth it from ἐκκλησία. And (c) Cyrillus ἐκκλησία καλεῖται φερωνύμος διὰ τὴν πᾶσιν ἐρχαμένοι, καὶ ὅμῃ συναίρειν. As (d) Causabon observeth; so these who meete at one Sermon are called Ecclesia, a Church, and it is called Ecclesia & concio, sayth the Refutator of Tilen. (e) but this hindreth not the Union of more particular Congregations, in their principall members for Church-governement, to be the meeting or Church representative of these many united Congregations.*

4. Dist. *A Parish-Church materiall, is a Church within such locall bounds, the members whereof dwell contiguously together, one bordering on the other, our Brethren meane not of such a Church; for as (f) Paul Baynes sayth well, this God instituted not, because a company of Papists and Protestants may thus dwell together, as in a Parish, and yet they are of contrary Churches, a Parish-Church formally is a multitude who meete in manner or forme of a Parish, as if they dwelt neere together.*

- (a) παρακλησις cont. Tilen. parenthesis. l. 1. c. 25. sect. 4. & 5.
- (b) Steph. in Thesau.
- (c) Cyrill. Heterosolamita.
- (d) Causab. cont. Baron. c. 42.
- (e) Loc. cit.

- (f) Baynes diocesan tryall. q. 1. p. 12.

gether in a place ordinarily, to worship God, as the meeting of these who came together to celebrate the Lords Supper, is called the Church, 1 Cor. 11. 18. For first of all when ye come together in the Church, I heare that there are divisions amongst you, v. 22. what? have ye not houses to eat and drink in? or despise ye the Church of God?

1. *Concl.* If we shall evince a Church-visible in the New Testament which is not a Parishionall Church, we evince this to be false which is maintained by our Brethren, that there is no visible instituted Church in the New Testament save onely a Parishionall Church, or a single independent Congregation. But this Church we conceive to have been no Parishionall Church.

1. Because these who met dayly and continued with one accord in the Temple, and breaking bread from house to house, that is, administering the Sacraments together as our Brethren say, were a visible Church. But these being first an hundred and twenty, as *Acts* 1. and then three thousand added to them, *Acts* 2. 41. could not make all one single independent Congregation, whereof all the members had voyce in actuall government; Ergo, they were a visible instituted Church, and yet not a Parishionall Church. The proposition is cleare, The Church of Ierusalem was one visible Church, and did exercise together a visible act of government, in sending messengers to Antioch, *Acts* 15. 22. Then pleased it the Apostles and Elders and the whole Church (our Brethren say, the whole collective Church, Men, Women, and Children at Ierusalem) to send men of their own company to Antioch 23. And wrote Letters, and sent Decrees and Commandements to be observed. Now the many thousands of the Church of Ierusalem, by no possibility could meete as one Parish, in one materiall house to administrate the Lords Supper: farre lesse could they be, as is said, *Acts* 2. 42. all continuing stedfastly in the Apostles Doctrine and fellowship (our Brethren say in Parishionall or Congregationall fellowship) and in breaking of bread and prayer, nor could they dayly continue in the Temple and breake bread from house to house, being all one Church, or a fixed parishionall meeting in one materiall house. Now it is cleare, they were united even after they exceeded many thousands in number, in one Parishionall and Congregation

gregationall government, as our Brethren would prove from *Acts* 15. 22, 23, 24, 25. And *Acts* 2. 42, 43. Else how could they have all their goods common, if there be not one visible government amongst them? but this government could not be of one single Congregation; for all who sold their goods, and had all things common, could not meete to give voyces in Discipline, a judicatory of so many thousand Judges were impossible and ridiculous.

2. *Paul* writeth to the *Galatians*, where there were many Parish-Churches, *Gal.* 1. 2. as our Brethren teach, yet doth he write to them, as he doth to the *Corinthians*: where our Brethren will have one Parish-Church, and writeth to them of uniformity of visible government, that they meete not together to keepe dayes, Sabbaths, and yeeres *Gal.* 4. 10. as the *Jewes* did, that they keep not *Jewish* and ceremoniall meetings, and conventions, *Gal.* 4. 9. these Churches are called one lump in danger to be leavened, as *Corinth* is a Parishionall lump in hazard to be leavened, as our Brethren teach. Now how could *Paul* will them that the whole lump of all the Churches and Congregati-  
 ons in *Galatia*, be not leavened, except he lay down a ground, that they were with united authority to joyne in one visible government, against the false Teachers: suppose there were twenty sundry Kings in *Brittaine*, and twenty Kingdoms, could our friends over Sea write to us as to one Nationall lump, to beware of the *Spanish* faction, except they laid down this ground, that all the twenty little Kingdomes, had some visible union in Government, and might with joynt authority of all the twenty Kingdomes concur to resist the common Enemy?

Here that godly and learned Divine *Mr. Baynes* sayth, *Communion in government is not enough to make them one Church;* this (sayth he) (a) maketh them rather one in tertio quodam se-  
 parabili (in a third thing which may be separated) then one Church; Government being a thing that commeth to a Church  
 now constituted; and may be absent, the Church remaning a Church.  
 I answer this is a good reason against the Prelates Diocesean Church, which, as *Baynes* sayth well, is such a frame in which  
 many Churches are united with one head-Church (under one

(a) *Paul Baynes*  
*dioces. tryal. q. 1.*  
*p. 13. ib. p. 11.*



Lord prelate, common Pastor to all the Pastors and particular Congregations of the Diocese) as partaking of holy things, or at least in that power of government, which is in the chiefe Church, for all the others within such a circuit. Now the prelates frame of a properly so called Church, under one Pastor being a Creature with a hundred heads, having Church and pastorall care of a hundred little Congregations and Churches, is a dreame; for we know no such Church fed by a Prelate, nor no such prelati-*cal* Argos to oversee so many flocks; nor doe we contend that the many Congregations united in a presbyteriall government, doe make a mysticall visible Church meeting for all the Ordinances of God. But union of many Congregations in a visible government is enough to make all these united Churches one visible, ministeriall and governing Church who may meete, not in one collective body, for the worship of God; yet in one representative body, for government: though worship may be in such a convened Church also, as we shall heare. The name of the Church I thinke is given to such a meeting, *Mat. 18. 17. Acts 15. 22.* though more usually in Scripture the Church is a fixed Congregation, convened for Gods worship: now government is an accident separable, and may goe and come to a mysticall Church; but I thinke it is not so to a Ministeriall governing Church. So the Church of *Ephesus* is called a Church in the singular number, *Rev. 2. 1.* and all the Churches of *Asia*, *Rev. 1. 20.* but seven Churches; and Christ directeth seven Epistles to these seven, and writeth to *Ephesus* as to a Church having one government, *v. 2. Thou hast tryed them which say they are Apostles and are not, and hast found them liars.* This was Ecclesiasticall tryall by Church-Discipline, yet *Ephesus* contained more particular Congregations then one. 1. Because Christ speaking to *Ephesus* only, sayth, *v. 7. He that hath an Eare to heare let him heare what the spirit sayth unto the Churches,* in the plurall number 2. Because there were a good number of preaching Elders in *Ephesus*, *Acts 20. 28. 36. 37.* and it is incongruous to Gods dispensation to send a multitude of pastors, to oversee ordinarily one single and independent Congregation. 3. This I have proved from the huge multitudes converted to the Faith in *Ephesus*, so huge and populous

a City where many *Iewes* and *Greeks* dwelt, and where the Word of God grew so mightily, *Acts* 19. 17. 18. 19. 20. and *Christ* writeth to every one of the seven Churches as to one, and yet exhorteth seven times in every Epistle, that Churches in the plurall number heare what the spirit sayth. Now as our Brethren prove that the Churches of *Galatia*, so called in the plurall number, were many particular Churches; so doe we borrow this argument, to prove that every one of the seven Churches, who are seven times called Churches in the plurall number, contained many Congregations under them, yet doth *Christ* write to every one of the seven, as having one visible Government.

2. *Concl.* A nationall typicall Church was the Church of the *Iewes*, we deny. But a Church nationall or provinciall of Cities, Provinces, and Kingdomes, having one common government, we thinke cannot be denied: so *Paul Baynes* citeth for this, *1 Pet.* 1. 1. *1 Pet.* 5. 2. Though we take not the Word Church for a mysticall body, but for a ministeriall company. But *Acts* 1. *Matthias* was elected an Apostle by the Church, as our Brethren confesse, but not by a particular Congregation who met every Lords-Day, and in ordinary to partake of all the holy things of God, the Word and Sacraments. 1. Here were the Apostles, whose Parish Church was the whole World, *Mat.* 28. 19. *Goe teach all Nations* 2. In this Church were the brethren of *Christ* from *Galilee*, *Acts* 1. 14. and some from *Jerusalem* v. 15. 3. No particular Church had power Ecclesiasticall, as this Church had power to choose an Apostle, who was to be a Pastor over the Churches of the whole World, as our brethren teach, so \* *Mr. Paget* sayth well; *These Disciples who waited upon Christ (such as Barfabas and Matthias, were no members of the Church of Jerusalem, and so what power had a particular Church to dispose of them, who were no members of their Church?* 3. That which concerneth all, must be done by all, and that which concerneth the feeding and governing of the Church of the whole World, must be done by these who represent the Church of the whole World; but that *Matthias* should be chosen, and ordained an Apostle to teach to the whole World, concerned all the Churches, and not one particular

\* *Paget* defence  
of Church-govern-  
ment  
Chap. 6.

ticular Church only. Therefore there was here, either no Church  
 ( which no man dare say ) for there is here a company of be-  
 lievers where there is preaching and Church-government, v.  
 15. 16. 26. or then there was here a Congregation which is  
 against sense and Scripture ; or there is a Church Provincially,  
 Naturall, or Oecumenick; call it as you please, it is a visible  
 Church instituted in the New Testament, after the ascension of  
 Christ, and not a Parishionall Church. Some answer, this was  
 extraordinary and meerly Apostolick, that an Apostle should  
 be ordained, and is no warrant for a nationall Church now,  
 when the Churches of Christ are constituted. But I answer, this  
 distinction of ordinary and extraordinary is wearied and  
 worne to death with too much employment. 2. Beza, Cal-  
 vin, Piscator, Tilenus, Whittaker, Chamier, Pareus, Bucanus,  
 professors of Leyden, Walaus, Willet, P. Martyr, Ursinus,  
 &c. and all our Divines, yea (a) Lorinus the Jesuite, (b) Caje-  
 tan, alledge this place with good reason to prove, that the  
 ordination and election of Pastors belongeth to the whole  
 Church, and not to one man, Peter, or any Pope. Yea (c) Robin-  
 son and all our Brethren, use this place, to prove, that the  
 Church to the second coming of Christ hath power to or-  
 daine, and exauthorate and censure her officers. 2. We desire  
 a ground for this, that the Ecclesiasticall power of the Church  
 which is ordinary and perpetuall to Christs second coming,  
 should joyne as a collaterall cause in ordination and election  
 of an Apostle, which ordination is extraordinary, tempora-  
 ry & apostolick; see for this (d) Pet. Martyr (e) Whittaker  
 (f) Bilson (g) Chamier, (h) Pareus, (i) Beza. (k) Calvin,  
 (l) Harmonie of the confessions (m) Junius, (n) Cartwright  
 (o) Fulk (p) Ursinus (q) Zwinglius (r) Munsterus, and (s) Theo-  
 doret, would have us to rest upon Apostolick demonstrations  
 like this. And (t) Irenæus speaketh against rectifiers of the  
 Apostles in this (u) Cyprian sayth the like, 2 Acts 6. A  
 Church of Hebrewes and Græcians, together with the twelve  
 Apostles is not a particular Ordinary Congregation, and

(a) Lorin. com-  
ment in act.

(b) Cajetan  
com. ib.

(c) Robin. justifi-  
p. 168, 169.

(d) Pet. Martyr  
com. in 1 Cor. 5.

(e) Whittaker  
cont. 4 q. 1. p. 388.

(f) Bilson per-  
pet. govern.

p. 328.

(g) Chamier pan-  
l. 6. com. 2.

(h) Pareus  
1 Cor. 1. 5. com.

Mat. 18.

(t) Beza, annot.  
in act. 1. v. 23.  
& 26.

(k) Calvin. com-  
ment. in act. 1.

26. (l) Harmon.  
confess. art. 29.

30. (m) Junius de Eccl. li. 1. c. 4. (n) Cartwright refut. Rhem. 1 Cor. 5. 3. 4. (o) Fulk against the Rhe-  
mistes act. 1. 26. (p) Ursin. explic. Par. 2. p. 534. (q) Zwinglius expl. act. 1. 23. 26. (r) Munsterus in  
Mat. 18. (s) Theodoret. dialog. 1. (t) Irenæus cont. Hermog. lib. 3. (u) Cyprian l. 2. Epist. 4.

a governing Church choosing Deacons, therefore they are a national Church; though the first ordination of Deacons be merely Apostolick, and immediately from *Iesus Christ*, yet the ordination of these seven persons was a worke of the Churches power of the keys. Now let our Brethren speake, if this was a Congregationall Church, that meeteth ordinarily to the word and Sacraments, such as they say the Church of Corinth was, *1 Cor. v. 18*. So say I of the Church, *Acts 15. 22*. called Apostles, Elders and Brethren and the whole Church, this could not be a particular Church; for no particular Congregation hath Ecclesiasticall power to prescribe Decrees, and Canons to all the Churches of the Gentiles, and that this was done by an ordinary Ecclesiastick power that remaineth perpetually in a Church, such as this was, is cleare, because our Brethren prove that the whole multitude spake in this Church from *vers. 12*. Then all the multitude kept silence, and therefore the multitude (say our Brethren) spake from *v. 21*. all the Church voyced in these Decrees and Canons, say they.

3. Sister Churchers keepe a visible Church-communion together. 1. They heare the word, and partake of the Seales of the Covenant, occasionally one with another. 2. They eschew the same excommunicated heretick, as a common Church-enemy to all. 3. They exhort, rebuke, comfort, and edifie one another, as members of one body visible. 4. If one sister Church fall away, they are to labour to gaine her, and if she will not be gained, as your Author sayth (a) *they tell it to many sister Churches, if shee refuse to heare them, they forsake Communion with her.* 1. Here is a visible body of Christ, and his Spouse, having right to the keyes, word and seales of grace. 2. Here is a visible body exercising visible acts of Church-fellowship one toward another. Hence here a visible Provincially, and Nationall Church exercising the specifick acts of a Church. Ergo, Here is a Provincially and Nationall Church. For to whom that agreeth which essentially constituteth a Church visible, that must be a visible Church. You will say, they are not a visible Church because they cannot, and doe not ordinarily all meete in one materiall house, to heare one and the same word

(a) Way of the Church of Ch. in N.E. c. 6. sect. 1.

of God, and to partake of the same Seales of the Covenant joyntly: but I answer 1. This is a begging of the question. 2. They performe other specifick acts of a visible Church, then to meete ordinarily, to partake joyntly, and at once, of the same ordinances. 3. If this be a good reason that they cannot be a Nationall Church, because they meete not all ordinarily to heare the same word, and to partake of the same Ordinances, then a locall and visible and ordinary union joyntly in the same worship, is the specifick essence of a visible Church; but then there was no visible Nationall Churches in *Iudea*, for it was impossible that they could all meete in one materiall house, to partake of the same worship. 4. These who for sicknes and necessary avocations of their calling, as Navigation, Traffiquing and the like, cannot ordinarily meet with the congregation to partake joyntly with them of these same Ordinances, loose all membership of the visible Church, which is absurd; for they are cast out for no fault. 5. This is not essentiall to a nationall Church, that they should ordinarily all joyntly meet for the same worship, but that they be united in one ministeriall government, and meet in their chiefe members, and therefore our Brethren use an argument, *à specie ad genus negativè*; a provinciall or nationall company of believers cannot performe the acts of a particular visible Church; Ergo, such a company is not a visible Church, just as if I would reason thus: A Horse cannot laugh; Ergo, he is not a living Creature, or it is an argument *à negatione unius speciei, ad negationem alterius*, such a company is not such a congregational Church, Ergo, it is no visible Church at all; an Ape is not a reasonable Creature. Ergo, it is not an Ape.

3. *Conclu.* There ought to be a fellowship of Church communion amongst all the visible Churches on Earth; Ergo *de jure* and by Christ his institution there is an universall or catholick visible Church. I prove the antecedent. 1. Because there ought to be mutuall fellowship of visible Church-duties, as where there is one internall fellowship, because *Eph. 4. 4. we are one body, one spirit, even as we are called in one hope of our calling, v. 5. one Lord, one Father, one Baptisme, v. 6. one God, and Father of all.* There also should there be externall fellowship, and Church-

*fellowship*, of exhorting, rebuking, comforting, and Church-praying, and Church-praising, in the behalfe of all the visible Churches on earth, even for those whose faces we never saw, *Coloss. 2. 1.* and when one nationall Church falleth away, the visible Churches of the Christian world are obliged to rebuke, and to labour to gaine such a Church, and if she will not be gained, to renounce all the foresaid communion with such an obstinate Nation. 2. As the Apostles had one publicke care of all the Churches, and accordingly kept visible fellowship, as they had occasion to preach, write to them, pray, and praise God for them, so this care as Apostolick I grant is gone and dead with the Apostles; but the pastorall and Church-care, and consequently acts of externall fellowship are not dead with the Apostles, but are left in the Church of Christ: for what Church-communion of visible fellowship members of one particular congregation keepe one with another, that same by due proportion, ought nationall Churches to keepe amongst themselves. 3. This is cleare *Act. 1.* where particular Churches with the Apostles did meete, and take care to provide a Pastor and an Apostle, *Matthias*, for the whole Christian Church, and why but particular Churches, are hereby taught to confer all Church-authority that God hath given them, for the rest of the visible Churches; and the Churches conuened in their speciall members, *Acts 15. 22.* extended their Church-care, in a Church-communion of Ecclesiastick canons to all the visible Churches of the Jewes and Gentiles. Hence *Oecumenick* and generall councill's should be *jure divino*, to the second commaing of Christ; Neither need we stand much on this that our Brethren say, that one Catholick visible Church is a night dreame, because no Church is visible save only a particular congregation, the externall communion whereof in meeting in one materiall house ordinarily, and partaking of the same word and Sacraments, doth incurre in our senses, whereas a Church communion and visible fellowship with the whole Christian Churches on Earth is impossible, and no wayes visible. But I answer, if such a part of the Sea, the Brittish Sea be visible, then are all the Seas on earth visible also, though they cannot all come in one mans senses at one and the same time; so if this Church particular

be visible, then all the *Churches* also in their kind are visible.

2. There be acts of *Church-communion* externall with all the visible *Churches* on earth, *Ergo*, the whole *Catholick Church* according to these acts is visible. I prove the antecedent, we pray in a *Church-way* publickly for all the visible *Churches* on earth, we praise *Church-ways* publickly for them, we fast and are humbled *Church-ways* before *God* when they are in trouble, and so ought they to doe with us; we by preaching, writing, and Synodick constitutions proclaime the common enemy of all the *Churches* to be the Antichrist, his doctrine and the doctrine of that body whereof he is Head to be false and hereticall, by writings we call all the people of *God* to come out of *Babel*, and we renounce externall communion with *Rome*, in Doctrine, Discipline, Ceremonies: and Rites, all which are *Church-acts* of externall communion with the reformed catholick visible *Churches*, neither to make a *Church* visible to us, is it requisite that we should see the faces of all the members of the *Catholick visible Church*, and be in one materiall *Church* with them at once, partaking of the same visible worship: yea, so the *Church of Iudea* should not be one visible *Church*, which our Brethren must deny, for they had one Priest-hood, one Temple, one Covenant of *God* visibly professed by all; yet could they not all meete in one materiall Temple to partake together at once of all *Gods Ordinances*. For I partake in externall worship with these of *New England*, who are baptised according to *Christs* institution, without the signe of the crosse, though I never saw their faces. Hence all may see that *Oecumenick* councells are *de jure* and *Christs* lawfull *Ordinances*, though *de facto* they be not, through the corruption of our nature; yet such a visible *Church-fellowship* in externall *Church-communion* is kept in the whole catholick *Church* visible, as may be had, considering the perversity of men, and the malice of *Satan*.

It is constantly denied by our brethren, that the *Church of the Iewes* was a congregationall *Church*, and of that frame and institution with the *Christian Church*: but that it was peculiar and merely *judaicall* to be a nationall *Church*; yet let me have liberty to offer a necessary distinction here. 1. a nationall *Church*

is either when a whole Nation, and all the Congregations and Synagogues thereof are tied by Divine precept, to some publique acts of typicall worship, in one place, *which the Lord hath chosen*; so all *Israel* were to sacrifice at *Jerusalem* onely, and the Priests were to officiate in that kind, there onely, and they to pray toward the *Temple*, or in the *Temple*, and they to present the male children there, *as holy to the Lord*, Luke 2.23. &c. this way indeed the *Church* of the Jewes, in a peculiar manner, was a Nationall *Church*; and thus farre our brethrens arguments doe well conclude, that the Jewish *Church* was Nationall in a peculiar manner proper to that *Church* onely. But a Nationall *Church* is taken in another sence now, for a people to whom the Lord hath revealed his statutes and his testimonies, *Whereas he hath not done so with every Nation*, Psal. 147. 19, 20. which *Church* is also made up of many Congregations and Synagogues, having one worship and government that doth morally concerne them all. Thus the Jewish *Church* was once Nationall, and that for a time; God chose them of his free grace, to be a people to himselfe, Deut. 7. 7. and Deut. 32. 8. *When the most high divided to the Nations their inheritance: Jacob was the lot of his inheritance*, Amos 3. 2. *You onely have I chosen of all the families of the earth*. But the Jewish *Church* was in this sence but Nationall for a time; Now hath God (Act. 11. v. 18.) also granted to the Gentiles repentance unto life, and called the Gentiles, and made them a Nationall *Church*, Hos. 1. 11. 1 Pet. 2. 10, 11. Esay 54. 1, 2, 3. that is, he hath revealed his testimonies to *England*, to *Scotland*, and He hath not done so to every *Nation*. So if a false Teacher should goe through *Israel* and call himselfe the power of God, as *Simon Magnus* did. All the Congregations and Synagogues in *Israel* might joyne together to condemne him; if there were such a thing as an Arke in *Scotland*, if it were taken captive as the Prelates kept the Gospell in bonds, it were a morall dutie to all the Congregations, to convene in their principall Rulers and Pastors to bring againe the Arke of God, and by the power of Discipline to set it free; and if the whole Land were involved in a Nationall apostacie, they are to meet in their principall members, and this is morall to *Scotland*, as to *Israel* by Ordinances of the *Church* to renew a Covenant with God, that his wrath may be



be turned off the Land. In this sence, we see it never proved, that it was peculiar to *Israel*, onely to be a Nationall Church.

Nay, I affirme, that the Jewes had their Congregationall Churches, as we have. For that is a Congregationall Church which meeteth, ἐν τῷ αὐτῷ in that same place, for Doctrine and Discipline. But the Jewes meet every Sabbath in their Synagogues, for teaching the people, Gods Law, and for Discipline. Ergo, the people of the Jewes had their Congregationall Churches, as we have. The major proposition is the doctrine of our brethren, except they say, (as its like they must) that except they meet to partake of all the Ordinances of God, they are not a Congregationall Church. Yet truly this is but a knot in a Rush, for 1 Cor. 14. meeting for prophecying onely, is a Church Convention; and the forbidding of women to teach in the Church, is an ordering of a Congregationall worship; and the meeting of the Church for baptising of Infants, is in the mind of our brethren the formall meeting of a Congregationall Church, though they should not celebrate the Lords Supper. 2. What Ecclesiasticall meetings can the meeting of Gods people be, in the Synagogues of God, as they are called, Psal. 74. 8. for hearing the Word, and for exercise of Discipline, if not the Church meeting in a Congregation? I prove the assumption by parts, and first I take it to be undeniable, that they did meet for doctrine, A& 15. 21. *For Moses of old time hath in every City them that preach him, being read in the Synagogue every Sabbath day.* And Ps. 74. 8, 9. these two are joyntly complained of, as a great desolation in the Church, *the burning of Gods Synagogues in the Land.* And v. 8. that there are no Prophets which know how long. And Math. 9. 35. *Christ went about all Cities and Villages teaching in their Synagogues.* Luke 4. 16. *He went into the Synagogue on the Sabbath day, and stood up to read,* Math. 6. 2. *And when the Sabbath day was come, he began to teach in the Synagogue; and many hearing him were astonished.* Luke 6. 6. *And it came to passe, another Sabbath day, he entered into the Synagogue and taught.* John 18. 20. *I ever taught in the Synagogues, and daily in the Temple whither the Jewes alwayes resort.* Math. 13. 54. *And when he was come into his owne Countrey, he taught them in their Synagogue, in as much as they were astonished.* And that there was ruling & govern-

ment in the Synagogue, is cleare, 1, by their Rulers of the Synagogue, Act. 13. 15. Act. 18. 17. 8. Luke 13. 14. Marke 5. 22. 35. And if this Ruler had beene any save a Moderator, if he had beene an unlawfull Officer, Christ would not have acknowledged him, nor would *Paul*, at the desire of the Rulers of the Synagogue have preached, as he doth, Acts 13. 15, 16. 2. Also, if there was teaching, disputing, concerning the Law in the Synagogue, there behoved to be some ordering of these acts of worship; for onely approved Prophets were licensed to preach in their Synagogues, to say nothing that there was beating in the Synagogues, and therefore there behoved to be Church discipline. Hence that word of delivering up to the Synagogue. Luke 21. 12. 3. There was the censure of excommunication, and casting out of the Synagogue, and a cutting off from the Congregation. Hence that act of casting out of the Synagogue any who should confesse Jesus. John 12. 42. which they executed on the blind man, John 9. 34. It is true, our brethren deny that there was any excommunication in the Church of the Jewes, and they alledge, that the cutting off from the people of God, was a taking away of the life by the Magistrates Sword; or, (as some other say) Gods immediate hand of judgement upon them. But 1. to be cut off from the congregation, or from the people of God; is never called simply *off-cutting*, and expounded to be destroying, as it is Genes. 9. 11. but expressed by dying the death: for who will conceive that the Sword of the Magistrate was to cut off the male child that is not circumcised; who is said to be cut off from the people of God; Gen. 17. 14. or to cut off by death the parents? I grant the phrase signifieth bodily death, Exod. 31. 14. and for this God sought to kill *Moses*. But Divines say it was excommunication, and never Ruler in *Israel* executed this sentence: not *Moses*, nor any Judge that ever we read tooke away the life of an infant for the omission of a ceremony. Nor are we to thinke, that for eating leavened bread in the time of the Paslover, the Magistrate was to take away the life, as is said, *Levit.* 7. 20, 21. 2. This word, to cut off, is expounded; 1 Cor. 5. to put away; which was not by death, for he willeth them, 2 Cor. 2. to pardon him, and confirme their love to him. 2. Neither could *Paul* rebuke the Corinthians because Gods hand had not miracu-

lously taken him away, or because the Magistrate had not taken away his life, which was not the Corinthians fault. 3. I am persuaded, to be cast out of the Synagogue, was not to be put to death, because *Ioh. 9.* the blind man after he is cast out of the Synagogue, Jesus meeterh with him in the Temple, and he believeth and confesseth Christ, and Christ *Ioh. 16.* distinguisheth them cleerely, *They shall kill you, and beside that, ἀποσωμαζήσιν ποιήσουσιν ὑμᾶς. They shall excommunicate you.* But though it were granted, that the Jewish Church used not excommunication, had they no Ecclesiasticall censures before for that? I thinke it doth not follow; for the excluding of the Leper, that these who touched the dead were legally uncleane, and might not eate the Passover, were censures, but they were not civill; *Ergo,* Ecclesiasticall they must be, as to be excluded from the Lords Supper is a meer Ecclesiasticall censure in the Christian Church. Also if Pastors and Preachers be complained of, that not only at *Ierusalem*, but every where, through all the land, they strengthened not the diseased sheep; They did not bind up the broken, nor bring againe the loosed, but with force and cruelty they did governe, *Ezek. 34. 4.* and if every where, the Prophets did prophecy falsely, and the Priests bare rule by their wanes, and the people loved to have it so. *Jer. 5. 31.* Then in Synagogues there was Church-government, as at *Ierusalem*; for where the Lord rebuketh any sinne, he doth recommend the contrary duty. Now Prophets and Priests are rebuked, for their ruling with force and rigour every where, and not at *Ierusalem* onely, for that they were not compassionate to carry the Lambs in their bosome, as *Iesus Christ* doth; *Esa. 40. 11.* their ill government every where must be condemned.

3. *Luk. 4. 16.* Christ, as his custome was, went into the Synagogue on the Sabbath day; Paul and Barnabas were requested, to exhort in the Synagogue, as the order was, that Prophets at the direction of the Rulers of the Synagogue, if they had any word of exhortation, they should speake, and consequently their order was that every one should not speake; *Ergo,* they had customes and orders of Church-Discipline to the which Christ and his Apostles did submit themselves, And to tie all Church-government to the Temple of *Ierusalem*, were to say, God had ordained his people elsewhere to worship him publickly, but with

without any order, and that *Christ* and his Apostles subjected themselves to an unjust order.

I further argue thus. Those *Churches* be of the same nature, frame, and essentiall Constitutions, which agree in the same essentials, and differ only in accidents; but such are the *Church* of the *Jewes*, and the *Christian Churches*; *Ergo*, what is the frame and essentiall constitution of the one *Church*, must be the frame and essentiall constitution of the other. *Ergo*, &c. the major is of undeniable certainty. I prove the assumption. These which have the same Faith, and the same externall profession of Faith, these have the same frame and essentiall constitution, but they and we be such *Churches*; for we have the same covenant of grace, *Jer.* 31. 31. *Jer.* 32. 39, 40. *Heb.* 8. 8, 9, 10. Therefore that same faith, differing only in accidents: their faith did looke to *Christ* to be incarnate, and our faith to that same very *God* now manifested in the flesh. *Heb.* 13. 8. They were saved by faith, as we are, *Heb.* 11. *Acts* 10. 42, 43. *Acts.* 11. 16, 17, 18. and consequently, what visible profession of faith doth constitute the one visible *Church*, doth constitute the other. I know, *Papists*, *Arminians*, *Socinians* doe make the Doctrine, and Seales of the *Jewish* and *Christian Church* much different, but against the truth of Scripture.

The onely answer that can be made to this, must be, that though the *Church of the Jewes* wanted not congregations, as our *Christian Churches* have, yet were they a nationall *Church* of another essentiall, visible frame, then are the *Christian Churches*, because they had positive, typical, and ceremoniall and carnall commandements that they should have one high *Priest* for the whole nationall *Church*, the *Christian Churches* have not for that, one visible *Monarch* and *Pope*; they had an *Altar*, *Sacrifices*, and divers pollutions ceremoniall, which made persons incapable of the *Passover*; but we have no such legall uncleanness, which can make us incapable of the Seales of the *New Testament*: and therefore it was not lawfull to separate from the *Jewish Church*, in which did sit a typical *High Priest*, where were *Sacrifices*, that did adumbrate the *Sacrifice* of our great *High Priest*, &c. notwithstanding of scandalous persons in that *Church*; because there was but one visible *Church*, out of which was to come the *Redeemer Christ*, according

according to the flesh, but the Christian Churches under the New Testament, be of another frame, Christ not being tyed to one Nation, or place, or Congregation: therefore if any one Congregation want the Ordinances of Christ, we may separate therefrom, to another Mount Sion, seeing there bee so many Mount Sions now.

*Answer. 1.* If the Church of the *Levies* was a visible Church in its essentiall constitution different from our visible Churches, because they were under the Religions tie of some carnall, ceremoniall, and typicall mandats and Ordinances, that we are not under, then doe I inferre, that the Tribe of *Levy* was not one visible Church, in the essentiall frame, with the rest of the Tribes, which is absurd, for that Tribe conteyning the *Priests* and *Levites*, was under the obligatory tie of many typicall Commandements proper and peculiar to them only, as to offer *Sacrifices*, to wash themselves, when they were to officiate, to weare *linnen Ephods*, to beare the *Arke of the Covenant*, now it was sinne for any that were not of the *Sonnes of Aaron*, or of another Tribe to performe these duties; yet, I hope, they made but one nationall Church with the rest of the Tribes. Secondly, I infer, that the Christian Church that now is, cannot be of that same essentiall frame with the *Apostolick Churches*, because the *Apostolick Church*, so long as the Jewish ceremonies were indifferent, (*in statu a diaepias*) and mortall, but not *mortifera*, deadly, was to practice these ceremonies, in the case of scandall, *1 Cor. 10. 31, 32, 33.* and yet the Christian Church that now is, can in no sort practice these ceremonies: yea, I inferre that the *Eldership* of a Congregation doth not make one Church of one and the same essentiall frame and constitution with the people, because the *Elders* be under an obligatory tie to some positive Divine Commandements, such as are to administer the *Seales*, *Baptisme* and the *Lords Supper*, and yet the multitude of *Believers*, in that same congregation, are under no such tie; and certainly if to be under ceremoniall and typicall ordinances doth institute the whole Jewish Church in another essentiall frame different from the Christian Churches, reason would say that then, if the members of one Church be under Divine positive commandements, which doth in no sort tie other mem-

bers of the same Church, that then there be divers memberships of different essentiall frames in one and the same Church, which to me is monstrous; for then, because a command is given to *Abraham* to offer his sonne *Izaak* to God, and no such command is given to *Sarah*, in that case *Abraham* and *Sarah* shall not be members of one and the same visible Church. But the truth is, different positive commandments of ceremoniall and typicall ordinances put no new essentiall frame of a visible Church upon the Jewish Church, which is not on the Christian Churches. These were onely accidentall characters and temporary cognizances to distinguish the Jewish and Christian Churches, while as both agree in one and the same morall constitution of visible Churches: for first, both had the same faith, one Lord, one covenant, one *Iesus Christ*, the same seales of the covenant in substance, both were visibly to professe the same Religion; the differences of externals made not them and us different visible Churches, nor can our brethren say, they made different bodies of *Christ*, different Spouses, different royall Generations, as concerning Church-frames. Yet are wee not tied to their high Priest, to their Altars, Sacrifices, Holy-dayes, Sabbath, new Moones, &c. no more then any one private Christian in such a congregation, or a beleiving woman is tied to preach and baptize; and yet her pastor *Archippus*, in that congregation, is tied both to preach and baptize. Secondly, the Jews were to separate from *Bethaven*, and so are we. Thirdly, they were not to joyne with Idolaters in Idol-worship, neither are we.

2. Whereas it is said that it was not lawfull to separate from the Jewish Church, because in it did sit the typicall high Priest, and the *Messiah* was to be borne in it, and because they were the onely Church on earth, but now there be many particular Churches. All this is a deception, a *non causa pro causa*, for separation from that Church was not forbidden for any typicall or ceremoniall reason, not a shadow of reason can be given from the Word of God for this: Because there can be no ceremoniall argument why there should be communion betwixt light and darknesse, or any concord betwixt *Christ*, and *Belial*, or any comparting betwixt the beleever and the infidell, or any agreement of the temple of God with idols, nor any reason typicall why Gods people should goe to *Gilgal*,  
and

and to Bethaven, or to be joynd with idols, or why a David should sit with vaine persons, or goe in to dissemblers, or why he should offer the drinke offerings of those who haften after a strange god, or take up their names in his mouth. This is then an unwritten tradition; yea, if Dagon had beene brought into the Temple, as the Assyrian altar of *Damascus* was set up in the holy place, the people ought to have separated from Temple and Sacrifices both, so long as that abomination should stand in the holy place: Nor can it be proved, that communicating with the *Church of Israel* as a member thereof, was typicall and necessary to make up visible membership, as ceremoniall holinesse is; for to adhere to the *Church* in a sound worship, though the fellow-worshippers be scandalous, is a morall duty commanded in the second Commandment; as to forsake Church-assemblies is a morall breach of that Commandment, and forbidden to Christians, *Hebr. 10. 25.* who are under no Law of Ceremonies. And it is an untruth, that those who were legally cleane, and not ceremonially polluted, were members of the Jewish visible *Church*, though otherwise they were most flagitious: For to God they were no more his visible *Israel* then *Sodom* and *Gomorrh*, *Isaiah 1. 10.* or the children of *Ethiopia*, *Amos 9. 7.* and are condemned of God, as sinning against the profession of their visible incorporation in the *Israel* of God, *Jerem. 7. 4, 5, 6, 7.* But shall we name and repute them brethren, whom in conscience we know to be as ignorant and void of grace, as any Pagan? I answer, That if they professe the truth, though they walke inordinately, yea, and were excommunicated, *Paul* willeth us to admonish them as brethren, *2 Thes. 3. 15.* and calleth all the visible *Church* of *Corinth* (for he writeth to good and bad) amongst whom were many partakers of the table of devils, pleaders with their brethren before heathen, deniers of the resurrection, yea those to whom the Gospell was hidden, *2 Cor. 4. brethren and Saints by calling.*

But (say our brethren) to be cast out of the Jewish *Church*, was to be cast out of the *Common-wealth*; as to be a member of the *Church*, and to be a member of the state is all one, because the state of the *Jewes* and the *Church* of the *Jewes* was all one; and none is said to be cut off from the people; but he was put to death.

*Ans.* Surely *Ejay 66. vers. 5.* these who are cast out by their brethren,

brethren, and excommunicated, are not put to death, but men, who after they be cast out, live till God comfort them and shame their enemies; *but he shall appeare for your joy.* Secondly, that the state of *Gods Israel* and the *Church* be all one, because the Jewish policie was ruled by the judiciall Law, and the judiciall Law was no lesse divine then the Ceremoniall Law, is to me a wonder: For I conceive that they doe differ formally, though those same men, who were members of the state, were members also of the Church; but, as I conceive, not in one and the same formall reason; first, because I conceive that the State, by order of nature, is before the *Church*, for when the *Church* was in a family state, *God* called *Abrahams* family, and by calling made it a *Church*. Secondly, the Kingdome of *Israel* and the house of *Israel* in covenant with *God*, as *Zion* and *Jerusalem* are thus differenced, That to be a State was common to the Nation of the *Jewes* with other Nations, and is but a favour of providence; but to be a *Church* is a favour of grace, and implieth the Lords calling and chusing that Nation to be his owne people of his free grace, *Deut. 7. 7.* and the Lords gracious revealing of his Testimonies to *Jacob* and *Israel*, whereas he did not so to every Nation and State, *Psal. 147. 19 20.* but say they, *The very state of the Jewes was divine, and ruled by a divine and supernaturall policie, as the judiciall Law demonstrateth to us.* But I answer, Now you speake not of the state of the *Jewes*, common with them to all States and Nations; but you speake of such a state and policie which I grant was Divine, but yet different from the *Church*; because the *Church*, as the *Church* is ruled by the morall Law and the Commandments of both Tables, and also by the Ceremoniall Law; but the Jewish State or Common-wealth, as such was ruled by the judiciall Law onely, which respecteth onely the second Table, and matters of mercy and justice, and not piety and matters of Religion which concerne the first Table; and this is a vast difference betwixt the state of the *Jews* and the *Church*. Thirdly, when *Israel* rejected *Samuel*, and would have a King, conforme to other Nations, they sought that the state and forme of government of the Common-wealth should be changed, and affected conformity with the Nations in their state, by introducing a Monarchy, whereas they were ruled by



Judges before; but in so doing they changed not the frame of the Church, nor the worship of God, for they kept the Priesthood, the whole Morall, Ceremoniall, and Judiciall Law entire, and their profession therein; *Ergo*, they did nothing which can formally destroy the being of a visible Church, but they did much change the face of the state and civill policie, in that they refused God to reigne over them, and so his care in raising up Judges and Saviours out of any Tribe, and brought the government to a Monarchy, where the Crowne by divine right was annexed to the tribe of Judah. Fourthly, it was possible that the State should remaine entire, if they had a lawfull King sitting upon Davids throne, and were ruled according to the Judiciall Law: but if they should remaine without a Priest and a Law, and follow after Baal, and change and alter Gods worship, as the ten Tribes did, and the Kingdome of Judah in the end did, they should so murre and hurt the being and integrity of a visible Church, as the Lord should say, *She is not my wife, neither am I her husband*; and yet they might remaine in that case a free Monarchie, and have a State and policy in some better frame; though I grant, *de facto*, these two Twins, State and Church, civill Policy and Religion, did die and live, were sicke and diseased, vigorous and healthy together; yet doth this prove, that State and Church are different. And further, if that Nation had made welcome, and with humble obedience beleev'd in, and received the Messiah, and reformed all, according as Christ taught them, they should have beene a glorious Church, and the beloved Spouse of Christ; but their receiving and embracing the Messiah should not presently have cured their intrahled state, seeing now the Scepter was departed from Judah, and a stranger and heathen was their King; nor was it necessary that that Saviour, whose Kingdome is not of this world, John 18. 36. and came to bestow a spirituall redemption, and not to reestablish a flourishing earthly Monarchy, and came to loose the works of the Devill, Heb. 2: 14. and not to spoile Cesar of an earthly Crowne, should also make the Jews a flourishing State, and a free and vigorous Monarchy againe: *Ergo*, it is most cleare that State and Church are two divers things, if the one may be restored, and not the other. Fifthly, the King, as the King

was the head of the Common-wealth, and might not meddle with the Priests office, or performe any Ecclesiasticall acts, and therefore was *Uzzah* smitten of the Lord with leprosie, because he would burne incense, which belonged to the *Priests* onely. And the *Priest* in offering sacrifices for his owne finnes, and the finnes of the people, did represent the *Church*, not the State. And the things of the Lord; to wit, *Church-matters*, and the matters of the *King*, which were civill matters of State, are clearly distinguished, 2 *Chron.* 19. 11. which evidenceth to us, that the *Church* and State in *Israel* were two incorporations formally distinguished. And I see not, but those who doe confound them, may also say, That the *Christian State* and the *Christian Church* be all one State, and that the government of the one must be the government of the other; which were a confusion of the two Kingdoms. It is true, God hath not prescribed judicials to the *Christian State*, as he did to the *Jewish State*, because shadows are now gone, when the *body Christ is come*; but Gods determination of what is morally lawfull in civill Laws, is as particular to us as to them; and the *Jewish* judicials did no more make the *Jewish State* the *Jewish Church*, then it made *Aaron* to be *Moses*, and the *Priest* to be the *King* and civill Judge: yea, and by as good reason *Moses* as a Judge should be a prophet, and *Aaron* as a Prophet should be a Judge; and *Aaron* as a Priest might put a malefactor to death, and *Moses* as a Judge should prophesie, and as a Prophet should put to death a malefactor; all which wanteth all reason and sense: and by that same reason the State and Common-wealth of the Jews, as a Common-wealth, should offer sacrifices and prophesie; and the Church of the Jews, as a Church, should denounce warre and punish malefactors, which are things I cannot conceive.

To the eleventh question, pag. 32, 33. Church-government discussed.

Our brethren, in their answer to the eleventh question, teach, That those who are sui iuris, as masters of families, are to separate from these Parish-assemblies, where they must live without any lawfull Ordinance of Christ; and to remaine there they hold it unlawfull for these reasons: First, we are commanded to observe all whatsoever Christ hath commanded, Matth. 28. 10. Secondly, the Spouse seeketh Christ, and rests not till she finde him in the fullest manner, Cant. 1. 7, 8. and 3. 1, 2, 3. David lamented when hee  
wanted

wanted the full fruition of Gods Ordinances, Psal. 63. and 42. and 84. although he enjoyed Abiathar the high Priest, and the Ephod with him, and Gad the Prophet, 1 Sam. 23. 6. 9. 10. 1 Sam. 22. 8. So did Ezra 8. 15, 16. yea and Christ, though he had no need of Sacraments, yet for example, would be baptized, keepe the Paschever, &c. Thirdly, no ordinances of Christ may be spared, all are profitable. Fourthly, he is a proud man, and knoweth not his owne heart in any measure, who thinketh he may be well without any Ordinance of Christ. Fifthly, say they, it is not enough the people may be without sinne, if they want any ordinances through the fault of the superiours, for that is not their fault who want them, but the superiours sinfull neglect, as appeareth by the practice of the Apostles, Acts 4. 19. and 5. 29. For if they had neglected Church-ordinances till the Magistrates, who were enemies to the Gospell, had commanded them, it had bene their grievous sinne. For if superiours neglect to provide bodily food, we doe not thinke that any mans conscience would be so scrupulous, but he would thinke it lawfull by all good meanes to provide in such a case for himselfe, rather then to sit still, and to say, If I perish for hunger, it is the sinne of those who have authority over me, and they must answer for it. Now any ordinance of Christ is as necessary for the good of the soule, as food is necessary for temporall life.

1b. pag. 35, 36.

*Ans. 1.* I see not how all these Arguments, taken from morall commandments, doe not oblige sonne as well as father, servant as master, all are Christs free men, sonne or servant, so as they are to obey what ever Christ commandeth, Matth. 18. 10. and with the Spouse to seeke Christ in the fullest measure, and in all his ordinances, and sonne and servant are to know their owne heart, so as they have need of all Christs ordinances; and are no more to remaine in a congregation where their soules are famished, because fathers and masters neglect to remove to other congregations, where their soules may be fed in the fullest measure; then the Apostles Acts 4. 29. and 5. 29. were to preach no more in the Name of Iesus, because the Rulers commanded them to preach no more in his Name. And therefore, with reverence of our godly brethren, I thinke this distinction, of persons free, and *sui juris*, and of sonnes and servants, not to be allowed in this point.

2. It is one thing to remove from one congregation to another,

other, and another thing to separate from it, as from a false constitute Church, and to renounce all communion therewith, as if it were the Synagogue of Satan and Antichrist, as the Separatists doe, who refuse to heare any Minister ordained by a Prelate: now except these arguments conclude separation in this latter sense, as I thinke they can never come up halfe way to such a conclusion, I see not what they prove, nor doe they answer the question, &c. concerning standing in Parish-assemblies in Old England, and if it be lawfull to continue in them. Which question must be expounded by the foregoing, Quest. 10. If you hold that any of our Parishionall assemblies are true visible Churches, &c. Hence the 11. Question goeth thus in its genuine sense; are we not then to separate from them, as from false Churches? Now neither the Spouse, Cant. 1.7.c.3.1.2.3. nor David, Psal. 63. Psal. 42. Psal. 84 nor Ezra. 8.15.16. nor Christ, in these cases when they sought Christ in all his Ordinances in the fullest measure, were members of false Churches: nor did they seeke to Separate from the Church of Israel, nor is it Christs command, Mat. 28.10. to separate from these Churches, and to renounce all communion with them, because these who sate in Moses Chaire, did neglect many Ordinances of Christ, for when they gave the false meaning of the Law, they stole away the Law, and so a principall ordinance of God, and yet Christ (I believe) forbad separation, when he commanded that they should heare them, Mat. 23.

3. Nor doe I judge that because there was but one visible Church, in Israel, and therefore it was not lawfull to separate therefrom, and because under the New Testament there be many visible Churches, and many Mount Sions, therefore this abundance doth make separation from a true Church, lawfull to us, which was unlawfull to the people of the Jewes. For separation lawfull, is, to not partake of other mens sins, not to converse brotherly with known flagitious Men, not to touch any uncleanse thing, not to have communion with Infidels, Idols, Belial, &c. Now this is a morall duty obliging Jewes and Gentiles, and of perpetuall equity; and to adhere to, and worship God aright, in a true Church is also a morall branch of the second commande, and a seeking of Christ, and his presence and face in his owne Ordinances,

dinances, and what was simply morall, and perpetually lawfull, the contrary thereof cannot be made lawfull, by reason of the multitude of Congregations.

4. The most that these arguments of our Brethren doe prove, is but that it is lawfull to goe, and dwell in a Congregation where *Christ* is worshiped in all his Ordinances, rather then to remaine in that Congregation, where he is not worshipped in all his Ordinances; and where the *Church* censures are neglected, which to us is no separation from the visible *Church*, but a removall from one part of the visible *Church* to another, as he separateth not out of the house, who removeth from the Gallery, to remaine and lie and eat in the Chamber of the same House, because the Gallery is cold and smoaky, and the Chamber not so, for he hath not made a vow never to set his foote in the Gallery. But to our Brethren to separate or remove from a Congregation, is to be dismembred from the only visible *Church* on Earth, for to them there is not any visible *Church* on Earth, except a congregation. And our Brethrens mind in al these arguments, is to prove, that not only it is unlawfull to stand in the Parisha assemblies of Old *England*, because of Popish ceremonies (and we teach separation from these ceremonies to be lawfull, but not from the Churches) but also that it is necessary, to adjoyne to independent Congregations, as to the onely true visible Churches on Earth, and to none others, except we would sinne against the second Commandement, which I conceive is proved by not one of these arguments. And to them all I answer, by a deniall of the connex proposition. As this, *These who must doe all which Christ commandeth, and seek Christ in all his necessary Ordinances, though superiors will not doe their duties, these must separate from true visible Churches, where all Christs Ordinances are not, and joyne to independent Congregations, as to the only true visible Churches on Earth.* This proposition I deny. 5. If our Brethrens argument hold sure that we are to separate from a *Church*, in which we want some Ordinances of *Christ*, through the Officers negligence, because (say they (a)) *The Spouse of Christ will not rest, seeking Her beloved untill she finde him, in the fullest manner, Cant. 1.v.7. & 3.1, 2.* then the Spouse *Cant. 1.7. & 3.1, 2.* is separat-

(a) Church government discussed, answer to quest. 114 ing pag. 33.

ing from one Church to another, which the Text will not beare.  
 2. I would have our reverend Brethren to see and consider, if this argument doth not prove (if it be nerve and concludent) that one is to separate from a Congregation, where are all the Ordinances of Christ, as in New England now they are, so being, hee goe from a lesse powerfull and lesse spirituall Ministry, to another Congregation, where incomparably there is a more powerfull and more spirituall Ministry, for in so doing the separater should onely *not rest* as the Spouse doth, *Cant. 1. & 3. seeking his beloved until he find Him, in the fullest manner.* For he is to be found in a *fuller manner*, under a more powerfull Ministry, and in a lesse full manner under a lesse powerfull Ministry. But this separation I thinke our Brethren would not allow, being contrary to our Brethrens Church-Oath which tieth the professor to that congregation, whereof he is a sworne member to remaine there: 6. The designe and scope of our reverent Brethrens argument, is that professors ought to separat from Churches where presbyteriall government is, because in these Churches, Professors, as they conceive, doe not *enjoy all the Ordinances of God.* Because they enjoy not the society of a Church consisting of onely visible Saints, and they enjoy not the free use of the censure of excommunication in such a manner as in their owne Churches, and because in them the Seales are often administred by those Pastors who are Pastors of another Congregation then their owne, and for other causes also, which we thinke is not found de & inc.

*But we thinke it no small prejudice (say our Brethren) to the liberty given to a congregation, in these words, Mat. 18. Tell the Church, if he heare not the Church, &c. That the power of excommunication should be taken from them, and given to a Presbyteriall, or nationall Church, and so your Churches want some ordinances of Christ.*

*Answ.* Farre be it from us, to take from the Churches of Christ any power which Christ hath given to them, for we teach that Christ hath given to a single congregation, *Mat. 18.* a power of excommunication, but how? 1. He hath given to a congregation thats alone in an Iland separated from all other visible Churches a power which they may exercise there alone,

alone, and. 2. He hath given that power to a congregation confociated with other sister congregations, which they may use, but not independently, to the prejudice of the power that *Christ* hath given to other *Churches*, for seeing all sister *Churches* are in danger to be infected with the leaven of a contumacious member, no lesse then that single congregation, wherof the contumacious resideth as a member, *Christ's* wisdom, who careth for the whole, no lesse then for the part, cannot have denied a power conjunct with that congregation to save themselves from contagion, to all the confociated *Churches*, for if they be under the same danger of contagion, with the one single congregation, they must be armed and furnished, by *Christ Iesus*, with the same power against the same ill: so the power of excommunication is given to the congregation, but not to the congregation alone, but to all the congregations adjacent, so when I say, the *God of Nature* hath given to the hands a power to defend the body, I say true, and if evill doe invade the body, nature doth tell it, and warne the hands to defend the body, but it followeth not from this, &c. if the power of defending the body be given by the *God of Nature*, to the hands, therefore that same power of defence is not given to the feete also, to the eye to foresee the ill, to reason, to the will to command that locomotive power, that is in all the members, to defend the body, and if nature give to the Feete a power to defend the body, by fleeing, it is not consequence to infer, O then hath nature denied that power to the hands by fighting, so when *Christ* giveth to the congregation ( which in confociated *Churches* to us is but a part, a member, a fellow-sister of many confociated congregations ) he giveth also that same power of excommunicating one common enemy, to all the confociated *Churches*; without any prejudice to the power given to that congregation whereof he is a member, who is to be excommunicated, because a power is common to many members, it is not taken away from any one member. When a Nationall *Church* doth excommunicate a man who hath killed his Father, and is, in an eminent manner, a publick stumbling block to all the congregations of a whole Nation, it is presumed that the single congregation, whereof this parricide is a

When *Christ* layeth down a warrant for the power of binding and loosing given to all *Churches*, his wisdom hath fitted the rule, so that it agree to al churches, to a congregation thats alone in a remote land, to a *Church* presbyteriall, or nationall, as *Parker* doth apply it to prove the power of Synods:

member, doth also joyne with the nationall Church and put in exercise its owne power of excommunication, with the nationall Church, and therefore that congregation is not spoyled of its power, by the nationall Church, which joyneth with the nationall Church in the use of that power. And this I thinke may be thus demonstrated, The power of excommunication is given by *Christ*, to a congregation not upon a positive ground, because it is a visible instituted Church, or as it is a congregation, but this power is given to it upon this formall ground and reason, because a congregation is a number of sinfull men, who may be scandalized and infected with the company of a scandalous person; this is so cleare that if a congregation were a company of Angels, which cannot be infected, no such power should be given to them, even as there was no neede that *Christ* as a member of the Church either of *Iewes*, or *Christians* should have a morall power of avoyding the company of Publicans and sinners, because he might possibly convert them, but they could no wayes pervert, or infect him, with their scandalous and wicked conversation, therefore is this power given to a congregation, as they are men, who though frailty of nature, may be leavened with the bad conversation of the scandalous, who are to be excommunicated, as is cleare, *1 Cor. 5.6. Your glorying is not good, know yee not that a little leaven leaveth the whole lump? therefore are we to withdraw our selves from Drunkards, Fornicators, Extortioners, Idolaters, and are not to eate and drinke with them, v. 10.* And from these who walke inordinately, and are disobedient, *1 Theff. 3. 12, 13, 14.* And from Hereticks after they be admonished, lest we be infected with their company, just as nature hath given hands to a man, to defend himselfe from injuries and violence, and hornes to oxen to hold off violence, so hath *Christ* given the power of excommunication to his Church, as spirituall armour to ward off, and defend the contagion of wicked fellowship. Now this reduplication of fraile men which may be leavened, agreeth to all men of many confociated congregations, who are in danger to be infected with the scandalous behavior of one member of a single congregation, and agreeth not to a congregation as such, therefore this power of excommunication must be given to many

If a little body of a congregation, in a remote Isle, have power from *Christ*, to cut off a rotten member, lest it infect the whole body; shall we doubt but our wise lawgiver hath given that same power to a greater body of many visible congregations, which is under the danger of the same contagious infection?



many confociated congregations, for the *Lord I-fus* his falve, must be as large, as the wound, and his mean must be proportioned to his end. 2. The power of Church ejection and Church separation of scandalous persons must be given to those to whom the power of Church communion, and Church confirming of Christian love to a penitent excommunicate is given, for contraries are in the same subject, as hot and cold, seeing and blindness, but the power of *Church-communion* at the same Lords table, and of mutual rebuking and exhorting, and receiving to grace after repentance, agreeth to members of many confociated Churches, as is cleare, *Col. 3. 16. Heb. 10. 23. 2 Cor. 2. 6, 7,* and not to one congregation only; *Ergo, &c.* the assumption is cleare, for except we deny communion of Churches, in all Gods Ordinances, we must grant the truth of it.

2. We say that of our Saviours (*tell the Church*) is not to be drawn to such a narrow circle, as to a Parishionall Church only, the Apostle practice is against this, for when Paul and Barnabas had no small dissention with the Iewes of a particular Church, they determined that Paul and Barnabas, and certaine others of them, should goe and tell the Apostles, Elders and whole Church Nationall or Oecumemick, *Acts 15. 2. v. 22.* and complaine of those who taught that, they behoved to be circumcised, *Acts 15. 1.* and that greater Church *v. 22. 23.* commanded by their ecclesiastick authority the contrary, and those who may lay on burdens of commandements as this greater Church doth expresse, *v. 28. Acts 16. v. 4. ch. 2. v. 25.* they may censure and excommunicate the disobeyers. And *Acts 6. 1.* the Greek Church complained, *Acts 6.* of the Hebrewes, to a greater and superior Church of Apostles, and a multitude made up of both these *v. 2.* and *5.* and they redressed the wrongs done to the Grecian Widowes by appointing Deacons; also though there was no complaint, *Acts 1.* Yet was there a defect in the Church, by the death of Judas, and a catholike visible Church did meete, and helpe the defect, by chosing Mathias: it is true the ordination of Mathias the Apostle, was extraordinary; as is cleare by Gods immediate directing of the lots, yet this was ordinary and perpetuall, that the election of Mathias was by the common suffrages of the whole Church, *Acts 1. 26.* and if we suppose that

that the Church had been ignorant of that defect, any one member knowing the defect, was to tell that catholick Church, whom it concerned to choose a catholick Officer; we thinke Antioch had power great enough intensively to determine the controversie, Acts 15. but it followeth not that the catholick Church v. 22. (let me terme it so) had not more power extensively to determine that same controversie, in behalfe of both Antioch, and of all the particular Churches: subordinate powers are not contrary powers.

## CHAP. 5. SECT. 5. PROP. 3. QUEST. 6.

Manuscript.

The way of  
the Church of  
Christ in. N.  
Eng.

**A**LL who would be saved must be added to the Church, as Acts 2. 47. If God offer opportunity, Gen. 17. 7. Because every Christian standeth in need of all the Ordinances of Christ, for his Spirituall edification in holy fellowship with Christ Jesus. Answer: for clearing of this we are to discusse this question. Whether all, and every true believer must joyne himselfe to a particular visible congregation, which hath independently power of the keys within it selfe, God offering opportunity, if he would be saved?

1 Dist. There is a necessity of joyning our selves to a visible Church, but it is not *necessitas medii*, but *necessitas praecepti*, it is not such a necessity, as all are damned who are not within some visible Church, for Augustine is approved in this, there be many Wolves within the Church, and many sheepe without; but if God offer opportunity, all are obliged by Gods his Commandment of confessing Christ before men, to joyne themselves to the true visible Church.

2. Dist. There is a fellowship with the visible Church internall, of hidden believers; In the Romish Babel this is sufficient for salvation, *necessitate medii*; but though they want opportunity to joyne themselves to the Reformed visible Churches, yet doe they sin in the want of a profession of the truth, and in not witnessing against the Antichrist; which is answerable to an adjoyning of themselves to a visible Church, And so those who doe not professe the Faith of the true visible Church, God offering opportunity, deny Christ before men. And this externall fellowship is necessary to all, *necessitate*

tate præcepti, though our Lord graciously pardon this as an infirmity in his own, who for feare of cruell persecution, often dare not confesse Christ.

3. *Dist.* The question is not whether all ought to joyne themselves to a true visible Church, God offering occasion, but, if all ought by Christs command, to joyne themselves to the Churches independent of their visible Congregations; if they would be saved? our Brethren affirme it, we deny it.

1. *Concl.* An adjoyning to a visible Church either formally to be a member thereof, or materially, confessing the Faith of the true visible Church, God offering occasion, is necessary to all. 1. Because we are to be ready to give a confession of the hope that is in us, to every one who asketh, 1 Pet. 3. 15. 2 Because he who denieth Christ before men, him also will Christ deny before his Father, and before the holy Angells, Mat. 10. 33. 3 Yet if some die without the Church, having Faith in Christ, and want opportunity to confesse him before men, as repenting in the houre of death, their salvation is sure, and they are within the invisible Church: so is that to be taken, *extra Ecclesiam nulla salus*, none can be saved who are every way without the Church, both visible and invisible; as all perished who were not in Noahs Arke.

2. *Concl.* When God offereth opportunity, all are obliged to joyne themselves to a true visible Church. 1. Because God hath promised his presence to the Churches as his Sonne walketh in the midst of the golden candlesticks, Rev. 2. 2. 2 Because Faith commeth by hearing a sent Preacher, Rom. 10. 4. 3 Separation from the true visible Church is condemned, Heb. 10. 24. *Ind. v. 19.* 1 *Iohn. 2. 19.* 4. Good men esteeme it a rich favour of God to lay hold on the skirt of a Jew, Zech. 8. 23. and to have any communion, even as a doore keeper in Gods House, and have desired it exceedingly and complained of the want thereof, *Psal. 84. 10. v. 1. 2.* *Psal. 27. 4.* *Psal. 42. 1, 2, 3, 4.* *Psal. 63. v. 1, 2.*

3. *Concl.* Our brethren, with reverence of their godlinesse and learning, erre, who hold all to be obliged, as they would be saved, to joyne to such a visible congregation of independent jurisdiction, as they conceive to be the only true Church visible.

sible instituted by Christ. That this is their mind is cleare by the first proposition of this Manuscript, and by their answer (a) to the 12 Question, where they say, that all not within their visible congregation, as fixed sworne members thereof, are without the true Church, in the Apostles meaning, 1 Cor. 5. 12. *what have I to doe to judge them also that are without? doe not yett judge them that are within?* which is a most violent torturing of the word. For, 1. without are dogs, *Rev. 22.* so our brethren expound the one place by the other, then all not fixed members of the congregational Church (as they conceive it) of Corinth, are dogs, what? was there not a Church of Saints on earth at this time, but in one independent congregation of Corinth? and were all the rest Dogs and Sorcerers? 2. If judging here especially is the censure of Excommunication used according unto Christs institution, *that the Spirit may be saved in the Day of the Lord*, and so to be used only toward regenerated persons, then Paul was to intend the salvation of none by Excommunication, but these who are members of one single congregation, who are within this visible house of Christ, then all the rest are without the house and so in the state of damnation. 3. These who are without here are in a worse case, then if they were judged by the Church, *that their spirit may be saved.* So they are left, *v. 13.* to a severe judgement, even to the immediate judgement of God, as (a) Cajetan doth well observe; for, sayth (b) *Erasmus Sarcerus, Deus publica & occulta scelera non finet impunita*, and (c) *Bullinger* maketh (as it is cleare) an answer to an objection, *shall these who are without, even the wicked Gentiles commit all wickednesse without punishment? The Apostle answereth, that, (saith he) God shall judge them, Non impune in vitiorum lacunis se provolvent prophani, sed destinato tempore commeritaz dabunt Deo ultori pœnas. And*

(a) The 12. question propounded by the godly and learned Brethren of old England.

(a) Cajetan. coment. ib.

(b) Eras. Sarcerus. in loc.

(c) Bullinger comment.

(d) *Paræus v. 13.*

(e) *P. Martyr. ib.*

(f) *Paræus in bf. 12.*

(d) *Paræus*, num impune ibunt eorum scelera? imo Judicem Deum invenient. 4. These who are within here, are these who are of Christs family, sayth (e) *P. Martyr*, and opposite to Gentiles and infidels saith (f) *Paræus*, for all men are divided into two ranks, some domesticks and within the Church, and to be judged by the Church; and some strangers, without the covenant, not in Christ, neither in profession, nor truth, as *Gentiles*, who are left

to the severity of Gods judgement, but our Brethrens Text shall beare that *Paul* divideth mankind into three ranke. 1. Some within, as true members of the *Church*. 2. Some without as infidels, and some without as not members of a fixed congregation, now Believers without, and not members of a fixed congregation, are not left to the severity of the immediate judgement of *God*, as these who are without here, because they are to be rebuked, yea nor was the excommunicated man, after he should be cast out, left to the immediate judgement of *God*: but he was, 1. To remaine under the medicine of excommunication, and dayly to be judged, and eschewed as a Heathen, that his spirit may be saved. 2. He was to be rebuked as a brother 2 *Theff.* 3. 15. 3. *Paul* saying what have I to doe to judge these that are without, *God* judgeth them, he meaneth as much, as he will not acknowledge them, as any wayes belonging to *Christ*; but the believers of approved piety, because they are not members of a fixed congregation, are not thus cast off of *Paul*, he became all things to all men, that he might gaine some, and would never cast off Believers, and say what have I to doe with you? In a word; by those who are without are meant Gentiles, as

(a) *Ambrose* (b) *Oecumenius* (c) *Theophilact.* &c. (d) *Calvin* (e) *Martyr* (f) *Bullinger* (g) *Parvus* (h) *Beza*, (i) *Pelican*. (k) *Pomeranus* (l) *Meyer* (m) *Sarcerius* (n) *Marloratus* (o) *Paraphras.* (p) the *Papists*, *Haymo* (q) *Aquinas* and (r) with them *Erasmus*, and all who ever commented on this place. Lastly, our Brethren expound these, who are within, to be the *Church* of *Corinth*, *Saints* by calling, and *Saints* in *Christ* *Iesus*, these to whom he prayeth *grace and peace unto*, and for whom he thanketh *God* for the *grace* given to them by *Iesus* *Christ*, 1 *Cor.* 1. 2. 3. Now these thus within must be regenerated, and opposed to all not within: this way, but without, that is who are not *Saints* by calling, not in *Christ* *Iesus*, then by these who are without, cannot be understood, all not fixed members of one visible Congregation, who yet are by true faith in *Christ* *Iesus*; and our Brethren must mean, that *Paul*, if he were living, would take no care to judge, and censure us, who believe in *Christ*, and are members of provincially and nationally *Churches*, and are not members of such an independent Congregation,

(a) *Ambrosius*  
 (b) *Oecumenius*  
 in loc.  
 (c) *Theophylact.*  
 (d) *Calvin.*  
 (e) *Pet. Martyr.*  
 comment.  
 (f) *Bullinger.*  
 (g) *Parvus*  
 (h) *Beza.*  
 (i) *Pelican.*  
 (k) *Pomeran cō.*  
 (l) *Meyer.*  
 (m) *Sarcerius*  
 cō.  
 (n) *Marloratus.*  
 (o) *Paraphrasēs*  
 (p) *Haymo cōm.*  
 (q) *Aquinas.*  
 (r) *Erasmus*  
*Paraph.*

as they conceive to be the only instituted v.ible Church of the New Testament.

But if they all not without the state of salvation who are not members of such an independent flock. 1. All the Churches of Corinth, Galatia, Ephesus, Thessalonica, Philippi, Rome, the seven Churches of Asia, who were not such independent Churches must be in the state of damnation. 2. All are here obliged, who looke for salvation, by Iesus Christ, to joyne themselves to this visible independent Church; then all who are not members of such a Church are in the state of damnation, if (say our brethren) they know this to be the only true Church, and joyne not

(a) Augustine  
faith, heres. 69.  
Ecclesiam Christi  
de toto terrarum  
orbe periisse, ut  
in Africa Do-  
nati parte re-  
mansisse.

(b) Augustin.  
Epist. 48 ad  
Vincent in illa  
verba, indica ubi  
pascis in merilie  
viden'. solam  
solam illi in Me-  
ridie, vos in oc-  
cidente? faith  
Morton apolog p.  
1. c. 31. answer-  
eth Bellarmine  
de Ecclesia mil-  
it. l. 3. c. 13.

(c) Field of the  
Church 3.  
book. 28. ch.

(d) Morton  
grand imposture  
ch. 14. 2. challeng  
p. 342.

(e) Gerard. to.  
5. de Ecclesia c.  
4. p. 231. 232.  
nu. 35.

to it. O but ignorance cannot save men from damnation, for all are obliged to know this so necessary a meane of salvation, where only are the meanes of salvation, for then it should excuse Scribes and Pharisees, that they believed not in Christ, for they knew him not, and if they had known, they would not have crucified the Lord of glory. 1 Cor. 2. 9, 10. Now we judge this to be the revived error of the Donatists, whose mind was as (a) Augustine faith, that the Church of Christ was only in that part of Africa, where Donatus was, and Augustine writing to Vincentius (b) objecteth the same, as Morton answereth Bellarmine, and the same say Papists with Donatists, that out of the Church of Rome there is no salvation. And (c) Field answereth well, yee are to be charged with donatisme, who deny all Christian societies in the World, to be where the Popes feete are not kissed, to pertaine to the true Church of God, and so cast into Hell, all the Churches of Æthiopia, Armenia, Syria, Græcia, Russia, and so did Optatus (sayth (d) Morton, Answer, Donatists you will have the Church only to be where you are, but in Dacia, Misi, Thracia, Achaia, &c. where you are not, you will not have it to be, nor will you have it to be in Græcia, Cappadocia, Ægypt, &c. Where you are not, and in innumerable Isles and Provinces. See how Gerardus refuteth this (e) and certainly, if this be the only true visible Christian Church, to which all who looke for salvation by Christ Iesus, must joyne themselves, there is not in the Christian World, a true visible Church but with you. 3. If all upon hazard of losing salvation, must joyne to such a Church, having power of jurisdic-  
diction

diction independently within it selfe, then must all separate from all the reformed Churches, where there be provinciall and nationall Churches, now this is also the error of the Donatists and Anabaptists, against which read what (a) learned Parker faith and reverend (b) Brightman, and (c) Cartwright, but of this hereafter. 4. The principall reason given by the Author, is, *The Lord added to the Church Acts 2. such as should be saved*, this is not in the independent visible Congregation, as is proved elsewhere. A second reason he giveth, *because every Christian standeth in neede of the Ordinances of Christ, for his spirituall edification, in holy fellowship, with Christ Iesus, or else Christ ordained them in vaine*, therefore all who would be saved, must joyne to a visible independent congregation; hence no Church hath title and due right to the Word and Sacraments, but members of such a congregation: this is the reason why men of approved piety are denied the Seales of the covenant, and their children excluded from Baptisme and themselves debarred from the Lords Supper, because they are not members of your congregation, and members they cannot be, because they finde no warrant from Gods Word, to sweare your Church-covenant, and to your Church-government, which is so farre against the Word of God: the Seales of the covenant belong to all professing Believers, as Gods Word sayth, *Acts 10. 47. Acts 8. 37. Acts 16. 31, 32, 33. 1 Cor. 11. 28.* Whether he be a member of a particular independent Church, or not, God the Lawgiver maketh not this exception, neither should man doe it.

(a) Parker on the Grosse parag. 2. c. 9. p. 113. de c. 14.  
(b) Brightman in Apocal. 3.  
(c) Cartwright repl. 1. p. 175.

Non distinguendum, ubi lex, ubi legislator non distinguit.

Propos. 3. *All are entered by covenant into a Church-state, or into a membership of a visible Church.* Manuscript ch. 1. sect. 3.

Ans. Here are we to encounter with a matter much pressed by our reverend Brethren, called a Church-covenant. A Treatise came unto my hand in a Manuscript of this Subject; In their Apology, and in their answer to the questions propounded by the Brethren of Old England this is much pressed. I will first explaine the Church-covenant according to our reverend Brethrens minde. 2: Prove there is no such thing in Gods Word. 3. Answer their Arguments taken out of the Old Testament. 4. Answer their Arguments from the

New Testament, both in this Treatise here in this Chapter, and hereafter; and also their arguments in all their Treatises. Hence for the first two, I begin with this first question.

*Whether or not all are to be In-churched or entered Members of a visible Church by an explicit, and vocall or professed Covenant?*

(a) Quest. 8. Our brethrens mind is first to be cleared. 2. The state of the question to be explained. 3. The truth to be confirmed. In the answers to the questions (a) sent to *New-England* they require of all persons come to age, before they be received members of the Church:

(b) Apology of the Churches of New England, c. 3. 1. A publique vocall declaration of the manner and soundnesse of their conversion, and that either in continued speech (saith (b) the Apologie) or in answer to questions propounded by the Elders.

2. They require a publick profession of their faith, concerning the articles of their religion, the foresaid way also.

(c) The way of the Church of Christ in New England, ch. 1. sect. 1. prop. 3. 3. An expresse vocall covenanting by oath, to walke in that faith; and to submit (saith the Authour) (c) themselves to God, and one to another, in his feare; and to walke in a professed subjection to all his holy Ordinances; cleaving one to another, as fellow members of the same body in brotherly love and holy watchfulnesse unto mutusall edification in Christ Iesus.

4. And a covenanting, not to depart from the said Church, without the consent thereof.

(d) Apology for the Church of N. E. ch. 3. This Church-covenant (saith the Apologie) (d) is the essentiall or formall cause of a visible Church, as a flocke of Saints is the materiall cause, and so necessarily of the being of a Church, that without it none can claim Church-communion; and therefore it is that whereby a Church is constituted in its integrity, that whereby a fallen Church is againe restored; and that, which being taken away, the Church is dissolved, and ceaseth to be a Church; and it is that whereby Ministers have power over the people, and people interest in their Ministers, and one member hath interest and power over another fellow-member.

The manner of entring in Church-state is this:

(e) Way of the Church, chap. 1. sect. 2. 1. A number of Christians, with a gifted or experienced Elder meet often together (saith this (e) Authour) about the things of God, and performe some duties of prayer, and spirituall conference together, till a sufficient company of them be well satisfied, in the spiri-

tuall



small good estate one of another, and so have approved themselves to one anothers consciences, in the sight of God, as living stones, fit to be laid on the Lords spirituall Temple.

2. They having acquainted the Christian Magistrate, and neerest adjoyning Churches, of their purpose of entring into Church-fellowship, convene in a day kept with fasting and praying, and preaching, one being chosen with common consent of the whole, in name of the rest, standeth up, and propoundeth the covenant, in the foresaid four Articles above named.

3. All the rest declare their joynt consent in this covenant, either by silence, or word of mouth, or writing,

4. The brethren of other Churches, some specials, in name of the rest, reach out to them the right hand of fellowship, exhorting them to stand stedfast in the Lord. Which done, prayers made to God for pardon and acceptance of the people, a Psalm is sung.

But when a Church is to be gathered together of Infidels, they must be first converted believers, and so fit materials for Church fellowship, before any of those things can be done by them.

5. Baptisme maketh none members of the visible Church.

6. A Church fallen, cannot be accepted of God to Church fellowship, till they renew their Church covenant. Thus shortly for their mind about the gathering of a visible Church. Let these distinctions be considered for the right stating of the question.

1. Distinct. There is a covenant of free grace, betwixt God and sinners, founded upon the surety Christ Iesus, laid hold on by us, when we believe in Christ, but a Church Covenant differenced from this is in question, & sub iudice lis est.

2. Distinct. There is a covenant of baptisme, made by all, and a covenant vertuall and implicite renewed, when we are to receive the Lords Supper, but an explicite positive professed Church covenant, by oath in-churching a person, or a society, to a State-church is now questioned.

3. Distinct. An explicite vocall Covenant whereby we bind our selves to the first three Articles in a tacite way, by entring in a new relation to such a Pastor, and to such a Flocke, we deny not, as if the thing were unlawfull: for we may sweare to performe Gods commandments, observing all things requisite in a lawfull oath. 2. But that such a covenant is required by divine institution, as the essenti-  
all

all forme of a Church and Church-membership, as though without this none were entered members of the visible Churches of the Apostles, nor can now be entered in Church-state, nor can have right unto the seales of the covenant, we utterly deny.

4. *Distinct.* We grant a covenant in Baptisme which is the seale of our entry unto the visible Church. 2. That it is requisite that such Heretickes, Papists, Infidels, as be received as members of our visible Church, (from which Papists have fallen, having received baptisme from us) doe openly professe subjection to God, and his Church, in all the Ordinances of God. And that Infidels give a confession of their faith, before they be baptized. 3. Nor deny we that at the election of a Pastor, the Pastor and people tie themselves, by reciprocation of oathes, to each other, the one to fulfill faithfully the ministry that he hath received of the Lord; the other to submit to his ministry in the Lord, but these reciprocall oathes, make neither of them members of a visible Church, for they were that before these oathes were taken.

5. *Distinct.* Any professor removing from one congregation to another, and so comming under a new relation to such a Church, or such a Ministry, is in a tacite and vertuall covenant to discharge himselfe in all the duties of a member of that Congregation, but this is nothing for a Church-covenant; for when six are converted in the congregation whereof I am a member, or an excommunicated person heartily and unfainely repenteth, there ariseth a new relation betwixt those converts and the Church of God; and a tie and obligation of duties to those persons greater then was before, as being now members of one mysticall and invisible body. Yet our brethren cannot say, there is requisite, that the Church renew their Church-covenant towards such, seeing the use of the Covenant renewed is to restore a fallen Church, or to make a non-Church to be a Church; and if those six be converted by my knowledge, there resulteth thence an obligation of a vertuall and tacite covenant betwixt them and me; but there is no need of an explicite and vocall covenant, to tie us to duties that we are now obliged to in a stricter manner then we were before; for when one is taken to be a steward in a great family, there may be a sort of Covenant betwixt that servant and the Lord of the house, and there resulteth  
from

from his office and charge a tie and obligation, not onely to the head of the family, but also to the children and fellow-servants of the house; but there is no need of an expresse, vocall, and professed covenant betwixt the new steward and the children and servants; yea and strangers also, to whom he owes some acts of steward-duties, though there doe result a vertuall covenant. Farre lesse is there a necessity of an expresse and vocall covenant before that steward can have claime to the keyes, or be received in office. So when one entereth into covenant with *God*, and by faith layeth hold on the covenant, there resulteth from that act of taking the *Lord* to be his *God*, a covenant-obligation to doe duty to all men, as the covenant of *God* doth oblige him; yea, and to doe workes of mercy to his beast (for a good man will have mercy on the life of his beast) and he is obliged to a duty by that covenant with *God* to his children, which are not yet borne, to servants who are not yet his servants, but shall hereafter be his servants, to these who are not yet converted to *Christ*, now it is true a vertuall and tacite covenant, resulteth toward all these, even toward the beast, the children not yet borne, &c. when the person first by faith entereth in covenant with *God*; but none master of common sense and judgement will say there is required a vocall and explicite, and professed covenant, betwixt such an one entered in covenant with *God*, and his beast, and his children not yet borne, or that the foresaid tacite and vertuall covenant, which doth but result from the man his covenanting with *God* is either the cause, or essence, or formall reason, whereby he is made a formall contracter and covenanter with *God*. So, though when I enter a member of such a congregation, there ariseth thence an obligation of duty, or a tacite covenant, tying me in duties to all members present, or which shall be members of that congregation, though they should come from *India*; yet in reason it cannot be said, that there is required an expresse vocall covenant betwixt me and all, who shall be fellow-members of this congregation; and farre lesse that such a covenant doth make me a member of that congregation, yea because I am already a member of that congregation; thence ariseth a tacite covenant toward such and such duties and persons.

6. I understand not how our brethren doe keepe Christian and religious communion, with many professours of approved piety, and that in private conference, praying together, and publicly praising together, and yet deny to have any *Church-communion* with such approved professors, in partaking with them the seales of the covenant, and censures of the *Church*, I doubt how they can comfort the feeble minded, and not also warne and rebuke them, which are called acts of *Church-censure*.

Then the question is not, if there be a tacit and vertuall covenant when persons become members of such a visible congregation. 2. Nor doe we question whether such a *Church-covenant* may be lawfully sworne. We thinke it may, though to sweare the last article not to remove from such a congregation without their consent, I thinke not lawfull, nor is my habitation in such a place a matter of *Church-discipline*. 3. But the question is, if such a *Church-covenant*, by Divine or Apostolick warrant, not onely be lawfull, but the necessary and Apostolick meane, yea and the essentiall forme of a visible Church; so as without it persons are not members of one visible Church, and want all right and title to a *Church-membership*, to the seales of grace, and censures of the Church. Our brethren affirme, we deny.

*Concl.* The former considerations being cleare, we hold that such a *Church-covenant* is a conceit destitute of all authority of Gods Word, *Old or New Testament*, and therefore to be rejected as a way of mens devising,

1. *Argum.* All will-worship laying a band on the Conscience, where God hath layed none, is damnable; but to tye the oath of God to one particular duty rather then another, so as you cannot, without such an oath, enter into such a state, nor have title and right to the seales of grace and Gods Ordinances, is will-worship, and that by vertue of a divine Law, and is a binding of the Conscience where God hath not bound it.

The major is undeniable. Papists as (a) *Alphonsus à Castro*, and (b) *Bellarmino* lay upon us, that which was the errour of *Lampetians*, that we condemne all sorts of vowes, as snares to the Consciences of men. But *Bellarmino* (c) saith, that *Luther* and

The state of the question concerning the Church covenant.

(a) *Alphonsus à Castro. tit. vota.*  
 (b) *Bellarmino. de eccles. milit. lib. 4. cap. 9. eandem heresim. Lampetianorum Lutherus tenet.*  
 (c) *Bellarmino, de Monarch. l. 2. c. 15.*

and *Calvin* acknowledge, We thinke *vowes* of things commanded of God lawfull; the truth is, we teach it to be will-worship to a person to vow single life, where God hath not given the gift of continency, because men binde with an oath that which God hath not bound us unto by a command. So (d) *Origen, Gregory, Nazianzen, Ambrose, Augustine* say, Those which want the gift of continency cannot live without wives, and so should not burne. See how (e) *Bellarmino* and (f) *Maldonat* contending for will-worship, prescribe the contrary. I prove the assumption; for a Minister to sweare the oath of fidelity to his flocke, is lawfull; but to tye an oath so to his Ministry, as to say the Apostles teach, he cannot be a minister who sweareth not that oath, is to lay a bond on the Conscience, where God hath laid none. That a father swear to performe the duties of a father, a master the duties of a master towards his servant, is lawfull; but to lay a boad on him, that he is in Conscience, and before God no father, no master, except he swear to performe those duties, is to lay a bond on the Conscience where God hath laid none. So to sweare subjection to such a Ministry and visible Church, is lawfull; but to tie by an Apostolike Law and practice the oath of God so to such duties, as to make this Church-oath the essentiall forme of such membership, so as you cannot enter into Church-state, nor have right to the Seales of the Covenant without such an oath, is to binde where God hath not bound; for there is no Law of God, putting upon any Church-oath such a state, as that it is the essentiall forme of Church-membership, without the which a man is no Church-member, and the Church visible, not swearing this oath, is no Church.

3 That way are members to be in-Churched, and to enter into a Church-fellowship, which way members were entred in the Apostolike Church. But members were not entred into the Apostolike Church by such a Covenant, but onely they beleaved, professed beleefe, and were baptized; when the incestuous person is re-entred (it is said) onely, 2 Cor. 2. he was grieved, and testified it, and they did forgive him, and confirme their love to him, 7, 8. there is here no Church-Covenant; and *Samaria* 8. 12. received the Word gladly, beleaved, and was baptized;

(d) *Origen, Nazianzen, Ambrose, Augustinus exponit illud, Math. 19. 11.*  
 (e) *Bellarmino de Monach, lib. 2. cap. 31.*  
 (f) *Maldonat. in Math. 19.*

when *Saul* is converted, *Acts* 9. *Simon Magus* baptized, *Acts* 8. *Cornelius* and his house baptized, *Acts* 20. the Church of *Ephesus* planted, *Acts* 19. of *Corinth*, *Acts* 18. 8. of *Berea*, *Acts* 17. 10. *Philippi*, *Acts* 16. *Thessalonica*, *Acts* 17. of *Rome*, *Acts* 28. We heare no expressed vocall Covenant. So *Acts* 2. three thousand were added to the visible Church; now they were not gathered nor in-Churched as you gather: First, they did not meet often together for prayer and spirituall conference, while they were satisfied in Conscience of the good estate one of another, and approved to one anothers Consciences in the sight of God, as living stones fit to be laid in the Lords spirituall Temple, as you require; (a) because frequent meeting and satisfaction in Conscience of the regeneration one of another could not be performed by three thousand, all converted and added to the Church in one day; for before they were non-Converts, and at one Sermon were pricked in heart that they had slaine the Lord of glory, *Acts* 2. 37. 42. and the same day there were added to them three thousand souls. Our brethren say, It was about the Pentecost, when the day was now the longest, and so they might make short confessions of the soundnesse of their conversation before the Apostles, who had such discerning spirits.

*Answ.* Truly it is a most weake and reasonlesse conjecture for all the three thousand behoved to be miraculously quicke of discerning; for they could not sweare mutually one to another those Church-duties, except they had beene satisfied in Conscience of the regeneration of one another. Surely such a miracle of three thousand extraordinarily gifted with the spirit of discerning would not have beene concealed, though it be sure, *Ananias* and *Saphira*, who deceived the Apostles, were in this number.

Secondly, how could they all celebrate a day of fasting and prayer, and from the third houre, which is our ninth houre, dispatch the confessions and evidences of the sound worke of conversion of thirty hundred, all baptized and added to the Church? *Capiat qui volet*; because this place is used to prove a Church-covenant, I will here once for all deliver it out of our brethrens hands: The Author of the Church-covenant (b) saith, There was hazard of excommunication, *John* 9. 22. and persecuti-

(a) The way  
of the Church-  
covenant, Chap.  
Sect. 2.

(b) Discourse  
of Church-  
covenant, fol.  
22, 23.

on, Acts 5. 3. and therefore the very profession of Christ in such perillous times was a sufficient note of discerning, to such discerning spirits as the Apostles.

*Ans.* If you meane miraculous power of discerning in the Apostles, that was not put forth in this company, where were such hypocrites as *Ananias* and *Sappira*. Secondly, this miraculous discerning behoved to be in all the three thousand, for the satisfaction of their Consciences, of the good estate spirituall of all of them. And if it be miraculous (as it must be, if done in the space of sixe houres, as it was done the same day that they heard *Peter*, vers. 41.) then our brethren cannot alledge it for ordinary inchurching of members as they doe. Secondly, if it be an ordinary spirit of discerning, then at one act of profession are members to be received, and so often meeting for the satisfaction of all their Consciences is not requisite. Thirdly, if profession for feare of persecution be an infallible signe, then those who are chased out of *England* by Prelates, and come to *New England*, to seeke the Gospell in purity, should bereceived to the Church, whereas you hold them out of your societies many yeeres. Fourthly, suffering for a while for the truth is not much, *Indas*, *Alexander*, *Demas*, did that for a while.

The (c) *Apologie and discourse of the Church-covenant faith*, (c) *Apolog.*  
 (d) *These converts professed their glad receiving of the Word*, vers. chap. 6.  
 37. 38. *in saving themselves from that untoward generation, else* (d) *Discourse*  
*they had not bene admitted to baptisme. But all this made them not* of the Church-  
*members of the Church, for they might have returned, notwithstanding* covenant, fol.  
*of this, to Pontus, Asia, Cappadocia, &c. but they continued stedfastly* 24.  
*we say as requites, in the doctrine of the Apostles. Secondly, they con-*  
*tinued in fellowship, this is Church-fellowship; for we cannot say,*  
*That it was exercise of Doctrine and Sacraments, and confound this*  
*fellowship with doctrine, no more then we can confound doctrine and*  
*sacraments, which are distinguished in the Text, and therefore it is a*  
*fellowship of holy Church-state, and so noteth;*

1. A combination in Church-state.
2. In gifts inward to edification, and outward in reliefe of the poore by worldly goods.

*Ans.* 1. They could not continue stedfast in the Apostles doctrine

and fellowship before they were added to the Church, for stedfastnesse in Doctrine, and saving themselves from the forward generation, could not be but habituall holinesse, not perfected in sixe houres. Now that same day, *vers.* 41. in the which they gladly heard the Word, they were both baptized and added to the Church; and therefore their stedfast continuing in Church-state, can no wayes make them members in Church-state. Secondly, though they should have returned to *Pontus* and *Asia*, &c. they returned added to the Church; Church-state is no prison-state, to tie men to such a congregation locally, as you make it. Thirdly, there is no word of a Church-covenant, except when they were baptized they made it, and that is no Church-covenant, and that should not be omitted, seeing it conduceth so much, first, to the being of the visible Church; in the which we must serve God acceptably; Secondly, and is of such consequence to the end, that the holy things of God be not prophaned, as you say. Thirdly, that the Seales of the Covenant be not made signes of falshood. Fourthly, wee would not be stricter then God, who received upon sixe houres profession three thousand to Church state. Fifthly, the *κοινωνια* fellowship is no fellowship of Church-order, which made them members of the visible Church, because the first day that they heard Peter they were added to the Church, and being added they continued in this fellowship, and in use of the Word, Sacraments, and Prayer; as a reasonable soule is that which makes a man discourse, and discoursing is not the cause of a reasonable soule (e) Beza calleth it fellowship in Christian charity to the poore. And (f) the Syrian interpreter, *κ' ἐκοινωνίου ἐν ταῖς ἐκκλησιαστικαῖς.* (g) The Arabian interpreter saith the same. (h) The ancient Latine interpreter, *ἡ κοινωνία κλάσεως τοῦ ἄρτου.*

Fourthly, if Baptisme bee the Seale of our entry into the Church, as *1 Cor.* 12. 13. as Circumcision was the Seale of the members of the Jewes visible Church, then such a Covenant is not a formall reason of our Church-membership, but the former is true, as I shall prove hereafter; Ergo, so is the latter. The Proposition standeth, because all the baptized are members of the visible Church before they can swear this Covenant, even when they are Infants.

(e) Beza annot. marg.

Act. 2. 43.

(f) Syrus interp. ibid.

(g) Arab. interp. ibid.

(h) Latin. interp. ibid.



5. *Argu.* This *Church-covenant* is either all one with the Covenant of grace, or it is a Covenant differs from the Covenant of grace; but neither wayes can it be the essentiall forme of a visible Church; Ergo,

First, the Covenant of grace cannot be the forme of a visible Church, because then all baptiz'd, and all beleevers should be in Covenant with God, as Church-members of a visible Church, which our brethren deny. If it be a Covenant differs from it, it must be of another nature, and lay another obligatory tie, then either the Covenant of works, or the Covenant of grace, and so must tie us to other duties then either the Law or Gospell require of us; and so is beside that Gospell which Paul taught, and maketh the teacher, though an Angell (i) from Heaven, accursed, and not to be received.

(i) Gal. 1. 8.

2 Ep. Joh. 10.

The (k) Apologie answering this, saith, First, We call it a Church-covenant, to distinguish it from civill Covenants, and also from the Covenant of grace; for the Eunuch and godly strangers, *Isaiah 56. 3.* were in the covenant of grace by faith, and yet complained that they were separated from the Church, and not in Covenant with Gods visible Church.

(k) Apologie of the Church of new England.

*Ans. 1.* No doubt an excommunicated person, whose spirit is saved in the day of Christ, may be in the Covenant of grace, and yet cut off from the visible Church for enormous scandals; but this is no ground to make your Church-covenant different from the Covenant of grace. A beleever in the Covenant of grace may not doe a duty to father, brother, or master; but it is a weak consequence, that therefore there is a Covenant-oath betwixt brother and brother, sonne and father, servant and master, which is commanded by a divine Law of perpetuall equity under both old and new Testament, as you make this Covenant of the Church to be, which persons must swear, ere they can come under these relations of brother, son, and servant. The Covenant of grace, and the whole Evangell, teach us to confesse Christ before men, and to walke before God, and be perfect, and so that we should joyn our selves to the true visible Church. But none can in right reason conclude, that it is a divine Law that necessitateth me to swear another Covenant then the Covenant of grace, in relation to those particular duties, or to swear over againe  
the

the Covenant of grace, in relation to the duties that I owe to the visible Church, else I am not a member thereof. And that same Covenant in relation to my father, brother, and master, else I cannot be a sonne, brother, or servant; this were to multiply Covenants according to the multitude of duties that I am obliged unto, and that by a divine commandment. The word of God (l) layeth a tie on Pastors to feed the flock, and the flock to submit, in the Lord, to the Pastors. But God hath not, by a new commandment, laid a new tie and obligation, that Timothy shall not be made a Pastor of a Church at Ephesus, and a member thereof, nor the Church at Ephesus constituted in a Church-state, having right to all the holy things of God, while, first, they be all perswaded of one anothers regeneration; secondly, while all sware those duties in a Church-oath; thirdly, and all sweare that they shall not separate from Church-fellowship, but by mutuall consent.

(l) Act. 20. 28.  
Hebr. 13. 17.  
1 Tim. 5. 17.  
1 Pet. 5. 3, 4.

(m) Apol. ch. 8

Heare a reply againe to this of the (m) Apologie; such promises as leave a man in an absolute estate as he was before, and ingage onely his act, not his person, these lay no forcing band on any man, but as every man is tied to keepe his lawfull promise, are tied: But yet such promises or covenants as are made according to the Ordinances of God, and doe put upon men a relative estate, they put on them a forcing band to performe such duties, such as are the promises of marriage betwixt man and wife, master and servant, magistrate and subject, minister and people, brother and brother in Church-state; these put on men a divine tie, and binde by a divine Ordinance to performe such duties. But these Scriptures make not these relations, these places make not every man who can teach, a Pastor to us, except we call him to be our Pastor; indeed if we call him, we ingage our selves in subjection to him: you might as well say, It is not the covenanting of a wife to her husband, or the subject to the magistrate, that giveth the husband power over his wife, and the magistrate power over his subject, but the word of God that giveth power to both, and yet you know well the husband cannot call such an one his wife, but by covenant made in marriage.

Ans<sup>r</sup>. This is all which with most colour of reason can be said. But these places of Scripture are not brought to prove the Pastors calling to the people, or their relative case of subjection to him, but onely they prove, that the covenant of grace and whole

whole Gospell layeth a tie of many duties upon us, which obligeth us, without comming under the tie of an expresse, vocall, and publique oath, necessitating us by a divine Law, because in this that I professe the faith of *Christ*, and am baptized, I am a member of the visible *Church*, and have right to all the holy things and seales of grace, without such an oath, because the covenant of grace tieth me to adjoyne my selfe to some particular congregation, and a called Pastor who hath gifts, and a calling from the *Church*, is a member of the visible *Church*, before he be called to be your Pastor, though he be a member of no particular congregation; for you lay down as an undeniable principle, and the *basis* of your whole doctrine of independ. nt. government; that there are no visible Churches in the world but a congregation meeting in one place to worship God, which I have demonstrated to be most false: for if my hand be visible, my whole body is visible, though with one act of the eye it cannot be seene; if a part of a meadow be visible, all the meadow, though ten miles in bredth and length, is visible: so, though a congregation onely may be actually seene, when it is convened within the soure Angles of a materiall house, yet all the congregations on earth make one visible *Church*, and have some visible and audible acts of externall government common to all; as that all pray, praise, fast, mourne, rejoyce, one with another; and are to rebuke, exhort, comfort one another, and to censure one another, so farre as is possible, and of right and by Law meet in one councell, and so by Christs institution are that way visible; that a single congregation is visible which meeteth in one house, though many be absent *de facto*, through sickeneffe, callings, imprisonment, and some through sinfull neglect; and therefore you doe not prove, that we are made members of the visible *Church*, having right to all the holy things of God, by a *Church-oath* or covenant as you speake; neither doe we deny but when one doth enter a member to such a congregation under the ministry of *A. B.* but he commeth under a new relative state, by an implicite and vertuall covenant, to submit to his ministry, yea and *A. B.* commeth under that same relative state of Pastorall feeding of such an one. But you doe not say, that *A. B.* entereth by a vocall *Church-covenant*, in

a membership of Church order, and that by a commanded covenant of perpetuall equity, laying a new forcing band upon both the person and the acts of A. B. just as the husband and the wife come under a marriage covenant. So C. D. sometime excommunicated, now repenteth, and is received as a gained brother, in the bosome of the Church; all the members of the Church come by that under a new relation to C. D. as to a repenting brother, and they are to love, reverence, exhort, rebuke, comfort him, by vertue of the covenant of grace, but (I conceive) not by a new Church covenant entering them as in a Church membership, and Church order towards him. So a new particular Church is erected, and now counted in amongst the number of the visible Churches; all the sister Churches are to discharge themselves in the duties of embracing, loving, exhorting, edifying, rebuking, comforting this sister Church new elected, But I thinke our brethren will not say, That all the sister Churches are to make a new expresse vocall Church covenant with this sister Church, and such a Church covenant as maketh them all visible Churches, which have right to all the holy things of God, in and with this new sister Church; it is the covenant of grace once laid hold on by all these sister Churches, which tieth them to all Christian duties, both one toward another, and also toward all Churches to come in. I thinke there is no necessity of an expresse covenant of marriage betwixt this new Church, and all the former sister Churches, as there is a solemne marriage oath betwixt the Husband and the Wife, and a solemne covenant betwixt the inpreame Magistrate and the King and his Subjects, when the King is crowned; all we say is this, if for new relations God laid a bond and compelling tie of conscience, and that of perpetuall equity, whereby we are entered in every new relative state, beside the bond that Law and Gospell lay on us, to doe duties to all men both in Church and Commonwealth, then when a person is converted unto Christ, and another made a Lawyer, and another a Pastour, another a Physitian, another a Magistrat, another a learned Philosopher and President of an Academy, another a skilled Schoolemaster, and so come under new relations many and diverse in the Church and State, I should not be obliged to love, honour, and reverence them all by vertue of the

fifth Commandement; but I behoved by vertue of a particular Covenant (I know not how to name it) to come under some new relative marriage toward all these, else I could not performe duties of love and reverence to them; and though there be a covenant tacite betwixt a new member of a congregation, and *A. B.* the Pastor, and they come under a new relation, covenant waies (which I grant) is not the point in question, but this new covenant is that which by necessity of a divine Commandement of perpetuall equity, maketh the now adjoyner a member of the visible Church, and giveth him right and claime to the seales of the covenant, so as without this covenant he is without, and not to be judged by the Church, but left to the judgement of God, as 1 Cor. 5. 12, 13. one who is without.

Thirdly, the \* *Apologie* saith, and (a) *Author of the Church covenant.* *The covenant of grace is done in private in a mans closet, betwixt the Lord and himselfe, the other in some publique assembly.* 2. *The covenant of grace is of one christian in particular, the other of a company joyntly, some call the one personall, the other generall.* *Answ.* Though the covenant of grace may be layd hold on in a closet or private chamber, yet the principall party contracter is God on the one part; and on the other not a single man, but Christ, (b) *and all his seed,* (c) *yea the Catholique church,* (d) *all the House of Israel;* But our brethrens mind is, that conversion of soules to Christ is not a Church act, nor a Pastorall act, but a worke of charity, performed by private christians; yet by the Pastorall paines of *Peter*, three thousand, *Act.* 2. were converted; and this is a depreffing of publique ministry, and an exalting of popular prophecying, which is the onely publique and ordinary meane blessed of God, for conversion. 2. By this all the covenants sworne in *Israel* and *Judah* were not a swearing of the covenant of grace, but of a *Church covenant*, which we must refute hereafter. 3. We desire an instance or practice of receiving any into the publique assembly, by this *Church covenant*; publique receiving by baptisme we grant in *Cornelius*, *Act.* 10. the *Eunuch*, *Act.* 8. *Lydia*, and her house, *Act.* 16. the *Jayler*, *Act.* 16. but we never read of *Sauls Church covenant*, and *Church confession*, whereby he was publickely received into *Church membership*; nor of such private tryall of *Church members*

\* *Apologie*  
for the Church  
of New  
England, c. 5.  
(a) *Discourse*  
of a Church  
covenant, fo. 2.  
(b) *Gal.* 3. 16.  
*Psal.* 2. 8, 9.  
*Esa.* 53. 10.  
(c) *Heb.* 8. 8.  
(d) *Ier.* 31. 31.  
*ch.* 32. v. 38, 39,  
40, 41.  
*Ierem.* 50. 5.

and therefore wee thinke it to bee a devise of men.

6. *Arg.* If this *Church-covenant* be the essence and forme of a visible *Church*, which differenceth betwixt the visible and invisible *Church*, then there have beene no visible *Churches* since the *Apostles* dayes, nor are there any in the *Christian World*, this day, save only in *New England* and some few other places, for remove the forme and essence of a thing, and you remove the thing it selfe: now if this be true, and if *Ministers* have *Ministeriall* or *pastorall* power over people, and the people no relation unto them as to *Pastors*, except they mutually enter into this *Church-covenant*, then are they no *Pastors* to the people at all, and so all *Baptised* in the reformed *Churches*, where this covenant was not, are as *Pagans* and *Infidels*, and all their *Baptisme* no *Baptisme*, and all their *Church Acts* no *Church Acts*, and they all are to be *Re-baptized*.

(a) Discourse of  
the Church-  
covenant fol.  
26, 27, 28.

The Author of the *Church-covenant* (a) saith, there is a reall, implicite, and substantiall comming together, and a substantiall professing of faith and agreement, which may preserve the essence of the *Church* in *England*, and other places, though there be not so expresse and formall a covenanting, as neede were; The eternity of the covenant of *God* is such, that it is not the interposition of many corruptions, that may arise in after time, that can disannull the same, except they wilfully breake the covenant, and reject the offer of the *Gospel*, which we perswade our selves *England* is not come unto, and so the covenant remaineth which preserveth the essence of the *Churches* to this day; and he giveth

(b) Parker de  
pol. Eccles. l. 3. c.  
16. p. 166. 167.  
(c) Fox acts &  
monum. 137.

this answer from learned *Parker* (b) and he alleadgeth *Fox* (c) who out of *Gilda*, saith *England* received the *Gospell* in *Tiberius* his time, and *Joseph of Arimathea* was sent from *France* to *England* by *Philip the Apostle* an. 62.

Ansiv. I deny not but *Tertallian*, and *Nicephorus* both, say, the *Gospell* then came to the wildest in *Brittaine*, and no doubt behoved to come to *Scotland*, when *Simon Zelotes* came to *Brittaine*; but so did the *Gospell* come to *Rome*, *Philippi*, *Corinth*, will it follow that the covenant is there yet? And 1. If the not wilfull rejecting of the *Gospell* save the essence of a visible *Church* in *England* (which charity we commend

in our Brethren ) *Rome* may have share of the charity also, and there may be a true visible Church there, as yet : and we then wronged them in separation from them, *Because* Gods people in *Babel*, did never wilfully reject the covenant. 2. Our brethren professe (a) they cannot receive into their Church, the godly persecuted and banished out of Old England, by Prelates for the truth, unlesse (saith he) they be pleased to take hold of our Church-covenant. Now not to admit into your Churches, such as cannot swear your Church-covenant, is all one as to acknowledge such not a true Church, and to separate from them, and so the want of an explicite and formall Church-covenanting, to you maketh professors no Church-visible, and unworthy of the seales of grace; but reverend Parker (b) saith, that there is such a profession of the covenant in England, *sic ut secessionem facere salvâ conscientia nullus possit*, that no man with a safe conscience can separat therefrom. 3. The ignorants and simple ones amongst the Papists have not rejected the Gospel obstinately, in respect it was never revealed to them, yet the simple ignorance of points principally fundamentall maketh them a non-Church, and therefore the want of your Church-covenant must un-Church all the reformed Churches on Earth : It is not much that this Author saith, the primitive Church never did receive children to the communion, nor any till they made a confession of their Faith. What then? a confession of their Faith and an evidence of their knowledge, is not your Church-covenant for by your Church-covenant the parties to be received in the Church must give testimony of their conversion to the satisfaction of the consciences of all your Church; The old confirmation of children was not such a thing. 2. The tryall of the knowledge of such, as were of old not yet admitted to the Lords Supper, is not an inchurching of them, because, if any not that way tryed in the ancient Church, did fall into scandalous sins, they were, being come to yeeres lyable to the censures of the Church, which said, certainly the ancients acknowledged them to be members of that visible Church, but you say expressly, they are without, and you have not to doe to judge them. 1 Cor. 5. 12. And let the author see for this (a) the council of Laodicea, (b) Gregorius (c) Leo, (d) Augustine (e) Ter-

(a) Apology c. 8.

(b) Parker de polit. 3. c. 6.

(a) Concl. Laodic. c. 7.

(b) Gregorius de consecrat. c. 8. c. ab antiqua.

(c) Leo Epist. 77.

(d) Augustin. in Joan. tract. 6. de trinit. li. 15. c. 1. de Baptismo l. 3. c. 5.

(e) Tertullian de resurrect. carnis.

(f) Cyprian. epist 73. ad Iubajan. (g) Ambros. de Sacram. l. 3. c. 2. (h) Concil. Elibert. c. 38. & 77. (i) Perkins. problem p. 184. (k) Martin. Bucer in leiturg. Angl. ch. 482. (l) Chemnitii examen concilii Trident. l. 2. p. 71. (m) Pet. Martyr loc. com. class. 3. de confirm. (n) Whigist p. 59. 4. (o) Pareus comment. in Heb. 6. (p) Beza annot. in Job. 6. (q) Calvin comment. in Heb. 6. (r) Bullinger comment. Heb. 6.

vullian, (f) Cyprian, (g) Ambrose, (h) the councell of Elibert, (i) Perkins. (k) Martine Bucer (l) Chemnitius (m) Peter Martyr, who all teach that confirmation was nothing lesse then your Church-covenant. 2. That it had never that meaning to make persons formll members of the visible Church. 3. That that was sufficiently done in Baptisme. 4. That confirmation was never the essentiall forme of a visible Church, but rather the repetition of Baptisme; so (n) Whigist, (a man much for confirmation,) *confirmatio apud nos usurpatur, ut pueri proprio ore, proprioque consensu, pactum quod in Baptismo inibant coram Ecclesia confirmant,* (o) Pareus sayth they were in the Church before, *Sed impositione manuum in Ecclesiam aduكتورum recipiebantur.* (p) Beza saith the same (q) Calvin, *licet infidelium ab utero adoptati, & jure promissis pertinebant ad corpus Ecclesie,* (r) Bullinger acknowledging that in Baptisme infantes were received into the Church, saith, *Pastorum manus illis imponebantur, quorum fidei committebatur Ecclesiarum cura.*

7. *Argum.* A multitude of unwarrantable wayes partly goeth before, partly conveyeth this Church-covenant, As. 1. It is a dreame that all are converted by the meanes of private Christians, without the Ministry of sent Pastors, by hearing of whom Faith commeth, all are made materialls and convertes in private without Pastors; judge if this be Christs order and way. 2. How it is possible a Church shall be gathered amongst Infidells? this way Infidells cannot convert Infidells, and Pastors as Pastors cannot now be sent, by our Brethrens Doctrine, for Pastors are not Pastors but in relation to a particular congregation, therefore Pastors as Pastors cannot be sent to Indians. 3. They must be assured in conscience, at least satisfied in every one anothers salvation, and sound conversion: were the Apostles satisfied anent the conversion of Ananias, Saphira, Simon Magus, Alexander, Hymeneus, Philetus, Demas and others? 4. By what warrant of the word are private Christians, not in office, made the ordinary and onely converters of Soules to Christ? conversion commeth then ordinarily and solely by unsent Preachers, and private persons Ministry. 5. What warrant have the sifter Churches, of the word, to give the right hand of fellowship to a new erected

Church.



*Church?* for, to give the hand of fellowship is an authoritative and pastorial act, as *Gal. 2. 9.* When *Iames, Cephas, and Iohn* perceived the grace that was given unto me, they gave unto me and *Barnabas* the right hands of fellowship, that is, saith *Pareus*, (a) they received us to the colledge of the Apostles, so *Bullinger* (b) and (c) *Beza*, now this is to receive them in amongst the number of Churches, as *Pareus*, and members of the catholick Church, but Churches being all independent, and of a like authority, the Sister Churches having no power over this new erected Church, what authority hath Sister Churches, to acknowledge them as Sister Churches? For 1. They cannot be upon two or three houres sight of them, hearing none of them speak, satisfied in their consciences of their Regeneration. 2. By no authority can they receive them as members of the catholick Church, for this receiving is a Church-act and they have no Church-power over them. 3. What a meeting is this of diverse Churches for the receiving of a new Sister Church? It is a Church (I believe) meeting together, and yet it is not a congregation, and it is an ordinary visible Church, for at the admitting of all converts to the Church-order, this meeting must be: surely here our brethren acknowledge that there is a Church, in the New Testament made up of many congregations, which hath power to receive in whole Churches, and members of Churches unto a Church-fellowship; this is a visible provincial, or nationall Church, which they other wayes deny.

6. We see no warrant, why one not yet a Pastor or Elder should take on him to speake to a congregation, though they all consent that he speak, exhort and pray, we desire a warrant from Gods Word, that such a thing should be; here is preaching, and Church-preaching, Church-praying and praying, and yet there is no Pastor nor man called to office, we see not how this will abide the measure of the Golden-reele, especially in a constituted Church.

7. We desire to see such a Church-action, *Acts 2.* Where three thousand were added in one day to the Church.

8. If it be enough that all be silent, and testify their consent to the Church-covenant by silence, how is the Church-Magistrate and these of other Churches satisfied in conscience of the conversion of all? for all consent to this, the Magistrate may

(a) *Pareus, in collegium apostolorum nos receperunt, dextris nobiscum iunctis, quod intimæ conjunctionis nostræ signum fuit & obsignatio.*  
 (b) *Bullinger ib.*  
 (c) *Beza, annot.*

be a *King*, and he cannot acknowledge these as a Church, whose faces he never saw before.

9. They swear to be good stewards of the manifold graces of God, and so to publick prophesying, for converting soules, here be men sworn in a *Church-way* to feede the flock, and yet they are not Pastors.

10. Here are *Church-aets* and the power of the Keyes exercised in preaching, and praying, and discipline, and yet no stewards nor Officers of the house who have received the keys to feede.

Quest. 2. *Whether it can be proved from the Old Testament, that Christ's visible Church was gathered, and being fallen, restored to a visible Church-state, by this Church-covenant.*

*Our Reverend Brethren* contend that the Church was ever gathered by this *Church-covenant*.

(a) Way of the  
Churches of  
Christ in. N.  
Eng. ch. 1. sect.  
1. Prop. 3.

The Author (a) saith, that the Lord received Abraham and his children into the Church, by a covenant, Gen. 17. 7. Then when they violated the covenant, he renewed this covenant, Exod. 19. 5. whence they were called the Church in the *Wildernesse*, *Aets* 7. 38.

*Ans. 1.* The covenant, Gen. 17. 7. is not a *Church-covenant* such as you dreame off. 1. That covenant is the covenant of grace, made with all the people of the Jewes, yea, with children of eight dayes old, v. 7. *I will establish my covenant betwixt me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God, to thee, and to thy seed.* Your covenant is not made with infants, for to you infants are not members of the *Church visible*, none are in your *Church-covenant*, but believers, of whose sound conversion you are satisfied in conscience: 2. This is the everlasting covenant made with Job, Melchisedech and many Believers; not in *Church-state*, as you grant, your *Church-covenant* made with a visible Church, is no everlasting covenant. 3. Infants can make no confession ere they be received in a visible Church. 4. If by this covenant *Abrahams* house was made a visible Church and all his children circumcised, then every family in the New Testament professing the Faith and covenant made with *Abraham*, and baptised as *Abrahams* children were circumcised, are the visible Church, and the place

is for us. 5. *Abraham* and his house before this, when they were first called out of *Egypt*, were a *Church* of called ones professing the Faith of the *Messiah* to come (a) 6. The Lord had a *Church visible*, before the renewing of the covenant at *Mount Sinai*, *Exod. 19.* even in *Egypt* and when he brought them first out of that *Land of bondage*. *Jerem. 31. 31. 32. 33.* and before this they did celebrate the *Passover*, the very night, that they came out of *Egypt*, *Exod. 12.* and therefore it is false, that for that covenant renewed, *Exod. 19.* They are called the *church in the Wilderness*, all the forty yeares that they were in the *Wildernesse*, they were the *Church in the Wilderness*, The apology (b) and (c) Author of the *Church-covenant* and Manuscript (d) alledge *Deut. 29. 10.* *Yee stand all of you this day before the Lord, &c. v. 12.* that thou mightest enter in covenant with the Lord thy God, and the Oath which the Lord thy God maketh with thee, v. 13. That He may establish thee to day a people to Himselfe. Hence they argue, That which maketh a society a people to God, to serve Him in all His Ordinances, that is that whereby a society is constituted in a *Church-state*; but by a covenant, God maketh a society a people to God, to serve Him in all his Ordinances; Ergo. Now that those were a true visible *Church* they prove, though the word say they had eyes and see not, &c. yet they were not in a carnall estate, but only dull and slow of hearkening, to discern sundry gracious dispensations, which sinfull defects were in the *Lords Apostles*, *Mat 8. 17.* dull and slow of Heart, for this was the Generation which was not excluded out of *Canaan*, for their unbeliefe, whose carcasses fell not in the *wildernesse*, and they were now within the space of a moneth or thereabout, to enter into the promised Land, *Deut. 1. 3.* and it was they who entred by Faith, and subdued Kingdomes, and kept their children poore and constant in Gods worship all the dayes of *Josuah 24. 31.* It is true (say they) (a) God entered also into a covenant with their Fathers 40, yeares before, but not till he had humbled them to a conscionable (though a legall) feare of His great Name; and even some of them also (it may be) remembred that they were borne under the covenant of grace, from the Loynes of *Abraham*, though needfull it was that God should enter with them into a new covenant, and lead them from the Law to *Christ*, because they had so long degenerated from the

(a) *Esai. 51. 1.*  
23. *Josh. 24. 2,*  
34.

(b) *Apology ch.*  
3. 6. 4. 5.

(c) *Discourse*  
of the *Church*  
covenant. fol.  
5. 6.

(d) *The way of*  
the *Church* ib:

(a) *Apolog. c. 33.*

the spirit and wayes of Abraham, during their abode in Egypt, Exod. 20. 7, 8.

*Ans<sup>r</sup>.* This place maketh both against the constitution of a visible Church, and against the Church-Oath framed by our brethren, Therefore once, for all, it must be vindicated; and 1. I answer, the swearing of a covenant in truth by sound faith putteth persons in state of membership, with the invisible and true body of Christ; it is true, but not in the state of a Church as visible, and therefore the Major of the first syllogisme is false, it is one thing to be a member of the Church as true, and of the people internally in covenant with God, or a Jew in the Heart; and another thing to be in covenant externally and a member of the visible-Church, to be borne a Jew and circumcised, and to professe the doctrine of Moses his Law did formally make persons members of the Jewish visible Church, though they should never swear this covenant, as many died in Egypt, and lived and died members of the Jewish Church, and did eat the Passover, and were circumcised, whose carcasses fell in the Wildernesse, because of their murmuring, these did never swear, neither this covenant, Deut. 29. nor the covenant Exod. 19. 2. Here is a people in carnall estate and cannot be a covenanted, and churched society of Saints, for v. 3. the Lord objecteth to them habituall hardnesse. 3. *The great temptations that thine eyes have seene, the signes and these great miracles.* 4. *Yet the Lord hath not given you an Heart to perceive, and eyes to see and eares to heare.* עַר הַיּוֹם הַזֶּה to this same day; this is an habituall blindnesse, propagated from fathers to sonnes as Ezr. 2. 3. They and their fathers have rebelled against mee עַר עֲצָם הַיּוֹם הַזֶּה even to the body of this day, Jerem. 25. 3. and Jeremy 3. 25. *we have sinned we and our fathers from our youth to this day.* Now this is not the state of the Disciples, Mar. 8. for Christ is not judging them of their state, as if they were yet carnall, but of their faithlesse actions, in some particular: when they wanted bread, they distrusted the Lord, when I brake the five Loaves amongst many thousands, how many baskets took yee up? Christ rebuketh them, that they were yet hardened, notwithstanding some great miracles which might have induced them to believe he would furnish them with bread, but

But this people was hardened, ( I meane not of them all, but of the greatest part ) against all the means of grace, though *Moses*, by a Synecdoche, mention only *signes, temptations and miracles*, yet he understandeth and meaneth no lesse, then they were disobedient to all Gods dispensation of meanes, since the time that *God* first sent *Moses* to *Pharaoh*, and preached the covenant to them, *Exod. 4. 3, 4, 5. Exod. 6. 6, 7.* and therefore nameth he *Pharaoh* and *Egypt* with a note of universality, *see have seen all which the Lord did to Egypt, and to Pharaoh* and therefore this is an universall habituall hardnesse, and cannot be their infirmity. 3. This is his expression in the like stile, *Eze. 12. 2. Esa. 6. 9. 10. Mat. 13. 15.*

4: This interpretation of our Brethren doth but helpe Arminians, our Divines say against it, (a) *Iunius*, God (saith he) gave not an Heart, *cum fractu*, with fruite, to observe what you heard and saw, (b) *Amesius* hence proveth, that they were not converted, and that they wanted sufficient grace (c) *Piscator* (d) *Calvin* hence prove that many are externally called, who are never converted, yea a Papist as (e) *Cajetan*, and (f) *Abulensis*, *carnalis itaque manifestatur hic populus*, Arminians as these at *Dort* (g) *Vorstius* (h) *Grevinchovius* (i) *Episcopius* (k) are of mind, that such places as this hinder not, but all have sufficient grace, if they would believe: so doe the Socinians as the *Catechis.* (l) of *Racovia* (m) *Socinus*, (n) *Edward Poppius*, and our brethren by it will prove all these Jewes to be in the state of Regeneration.

5. The Author of (o) the Church-covenant saith, they were generally a generation of Believers, but this covenant is made universally with all, as is cleare, it is made with *Israel, Cap-taines, Tribes, Officers, little ones, Wives, children, strangers, the absents*, and these who are not borne, *v. 10. 11, 12, 13, 14.* Now I aske, if all these were satisfied in their consciences, of one anothers salvation, as our (p) Author requireth, in fit materialls of a visible Church; It was impossible, Ergo, this is not the Church-covenant of converted persons, knowne to the conscience of *Moses*, to be converted. 2. *Moses* saith expressly of the same generation, *ch. 31. 20.* That when they were come to the holy Land, they would serve other Gods, and pro-

(a) *Iunius anal. Deut. 29. non dederat vobis cor ad res visas & auditas observandum.*

(b) *Amesius Coron. 3. Arr. Arg. 2. p. 254 & Antisyrr. Arr. 3. c. 4. p. 294.*

(c) *Piscator, amica duplicat. ad Vorst. p. 539.*

(d) *Calvin com. in Deut. 29.*

(e) *Cajetan in Deut.*

(f) *Abulensis 29.*

(g) *Remons. in Script. dort. art. 4. p. 113.*

(h) *Vorstius contra Piscat. p. 539. 540.*

(i) *Grevinchov. con. Amis. p. 38.*

(k) *Episcop. disp. 9. Thes. 3.*

(l) *Catech. Racov. c. 10 p. 259.*

(m) *Socin. ad object. critenens. p. 86.*

(n) *Edward. Poppius, August. part. p. 91. & c. 31. 66.*

(o) *Discourse of the church-covenant fol. 5.*

(p) *Way of the church ch. 1.*

*voke God unto wrath. And of that same generation God saith,*  
*v. 21. For I know their imaginations, which they goe about even now*  
*before I have brought them unto the Land which I sware ; this was*  
*(as you say) about a moneth before their entry to the holy Land.*  
*27. I know thy rebellion and thy stiffe-neck (saith Moses) behold*  
*while I am yet alive, this day, ye have been rebellious against the Lord,*  
*how much more then after my death? were they all then a generation,*  
*who by faith subdued kingdoms? Surely this was but verified in their*  
*holy Judger, like Iosuah, and some few others; it is true they did*  
*not professedly in Iosuahs daies make defection, yet they*  
*Were not all renewed, (as our brethren say) for Iosuah saith,*  
*ch. 24. 14. Put away the strange Gods, which your fathers served*  
*in the other side of the flood, and in Egypt, and serve the Lord. v. 23.*  
*Now therefore put away the strange gods, which are amongst you.*  
*And that song of Moses, ch. 32. was made for the conviction of*  
*the present generation. ch. 31. 22, 23, 24, 25. Now in this song*  
*much is said of corrupting themselves, serving idols, forgetting of*  
*the rockes, and father who begate them, their sacrificing to devils, and*  
*therefore such were not generally such as subdued Kingdomes by*  
*fath, and by faith entered into Canaan, as yee say. And so also (say*  
*we) our Churches under the New Testament, though consisting of*  
*a mixed multitude, are rightly constituted, and true visible Chur-*  
*ches; therefore this covenant is not the formall being and essence*  
*of a Church. And what sort of people were they when the Lord co-*  
*venanted with them in Horeb, Exod. 20. A generation who grie-*  
*ved the Lords Spirit, tempted him in the Wildernesse, offered to stone*  
*Moses, committed idolatry, would appoint themselves a Cap-*  
*taine to returne baske to Egypt, lusted in the Wildernesse, distrusted*  
*the Lord, and could not enter in through unbeliefe, and their car-*  
*casses fell in the Wildernesse, and three and twenty thousand were*  
*slaine for fornication. And therefore there is no ground that Mo-*  
*ses first or last made a Church covenant onely with some selected*  
*and choice persons, partakers of the heavenly calling, heires an-*  
*nexed with Christ, Kings, and Priests unto God, for all promiscu-*  
*ously were the materials of this Church; yea those, who were*  
*not borne, and the absents, Deut. 29. 10. Yee stand this day, all of*  
*you before the Lord your God, your Captaines of your Tribes, your*  
*Elders, and your Officers, with all the men of Israel. V. 11. Your*  
*little*

little ones, your wives, and the stranger that is within thy gate, from the hewer of Wood, to the drawer of Water. V. 12. That thou shouldst enter into covenant with the Lord thy God, &c. Now were Moabites and Amonites made members of the Jewish Church, and all the strangers? then they must enter into the Temple; how then are they forbidden to enter into the congregation of the Lord, to the tenth generation? You admitted not to your Church covenant in New England all professors, here none are excepted; this covenant is made with absents, and those who are not yet borne; now those who are not personally present, and those who are not yet come into the world, can make no restitution of a covenant with God, nor can be the fellow members of the Church, except you make persons invisible to be visible members of a visible Church.

6. There is farre lesse ground to say, that because they had degenerated from the spirit and waies of Abraham, by idolatry, it was fit that God should renew a covenant with this generation, and so make them a visible Church; for this is as fitting to say, a sicke man in whom there is a living soule, is made a living man by the entring of a new living soule in his body, for before this covenant the people was the Church visible in the Wildernesse; the renewing of a covenant may quicken a decaying life of God in some, but it cannot give the being, and essentiall forme of a visible Church, to that which before was a visible Church.

7. Papiſts would be glad that we should put this in print, that there is a time when God hath no visible Church on earth at all, Bellarmin, Stapleton, Pererius, and others lay this upon us, but unjustly. It would gratifie Arminians as (a) Episcopius (b) the Remonstrantes in their confession, (c) Iacobus Arminius. And the Socinians, such as (d) Theophilus Nicolaides, (e) Smalcius, (f) and Ostorodius, to say that Christ may be a King and head, a husband and redeemer, and yet have neither subjects, members, spouse, nor redeemed people, and that it may fall out that Christ have no Church on earth; for the laying hold on the covenant giveth being and life to the Church, as the body of Christ and his true spouse, as well as it giveth being to the visible Church, according to our brethrens doctrine, and if this covenant cease, there is not a Church of Christ on earth.

(a) Episcop. diff. 27. thesi, 8, 9, 10.

(b) Remonst. in confess. cap. 22, thesi 6.

(c) Iac. Armin. Antiperke, pag. 224. in illa Math. 16.

(d) Theoph. Nicolaides in refut. tractat: de eccle. cap. 3, p. 23, 24, 25.

(e) Smalcius disputat. de eccles. 8, p. 9.

(f) Ostorodius in, tit. c. 42.

p. 412.

8. We have heard nothing here as yet, but the covenant of grace, and no Church-covenant. But saith the *Authour* of the *Church-covenant*, (g) *Though it be indeed the covenant of grace, and made principally with God; it followeth not hence, that it is not a covenant of the members amongst themselves, for the covenant of God tyeth us to duties to our neighbour, and to watchfulnesse, and edification one of another, Levit. 19. 17. Deut. 29. 18. the neglect whereof in the matter of Achan, brought sinne on all the congregation, Josh. 7. yea it tyeth us to duties to children not yet borne, who shall after become members of the Church, when Iehojadah made a covenant betwixt the King and the people; it was but a branch of the Lords covenant, obliging the King to rule in the Lord, and the people to obey in God.*

*Ans. 1.* But if particular duties to our brethren bind us by a new *Church-covenant*, because *Gods* covenant commandeth these duties; then because *Gods* covenant commandeth sobriety toward our selves, and righteous dealing toward our brethren, there is required a selfe-covenant towards your selves, for temperance and sobriety toward your selves, as there is required a *Church-covenant* to binde you to duties to those who are in *Church membership* with you, this no man can say, nor can severall duties require severall covenants. 2. It is true when we enter into covenant with *God*, we sweare duties to all to whom we are obliged, but then we are made members of the visible *Church*, before we sweare this *Church-covenant*; and this is, as if *Abraham* were made a living man before he have a reasonable soule, and as if *Abraham* were *Israel* his father, before *Israel* be *Abraham* his sonne, for if *Abraham* be in-*Churched* when he did sweare the covenant of grace, (as the *Authour* granteth) then he must be a member of a visible *Church*, while as yet there is not a visible *Church*; to which *Abraham* is tied; I deny not but *Israel* may sweare obedience to all *Gods* covenant, and all duties therein, and that he may sweare also in particular, to performe all duties to *Abraham* his father, in another oath, but that he cannot enter in the state of relation of sonneship to his father, while he sweare that oath in particular, is a dreame which hardly can be conceived.

3. The peoples sinne in not warning Achan was a sinne against a duty.



a duty of the covenant, exacting obedience of all in brother-head, though not in a Church-state, *Levit. 19. 17.* and *Iob* and his friends who were members of no visible Church, (as you say.) did performe this, one to another, *Iob 4. 3 4. Iob 2. 11. Iob 4. 1. 4.* The covenant that Jehoadah made betwixt the King and the people, will prove the lawfullnesse of a covenant to performe Church-duties, beside the generall covenant of grace, which we deny not, but doth not prove, that a covenant to Church-duties is the essentiall forme of Church-membership, and the onely way, by Divine precept, of entring persons in a Church-state; for persons already in Church-state may, upon good reasons, sweare a covenant to these duties, yet are they not of new inchurched to that congregation, whereof they were members before.

Their next principall argument as (a) *the Apology* saith, if a (a) *Apology c. 4.* Church-covenant be the essentiall forme of a Church, as a flock of Saints is the materall cause, then the Church-covenant is necessary to the being of the Church, and it is that whereby *Ecclesia integra constituitur, collapsa restituitur, & quo sublato Ecclesia dissolvitur & destituitur*, that is, it is by this covenant a Church is instituted in its integrity, and when it is fallen, it is restored to its integrity, and when this covenant ceaseth, the Church is no longer a visible Church.

*Ans.* When a Church falleth it is not restored to the state of a visible Church by circumcision, and yet circumcision is given as a signe of a covenant betwixt God and his Church, *Gen. 17. 11.* nor is a Church restored by Baptisme, or Baptizing over againe, and yet Baptisme is that whereby we are entered members of the visible Church. 2. When persons faile in omitting Church duties; I thinke they faile against your Church-Oath, yea when they fall into any sinne that may be a scandall to others, yea the sinne of adultery, yet if they repent and heare the Church, they are not excommunicated, neither doe they lose the right of Church-membership and right to the seales of the covenant, nor is it needfull they be restored by renewing a Church-covenant, but we desire to heare from Gods word proofes of the singular vertues of this Church-covenant. 3. Discipline is by all Divines thought necessary to the well being of

a Church, but not to the simple being thereof, and for this we apeale to the learned Parker who denieth (a) Discipline to be an essentiall note of the visible Church, and citeth (b) Cartwright for this, and therefore saith that Calvin, Bertrandus de Lognes, Mornaus, Martyr, Marloratus, Galusius, and Beza omitte discipline amongst the notes of the Church.

(a) Parker de polin. l. 1. c. 17.  
(b) Cartwright adversus Harrinsonum.

(c) Apology ch. 5.

The apology addeth (c) if the nationall Church of the Jewes was made a nationall Church by that covenant, and therby all the Synagogues had Church-fellowship one with another in the Temple, then the congregational Church is made a visible Church by that covenant. 2. Also the fallen Church of the Jewes was restored to a Church-state (say they) by renewing a covenant with the Lord in the dayes of Asah & Hezekiah, and these who fell to Judah, 2 Chron. 9. 25. are commanded not to stiffen their necks, or (as in the originall) to give their hand unto the Lord, that so they might enter into the sanctuary 2 Chron. 30. & 8.

Ans. Is it credible or possible, that all the Synagogues of so many hundred thousand people, as were in the 12. Tribes were all satisfied in conscience, anent the regeneration one of another? and this is required of you to the right swearing of a Church-covenant, else how could they in the Oath joyne themselves to all Israel, as to a Generation of Saints? 2. Israel before this Oath, was circumcised, and had eaten the Passover, and so was a visible Church before, yea then God had no Church visible before this Oath, which is against Gods promise made to David, and his seed, Psal. 89. 28, 29. Also in Abijahs dayes Judah was the true Church of God, 2 Chron. 13. 8. And now yee think to withstand the Kingdome of the Lord in the hands of the sonnes of David. 10. But as for us, the Lord is our God, and we have not forsaken Him. 3. The inchurching of members is a Church-action, as all the Church casteth out, so all the Church receiveth in, as you (a) say, but the putting of Judah and the strangers of Israel to this Oath, was by the Kings authority, who convened them, 2. Chron. 15. 9. And Asah gathered all Judah, and Benjamin, and the strangers with them, and they were compelled by the Royall sanction of a civill Law to this covenant, v. 12. and they entred into covenant, &c.

(a) Way of the Church ch. 3. &c. 1.

13. That whosoever would not seek the Lord God of Israel, should

should be put to death, whether small or great, man or woman.

4. How were they all in, conscience satisfied anent the regeneration one of another, 1. Being such a number of Judah, Benjamin and strangers out of Ephraim, Manasse and Simeon, v. 9. Were. 2. Gathered together and meet but one day? 5. This covenant obliged young ones, your covenant seekes no Church duties of little ones; for to you they are not members of a visible Church. 6. The place, 2 Chron. 30. 8. *הוֹדוּ יָרֵךְ לַיהוָה* yeild to God as servants (b) Iunius, humbly imploring his help, as the same phrase is Lament. 5. 6. *we have served the Egyptians* neither doth the Text say in infinitivo, that yee may enter into the Sanctuary, as if a renewed covenant were a necessary preparation, before they could enter into the Sanctuary; but it is set downe as an expresse Commandement of the King *הוֹדוּ יָרֵךְ לַיהוָה* enter yee into his Sanctuary, and there is not a word of a covenant in the Text, but only of the peoples keeping the Passover, and though there had been a covenant (of which the Spirit of God, speaking so much of Josiah's zealous Reformation, would not have been silent) it is not to a purpose Judah was a visible Church, before Hezekiah wrote Letters to them; to come to Jerusalem, to keepe the Passover, as is cleare ch. 29. 17. *they begun to sanctifie the House, the first day of the first moneth, and all the congregation worshipped.* 36. And Hezekiah rejoyced at their zeale, and so there was a visible Church, and the Passover was eaten the 14. day according to the Law, also in all covenants renewed by the people of the Jewes, the matter was done suddenly, and all convened in a day, when a voluntary preparation, and evidenced regeneration, could not be evidenced to the satisfaction of the conscience of all the people; nor can this preparation be called Jewish and temporary, for it is as morall to all who swear Churches duties one to another, as the covenant it selfe, which our brethren say, is of perpetuall equity. And all these may be answered to the covenant, Neh. 10. where there is no insinuation of Church duties, but in generall. 29. *To walke in Gods Law, and to observe and doe all the Commandements of the Law, and not to marry strange wives.*

(b) Iunius in  
annos. prostrati  
auxilium ejus  
implorantes.

(b) Apolog. ubi  
supra.

The apology (b) saith it is to no purpose that the people. 2. Chro. 15. was a Church before this covenant, because the place is not alledged to prove that a people are made a Church by entering into covenants with God, but to prove that a decayed Church is restored by a covenant, now the Church at this time was corrupted with idols, sodomy, &c.

Ans. 1. Yet it proveth well that this covenant is not the formall cause of a visible Church; for a visible Church hath not its formall being, before it hath its formall cause. 2. The convening of all the people to sweare, is an act of the Church visible, now nothing can have operations, before it have the formall cause. 3. The Author saith, who knoweth that all the Tribes of Israel were yet in covenant with God, from the dayes of their Fathers? Answer; I think that it is easily knowne, that they used and exercised many Church actions also, and so were a Church visible of a promiscuous multitude, and it is knowen that none were excluded from this covenant, none selected and chosen out as Regenerates, who onely were thought fit to sweare this covenant, and so that it is not your Church-covenant that all were forced to, and commanded under paine of death to attest.

(a) The way of  
the churches of  
Christ in New  
England ch. 3.  
sect. 4.

(b) Apolog. c. 5.

Our brethren, as first (a) our Author, secondly (b) the Apology, thirdly the Author of the Church-covenant, repose much on *Isai. 56. 3.* where the stranger is joyned to the Lord, in a personall covenant, for his own salvation; for so the Text saith *v. 3. 4.* yet are they not joyned to the visible Church, while they lay hold on the covenant, that is, to sweare a Church-covenant, now that they are not members of the visible Church is cleare for *Deut. 23. 1, 2, 3.* The Moabit, Ammonite, though never so holy, cannot be members of the visible Church, because they are discharged, to enter into the congregation of the Lord. 2. They complaine that they are not of the visible Church, The Lord hath separated me from his people. 3. Adjoyning of them to the visible Church is promised; as a reward of their faith and obedience, *v. 8.* even a Name in Gods House, Hence it is cleare, persons under the New Testament have a promise and prophecy, that if they be inwardly joyned by faith, God shall give them a Name of Church-membership amongst his people, by swearing a Church-Oath, or if they lay hold on the covenant of the Church.

Ans. 1.

*Ans. 1.* There is no chur ching here of strangers and Eunuches by Church-Oath, but as (c) Calvin, Musculus, Gualter, (d) Iunius, observe, the Eunuch and stranger are comforted that under the Messiahs Kingdome, they shall have no cause to complaine of their ceremoniall separation from Gods people and the want of some ceremoniall priviledges of that kind, because the stranger and Eunuch shall have. v. 5. an everlasting room, and honor in Gods House, and the Son of the stranger a place in the Catholick Church v. 6. 7. so being, they believe and obey. But 1. v. 6. to lay hold on my covenant is not to lay hold on the Church-covenant; give us precept, promise, practise, or one syllable in Gods Word for this interpretation. 1. v. 4. to take hold on the covenant is to believe the covenant, and not to sweare a vocall Oath. 2. To lay hold on the covenant, saith (e) Musculus, is to keep the covenant, and not to depart from it, to live according to it (f) saith Iunius) and to rest on God, to doe what is Gods will commanded in the covenant (saith) (g) Calvin, and (h) Gualter) and so all who spake sense on that place, and never one dreamed of a Church-covenant before. 3. God saith of it (my covenant) there is no reason then to call it a Church-covenant here more then Jerem. 31. 32. 33. Psal. 25. 10. Isai. 55. 3. Jerem. 50. 5. Zach. 2. 11. 4 Laying hold on the covenant is not an externall, professed, vocall, visible and Church embracing of the covenant, for then the Lord promiseth to the Eunuch the name of a faithfull visible fellow member, in a congregation, if he shall lay hold on the covenant, and sweare it in the Church assembly, this Church-swearing is not rewarded so, for how is it proved that a name, even an everlasting name, better then the names of sonnes and daughters, is the name of a fellow-member in some obscure congregation or parish? is this better then the name of a borne Jew, who was also a member of the visible Church, and if he believed in Christ, had also the everlasting name of a member of the Jewish Church? Surely there is no ground for this in Gods Word, the everlasting name must be some spirituall remembrance and some invisible honour beyond the externall honour of being named the sonne or daughter of a Jew, and by what warrant also of Gods word is Gods holy mountaine and his house of Prayer. v. 7. which

Author of the discourse of church-covenant. fol. 12. (c) Calvin Musculus in comme. Gualter in loc. (d) Iunius annot.

(e) Musculus ib.

(f) Iunius annot

(g) Calvin com.

(h) Gualter.

in the New Testament can no more be literally expounded, then offering of burnt offerings by what warrant is this called a parochiall visible congregation, where visible saints meete in one materiall house ordinarily, and in one visible Church-way? The house of Prayer there, is *Joh. 2.* expounded of the typical Temple, which spiritually did typifie Christs body, as he expoundeth it himselfe, *Joh. 2. 18, 19, 20.* deare brethren doe no violence to Gods Word.

2. There is no ground that the Eunuch and stranger had no other complaint, but want of visible membership: for his laying hold on the Lords Sabbaths saith the contrary, and though he should complain of that, it is a small comfort promised, that he shall be a member of a visible congregation, which membership many *Judasses* and *Hypocrites* injoy also. 3. Though there were a visible Church-membership here promised (as no interpreter that ever yet saw it, but your selves) yet it should onely follow, before heathen, who are come to age, be *Baptized*, and so in churched, they should externally lay hold on a professed covenant, and so, that they might be members of the invisible Church, before they be members of the visible Church, which is much for our *Baptisme-covenant*, and nothing for your *Church-covenant*. 4. Church-membership, by your exposition, is promised to none, but these, who inwardly by true faith are joyned to the covenant; then all *Church-Acts* performed by pastors and professor's not converted, though they proceed, *clave non errante*, following Christ his rule are null, and no baptizing, no binding in heaven, for a promise conditionall is no promise (say reason and lawyers) where the condition is not fulfilled.

*Regul. juris conditionatum nihil ponit, nisi ponatur conditio.*

(2) Discourse of the Church covenant art. 1.

The Author of the Church-covenant (a) citeth that of *Ezek. 16. 8.* I entred into covenant with thee, and thou becamest mine, *Eze. 20. 37.* I will cause you to passe under the rod; here is a covenant, not of a person, but of the whole House of Israel, *v. 30. 39.* This covenant is called a band, and Junius observeth well, taken from shepheards, who went amongst their sheep with a Rod, and selected and poynted out such as were: for the Lords sacrifice, *Lev. 26. 32.* Ergo, under the New Testament, men enter not into the Church, hand over

over head, but they passe under the Rod of due tryall, and then, being found meet, are in churchd.

*Answ.* He entered into covenant with Hierusalem, dying in her owne blood, v. 6. v. 8. your covenant is made with a people washed and converted. 2. All are taken in promiscuously in this covenant externally, good and evill, who prospered to a kingdom, and were renowned amongst the Heathen, v. 13. 14. Your Church covenant is of persons who passe under the rod of probation, and passe for sound converts.

The other place is not to a purpose, for God is not speaking of gathering his people to a visible Church, but as (a) Calvin (a) Calvin. (b) Polanus, (c) Junius, God is meeting with the peoples wicked conclusion, who said, v. 34. They were banished and captives mixed amongst the Nations, and so free from Gods correcting rod, or band of Discipline, and God saith, and I will make you to passe under the Rod תַּחַת הַשֵּׁבֶט וְהַבִּי אֹתְךָ תַּחַת חַוְּתֵי הַבְּרִית אֲנִי וְאַתָּה, and I will bring you under the band of my covenant; The Word is also Psal. 2. 3. and it is true that שֵׁבֶט signifieth a staffe and a rod, Prov. 10. 13. but it signifieth also a Kings Scepter, Gen. 49. 10. but the band of the covenant signifieth no union of a visible Church, nor is the Lord in that place promising the mercy of a gathered Church, but by the contrary, he threatneth an evill, as v. 35. And I will bring you unto the wilderness of the people, and there will I plead with you face to face, 36. Like as I pleaded with your Fathers 37. And I will cause you to passe under the Rod, &c. To select you out from amongst the Heathen, as sheep for sacrificing, as the next verse 38. and I will purge out from amongst you the Rebels, &c. This place is violently brought to witnesse unjustly; And what though God would have them tryed, who were taken under his covenant of protection? it should be the covenant of grace, and not a Church-covenant, for he meaneth no such thing.

They alleadge, Jerem. 50. 4. And in those dayes, and at that time, the children of Israel shall come, they and the children of Judah together, saying let us be joynd to the Lord, in a perpetuall covenant, that shall not be forgotten.

*Answ.* Israel and Judah together cannot be a parochiall

congregation; nor 2. Can *Sion* be a parish Church; nor 3. is the Church-covenant, from which a man is loosed, when upon good warrants, and the consent of the congregation, he removeth out of that Church to another, A perpetual Covenant that shall never be forgotten; for eternity is proper to the covenant of grace betwixt God and man; *Jerem. 31. 33, 37, 38. Jerem. 32. 40. Isa. 54. 10. Isa. 55. 3. Isa. 59. 21.* and there is no covenant betwixt mortall men; who shall die; an eternall covenant.

(a) Discourse of a Church-covenant, fol. 23. male (c) am. 1. 2)

The Author (a) saith, *There is nothing more plaine then Isa. 44. 5. One shall say; I am the Lord; and another shall call himselfe by the name of Jacob; and another shall subscribe with his hand, and surname himselfe by the name of Israel: These words are so plaine as nothing can be more plaine;*

(b) Calvin prelect. ib.

*Answe* This is a cleare place, that under the Messiah all people shall professe themselves in covenant with God, and the children of God, and the Church; and (b) Calvin citeth *Psal. 87. 5* and of *Sion* it shall be said, *This and this man was borne in her*; but this is not plaine at all, that these professe themselves sworne members of a particular Parish; yea, the contrary is most plaine, that they shall call themselves by the name of *Jacob* and *Israel*; that is, children of the whole visible Church; for *Jacob* and *Israel* is not restricted to one particular congregation.

(c) Musculus com. Isa. 44.

*Before the peoples captivity, saith Musculus, (c) The names of Baal and idoll gods sounded in their mouths; but then they shall professe the true God, and that they are his people. Now Gods covenant is made principally, not with one single congregation, nor is the blood that sealeth the covenant shed for one single congregation; nor are the promises of the covenant, Yea and Amen in Christ, for one single flocke onely, and primo & principaliter, but for the whole Catholike Church; and therefore they shall name themselves Christians.*

(a) Discourse of the Church-covenant. f. 9.

The Author addeth; (a) Every Church is Christs married Spouse, united to Christ by covenant, the violation of marriage is the violation of a covenant; yea, and there is a marriage betwixt the Church-members, *Isa. 62. 5. as a young man marrieth a Virgin, so shall thy sonnes marry thee*; and as a young man marrieth a Virgin, so shall thy sonnes marry thee.

*Answe.* A marriage betwixt Christ and his Church we grant, and betwixt Christ and every particular soule beleeving in him,



in respect of the love. 2. mutuall interest and claime one to another; Cant. 2. 16. and what holdeth betwixt Christ and a Church catholick, or particular, holdeth also betwixt Christ and every soule, and to extort a Church-covenant betwixt Christ and a particular soule, who may be and often is a beleever, & yet out of Church-hate, from the borrowed phrase of marriage, is too violent blooding of comparisons; and therefore from marriage belonging to the catholike Church principally, how can a marriage visible be concluded? 2. the sonnes are the whole Church of the Gentiles; too large a Parish *incola terra*, saith *Musculus*, (b) and excellently Calvin, (c) *Christ so is the husband of his Church, that he marieth upon his Church all people and Nations which are gathered to her, because while the Church wanteth children, she is as it were a widow; now this is nothing for a Church-covenant.* Thirdly, there is a relative obligation of mutuall duties of love betwixt fellow members of a visible Church, and betwixt sonnes and the mother congregation; but this is first done in Baptisme expressly; secondly, in our comming to be members of such a congregation, but the person is before a member of the visible Church.

The Author addeth (d) *If dissolving a covenant be that which dissolveth a Church, as Zech. 11. 9. 10. then the making of a covenant is that which constituteth a Church; if dissipating of stones unbuild the house, then compacting of them together doth build the house; but the breaking of the covenant under the name of breaking of their wistaves, beauty and bands, Zech. 11. is the inchurching of the Jews; Ergo; build it not, say they, build it not.*

Ans<sup>r</sup>. The dissolving and breaking of the covenant of grace, and the removing of the Candlestick, and the Word of God, Revel. 2. 5. Amos 8. 11, 12. taketh away the being of a Church, both as a true Church, and as a true visible Church; and of such a breaking of the covenant doth the Lord speake Zech. 11. v. 9. and I said I will not feed you; that which dieth, let it die; and that which perissheth, let it perissh, &c. and it taketh away the union of brotherhead amongst the members, verse, 14. so the thing in question is not hence concluded; for the question is, if a Church-covenant make a Church as visible, and the breach of that Church-covenant unmake and dissolve a Church as visible, and

(b) *Musculus.*(c) *Calvinus**prelect.**Imo sic Deus**Ecclesie mari-**tus est, ut Eccle-**sie sue marite-**omnes populos,**qui ad eam ag-**gregantur.*(d) *Author of**the Church-**covenant.*

this place proveth what maketh and unmaketh a Church simply as a Church, not as visible and under that reduplication.

Quest. 3. *Whether by testimonies from the new Testament, and good reasons, a Church-covenant can be evinced.*

(e) The way of the Churches, chap. 3. sect. 4. prop. 3.  
(f) Apologie chap. 6.

Our Author (e) allegeth, 2 Cor. 11. 2. *I have espoused you to one husband, that I may present you as a chaste virgin to Christ; so also the Apologie, (f) this was nothing else but the planting of the Church at Corinth; if you say this Paul did while he converted them to the grace of Christ by his ministry; if this were true, saith he, then should Christ have many thousands, hundreds, and scores at least of spouses in one Church, which we thinke inconvenient. Secondly, it is plaine he speaketh of the whole Church as of one spouse, and as it were one chaste Virgin; which argueth, he perswaded them all (as the friend of the bridegroom) to give up themselves with one accord as one man into one body, to the fellowship and worship of the Lord Jesus.*

Ans. it is a weake cause, that hangeth upon the untwisted thred of a misapplied metaphor. For 1. espousing into Christ in the Text is opposed to being deceived and corrupted from the simplicity that is in Christ, as Evah was deceived by the serpent, and opposed to the receiving of another spirit, and another Gospell; so then to be corrupted from the simplicity that is in Christ, and to receive another Gospell, must have this meaning; as Evah was deceived by the Serpent, so I feare that your simple minds be un-Churched and loosed from the visible Church of Corinth, and that you forget your covenant, wherein ye swear to take Christ for your husband, and me for the friend of the Bridegroom, and that you be remisse in the duties of externall discipline; and Church-fellowship, and in excommunicating scandalous persons. &c. Ah brethren, let not our Lords word be thus tortured and wrested. 2. He expoundeth this espousing, the presenting of them to Christ in the day of God, as a washed, redeemed, and saved wife of Christ, and not of their Church continuing in visible society. Yea, all interpreters, ancient and moderne, as Augustine, Theophylact, Chrysostome, Oecumenius, Cyrillus, Ambrose, Our latter, Calvin, Bullinger, Beza, Pomeran, Pellicanus, Sarsorius, Marlorat, Paraphrastes, Erasmus; and Papists, Aquinas, Haymo: give this sense, Paul as the friend to the Bridegroom  
finding

finding the *Corinthians* despising him, and in love with false teachers, grew jealous of them for his Lords cause, that though he had betrothed them to *Christ*, as a virgin hand fastned by promise to a husband, lest they should be drawne away to other lovers, by the cunning of false teachers, as *Evah* was led from her Lord, by subtil Satan. 3. Though he speake of them, as of one body, spouse, virgin, how doth it follow that he speaketh of them, as of a ministeriall and a parochiall body? for the marriage, the betrothing to *Christ*, and the acts contrary, *the receiving of another spirit, the corrupting of their simple minds*, are acts altogether spirituall, internall, invisible, and acts of a Church, as a true Church, & the contrary are acts of a false Church, as false, and not acts of a Church as visible, in a visible meeting, in a visible external act of marrying, nor is their any insinuation, that *Paul* feared the dissolving of the Church oath and visible order of government.

4. It is not inconvenient, that there be many Spouses, as in every true beleever, there be many single acts of marriage love, and of beleiving, and so of taking *Christ* for their husband and Lord. A visible Church is the *House of God*, 1 Tim. 3. 15. *the Temple of God*, Rev. 3. 12. and yet every beleever is a *Temple*, 1 Cor. 3. 17. and every one *His House*; seeing he dwelleth in them by faith, Ephes. 3. 17. also if this be a good reason, he speaketh of them all, as of one chaste virgin. Ergo, he speaketh of them all, as of one visible parochiall Church. Then brethren, because *Christ* speaketh, Joh. 3. 29. of the whole Church of the new Testament, as of one bride of himselfe as the bridegroom, and of the whole Catholique Church, that *Christ* hath washen and redeemed, as of one glorious Virgin, Ephes. 5. 27. and of the one Lambes wife, Revel. 21. 9, 10. it shall follow that the Catholique church is one visible Church, and so one Parochiall congregation, for you mock at a Catholike visible Church, (as your Authour doth) who calleth it (a) a *Chimera*, though without reason. 5. And certainly twenty beleivers in one house and so twenty hundred convened in one, yet out of Church-state, are a body married upon *Christ* in respect of his Spirit, and their faith laying hold on him, as on their husband; yea, and the Church of *Corinth*, as Saints by calling; and considered without the respect of a visible Church-fellowship, is more properly *Christ*s wife, and *Christ* their husband,

(a) Way of the Churches of *Christ* in new England, ch. 1. sect. 2.

band, then they can be called Christs wife, for an externall communion of a visible profession, which is common to them with many reprobates; yea, there is no ground at all to call a company, because of their visible profession, Christs wife, nor doth Gods Word speake so; the converted by Prophets not in office are most properly his wife; and these may say, we have betrothed you to Christ; and be not deceived nor corrupted from the simplicity that is in Christ Jesus. Hence that place also is not for our brethren, 2 Cor. 9:12. *The Apostle thanketh God for the Corinthians professed subjection to the Gospel, in their liberall contribution. Then (saith the Apologie, (a)) here is a Church covenant; but if this professed subjection be a ground of a Church-covenant, the Corinthians extended this charity to the poore at Hierusalem, as the Churches of Macedonia did also, then many particular congregations are Church-members in Church-fellowship, with the Church of Ierusalem; for they professed this subjection to the Gospell toward the distressed at Ierusalem, and so Corinth exercised Church-acts toward other Churches then their owne; Independencie by this must fall. Secondly, to relieve the poore is a duty of Christian charity, common to beleevers in Church-state, or not in Church-state, how then can it prove a duty of Church-state?*

(a) Apology,  
ch. 11.

(b) Apology,  
ch. 11.

The (b) Apology addeth, *Hebr. 10. The Hebrews are commanded not to forsake the assembly of themselves together, as the manner of some is; Ergo, they convened by mutuall consent, and so by covenant.*

(c) The way  
of the Church-  
es of Christ  
in New Eng-  
land, c. 3. sect. 2.

*Answ. Doe not Infidels and Indians, as you teach (c) come to your Assemblies to heare the VVord, and partake of the prayers and praises of the Church? But ye will not say, They are to come to those Assemblies by a Church-covenant. Secondly, what though they intended Assemblies by consent, and tacite covenant? it will not follow therefore by your Covenant, which is the formall cause of a visible Church, and this place proveth nothing, 2 Cor. 8. 5. The Churches of Macedonia first gave themselves to the Lord, and then to us, therefore they were In-churched, by way of covenant to our ministry, so (a) the discourse; but these Churches gave themselves to God (in that dutie of charity) and then to us, the exhorters to that charity, and the convey-*

(a) Discourse  
of the Church  
covenant, fo. 9.

ers thereof to *Jerusalem*; then the Church of *Corinth* was married on *God*, on *Paul*, yea and on the Churches of *Jerusalem*, for the Author maketh this marriage-love, and so *Jerusalem* is erected a mother Church, and *Corinth* subjected unto her; for these who give Almes, as becometh saints, are said to give their heart to *God*, and to the poore, as *Isai. 53.10.* To draw out their heart to the poore, and that because of their chearefull and compassionate giving. Our Author (b) saith *John Baptist* repelled Scribes and Pharisees, and the prophane multitude, from his baptisme, *Luke 3.7. Mat. 3.7.* and this was godly zeale, for they were a generation of *Vipers*, *Luk. 3.7.8.* and therefore they were not meet for Baptisme, which is a Baptisme of Repentance, *Luke 3.3.* *Philip* baptised not the Eunuch while he made profession of faith. These and the like the Author and our brethren bring to prove, that men are not in church but by confession covenant-ways, and also to prove that the matter of the Church should be Saints by calling, hence (c) The Apology citeth *Iustin Martyr* (d) who saith three things were required of such, as were to be received into the Church. 1. *ἁγιασμα*, that they be dedicated to *God* as members of their Church. 2. *καινοποισις* or regeneration, *πιστις* faith or a confession of faith and. 3. *ὑποχρησις* which is a promise or covenant to live according to the rule of the Gospell; and the Author saith (e): here were three questions propounded to these who were received by Baptisme, *Abrenuncias? Abrenuncio. 2. credis? credo 3. spondes? Spondeo*, (f) *Zippenus* the Author saith hath more of this (g).

*Ans. 1.* Yee read not in the word that *John Baptist* rejected any from his Baptisme, who desired to be baptized, yea by the contrary, *Luk. 7.29.* It is said, and all they that heard him, and the Publicans justified *God*, being Baptized with the Baptisme of *John. v.30.* but the Pharisees and Lawyers rejected the counsell of *God*, against themselves, being not baptized of *John*: then the Pharisees and Lawyers refuse to be Baptized, and *Mat. 3.5.* Then went out unto him, *Jerusalem* and all *Judea*, and all the Regions round about *Jerusalem*, confessing their sins, but when he saw many of the Pharisees and Sadduces come to his Baptisme, he sayd unto them. O generation of *Vipers*, &c. But that he baptized, them by the same Sermon, is cleare, for *v.8.* He exhorted

(b) The way of the churches c. 3. sect. 4<sup>o</sup>

(c) Apolog. ch. II.  
(d) *Iustin Martyr. apol.*

(e) Discourse of the Church coven. 25.  
(f) *Zippenus de polit. Ecclesiastica. l. 1. c. 14.*

*Consuetum est ut qui admittantur ad S. cenam coram tota ecclesia publice fidei confessionem edant per parentes aut eos qui erant parentum loco.*

(g) Discourse fol. 25.

eth them to Repentance, and v. 9. dehortheth them from an hypocriticall profession, v. 10. he threatneth judgement to them, and v. 11. saith, *I did baptize you with water, that (you) is relative, to these whom he called a generation of Vipers, and includeth them, for there is no ground in the Text to exclude them, and Luk. 3. 7. and he said to the multitude, that came forth to be Baptized, O generation of Vipers, &c. v. 21. and when*

Also if you urge a confession of faith before Baptisme of all and every one, our divines from Iohn his Baptizing of all Judea, deprove the Baptizing of Infants, you call in question with Anabaptists, if it be lawfull to Baptize Infants, & you make a Church covenant necessarily requisite before Baptisme, and so all Baptized must be members of the visible Church, which you deny.

*all the people was baptized, &c. Iesus also was Baptized. It is true, all that were baptized, and come to age confessed their sins, but they were entered members of the Christian Church by professing the covenant in baptisme, and their covenant was no Church-covenant, entering them members of a parochiall Church Oath, but entered them members of the whole visible Church, and they were not tyed to such and such Church-acts of prophecyng and judiciall binding and loosing; Also could they all be satisfied in conscience of one anothers regeneration, for they did not meete frequently together to prayer and spirituall conference? 2. How could all Jerusalem and all Judea, Mat. 3. 5, 6. and all the regions round about, and all the people baptized, Luk. 3. 21. all sweare a Church-covenant, and give a particular confession of their sinnes to the satisfaction of Iohn Baptistes conscience? yea Iohn saith expressly of this visible baptized Church, Mat. 3. 10, 12. that they were some of them fruitles Trees to be hewen down, and some of them chaffe to be burnt with unquenchable fire, so the materials of this baptized Church are not visible Saints, and Lawyers hold of the covenant, as our brethren say. 2. The Eunuch coming to Jerusalem to worship, (which is an act of a Church-member) was in Church-state before he was baptized, and a Proselite. 3. It is true that you cite out of Iustin Martyr, but you omit a word ἐν τῷ Βαπτισμῷ (saith Martyr) a Baptisme-covenant and professed by the heathen come to age, of which also onely and of no other, Iustine Martyr speaketh, we willingly acknowledge; but by that covenant they were received unto the catholick visible Church, and not unto a single independent Church only.*

4. These Questions were propounded to the aged before they were baptized, and reason that heathen be tryed, before they be

be baptized, and in this we agree with the Synod of (a) *Heidelberg*, (b) *in concione Lugdunensi* against Papists, and in *Synodo Parisiensi* (c) and what Mr. Parker (d) saith further of this kind may be admitted, if well expounded. 5. *Zipperus* helpeth us, *consuetum est*, &c. He thinketh it an ancient custome in the primitive Church, that before any were received into the Church they should give a confession, either themselves, or (saith he) Parents and Tutors, and so he acknowledgeth that infants in baptisme were made members of the Church, though they could not sweare this Church-covenant, nor give evidences of their conversion, and this is acknowledged by all the reformed Churches, of France, Germany, Holland, Helvetia, Poland, England, Scotland, &c.

The Apology (e) citeth, *Acts 5. 13.* And of the rest durst no man joyne himselfe to them; Greece, durst not be glewed to them, a word of marriage covenant, *Mat. 19. 5.* & *Acts 9. 26.* Saul desired to be glewed to them, the former word must note some voluntrary act of joyning to the visible Church, and that different from the act of conversion, for otherwayes it is grosse Arminianisme, to say that our conversion dependeth upon our daring, or not daring, or that it is suspended upon an act of our freewill, for it dependeth upon the omnipotent working of the grace of God; and Saul *Acts 9. 26.* though converted, yea and baptized, yet was he not received into the Churchfellowship, untill they were better satisfied of his spirituall estate, by Barnabas, hence it is an error, that to be added to the Church is only to be converted to the faith, Ergo, a covenant is requisite.

*Ans.* How strong is Gods truth, Brethren, yee make your opinion weake which hangeth upon a grammatication of one borrowed word, None durst joyne marriage-way to the Church-visible; (f) *Erasmus*, (g) *Beza* say it is a word translated from Trees glewed together, and signifieth neither marriage, nor covenant, and signifieth either naturall or artificiall or morall conjunction, *Acts 8. 29.* Philip is bidden joyne himselfe to yonder Chariot, joyning of Chariots is neither by marriage, nor covenant, so is the word, *Luk. 15. 15.* 2. It is not joyned to a visible Parish Church, but to the whole Christian Church out of which Ananias and Saphira were cast. *v. 9. 10.* which

(f) Erasmus in paraph.

(g) Beza annot in loc.

made great feare, and made those who were not baptized (saith  
 (c) Pomeranus) to feare to joyne to the Church of God, and so  
 it behoved to be the unbaptized and unconverted, who were  
 feared, v. 12. and they were all with one accord, in Salomons  
 porch, that is, all the faithfull added to the Church, now oppo-  
 site to these, he saith of the unconverted and not added to the  
 Church, v. 13. and of the rest, without the Church, durst no  
 man joyne himselfe to the Church: now this cannot be in a visible  
 society, for then Luke should intimate, that the unconverted  
 might have added themselves to the Church if they durst, and  
 had not beene stricken with the terror of the miraculous killing  
 of Ananias and Saphira, now this they could not have done (as  
 our Brethren say) hand over head, they behoved first to be con-  
 verted, and testified their conversion by a Church-Oath, nay  
 (d) Cajetan. com. Cajetan (a) saith well, they durst not haunt their company, they  
 fled from them, and from the Apostle Peter, as from a man slayer,  
 in loc. Nor doth the holy Ghost (I thinke) meane of any Church  
 fellowship, he presupposing that they were unconverted, at least  
 our Brethren must say this. 3. It is an unlearned reason that  
 they give to prove, he meaneth not of conversion, for all vo-  
 luntary acts supernaturall even of joyning to a visible Church  
 and marrying of themselves to Christ, and his visible Church  
 (as our Brethren say) are acts wrought by the irresistible, and  
 omnipotent working of Gods grace, no lesse then our first con-  
 version; and to thinke otherwayes of our supernaturall actions,  
 is grosse Arminianisme, for so all who have written against  
 Arminians as the learned Doctor Twisse, Amesius, Pareus,  
 Triglandius, have expounded that passage (It is God who work-  
 eth in us both to will and to doe) so Calvin, Beza, Sibrandus,  
 Pareus, Ursine, Tilenus, Bucan, make all the operations of saving  
 grace in conversion, and after conversion, irresistible. And  
 it is knowen how the Dominicanes, Alvarez, Estius, Bannes  
 Fran. Cumel, Matthew Rspolis, and many of that side hold  
 a predeterminateing operation of grace ad modum causæ Phy-  
 sicæ, which beginneth before free will, so that no operations  
 supernaturall, yea nor naturall are suspended upon the li-  
 berty of freewill, and they hold against Pelagianes, and the  
 Jesuites, Suarez, Vasques, Valentia, Becan, Lod. Meratius,  
 Hieron.



*Hieron. Fasolus, Did. Ruix;* and if you suspend all voluntary acts upon the influence of freewill, you follow Pelagians, Jesuites, Socinians, and Arminians in that point. 4. It is true the Disciples were affraid to admit *Saul* to their society, and no wonder, for he had not long since made havock of the Church, but. 1. They did not inchurch him by an Oath. 2. They received him upon the sole testimony of *Barnabas* v. 27. which order you keepe not, refusing communion to Christians of approved piety, and knowen so to you, because they cannot sweate your Church covenant. 5. Who they be, who thinke, to be converted to the faith, and to be added to the visible Church, to be all one, I know not; our divines never said it. 6. Though all were granted you, they durst not joyne to the apostolick visible Church; Ergo, there is a Church covenant, it is a great consequent.

Now I desire to try your reasons for a Church-covenant. It is not (saith the Apology) (a) hearty affection that uniteth (a) Apolog. c. 6. Church-members in a visible Church, for so England and Scotland are united, nor. 2. cohabitation, for Papists and Protestants may cohabite, and yet they are not of one visible Church, nor 3. Meeting in one assembly uniteth not persons together, for Infidels and Turkes. 1 Cor. 14. may come to Church-assemblies, and heare the word, Ergo, this union must be as in all Bodies, Cities, Houses, Armies, by Covenant; none is made a Citizen to have right to the priviledges of the City, but by a Covenant, for when one is received a member of an House or of an Army, or of any incorporation, it is by a Covenant.

1 Arg. from Reason.

*Asn.* 1. The enumeration is insufficient, for the Seale of Baptisme and a profession of the truth, is that which maketh one a member of the visible Church. 1 Cor. 12. 13. for by one Spirit, we are all baptized into one body, and can you deny the covenant, which is sealed in baptisme? and by this are all the Citizens and Domesticks inchurched and received into the visible Church, and when one removeth from one congregation to another, hee maketh a tacite covenant to serve God in all his Ordinances with that new society, but he is not thereby made a member of the visible Church; for that he was before: nor hath hee right to the Seales, as they are Seales of

such a Church, but as they are Seales of the whole Catholick-Church.

2 Arg. (a) Apolo. ib. ch. 6. The Apostles (saith the (a) apology) did two things when they planted Churches 1. They joyned them together in a Church-covenant. 2. They constituted Elders in every Church, Acts 14. 13. what the Apostles did, after they converted their hearers, as baptizing, praying for them, laying on of hands, exhorting, in-churching against persecuters, disputing against adversaries, miracles, are acts tending to the good of the Church, not acts of planting a Church.

Answ. 1. The first of these two is in question, we reade not of such a covenant, as our brethren speake of. 2. Converting of Soules after the Church is constitute, is an adding to the Church, and preaching tendeth to this; *The Law of the Lord converteth, Psal. 19.* and when the Church is planted, it is not a perfect house, but stones are fitted and laid upon the corner stone dayly. 3. That the Apostles act of planting is conversion and gathering to a visible body by a covenant, we deny; for planting is an erecting of Professors and Judges or Officers, whether they be converted, or not, so they professe the truth.

(b) Discourse of the church-covenant fol. 10. 11. 3. Arg. All Churches (saith the discourse (b)) are confounded, if there be not this Covenant to distinguish them, *Smyrna is not Ephesus or Thyatira, none of them is Laodicea. 2. Every one of them is rebuked, for their own faults. 3. Faith or cohabitation doth not distinguish them, Ergo, the Church-covenant only doth distinguish them.*

Answ. Particular congregations differ not in essence and nature, as Church covenants differ not in nature; onely they differ in accidents and number, and it is folly to seeke differences, for Church covenants make not the difference; for a Church covenant is common to them all. 2. So Peter may be rebuked for his fault, and John for his, yet Peter and John differ not in nature.

(c) Apology p. 11. The apology (c) addeth, it is not a Covenant simply and in generall, that doth constitute a Church, or distinguish it from another, but a Covenant with application, or appropriation, to these persons, as in marriage all promise these same duties, yet a Covenant applied to this man, and this woman, maketh this man such a womans husband, and no other man.

Answ.

*Answ.* If this be all, baptisme and professed Faith applied to this man rather then to this, shall as well distinguish persons and Churches, as Church covenants, so applied. 2. This is not a good and fit division, so to appropriate this Pastor to this flock, as he shall be a Pastor to no other people, but to them, and everteth all communion of Churches and Saints and denieth the use of the Seales in this Congregation from all members of another congregation whereas; God hath made him a pastor in relation to the whole visible Church on Earth, though his labours be tyed to one determinate Church; So Papiſts marry the Bishop and his Church, hence they thought it unlawfull for a Bishop to admit his Church in any case, for (a) *Enaristus* calleth that spirituall adultery, and we cannot approve of the (b) councell of *Antioch*, and (c) *Sardis*, that none can leave his Wife, that is, his married Church, etiamsi à populo erit Episcopus necessitate adactus; And they say that (d) *Crescon* was condemned in the councell of *Carthage*, for changing his Wife, to wit, his Church, (e) and *Innocentius 3.* saith, the spirituall band of mariage betwixt a Bishop and his Church, is stronger, then the mariage-band betwixt a man and his wife; yea, *Dominicus a Soto* (f) saith, to change Churches is against the Law of nature, as to change Wive; yea saith *Innocentius. 3.* (g) *Omnipotens Deus conjugium quod est inter Episcopum & Ecclesiam, suo tantum iudicio reservavit dissolvendum.*

3. *Argu.* A free people (saith our Author) (h) cannot be joyned in a body, but by mutuall consent, as appeareth in all Relations, betwixt Parents and Children, Husband and Wife, no Church (saith he) (i) can take charge of a stranger believer comming from another congregation, unlesse he give himselfe, and offer his professed subjection to the Gospel, also it is a part of the liberty wherewith Christ hath made us free, that every one choose his own Pastor, *Rom. 14. 1.* we are to receive a weak believer; Ergo, he is to offer himselfe to the Church and to their order, by Covenant.

*Answ. 1.* It is true; the relation of Pastor and free people is founded upon a tacite Covenant, but this Covenant is made in Baptisme, for a pastor is a pastor to yound children whom he received into Covenant, in baptisme, according to that, *Acts*

20. 28. feed.

(a) *Enaristus*  
Epist. 2. de Episcopis ejectionis sicut vir non debet adulterare uxorem suam, ita neque episcopus ecclesiam suam ut eam demittat.

(b) *Concil. Antioch. c. 21.*

(c) *Concil. Sardicenf. 1.*

(d) *Concil. Carthaginense. 3. c. 38.*

(e) *Innocentius. 3.*

(f) *Dominicus Sotus iustit. & jure. l. 3. quest. 6. art. 2.*

(g) *Innocent 3.*

(h) *Way of the church ch. 1.*

sect. Prop. 3.

(i) *Ibid. ch. 38. sect. 4.*

20. 28. feed the flock over which the Holy Ghost hath made you overseers, now infants are of these, because he is to feed them as a pastor loveing Christ his lambes and young ones, no lesse then the aged. 2. Because hee exercised pastorall acts over young ones, when he baptizeth them, yet infants are not under a ministry by a Church-covenant. 3. The act of election includeth a tacite promise of subjection to the Minister, who is elected, and the pastors acceptance of the Church-Office includeth a tacite promise to feede that flock, but this is no Church-covenant, which I prove by one argument unanswerable. The Church-covenant (say our Brethren) is the formall cause of our Churchmembership, and of a visible Church, as a reasonable soule is the formall essence of a man, now the covenant that can intervene betwixt a pastor elected, and a people electing, is a posterior and later by nature, then a Church-covenant; for a people is a Church, as our brethren teach) and so constitute in its full power of all Church operations, and so hath its entyre essence, and essentiall forme, before they elect a pastor, as a man must be a reasonable man, before he can exercise the second operations, or *actus secundos* flowing from a reasonable soule. Therefore a Church and Pastor doe take charge of a stranger comming to the Congregation, though there be no Church covenant, betwixt the Pastor and stranger, for the Church covenant is prior to the comming of this stranger and hath already constituted the Church in its entyre essence and operations, though no stranger come at all, and though that stranger never covenant to obey the Pastor, and the Pastor never covenant to take care of that stranger. 4. Whereas it is said, *It is a part of the liberty wherewith Christ hath made us free, that every one choose his own Pastor,* I see not the truth of this in Scripture; The people hath power to choose, but that is a part of Christian liberty in this sense, I see not: the Prophets and Apostles exercised pastorall acts over many who made not choise of their Ministry, yea they preached to them against their will, and Paul preached as a Pastor to many in Corinth, against their will, and a faithfull Pastor may preach to many, who never made choise of him for their Pastor, and to whom the word is the savour of death unto death, and to whom he hath vengeance

in readinesse. 5. There is no liberty purchased to us by *Christ*, but such as is regulated by *Gods* Word, and sound reason, a liberty of sole will in embracing or refusing. Minister, is licence, not liberty: now in *Christ*, we are called to liberty, not to licence, and if some of a congregation wanting the spirit of discerning upon prejudice, refuse a called pastor, to be their pastor; yet if the most part of the congregation elect him, he is a pastor to all, and to those who refused him, as *Christ* doth reigne in the word and Ministry, over hypocrites, in a congregation, who say in their hearts *we will not have this man to reigne over us*; yet here is a Ministeriall charge which a pastor hath lawfully over such, as are not willing to submit to that ministry: the power of electing a pastor is not infallible; what if they or most of them, upon sole groundlesse prejudice, refuse such a man to be their pastor, is he not their pastor because all consent not? are we to thinke that *Christ* purchased a liberty in his bloud of refusing a called pastor? nor can we thinke these who taught the doctrine of the *Nicolaitans* in *Pergamus*, and these who held the doctrine of *Balaam*, or that the woman *Jezebel* which called her selfe a prophetesse in *Thyatira*, and seduced the people of *God* to commit fornication, and to eat things sacrificed to Idols, were received in *Pergamus* and *Thyatira* by a Church covenant; nor hath it colour of truth, that the faithfull there were satisfied in conscience, with the conversion of *Iezabel*, and such as held the doctrine of *Balaam*, and that they consented, and did choose the Angell of the congregation of *Pergamus*, and *Thyatira* (as our brethren speake) for their pastor, and yet the pastors and Church are rebuked for not executing the censures of the Church over the followers of *Balaam*, *Revel. 2. 14, 15.* and upon *Iezabel* the false prophetesse; Ergo, they are not all such materialls of a visible Church, (as our brethren say) even saints by calling, and a Church doth well take the charge of those, who never offered their professed subjection to *Christis* Ordinances, we are not to thinke, that these who called themselves Apostles, and yet were Lyers, were visible saints approved in the sight of *God* to the consciences of the Church of *Ephesus*, and that such did offer their professed subjection to the Angell and Church of *Ephesus*, as you teach,

yet that Church tooke care of them, by the censures of the Church, and are commended therefore, *Revel. 2.2. Thou canst not beare them that are evill, and hast tryed them, which say they are Apostles, and hast found them liers.* If a false teacher shall come to a congregation, and be a hearer for some yeares, and at length fall to, and teach pernicious Doctrine, will not the Church censure him, labour to stop his mouth, yea and excommunicate him, *that the Spirit may be saved in the day of the Lord?* I thinke they cannot but exercise some Church censures, and that the pastors convincing of such a gaine-sayer, and a stopping of his mouth, is the very pastorall charge, layd upon Titus by Paul, *Tit. 1. 10, 11, 12, as is most cleare v: 13. Rebuke them sharply, that they may be found in the faith.*

6. That place *Ro. 14.* is not rightly, expounded, for *προσλαμβάνειν* is not to receive into Church-state by way of covenant, but it is, as Pareus (a) saith, *amanter & placide instituire, patienter tolerare*, to instruct him patiently in the Christian liberty about meates and dayes, and so (b) Beza, take him in; and far lesse, flee not his company, (c) Marlorat, institute, sovete, donec proficiat, and so (d) Calvin, (e) Castellio, opitulemini, helpe him, and the word is *Philem. 12.* receive him as my bowells, not unto Church-state, for *Philemon* was no pastor.

(a) Pareus comment, *Rom. 14.*

(b) Beza annot.

(c) Calvin. com.

(d) Castellio.

Quest. 18. sent and resolved by the postors of New England.

Question 3. Whether or not, it be lawfull for one, or many particular Churches, to sweare a plate-forme, and prescribed vocall covenant, called the confession of Faith, of such a Church.

It is a fit place, having spoken so much of a Church covenant, to speake of a covenant of the faith of a Church; our Brethren being asked, what meanes have you to preserve unity and verity.

Ans. 1. We have (say they) Scriptures. 2. The pastors, *Eph. 4. 11.* and Gods promise to leade them in all truth, *Ierem. 32. 39. Ier. 16. 13.* But this is not a right Answer, for when we inquire of the meanes to preserve verity and unity, we aske for the externall meanes, whereby the Scriptures are kept, from false glosses; it is true the Scriptures keepe themselves from false interpretation: but the Question is, by what externall meanes doe the Scriptures keepe themselves from false glosses?

The answer is not right, the Scriptures keepe themselves from false glosses, by keeping themselves from false glosses. Also the Question is by what meanes doe pastors keep unity amongst themselves. It is not right answered, that pastors, by pastors, keepe unity amongst themselves.

But we think a plat-forme (say our Brethren *ibid* : ) of doctrine and discipline, or a confession of Faith, or doctrine according to godlines, may be made by any Church or person, but (say they) a plat-forme to be imposed on our selves or others, as a binding Rule of faith, and practise, so that all men must believe and walke according to that plat-forme, without adding, altering, or omitting, we doubt whether such be lawfull, or convenient. Whence our brethren condemn the swearing or subscribing by Oath, of a confession imposed or stinted by the Church. Let these considerations be weighed.

1. Distinction, There is a principall and originall and formall ground of faith which is the Word of God in the Old or New Testament, this is the onely perfit and formall ground of Faith. 2. There is a secondary and materiall ground of Faith, which is so far a ground of Faith and practise, as it agreeth with the Word of God.

2. Distinct. There is a confession which containeth fundamentalls only, the knowledge whereof is simply necessary for salvation, and the simple ignorance whereof condemneth; There is a confession which containeth fundamentalls and non-fundamentalls, which are not simple necessary to be known by all, necessitate medii.

3. Dist. A confession of faith, is to be respected in regard of the matter, which is Divine Scripture, or according to the stile, conception and interpretation, which is in some respect, humane.

4. Distinct. There is a confession of a particular man, what such a person, or Church believeth de facto, as the confession of the Belgick Arminians, and a confession de jure, what every one ought to believe, as the Nicen Creed, the Creed of Achanasius.

5. Dist. There is a confession of a faith firme and sure, quoad certitudinem fidei, quoad substantiam articulorum credendorum, sure in the Articles believed, and a confession sure, quoad

radicationem fidei in subiecto ; the first way all are obliged to believe the Articles contained in the word. But we see not, how now after the Canon of Scripture is closed, but the certainty of faith, according to the measure of light more or lesse, as our Lord more or lesse doth reveale himselfe, in a more, or lesse measure of light doth not grow, wax, or decrease, according to the certainty of faith, the second way, hence we say.

1. *Conclusion*, Onely the Word of God is the principall and formall ground of our Faith, Eph. 2. 20, 21, 22. 2 Tim. 3. 16. Luk. 14. 25.

2. *Concl.* A confession of Faith containing all fundamentall points, is so farre forth the Word of God, as it agreeth with the Word of God, and obligeth as a rule secondary, which wee believe with subjection to God, speaking in his owne Word, and to this plat-forme wee may lawfully sweare.

1. What ever wee are obliged to believe and professe as the saving truth of God, that we may lawfully sweare to professe, believe and practise, that the bond of faith may be sure: but wee are obliged to believe and professe the nationall confession of a sound Church; Ergo. The proposition is cleare, from Davids and the Saints practise who layed bands on their soules to tie themselves to that which is lawfull, as, Psal. 119. 106. I have sworn, and will performe it, that I will keep thy Righteous judgements. The major is the doctrine of our Di-

- (a) Pareus Ur-  
sin. in mand. 3.  
qu. 102. art. 4.  
(b) Bucanus loco  
45. quest. 6.  
(c) Tilen. sint.  
disp. 42. in sert.  
praecpt. disp. 1.  
Thes. 17.  
(d) Profess. Leyd.  
synop. purior. the-  
olog. disp. 38.  
Thes. 5.  
(e) Calvin in  
mand. 3.

viner, and cleare, when they explaine the matter of a lawfull Oath as (a) Pareus (b) Bucanus (c) Tilenus, (d) Profess. Leydens. (e) Calvin, Junius, Beza, Piscator, Zanchius, &c. That things lawfull, may lawfully be sworne to GOD, observing other due circumstances. The assumption is undeniable.

2. *Arg.* That whereof we are assured in conscience to be the truth and true Religion, bringing salvation to mens soules, to that we may tie our selves, by an Oath, upon the former grounds; But the sound confession of faith, set downe in a platforme, is such, as we may and are to be assured of in conscience, as the truth of God; Ergo, The assumption is proved, because what is Gods Word and truth, of that we are to be assured of in conscience



conscience, as Col. 2. 7. Being knit together in love unto all riches of the full assurance of understanding, and Heb. 6. 11. should keepe the full assurance of hope to the end. Col. 2. 2, 3. Eph. 4. 14.

3. If the people of the Iewes did sweare a covenant with God, to keepe the words of the covenant, to doe them, Deut. 29. 9, 10, 11. To seeke the Lord God of Israel with all their heart, and with all their soule, 2 Chron. 15. 12. and if they entered into a curse, and an oath, to walke in the Lords law which was given by Moses the servant of God, to observe and doe all the Commandements of the Lord, and subscribed and sealed the covenant, with their hands, Nehem. 10. 1. v. 29. Then is it lawfull for a Church to sweare, and by oath subscribe an Orthodox confession. But the former is true, as the places alledged cleare; Ergo, so is the latter. That which onely may be doubted of, is the connexion of the major proposition, because *Israel* did sweare to nothing but to *Moses* written Law, which in matter and forme was *Gods* expresse written word; but it will not follow, that we may sweare a plat-forme of Divine truth framed and penned by men; but the connexion notwithstanding of this remaineth sure, because *Israel* did sweare the Lords covenant, according to the true meaning and intent of the *Holy Ghost*, as it is *Gods Word*, and we also sweare a Nationall covenant, not as it is mans word, or because the Church or Doctors, at the Churches direction, have set it down in such and such words, such an order or method, but because it is *Gods Word*, so that we sweare to the sense, and meaning of the plat-forme of confession, as to the *Word of God*; now the *Word of God*, and sense and meaning of the *Word* is all one; *Gods Law* and the true meaning of the *Law* are not two different things. When a Jew sweareth to the doctrine and covenant of *God* in the Old Testament, in a Jewish meaning, he sweareth not to the *Word of God*, because the *Word of God* unsoundly expounded is not the *Word of God*; and though the *Sadducees* and *Pharisees* sweare the five bookes of *Moses*, and the very covenant which *Asah* and the Kingdome of *Iudah* did sweare 2 Chron. 15. yet doe they not sweare the covenant of *God*, and that same which *Gods* people did sweare 2 Chron. 15. Or if any professing they worship idols should sweare that covenant, alledging the covenant doth not forbid idols to be memorials and objects by which

which absolute adoration is given to *God*, we would not thinke that they had sworne the covenant of *God*, but onely words of *God* falsely expounded, yea and made to be not *Gods Word*, but a plaine lying invention. Therefore it is all one whether a Church sweare a confession, in expresse words of Scripture; or a covenant in other words expounding the Scriptures true meaning and sense according to the language and proper idiom of the Nation and Church; for we sweare not words or a platforme as it is such, but the matter, sense, and meaning of the Scriptures of *God* set downe in that platforme; and it is certaine, in *Nehemiabs* time there was some platforme, either the writings of *Moses*, or some sound exposition thereof; else I see not how they could seale it, *Nehem. 9. 38.* And because of all this, we make a sure covenant, and write it; and our Princes, Levites and Priests seale unto it. Now that which was written could not but be a platforme either in Scripture onely, according to the meaning of the exacters of the oath, or some interpretation; else every man writ his owne covenant and sealed it, which is not like, for they all joyntly sware this covenant; and the reason of this written, sworne, and sealed covenant, being morall, as is cleare, because of the apostasie of the whole Church, and judgements upon them, for their apostasie, v. 38. And because of all this, we make, and write a sure covenant, saith the Text רבכל זאת אנחנו ברחים אמונה & in toto hoc (vertit (a) Arias montanus) nos excidentes fidelitatem (b) Iudaei excidentes fedus fidele, (c) Iunius, pro toto hoc pepigimus constitutionem; now sinnes, back-slidings, and judgements may be and often are in all the Christian Churches. 2. To sweare to the true religion, the defence and maintenance thereof is a lawfull oath; as to sweare to any thing that is lawfull, and to lay a new band on our soules to performe holy duties, where we feare a breach, and finde by experience there hath beene a breach, is also a dutie of morall and perpetuall equity; therefore such a sworne covenant is lawfull: I say not from this place, that it is necessary, that all subscribe with their hands a covenant, because I thinke onely the Princes, Levites, Priests and heads of families did subscribe the covenant, *Nehem. 9. 38.* but *Nehem. 10. 28, 29.* The whole people, all who had separated themselves from the Lands sinne, and their strange wives, even their wives,

their

(a) Arias Mont.

(b) Hebr. xi.

(c) Junius annot.

their sonnes, their daughters, every one having knowledge, and having understanding. V. 29. They clave to their brethren, their Nobles and entered into a curse, and into an oath to walke in Gods Law. If it be replied, that there was in Israel no written covenant drawne up by a man, and put in a mans stile, language, method, and frame, they did sweare to keepe *Moses* his Law. I answer, when we sweare a covenant, our faith doth not relie upon words, characters, stile of language, or humane method, or any humane respects, but upon the truth of God, in that platforme; and suppose we should sweare and subscribe the Old and New Testament translated into our vulgar Language; we doe not sweare to the translation, characters, and humane expression; but to the matter contained in the translation; and that because *Iehovah* our Lord hath spoken it in his Word. And if this be a good argument why we cannot sweare a platforme, then should none sweare a covenant at all, or make any holy vow, but those who understand the originall Languages in Hebrew and Greeke; and yet the character and imprinting is humane even in the original; so all religious covenants and oathes should be unlawfull.

4. *Argum.* What a Church or person is to suffer for, or to believe, and obliged to render account of to every one that asketh account of us, that we may sweare, and seale with our hands, because what we are to suffer death for; and the losse of temporall life, for which we owe a reckoning to God by vertue of the sixt Commandement, that is a matter of truth which we professe before God and men, and our dying for the truth, is a sort of reall oath; that we are before God professing that truth, is to be preferred to our life.

But we are to suffer (if God call us) even death for the true religion, Revel. 2. 13. Act. 7. 57, 58. Luk. 21. 15, 16. Phil. 1. 20, 21. and the truth; and we are obliged to believe, and to give account thereof before all men, and a reason of our faith and hope, 1 Pet. 3. 15. *Ergo*, we may sweare it.

*Argum.* 5. If an oath to the true Religion, and forme of wholesome Doctrine, be a speciall remedy against backsliding, and a meane to keepe off false and heretical doctrine; then is such an oath lawfull: but the former is true, *Ergo*; The Proposition is cleare; Gods people say, Nehem. 9. 38. *Because of*  
all

all this; that is, because they had done wickedly, and were tempted still to doe more, therefore they write and seale a Covenant; and if false teachers teach, Circumcision must be if wee would be saved, then the Church may, according to *Acts 15.* condemne that false doctrine by the Word of God, and let downe Canons which the Churches are to observe; and what they are to observe as warranted by Gods Word, layeth on bands upon the Conscience, and what layeth on such a band, that wee may binde our selves, by oath, to performe, it being a speciall remedy lawfull against backsliding from the truth.

6. *Arg.* Our brethren have their grounds and reasons against the swearing of a confession common to them, with the *Arminians* and *Socinians*, and their Arguments are all one; for (a) *Arminians* censure the *Belgick confession* and the *Palatinate Catechisme*, and propound thirteene questions against it, as the third question is, *An quaecunque dogmata in confessione & Catechismo tractantur talia sunt, ut cuilibet Christiano ad salutem creditu necessaria sint.* And their seventh question is, If such confessions may be called *secundaria fidei norma*; a secondary rule of faith: also all Confessions, say they, (b) declare *That Confessions serve not to teach what we ought to beleve, but what the Authors of these Confessions did beleve.* Hence they reject all the determinations of the Orthodox Councils, condemning the heresies of *Arrius, Eutiches, Macedonius, Apollinaris, Sabellius, Samosatensis, Pelagius*, and all the Orthodox Confessions of the reformed Churches. Secondly, also upon these grounds they alledge in their Apologic (c) *There be few things to be beleved, that every sect may be the true Church, so they beleve some few Articles not controverted amongst Christians, such as these, That there is a God, and that the Word of God is true, &c.* Thirdly, they will not condemne the *Macedonians, Arrians, Anti-trinitarians, Pelagians*, or others, of fundamentall heresies. Fourthly, that one Church of Christians may be made up of *Papists, Protestants, Anabaptists, Macedonians, Sabellians &c.* and all sects so they leade a good life, according to the few Articles necessary to salvation, may be saved, and all may be saved of any sect or Religion. Fifthly, that to sweare *Declarations, Confessions, Canons of Orthodox Councils*, is to take away the liberty of professing

(a) Remonst. in  
scrip. Synodici  
pag. 87.

(b) Remonst. in  
preat. in De-  
clarat. suam  
Confessiones eo  
sine editae, non ut  
auctores earum,  
testium face-  
rent quid sit  
credendum, sed  
quid ipsi crede-  
rent.

(c) Apolog.  
Remonstr. fol. 6.

preyng and growing in the knowledge of the Word of God, and the praying for grace and light of the holy Spirit for the right meaning of Gods Word. Sixthly, that Athanasius spake amisse, when he said of the Creed, that it was to be beleved of every one who is to bee saved, *ἡς βελεται σωθῆναι*, and the same is the doctrine of the Socinians, who doe in all these oppose all Confessions of Faith, and all Orthodox Decisions, Canons, and determinations of Synods. So (a) Socinus rejecteth all Synods, all Confessions and Decisions even of the Church universall. So (b) Smalcus calleth it a rejecting of the Word of God. And (c) Theol. Nicolaides saith, That it is enough to know things absolutely necessary for salvation; and that the Churches determination cannot remove errors and heresies.

Our brethens first Argument against a Nationall Covenant is, (d) If the doctrine contained in your platforme of Confession swarve from the Scriptures, then the imposing thereof is so farre unlawfull; if the doctrine be according to Scripture, the platforme is needlesse, the Scripture being sufficient.

Ans. 1. This is the argument of Arminians, Episcopus saith, (e) and expressly (f) Smalcus, *Qui vult sensum scripturae ab illis (confessionibus) peti, tacite deserit scripta Apostolica, & traditiones humanas commendat.* And therefore such decisions are (say the (g) Remonstrantes) *Pestes Ecclesiarum & regni Antichristi, id est, tyrannidis fulcra & tibicines.* Secondly, this Argument may be as well propounded against the preaching of the Word, all printed Sermons, Commentaries, and interpretation of Scripture, as against a Confession: For if the doctrine in Sermons bee not agreeable to Scripture, then in so farre as Ministers commend and command it to their hearers, it is unlawfull; if it be agreeable to the Scripture, it is needlesse, the Scriptures (saith the Socinian Smalcus) are sufficient.

Our brethren answer, *Preaching is an ordinance of God, but a platforme of confession is not an ordinance of God.*

Ans. A platforme, as it is conceived, in such a stile, method, and characters, and words, is a humane ordinance, *Tali serie & ordine*, and so is preaching; but we sweare to no platforme in that consideration; but a platforme according to the truth contained in it, in which sense onely it is sworne unto, is

(a) Socinus  
Resp. n. & Resp.  
& Volani pag.  
222.

(b) Smalcus  
refut. lib. de er-  
ror. Art. au. 1.

c. 1. f. 6.

(c) Nicolaid. in  
refut. tract. de  
Ecclesia c. 9.  
pag. 75.

(d) Quest. 182

(e) Episcopus  
disp. 32. thes. 2.

(f) Smalcus  
loc. cit.

(g) Remonst.  
Apol. f. 29.

the Word of God, as are systemes of Divinity, Sermons printed and Preached, and so though preaching be an Ordinance of God, as it is, *Rom. 10. 14.* yet according to the words, expression, dialect, method, or doctrine, it is an humane ordinance; and so the Argument is against preaching as against our platforme.

Our Brethrens second Argument is. *The Platforme abridgeth Christian liberty, to try all things, and so though it be some meane of unity, yet it is a dangerous hinderance of some verity, binding men to rest upon their former apprehensions, and knowledge, without libery to better their judgements.*

(a) Remonstrant. *apol. Hoc itaque fundamentum semel rite jacto, semper in Ecclesia Christi sarta recta manebit libertas (prophetandi) quâ sine periculo in formulas istas (id est fidei confessiones) inquirere, usque sine periculo contradicere licebit.*

*Ans. 1.* This in stile of language and truth of words is the very argument of Arminians. So in their (a) Preface, and in their (b) Apology it selfe they say. *All liberty of prophesying and disputing against the Orthodox faith is taken away, if men be tied and obliged to decisions and confessions of Churches, and Synods. Yea to make an end of controversies (saith (c) Episcopus) otherwayes then by perswading, is to bring a tyranny into the Church of Jesus Christ, and wonderfully to bind, if not to take away liberty of consciences; So in their Apology they say, confessions and decisions of Synods imposed by Oath, and to be firmly believed are contrary to the prayers of Saints, where they pray, that God would teach them his statutes, and reveale his Law and Testimonies to them, and open their Eyes to behold the wonders of Gods Law. But the truth is, though these of Berea did well to try Pauls Doctrine, if it was consonant to the Scriptures, or not. Yet Pauls Doctrine was the determination apostolick of Gods Spirit, to the which they were firmly to adhere, and their judgements are to be bettered, in graduali revelatione creditorum, non revelatione plurium credendorum, in cleare revelation of things revealed. For so the children of God are to grow in grace, and in the knowledge of our Lord and Saviour, 2 Pet. 3. 14. After Christ is once revealed: but not in believing in a new Christ, or in believing of poynts contrary to the confession of faith.*

(b) *apol. Remonstr. f. 7. Theologia ipsius anima suffocatur atque eliditur, ubi decisiones sunt, quibus constanter firmiterque hærendum est.*

(c) *Episcop. disp. 32 Theol. tit. liti. nm finem facere circa Religionis capita (per confessiones & canones synodicos) aliter quam persuadendo, est tyrannidem invohere in Ecclesiam, I. C. Et libertatem conscientiarum si non omnino tollere, saltem vehementer astringere & ligare.*

The Argument presupposeth the Doctrine of the Arminians,

What there be a number of points in our confession, of which we have no certainty of faith, that they are *Gods* truth, but are things controverted, and, being not fundamentall poynts, may be holden, or we may forsake them, as false, after better information. Which indeed maketh our faith of *Gods* Word, no full perswasion, but as the learned professors of Leyden (d) say, *a faith of an houre, or a month, or a yeare, which we may cast away, the next yeare.* And this is to deny all confessions and points of truth, with pretence that the Spirit hath revealed new truth: but how are these new revealed truths (the Revelation whereof wee obtaine by prayer) rather workes of the Spirit of truth; then the former poynts which wee retract? No man by this can be *rooted and built in the faith*, of any thing, except in the faith of things simply fundamentall. By which meanes all poynts, at least many of them betwixt us and Papiſts, Arminians, Macedonians, Sabellians, Arrians, Anabaptists, are matters reconcileable; and either side may be holden, without hazard of salvation. Neither is this definition of confessions any tyranny. Because confessions are to be believed, in so far, as they are agreeable to *Gods* Word, and lay upon us an obligation secondary onely, yet are they not so loose, as that we may leap from poynts of faith, and make the doctrine of faith *arena gladiatoria* a fencing field for Gamesters and Fencers. The materiall object of our faith, and the secondary ground and foundation thereof, may be very well, and is, *Gods* Word; primary is preaching, confessions, Creeds, Symbols, which are not *serie & ordine Scriptura*: and yet have wee certainty of Divine faith in these things, because the formall object is, because God so faith in his Scripture, and wee believe these with certainty of Divine Faith, under this reduplication, because the Lord hath spoken these *quoad sensum*, in true meaning, though not in *illâ serie & ordine*; But more of this hereafter.

(d) Censure declar. profess. Leyd. in præfa.

Fides horaria, vel menstrua sic erit.

## CHAP. 6. SECT. 6.

*Touching Officers and their election.*

**O**UR Author laboureth to prove that Pastors and Doctors are different Officers, which wee will not much improve; but if the meaning be, that they are inconsistent, in one mans person, wee are against him. 1. Because the Apostles in their owne persons, and in feeding the flock, 2 *Tim.* 3. doth both under the name of Overseers and Bishops, and exercised both, as they could, according as they did finde the auditory. 2. Because the formall objects, the informing of the judgement, and exhorting are not so different, as that they should be incompatible, for if God give them gifts both for the Doctors Chaire, and the pastors Pulpit, as hee often doth, what should hinder but the Church may call one and the same man, to both the Pastor and the Doctors Chaire, as hee is able to, overtake both.

*Author.* 1. *Reas.* 1 *Cor.* 12. 8. *To one is given a word of wisdom (for direction of practice,) to another a word of knowledge (for direction of judgement.)* *Ans.* This proveth they be different gifts and Offices, yet not that they are incompatible in one person, as one may have both gifts given unto him, as is cleare by experience.

2. *Reas.* *Author* ib. *Hee speaketh of diverse members of the Church, as of diverse members of the naturall body, v. 4. 5. All the members have not one Office; it is the action of the Tongue to speak, not to see.* *Ans.* The comparison holdeth not in all. The eye cannot heare, the eare cannot see, yet the pastor may both see as pastor, and heare and delate to the Church, as the Churches eare, the manners of the scandalous.

3. *Reas.* *Author,* *If the Apostle speake of severall exercises of severall gifts, but both coincident to the same person or Church office; why then doth he command the Teacher to waite on teaching, and the Exhorter upon exhorting? One who hath a gift of giving Almes, and shewing mercy, is not commanded to wait upon Almes giving, unlesse it be his office, as well as his gift.* *Ans.* It



is not fit that the Doct<sup>r</sup> should attend the pastorall duties, except he be a pastor also, and have both gift and office, but having gifts for both, he may attend both, as the Church calleth him to both.

Author. *Teaching and exhorting flow from severall gifts, and they are seldome found in one in eminency.* Ans. Then where they are found in one in eminency (as sometimes they are) either hath God given a Talent, for no use, which is against the Wisdome of Gods dispensation, or then hee who hath gifts for both, may discharge both, as hee may and can through time and strength of body. But wee contend not with our brethren in this, seeing they confesse, he that is gifted for both, may attend both.

## CHAP. 7. SECT. 7.

### Of Ruling Elders.

**W**E subscribe willingly to what our Author saith, for the Ruling Elders office of ruling Elders in the Church.

For *Paul, Rom. 12. 8.* from foure principall acts requisite in Christs house and body, *v. 6, 7, 8.* Teaching, Exhorting, Giveing of Almes, Ruling, maketh foure ordinary officers, Teachers, Pastors, Deacons and Elders.

Opposite to the office of ruling Elders, *object, that by Rulers may be understood, Governours of Families.* Ans. Families as they are such, are not Churches, but parts of the Church, and cleare it is that the Apostle speaketh of Christs Body, the Church in that place. *5. As we have many members in one body, &c.*

*They Object that Paul speaketh of severall gifts, not of publick Offices in the Church, for he speaketh of all the power and actions, of all the members of the Body of Christ; now the offices alone are not the body, but all the multitude of believers.*

Ans. This cannot well be answered, by these, who make all the believers governours, and a generation of Kings and Teachers: because it is expressly said, *v. 4. all members have not the same office.* Ergo, they are not all to attend ruling, and to rule

with diligence. 2. It is false that he speaketh not of Officers, and publick Officers. Hee who speaketh of reigning doth indeed speak of a King, as he who speaketh of exhorting which is the specifick act of a pastor, speaketh of a pastor. The place, 2 Cor. 12. 28 29. Is cleare for Ruling Elders: but some say, that governours are but arbiters, which Paul biddeth the Corinthians set up in the Church for decyding of civill controversies. 2. Cor. 6. that they goe not to Law one against another, before heathen Judges.

*Ans.* Paul commandeth to obey Judges, but never to set up a new order of Judges in their roome. 2. These arbiters were not governours to command, but rather faithfull Christians to counsell, and remove controversies, or Christian reconcilers to hinder them to goe to the Law, one with another before infidel judges. 3. The Apostle is speaking here of such Officers as Christ hath set in the Church, as the Church and Kingdom of Christ, but these civill arbitrators, are no Church-Officers, 2 Tim. 5. 17. The Elders who rule well are worthy of double honour, &c. This place speaketh cleare for ruling Elders.

The adversaries say: here are meant Deacons to whom are allowed stipends, for either here, or elsewhere wages are allowed for Deacons.

*Ans.* 1. Paul would not speake so honorably of Deacons, as to allow them the worth of a double honorable reward. Yea Gods Word putteth the Deacons out of the roll of Rulers and governours in Gods house, as having nothing to doe by their office to labour in the Word and Prayer, but are in Gods wisdom set lower to attend Tables, nor doth the word call them Elders, or *πρωτοπρεβυτεροι* in relation to the Church but onely in relation to their owne family and house. 2 Tim. 3. 12. their office is an office of meere service of Tables. 2. He is a labouring Elder worthy of wages, that the Apostle speaketh of here, as, v. 18. The Deaconship being to receive the mercy and charity, which is almes, and not debt, cannot be such an office as taketh up the whole man, so as hee must live upon the Churches charges. 3. *Bilson* (a) a man partiall in this cause, against the minde of all the ancients (saith *Didoclarivius* (b) giveth this interpretation. But it is seconded with no

Acts 6. v. 2.

(a) *Bilson*. de gubernat. Eccles. c. 10. p. 179.

(b) *Didoclar.* in altar. Damascen. p. 918.

warrant

warrant of Gods Word, for Governours and Deacons are made two species of officers, Rom. 12. 8. ὁ προϊσχυμνος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαστότητι. *he who ruleth with diligence; and he who hath mercy with chearefulnesse.* And two opposite species are not predicated, the one of the other. And it well governing, Rom. 12. be well teaching and diligent exhorting, all are confounded in that Text, where the Apostle marshalleth the officers and their severall exercises so accurately.

Nor can hee meane here Bishops so old that they are not now able to labour in the word and doctrine, for then pastors for their age and inability to preach, should because of their age and infirmity, deserve lesse honour and reward, then the yonger who are able to labour in the word and doctrine. This is crosse to the fift Commandement, which addeth honour and double honour to age, and gray haire, being found in the way of righteousness. 2. Against Justice, that because yeares and paines in Gods Service, hath made them aged, for that they are to have lesse honour and reward: whereas they deserve the double; rather then that the younger should be preferred to them.

Nor. 3. Can the Apostles meaning be, that these who rule well, that lead an exemplarily holy life, are worthy of honour, especially painefull preachers. Because 1. A person is never called a labourer, and worthy of hire, as the Oxe that treadeth out the Corne, because of holinesse of life, especially the Church is not to give stipend to a pastor, for his holy life. 2. Their life should be exemplarily holy, who did not labour in the word and doctrine, that is, *we have a pastor passing holy in his life, but he cannot preach, or keepeth an ill conscience in his calling, because he is lazy and a loyterer in preaching.* 3. What Word of God, or dialect in the word expresth a holy life, by well governing, for a holy life is the sanctity of mans conversation, be he a private, or a publick man. But to govern well, is the paraphase of a good Governour and officer, in the Greeke tongue or any other Language.

Nor. 4. Can the Apostle understand by labourers in the Word and Doctrine (as Bilson (a) saith) such as went thorough the Earth, and made jurnies, as Apostles and Evangelists did, to plant (a) Bilson. de gubern. p. 183, visit and confirme Churches, and by these who govern well, such

such as labour indeed in the Word and Doctrine, but are fixed to a certaine place.

I answer, Then the well ruling Elders are not labourers in the Word and Doctrine; for out of Question one of the species of Elders here mentioned, doe not labour in Word and Doctrine at all. But by this interpretation, both labour in the Word and Doctrine; but the one in a fixed place, the other by Apostolike journeys through the World. And the object of one of these Offices, to wit, the Word and Doctrine differenceth the one from the other, whose object must be not the Word and Doctrine; for word and Doctrine need not to be governed, but the Church, and persons in Church-state need to be governed.

2. There is no warrant of the Word, that to labour in the Word is proper to the Apostles and Evangelists, journeying through the World, seeing (as (a) Didoclavius observeth) the same word *κοπιᾷ*, is ascribed to those who in a fixed place labour, 1 Thes. 5. 12, 13. *Who labour amongst you.* Yea, and it is taken for any travell of minde or body in the Word. 3. He is not here to deny, nor can the Apostle deny, but travelling Apostles and Evangelists did governe well, especially in planting Elders in every Church, and governing the planted Churches, but he cannot speake of travelling to the wearying of the body: when the object of travelling is exprest, to wit, (in Word and Doctrine) which object is not given to the well ruling Elder.

(a) Didoclavius  
alhar. Damascan.  
p. 921.

## A more speciall consideration of Ruling Elders, Deacons, and Widdowes.

1 Tim. 5. 17.

**A**fter the Apostle hath spoken of Widdowes, and their service in the Church, he passeth from them to speake of excellenter Officers, to wit, of the ruling and the teaching Elders. There be many interpretations (say the opposers of ruling Elders) given upon this place; and therefore it is hard to build a new Church-officer on a Text so obnoxious to various debates.

*Ans.* This would be concludent in part, if the nature of the Text were the native seminary of these various interpretations; but most of these debates arise from the wits of parties interested

ressed in the question, such as *Papists, Prelates*, or deniers of all *Church-government*. But I provoke to all the *Fathers*, especially to *Chrysostome* and the *Greeke Fathers*, who have expounded the place, if any ever did deny but this place holdeth forth two sorts of Elders, though I grant they vary concerning the Elders, which labour not in *the word and doctrine*. And this interpretation, *Elders who rule well are worthy of double honour, especially* *ὅς, id est, ὅτι, because, or upon this consideration and respect, that they labour in the word and doctrine*, was never knowne till of late. But we desire these five circumstances in the Text to be considered; for we build not our interpretation on any one, or two, or three of them, but we desire they may be looked on copulatively; for I confesse a participle being *attributum*, or *quasi attributum*, though doubled or multiplied, doth not multiply subjects, because two, six, an hundred attributes may agree to one subj. & ; and the Scripture and Greeke language can well beare this. As Col. 2. 5. *I am present with you in the spirit, (χαίρων ἔ βλέπων)* *rejoycing and beholding your order*. One Paul onely did both rejoyce and behold. And 2 Pet. 3. 11. *What manner of persons ought we to be, προσδοκῶντας ἢ σπεύδοντας, looking for and hastening unto the comming of the day of God*. Here is no multiplying of persons.

2. I confesse also, that two articles *ὁ, or ὅς*, doe not multiply subjects, or make a distinction of divers sorts of persons. As Revel. 2. 1. *These things saith he, ὁ κρατῶν - ὁ περιπατῶν*, it is one and the same Jesus who holdeth the seven Starres in his right hand, and who walketh in the middest of the Golden Candlestickes. But we desire that the confluence of these five may be looked unto: as 1. there is a *genus*, a generall attribute, *πρεσβύτεροι, Elders*; and this agreeth both to well ruling Elders, and to those which labour in the word and doctrine. 2. There be here two participles, *ωρεσῶτες, κοπιῶντες*. 3. Two articles, *ὁ, ὁ*. 4. Two species, two kinds of Elders, under the generall attribute of *πρεσβύτεροι*. As the one species or kind is, *ὁ καλῶς ωρεσῶτες, such Elders as rule well*; and the other kinde of Elders be *ὁ κοπιῶντες ἐν λόγῳ ἢ διδασκαλίᾳ*, such as labour in the word, as Pastors; and in Doctrine, as Doctors. And fifthly, which is most considerable, here be two Participles, two Articles, two speciall Elders divided and separated *διακείτως*, by the discrete particle (*μάλις*). And I provoke to all the Authors of the Greeke Language, *Demosthenes, Isocrates, Aristophanes,*

phanes, Pindarus, &c. to the Septuagint in the Old Testament, to the whole New Testament for one parallel place, where one, and the same subject or kinde is so expressed, except you play foule play to the Text: also that ( $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$ ) is a particle of discretion and multiplication of divers kinds, to me is cleare, as Titus 1. vers. 11. *There be many unruly and vaine talkers,*  $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \delta\iota\delta\epsilon \sigma\epsilon\iota\tau\omega\upsilon\iota\varsigma$ , especially those of the Circumcision, if ( $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$ ) the particle (especially) doe not divide two sorts of vaine talkers, some vaine talkers of the Circumcision, and some vaine talkers not of the Circumcision; then must this particle conjoyne them, and make no vaine talkers, save onely these of the Circumcision; and Paul shall say then, there be many unruly and vaine talking persons of the Circumcision, but especially those of the Circumcision; which non-sense is not to be ascribed to the spirit of God, so 1 Tim. 4. 10. *Who is the Saviour of all men, especially of believers,*  $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \pi\iota\sigma\tau\omega\upsilon\iota\varsigma$ . If  $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$  doe not inferre that Christ is the Saviour of some who believe, and in a generall sence a Saviour of some who believe not; then must Christ bestow one and the same salvation on all men, and also on beleevrs, which neither Arminians nor common sence can affirme, 1 Tim. 5. 8. *He who provideth not for his owne,*  $\alpha\lambda\lambda\alpha \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \tau\upsilon\varsigma \omicron\iota\kappa\iota\acute{\alpha}\omega\iota\upsilon$ , especially for those of his owne house. If it be not required that a believer provide for two sorts, to wit, these of his family, children and servants in an especiall manner; and for friends also, who are not of his owne house; then will Paul have the believer to provide for none but for his owne house, which doth belie the Text, which saith, he must provide for all his owne, and in a speciall manner for his owne house; now if he be to provide for them, for this respect because they are of his owne house, then by this Text he is not to provide for his brethren, sisters, and blood-friends, because they are not of his owne as members of his house, or his owne, Gal. 6. 10. *Let us doe good to all, but especially,* ( $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \delta\epsilon$ ) *to those who are of the household of faith.* Ergo, we are to doe good to some who are of the household of faith, and to some who are not of the household of faith; except you say the Text doth beare onely, that we are to doe good to none, save onely to those who are of the household of faith, which is non-sense, Phil. 4. 22. *All the Saints,*  $\mu\omega\iota\tau\epsilon\varsigma \delta\iota \epsilon\gamma\omega\iota$ , salute you.  $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha \delta\epsilon \delta\iota \epsilon\kappa \tau\upsilon\varsigma \chi\alpha\iota\sigma\alpha\rho\omicron\upsilon \omicron\iota\kappa\iota\acute{\alpha}\omega\iota\upsilon$ , especially those of Casars house. Hence two sorts of Saints saluted the

the *Philippians*, some Saints of *Cæsars house*, and some not of *Cæsars house*; this you must say if you will not have the Text to beare either that no Saints did salute the *Philippians*, save onely the Saints of *Cæsars house*, contrary to sense; for the Text saith, *All the Saints (here with me at Rome) salute you.* Otherwaies you must say, that the reason and motive why the Saints saluted the *Philippians*, was because they were *Saints of Cæsars house*, as you say, *the speciall cause and respect why the well ruling Pastor is worthy of double honour, is because he laboureth in the Word and Doctrine*; for so you expound it. Now this is two waies false, for 1. this can be no respect and cause why all the Saints saluted the *Philippians*, except all the Saints which did salute them were onely the *Saints of Cæsars house*; and so both the argument should be false, and the conclusion false, for they were not all of *Cæsars house* who saluted the *Philippians*. Nor 2. was this the reason why they did salute them; for the Saints did salute the *Philippians* upon this ground of *Christian* relation, because they were Saints, and loved one another in *Christ*, and not upon this civill and common consideration, because they were *Cæsars* Domestickes, and Courtiers with the *Emperour*. So 2 Tim. 4.13. *Bring with thee the cloake which I left at Troas, and bookes, but especially the parchments.* And thus doe also the Hebrews speake, Prov. 11. 31. *Retribution shall be made to the just, far more to the wicked.* Here be clearely two sorts of retributions, and two kinds of persons which are recompenced. And Prov. 17.7. *The lips of honour are not seemely for a foole, much lesse is falsity to a liberal man, or to a Prince.* I know these examples doe not every way come home to our point, but they prove that *אף כי* is to the Hebrews a note of discretion; as also, *אף כי* Psalm. 31, v. 11. is even as *μάλις* is to the Greeke. It is true, where a *genus* and a *species*, a generall and a speciall under that are set downe, (for as much as *genus & species non faciunt numerum*) there is no need that (*μάλις*) or the particle (*especially*) should be as a note of dicretion or multiplication. As if (*I should say, a Judge is to be honoured, but especially judging righteously,*) I should not inferre that there are two sorts of Judges; but the case is not so here, because two *species* are expressly set downe, to wit, *those who rule well, and those who labour in the Word and Doctrine.* And if I

אף כי אף כי

אף כי  
לברוב  
Prov. 21. v. 27.

should say, (*a Iudge judging righteously for all, is worthy of much honour, especially he that judgeth righteously for the Widow and the Orphan*) I should in this hold forth, either two sorts of righteous Judges, or then I should say no other, but *he who judgeth righteously for all, is to be honoured, especially he who judgeth righteously for these, and these comprehended under this (all.)* Thirdly, I should in that also say that there be two things, though not two sorts of judges, worthy of much honour, to wit, *the office of a Iudge, and his equall and unpartiall judging are both worthy of double honor.* But Paul is not here allowing honour to the office in abstracto, and in a generall notion, but to the officer in specie and in concreto, who doth rule well, and labour in the word and doctrine.

*Object. 2. But Paul doth here understand by him that ruleth well, the civill Magistrate.*

*Ans. When Paul is here speaking of the Oeconomy of Gods house, it is not consonant to the Text, that he would instruct Timothy of the wages due to the Emperour Nero, and yoke the Emperour in one verse, with the Pastor and the Doctor labouring in the word and doctrine, and prove from the Law that the mouth of Nero should not be muzzled. Nor doth the VVord give this word  $\pi\rho\sigma\epsilon\upsilon\tau\eta\rho\varsigma$ , to Magistrates, but some higher stiles, calling them  $\alpha\rho\chi\alpha\iota\kappa\acute{\alpha}\iota\ \epsilon\grave{\epsilon}\xi\upsilon\sigma\iota\alpha\iota$ , Tit. 3. 1. Principalities and powers, Rom. 13. 1. Secondly, this Text would prove that double wages were due to Paul above Nero the Emperour, and that Pastors are more to be honoured then Emperours and Kings. Thirdly, the Text speaks clearly of two parallel species of Elders in the Church, but the Magistrate is no parallel line with preaching Elders.*

*Object. 3. By those who rule well, are understood Deacons, who take care of the poore.*

*Ans. Didoclavius observeth, that Deacons are never called Rulers, but distinguished from them, Rom. 12. 8. Secondly, the well ruling here taketh up the halfe of the Pastors Office, and all that belongeth thereunto, except labouring in the word and doctrine; as to receive accusations against an Elder, to judge and governe with the Pastor, to visit the sicke, to exhort and rebuke in a judicall way; but to serve Tables, and to take care of the poore onely, is the least and most inferiour part of well-govern-  
ing*

*Bisson de Guber.  
c. 10. p. 179.  
Didoclavius  
Altar. Dama-  
scen. p. 920.*



ing of Gods house, and is but a care for their bodies: VWhereas to rule well, is an Ecclesiasticall Magistracy, to goe in and out before Gods people, *to watch for their soules, as those which must give an accompt, Hebr. 13. 17. 1 Thess. 5. 12.* The Deacon careth for the body onely, and the Deacon, that *Bilson* and others would have with him, is neither in this place, nor in all Gods VVord, as we shall heare.

Ob. 4. *By these who rule well, are understord, Bishops, who for age, cannot preach, yet rule well.*

*Ans.* Surely these who have laboured in the Word and Doctrine, and spent their strength in painefull preaching, and now, in old age, *rule well*, cannot in reason bee thought worthy of lesse honour and wages, then preaching Elders, but above them, as *emeriti milites* are not to be degraded: and if they have never laboured in the Word and Doctrine, they being Bishops, by office, must be dumb dogs, and worthy of no honour at all. 2. They cannot *rule well*, as Pastors, and yet be dumbe, and not labour in the word. 3. The Text speaketh not of Elders, *etate*, by age, but of Elders, *Officio*, by office, who labour, as work-men in a vineyard, *v. 18.*

Ob. 5. *By ruling well he meaneth a holy life, so as he meaneth not only that Pastors should live holily, but also preach painfully.*

*Ans.* *Didacelius* answereth, that then all that live holily, should have stipend, as workmen; and certainly if Paul had spoken nothing of these who labour in the word and Doctrine, yet the Text doth hold forth that these who *rule well*; and doe not labour in the Word and Doctrine are worthy of honour; for the comparative here, or superlative degree, doth well inferre the positive degree. But 1. Ministers shall bee worthy of honor, though they preach not. 2. The arguments which I brought, to prove, and that undeniably, that there be two sorts of Elders, in the Text fight against this sense, which inferreth that their is but one sort of preaching Elders here, to whom *double honor* is due, for two respects, to wit, holinesse of life, and painfull preaching. 3. Holinesse of life in all Gods Word, is never expressed by *well governing*, which is a worke of a publick Church-officer, as is cleare. *Rom. 12. 8. 1 Thess. 5. 12, 13.* holinesse of life is common to all private Christians, yea and to women, who cannot rule, nor rule well. Ob. 6.

Ob. 6. *The Rulers here ought to have wages, as workmen, but your Elders have no wages. Ergo, your Elders are not in this Text.*

*Answ.* That is not concluded, which is in question; for the assumption should be, *but your Elders ought to have no wages, and are worthy of no honour,* ) and the assumption is only *de facto*, (*they have none*) 2. This argument might prove that a noble man, called to be a Minister, if he should take no stipend, were not a lawfull Minister; and *Paul* then was no lawfull pastor, at *Corinth*, because hee refused stipend; but stipend is due to both Pastor and Elder, and in the case of scandall, it is due to neither of them, *hic & hunc*.

Ob. 7. *If there be two sorts of Elders here, there must be two sorts of Bishops, for Presbyter and Bishop are synonyma, and one and the same, as is cleare, Tit. 1. 6. 7. Acts 20. 17. They are called Elders, and v. 28. Bishops. But we cannot admit of two sorts of Bishops: some to rule, and some to preach, that were Antichristian.*

*Answ.* Though there be two sort of Elders here, it doth not follow that there be two sorts of Bishops: and it is not proved because Elder and Bishop are not proved to be *synonyma* from the alledged places, *genus & species*, as a living Creature and a man are not *synonyma*, but have different definitions. *Gladius & ensis* have the same definitions, as a man and a discoursing creature are *synonyma*. An Elder is a generall, and a Bishop a sort of Elder, and an Apostle is an Elder, and so *Peter* termeth himselfe, *1 Pet. 5. 1.* an Elder: our Divines say that a preaching Elder, and a Bishop are *synonyma*, one and the same, and *synonyma non faciunt numerum*, as *Gladius & Ensis*: but they never taught that an Elder in general and a Bishop, are *synonyma* and the same, nor doe the places, *Acts 20. Tit. 1.* prove it; for if they be all preaching Elders, to whom *Paul* preached at *Ephesus, Acts 20.* as the Text seemeth to make them, *Acts 20. 28. 29.* then the Elders that *Paul* called for *v. 17.* are preaching Elders, and the same with Bishops *v. 28.* and *Tit. 1. Paul* willeth *Titus* to ordaine Elders, that is, both preaching & ruling Elders, and there he giveth an instance in preaching Elders, or Bishops, and sheweth what sort of men Bishops should be. 2. *If there be two sorts of Elders, 1 Tim. 5. 17.* then should there be two sorts of Bishops;

I distinguish the proposition, then are there two sorts of preaching Bishops, I deny the proposition in this sense, but if the meaning be, there be two species of Bishops, or Overseers, one ruling Overseers, and another preaching Bishops, we shall not contend for the word, if we agree upon the thing, though I much doubt, if the ruling Elder in the Scripture, come under the name of Bishop or *ἐπίσκοπος*. 3. This objection falleth under the stroke of the arguments proving that there be two sorts of Elders in this Text, and how they can be answered, I know not.

Ob. 8. *That office is not in Scripture, whose Characters, qualities, and notes are not specified in Scripture, as the Characters of a Deacon are, 1 Tim. 3. and of a Bishop ibid. But the Characters, qualities and notes of a ruling Elder are not in the Scripture, Ergo, &c.*

Ans. 1. I deny the major proposition; for then, because the Scripture saith not, *an Apostle should be blameles, the husband of one wife, vigilant, sober, and thus and thus, and an Evangelist should be thus and thus, and a prophet should be thus and thus qualified, therefore Apostles, Evangelists, Prophets, are not in Scripture.* It is true these were but temporall offices, yet it is enough to take off and breake the argument, for these temporary offices, must be no lesse warranted, by the word, except they be unlawfull, then the offices that are of perpetuall indurance. 2. I distinguish the major proposition, *That office is not in Scripture, whose characters are not in Scripture, neither in one particular place, expressely and enſcōs, it is not true; for baptism in no one place is so expressely set downe in Scripture, from all its Characters in particular, as is the Supper of the Lord, which is described, Mat. 26. Luk. 22. Mark. 14. 1 Cor. 11. in the Elements, sacred actions, prayer, consecration, words of institution, efficient, forme, end, gesture, &c. Yet is baptisme for that not excluded from the classe and number of Gods ordinances and seales, or, that office is not in Scripture whose Characters are not in Scripture, neither in divers places of Scripture, nor by good consequence, and lawfull analogy with other its fellow offices, that I yeeld willingly: but now the assumption is false: for as baptisme by analogy is described in many*  
of

of its Characters, as prayer, consecration of the Elements, and &c. when the Supper of the Lord is described, making a just proportion betwixt baptisme and the other Sacrament, and by other places of Scripture, so is the ruling Elder in his characters described; when the Bishop his fellow-officer is described. 3. The assumption also is false; for the ruling Elder is described out of this Text. 1. negatively, that hence is gathered, by strong consequence, as is said, that he is an Elder who *laboureth not in the Word and Doctrine*. 2. Hee is described affirmatively, for an office is sufficiently described, when the specifick acts thereof are set downe, as a man is described when wee say, hee is a Creature *who doth discourse, and make use of Reason*; so is this Elder described, when wee say it is *his office to rule well*, 1 Tim. 5. 17. hee is a *κυβερνησις*, and a government which Christ hath (*ἐθετο*) instituted in the body, 1 Cor. 12. 28. and he is Rom. 12. 4. an Organ and member of *Christ's body*, whose office it is to rule. (*ἐν σπουδῇ*) with diligence, Rom. 12. 8.

Ob. 9. *But it is but a generall, that he rule, we have not these wherein the particulars of his ruling, consist.*

Ans. If this be strong, you have not, 1 Tim. 3. the particulars of the pastorall teaching, but onely the generals *a Bishop must be apt to teach*. Yet in other places we have the particulars, as instructing, rebuking, confuting, convincing; so what ever the Scripture saith of the preaching Elders ruling, that same it saith of the ruling Elders ruling, seeing the ruling Elder is the assistant officer to help the preaching Elder, and both of them with the Doctor are to rule the *House of God*.

Ob. 10. *But if ruling be the specifick and essentiall note of the ruling Elder, he cannot be a speciall officer differant from the preaching Elder, for what is essentiall to one species cannot agree to another, and what constituteth one species, doth not agree to another.*

Ans. This connexion may well be denied, and it is said well by one; The ruling Elder *solum regit*, doth onely governe, *sed non solus regit*, but he doth not govern his alone, but with the Pastor and Doctor. From these things I infer that as this is not a good consequence, Mat. 26. Luk. 22. Mark. 14. the Spirit of God doth set downe the Lords Supper in all its materialls, and passeth over Baptisme in silence, and goeth to another subject,

ject; Ergo, Baptisme is not the other Sacrament of the New Testament so neither is this a good consequence, (*Paul, 1 Tim. 3. Describeth the Bishop, and overskippeth the ruling Elder, passing to the Deacon; Ergo, the ruling Elder is not an Ordinance of God*) for while hee describeth the Bishop, he teacheth what an one, both the Doctor, and ruling Elder should be, by cleare analogy, and it had beene superfluous for the Holy Ghost to say more, then he doth. And by this wee may answer to what is tenthly objected, *The ruling Elder is omitted in Christs roll, Eph. 4. 11. Ergo, there is no such officer. Answ.* It followeth in no sort negatively, from one particular place of Scripture, *Rev. 1.* It is said onely God hath made us Kings and Priests unto God; *Ergo,* he hath not made us Prophets also, the contrary is, *Esai. 54. 13. Job. 6. 45.* so because, *It is life eternall to know the Father, and the Sonne, Job. 17.* Socinians collect; *Ergo,* the holy spirit is not God, because no mention is made of him, in this place. 2. In this place *Paul* ennumerateth offices necessary rather for planting Churches, then for ruling Churches already constituted and planted: Miracles and Tongues are *ad bene esse;* Elders and Deacons are not named here, because they are for the leading on of the Church, and the body already set up in a visible frame, and therefore reckoned out, *Rom. 12. 4. 8. 1 Cor. 12. 28.* and consider, I pray you, how uncertaine and lubrick a way it is to pin Gods Spirit, and to fetter him to any one place in his enumerations, Behold, *Rom. 12. 8.* all the ordinary officers are expressed, and yet Apostles, Evangelists, Miracles, Tongues are omitted, all which are enumerated, *1 Cor. 12. 28, 29.* yet are specifick acts of Prophets, Teachers omitted, *1 Cor. 12.* at lest onely spoken of in generall under the notion of hearing, seeing, walking, and *Rom. 12.* they be more particularly set downe. And *1 Tim. 3. Phil. 1. 1.* onely Bishops and Deacons are mentioned, and governments, and Elders ruling well omitted; and also all the extraordinary officers are omitted, and yet mentioned, *1 Cor. 12. 28, 29.* and Miracles, Tongues, Deacons, Governments are omitted, *Eph. 4. 11.* and, *1 Tim. 5. 17.* Preachers, Rulers, Doctors are expressed, Deacons and extraordinary officers, Apostles, Evangelists, &c. passed over in silence:

**Ob. 11.** *The Keyes are not given to this ruling Elder, Ergo, he is no lawfull officer : the antecedent is proved, the keyes of jurisdiction, because they can operate nothing, but by the Key of knowledge, cannot be given to this new officer, now the key of knowledge is given onely to the preaching Elder.*

*Ans.* All dependeth upon this false proposition ; *To these only are the keyes of jurisdiction, and power of binding and loosing given, to whom the keyes of knowledge are given,* ) for though the one key worke nothing without the other, yet the proposition is not from this made good, for the key of knowledge, and the power of pastorall preaching is given, *uni subjective, non unitati nisi objective*, to one man as to the subject, and to the Church, for her salvation and good, as for the end and object ; and the Pastor being once ordained a Pastor, may use these Keyes, *quoad specificationem* independently, for hee may preach mercy and wrath, not waiting the Churches suffrages, *Et potestas clavium quoad jurisdictionem data est ecclesie & subjective & objective, & data est non uni, sed unitati* : but the power of the keyes, in censures, for binding and loosing is given to no one mortall man, but to the Church, both as to the subject, and the object. I meane the Ministeriall Church ; and not one man Pastor, Pope, or prelate may use the Keyes, the Church hath them, and can onely validly use them.

**Ob. 12.** *But how is it proved that Ruling Elders are of divine institution ?*

*Ans.* God hath placed, *vero*, Ruling Elders in the body, as is said, *1 Cor. 12. 28.* and this is, *Rom. 12. 4.* compared with *v. 8.* an Office that Christ hath appointed, and as these places prove the exhorter or pastor to be of Divine institution, and the Apostle, Teacher, Prophet, *1 Cor. 12. 28.* and the Elder who laboureth in the Word and Doctrine, to be an instituted worke-man worthy of wages, *1 Tim. 5. 17, 18.* So must they prove the man who ruleth well, and with diligence, to be of divine appointment.

**Ob. 13.** *But the ruling in diligence, Rom. 12. 8. and the governments, 1 Cor. 12. 28. are generalls, and so cannot constitute a speciall office, in the body : for it is against logick, that that which is generall, and common to all the officers, can constitute a species, or a speciall kind.*

*Ans.* This

*Answer.* This obligeth the opponent, to teach, what is meant by governors, whether Magistrates, but these be not an office in *Christ's* Body as is here said, *Rom. 12. 4.* and *1 Cor. 12. 14, 15.* or doe they meane *masters of families*? but these be parts of heathen societies, as well as of Christian, and a Family as it is such, is not the *Church*. 3. Nor can hee meane here of Preachers, for *Rom. 12. 8.* *1 Cor. 12. 28.* the exhorter and the ruler with diligence, the Teacher, and Prophet, and governments are clearly differenced, as different organs of the body, Eye, Eare, Hand, Foote, *1 Cor. 12. 14, 15. Rom. 12. 4.* nor (4) can they understand Rulers in generall: for, a genus, a generall doth not exist, or have a *actuall* subsistence, but in some determinate species; as a living Creature doth not subsist but in man; or in some specificke nature of Birds and Beasts: now *God* is sayd to place these governments in the body, *1 Cor. 12. 28.* even as the Eye, and Eare and Hand are seated in the body, *1 Cor. 12. 16, 17, 18.* Now as a generall Eye, or an Organ in generall is not placed in the body, but such a determinat Organ, an Eye, an Eare, an Hand, a Foot; so neither hath the wisdome of *Christ* appointed a governor in generall, and left it to the Churches discretion, to specificke what this governour shall be, whether a Prelate, a Pastor, a ruling Elder: but as *God* hath not set Teachers in the body in generall, but hee hath placed such and such species, Apostles, not Popes, Evangelists, not Cardinalls; so must hee have determined such and such Governors, ruling Elders, rather then a certaine Creature named a Diocesan prelate, an uncouth beast in the holy Scripture.

A very Jesuite, *Salmeron*, saith, by the two Elders hee meaneth, *1 Tim. 5. 17.* (*aperiè sermonem esse de presbyteris & Episcopis*) of Elders and Pastors, and with that of *Ambrosius*, which wee all know to be ruling Elders, who were out of use in the *Church*, by the negligence, or rather by the pride of preaching Elders, forte *Doكتورum desidia, aut magis superbia*; and we are not to thinke, *Chrysostom* was ignorant of his mother Tongue, and hee findeth *1 Tim. 5. 17.* two sorts of Elders in this place, and a popish Expositor *Estius*, porro manifeste *Colligitur ex hac sententia, fuisse, etiam apostolorum tempore, quosdam in ecclesia presbyteros, qui & bene præessent, & duplici honore digni essent, nec tamen laborarent*

*Salmeron in 1 Tim. 5. 17. disp. 15. Tom. 15. Ambrosius in 1 Tim. Chrysost. hom. 15. Estius, comment. 1 Tim. 5.*

*in verbo & Doctrinâ, neque id hodierni sectarii negant; and all the hærefie that he layeth on Calvin, in this point, is that Calvin maketh these lay-men; And Estius maketh a question what these Elders were, whether they be the Cardinalls, which the pope hath, or the Canonick Elders, which their Bishops use as counsellors in grave matters, or Elders which rule well, and labour not in the Word and Doctrinè, such as were in the Apostles time, or rather such as did help the Bishops in offering sacrifice, and in administering the Sacraments; or if they be such as rule the people, but cannot preach, such as Alipius and Valerius were in Augustines time; so Estius knoweth not what these Elders bee, but inclineth to make them elders to the Apostles, in the administration of the Sacraments.*

*Ob. 14. But Rom. 12. 8. the Apostle speaketh of divers gifts, as v. 6. having then gifts, differing according to the grace, that is given to us, whether prophecy, let us prophecy, &c. Ergo, the Apostle doth not speak of divers offices: 2. One and the same man may both teach, and exhort, and therefore Pastor and Doctor are not here differenced. 3. The Deacons office shall be here described, by the interjection of the ruling Elder, but the two acts of the deacon, which is to give with simplicity, and, to shew mercy with cheerefulnesse, and which is an insolent order, therefore the Apostle doth not here ennumerate divers offices.*

*Answ. There is no better consequence in this, to say, he speaketh of divers gifts; Ergo, he speaketh not of divers offices, then to say, he speaketh of divers faculties and habilities in the naturall body, as of an hability of seeing, hearing; Ergo, hee acknowledgeth not divers members with divers offices, as the Eye to see, the Eare to heare, yea the contrary is rather a good consequence, and the Text is cleare that he speaketh of divers offices, v. 4. for as we have many members in one body, and all members have not the same office. So we being many, are one body, in Christ, and every one members, one of another. Yea the Text holdeth forth these five to us to be distinctly considered.*

- 1. That the Church is one body organicall, having divers members.*
- 2. That there be divers gifts of the spirit in this body, as is cleare, Rom. 12. v. 3. 4. 5.*
- (3) That there be divers offices, and places and functions in this body, which the Apostle excellently*



lently divideth into two generalls according to the necessities of the members of Christs body. Now in generall this necessity is two fold, one respecting the soule, and for this, hee hath ordained, *προφητεία* prophecy, and for the bodily necessity, *διακονία*. Ministry and Service, v. 6. and v. 7. and these two having set downe in *abstracto*, hee commeth to divide them, in *concreto*, according to their severall offices and functions, which

- be foure in the Text. {
- 1. The Teacher, or Doctor. v. 7.
  - 2. The Exhorter, or Pastor. v. 8.
  - 3. The ruler, or governing Elder. also v. 8.
  - 4. The Distributer, who is to shew mercy on the poore, or the Deacon also. v. 8.

Then (4) the Apostle doth set downe the severall specifick actions and operations of these offices, and that againe two wayes: 1. in generall. {

- 1. Prophecying. v. 6.
- 2. Ministering. v. 7.

2. He setteth downe the operations and specifick actions of the foure offices in particular, as {
- 1. Teaching, in the Doctor. v. 7.
  - 2. Exhorting, in the pastor. v. 8.
  - 3. Ruling in, the Elder. v. 8.
  - 4. Distributing, and shewing mercy, in the Deacon. v. 8.

Then (5) he setteth downe the manner and holy qualification of these operations, and exercises of their offices; and that also two wayes: 1. In generall. 2. In the foure particulars in

- generall. {
- 1. In Prophecying; but how? according to the proportion of Faith v. 6.
  - 2. Ministering, and how? By being given or admitted to Ministering v. 7.

2. He setteth them downe in foure particulars, as {
- 1. The Doctor or Teacher, is to be in, or given to Teaching. v. 7.
  - 2. The pastor, is to be in Exhorting, Sedulous and painefull. v. 8.
  - 3. The ruling Elder, to rule, *επιστρεφει* with diligence. v. 8.
  - 4. The Deacon is to distribute, and shew mercy, on the Sick, poore, imprisoned, stranger, distracted, in simplicity, in Chearefulnesse. v. 8.

Also though it be true, that one and the same man may both teach and exhort, and the comparison of the naturall body doth not in all things hold, for one member cannot both be the eye to see, and the eare to heare, but both are here a sort of eye to the Church; yet hath *Christ* made the Pastor and the Doctor different. (It is needlesse to dispute, if they differ in nature, and if it be a confounding of *Christs* order, that one be both, when *Christ* hath given gifts for both to one man) for first, the *VVord* of *God* doth difference them; secondly, we know that many have gifts to teach, who are but dull and weake to perswade and worke upon the affection, as is observed amongst the Fathers. *Augustine* excelled in teaching and disputing, *Chryostome* in exhorting. *Salmeron* observeth, that there *Thomas Aquinas* was eminent in informing the understanding, and *Bonaventura* excellent for moving the affections. And many are fitted to worke on the affections, as Pastors, who are not able to teach as Doctors in the Schools. So hath *Chryostome* and *Theodoret* observed upon these words, *Rom.* 12. 7, 8.

*Salmeron* comment. in *Rom*  
12. v. 8.

Nor doth it move me much, that *Paul* speaketh twice in one verse of the Deacon, it is not unusuall to the Spirit of *God* in divers Scriptures so to doe, as *Prov.* 1. *Prov.* 2. *Psal.* 119.

How dangerous it is to affirme, that all the Officers are not set downe in *Gods* *VVord*, we may be taught by *Papists*; for *Estius* giveth a reason, why the Apostle setting downe, *1 Cor.* 12. 28. the Officers in *Gods* house, hath omitted the Pope; he answereth, the Apostle is not here setting downe the degrees of the Hierarchicall Order, for then he should have set downe Bishops, Presbyters, Deacons, which be parts of that Order, but onely he setteth downe some chiefe members of the Church, indued with rare gifts, and commenting on *Ephes.* 4. he saith, The Pope is set downe under the name of Pastors and Doctors, because he sendeth Pastors and Doctors to all the world; and this was the reason why the Prelate was reputed a Pastor, and the onely Pastor, because though it was too base for him to preach; yet he preached in and through poore Presbyters whom he sent. And *Salmeron* moveth the question, why *1 Cor.* 12. 28. the Pope, Cardinals, and Patriarches are omitted in this place; and we say, Why are Bishops, Archbishops, Primates, Metropolitans, Deanes, Archdeacons,

*Estius* com. in  
*1 Cor.* 12.  
*Idem* com. in  
*Ephes.* c. 4. v. 11.  
*Salmeron* in  
*1 Cor.* 12. 28.

*Chancellours, Officials, &c.* never once mentioned in the VVord of God. But *Salmeron* answereth, 1. *They are implicitey set downe here, and under the name of helps, opitulations; Paul hath instituted Deans, Archdeacons, and the foure lesser orders.* And what else doe divers answer, who teach that government 1 Cor. 12. 28. is but a generall; and the Church, in a prudentiall way, under this may substitute and introduce such and such species of governments as they shall finde convenient, as ruling Elders, ruling Prelates, and such like: but I would gladly know why the Spirit of God hath particularly set downe the last specified Officers, as 1 Cor. 12. 28. *Apostles*, under which are no species of *Apostles*, but onely such individuall persons, *Matthias, Paul, &c.* and hath also set downe Pastors in specie, Doctors and Teachers in specie, *Ephes. 4. 11.* under which there be onely such individuall persons who are Pastors and Teachers, as *John, Epaphroditus, Archippus, Thomas, &c.* and there is no roome left for the Church to subdivide Pastors or Doctors into such and such new species, as *Popes, Cardinals, &c.* and yet under the generall of governments, many species and new kindes of governments in a prudentiall way may be brought in. If *Christ* have set downe the particulars of Pastors, Prophets, Apostles, according to their last specified nature, why hath his wisdom not beene as expresse and particular in all other offices necessary for feeding and governing the flocke of *Christ*? a Pope, a Prelate, a Cardinall, an Officiall, would take as small roome in print, and in *Christs* Testament, as *Apostle, Doctor, Pastor*, though I grant they doe take halfe so much more roome in the State and Parliament.

### Of Deacons.

WE conceive, according to Gods VVord *Acts 6.* that Deacons be of divine institution, because when some poore widowes were neglected in the dayly ministracion, the Apostles appointed seven men of good report, and full of the holy Ghost, to take care of Tables and provide for the poore, that the Apostles might give themselves to the Word and Prayer.

Object. 1. *There is not one word of Deacons, Acts 6. not one word.*

word of the poverty of widows, and these seven were but civill curators and tutors of the widows, and not Church-officers, for any thing that can be collected from Gods Word.

*Answ.* The equivalent of a Deacon in name, is *Acts 6.* there are those who are not to preach the Word, but are to serve Tables, διακονεῖν τῶν τραπεζῶν, and some did complaine because their widows were neglected, ἐν τῇ διακονίᾳ τῇ καθ' ἡμέραν, if widows were neglected through the want of a dayly Deaconry, the Text must insinuate a Deaconry, and a want of a Table to these widows. Secondly, it is unknowne divinity, that the twelve Apostles in a Church-assembly doe institute, and that with solemn prayer, and imposition of hands, officers meerly civill to tutor widows. Thirdly, the daily ministrations was the want of sustenance, as it is said, That certaine women ministred to Christ of their substance, αἰτίως διακόνων αὐτῷ, *Acts 20. 34.* Yea your selves doe know that those hands have ministred to my necessities. And is it like that the Apostles were civill curators to widows before this time?

Like 8. 3.

*Object. 2.* It is evident from the Text that these Deacons were not of divine institution, but of a meere temporary erection, for the present necessity of the Church. First, it is said they were appointed, *Acts 6. 1.* ἐν τῷ ταῖς ἡμέραις ταύταις. Secondly, they were erected upon occasion of the multiplying of the disciples. Thirdly, upon occasion of the poverty of widows, and therefore when there be no poore, there is no need of Deacons, and so it is but an office of a temporary standing in the Church.

*Answ.* These words (in those dayes) are not so much referred to the institution of Deacons, as to the order of the history. Secondly, to Satans malice, who raised a schisme in the Church, when the number of Disciples grew. And thirdly, are referred to the murmuring of the widows; and they doe no more prove that Deacons are a temporary institution, and brought in, by the Church, in a prudentiall way for the Churches present necessity, then the Lords Supper is concluded to be but a temporary and prudentiall institution of the Church, because it is said, In the night that Jesus was betrayed; he tooke bread, &c. Secondly, the occasion of the multiplying of Disciples & the neglecting of the widows, doth not prove that Deacons are a prudentiall and temporary institution: for here I distinguish betwixt an occasion and

and a motive and cause; divers Ordinances of God have both these. As the occasion of writing the Epistle to *Philemon*, was the flight of *Onesimus* a fugitive servant from his master, and his willing minde to returne to him againe, and upon that occasion *Paul* did write to *Philemon*; but that will not prove that the Epistle to *Philemon* is but a prudentiall Letter, and obliging for a time, because the motive and cause why the holy Ghost would have it written, was, that it should be a part of Canonickall Scripture, obliging to the second comming of Christ. The like I say of the Epistle to the *Galathians*, written upon occasion of seducing Teachers, who had bewitched the *Galathians*, and made them beleve, *they must be circumcised and keepe the Law*, if they would be justified in Christ: Yet hence is not proved, that the Epistle to the *Galathians* is but a prudentiall Letter, and not of divine and perpetuall institution; for the cause and motive of writing was, that it might be a part of the Canon of faith. So also the Covenant of Grace and the Gospell was made upon this occasion, by reason that the first Covenant could not save us, *Heb. 8. vers. 7. Rom. 8. 2. 3. Gal. 3. 21, 22.* is therefore (I pray you) the Covenant of grace but a temporary and a prudentiall peece? Upon the occasion of the death of *Zelophead*, who died in the wilderness without a male childe, whose name thereby was in danger to be delete and blotted out of *Israel*, the Lord maketh a generall Law through all *Israel*, binding till the Messiah his comming, *Numb. 27. 8. If a man die and have no sonne, then shall you cause his inheritance to passe unto his daughter*; this was no prudentiall Law. I might alleage infinite Ordinances in Scripture, the like to this. Yea, most of all the Ordinances of God are occasioned from our spirituall necessities; are they therefore but humane and prudentiall Statutes, that are onely to endure for a time? I thinke, no.

*Ob. 3. But if the civill Magistrate had been a friend to the Church, Acts 6. his place had beene to care for the poore, for the law of nature obligeth him to take care of the poore, therefore did a woman in the famine at the siege of Samaria cry, Helpe O King; and if this were done by Christian Magistrates, Pastors should be eased thereof, that they might give themselves to the Word and Prayer, and there should be no neede of a divine positive institution of Deacons for this charge.*

*Ans.* That the godly Magistrate is to take care of the poore, as they are members of the Common-wealth, I could easily grant. But this is not now in question; but whether, or not, the Church, as it is an Ecclesiasticall society, should not have a treasure of the peoples Evangelike free-will-offering for the necessity of the Saints, as *Heb. 13. 16. 1 Cor. 16. 1, 2. 2 Cor. 9. 5, 6, 7, 8.* and consequently, whether or not *Christ* hath ordained, not the Pastors, but some officers besides, to attend this worke? *VVe* affirme, he hath provided for his poore members, even their bodily necessities. Secondly, if this be true, that there should be no Deacon but the Christian Magistrate, then were these seven Deacons but the Substitutes and Vicars of the *Emperour* and *King*. Now certainly, if Apostolike benediction and laying on of hands, in the wildome of God was thought fit for the Vicars and Deputies of the Magistrates, it is like that beside the coronation of the Roman Emperour, the twelve Apostles ought to have blessed him with prayer, and separated him by laying on of hands for this Deaconrie; for what Apostolike calling is necessary, for the temporary substitute is more necessary, and at least that same way necessary for the principall. But that civill Magistrates, *ex officio*, are to be separated for this Church-office so holden forth to us, *1 Tim. 3. 12.* I can hardly beleve. Thirdly, I see not what the Magistrate doth in his office, but he doth it as the Minister of God *who beareth the sword*, *Rom. 13. 4.* and if he should compell to give almes, then should almes be a debt, and not an almes and free-will-offering. It is true, there may intervene some coaction to cause every man to do his duty, and to force men to give to the poore; but then I say, that forcing with the sword should not be an act of a separated Church-officer, who, as such, useth no carnall weapons. Fourthly, the law of nature may lead to a supporting of the poore, but that hindreth not but God may ordaine it as a Church-duty, and appoint a Church-officer to collect the bounty of the Saints, *1 Cor. 16. 3. 5.* I see not how the Apostle, *1 Tim. 3.* should not hold forth his Cannons concerning a Deacon, to the King, if he *ex officio* be the Church-treasurer, but the Apostle doth match him with the Bishop, *Acts 6.* the appointing of the Deacon is not grounded *Acts 6.* upon the want of a Christian Magistrate,

but on another ground, that the Apostles must attend a more necessary worke, then Tables.

Object. 4. *But the occasion of appointing Deacons was to disburden the Pastor, who was to give himselfe wholly to preaching and praying; Ergo, at the first the Apostles and so also Pastors were Deacons; if therefore the poore be fewer then they were at Ierusalem, Act. 6. where the Church did exceedingly multiplie; this Office of Deaconry was to returne to the Pastors, as its prime and native subject; and therefore is not essentially and primarily an Office separated from the Pastors Office. And if the poore cease to be at all, the Office ceaseth also.*

*Ans.* I cannot well deny but it is apparent from Act. 6. 4. that the Apostles themselves were once those who cared for the poore, but I deny that hence it followes in the case of fewer poore, that the Office can returne to the Pastors as to the first subject, except you suppose the intervention of a divine institution to place it againe in the Pastors; as the power of judging *Israel* was once in *Samuel*, but upon supposition that *Saul* was dead, that power cannot returne backe to *Samuel* except you suppose that God by his authority shall re-deliver and translate it backe againe to *Samuel*. For seeing God by positive institution had turned the power of judging over from *Samuel* into the person of *Saul*, and changed the same into a regall and Kingly power, that same authority who changed the power must re-change it againe, and place it in, and restore it to its first subject.

2. The fewnesse of poore; or no poore at all, cannot be supposed, Joh. 12. 8. *for the poore you have alwaies with you.* And considering the afflictions of the Churches, the object of the Deacons giving and shewing mercy, as it is Rom. 12. 8. cannot be wanting, as that the Churches fabricke be kept in good frame, the poore, the captives of Christian Churches, the sicke, the wounded, the stranger, the distracted be relieved, yea and the poor Saints of other Churches, 1 Cor. 16. be supported.

3. Not onely because of the impossibility that Pastors cannot give both themselves to *praying and the Word*, and to the *serving of Tables*; but by reason of the wisdome of Christ in a positive Law, the Pastor cannot be the Deacon *ex officio* in any case. For 1. Christ hath made them distinct Offices, upon good grounds, Act. 6. 4.

2. The Apostle hath set downe divers qualifications, for the *Bishop*, 1 Tim. 3. 1. and for the *Deacon*, V. 12, 13. And 3. the *Pastor* who is to give the whole man to the preaching of the Gospell, cannot entangle himselfe with Tables, 1 Tim. 4. 15. 2 Tim. 2. 3, 4, 5. if we should say nothing, that if there were need of Officers to take care of the poore, when there was such grace and love amongst the Saints and Apostles able and willing to acquit themselves toward the poore, and when all things were common Act. 2. 44, 45, 46, 47. Act. 4. 31, 32, 33, 34. far more now is the Office needfull, when the love of many is waxen cold.

Objct. 5. *But if there were a community of goods, and no man lacked any thing, Act. 5. 34. there were no poore at all, and so no need of Deacons.*

*Answ.* This is to carpe at the wisdome of God, who appointed seven men to serve Tables; for justice might say, those who had nothing to give to the publique treasury of the Church, should expect nothing thence, charity would say the contrary.

Objct. 6. *Distribution of earthly goods is not such a thing, as requireth a spirituall Office; for money given by a Church-officer hath no spirituall influence on the poores necessity, more then money given by the Magistrate, or one who hath no Church-office.*

*Answ.* I deny the consequence: for then the Priests killing of Bullockes to God had no more influence, if we speake physically, then a Bullocke killed by another man. Now the Churches bounty and grace, 1 Cor. 16. 3. being a spirituall offering to God, by vertue of Christs institution, hath more in it then the common charity of an Heathen, if it were but for this, that the wisdome of God in his Ordinance is to be considered; and if we speake physically, the Word of God hath no more influence when spoken by a Pastour in publique, then when spoken by a private man; yet if we looke to Gods Ordinance, the one hath more assistance when it is spoken, then the other, *ceteris paribus*.

Objct. 7. *The Office of a Deacon is not mentioned in the Word, and what should be his charge is scarcely holden forth in Scripture.*

*Answ.* The Scripture saith the contrary, 1 Tim. 3. 13. *They that have used the Office of the Deacons well, &c. V. 8. Likewise must the Deacon be grave, Phil. 1. 1. 2. The Scripture holdeth forth to us, that he must take care that Widdows and the poore be not neglected.*



neglected in the daily ministrations, Act. 6. 1. and therefore must he serve Tables, v. 2. And 3. he must be appointed over this worke, v. 3. and 4. looke how farre giving and shewing mercy, and how farre singleness of heart and cherefulness in these things extend, as farre must the office of the Deacon extend, hence all in poverty, want, captivity, bonds, sickness, are to be helped by him.

Object. 3. But it would seem, that a Deacon hath a higher employment then to distribute goods, and that he is to preach, as Stephen and Philip did: for 1. they did choose men Act. 6. full of the Holy Ghost; now to be full of the holy Ghost is a requisite in a preacher, and is not required in a man to distribute money; yea these who are least esteemed in the Church, 1 Cor. 6. 4. may judge in things pertaining to this life, Ergo, they may suffice to distribute τὰ βιωτα, things which belong to this life.

Answer. To distribute in a civill and naturall way requireth not a man full of the Holy Ghost, but to distribute in simplicity, and with the grace of heavenly cheerfulness, Rom. 12. 8. and with the qualities of a compleat Deacon, 1 Tim. 3. 12, 13, 14. requireth the holy Ghost, though they may be good Deacons who are not full of the holy Ghost, but such were chosen, 1. because this was to be a rule to all Deacons to the Worlds end, and the rule should be as streight and perfect as can be. 2. Because there were choice of such men, as those in the Apostolike Church, and reason that God be served with the best of his owne. 3. The Holy Ghost is required for sanctification, as well as for gifts of preaching, Luke 1. 15. Matth. 10. v. 20. 4. Stephen did no more ch. 7. in his Apology then any witnesses of Christ convened before Rulers may doe who are obliged to be ready alwaies to give an answer to every one who asketh them of the hope that is in them, with meekness and feare, 1 Pet. 3. 15. yea though it were a woman who yet may not preach, 1 Cor. 14. 34. Philip was an Evangelist. 5. The Apostle, 2 Cor. 6. 4. doth sharply checke the Corinthians, for going to Law one with another, before heathen Judges, whereas the smallest amongst them might have supplied the bench of an heathen Judge in matters of this life, the losse whereof was nothing comparable to the great scandall they gave. But there is a greater grace required to the Church-distribution, and the official regulating of the conscience in a constant office of distribution.

then

then in a transient and arbitrary act of deciding a matter of money.

Object. 9. 1 Tim. 3. 9. *The Deacon must hold the mystery of the faith; Ergo, he must be able to preach.*

Ans. It followeth not, for there is a twofold holding of the mystery of faith: one for the preaching of sound doctrine recommended to Timothy, of this Paul doth not speake; there is another holding of faith for stedfast beleivers, and for an holy and blamelesse conversation; and therefore it is not said simply, *holding the mystery of faith*, but, *holding the mystery of faith in a pure conscience*. In which sense Christ saith to the Church of Pergamus, Rev. 2. 13. *Thou holdest fast my name, and hast not denied my faith*. And Paul saith of himselfe, 2 Tim. 4. 7. *I have fought a good fight, I have finished my course, I have kept the faith*. He meaneth not, that he kept so much of the knowledge of the sound doctrine of faith as made him fit for the ministry, and qualified him to teach, and 1 Tim. 1. 19. *holding faith and a good conscience*, which is meant of the grace of saving faith. But that the Deacon is not to preach is cleare, 1. because Paul clearely differenceth the Deacon from the preaching Elder, 1 Tim. 3. 1, 2, 12, 13. and requireth that the preaching Elder be apt to teach, but requireth not this of the Deacon, and Act. 6. they are made two Offices not consistent in one man; for if the Deacon must be a Teacher, he must either be a Teacher as a gifted man, or he must be a Teacher in Office; he cannot *ex officio*, by his Office, be a Teacher as a gifted man, for the authours of that opinion hold that men are Preachers that way as Christians, and so the Deacon though he were not a Deacon, he might be a teacher in that sense, though he were onely a gifted Christian: Ergo, he cannot be such a teacher by his Office: but neither can he be an officiall teacher as a Deacon, for he who doth teach that way must also pray, for the one cannot be granted, and the other denied; if then the Deacon, *ex officio*, by his office must pray and preach; he must pray and preach *in words*; in season and out of season, and give himselfe to it. But if he must give himselfe to praying and preaching by his office, then by his office he must give over the serving of Tables, as is said, Act. 6. 2. and if he must leave Tables by his office, the Deacon by his office must quit and give up his

his office, and it shall belong to the Deacon by his office, to be no Deacon. 2. Whoever by his office may teach, by his office may administer the Sacraments, for *Christ* giveth one and the same royall Patent and Commission for both, Matth. 28 19. 1 Cor. 11. 23. Joh: 4. 1, 2. but this is to be a Minister by Office, and so a Deacon, as a Deacon, is a Pastor. 3. The Deacons office is to preach if he be thereto called by the Bishop: hence the Bishop is the principall and sole Pastor; the Preacher, Elder, and Deacon, none of them may preach or baptize, except they be called thereunto by the Bishop. Hence judge what a Pastor that man is, who *actu primo*, and by office is a preacher, but cannot nor may not exercise his Office, but by the will of a mortall man.

Object. 10. *The Deacon must be the husband of one wife, ruling his children and his own house well.* 1 Tim. 3. 12. Ergo, he must be able to governe the Church well, no lesse then the Pastor of whom the same qualification is required, v. 5. and so the Deacon must be somewhat more then a carer for the poore.

Answer. The Deacon is never called *οικονομος* a Ruler; nor is that same dignity of ruling the Church put upon the Deacon, v. 12. which is put upon the Pastor, v. 5. Nor are these same words spoken of both. Nor is it said that the Deacon must rule the House of God; but the meaning is, he who cannot rule his owne children and house, shall not be able to rule the Hospitall houses of the poore and sicke; and this ruling is nothing but a caring for tables, and for the houses of the poore. Whereas taking care for the house of God is given to the Pastor, v. 5. but if you give to the Deacon the keyes of the Kingdome of Heaven, he is higher then his first institution can beare, Act. 6. where he is expressly removed from all officiall meddling with word and prayer, and set to the serving of Tables.

Object. 11. *The Deacon by his Office is to serve Tables, Act. 6. 2. that is, to administer the Sacraments, at least he is by office to baptize; for Iesus himselfe baptized not, but his Disciples, Joh. 4. 2. and Christ sent not Paul to baptize, but to preach; therefore the Apostles baptized by others, by Deacons, and by others, whose ministry and helpe they used in baptizing. Ergo, the Deacons office is not onely to care for the poore.*

Answer

*Ans.* I yeeld that the Deacon is to serve at the communion Table, and provide the Elements, and to carry the Cup at the Table: but that is no wayes the meaning of *erving Tables* in this place, *Acts 6.2.* because the serving of Tables, here, is such a service, as was a remedy of the Widowes neglected in the dayly ministracion, for of this neglect they complaine *v. 1.* but they did not complaine that they were neglected of the benefit of the Lords Supper, for the Apostles doe never thinke that the administration of the Lords Supper is a burden which they put off themselves as inconsistent with the preaching of the word and prayer, and which they devolve wholly over to Deacons. Its not so sayth the sixt councell, and *Chrysostome* seemeth to teach the same; and because a Table signifieth an Altar, (as *Salmeron* saith) therefore some papists say that Deacons served at the Altar; and so saith *pontificale Romanum* oportet diaconum ministrare ad altare, Baptizare, & predicare: and *Salmeron* saith, to serve at the altar is essentiall to the Deacon, but to preach and baptize agreeth to him by commission and of necessity. 2. The Apostles in the Text, *Acts 6.* doe denude themselves, of serving of Tables in an officiall way, or, as serving of Tables was a peculiar office imposed upon seven men, of honest report, and full of the Holy Ghost, with apostolick benediction, and laying on of the hands of the Apostles, and doe manifestly make it an office different from their pastorall charge, which was to give themselves continually to prayer, and to the ministry of the word, *v. 3.* 4. for baptizing cannot but include praying and preaching. *Mat. 28. 19.* or at least must be necessarily conjoynd in one and the same Church-officer; for where doth the word of God hold forth to us such a rare and strange Creature, who by office is to baptise, but by office is neither to preach nor pray? now the Text doth clearly difference the office of serving Tables, and the office of continuall praying and preaching, as not consistent in one person *v. 3, 4, 5, 6.*

*Object.* 12. *Paul,* & *Tim. 3.* requireth that the Deacon *v. 10.* should first be tryed, and thereafter use the office; so he be found blameles; Ergo, the Deacon must be ordained with imposition of hands, as the presbyter, and so must be, by office; some more eminent person, then one who serveth Tables only; for grace was given to Timothy;

6. Synod. can 16.  
invenimus eos  
esse locutos (*Act.*  
6) non de viris  
qui ministrant  
mysteriis, sed de  
ministerio quod  
in usu mensarum  
adhibebatur, se-  
cundum *Chryso-*  
*stom.*

*Chry'st.* homil.  
23. in *act.*

Timothy; by the laying on of hands, 1 Tim. 3. 14. and Chryso-  
stome observeth that Steven did no miracles; nor could he speak with  
wisdom, that the adversaries were not able to resist v. 8. 9. 10.  
till first hee was appointed a Deacon, by imposition of hands,  
which evidenceth to us more then a poore office of giving almes to  
the poore.

*Answ.* There is need that Deacons be tryed; and it is sayd,  
they must be found ἀνεγκλητοί, blamelesse in conversation, not  
διδασκαλικοί, apt to teach, which is required in a Teacher, 1 Tim.  
3. 1. for these who are to shew mercy with cheerfulness, and to  
give with simplicity, as Deacons must by their office doe, Rom.  
12. 8. must be of approved and tryed blamelesnes, lest they de-  
fraud the poore. 2. It is not sayd that Deacons were ordained  
with fasting and prayer, Acts 6. as the Elders are chosen in every  
Church, Acts 14. 23. and as hands are layd upon Paul and Bar-  
nabas; Acts 13. v. 3. 4. but simply that the Apostles, Acts 6. 6.  
prayed and layd their hands on them. Which seemeth to mee, to  
be nothing, but a signe of praying over the Deacons, and no ce-  
remony, or Sacrament conferring on them the Holy Ghost;  
And Steven his working of miracles, and speaking with wis-  
dome irresistibile, was but the fruit of that grace and extraordi-  
nary measure of the Holy Ghost, abundantly powred forth on  
all rankes of persons, in those dayes, when the prophecy of  
Isa. was now taking its accomplishment; Act. 2. 16, 17, 18, 19.  
Joel. 2. 28, 29. which grace was in Steven before hee was ordai-  
ned a Deacon, by the laying on of hands, Act. 6. 3, 4, 5. And the  
Text saith not that Steven did wonders and signes amongst the  
people by vertue of imposition of hands, or of his Deaconry,  
but because he was full of faith and power. v. 8. else you must make  
working of miracles a gift bestowed on all those who serve  
Tables, and are not to give themselves to continuall praying, and  
the Ministry of the Word. I thinke, papists will not say so  
much of all their priests; and we can say it of none of our pastors;  
nor doth Chrysostome say that Steven, as a Deacon, and by vertue  
of the office of a Deacon wrought miracles; but onely that his  
miracles and disputing was a meere consequent of laying on of  
hands. Farther laying on of hands was taken from the cu-  
stome of blessing amongst the Jewes, Christ layd his hands up-

on young children and blessed them, yet did hee not, thereby, designe them to any office. The fourth councill of *Carthage* saith, Deacons should administer the Sacraments; but times were growing worse then: and two things in ancient times made the office degenerate. 1. The lazinesse of pastors who layd preaching and baptizing on the Deacon. 2. The Deacons having in their hands *erarium Ecclesiasticum*, the Church Treasury, as the Church became rich, the Deacons were exalted; and then came in their *Archidiaconi*, Archdeacons and Deacons, and so some Deacons were above pastors, whereas A&S 6. in their first institution they were inferior to pastors; this moved *Spalato* to tell us of two sorts of Deacons, the apostolick Deacons, which we assert, and the ecclesiastick Deacons, popish and of the newest cut; which we disclaime.

As concerning the perpetuity of Deacons. I conceive that Deacons must be as permanent in the Church, as distribution and shewing mercy on the poore.

Ob. 13. How doe those words A&S. 6. v. 7. and the word of God grew, and the number of Disciples multiplied in Jerusalem greatly, &c. follow upon the institution of Deacons v. 2, 3, 4, 5, 6. if Deacons were not, according to their primitive institution and Office, ordained to be Preachers of the word, by whose paines the word grew?

Ans. The cohesion three wayes is good. 1. Because the Apostles being exonerated of serving Tables, and giving themselves to continuall praying and the ministry of the word v. 2. Through the constituting of the seven Deacons the word thereby did grow (2) Satan stirred up a schisme betwixt the *Grecians* and *Hebrewes*, which is prejudiciall to the growth of the Gospell and Church, yet the Lord being superabundantly gracious, where Satan is exceedingly malicious, will have his Gospell and Church to flourish. 3. These words v. 7. doe cohere kindly with the last verse of the foregoing Chapter. v. 41. And dayly in the Temple, and in every house, they ceased not to teach and preach Jesus Christ and Ch. 6. v. 7. And the word of God increased, &c. God blessing the labours of his persecuted Apostles, and the story of the ordained Deacons is cast in by *Luke* upon occasion of the neglected *Grecian* Widdowes, and the growth of the

the word could not arise from the appointing of such officers who were not to labour in the word and prayer, but imployed about Tables, to the end that the Apostles might labour in the word and prayer.

Ob. 14. *But doth not the faithfull administration of the Deacons office, purchase to the Deacon a good degree, that is, doth it make him fitter in a preparatory way to be a Pastor?*

*Answ.* The word of *God*, 1 *Tim.* 3. and elsewhere setting downe the qualification and previous dispositions of a Teacher, doth no where teach us, that none can be a minister, but he who is first a Deacon. 2. *Dideclarus* saith, many are faithfull Deacons who are never Teachers, nor apt to be Teachers, and many in the ancient Church were, of lay-men, made Teachers.

*Ambrosius heri Catechumenus, hodie Episcopus*; and *Estius* granteth, many good Deacons can never be Teachers, because of their ignorance.

*Hugo Cardinal* saith, this is onely against these, *qui subito ascendant in prelationes*, who suddainly ascend to prelacies, *Cornelius a lapide* saith, *ut promereantur alius promoveri in sacerdotia*; they are to serve so, as they may deserve to be promoted to higher places; but this doth not infer that none can be presbyters who have not first beene Deacons. As *Chryostome* saith, we use not to place a novice in an high place, *antequam fidei sua & vita dederit documenta*, before hee have given prooffe of his faith, and good conversation. And *Cyprian* writing to *Antonianus*, commendeth *Cornelius* that hee came not by a leap and suddainly to be a Bishop, *sed per omnia ecclesiastica officia promotus*, being promoted by degrees to all Church-Offices; and *Bernard* followeth the same meaning. *Lyra*, *merebuntur quod fiant sacerdotes, acquirunt altiore gradum*, saith *Salmeron*. Now it is cleare that the fathers and papists could extort no more out of the Text; but that hee who useth the office of a Deacon well, doth deserve of the Church, to be promoted to an higher office, but there is no ground for papists, or others to make the Deacons office a necessary degree, without the which none can be a Teacher. (a) *Sozomenus* saith the Deacons office was to keepe the Churches goods (b) *Epiphanius*, *Diaconis in ecclesia non concreditum est, ut aliquod mysterium perficiant, sed ut administrant*

*Alia Damasc. p.*

110.

*Estius com. in 1o*

*Tim.*

*Hugo Card. com.*

*in loc.*

*Cornelius a lap.*

*in loc.*

*Chryostome in*

*locen.*

*Cyprian l. 4. epist.*

*2. ad Antonianu.*

*Bernard Sermon.*

*3. de assumpt.*

*Lyra in loc.*

*Salmeron com. in*

*loc.*

(a) *Sozomen l.*

*5. c. 8.*

(b) *Epiphani. l.*

*5. c. 19.*

- solum & exequantur commissu*; then they might neither teach nor baptize. (c) *Eusebius* saith, the care of the poore and the keeping of the Church and the vessels thereof were committed to the Deacons (d) *Ruffinus* saith, Deacons disputed in Synods; and *Athanasius*, when hee was a Deacon, helped his Bishop *Alexander* at the *Nicen* councill; but this came (as I suppose) because about the fourth century, they were admitted to be scribes in Synods (e) *Ambrose* saith at the beginning, Deacons did preach and baptise, but after when the Church was well furnished with officers, they durst not presume to teach. The (f) Canon of the councill of *Nice* saith; *Diaconi ne sedent in concessu presbyterorum, aut illis presentibus Eucharistiam dividant, sed illis agentibus solum ministrent*; if there was not a presbyter present (g) *Ruffinus* saith, then the Deacon might distribute the Elements.

I conceive, the place *1 Tim. 5.* saith, that Widowes were in the Apostolick Church, both poore aged Women, who were to be maintained by the Church; and also auxiliari helps, for meere service to helpe the Deacons in these hot Countries. Both is apparent from the Text, honour Widowes that are Widowes indeed, that is as (h) *Hugo Cardinalis* expoundeth it, *who want both the comfort of an husband and of Children to maintaine them*; and so also (i) *Chrysostome*, before him expounded it; and (k) *Hugo Cardinalis*, the honour that is due to them, ie, say *Chrysostome*, *Theophylact*, *Anselmus*, that they bee sustained by the oblations of the Church. *Ecclesia oblationibus sustententur*, say (l) *Salmeron* and (m) *Estius*; and *Cornelius* (n) *à lapide*, saith, as (*honour thy Father and thy Mother*) doth include (*honorem sustentationis*) that children are to give the honour of maintenance to their indigent parents, no lesse then the honour of obedience and reverence, so are Widowes to have this honour. (2) It is said, if any *Widow* have children or nephewes, let them learne first to shew mercy at home, and to requite their Parents; Ergo, the children or grand children of these *Widowes* were to sustaine them, and not to burden the Church, with them, and so they were poore Widowes; and this. 3. The Text clearly holdeth forth, while the Apostle proveth that the children who are able, are to helpe the Parent being a desolate Widow; because



because v. 8. all are to provide for these of their owne house, and to maintaine them in their indigence, else they be, in that, worse then Infidell children, wao by natures love, doe provide for their poore parents. 3. This is cleare from, v. 16. *if any man or woman that believeth, hath widows, let them relieve them, and let not the Church be charged, that they may relieve them that are widowes indeed;* Ergo, these widowes called also, v. 3. *widowes indeed,* did some way burden the Church with their maintenance, and they were not to be layd upon the Churches stock, to be maintained thereby, except they were desolate and without friends.

But some may object, *if these widowes had a charge, and did any worke or service to the Church, (as it is cleare from the Text, v. 9. they did) in overseeing the poore, and the sick, were not wages due to them, for their worke? for the labourer is worthy of his hire;* the Scripture saith not, *if a Preacher have a father who is Rich; and may sustaine his Son; let not the Church be burdened with his wages, but on the contrary, the Preacher is to have his wages for his work, as an hire; ad modum debiti, non ad modum elemosynæ;* as a debt, not as an Almes. I answer, the reason is not alike of the preaching Elder, and of the Widow; for the pastors service requiring the whole man was of that nature, that it was a worke deserving wages, as any worke-man, a dresser of a Vineyard deserveth wages, 1 Cor. 9. 7. or a plower, or one that Thresheth v. 10. Therefore the Preachers wages is so wages that its debt, not almes: but a Widow of sixty yeeres being weake and infirme, cannot acquit her selfe, in such a painfull office, as doth merit poore wages, and therefore the reward of her labour was both wages and an almes.

Againe, that this Widow had some charge or service in the Church, (I meane not any Ministeriall office, for she was not ordained as the Deacon, Acts 6. with imposition of hands) I prove from the Text. 1. Because this Widdow was not to be chosen to the number or Colledge of Widowes, except shee had benee 60. Yeeres, this is a positive qualification of a positive service, as if it were an office; for else what more reason in 60. Yeeres then in 61. or 62. or in 58. or 59. if shee was a meere elemosynary and an indigent woman? or can godlinesse permit

us to thinke that *Paul* would exclude a Widow of 50. or 54. or 56. Yeeres, from the Colledge of Widowes, who were desolate and poore? nor, 2. Would *Paul* rebuke the Widow taken into the society of these Widowes, because shee married an husband, except she had entered to this service, and had vowed chastity, nor is marrying the second time which is lawfull, *Rom.* 7.1.2. *a waxing wanton against Christ and a casting off of the first faith; as the marrying of these widowes is called. v. 11.12.* therefore this Widow, had some charge and service, in the Church.

3. The word *καταλεγεσθω* let a Widow be chosen of such an age, and not younger, and with such morall qualifications, as is required in the Deacon, &c. doth also evidence that it was an election to some service or charge, as if she be of good report, if she have brought up her children; if she have lodged strangers; if she have washed the saints feete; which qualifications not being in a Widow poore and desolate, cannot exclude her from the Churches almes, and expose her to famishing for want: this also doth *Ambrose*, *Augustine*, tract. 58. in *Joan. Chrysostomus*, *Theophylact*. *Hieronimus* observe on this place; It is not unprobable to me that *Phæbe* called a Deacon, or servant of the Church of Cenchrea, was such a Widow, seeing she is *Rom.* 16.1. expressly so called: how shee came to Rome, if shee was a poore Widdow and now 60. yeares old, I dispute not, seeing Gods Spirit calleth her so. We can easily yield that VVidows of sixty yeares entring to this service did vow not to marrie againe; so teach *Cyprian. l. 1. epist. ad Pomponium*, *Hieronym. contr. Jovian. Epiphani. 48.*

The last Canon of the counsell of Nice (as *Ruffinus l. 1. c. 6.* saith) denieth Widowes to be Church-officers, because they were not ordained with imposition of hands. *Hieronimus in c. 16. ad Roman.* saith, *Diaconisses* in the Orientall Church had some service in Baptisme. *Epiphanius l. 3. tom. 2. Heres. 79.* saith, they were in the Church, *non ad sacrificandum, sed propter horam Balnei, aut visitationis*—*quando nudatum fuit corpus mulieris.* *Constantine* placed them amongst the Clergy, to governe the Corps of the dead; but Papists then have no warrant for their Nuns.

## CHAP. 8. SECT. 8.

## Of Election of Officers.

**H**ere the Author teaches, that Election of Officers belongeth to the Church whose officers they are. 2. That the Church of believers, being destitute of all officers, may ordaine their own officers and Presbyters, by imposition of hands, in respect that the power of the keys is given to the Church of believers, Mat. 18. The way of the Churches of Christ.

*Ans.* Election of Officers (no doubt) belongeth to the whole Church, not in the meaning of our Brethren; but that this may be cleared, whether a Church without officers, may ordaine Elders, there be diverse other questions here to be agitated; as 1.

Whether the Church be before the Ministry, or the Ministry before the Churches.

1. *Dist.* There is an ordinary, and an extraordinary Ministry.

2. There is a mysticall Church of believers, and a ministeriall Church of Pastors and flock.

3. A Church may be so called by anticipation, as Hof. 12. Jacob served for a wife; or formally, because it is constituted in its whole being.

4. A Ministry is a Ministry to these, who are not as yet professors, but only potentially members of the Church.

1. *Concl.* There is a Church of believers sometime before there be a ministeriall Church. 1. Because a company of believers is a mysticall Church, for which Christ died, Eph. 5. 25. And such there may be before there be a setled Ministry. As there is a house, before there be a Candlestick, because conversion may be by private meanes, as by reading and conference; yea a woman hath carried the Gospell to a Land, before there was a Ministry in it. 2. Adam was first and Evah by order of nature a Church created of God, before there was a Ministry; So Adams Ministry is founded upon a nature created according to Gods Image.

2. *Concl.* A publick ordinary Ministry is before a Church of believers. Eph. 4. 11. Pastors, Teachers, and a Ministry, are given

(a) Robinson  
Iust. of separ. p.  
320.

to the inbringing and gathering of the Church; πρὸς τὴν κατασκευὴν τῶν ἀγίων εἰς ἀκοδομήν. That is, edifying, and not onely for confirming, but for the converting of the Body of Christ. Nor is Robinson (a) and his fellowes here to be heard, that the word of restoring is the same which is used, Gal. 6. 1. and so nothing is meant but repairing of Christians already converted, not the converting of these who are yet unconverted. But I Answer 1. The Word of restoring doth no more import that they were converted before, then the word of renewing, Eph. 4. 23. Rom. 12. 2. and the word of awaking from sleepe of sinners, Eph. 5. 14. doth import that these were new Creatures before, and that they had the life of God, before they be said to be renewed againe and made new; and awaked out of their sleepe. And this Pelagian and popish exposition, is a faire way to elude all the places for the power of grace; and to helpe Papists and Arminians. 2. By this there is, 1. no necessity of a publick Ministry, for the conversion of Soules to Christ, nor is a Ministry and Pastors, and Teachers given by Jesus Christ, with intention, to open the eyes of the blind, and to convert soules to God. All the ordinary wayes of conversion of Soules, is by the preaching of men out of office, and destitute of all calling of the Church to preach, which is a wonder. 3. The Fathers begetting, by order of nature, are before the children; the pastors are Fathers, the seede before the plant or birth; the word preached, Rom. 10. 14. is the immortal seed of the new birth, 1 Pet. 1. 23. The Ministry and ordinary use thereof, is given to the pastors as to Christs Ambassadors, 2 Cor. 5. 18. 20. Therefore the Ministry is before the Church of believers, though wee will not tie the Lord to these only: yet is this his ordinary established way: but more of this hereafter.

(b) Iust of separ.  
p. 320. 321.

Robinson objecteth (b) The Apostles and brethren were a Church of God, Acts 2. 25. when as yet no Pastors or Teachers were appointed in it. How then are the Ministers spoken of Eph. 4. 11. before the Church out of which they were taken? yea the office of pastors was not heard of in the Church then. Ans. 1. It is cleare there were in that meeting, eleven Apostles called to be pastors; Mat. 10. 1, 2, 3. sent of God, Mat 29. 19. inspired of the Holy Ghost to open and shut Heaven, Ioh. 20. 21, 22. Before Christs ascension,

ascension; and this meeting was after his ascension, *Acts. 1. 15.* and here was a governing Church, and without the Apostles, an Apostle could not be chosen and called by men. And an instance of such a calling is not in Gods Word. 2. He objecteth. *The Apostles themselves, were first Christians and members of the Church, before they were Ministers.*

*Ans.* Men may be a Church of Christians, and a mysticall Church before they have a Ministry, but they are not a governing Church, having the power of the keys, so long as they want officers and stewards, who only have warrant ordinary of Christ to use the keys.

3. He objecteth, *God 1 Cor. 12. 28. hath set officers in the Church; Ergo, the Church is before the Officers; as the setting of a Candle in a Candlestick, presupposeth a Candlestick. The Church is the candlestick, Rev. 1. The officers candles, lights, stars.*

*Ans.* God hath put and breathed in man a living soule. Ergo, he is a living man, before the soule be breathed in him; friend your logick is naught. The Church is the Candlestick, not simply without Candles and Lampes: the Church ministeriall is the Candlestick, and the Ministers the Candles set in the Church ministeriall, as Eyes and Eares are seated, and all the seales are seated in a living man; Ergo, he is a living man before the senses be seated in him, it followeth in no sort. Because by the candles seating in the Church, the Church becometh a ministeriall and governing Church. It is as you would say, the Lord giveth the wife to the husband; Ergo, He is an husband before God give him the wife.

4. He objecteth. *That it is senseles, that a Minister may be sent as a Minister, to the hidden number not yet called out, which are also his flock potentially, not actually; as Mr. Bernard saith, because it is the property of a good shepheard, to call his own sheep by name. Joh. 20. also it is a logicall error, that a man may have an actual relation to a flock potentially, it is as if a man were a husband because he may have a wife.*

But I answer; he not onely may be, but is a pastor to these that are but potentially members to the invisible Church, though unconverted, except you say, a man hath no relation as a pastor to the flock, to all and every one of a thousand soules, which

are his flock, except they bee all truly converted, and members of the invisible Church, which if you say, I can refute it easily as an Anabaptisticall falsehood; for if they all professe the truth, and chuse him for their pastor, hee is their pastor, but they are a saved flock potentially, though actually a visible flock having actuall relation to him, as to their pastor.

But. 2. That a good minister know all his flock by name, be requisite, and is spoken of Christ, *Job. 10.* in relation to the whole Catholick Church, as is expounded *v. 14.* yet will it not follow, he is not a pastor nor not a good pastor, who knoweth not all his flock at all times. 3. A man is indeed not properly a pastor, and a Church officer to Indians, who neither are called nor professe the truth, if he preach to them, though he have not relation to such, as to a Christian flock, yet he hath a relation of a pastor to them in that case.

Yea I desire our brethren to satisfie me in this even according to their grounds. A number of Christians is a Church mysticall, but they are not a Church ministeriall, while they be conjoynd covenant-wayes, and use the keyes in such acts of Church union; Ergo, They are not a Church ministeriall before they bee a Church governing: which is all wee say; for then they should be a body seeing and hearing, before they be a body seeing and hearing.

Quest. 2. Whether there be any Church in the Scripture having power of the keys, yet wanting all Church-Officers?

The Question is neere to the former, yet needfull in this matter to be discussed. The Question is not, if the name Church be given to a company of Christians, without relation to their Officers, for the word *ἐκκλησία* is given to a civill meeting. The Hebrews call, sometimes, any meeting of people a Church: as *קהל* doth sometime signifie, *Gen. 49. 6.* my soule come not about *בקהל* to their assembly. So the Rabbines use *קהל* for a place, where the Congregation meeteth. So the Chaldaick and Arabick use *קיס*, for the place where the worshippers met, from *קיס* Chaldaice & Syriace, Adoravit, because it is a place of meeting for adoration; and *קיס* the Congregation from the Arabick *קיס* congregavit. Yet speaking of a governing and orderly constituted Church, you shall never finde,

finde, such a Church having the name of a Church, but such a company as hath officers, and is spoken of as a house and family, where there are stewards, keys, doores, bread and other things noting a City-incorporation.

1. Because the keys are given to stewards, who, by office, beare the keys; for taking in and casting out, by power of censures, is proper to an ordered City, where there are governors, and people governed. 2. Because wee reade not that the keys are given to a company of single believers, out of office. 3. Wee never finde in the word of God, any practice, or precept, that a single company did use the keys, or can use them, wanting all Officers.

Hearc what *Robinson* objecteth, that he may establish a popular government. (a) *Two or three making Peters confession, Mat. 16. are a Church. But two or three may make this confession without officers; Ergo, The proposition is cleare, by the promise made to build the Church upon the Rock of Peters confession.* (a) *Robinson's Just. separ. p. 107. 108.*

*Ans. 1.* I deny the proposition, and it is not proved: two or three making *Peters* confession are not the Church ministeriall, to which Christ gave the keys; for the keys include pastorall power to preach and baptize, which Separatists (b) deny to two or three wanting officers, they may be a mystical Church or a part of the redeemed Church, *Eph. 3. 25. 26.* (b) *Confess. are. 37.* nor doth Christ promise to build the ministeriall Church properly on the rock, but only the Church of believers, for whom he gave the keys, but to whom he gave no keys. 2. This argument will hurt our brethren: for two or three not entred in Church-state, nor in Councill-Covenant, without Church-state, as well, as without officers, may, and doe often make *Peters* confession; yet are they not for that a governing Church, because they may not happily as yet be united covenant-waves.

2. He objecteth, *If the Apostles appoint Elders in every Church Acts 14. 23. If God set in the Church Apostles, Prophets, Teachers, 1 Cor 12. 28. Then there is a Church before Officers, Apostles, Prophets: a Major presupposeth there was a City; before he was Major, a Steward presupposeth a family; is not the Eldership an ordinance of the Church, and called the Elders of the*

Church? *The Church is not an ordinance of the Elders, or given to the Elders.*

*Ans.* Job. 10. 20. God hath granted to Job life; Ergo, Job was a living man before God had given him life. The Lord breathed in man the breath of life; Ergo, he was a breathing and a living man; before God breathed that life in him. God formed man of the dust, Gen. 2. 7. Ergo, hee was a man before God formed him. All these are as good consequences. So *Jacob served for a wife, Hos. 12. 12.* Ergo, she was his wife before hee served for her; it followeth not.

2. This proveth not there is a governing Church without Officers, but the contrary, because for that end doth the Lord appoint Elders in every Church; and a ruler in a City, a King in a Kingdome, to governe them; to feed the flock, Acts 20. 28. Ergo, before there be Officers in a Church; there is no government in it. And so it is not a governing Church; nor is a City a governing incorporation without a Major or some other Rulers, nor a Kingdome a monarchicall state without a King. And so the Elders, are the Churches Elders, as life is the forme of a living man. And this argument is much against them. God (say our Brethren) hath appoynted a Church-covenant, in his Church, will it follow: Ergo, there is a Church, before a Church-covenant; They cannot say this.

16. 108.

3. *These with whom (sayth Robinson) God hath made a covenant, to be their God, and to have them his people, and to dwell in them as his Temple, which have right to the promises of Christ and his presence, are his Church. But a company of believers without Officers are such; Ergo, The proposition is Scripture, Gen. 17. 17. Levi. 26. 11, 12. Mat. 18. 17. The assumption is true, because they may believe, separate themselves from the world, come out of Babel without Officers, except you say they must go to Rome, to Jerusalem, and beyond sea, to seeke a Church.*

*Ans.* The major is false; for God is in covenant with six-believers before they swear a Church-covenant, and so all the promises are made to them, and yet by your grant, they are not a Church. Yea all these agree to the invisible Church, and every single member thereof. 2. Without officers, believers may not separate themselves from the world, and come out of Babel, by



by a positive and authoritative separation, to erect a new Church without pastors, or in an ordinary way; though as Christians they may separate from Rome, negatively and touch no unclean thing. 3. We send none to Jerusalem and Babylon to seeke a Church yet, but except we fall unto the Tenets of Anabaptists, Socinians and Arminians: wee must send farther then to every house, where three believers are, to seeke such as have warrant from Christ to administrate the seales of grace, except you in casting downe Babel, build Iericho, and raise up a Tower of confusion, and evert the ministeriall order that Christ hath appointed in his Church.

4. Then how often (saith he) the Officers die, so oft the Church dieth also; to remove the candlestick is to dischurche the assembly; but the death of Officers (which may be in a great persecution) is never said to be a dischurching of an assembly. And all communion of Saints shall perish, when the Officers are removed; for Baptisme is without the visible Church; Eph. 4.

Ans. i. When the shepherds are removed, the Tents cannot be called the Shepherds Tents, and persecution often doth deface the visible face of a Ministeriall Church, and to remove the candlestick is to remove the ministry, as to take away eyes, and eares and hands from the body, is to hurt the integrity of it, and make it lame. 2. All communion Ministeriall whereby we are a body visible, 1 Cor. 10. 16. eating one bread, may well be loosed, when pastors are removed; whose onely it is, by your owne confession, to administrate the Sacraments, except you allow all to administrate the Lords Supper; and women to Baptise; nor is there a communion in a family betwixt husband and wife, if you remove husband and wife out of the family, except, you meane a communion by way of charity, to rebuke, exhort, comfort one another; which communion is betwixt two independent congregations, who are not in Church-state one to another: but if you meane in Church-communion, take heed that the keys of every christian family, and the keys of the Kingdome of Heaven be not by this, made all one.

Also it is (saith he) unequal dealing to make a prophane multitude, under a diocesian prelate a Church, and to deny, that a company of faithfull believers is a Church. 2. God hath not tied his

power

Robins. Inst. of  
separ. p. 110. 111

power or presence to any order, or office of the world, but accepteth of them that feare him, and worke Righteousnes. 3. A power to enjoy the officers is seated in the body, as an essentiall property. 4. The Lord calleth the body of the Saints the Church, excluding the Elders A&S 20. 17. 28. 1 Tim. 3. 15. because the Church is essentially in the saints, as the matter and subject formed by the covenant, unto the which the Officers are but adjuncts, not making for the being, but for the welbeing of the Church, and so the furtherance of their faith and their service.

*Ans.* A profane multitude under a diocesian prelate; is not a Church mysticall of redemed ones, as a company of Believers are, but professing the truth and consisting of a flock of called Officers, they may wel be a Ministeriall Church, which foure Believers cannot be. It is true God hath not tied his power and presence to any order or office, as Anabaptists say: and so speaketh

(a) Catech. Rac. de eccles. ch. p. 301. 302.

(b) Smalcius in refut. thes. Dr. fran. xii. par. 2. disp. 4 p. 379.

(c) Nicolaid. in defens. tract. Sociniani de ministr. missione contra Miedzibozum p. 140.

(d) Remonf. apol. f. 246.

(e) Episcop. disp. 28. Thef. II.

\* Rom. 10. 14. 17.

the Catech. of Raccovia (a) and Smalcius (b) and Nicolaides (c) say, there is no necessity of a Ministry, after that the Evangel is preached by the Apostles and confirmed by miracles: and that a Ministry is onely profitable *ad bene esse*, and not necessary;

The Arminians teach so, the (d) Remonstrantes, *prædicationem verbi ad id simpliciter necessariam negant: quid clarius? So (e) Eipsocius, pastoris actio non tam necessaria est quam utilis ad edificationem, postquam Scriptura omnibus & singulis legenda data est, ut ex ea suo pte Marte discat quisque quantum satis est.* But Paul maketh it in the ordinary way, necessary for salvation to believe, \*to call on the Name of the Lord, and to beare a Prophet sent;

and the presence and power of God in the Seales of Righteousnes, is tyed to lawfull Pastors, who onely can administrate those Seales, Mat. 28. 19. as to meanes ordained of God, not as if God could not save without them, and accept the righteous doers without them, but see how this man would beare us in hand, that the comfort of pastorall preaching and the Sacraments cannot be tyed to called Ministers, except we call God an accepter of persons, which is denied, A&S 10? I believed Teachers and Doctors and Elders, had beene the Eyes, Eares and Hands, and so integrall parts of the visible Church, as Christ is the head of the catholick church. And this man maketh integrall parts adjunctes of the church, thereby declaring Ministers may

may be well wanted, and that they are *passements ad bene esse*, and things of order. Never did Anabaptists speake louder against the Ordinances of Christ; and *Socinians* and *Arminians* are obliged to him. Thirdly, the beleivers have right to the Officers, and this right is an essentiall property of the Church; then also, because beleivers have right to the Keys, the Keyes are onely an adjunct of the visible Church, which our brethren must deny. 4. *Acts 20. 17. 1 Tim. 3. 15.* *The Church excluding the Officers is (saith Robinson) called the Church, as the Elders of the Church, and Timothy was to behave himselfe well in the Church of God.* This is answered; they are first a mysticall Church, not a governing Church. Secondly, a man is called a man excluding his soule, (if your soule were in my soules stead.) Therefore a man is a thing living, and a reasonable man without his soule: what vanity is here! Fifthly, if the Church-Covenant be the essentiall forme of the Church, it is as accidentall to the well being of beleivers, as Officers are; for they are the light of the world, the salt of the earth, which is more necessary then a Church-Covenant.

And Robinson saith (a) further, *Two or three have received (a) p. 112, 113. Christ, and his power and right to all the meanes of grace, and Christ and his power are not divided; also the wife hath immediate right to her husbands person and goods for her use.*

*Ans.* Two or three (yea one beleiver) and these not entered in Church-state, but beleiving in Christ, have received Christ and his power in all Christian priviledges due to that state: True; They have received Christ and his power in all ministeriall and Church-priviledges, it is false; nor can our brethren admit of this by their grounds: for then should they have right in their owne person to preach pastorally, and administrate the Sacraments; if Christ and the pastorall power to such acts cannot be divided, and if they have as immediate right to use the keys in pastorall acts as the wife hath to the husband and goods.

Also (saith he) (b) *Of the Churches of the Gentiles, some were converted to God by Apostles, others by private Christians, Acts 8. 12. and 10. 36, 44, 47, 48. and 11. 19, 20, 21. and 13. 1, 12, 48. and 14. 1, 2. Can we in reason think, during the Apostles absence, that the Churches never assembled together for edification in praying;*  
pro-

(b) *Just. p. 117.*

propheſſing, and other ordinances? were not all they converts, who deſired to be admitted to their fellowſhip? Had they not uſe of ex-communication? The Apoſtles came but occaſionally to the Churches, where they appointed Elders, Acts 14. 25. Why did Paul leave Titus at Crete, ſave onely that men of gifts might be trained up in propheſſing?

*Anſw.* All here ſaid is conjecturall, he cannot give us an inſtance of a Church exerciſing Church-power, and deſtitute of Officers, onely he ſaith, *Can we conceive that in the Apoſtles abſence there was no Church meetings for edification?* But were there no Elders and Officers in the Apoſtolike Church, but onely Apoſtles? I thinke there have beene Paſtors, and when the Apoſtles firſt left the planted Churches, can we conceive that they left new converted flockes without Paſtors? and if without Officers they met for propheſſing, can we conceive that they wanted the Seales of the Covenant? certainly, Sacraments without Officers are no rules for us to follow. Secondly, of conversion by private perſons, I purpoſe to ſpeake hereafter; if they preached, it is not ordinary, nor a rule to us. Thirdly, at Crete there have beene Preachers, but of government without them I ſee nothing; ſince Elde's *Timothy* and *Titus* are limited in receiving accusations againſt Elders, and are forbidden to lay hands ſuddenly on any man; I ſee not how the people without Officers did this. It is good, that this Church that they give us, is all builded upon conjectures, and an unwritten Church is an unwritten tradition. If the Apoſtles appointed Elders in the Church for this end, to governe; wee gather the contrary of your collections: *Ergo*, there was no government in the Churches before there were governours, for the end could not be exiſting in Gods wiſdome without the meanes; that watchmen ſhould goe about the walls before the City bee walled, and diſcipline erected, I cannot conceive: without Officers, the ordinary diſciplinators, the City of God can be no governing City.

*It is* (ſaith he) *ſtrange where multitudes are converted, and that where neither Apoſtles nor Officers were preſent, that there were no Churches here, it is groſſe to ſay, That in the Apoſtles times nothing was begun but by them.*

*Anſw*

A. There was conversion of multitudes to the Lord; Ergo, there was a Church-Covenant in stating them all in Church-state; you cannot say it your selves. Secondly, it is not grosse, but Apostolike, that all new Acts of government should take their beginning from the Apostles, as the chusing of *Matthias*, *Acts 1.* the ordaining of Deacons, *Acts 6.* the preaching to the Gentiles, *Acts 10.* had their beginning from the Apostles, who founded and planted Churches.

3. *Quest. Whether or not ordination of Elders may be by the Church of beleevers wanting all Elders or Officers.*

Here these particulars must be discussed; first, from whence is ordination of Elders. from Elders or from the people. Secondly, if election by the people be all that is requisite in a lawfull calling. Thirdly, the argument from the calling of our reformers must be discussed.

For the first, observe the following considerations:

First, *A succession in the Church is necessary ordinarily; extraordinarily, and in cases of necessity it may be wanting.* Secondly, we deny the *episcopal* succession to be a note of the Church, nor doe we in any sort contend for it. First, because a right succession must be a succession to truth of Doctrine, not personall or totall to the chaire and naked office. So (a) *Tertullian*, and *falsehood may succeed to truth, sicknesse to health, as (b) Nazianzen.* Yea, as (c) *Occam* saith, *Laymen and Teachers extraordinarily raised up, may succeed to hereticall Pastors.*

Secondly, there is succession to the errors of preceding teachers, either materiall without pertinacie, holding what they hold; or formall to the same errors, with hatred of the truth and pertinacie; the latter we reject, the former may be in lawfully called Pastors. See what *Beza* (d) saith of this. Neither will we here go from true succession, whereas (e) *Irenæus* saith, men, *Cum Episcopatus successione charisma veritatis acceperunt.* And as (f) *Augustine*, when they doe prove themselves to be the Church onely by Scriptures, *non nisi canonicis libris.* Thirdly, we deny not but *Asia, Africa, Egypt*, and a great part of *Europe* heard not a word of Christ for a long time, as *Binnius* (g) observeth in the (h) *Lateran Councell.* And succession was interrupted many ages in the world, saith (i) *Prosper* and (k) *Augustine.* Nor can (l) *Bellarmino* deny it. 3. We desire that more may be scene of this also

(a) *Tertul. de præscrip. c. 32.*  
 (b) *Naz. orat. 21. voc. οἱ γεν. &c.*  
 (c) *Occam dial. p. 1. l. 4. c. 9. & sect. 5. c. 3. & c. 28. quist. dem primitus fundavit catholicam, potest dare pauperes, simplices illiteratos & rusticos in edificationem Eccles. orthodoxe.*  
 (d) *Beza to. 3. in. opusc. p. 140. 141.*  
 (e) *Iren. l. 4. c. 43.*  
 (f) *Aug. de vinc. c. 16.*  
 (g) *Binnius to. 4. p. 599.*  
 (h) *Concil. lateran. c. 10. f. 8. iacet desolata Asia, &c.*  
 (i) *Prosper de vocat. gentium l. 2. c. 6.*  
 (k) *Aug. de consens. Evang. l. 2. c. 31.*  
 (l) *Bellarmino Pont. Rom. 3. cap. 4.*

(m) *Iren. l. 3. c. 3.* in (m) *Irenæus*, (n) *Cyprian*, (o) *Augustine*. And a great Jesuit (p) *Suarez* in words passeth from this note. The Epistles of *Anacletus* to all ingenious men, except to such as *Stapleton*, are counterfeit; and the Greeke Church hath as much of this as the Roman, and more. *Antiochia*, *Alexandria*, and *Constantinople*, may say more for it also.

(o) *Aug. ep. 165*  
(p) *Suarez. de triplici virt. Theol. disp. 9 de eccles. sect. 7. n. 6*

3. *Distinct.* It is one thing to receive ordination from a Prelate lawfully, and another thing to receive lawfull ordination. The former we deny; Ministers siane who receive ordination from a Prelate, as they siane, who receive baptisme from the Romish Church; yet is the ordination lawfull and valid, because Prelacy, though different in nature from the office of a true Pastor, is consistent in the same subject with the Pastors office.

4. *Distinct.* Though election by the people may make a minister in some cases, yet it is not the essentiall cause of a called Pastor, as a Rose caused to grow in winter by art is of that same nature with a Rose produced by nature in summer, though the manner of production be different. So are they both true Pastors, those who have no call but the peoples election, and those who have ordination by Pastors.

(q) *Innocent. 4. ca. de Sacram. non iterandis.*  
(r) *Bell. tom. 2. de sacr. ord. l. 8. s. 9.*

(s) *Vasquez in 3. part. Theol. disp. 239.*

(t) *Joan. de Lugo tom. de sacra. disp. 2. sect. 4. n. 86.*

(u) *Petr. Arcudius de concor. Eccles. Occ. & orient.*

*in sacra. administrat. l. 6. ca. circa initium capitis.*

(x) *consil. Floren.*

5. *Distinct.* The substance and essence of ordination (as we shall after heare) consisteth in the appointing of such for the holy ministry by persons in office. All the corrupt rites added to this by Papists, take not away the essence and nature of ordination. For the Greeke Church, even this day at Rome, receiveth ordination by imposition of hands, & not by the reaching a cup and a platter, and that with the Popes good will. Whereas the Latine Church have far other Ceremonies following the decree of *Engenius* the fourth, and the common way of Rome, approved by (q) *Innocentius* the third, and yet they grant both wayes of ordinations lawfull; because as (r) *Bellarmino*, (s) *Vasquez* (t) *Joan. de Lugo* the Popes Professor this day at Rome saith, These are but accidents of ordination; and because (say they) Christ ordained that this Sacrament should be given by some materiall signe, but whether by imposition of hands, or otherwise, he hath not determined *in individuo* (particularly :) see for this, *Peter Arcudius* his reconciliation of the Easterne and Westerne Church (u) in the Councell of Florence, (x) The Greeke Church is not blamed, though imposition of hands be commanded

manded in (b) the Councell of Carthage. See that variations may be in a Sacrament, and yet such as make not the Sacrament invalid, in (c) *Sotus*, (d) *Suarez*, (e) *Vasquez*, (f) *Ioan. de Lugo*, (g) *Scotus*. But since (h) *Robinson* granteth, that the Baptisme of the Romish Church is not to be repeated, ordination of Pastors is of that same nature, and must stand valid also.

(b) *Concil. Carthag. III. c. 40.*  
 3, 4.  
 (c) *Sotus 4. d. 1. q. 1. art. 8.*  
 (d) *Suarez in 3. part. disp. 2. sect. 5.*  
 (e) *Vasq. in 3. part. disp. 129. c. 6. & c. 7.*  
 (f) *Joan. de Lugo. de sacra. disp. 2. sect. 6. n. 104, 105.*  
 (g) *Scotus in. 4. disp. 3. q. 2.*  
 (h) *Robins. Inst. sepa p. 334.*  
 (i) *Ut supra.*  
 (k) *Voet. disp. causa Papatus. l. 2. sect. 2. c. 20. & c. 21. p. 263, 264, 265.*

Hence our first conclusion. In cases of necessity, election by the people onely may stand for ordination, where there be no Pastors at all. This is proved before by us; (i) first, because God is not necessarily tied to succession of Pastors. Secondly, because where men are gifted for the worke of the ministry, and there be no Pastors to be had, the giving of the holy Ghost is a signe of a calling of God, who is not wanting to his owne gracious intention, though ordinary meanes faile. And see for this that learned *Voetius* (k). Nor do we thinke that we are in this straited, as the Papist *Iansenius* (l) in that place saith, *That wee must wait for an immediate calling from Heaven*, as also (m) *Robinson* saith:

(l) *Apud Voetium loc. cit.*  
 (m) *Robinson Inst. sepa.*

2. *Conclus.* Thence may well be deduced that they are lawful Pastors, and need not a calling revealed, who, in cases of extraordinary necessity, are onely chosen by the people, and not ordained by Pastors; and that Pastors ordained by Pastors, as such, are Pastors of the same nature; as *Matthias* called by the Church, and *Paul* immediately called from Heaven, had one and the same office by nature.

3. *Conclus.* The established and settled order of calling of Pastors, is by succession of Pastors to Pastors, and Elders by Elders, 1 *Tim.* 5. 22. *Lay hands suddenly on no man.* 2 *Tim.* 4. 14. *Neglect not the gift which was given to thee by propheticie, with the laying on of the hands of the Elders.* Secondly, the practice of the Apostles is our safe rule, because at all ordination of Church-officers the Apostles and Pastors were actors and ordainers, as *Acts* 1. 15, 16. *Acts* 6. 2, 3. *Acts* 14. 23. 1 *Cor.* 3. 6. *Tit.* 1. 5. and this (a) *Robinson* granteth, because the charge of all the Churches did lie on the Apostles. As also before the Law, the people did not ordaine the Priesthood, but God ordained the first-borne by succession to be teachers and priests; (b) and after he chose the Tribe of *Levi*, without consent of the people,

(a) *Robinson Inst. off sepa. p. 327.*  
 (b) *Gen. 21. 9. Gen. 25. 31, 32 Num. 3. 12, 13 Num. 8. 15, 16*

though the Princes and heads of Tribes laid hands upon them. And also God of sundry other Tribes raised up Prophets, and did immediately call them, they had onely of the people not the calling, but at the least the silent approbation of the faithfull amongst the people. *Christ* comming in the flesh chose twelve Apostles not knowing either the governing Church or the people; at length, when the Apostles established a Church-government, and a Pastor to a certaine flocke, they ordained that the chusing of the man should be with consent of the people, and began this in *Matthias*, then the seven Deacons, then *Acts* 14. 23. Elders were chosen by lifting up of the peoples hands. But that persons were ordained Pastors and sanctified, and set apart for the worke of the ministry, by the authority of the sole multitude, and that without all Officers, we never read. And the laying on of the hands we see not in the *New Testament*; we shall be desirous to be informed of this by our deare brethren, and intreat them in the feare of the Lord to consider of an unwritten calling of a Ministry. Thirdly, if ordination of Pastors be laid downe in the Apostolike Canons to Officers, as Officers, then is not this a charge that doth agree to the people, especially wanting Officers. But the former is true; Ergo, so is the latter. I prove the proposition: What is charged upon Officers as Officers cannot be the charge of the people, because the people are not Officers. I prove the assumption, because *2 Tim.* 2. 1, 2. To commit to faithfull men the things of the Gospell, which *Timothy* heard *Paul* preach, is a charge laid on *Timothy* in the very terms, that he is *vers.* 4. not to intangle himselfe with the affairs of this life, but to be separated for preaching the Gospell, from all worldly employment; as a Souldier sworne to his Capitaine, can attend no other calling, *vers.* 5. and as he is to put other Pastors in minde of these things, and to charge them that they strive not about words; and as he is to be an approved workman, dividing the word aright, *vers.* 14, 15. But these are laid upon *Timothy* as a Pastor. So *1 Tim.* 5. as he sheweth the honour and reward due to Elders, so doth he charge *Timothy* not to heare accusations of Elders, but upon two or three witnesses testimony, which is the part of Church-Iudges; even as hee is to rebuke sinne publikely, that others may feare, *vers.* 19, 20. So according



to that same office, must imposition of hands be conferred upon Pastors advisedly, *vers.* 22. As the Apostle commandeth all beleivers to lay hands suddenly on no man. Also Paul would have said, I left a Church of beleivers at Crete to appoint Elders in every City; if it be the Churches parr, even though destitute of Elders to appoint Elders over themselves, *but by what power Titus was to rebuke sharply the Cretians, that they may be found in the faith,* by that power was he left at Crete to appoint Elders in every City; but this is an officiall power, *Titus 1. 13.* due to Bishops, as a part of their qualification, *vers.* 9.

4. *Argu.* The speciall reason against ordination of Elders, by Elders onely, is weake; and that is, a succession of Pastors must be granted ever since the Apostles times, which is (say our brethren) Popish. This reason is weak, because a succession of Elders and Pastors, such as we require, is no more popish then a succession of visible beleivers; and visible Churches ordaining Pastors, is popish: but our brethren maintaine a succession of beleivers and visible professors since the Apostles dayes. Secondly, we deny the necessity of a succession perpetuall, which papists hold. Thirdly, we maintaine onely a succession to the true and Apostolike Doctrine: papists hold a visible Cathedrall succession to the chaire of Rome, and titular office of Peter.

4. *Quest.* Whether or not our brethren doe prove that the Church of beleivers have power to ordaine Pastors?

In answering our brethrens reasons; I first returne to our Author; secondly, I obviate what our brethren say in the answer to (a) the Questions sent from old England; and thirdly, shall (a) *Quest.* 13. answer Robinsons arguments.

Our (b) Authority, *Beleivers have power to lay hands on their Officers, because to them Christ gave the keyes; that is, the ministeriall power of binding and loosing, Matth. 16. 16, 17, 18. and Acts 1. The voices of the people went as farre as any humane suffrages could goe, of an hundred and twenty they chose two. And Acts 14. 23. The Apostles ordained Elders by the lifting up of the hands of the people. Acts 6. They are directed to looke out and chuse seven men to be Deacons. And the ancient Church did so from Cyprians words, (c) Plebs vel maxime potestatem habet, vel dignos sacerdotum eligendi, vel indignos recusandi.*

(b) The way of the Churches of Christ in new England, c. 2. sect. 6.

(c) Cyprian epist. 4. l. 20.

*Ans.* The places Math. 16. and 18. give, to some power ministeriall to bind and loose, open and shut, by preaching the Gospell, and administering the Sacraments, as to stewards the Keyes of an house are given: but this power is given to Elders onely, by evidence of the place, and exposition of all Divines. 2. If the ministeriall power and the warrantable exercise thereof, be given to all; then are all Ministers; for the faculty and exercise doth denominate the subject and agent; but that is false by

(d) 1 Cor. 4. 1, 2. *(d)* Scripture. 2. That all the hundred and twenty did ordaine *Matthias* an Apostle, Act. 1. is not said, they did nominate and present him. 2. they did choose him. But authoritative separation for the Office was Christs and his Apostles worke. 3. That women, and *Mary* the mother of *Iesus*, v. 14. being there, had voice, and exercised authority in ordaining an Apostle cannot be orderly. Yea the Apostles names are set downe, and these words, V. 23. and they appointed two, are relative to v. 17. these words, *For he was numbred with us* the Apostles; and to these V. 21. *Wherefore of these men which have companied with us, &c.* and to these v. 22. *must one be ordained to be witnesse with us of his resurrection, and they appointed two, that is, the Apostles;* and the rest are set downe as witnesses, v. 14. *These continued,* that is the Apostles, with the women, and *Mary* the mother of *Iesus*, &c. The women and others were onely consenters. 3. Here is no probation, that onely a company of believers wanting Pastors are ordainers of *Matthias* to the Apostleship, and this is the question. 4. The place Act. 14. 23. proveth that Elders appoint or ordaine Elders, with consent, or lifting up of the hands of the people, which is our very doctrine. 5. Act. 6. The multitude are directed to choose out seven men, as being best acquainted with them. Yet if *Nicholas*, the sect master of the fleshly Nicolaitans was one of them; it is likely they were not satisfied in conscience of the regeneration of *Nicholas*, by hearing his spirituall conference and his gift of praying, which is your way of trying Church-members. But 2. they looke out seven men. 2. They choose them. But v. 6. *The Apostles prayed, and laid their hands on them* (which we call ordination) and not the multitude. 6. *Cyprian* giveth election of Priests to the multitude, but neither *Cyprian*, nor any of the Fathers give ordination to them.

Author Sect. 7. if the people have power to elect a King, they have power to appoint one in their name to put the crown on his head. Ergo, if beleevvers elect their Officers they may by themselves or some others lay hands on them and ordaine them.

Ans. The case is not alike, the power of electing a King is naturall, for Ants and Locusts have it, Prov 30 25, 26, 27. Therefore a civill Society may choose and ordaine a King. The power of choosing Officers is  $\chi\rho\iota\sigma\mu\alpha$ , a supernaturall gift. And because God giveth to people one supernaturall gift, it is not consequent that he should give them another, also beside ordination is another thing, then coronation of a King. Presbyters in the Word have alwaies performed ordination.

Neither will it hence follow (saith the Authour) as some object, that because the Church of beleevvers neither make the Office nor authority of Pastors, that both are immediately from Christ, and that therefore the beleevvers may not lay hands upon the Officers; nor doth it follow, because they receive ordination from the Church, that therefore they should execute their Office in the Churches name; or that they should be more or lesse diligent at the Churches appointment, or that the Church of beleevvers have a Lordly power over them, or that the Elders must receive their commission from the Church, as an Ambassadeur doth from the Prince who sent him, or that the Church in the defect of Officers may performe all duties proper to Officers, as to administer the Sacraments. For 1. most of the objections doe strike as much against imposition of hands by Bishops and Presbyters. 2. Though Officers receive the application of their office and power by the Church, yet not from the Church; and if from the Church, yet not from her by any Lordly power and dominion, but onely ministerially as from instruments under Christ, so that they cannot choose or ordaine whom they please, but onely him whom they see the Lord hath fitted, and prepared for them; nor can they prescribe limits to his Office, nor give him his Embassage, but onely a charge to looke to the Ministry that he hath received of the Lord.

Manuscript.

(a) Way of the Churches of Christ in new England; ch. 1. sect. 2.

Ans. 1. I know none of ours who use such an Argument, that because a Pastors or Elders Office is from Christ, that therefore the Church cannot ordaine him. For it should prove that the Presbyterie cannot ordaine him a Pastor, because his Office is from Christ

Christ and not from the Presbyterie. It would prove also, that because the Office of a Judge is from God, that the free States of a Kingdome could not ordaine one to be their King; or that the King could not depute Judges under him, because the Office of a King and Judge is from God, and not from men.

2. If Elders have their Ordination to that heavenly Charge from the people, as from the first principall and onely subject of all ministeriall power, I see not how it doth not follow, that Elders are the servants of the *Church* in that respect; and that though it doth not follow, that they come out in the name of the *Church*, but in the name of *Christ*, whose Ambassadors they are, yet it proveth well that they are inferiour to the Church of beleivers. For 1. though the power of the Keys given to beleivers in relation to Christ be ministeriall, yet in relation to the Officers whom the Church sendeth, it is more then ministeriall, at lest it is very Lordlike. For as much of this ministeriall power is committed to the Church of possibly twenty or forty beleivers, as to the Mistresse, Lady, Spouse, and independent Queen, and highest dispencer of all ministeriall power; and the Elders, though Ambassadors of Christ, are but meere accidents or ornaments of the Church, necessary *ad bene esse* onely, and lyable to *exauthoration* at the Churches pleasure; yea, every way the Officers in jurisdiction are inferiour to the Church of beleivers, by your grounds, and not *over the people of the Lord*. For if the Church of beleivers, as they are such, be the most supream governing Church, then the Officers, as Officers, have no power of government at all, but onely so farre as they are beleivers; now if they be not beleivers (as it falleth out very often) then have they no power of the Keyes at all, and what they doe, they doe it meerey as the Churches servants, to whom the Keyes are not given marriage-waies, or by right of redemption in Christs blood: yea, Officers as they are such, are neither the Spouse, nor redeemed Church, yea nor any part, or members of the redeemed Church. 2. The Church of beleivers are the end, the Officers meanes leading to the end, and ordained to gather the Saints; if therefore, as the end, they shall authoritatively send Officers, they should call and ordaine Officers as the States of a Kingdome, with more then a power ministeriall; Yea with a Kingly

Kingly power; for all authority should be both formally and eminently in them; as all Regall or Aristocraticall power is in the States of a Kingdom, as in the fountaine.

But neither doe we bring this argument to prove a simple Dominion of the Church of believers over the Officers, or a power of regulating, limiting, and ordering the Ambassage of Officers, as King and State lay bands upon their Ambassadors; but we bring it to prove that this doctrine degradeth the Officers from all power of government above the believers, and putteth them in a state of ministeriall authority under these, above whom Jesus Christ hath placed them, contrary to  
(a) Scripture.

3. The *Authour* saith, *believers may not administer the Sacraments in the defect of Pastors, because that, by appointment of Christ, belongeth onely to such as by Office are called to preach the Gospell,* Math. 28. 29. which is indeed well said; but I desire to be satisfied in these. 1. These places Math. 28. 29. Mar. 16. 14, 15. Luke 24. 28. being all one with Math. 16. 17. and Joh. 20. 21, 22, 23. The Keyes of the Kingdome are given to Church-officers because of their Office. So the Text is cleare, and so the ancients have taught, as *Tertullian, Irenaeus, Origen, Cyrill, Theophylact, Oecumenius, Clemens Alexandrin, Justin Martyr, Chrysost, August, Hilarius, Ambrose, Basil, Epiphanius, Ierome, Eusebius, Cyprian, Damascen, Bede, Anselme, Bernard.* So our Divines, *Calvin, Luther, Beza, Martyr, Junius, Bullinger, Gualter, Dancus, Tilenus, Bucanus, Trelocatius, Piscator, Pareus, Tossanus, Polanus, Oecolampadius, Bucer, Hipperius, Viret, Zuinglius, Fennertus, Whittakerus, Feildus, Reynoldus, Anto. Wallaus, Prof. ss. Leydens, Magdeburgensis, Melanthon, Chemnitius, Hemingius, Aretius.* Then the Keyes be given to *Church-officers*, because they are Officers, and Stewards of the Kingdome. And you will have the Keyes to be given to believers as believers, and as the Spouse of Christ. Now Elders and believers may be opposed, as believers and no believers, as the Church of the redeemed, and not the Church of the redeemed, but the accidents onely of that Church; as you teach, and as the Spouse of Christ and his body, and not the Spouse nor his body. I see not by our brethrens doctrine that Officers as Officers have any right title or

(a) Jer. 1. 10.  
Ioh. 10. 25, 36.  
Rom. 12. 7, 8.  
1 Cor. 12. 17,  
18, 28, 29.  
Ephes. 4. 11.  
2 Cor. 10. 8.  
1 Thes. 5. 12.  
Heb. 13. 17.  
1 Tim. 3. 4, 5.  
1 Tim. 5. 17.  
19. 20, 21,  
Acts 10. 28.  
Tit. 1. 5.  
1 Pet. 5. 2.  
Revel. 2. 1.

warrant to the Keyes, or to any use of them, seeing they are given to believers as believers, and as Christs body and Spouse.

2. The place Matth. 28. 19. is against you; for you say, that Pastorall preaching and administration of the Seales are given onely to such as are Preachers by office. Now the converting of infidels and other unbelievers, to make them fit materials of a visible Church, is not (as you say) the charge proper to Pastors as Pastors, and by vertue of their Pastorall charge, as baptizing; by this place is their proper charge, because Pastors as Pastors convert none at all, nor can they as Pastors exercise any pastorall acts toward the un-converted; the un-converted by your way are under no Pastorall charge, but converted by Prophets, not in Office; Pastors as Pastors exercise all pastorall acts toward these onely who are members of a visible Church, as toward these onely who *have professed by oath subjection to their ministry, and are partakers of the precious faith, and are the sonnes and daughters of the Lord God Almighty.* So you teach. So by this Text, Pastors as Pastors cannot convert infidels, and we desire a warrant from Gods Word for the pastorall acts in converting soules; yea, seeing by this place persons out of office onely doe convert soules by your doctrine, with all reason persons out of place should baptize, for teaching and baptizing here, and by your owne doctrine are of a like extent. See to this, and satisfie us in this point of such consequence as everteth the ministry of the *New Testament*, which we believe our brethren intend not, being so direct Anabaptisme and Socinianisme, points that, we know, our deare brethren doe not love or affect.

The Author addeth, *He who said to the Apostles, Whose sinnes ye retaine they are retained, and whose sinnes ye remit they are remitted, Joh. 20. 23. He also said to the Church, Whatsoever ye bind on earth shall be bound in Heaven. Math. 18. 18. Which is a Commission of the same power, and to the same effect; and so the Apostles and the Churches both received the same power immediately from Christ: and therefore though the Church presented their Officers chosen by themselves to receive ordination from the Apostles, yet now when the Apostles are ceased, and no other successors left in their roome from whom their officers might receive ordination, but from the Presbyterie of their owne Churches; where such a Presbytery*

is yet wanting, and is now to be erected, the Church hath full power to give ordination to them themselves, by the imposition of their hands.

*Answer.* If the Reverend Authour had framed an Argument here, it should have been thus: Those who have received immediately from God a Commission of the same power, and to the same effect, by the Text Math. 18. 18. Which the Apostles of our Lord received by the Text, Joh. 20. 23. These may doe what the Apostles did in ordaining of Elders, seeing they are the successors of the Apostles, where there be no Elders.

But the Church of believers received the same Commission, Matth. 18. 18: which the Apostle did Joh. 20. 23. and where Elders are wanting in the Church, the Church of believers is their successors. *Ergo. &c.*

First, the assumption is false; for if the Church receive the same Commission Math. 28. The Apostles received Joh. 20. and you must adde Math. 28. 19. for the same Commission is given to the Apostles, Math. 28. 19. which is given Joh. 20. 23. But the Disciples received Commission, Joh. 20. and Math. 28. of Pastoral binding and loosing, and preaching; by vertue of their Office; and to administer the Sacraments in their owne persons, as you grant: therefore the Church of believers received commission from Christ (where Presbyters are not) to preach by vertue of an Office, and administer the Sacraments in their owne persons. *Ergo,* the Church of believers may, where there is no Presbytery, preach by verue of an Office, and administer the Sacraments. You will happily say, there is no such necessity of baptizing as of ordination of Ministers, and baptizing is incommunicable, because we read not that any in the Apostolique Church baptized, but Pastors. I answer, there is, in an extraordinary necessity where there are no Presbyters at all, as little necessity of ordination if there be Presbyters in other Congregations to ordaine. And since you never read that any in the Apostolique Church ordained Pastors, but Pastors onely; why, but we may have recourse to a Presbytery of other Congregations for ordination, as well as for baptizing; for it is *petitio principii*, a begging of the question, to say that baptizing is proper to Pastors, but ordination is not so. yea but ordination by precept & practice

is never given but to Pastors, and Elders in consociation 1 Tim. 4. 14. 1 Tim. 5. 22. 2 Tim. 1. 6. 2 Tim. 2. 2, 3. Tit. 1. 5. Act. 6. 6. Act. 13. 3. Act. 14. 23. 2. There is good reason why Pastors should be successours by the Apostles in the act of ordaining Pastors; & you grant, where Pastors and Elders are, they succeed to the Apostles in the acts of ordination; but that all believers men and women should be the Apostles successours to ordaine Pastors, is a rare and unknowne case of Divinity, for 1 Cor. 12. 29. *Are all Apostles? are all Prophets?* Yea, not long agoe you said that Act. 1. an hundred and twenty, amongst whom there were women, had all hand in the ordination of *Matthias* to be an Apostle; so that belevers by you are made the Apostles successours; and more, yea even co-ordiners, and joynt-layers on of hands with the Apostles. Yea, if believers received immediately this same Commission from Christ, Math. 18. which the Apostles received Joh. 20. Believers are to ordaine Pastors no lesse, when the Presbytery and Elders are present, then when they are absent; yea; and rather then the Apostles, because the Church of belevers their patent passed the Seales first, even before the Lords resurrection. 3. It is good you grant that ordination and election are different, we will make use of it hereafter.

Ib. sect. 8.

The *Author* addeth, *We willingly also acknowledge, where God hath furnished a Church with a Presbytery, to them it appertaineth by imposition of hands to ordaine Elders and Deacons chosen by the Church; but if the Church want a Presbytery, they want a Warrant to repaire to other Churches to receive imposition of hands to their Elders.* 1. Because ordination is a worke of Church power, now no Church hath power over another, so no Presbytery hath power over another Church then their owne; All the Apostles received alike power, Joh. 20. 23. 2. The power of the keyes is a liberty purchased by Christs blood, Math. 28. 8. Phil. 2. 8; 9. 10. Therefore it is unlawfull for any Church to put over that power into the hands of another.

*Ans.* We desire a warrant from Gods Word, where Elders, where they are present, are to ordaine Elders by imposition of hands, and not believers; for ordination is a worke of the Church; Officers are not the Church, nor are they parts or members of the Church, but onely accidents; the Church hath its full being,



ing, the power and use of the Keyes given to them by Math. 18. though there be not a Pastor or Officer among them; and if Christ before his resurrection gave the Keyes to believers as to his Spouse, living body, and such as have *Peters* faith Math. 16. Resolve us, we beseech you brethren, in this, how Christ can give the Keyes after his resurrection, Ioh. 20. 23. to the Apostles as Pastors, and as no believers, not his Spouse, not his body; for Officers, as Officers, are not the redeemed of God, nor Christs Spouse. If you say that Christ, Ioh. 20. gave the Keyes to his Disciples as believers, then he gave the power of baptizing after his resurrection also, by the parallel place Math. 28. 19. to the Apostles as to believers. Hence 1. Christ hath never given the Keyes to Officers as Officers. 2. The place Ioh. 20. is but a renewing of the Keyes given to the Church, Math. 16. and Math. 18. and all believers are sent and called to be Pastors, as the Father sent *Christ*, and as *Christ* sent his Apostles, as our Lord speaketh, John 20: 21. This I thinke all good men will abhorre, though *Mr. Smith* saith these words, and that power Iohn 20. 21. was given to *Cleophas and Mary Magdalen*. And by your way, *Paul* (as I thinke) without warrant interdicted women of the use of that power; that *Christ* purchased by his blood. 3. There is no warrant of the Word to make good, that Christ gave the Keyes to Officers as Officers, by your way, but onely to Officers as to believers; and therefore believers ought rather to ordaine Pastors then the Officers; though there be Officers to ordaine. 3. That Pastors of other Congregations, may not ordaine Pastors to Congregations, who have no Pastors of their owne; as they may baptize infants to them also, [we see no reason. Yea, and Church power is not a thing that cannot be communicated to another Church by your Doctrine, for ye grant members of one Congregation may receive the Lords Supper in another Congregation, except you deny all communion of sister Churches, for it is a worke of Church power to give the Lords Supper to any, then if you give that Sacrament to members of another Congregation; consider if the liberty purchased by Christs Blood be not communicable to other Churches.

*Thirdly*, (saith he) if one Church repaire to another Church for ordination, they may submit to another Church for censuring

censuring of offenders, now how can Churches censure these that are not members? Is not this a transgression of the Royall Law of government? *Mat. 18. 15, 16, 17, 18.*

*Ubi sup. sect. 7.  
C. 2.*

*Ans.* The offence being great, and the offender deserving to be cast out of all the visible congregations round about, yea and to be bound in Earth and Heaven, the congregation is to have recourse to all the congregations confociated, when they are convened in one presbytery; that they, being convened in their principall members, may all cast him out, because it concerneth them all: as if onely one congregation doe it, they transgesse that royall Law, *Quod omnestangit, ab omnibus tractari debet.* 2. The Author granteth, that the Church presented their officers chosen by them, to receive ordination from the Apostles; Ergo, The Church did give a way their liberty of ordination, bought by Christs blood, to the Apostles, not as to Apostles, but as to pastors: which is against our Brethrens Doctrine; for except the Apostles bee said to ordaine Officers, as Pastors, and not as Apostles, our Brethren shall find none to be the successors of Apostles in the power of ordination, but onely Believers; so Pastors have no power at all to ordaine Pastors, the contrary whereof our Brethren teach.

*(a) Quest. 21.*

Now I come to the Brethrens minde in their Questions. It was objected (a) *How can it be lawfull for meere lay and private men to ordaine Elders? they answer, the persons ordaining are the publick assembly, and so cannot, in any congruity of speech, be called meere Lay-men.*

*Ans.* Seeing they have no Church office, they can be nothing, but meere private men; For the unwarrantable action of ordination maketh them not publick Officers. As if a Midwife baptize in the name of the Church, shee is not a meere private person.

2. They say, *The Church hath power from Christ for the greater, to wit, for Election; Ergo, she hath power to doe the lesse, which is ordination; or ordination dependeth upon Election, and it is nothing but the putting of a person in actuall possession of that office, wherunto he had right by Election.*

*Ans.* Ordination, by your owne grant, is more then Election, for the Apostles ordained, *Acts 6.* and must have done the

the most, and the multitude elected the seven Deacons, *Acts* 6.2. Ordination is more then the installing of a person chosen, it is a supernaturall act of the Presbytery separating a man to an holy calling, election is posterior to it, and is but an appropriation of a called person his Ministry, to such a particular flock.

3. Say they; *Ordination may be performed by the Elders, where there be Elders, 1 Tim. 4. 14. yet it is an act of the whole Church, as the whole man seeth, but by the Eye.* Quest. 21.

*Answ.* Though you say, Pastors in the Churches name baptize, yet doth it not follow; Ergo, where Pastors are not, the Church of believers may baptize.

4. They object, *when the Church hath no Officers, the prime grave men performe ordination; as Num. 8, The Israelites layd on Hands on the Levites, that is, some prime Man layd on hands.*

*Answ.* Israel wanted not Officers. 2. These prime Men are called the Congregation; Ergo, there is a representative Church.

5. They object; *If Believers may not ordaine, it shall follow either that Officers may minister without ordination, against the Scripture, 1 Tim. 4. 14. Heb. 6. 1. or, by vertue of ordination received in another Church, they might minister. Now if this be, we establish an indeleble character of Papists, but if being called to another Church, there be need of a new Election, then there is need of a new ordination, for that dependeth upon this; Ergo, then ordination commeth by succession, but we see not what authority ordinary officers have to ordaine Pastors to a Church, whereof themselves are not members.*

*Answ.* 1. That ordination be wanting, where Ministers are wanting, is extraordinary, and not against, 1 Tim. 4. 14. No more then that one not baptized for want of a Pastor should yet believe in Christ. 2. We see no indeleble Character, because a Pastor is alwayes a called Pastor; if the man commit scandals, the Church may call all his character from him, and turne him into a meere private man. But to renew ordination, when election to another congregation is renewed, is to speake ignorant-ly of ordination and election: for election maketh not the  
men.

man a Minister, nor giveth him a calling, but appropriateth his Ministry to such a flock. But they speake of Election to a charge as of marriage; which is not well understood, for by marriage a man is both made a Husband, and a Husband to this Wife onely: by election a Pastor is not made a Pastor, though hee be not made an Univerfall Pastor. 3. The ordination by succession of Pastors, where Pastors are, you hold your selves. But a popish personall succession, wee disclaime, as well as you doe:

\* 6. Reas. lib.  
(a) Perkins. on Gala.

(b) Willet synop. con. 1. 4. 3. p. 371.

(c) Whittaker de eccles. q. 5. c. 6.

(d) Ames. Bel. L. 3. de ordin. c. 2.

(e) Apol. Remonstran. c. 21. f. 227

missio seu ordinatio Episcoporum non est tam necessaria in ecclesia constituta.

(f) Nicolaid. in def. tract. de miss. min. c. 1. f. 144.

In canonibus Apostolorum, quibus describuntur omnia, quae pertinent ad constituendos Episcopos & Doctores, quoniam nulla fit mentio missionis (ordinationis); hinc concludimus eam ad ipsi muneris Episcopalis substantiam & naturam nullo modo requiri.

(g) Socinus in loc. ad Rom. 10.

(h) Ostorodius in defens. de Eccles. & miss. Ministro. adversus Mielzeboz. c. 1. f. 201. & c. 2. falsum est Apostolorum semper, requisivisse in Ministro ordinationem.

The 5. Objection I omit to another time. The 6.\* Objection is; If there be a magistrate before; the succeeding magistrate receiveh keys or sword from the preceding magistrate: but if there be none, he receiveth them from the people. So here.

Ans. Christs calling is not ordered according to the patterne of civill governments, his kingdome is not of this world. People may both ordaine and elect to a civill office, without consent of the preceding Magistrate. But we reade of no officers ordained by the people, only in an ordinary way.

Ordination (say they) is not of such eminency as is conceived, it is not mentioned in the Apostles first commission, Mat. 28. 19. Marke 16. 15, 16. The Apostles accompted preaching and praying principall. So (a) Perkins (b) Willet (c) Whittaker, (d) Amisius.

Ans. So answer Arminians (e) and so doth the Socinian (f) Theol. Nicolaides, and (g) Socinus; and so in your words saith (h) Ostorodius. 2. In the Apostles first commission there is not one word of the Lords Supper, of praying, of your Church-covenant, therefore are they not of such eminency, but they may be performed pastorally, by single Believers. 3. Perkins, Willet, Whittaker, Amisius, and our Divines deny, that ordination by Pastors ordinary can improve or weaken the calling of Luther and our first reformers, though the chaire of Rome and the then Doctors and Prelates gave no calling to them

to reforme, but this is not to take away the necessity of ordination, by Pastors.

I come now to answer, what Mr. *Robinson* doth adde, to what is said for the ordination of Pastors by Pastors, and not by single Believers, Mr. *Robinson* (i) saith, *the question is, whether succession of Pastors be of such absolute necessity, as that no Minister can in any case be made but by a Minister, and if they must be ordained by popes, and prelates.* (i) *Robins. In- stit. p. 325, 326.*

*Ansiv.* But we say that this is no question at all, wee affirme ordination of pastors not to be of that absolute necessity, but in an exigence of necessity the election of the people, and some other thing, may supply the want of it. Nor doe wee thinke a calling from papists no calling, as we shall heare: before I proceed this must be discussed.

Q. 5. Whether Election of the people be essentiall to the calling of a Minister.

Of Election we are to consider, to whom it belongeth of right. 2. The force and influence thereof to make a Church-officer; but let these considerations first be pondered.

1. *Confid. Election is made either by a people grations and able to discern, or by a people rude and ignorant; the former is valid, Jure & facto, the latter not so.*

2. *Confid. Election is either comparative or absolute; when Election is comparative, though people have nothing possibly positively to say against a person, yet though they reject him and choose one fitter, the Election is reasonable.*

3. *Confid. Peoples Election is not of a person to the Ministry as a Wifes choyse of a man to be a Husband, but of a Minister; Election doth not make a Minister.*

4. *Confid. Election is either to be looked to, quoad jus, or, quoad factum. A people not yet called externally, cannot elect their own Minister, a Synod or others of charity (as Reverend Junius (a) saith) may chuse for them, though, de facto, and in respect of their case, they cannot chuse their own Pastor.*

1. *Conclus.* The people have Gods right to chuse, for so the (b) word prescribeth. So (c) *Tertullian*, (d) *Cyprian*. Non blandiatur sibi plebs, quasi immunis à contagione delicti esse possit, cum sacerdote peccatore communicans & ad injustum

(a) *Junius con- tra Bellarm. de*

*Cler. l. 1. c. 7.*

(b) *Acts 15. 22.*

*1 Cor. 16. 3.*

*1 Cor. 8. 19.*

*Acts 6. 6.*

*Acts 14. 23.*

(c) *Tertul. apol.*

*39.*

(d) *Cyprian. l. 1.*

*epist. 4. ad feli.*

*presbyterum.*

atque illicitum propositi Episcopatum consensum suum ac commodans, &c. and (d) nefas sine consensu populi: and this (d) Cyprian ep. 9 c. 2. l. 2 ep. 5. Cyprian writ an hundredth yeeres before the Nicen Council. (e) Bellarmine. Bellarmine toled his face (e) to say this custome began in the time of the Nicen Council. It was not a consuetude (t) Quod (f) Cyprian ep. 17 ipsum (inquit Cyprianus) videmus de Divina auctoritate descen- (g) Ignatius ep. ad Philadelph. dere; (g) Ignatius, It is your part, as the Church of God to chuse the (h) Ambros. ep. 32. que est ad Pastor; πρέσβυτον ἐστὶν ὁμῶν, ὡς ἐκκλησία θεῶν, χαριστονοῦσαι ἐπίσκοπον. So (i) Origen Ham. 6. ad c. 8. Levit. speakerh hee to the people of Philadelphia; and so speakerh (i) Origen: Requiritur ergo in ordinando sacerdote presentia (k) Chrysof. de sacerdot. l. 3. populi; &c. and his reason is Scripture, a pastor must be of good report. And (k) Chrysofome saith, all elections of pastors are (l) Theodoret hist. l. 1. c. 9. null, ἀνευ λαῶν συστάσεως, without the conscience of the people. (m) Theodoret. hist. l. 5. c. 9. And the Council of Nice did write this to the Bishops of Alex- (n) Concil. Africarium. andria as (!) Theodoret saith, and the first generall council of Constantinople wrote the same to Damasus, Ambrose, and o- (o) Con. Chalcedon. 1. 6. thers, as (m) Theodoret also sheweth (n) The council of Africa is cited by Cyprian producing Scripture, as Acts 1. 23. Acts (p) Concil. Ancyron. c. 18. 6. to prove that the people had their consent in elections; and (q) Conc. Laodic. can. 5. & can. 13 (o) the council of Chalcedon (p) the council of Ancyron, and (q) of Laodicea; and the Popes owne (r) Canons say this, (r) Gratian. ex constit. 63 glossa ad regul. 29. (s) so Nicolaus the Pope in his Decrees saith, the Clergy and people did chuse the pope, Reliquus clerus & populus Romanus (s) Nicolaus papa c. in nomine d. 23. ad consensum nova electionis pontificis à Cardinalibus facta acce- (t) Gelasius pap. ad Phil. & Ser. dant. So (t) Gelasius the pope writeth to Philippus and Cernutius Bishops, so Stephanus ad Romanum (u) archiepiscopum Raven- (u) Dist. 62. natensem, is cited in the glosse to that purpose; in (x) the Epistles of Ivo Bishop of Chartres, we being called, by the will of (x) Ivo Episcop. practised upon Ivo. Carnatesis ep. 3: (y) Concil. Sardic. ut habetur c. 3. dist. 65. 2. Conclus. But elections in the ancient Church were not by one single congregation, but by the Bishops of diverse other Churches. In the (y) council of Sardis, Si unum tantum in provincia contigerit remanere Episcopum, superstes Episcopus convocare debet Episcopos vicine provincie, & cum iis ordinare sibi comprovinciales Episcopos; quod si id facere negligat, populus convocare debet Episcopos vicine provincie & petere sibi rectorem.

In the (z) council of *Toledo* was ordained, that the Bishop of *Toledo* might chuse in quibuslibet Provinciis, in any provinces about Bishops to be his successors; *salvo privilegio indistincto usque provincie*. Cardinalls are forbidden to usurp to chuse a Bishop, if the *see* vace in the time of a generall Council, this was enacted in the council of \* *Constance* and (a) *Basil*. The Abbot of *Panormo* saith, it was obtained of the council of *Carthage* (b) to avoyde dissension, that they should transfer their right to the Cardinalls. So (c) *Almain* and (d) *Gerson* prove the equi y of this by good reasons. That wicked council of *Trent*, labouring to exalt the popes chaire, did abrogate these good acts to the offence of many, as the Author (e) of the review of the council of *Trent* sheweth; nor should good men stand for *Leo* his abrogation of what the council of *Basil* did in this kinde, as may be seene in that wicked council of *Lateran* (f) wherein much other wicked power is given to the pope and his Legates by *Iulius III.* and *Paul* the III. and *Pius* the III. and (g) *Theodoret* saith, all the Bishops of a Province ought to bee at the ordination of a Bishop. The ordination of the worthy, *Ambrose*, as hee (h) himselfe saith, was confirmed by all the Bishops of the East and West. *Cornelius* Bishop of *Rome* was confirmed by the Bishops of *Africa*. More of this may be seene in (i) *Zonaras*, In (k) *Theodoret*. (l) the council of *Carthage* and (m) *Petrus a Navarre*, who all witness ordination of a Bishop was never done in the ancient Church by one single Congregation, and these destitute of pastors and Elders. The learned say, that *Gregory* the VII. or *Hildebrand* did first exclude the people from voycing in elections of pastors. *Mellicious* sayth onely from the time of *Frederick* the XI. about the yeare, 1300 they were excluded from this power. And though it were true, that the election of *Alexander* the III. was made 400 yeeres before that, by the Cardinalls onely, without the peoples consent, the Law and Logick both say; from one fact no Law can be concluded. Yea the election of *Gregory* the VII. (saith (n) *Vasquez*) was five hundred yeeres before that, and like enough that such a monster and such a feditious head to the Lords annoynted to *Henry* the III, as this *Gregory* was, could violate Christs order, (o) *Platina* sayth so; yet *Bellarmino*,

(z) Concil. Tolet, 12. can. 6. ut citatur cum long. dist. 63.

\* Concil. Constan. Sess. 14. (a) Concil. Basil. Sess. 37.

(b) In c. licet de electione dist. 2.

(c) Jac. Almain de potest. Eccles.

(d) Ja. Gerson de potest. Eccles.

(e) Review of the Council of Trent. l. 4. c. 1.

(f) Concil. Lateran.

(g) Theodoret. l. 5. c. 23.

(h) Ambros. Epist. 82.

(i) Zonaras in Con. Laodic. c. 1. & 5.

(k) Theod. hist. l. 1. c. 9.

(l) Concil. Carthag. an. 418.

(m) Petrus a Navar. de rest. ablator. l. 2. c. 2.

(n) Vasquez. 3. tom. 3. dist. 144.

(o) Platina. in c. 5. num. 35.

(o) Platina. in vi. pontif.

- (p) *Sanctius cō.* Suarez and others grant, in the Apostles time it was so; but because it was a positive Law ( some say ) and others that it was a Church constitution, not a divine Law, the Pope might change it. Yet the Jesuite *Sanctius* ( p ) in his comment proveth it from Scripture, ( q ) *Azorius* sayth, it should be common Law, *communi jure*, ( r ) *Krantius* layeth the blame of wronging the people in this, on *Gregory* the IX. yea ( s ) the councill of *Bracare*, the ( t ) second councill of *Nice*; The councill of *Constantinople*. 4. called the eight generall Council ( u ) the councill of \* *Laodicea* are corruptly expounded by ( x ) *Bellarmin*. ( y ) *Vasquez* and others: because. 1. They forbid onely disorder and confusion. 2. That all the multitude, without exception of age, gifts, or sexes, should come, and speake and voyce at the election. For in the councill of *Antioch* ( z ) it is expressly forbidden that the multitude should be debarred. And wee will not deny but a pastor may be sent to a Church of Infidels that knoweth nothing of Christ, without their knowledge, as ( a ) *Ruffinus* sayth, that *Frumentius* was ordained Bishop to the Indians, they knowing nothing of it, *Indis nihil scientibus neque cogitantibus*. *Epiphanius* writeth to *Iohn* Bishop of *Ierusalem*, that hee had ordained *Paulinianus* a presbyter, the people not consenting. *Gregorius* ordained *Augustine* Bishop of *England* and sent him to them to teach them, *Anglis nescientibus*. And *Gregorius II.* ordained *Bonifacius* a Bishop to bee sent to *Germany*, *Germanis nihil de eare cogitantibus*. And thus ( b ) *Perkins*, if the Gospell should arise in *America*, where there were no Ministers, ordination might be wanting. And why not ( say I ) election also in another case, if as ( c ) *Petrus Martyr* sayth well, a woman may be a Preacher of the Gospell; Yea, and a Turke ( sayth ( d ) *Zanchius* ) converted by reading the New Testament, and converting others, may baptize them whom hee converteth, and be baptized where both ordination and election should be wanting: and this may answer what ( e ) *Robinson* saith for ordination by the people.
- Nor did the people first begin to have hand in election in ( f ) *Tertullians* time, as *Bellarmin* saith, nor yet that the people might love their Bishops, nor yet by meere custome.



*Conclus. III.* It is false our (g) Brethren say, that the calling (g) *Quest. 20.* of a Minister consisteth principally and essentially in election of the people, for the Apostles were essentially pastors, yet not one of them, except *Matthias* was chosen by the people. 2. If, as our Brethren say, the peoples after acceptance may supply the want of Election at first, as *Jacobs* after consent to *Leah* made her his Wife, yet all the pastorall acts of Word, Sacraments, and censures going before the after consent shall be null, because he wanteth that which most principally and essentially is required in a calling. And all baptized by him must be re-baptized. And what if the people shall never assent, and it is ordinary that hypocrites in hearts will never consent to the Ministry of a gracious pastor, shall his acts of converting, and baptizing be no pastorall acts, and to the hypocrites no pastorall acts: and shall all be Infidels, who are baptized by him? The people are not infallible in their choise, and may refuse a man for a pastor, whom *God* hath called to be a pastor; election maketh not one a pastor, *in foro Dei*, then he shall be no pastor whom *God* hath made a Pastor, because people out of ignorance or prejudice consent not to his Ministry. Nor are we of *Dr. Ames* judgement, that the calling of a Minister doth essentially consist in the peoples election; for his externall calling consisteth in the presbyters separation of a man for such a holy calling, as the Holy Ghost speaketh. Wee finde no Church-calling in all *Gods* Word of sole election of the people, and therefore it cannot be the essentiall forme of a right calling. All the arguments of *Doctor Ames* prove, that election is necessary to appropriate a made Minister to such a Congregation, but concludeth not the poyn.

*Qu. 5.* From whence had *Luther*, *Calvin*, and our blessed Reformers their calling to the pastorall charge?

This question there is moved because of our Brethren, who thinke. 1. If ordination of pastors by pastors, be so necessary for an ordinary calling to the Ministry, and if Election of people be not sufficient, though they want pastors and Elders then *Luther* and our Reformers had no calling, for they were called by the Pope and his Clergy, for saith (h) *Robinson* when there be no (h) *Robinsons* true Church-officers on Earth to give ordination, we must hold *Iustij. p. 119.*

with Arrians, and expect new Apostles to give ordination; neither can a true pastor go and seek a calling from a false pastor. Hence observe carefully the following distinctions, to obviate both partys cavillations and our Brethrens doubt.

1. *Distinct.* That is. 1. Properly extraordinary, which is immediately from God, without any other intervening cause; so Moses his calling, when God spake to him out of the Bush to goe to Pharaoh and command the letting goe of his people, was extraordinary, for, both the matter of the calling, and the persons designation to the charge was immediately from God. *Luthers* calling this way was not extraordinary, because hee preached no new Gospel, nor by any immediate calling from God.

2. That is extraordinary which is contrary to the Law of nature. Neither the calling of *Luther* nor of *Hus* and *Wiccliff* was extraordinary; for, that any inlightened of God and members of the Catholick Church should teach, informe, or helpe their fellow-members being seduced, and led by blind guides, is agreeable to the Law of nature; but according to our Brethrens grounds *Luthers* calling here, was not onely extraordinary, but unlawfull and contrary to a Divine Law. For now when Apostles are ceased, *Luther* had no warrant (if our Brethren say right) no calling of God, to exercise pastorall acts of preaching, converting soules to *Christ*, and baptizing through many visible Churches & congregations, because that is (say they) Apostolick; and no man now can bee a pastor, but in one fixed congregation whereof he is the elected pastor.

3. That is extraordinary, which is beside a Divine positive Law. So that one should be chosen a pastor in an Iland where there be no Elders nor pastors at all, and that the people onely give a calling, is extraordinary, and so it is not inconvenient that something extraordinary was in our reformers.

4. That is extraordinary, which is against the ordinary corruptions, wicked and superstitious formes of an ordinary calling; so, in this sense, *Luther* and our reformers calling was extraordinary.

2. *Diff.* A calling immediately from God, and a calling from God, some way extraordinary, are farre different. An immediate

mediate calling often requireth miracles to confirme it, especially the matter being new, yet not alwayes; *John Baptists* calling was immediate, his Sacrament of Baptisme beside the positive order of Gods worship, yet hee wrought no miracles, but an extraordinary calling may be, where there is an immediate and ordinary revelation of Gods Will, and requireth not miracles at all.

3. *Dist.* Though ordinarily in any horologe the higher wheele should move the lower, yet it is not against ordinary art, that the horologe be so made as inferiour wheelles may move without the motion of the superiour. Though by ordinary dispensation of Gods standing Law, the Church convened in a Synod should have turned about *Hus, Wickliff, Luther*, to regular motions in *orthodox Divinity*; yet it was not altogether extraordinary, that these men moved the higher wheelles, and laboured to reforme them. *Cyprian* urged Reformation, *Aurelius* Bishop of *Carthage*, *Augustin* and the *African* Bishops did the like, the Bishop of *Rome* repining thereat: It is somewhat extraordinary that Reformation should begin at Schollers, and not at principall Masters.

4. *Dist.* A calling may be expressly and formally corrupt, in respect of the particular intencion of the ordainers, and of the particular Church, *ex intentione ordinantis & operantis*. Thus *Luthers* calling to bee a Monke was a corrupt calling, and *eatenus*, and in that respect hee could not give a calling to others. But that some calling may be implicitey and virtually good and lawfull in respect of the intencion of the Catholick Church, and *ex intentione operis & ipsius ordinationis*, he was called to preach the Word of God.

5. *Dist.* *Luthers* Oath to preach the Gospell did oblige him as a pastor, this is his calling according to the substance of his Office, and is valid; but his Oath to preach the *Roman* Faith intended by the exacters of the Oath, was *eatenus*, in so far, unlawfull, and did not oblige him. Even a Wife married to a Turke, and swearing to bee a helper to her Husband in promoting the worship of the *Mahomet*, or being a papist is engaged in an Oath to promote *Romish Religion*; if shee bee converted to the true Faith of *Christ*, needeth not to be married

*de novo*, but remaineth a married Wife; but is not obliged by that unjust Oath to promote these false Religions, though the marriage Oath, according to the substance of marriage duties, tieth her.

6. *Dist.* A pastor may, and ought to have a pastorall care of the *Catholick Church*, as the hand careth for the whole body, and yet neither *Luther* nor *Zuinglius* are universall pastors, as were the Apostles. For they had usurped no power of Governing and Teaching all Churches: though, I professe, I see no inconvenience to say that *Luther* was extraordinarily called by God, to goe to many Churches, to others then to *Wittenberg*, where hee had one particular charge, yea even through *Germany* and the Churches of *Saxony*, and *Zuinglius* through the *Helvetian* and *Westerne Churches*, which yet doth not make them essentially Apostles, because. 1. They were not witnesses of Christs Death, and Resurrection, which as a new Doctrine to the World, as Apostles, they behoved to preach, *Acts* 1.v.22. They only revealed the old truth borne downe by an universall Apostasy; 2. Because they were not immediately called, nor gifted with diverse Tongues. And the like I may say of *Athanasius*, for men in an extraordinary apostacy to goe somewhat farther then to that which a particular Church calleth them to, is not formally apostolick, yet lawfull.

7. A calling to the Ministry is either such as wanteth the essentials, as gifts in any messenger, and the Churches consent, or these who occupy the roome of the Church, the Church consenting, such a Minister is to bee reputed for no Minister. Or. 2. An entry to a calling, or a calling, where diverse of the Apostles requisites are wanting, may bee a valid calling, as if one enter as *Caiphas* who entered by favour and money, and contrary to the Law was High-Priest but for a yee: yet was a true High-Priest, and prophecied as the High-priest.

8. If the Church approve by silence, or countenance the Ministry of a man who opened the Church doore to himselfe, by a *silver key*, having given the prelate a bud. The ordinance of God is conferred upon him, and his calling ceaseth not to be Gods calling, because of the sins of the instruments both taking and giving.

9. Though *Luther* was immediately called by Men *An. 1508.* by the Church of *Wittenberg* as may be seene (a) in his writings, as *Gerard* (b) sheweth, and the Jesuit *Becanus* (c) saith, hee was called and ordained a Presbyter, and so had power to preach and administer the Sacraments, yet that hindereth not that his calling was not from the Church, whereof hee was a member, that is from the Roman Church, and from *God*, and that his calling to cast downe *Babylon* was not from the Church of *Rome*: and his gifts being extraordinary. 2. His Spirit heroick and supernaturally couragious, and so extraordinary. 3. His Faith in his Doctrine greate, that hee should so bee blessed with successe in his Ministry extraordinary, his calling in these considerations may well bee called extraordinary, though not immediate or apostolick.

(a) Tom. 9. *Wittenber.* p. 104.

(b) *Gerard. loc. com. 10. 6. de minister. eccles. sect. 8. p. 148.*

(c) *Becan. in opusc. de voc. minist. N. T. theol. 48. p. 128.*

10. Then wee may well acknowledge a middle calling betwixt an ordinary and every way immediate calling, and an extraordinary and immediate calling, for the calling of *Luther* was neither the one, nor the other, in proper sense, but a middle betwixt two; and yet not an immediate calling. See (d) *Saddeel* and (e) *Paræus*.

(d) *Saddeel ad. versus artic. Burdegaleses Art. 51. p. 502.*

(e) *Paræus com. 1 ad Rom.*

11. The question, if such a pastor bee called lawfully, is a question of Fact; not a question of Law; as this, if such an one be baptized, and there be an invincible ignorance in a question of Fact, which excuseth. And therefore wee may heare a gifted pastor, taken and supposed by the Church, to have the Churches calling, though indeed he received no calling from the Church, at his entry.

1. *Conclus.* To shew that our Church was a visible Church before *Luther* arose, and that our Reformers were lawfully called of *God*, and his Church, is a question of Fact: and cannot be proved by the Word of *God*. Because the Word of *God* is not a Chronicle, of these who were the true Church and truly called to the Ministry since the Apostles departed this life. 2. Because these must be proved by Sense, and the Testimony of humane writings, who can erre.

2. *Conclus.* Yet may it be gathered from humane writers, that the visible Church of Protestants this day, hath beene since the Apostles dayes. I meane the determinate persons may be knownen by humane reasons and signes; as. 1. If Orthodox

Doctors are knowen to have lived in all ages since the Apostles, it is likely that there was a visible Church, which approved of these Doctors; and if we teach that same Doctrine in substance, that these Doctors did, then hath our Church, this determinate Church, beene since the Apostles time. But Orthodox Doctors are knowen to have lived in all ages as men of approved learning and soundnesse in the Faith; Ergo, our present Church visible hath continued since the Apostles time. The proposition is probable, for these Fathers would not be so renowned, if the Church about thē had not approved their Doctrine. It is probable (I say) because the writers against them have beene suppressed, false Teachers have beeeve spoken of and renowned, and true Prophets ill reported of, *Mat. 5. 11, 12.* I prove the assumption; for there lived in the first age, *Iohn the Baptist, the Apostles, and Polycarpus, the Scholler of Iohn (as they say) and Ignatius.* And in the 2. age, *Iustinus, Clemens Alexandrinus, Ireneus, Melito Sardenfis, Theophilus.* In the 3. age *Tertullian, Cyprian, Dyonisius, Alexandrin, Methodius, Origen;* It is likely they opposed purgatory, prayer for the dead, reliques and the Popes supremacy, which in their seede did arise in this age. In the 4. age were *Eusebius Casariensis, Basilius, Athanasius, Magnus Gregorius, Nissenus, Nazian. Macarius, Cyrillus Bishop of Jerusalem, Arnobius, Lactantius, Epiphanius, Optatus Melivitanus, Hilarius, Ambrose, Prudentius, Hieronymus, Ammonius, Ephrem, Faustinus.* I thinke they opposed the infallibility of councells, invocation of Saints, and the monastick life springing up in this age. In the 5. age were *Anastasius, Chrysostome, Augustine, Alexandrinus, Theodoretus, Leo, Socrates, Vigilianus, Cassianus, Prosper, Elutherius, Marcus eremita, Marius Victorius.* Wee conceive these opposed the corrupt Doctrine anent freewill, sinne originall, justification by works, mens merits. In the 6. age were *Fulgentius, Cassiodorus, Fortunatus, Olympiodorus, Gregorius Magnus, Maxentius;* These opposed the heresies of this age, as the Doctrine of worshipping Images, Indulgences, Satisfactiones, Crossing, Pilgrimages, Service in an unknowen Tongue, Offerings for the dead, worshipping of Reliques of Saints, necessity absolute of Baptisme, the making the Sacrament a Sacrifice for the dead. In the 7. age being a time of Darknesse very few,

few, *Isidorus*, and few others, here the holiest opposed the Popes stile and place of being universall Bishop, and the abominable Sacrifice of the Masse. In the 8. arose *Beda*, *Paulus Diaconus*, *Joann. Damascen.*, a superstitious Monke, *Carolus Magnus*, *Albinus*; In this age came in Transubstantiation, the Sacrament of penance, and confirmation. It was an evill time. In the 9. age were *Rabanus*, *Haymo*, *Remigius*, *Hinamarus*, *Paschasius*, then extreme unction, orders, and marriage were made Sacraments. In the 10. age was *Theophylact*, *Smaragdus*, *Gisbertus*. In the 11. *Anselme*, *Algerus*. In the 12. Schoole Doctors, such as *Peter Cluniarensis*, *Alexander Avenis*, *Thomas Aquinas*, *Scotus*, at length *Luther* and *Melancthon* came, but from these we build no infallible argument to prove our Church to be the true Church.

2. The very visible Church that now is, was in the *Waldenses*.

1. One of their owne writers (a) *Rainerus* saith, *quod duraverit à tempore Sylvestri, alii dicunt quod à tempore apostolorum*, a Novator set out by the Jesuite *Gretserus* (b) *Petrus Pilichdorffius* saith, they arose eight hundereth yeeres after *Silvester* in the time of *Innocentius* the 2. In the City of *Walden* in the borders of *France* one arose, who professed voluntary poverty, and because they were against preaching of the Gospell, he and his followers were excommunicated, but he is found a liar by popish writers who lived long before *Innocentius* the 2. and make mention of them. The articles of *John Hus*, saith (c) *Aeneas Silvius*, cum confessionibus Calvinianorum consonant, and *Silvius* is not our friend. I grant (d) *Gretser* denieth this, that the Faith of such as are called Calvinists agreeth with the articles of *Hus*; because hee will have them greater (e) *Flaccius* saith these *Waldenses* called *Leonistæ*, their Doctrine was spread, per *Lombardiam*, *Alsatiam*, totum tractum *Rhenanum*, *Belgicam*, *Saxoniam*, *Pomeraniam*, *Borussiam*, *Poloniam*, *Luciniam*, *Sueviam*, *Silesiam*, *Bohemiam*, *Moraviam*, *Calabriam*, & *Siciliam*. *Carolus Lotharingus* (f) the Cardinall complaineth, as also (g) *Hegesippus*, that for sixteene ages since *Christ*, the first onely was of *God*, and of the Church was a *Virgin*. And none made these complaints, but these who were *Waldenses*. So also complaineth (h) *Lactantius*, and (i) *Isidorus pelusiota*. Why did

(a) *Raynerus* rerum *Bohemic.* script. p. 222.

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(b) *Petr. Pilichdorff.* contra *Waldenses* c. 1.

(c) *Aeneas Sylvius* hist. *Bohem.* c. 35.

(d) *Gretserus* in exam. plessani myst. c. 63.

(e) *Flaccius* in Catalog. Testim. verit.

(f) *Petr. Ram.* Epist. ad *Lotharing.* ann 170.

(g) *Hegesippus* apud *Euseb.* l. 3. c. 32.

(h) *Lactantius* div. Inst. l. 5. c. 2.

(i) *Pelusiota.* l. 3. Ep. 458.

(l) *Costerus*. cont. (1) *Costerus* taking on him to prove the succession of the Roman Church for 1400. yeeres, leaves 300. years blank, where hee cannot finde his Mother Church ; and yet (m) *Nicephorus* saith, *Simon Zelotes* preached the Gospell in *Mauritania & Afrorum regione*, even to *Brittaine*, that is, to the end of the Earth, yea *Balaus*, *Flemingus*, *Siropus* say, that *Ioseph of Arimathea* preached in *Brittaine*, and (n) *Tertullian* in the second century which was his owne time saith the like. See the (o) *Centuriasts*, yea and (p) *Baronius*, and (q) *Origen* about an. 206. saith the same ; and *Jerome* (r) an. 407. *Gallia, Britannia, Africa, Persis, oriens India, & omnes Barbarae nationes unum Christum adorant, & unam observant regulam veritatis.* What were all these but such as after were called *Waldenses* ? And in the first ages (s) *Pius 2.* saith, *ante concilium Nicenum parvus respectus habitus fuerat ad Romanam ecclesiam* ; before the *Nicen* councill little respect was had to the Church of Rome. See this learnedly D. monstrated by the learned (t) *Voetius*, and his reason is good. *Ignatius, Ireneus, Justin. Martyr, Clem. Alexandr. Tertullian, Cyprian* speak not one syllable of popery or popish articles ; also *Lucian, Porphyrius, Tryphen, Celsus, Sosymus, Symmachus, Iulian*, mockers of *Reiligion* would have spoken against transubstantiation, one body in many thousand places, worshipping of dead bones, the worshipping of a Tree, Crosse, and dumbe images, and bread, a Pope who could not erre, and they would have challenged and examined miracles, and I adde if they scoffed at the Doctrine of these called after *Waldenses* as the confession beareth, then were the Church of *Waldenses* (though not under that name) in their time. The Jewes objected against the Fathers *Tatian, Theophilus, Athenagos, Justin, Tertullian, Alexand. Cyprian, Chrysostome, Isidorus, Hispalexsis, Iulianus Pomerius*, They objected all they could devise against the Christian Faith, but not a word of poynts of popery now controverted ; Ergo, popery hath not beene in the World then, an. 188. In the Time of *Victor* many opposed *Victors Tyranny* ; and as *Plessans* (w) and Doctor *Molinens* (x) saith, were called *Schismaticks* therefore, and excommunicated. Neither can *Gretserus* (y) nor *Bellarmino* (z) defend this, but by lies and raylings. Yea from the 4. to the 7. age (saith



(saith (a) Voetius) produce one Martyr, professor, or Doctor. (a) Voet. disp<sup>o</sup> See Augustine de fide ad Petrum, Ruffinus his exposition of the caus. papat. l. 3. Creed, Gennadius of the Articles of the Church, Theodoret his sect. 2. Epitome Divinorum decretorum, Cyrillus his tract de fide, and (b) Clem. Rom. 7. produce one holding the popish Faith. (c) Eleuther. (c) Eleuther. and Elutherius (c) in the Epistle to the Bishops of France maketh all Bishops pastors of the Church universall. Any who readeth (d) Gretserus against Plessie may see in the 4. age that (d) Gretser. ex. am. pless. myster. Baronius and Bellarmine cannot defend, that appeale was made c. 21. 16. c. 24. to the Pope in the councill of Carthage, yea the Popes Legate (e) Baron. An. brought Apiarius to the Councell, that his cause might be 118. p. 70. judged there, because the Pope could not judge it, and that (f) Gretser. ex. myst. pless. c. 30. the Councell of Chalcedon was, per precepta Valentiniiani, con- (g) Honorius. stant. An. 754. vened, and that Constantinople was equall with Rome. That (h) Concl. Con- Simplicius, Gelasius, and Symmachus were Judges in their owne stant. An. 754. cause, and that Hormisdan. 518. had no command over (i) Concl. Fran- the Orientall Churches, as may be seene in (e) Baronius. So cosurtenf. Pelagius the 1. Idan. the 3. and Pelagius the 2. were refused (k) Concl. pari- the honour of universall Bishops, and could not helpe the mat- sian. An. 1596. ter; See (f) Gretser, and (g) Honorius must be defended as not (l) Thuanus histor. l. 5. p. 460. denying two wills; and two natures in Christ. See what saith doctrinam (Wal- Baronius of this. The councill of (b) Constantinople would nor densiu) per inter- receive the worshipping of Images. The best part of the Western valla intermor- tuam renovavit. Churches were against it. The Churches of France, Germany, (m) Concl. 1012. 3 par. 2. p. 1196. Italy, Brittain. The (i) councill of franckford, of (k) Paris, (n) Onuphrius in Gregor. 7. vita. so did they all refuse the power of the Pope. So Occam, Gerson, (o) Sleidan hist. 1. 5. period. e. 8. Scorius, in most poynts were not papists. Nor Cajetan, Contaren, (p) Lampad. in Mellific. hist. p. Almain, Ioa, Major, Caranza. Therefore said (l) Thuanus 3. 204, 205. the Doctrine of the Waldenses were now and then renewed by (q) Beruriedens- Wickliffe and Hus, and when Hildebrand came in, all know ses de vit. Greg. what wicked new poynts hee brought in, as in the Tomes (m) of the councills may bee seene; and (n) Onuphrius sayth, quod major pars antea parum in usu fuerit; The greatest part of his novelty not heard before, or little in use. His Tyranny upon the consciences of Church-men forbidding marriage: and over the Lords people may be seene in (o) Sleidan (p) In (r) Sigon. de re- gno Ital. l. 9. Lampadius, and his forme of excommunicating the Emperour. (s) Aveni. l. 5. p. as it is written by (q) Beruriedenses and (r) Sigonius, (s) also 563, 564.

*Aventinus*, (t) *Gerochus Reicherbergerfis* (i) *Orthuinus*; *Gratius* and others can tell. But ere I speake of this monster head I should not have omitted humble *Stephanus* the 5. To whom

(t) *Geroch. Rei. chers l. 2. de in- vestig. Anni- Christi.* *Lodovick* the Emperour, descending from his Horse, fell down upon the Earth thrice before his feete, and at the third time saluted him thus, *blessed be the Lord God, who commeth in the Name of the Lord, and who hath shined upon us.* As (u) *Theganus Grat. in fascicu- lo rerum experien- darum, G. An. 1595.* *saith* that *Paschalis* excuseth himselfe to the Emperour *Lod.* That hee had leaped to the Popedome without his authority, which saith, this headship is not supream, as (x) *Aimoinus* saith, who was a murderer of *Theodorus*, The Roman Churches Seale-keeper and of *Lez.* for having first put out their Eyes, hee then be-headed them, say the same *Aimoinus*, *Gregory* the 4. caused

(u) *Thegan. de gest. Lod. Imp. c. 16.* *Lodovick* the Emperours sons to conspire against the Father and was upon that plot himselfe. *Sergius* the 2. made an act that a Bishop should be convinced of no fault but under seventy and two witnesses. *Siconulphus* a Prince desiring to have this Popes blessing, came to Rome and kissed (sayth (y) *Gretserus* after

(x) *Aimoin. l. 4. c. 105.* (y) *Gretser. ex- am. pless. myster. c. 37.* (z) *Anast. in Sergio.* (z) *Anastafius*) his precious feete. *Anquilbert Archiepisc. Mediolanensis* departed out of the Roman Church for the pride of Rome, and *Simon* of *Sergius*, sayth *Sigonius*, (a) It was ordinary for all, sayth (b) *Anastafius*, to kisse the seate of *Leo* the

(a) *Sig. de regno Ital. l. 5.* (b) *Anast. in Lev. 4.* (c) *Platin. in vit. Leon. 4.* (d) *Gret. in exa. myst. pless. c. 39.* (e) *Gret. ibid.* 4. *Platina* (c) saith, hee was guilty of a conspiracy against *Gratianus* a godly and worthy man, to expell the Frenchmen out of the Kingdome and bring in the Grecianes. *Gretser* the Jesuite saith, their owne *Platina* is a Lyer in this.

Wee all know there was an English Woman-Pope called *Ioanna*, betwixt *Leo* the 4. and *Benedictus* the 3. *Bellarmino*, *Baronius*, *Gretser*, *Lipsius* will have it a fable. *Platina* a popish writter is more to be believed then they all, for hee affirmeth it as truth. A great schisme arose in the Church because *Benedictus* the 3. was chosen Pope without the Emperours consent. The Emperour did hold the bridle and lead the Horse of *Nicolaus* the 1. (d) *Gretser* cannot deny this) hee defended and maintained *Baldvinus*, who was excommunicated by the Bishops of France, because hee ravished *Iuditha* the daughter of *Carolus* *Calvus*. Hee pleaded that there was no reason; but the

*decretalle*

decretalls of the popes should be received as the Word of God, but because they were not written in the bookes of Church-Canons: for by that reason some bookes of the old and New Testament are not to be received as Gods Word (e) Gref. said, these Epistles were equall with Gods Word, and said, they had, neither these Epistles, nor the Scriptures authority from the holy Spirit, but from the Church. That the church was foure hundred yeeres ignorant of the authority of the Scriptures: that hee himselfe was *Jehova* eternall, and that *Gratianus* had inserted it in his distinct. 96. That hee was God. *Adrian* the 2. approved of *Basilus* his killing of *Michael* the Emperour his Father.

(f) *Onuphrus* who observeth 26. Schisms of antipopes thinketh Schismaticke Popes, no popes, as *Benedict*. 5. and 10 *Honorius* 2. *Clement* 3. *Gregor.* 8. *Celestinus* 2: *Victor* 2. Some Popes have beene declared Hereticks by papists, as (g) *Gregorius* 12. *Benedictus* 13. In the councell, of *Pisax*; and (h) *John* 23. In the councell of *Constance*; moreover *Bonifacius* 8. *Sergius* 3. *Benedictus* 7. *Eugenius* 4. *John* 9. and *John* 22. had no tolerable measure of learning to be priests, how then could they be universall prophets who could not erre? *Liberius* was an Arrian (as (i) *Athanasius* and *Alphons.* saith) *Zepherinus* was a Montanist, as *Tertullian* (k) saith. *Honorius* was condemned, for saying Christ had but one will, in (l) generall councells at *Constantinople*, *Marcellinus* sacrificed to Idolls as (m) *Bellarmino* confesseth; *felix* was an Arrian and consecrated by an Arrian Bishop, (as (n) *Hieronim.* saith) *Anastasius* was a Nestorian (as (o) *Alphonsus* saith) *John* 22. said, soules did not see God untill the Resurrection, as (p) *Erasmus* saith) *Innocentius* 1. ordained the Eucharist to be given to Infants, as a Jesuite saith (q) to wit *Maldonatus*. All this is observed to prove the Church could not be in the Pope. 2. That the Waldenses were opposers of the pope, whose confession is set downe by (r) *Gulielmus Reginaldus Turco-papista*: as (s) *Ufferus* saith, and cast to by (t) the Jesuite *Gretser* to

(e) Gref. *Ibid.*(f) *Onuphr.* l. de pontificet cardin. in p̄s̄fat.(g) *Concil. Pisanum*, An. 1411.(h) *Concil. Constantin. Genebraid*, Chron. ad Anno. 901. per annos fere 150.a *Ioanne scilicet* 8. ad *Leonem* 9.*Pontifices circiter quinquaginta à virtute majorū defecerunt, apostatici verius quā Apostolici.*The Monk *Mantuanus* l. de *Calam. Romæ*, templa, sacerdotes,

altaria, sacra, corona, ignis, thura, preces, cœlum est venale Deusq.

(i) *Athanasius* Ep. ad *Solitar.**Alphonsus à Cast.* adversus hareses l. 2. c. 4.(k) *Tertullian* adversus praxer. 42. c. 1.

(l) *Tom.* 2. *Concil. Arr.* 13. (m) *Bell. de pon. Ro.* l. 4. c. 8. (n) *Hierom.* in catalog. in *Acac.* (o) *Alphonsus à Cast.* l. 1. c. 4. (p) *Eras.* p̄s̄fat. ad *Trene.* l. 5. (q) *Maldon.* in *Joan.* 6. c. 14. (r) *Reginald* in *Calvino-Turk.* l. 2. c. 5. (s) *Ufferus* de *Eccles. Christ.* suc. c. 6. p. 158. (t) *Gret.* ad *Petr. Pilichd.* p. 309.

(u) *Reinerus*. the end of *Peter Pilichdorffius* his Treaties *contra Waldenses*,  
 (x) *Calvin* Ep. and (v) by *Reinerus contra Waldenses*; Their confession con-  
 298. ad *Walden-* taining a condemning of the popes Supremacy, unwritten Tra-  
*ses*. Ep. 244. ad ditions, worshipping of Images, Invocation of Saints, &c.  
*Tolonos*. and all the Articles of popery. We know how well (x) *Cal-*  
 (y) *Gret*. in ex- vin thinketh of their confession (y) The slanderous *Gretser* faith,  
 am p'ess. c. 5. that *Wicliffe* renewed their errors and taught this Article. *Deus*  
 (z) *Thuanus* *Histor.* l. 5. *debet obedire diabolo*. God should obey Satan. But that faithfull  
 (a) *Magdebur-* witness of Christ, hath no such thing in his writings. Ma-  
*genses*. cent. 12. ny other poynts are objected to the *Waldenses*, but (z) *Thu-*  
 c. 8. p. 1206, *annus* faith, *Reliqua qua a Waldensibus affinguntur, per invidi-*  
 1207. *am affinguntur*. Other lies and false Doctrines are laide upon  
 (b) *Sanderus* de *visibil Monarch.* them, but the (a) *Magdeburgenses* set downe faithfully  
 l. 7. An. 1198. the Articles that they held, which wee owne as the Truth  
 (c) *Coccius* *The-* of God.  
*sau*. tom. 1. l. 8.

Art. 3. What (b) *Sanderus* (c) *Coccius* (d) and *Parsonius* objected to  
 (d) *Parsonius* de them that they Taught that carnall concupiscence was no sin. 2.  
*tribus Anglie* That all oathes in any case are unlawfull. 3. That the Magistrate  
*conversionib.* p. may not use the sword. 4. That the Apostles Creed is to be con-  
 2. c. 10. demned these and other calumnies are well refuted by *Usser*  
 (e) *Usser* de *Chr-* (e) and proved by the Testimony, that *Papills* gave of the  
*eccles. suc.* c. 6. Holy life of the *Waldenses*, to bee but Lies and meere ca-  
 p. 159. 160, 161, lumnies.  
 162, & seq.

(f) *Serarius* in These who of old (saith *Serarius*) (f) were called *Berenga-*  
*triheresio.* l. 1. c. 5 *riani* from *Berengarius*, are this day called *Calvinists*, and these  
 (g) *Ioan. Wena-* *riani* from *Berengarius*, are this day called *Calvinists*, and these  
*delston. p'af m* who are this day (saith (g) *Joan. Wendelstonus*) called *Protestants*,  
*codic. can. & de-* are *novi, seu Germanici Waldenses*. The new *Waldenses* of  
*cret. pont.* Germany. *Nec vero* (saith (h) *Usser*, citing the foresaid Authors)  
 (h) *Usser. de* *justam adhuc causam videre possimus, quomobrem horum majorum*  
*Eccles. Christ.* *pudere nos debeat*; we neede not thinke shame of our forbearers  
*suc. & stabil.* c. the *Waldenses*. Whether did *Berengarius* feare *Leo* the 9. his  
 7 p. 195. unjust sentence of excommunication: but contrary to *Victor*  
 the 2. he did stoutly plead that the E elements were a figure or

(i) *Albericus* signe of the body and blood of Christ, An. 1056. And before  
*Cassin. in Chroni-* *Nicolaus* the 2. in a Synod at *Rome* before 113. Bishops, for  
 l. 3. c. 33. the space of seven dayes hee pleaded the same cause. So saith  
 (k) *Sigonius* de *Albericus* (i) *Diacon.* *Cassinens.* and (k) *Carolus Sigonius*. Yea,  
*regno Italic.* l. 9. and hee left behind him in his age multitudes of his followers,  
 Au. 1059.

to as Rome was not able to suppress the visible Church ever since her Cedar branches did spring up to the Cloudes.

And we know that the Faith of the Councell of Trent, as pressed by Oath prescribed by Pius 4. and by the command of Gregorius 13. was not in the World, the 10. age, Ambrosius, Catharinus, Martinus, Isengrenius, Contarenus, the Sarbonists of Paris, and the Doctors of Venice, in many substantiall poynts contradicted the Church of Rome: yea (l) Thuanus (m) and the Bishop of Spalato teach that after the councell of Trent the Reformation spread through the Christian World. In the 12. and 13. ages, the Doctrine of the Waldenses, of Wicliffe and Berengarius did grow, but few did write, (saith (n) Voetius,) in these times because of heavy persecution, multitudes in Germany Austria, Moravia, Silesia, Leiden, Collen, Olenbruge, and many other parts opposed popery.

(l) Thuan. l. 3. p. 214.  
(m) Auton. de dom. Archi. Spalatenf. l. 2. sect. 2. c. 2.  
(n) Voetius disp. caus. papat. l. 3. sect. 2. p. 634.

Now we say there were multitudes professing the Truth, both of Doctors, Fathers, and witnesses opposing the Roman Church: and what calling the Church of Rome gave to our reformers must be measured by the best of the Church consenting to their calling: for we are not to thinke that all professed popery, but many of the guides opposed, many were burdened in minde, and yet out of weakenesse durst not professe, because of the Popes greatnesse. 3. They durst not write and preach against the corruption of the time. 4. Many were simple, many ignorant.

3. *Conclus.* Though Luther and Zuinglius had their whole calling from the Pope and his Clergy, yet think we not that calling no calling, but that it hath that which essentially constituteth a Minister. 1. *Cajaphas* entered most corruptly to the Priesthood, by the favour of men, and to bee High-Priest for one yeare contrary to the Law, which ordained the high-priest to remaine for his lifetime. But as (o) *Iosephus* said (p) *Toletus* (q) *Cajetan* (r) *Maldonat* (s) *Iansonius*: yea and our owne writers (t) *Calvin* (u) *Marlorat* (x) *Musculus* (y) *Rollock* (z) *Bullinger* observe, all was done by the will and lust of men; yet *Cajaphas* was the high-priest and prophecied, which is a specifick act of a called Prophet, *John*, Ex. 51. 52. It is said, he prophecied as high-priest. 2. *The Scribes and Pharisees*

(o) *Iosephus Antiq. l. 13. c. 3.*  
(p) *Tolet. com. in Ioan. 1. c.*  
(q) *Cajetan lb.*  
(r) *Maldonat.*  
(s) *Ianson. can.*  
(t) *Calvin.*  
(u) *Marlorat.*  
(x) *Muscul. com. in Ioan.*  
(y) *Rollocus.*  
(z) *Bullinger.*

isees set in Moses chaire, and are to be heard, Mat. 23. 1. In so far as they teach Gods Truth, and yet their entry to their calling was corrupt, if it be true that diverse say, that Christ, John 10. calleth the Scribes and Pharises, *Theeves and Robbers, because they came not in by the doore, but climbed up another way*, but how- ever there was corruption in the way of their comming to the chaire, for they leavened all other the Ordinances of God, and the high priest was entered a false way, the rest of the Rulers could not come, but in a corrupt way. But though *Augustine* (a) and (b) *Clemens Alexar.* expound the place, John 20. of such as want a lawfull calling; but then the place cannot agree with Scribes and Pharisees, which seemeth to fight with the course of the Text. But our Interpreters (c) *Brentius* (d) *Beza* (e) *Rollocus*, expound the place of these who preach not Christ foundly, and to be the doore and the foundation, but humane Traditions, and yet had a calling; and the Text saith so much, where *v. 9.* Salvation is promised to every one who entereth in by Christ the doore, now salvation is not promised to a man, because hee hath a lawfull calling to the Ministry; hee may have that and yet bee a Child of perdition.

3. Wee are no where forbidden in Gods Word to heare Teachers sent and called, but onely Wolves in sheepe skinnes, voyd of all calling, and intruders: for pastors may be antichristian in the manner of the entry, as *Cajaphas. 2.* In the matter of their Doctrine Teaching some of mens Traditions, in place of Gods Word as Scribes and Pharisees. 3. Yea, and brooke an antichristian calling, as prelates doe and have done in *Brittaine*, and yet their Ministry be valid. For that the calling of a Minister be valid, and his Ministeriall acts not null, it is sufficient that the governing Church give him a calling, either by themselves, their expresse call, their silence, or tacite consent, or their approbation communicating with him in his Ministry, or by these to whom the Church resigned her power, or by these who stand in place of the Church; though prelates invade the place of the Church: yet because first they themselves be pastors and have power to teach and Baptize as pastors called of Christ. *Mat. 18. 19.* 2. Because they stand for the Church,

- (a) *Augustinus contra. advers. leg. & pro. l. 3. c. 4. venerunt a seipsis, non missi.*  
 (b) *Clem. Alex. Strom. 1. Non missi a Deo.*  
 (c) *Brentius, humanarum traditionum doctores.*  
 (d) *Beza in loc.*  
 (e) *Rolloc, com. ib.*

the Church approving, or some way by silence consenting (as in the case of *Cajaphas* entry to the priest-hood) thereunto, these who are baptized of them, are not rebaptized, and these who are ordained pastors by them are not reordained, but have a calling to the Ministry and doe validly confer a calling upon others. Yea, many of great learning thinke that at the beginning of Reformation thousands being under popery baptized by Midwives and private persons, were never rebaptized, not that they thinke such Baptisme valid, but where the Sacrament is wanting, *ex invincibili ignorantia facti*, out of an invincible ignorance of a fact, such that way baptized doe indeed want the Lords Seale; but wee cannot for that say that they are no better then Infidells and unbaptized *Turkes* and *Jewes*, because. 1. Their being borne in the visible Church giveth a federall holinesse, as all of Jewish parents had a federall right to circumcision, and were, *catenus*, in so far, separated from the wombe. 2. Because their profession of that Covenant whereof Baptisme is a seale, separateth them sufficiently from Infidells, though they want the seale externall. But our Divines esteeme, and that justly, baptisme administrated by Women, or such as have no calling, to be no baptisme at all; for which let the Reader see (a) *Calvin* (b) *Beza* (c) the learned *Rivetus*. We stand not for what (d) *Bellarmino* (e) *Maldonatus* (f) *Gretserus* and other papists say on the contrary: and also (g) *Cajetan* and (h) *Toletus*.

4. *Robinson* (i) and our Brethren acknowledge that the Church of Rome hath true baptisme, for they retain the essentiall causes of Baptisme, even as the vessells of the Lords house profaned in Babylon may be carried back to the Temple, but if these vessells were broken and mingled with brasse and iron, and cast in another mould they could not obtaine their former place in the Temple. Baptisme is a vessell profaned in Babell, but not broken; but the ministry and priest-hood of Rome is like the new melted and mingled vessell, and essentially degenerated from the office of pastorship. But I answer, if baptisme be valid in Rome so are the Ministers baptizers, for if the Ministers and priests be essentially no Ministers, the baptisme administrated by the Romish priests is no Ministry, and all one as administrated by Mid-

(a) *Calvin Inst.*  
l. 4. c. 15. Sect.  
20. Epst. 326.  
(b) *Beza libel.*  
*quest. de baptisim.*  
(c) *Rivetus in*  
*Cathol. Orthod.*  
*10m. 2. tract. 2. q.*

7.  
(d) *Bellarmin. de*  
*baptisim. c. 7.*  
(e) *Maldonat.*  
*com. in Ioann. c.*  
*6. v. 33.*

(f) *Gretser. in*  
*cas. conscient. q.*  
*4. de baptisim. p.*  
*17, 18. G. seq.*

(g) *Cajetan.*  
*com. in Ioan. 3.*

(h) *Toletus in*  
*3. An. 3.*

(i) *Robins. Iustit.*  
*fic. p. 276, 277.*

wives and private persons, who therefore cannot administrate the Sacraments validly in the essentiall causes, because they are essentially no Ministers. If therefore *Robinson* will have the Romish priest-hood essentially no ministry. by that same reason he must say, baptisme administrated by Romish priests is no baptisme, the contrary whereof he confesseth: otherwise hee must say, baptisme administrated, *a non habente potestatem*, even by Women and private Men, is valid, and cannot be but esteemed lawfull in the substance of the act. 2. These have a ministry essentially entyre who have power under Christ to preach the Gospell and administrate the Sacraments, *Matthew* 28. 19. The Romish priests have this, and are called to this by the Church.

*But saith Robinson. How can England forsake the Church of Rome, and forsake the ministry, which is in the Church, as in the subject, especially, seeing you teach that a true ministry maketh essentially a true Church?*

I answer, England may well separate from Rome everting the fundamentall parts of Faith, and not separate from Romes baptisme, or ministry, in so farre, as they be essentially the ordinances of Christ: and I retort this argument; How can Separatists separate from both us and Rome, and yet retaine the baptisme in both our Church and Rome. 2. A ministry true in the essence may make a Church true *κατὰ τὴν*, in so far; but because of many other substantiall corruptions in Rome, it is a Church which we ought to forsake.

(2) *Robinson*  
*Justif. p. 316.*

*But saith Robinson, (a) Apostates in the 10. Tribes leaving the Church which was radically at Jerusalem, upon their repentance were readmitted to enter into the Temple, into which no uncircumcised person might enter; but any of the priests following Idolls, were never readmitted to be priests, though they should repent; Therefore the ministry and baptisme are not alike.*

I answer, that the true Church was onely at Jerusalem radically, as, you say, would import that the 10. Tribes revolting from *Dauids* house ceased to be a Church, which is false: *Israel* though all the Land were in Covenant with God, had circumcision and the Passover, and so were a true visible Church, even when they did meete in their Synagogues. The Altar, sacrifices, Temple,



*Temple*, are not the essentials of a visible Church, they were a Church, and did pray toward the Temple even in *Babylon*, and were to professe the True God before the heathen, *Jerem. 10. 11.*  
 2. There be typicall reasons to hinder men why they cannot be capable of the priest-hood, that did not exclude them from Church state; but this hindereth not but if the seales administered by a Minister be true seales, then is the Minister thereof *catenus*, in so far, a true Minister.

He addeth (b) a Minister may leave off to be a Minister, and (b) Page 317. be justly degraded and excommunicated, but none ever attempted to unbaptize one who was baptized, nor can he be unbaptized who is baptized.

*Answ.* That proveth a difference betwixt the ministry and Baptisme, which is not the question; but it proveth not this to be false, if Romes baptisme be lawfull in its essence, so is Romes ministry.

## CHAP. 9. SECT. 9.

### Of the addition of Members to the Church.

**T**HE Author sayth, a Church cannot consist of a fewer number then seven, since there must be foure of them, a Pastor, Doct<sup>r</sup>, Elder, and a Deacon.

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*Answ.* And wee contend not for number, but foure may be a Church of your making; and in Church-covenant: for it is a wonder, that you require officers who by your Doct<sup>r</sup>, cannot be parts of the Church, seeing you make them accidents of the Church, and teach that the Church, in its being and operation, is before any officers be ordained in it: the accidents of a subject, and a subject make not multiplication, *Peter* & his learning and whitenesse make not two *Peters*. And therefore seeing three believers may be united in your Church-covenant, they must be a Church: and seeing these foure officers, a Pastor, an Elder, a Doct<sup>r</sup>, and a Deacon must be chosen by the Church, yea and ordained also (by your Doct<sup>r</sup>) needs they must have their ordination and lawfull calling from

three, and so these three must be their Church electing them; and a numerous congregation, we dislike with you.

Author, *These who are to be added, are to make known to the Elders their desire to be added, that they may be tryed, if he be found graceles or scandalous, he is not to be presented to the Church; if no exception be against him, he confesseth his Faith publicly, and sheweth the grace of God to his soule in drawing him out of the State of sin.*

*Answ. 1.* Wee reade not that three thousand added to the Church at one Sermon, *Acts 2.* Nor any other that we reade of, were in this manner and order added, and therefore this way we suspect. *2.* You require in one to be added that he be not graceles and scandalous, to be free from scandals is visible and is required in a visible Church member, but grace is invisible and can be a note of a member of the invisible Church, but no wayes a note of a member of the visible Church. The Apostles required it not in *Simon Magus.*

The Author in the same place proceedeth to prove that none can be members of the visible Church, but such as be regenerated so far as the Church can discern. Hence our,

*1. Quest. Whether the members of the visible Church be only visible saints, sons and daughters of the Lord God Almighty, temples of the holy spirit, &c.*

*1. Distinct. Any who blamelesly professeth Christ is Ecclesiastically, in foro Ecclesie, a true and valid member of the Church visible, having Ecclesiasticall power valid for that effect: but, except he be a sincere Believer, he is not morally and in foro Dei, a living member of the invisible Church.*

*2. Dist. That which is unseene is the forme and essence of an invisible Church, and that which is visible must be the essentiall forme of a visible Church.*

*3. Dist. The invisible Church Catholick is the principall, prime and native subject of all the priviledges of Christians, the covenant promises, titles of Spouse, bride, redeemed Temple of the holy spirit, &c. And the Church visible as she is such, is no wayes such a subject, the non-consideration whereof we take to be the ground of many errors, in our reverend brethren in this matter, which also deceived Papists, as our Divines demonstrate.*

*4. Dist.*

4. Dist. A seene profession is the ground of members admission to the visible Church. Hence there is a satisfaction of the conscience of the Church in admitting of members, either in the judgement of charity, or in the judgement of verity.

5. Dist. There is a satisfaction in the judgement of charity positive, when we see signes which positively assure us that such an one is regenerate: and there is a satisfaction negative when we know nothing on the contrary which hath a latitude: for I have a negative satisfaction of the regeneration of some, whose persons or behaviour I know neither by sight nor report. This is not sufficient for the accepting of a Church-Membership, therefore somewhat more is required.

6. Dist. There be three ranks of men here considerable. 1. Some professedly and notoriously flagitious and wicked; little charity may exclude these. 2. Some professedly sanctified and holy, little charity may accept and welcome such to the visible Church. 3. Some betwixt these two, of whom we have neither a certainty full and satisfactory to the conscience, that they are regenerate; nor have we any plerophory or persuasion, that they are in the State of nature.

7. It is no lesse sin to sadden the heart of a weake one, and to break the bruised reed, then out of overplus of strong charity, to give the hand to an Hypocrite, as a true Church-member.

8. Materially it is all one not to admit members of such a Church to your Church, as to separate from such a Church, and to Excommunicate such members: for it is a negative and authoritative leaving of such to Satan, if it be not a positive Excommunication.

9. There is a visibility of the Church by writing. 2. By Synods which meete for consultation, as our Brethren teach. 3. By Martyrdom. 4. The seene profession of many Churches, and these being without the bounds of a Congregation, it is not Iustice to restrict all visibility to one single Congregation. 10. Visible security, backslyding, overswaying predominant tolerated may consist with the Church-membership of a visible Church:

1. Conclus. These two be farre different, (*Hic vel in hoc cetera est Ecclesia vera*) there or in this company there is a true Church. And this (*Hec est Ecclesia vera*) this determinat company

pany of such persons by name is a true Church) the former is true, where ever God setteth up his Candle, there be their Church-members of Christs Body either actually or potentially; forasmuch as if their be no converts there at all, yet in respect of Gods Decree which Hee beginneth to execute while as Hee erecteth a Ministry, certainly there must be some converted there at last. But as concerning the latter proposition, none can say certainly, such visible persons by name, *John, Paul, Anna, Mary, &c.* Are the true Spouse and redeemed of Christ, because, as Divines answer to Papists, we believe the Church of Christ rather than see it. Yea, the Spouse of Christ, as the true Spouse, *is all glorious within, Psal. 45. 13.* and that which essentially constituteth a Spouse of Christ, is not visible, *but the hidden man in the heart, 2 Pet. 3. 4.* Neither is there any Union of believers as believers visible. 2. Faith and true grace are not the essence of a visible Church, as it is visible, because nothing simply invisible can essentially constitute that which is visible.

2. *Con.* The invisible and not the visible Church is the principall, prime, and onely proper subject, with whom the covenant of grace is made, to whom all the promises doe belong, and to whom all Titles, Stiles, Properties and priviledges of speciall note, in the Mediator doe belong. If our reverend Brethren would be pleased to see this, they should forsake their Doctrines of a visible constituted Church, of separation, of popular government, of independency, of parochial Churches, which they conceive to be the only visible Churches under the New Testament. 1. The Church, to whom the covenant, and the promises of the covenant are made, is an Church, and a seed which shall endure as the dayes of Heaven. *Psal. 89. 35 36.* and such as can no more fall away from being Gods people in an eternall covenant with him, *then their God can alter what he has spoken, or lie, Psal. 89 33, 34, 35.* They can no more cease from being in Gods Favour, or be cast off of God, *then the ordinances of Heaven can depart from before God, then Heaven can be measured above, or the foundations of the Earth searched out beneath. Jerem. 31. 35, 36, 37.* Nor the Mountaines and Hills can be removed out of their places. *Esa. 54. 10.* Or the World can be destroyed, what

with the waters of Noah againe: Or then God can retract his Oath and promise. *Heb. 6. 18, 19, 20.* But the visible Church of this or that congregation or parish ( as our Brethren say ) of *Rome, Corinth, Colosse, Theffalonica, Philippi, and the seven Churches of Asia,* shall not endure as the dayes of Heaven, yea they are all this day under horrible defection of Antichristian Idolatry and *Turcisme* and *Judaisme* : if it be said, the faithfull and believing of the visible Churches at *Rome, Corinth, Colosse, &c.* could no more fall away, then the *house of Israel and seed of David* could cease to be Gods people. I answer, this is to flee to the invisible Church; but the Professors of these visible Churches as Professors and in Church-state might fall away from the Church profession. If they say, they cannot fall from the sincerity of a true profession; now yet they are aside, and flee from the visible Professors, and Churches visibility agreeing to the Church as visible; to the Churches sincerity and invisible grace of constancy proper to the invisible Church, and by this meaning, none are the true visible Church, nor members thereof, but only such as have profession, and withall sincerity of profession; so Hypocrites, though never so fairely in-churched, have no power of the Keyes, of censures of excommunication, of admitting of Church members, of Baptizing, &c. All which is very Anabaptisme, that there is no visible Church on Earth, but a company of truely, and (*in foro Dei*) regenerated and converted persons and the onely redeemed of God; and. 2. Our Divines in vaine contend with papists against the visible Churches falling on Earth, for most certaine it is (except we hold with *Arminians, Socinians* and *Papists* the apostacy of Believers) neither the catholick Church, nor a particular congregation of sincere Believers can fall into heresies and lose true and saving Faith. But we hold that there is not a visible Church consisting of only visible professors never so orthodox, but it may fall into fundamentall heresies, and we give instance, in the sometime orthodox and visible Church of *Rome* which hath fallen from the sound Faith, and is become *Babel and a whore and mother of fornications.* 3. A Church consisting of seven professors ( which our Brethren in this place say, is a visible Church ) may have foure or five, yea six hypocrites in it,

and yet the essence of a visible Church, the nature of a *Church-state*, *Church-covenant*, the power and use of the keys is saved in such a Church of seven : for it is certaine, Professors, in uniting themselves together in one *Church-state*, are not led by an infallible and apostolick Spirit, that they cannot erre in constituting a visible Church : but if they be fallible and obnoxious to error, then in erecting a Church of seven, five, six, and by the same reason all the seven may be (*in foro Dei*) in Gods Court, yea and ( in an ordinary providence now with relation to the state of man fallen into sin ) often are unbelievers and unconverted persons, and yet a visible *Church* performing all *Church-acts* of a visible profession. Now if our Brethrens grounds hold good, seven unbelievers are a company in covenant with God, and can no more fall from the covenant and grace thereof, then God can lie or alter that which is gone out of his mouth.

2. The *Church* with whom the covenant is made, and to whom the promises of the covenant are made, is the Spouse of Christ, his mysticall body, the *Sons and Daughters of the Lord God Almighty*, a royall priest-hood, a chosen generation, *Kings and Priests to God* : but this is the invisible *Church* of elect believers, not the visible *Church* of visible professors. Therefore the invisible, and not the visible *Church*, is the first subject of all the priviledges of Christians, and all the promises of the covenant. The proposition is not doubted. I prove the assumption; The visible Church as it is such, is a company of professors of the truth, and cannot be, as it is such, the Spouse of Christ and his Body. 1. Because then Professors, as Professors, should be Christs redeemed Body, which is openly false and against the Word of God : for *Rom. 9.6. for they are not all Israel, which are of Israel.* 2. Our Brethrens argument is strong to prove, that the *Church* of Elders are not the true Church spoken of in the Word ; For, say they, the true Church is a flock that *Christ hath Redeemed with his Blood, Acts 20.28. The Temple of the living God, 1 Cor.* 3. But the Church of Elders is not a flock of redeemed ones, and Temples of the holy Spirit, but in so far as they believe, and are elected to glory, and not as a flock of Elders, are they redeemed : so they say, true Elders, as Elders, are

are not a part of the true Church, nor the Church to whom Christ gave the keyes, *Mat. 16.* But the Church making *Peters* confession. So say wee, the *Church* of visible professors, as they are such, are not the redeemed of Christ, and Temples of the holy Spirit, but in so far as they are Believers and the elect of God. For if our Brethren say, the Church, as it is a company of visible Professors, is also essentially the Church of Redeemed ones, then only the Church of visible Professors, and all the Church of visible Professors are redeemed of God, but this is absurd and false. *Quod convenit καθ'αυτο convenit αντισεμενωσ & καθολικωσ.* Our Brethren acknowledge there may be an hundred Believers and Temples of the holy Spirit, who are a flock of redeemed ones, and yet not be a company of visible Professors. 1. Because they are not united (say they) covenant-ways into a *Church-body*. 2. (Say they) because of weakenesse and for feare of perscution, men may hide their profession as many doe in the *Church of Rome*, and yet be the redeemed of God, and be the seven thousand who have not bowed their knees to *Baal*; and our Brethren cannot say, that all the visible *Church* are the flock redeemed of God, for then should there be no hypocrites in the visible *Church*. 3. In this our Brethren maintaine one of the grossest poynts of the *Arminian, Popish and Socinian Doctrine*, even that all visible Professors are chosen to glory, redeemed of God, and the children of the promise, and that in Gods purpose, the covenant of grace and the promises of the covenant are made to all and every one in the visible *Church*, and that God hath an intention that *Christ* shall die for all and every one of the visible *Church*, and that he intendeth to save all and every one of the visible *Church*. This I prove, for if the covenant and promises of the covenant, if the stiles of Christs Body, his Love, his Spouse, his Sister and Dove, if the revelation of Christ made not by flesh and blood, but by Christs Father the ground of that blessed confession of *Peter, Mat. 16. 17.* For which the keys were given to the visible Church, if I say all these be proper to the visible Church as visible, and due to her as to the first principall and prime subject, and not to the chosen redeemed and invisible *Church* as such, then the promises of the covenant, and all these stiles belong to the vi-

sible Church, and God promiseth and intendeth a new heart and a new spirit to all visible Professors as such, and so he intendeth redemption in Christ and salvation, and Christs Righteousness and Forgiveness of sins to all the visible Church. But our Brethren do not. (I hope) think that Gods intentions, are castles in the Aire, and new *Ilands beyond the Moone*, as if his intentions could be frustrated, and he could misse the white of the scope he shooteth at; for certainly these to whom the covenant, and promises thereof belong as to the prime and first subject, these are his covenanted people; now the orthodox and reformed *Church* holdeth, that the covenant and promises are preached to the whole visible *Church*, but for the elects sake, and that howsoever externally, the covenant of grace and promises be promulgated to every one, and all within the lists of the visible *Church*; yet they belong in Gods Intention and gracious purpose only to the Elect of God, and his redeemed ones, to that invisible Body, Spouse, Sister, whereof Christ alone is Lord, Head, Husband, and Brother, and the first begotten amongst many Brethren. Hence let me reason thus. The *Church* whose gathering together, and whose unity of Faith, knowledge of the Son of God, and growth of the measure of the stature of the fulnes of Christ, the Lord intendeth by giving to them for that end, some to be *Apostles*, some *Prophets*, some *Pastors and Teachers*, Eph. 4. 11, 12, 13. must be the *Church* to which all the promises of the covenant and priviledges do belong. But the Lord intendeth the gathering together, the unity of Faith, the knowledge of the Son of God, and growth of the measure of the stature of Christ only of the invisible *Elect* and *Redeemed Church*, not of the visible professing or confessing *Church*, nor doth the Lord send *Pastors and Teachers* upon a purpose and intention of gathering the visible *Church*, and visible *Israel*, except you flie to the *Tents of Arminians*. I conceive these arguments cannot be answered. If any say, that Christ in giving *Prophets, Pastors and Teachers* to his *Church*, intendeth to save the true visible *Church* of the chosen and redeemed, in so far as they are chosen and redeemed, now they who answer thus, come to our hand and forsake the *Doctrine* of their visible *Church*, and say with us, that the *Ministry* and



and the keys are given only upon a purpose on Gods part to save the invisible Church, and that all these promises of the covenant, the styles of *Christs* Spouse, Sister, Faire one, are not proper to the visible Church, nor any ground or argument to prove that the keys, the power of excommunication, ordaining of officers are given to the visible Church, as to the prime and principall subject.

4. The invisible Church; and not the visible Church as it is such, hath right to the Sacraments, because these who have right to the covenant, have right to the seales of the covenant; and this is *Peters* argument to prove the baptizing of Infants to be lawfull, *Acts* 2.38.39. But only the invisible Church hath right to the covenant. For God saith only of, and to the invisible Church, and not of the visible Church in his gracious purpose, *Jerem.* 32.38. *And I will be their God, and they shall be my people,* *Jer.* 31.33. *I will put my Law in their inward parts,* 34. *They shall all know me* (all within the covenant) *I will forgive their iniquity.* Now the visible Church as the visible Church is not within the covenant, therefore the visible Church as the visible Church, and being no more but the visible Church, hath not right to the Seales of the covenant, but in so far as they are within the covenant, and in so far as God is their God, and they his pardoned and sanctified people, as it is, *Jerem.* 31.33.34.

5. It is known that our Brethren here joyne with Papists, for Papists ignorant of the Doctrine of the visible Church, labour to prove that the visible Church on Earth, the Ministeriall, Teaching and Governing Church, cannot erre, but that she convened in a visible Synod, and met in *Christs* Name, hath a promise of an infallible assistance. And by what arguments do they prove it? You know here *Bellarmino*, *Pererius*, *Tolet*, *Stapleton*, *Bailius*, *Suarez*, *Vasquez*, *Harding*, *Gretserus*, *Costerus*, *Turrecremata*, *Salmeron*, *Locinus*, *Cajetan*, and an host of them say, because the Church is builded on a Rock, and against it the Gates of Hell shall not prevaile: because Christ saith, *I have prayd to the Father that thy Faith faile thee not*: because Christ saith, *I will send you the holy Spirit, and he shall leade you into all truth.* Now our Divines say, that the invisible Church of

Elect believers cannot fall off the Rock, and cannot fall from saving Faith, and cannot erre by falling into fundamentall heresies, but it followeth not; *Ergo*, the visible ministeriall and Teaching Church, either out of a Synod, or convened in a Synod, have an infallible and Apostolick Spirit to lead them so, as in their determinations they cannot erre. Just so our brethren take all the places for the priviledges, covenant, promises, stiles of *Sister, Love, Dove, Spouse, mysticall Body of Christ, &c.* Which are proper only to the invisible, redeemed, chosen, sanctified Church of God: and they give all these to their only visible ministeriall and right constituted Church in the *New Testament*: and say that this visible church gathered in a church-state, because of the foresaid priviledges and stiles, hath the supream and independent power and authority of the keys, above all Teachers and Pastors whatsoever, and that the right visible church consisteth only of a *Royall generation, Temples of the Holy Ghost, a people in covenant with God, taught of God, partakers of the Divine nature, &c.* And that all visible churches that meet not in a materiall House, in a visible and conspicuous Society, as on visible Mount Zion, and not consisting of such a covenanted, sanctified, and separated people, are a false church, false in matter, not an ordinance of Christ, but an *Idoll, an antichristian device, a Synagogue of Satan* void of the power of the Keys.

6. A church in covenant with God, and the Spouse of Christ, and his mysticall Body, and a church which he redeemed with the Blood of God, *Acts 20.28. Eph. 5.25.26. Col. 1.18. 1 Cor. 12.12.* Is a church whereof all the members without exception are taught of God. *Jerem. 31.34. They shall all know me (saith the Lord) from the least, unto the greatest. Esa. 54.13. All thy children shall be taught of the Lord.* And therefore they all haveing heard and learned of the Father, come to Christ, *John 6. 45. and therefore have all the anointing within them which teacheth them all things, 1 John 1. 27. And so they have all Eares to heare. Yea among such a company, Esa. 35. 9.10. there is no Lyon, no ravenous beast, but the Redeemed, and Ransomed of the Lord.* But so it is that no visible congregation on Earth, that are visible Professors of any competent number, is such

a Church whereof all the members are taught of God, all ransomed and redeemed, and therefore no visible church, as such is a people or Church in covenant with God. See (a) *Rodgers Catechisme.*

(a) *Rodger. Catechism part. 2. art. 6. p. 176, 177.*

3. *Conclus.* A visible profession of the Truth and Doctrine of godlinesse, is that which essentially constituteth a visible church, and every member of the visible church; onely our Brethren and we differ much about the nature of this profession which is required in members added to the Church. Our Brethren will have none members of the visible Church, but such as are satisfactory to the consciences of all the visible church, and give evidences so cleare, as the judgement of discerning men can attaine unto, that they are truly regenerated. We againe do teach, that the scandalously wicked are to be cast out of the Church by excommunication, and these of approved piety are undoubtedly members of the visible Church, so these of the middle sort are to be acknowledged members of the Church, though the Church have not a positive certainty of the judgement of charity, that they are regenerated, so they be knowne.

1. To be Baptizd. 2. That they be free of grosse scandals. 3. And professe that they be willing hearers of the Doctrine of the Gospell. Such a profession, as giveth evidences to the positive certainty of the judgement of charity, of sound conversion, is not required to make and constitute a true visible Church.

1. *Argu.* Israel entered in covenant with God, *Deut. 29.* was a true visible Church, as our Brethren Teach, because that they conceive to be a Church-covenant, *Deut. 29.* but Churches by that Oath were not such, as to the satisfaction of *Moses*, and the whole people their consciences gave positive certainty of sound conversion. Because *v. 4.* The Lord (saith the Text) hath not given you an heart to perceive, nor eyes to see, nor Eares to heare to this day, *Deut. 31. 27.* for I know thy Rebellion and thy stiff-neck; behold, while I am yet alive with you this day, yee have been rebellious against the Lord. *ver. 21. Deut. 32. v. 5. v. 15, 16, 17. Josh. 24. 23.*

2. *Argu.* Christ would not seven times have said. He that hath Eares to heare, let him heare what the Spirit saith to the Churches,

Churches, if he had not supposed that in these seven Churches, there were blind, obdurate, and carnall hearers, as there were when, *Mat. 13.* upon occasion of the like hearers, he uttereth the se same words in substance. Now Christ would have blamed their ill discerning in admitting such to be the materialls of a visible Church, as hee reproveth their other faults in government. Neither could Christ reprove these Churches, for not exercising the Church-censures against liars, *false Apostles*, fleshly *Nicolaitans*, followers of *Balaams* wicked Doctrine, *J. zebell* and other ill doers and seducers, if these had not been Church-members, as our Brethren teach, how can we conceive, that Christ would call these Churches, who were false in the matter, or give his presence and communion by walking among the golden candlestickes, and holding the starres, the Ministry, in his right hand? And if every one of these Churches were approved to the consciences one of another, that they positively knew they were all of them, *a royall Priest-Hood*, as *holy Generation*, all taught of God, all *sonnes and daughters of the Lord God Almighty*, how are there such grosse scandals put upon them by *Jesus Christ*?

3. *Argu.* Paul clearly teacheth, *1 Cor. 5.* That the Church of *Corinth* convened had the power of the *Lord Jesus* amongst them, and was a betrothed Bryde espoused in a Church covenant; even all of the visible Church as one chaste Virgin to God, as our Brethren prove from the, *1 Cor. 11. 1, 2, 3.* Who had received the Spirit and the Gospell, their minds being knit thereunto, in the simplicity of *Jesus Christ*; now if the matter of this betrothed Church was such, as our Brethren say, then Christs Power, and Presence and Spirit, were in these as the *Temples of the Holy Ghost*, and these were betrothed to *Christ Jesus*, and had received the Spirit and were Saints by calling, were justified, washen, sanctified, who were *incestuous*, *Fornicators*, *Drunkards*, *Railers*, carnall, *Schismaticks*, going to the Law one with another before *Infidells*, partakers of the Table of Christ and of divells, deniers of the Resurrection, to whom the Word was the savour of Death, and the Gospell as it is to these, whom the God of this world, *Satan*, hath blinded. What can be more repugnant to the truth and to the Gospell of Christ? It cannot

be answered, that these *in Corinth* who were hypocrites and walked so contrary to the Gospell were not members of the Church of *Corinth*. For only the truly converted were such. I answer. 1. Then *Paul* writeth not to the visible Church and to all whom he doth rebuke, the contrary whereof is cleare. *1 Cor.* 2.11. *2 Cor.* 3.22. *1 Cor.* 5.1.2. *1 Cor.* 6.1.2.3. *1 Cor.* 11.17,18 19,30. *1 Cor.* 15.12. *1 Cor.* 10.21. *1 Cor.* 8. and in many other places.

2. Then the visible church was not betrothed to *Christ* as a chaste *Virgin*: contrary to this our Brethren alleadged, *1 Cor.* 11.1.2,3. 3. Not only is conversion professedly true in the judgement of charity, but also in the judgement of verity, essentiall to a visible church as you teach; and so none can be a member of the visible church, but he who is a member of the invisible Church, which is Anabaptisme. 4. Three thousand in one day were added to the visible church, who could not (as I have proved) all be approved to the conscience one of another, as true converts, *Acts* 2. Since amongst them were *Ananias* and *Saphira*, and the time was short. 5. If we are to beare one anothers burdens, and so fulfill the Law of *Christ*, and if grace may be beside many and great finnes, as we see in *Aza*, in *Salomon* who remained the children of *God*, under many out breakings, if the children of *God* may be the children of *God*, and yet some of them habitually proud, passionate, some of them worldly minded, some talkative and imprudently rash in zeale, some lustfull, some slothfull, some ambitious, yea and if *Simon Magus* his profession, though false, was esteemed sufficient, for to give him baptisme, the Seale of the covenant, *Acts* 8.9. Then it is not required that all the members of the visible church be such as positively wee know (so farre as humane knowledge can reach) that they are converted, yea if this were true, then speciall commandements would be given, that as we are to examine and try our selves, *1 Cor.* 11.28. *2 Cor.* 13.5. And to try officers before they be admitted, *1 Tim.* 3.10. *1 Tim.* 5.22. and to try the spirits of Prophets and their Doctrine, *1 Iohn* 4.1. and, *1 Thess.* 5.21. *Acts* 17.13. So would *God* in his Word give a charge, that we try, examine and judge carefully one another, and that every man labour to be satisfied in conscience

anent the regeneration one of another. But such commandments we reade not of. 6. If many be brought and called into the visible church, of purpose both on Gods revealed intention in his Word to convert them, and on the churches part that they may be converted; Then doth not the church consist of these who are professedly converted, but the former is true; Ergo, so is the latter. The proposition is sure, these whom God purposeth to convert by making them Church-members, they are not Church-members because they are already converted. I prove the assumption, because. 1. The contrary doctrine, to wit, that none are under a pastors care till they be first converted, maketh to the eversion of the publick Ministry, and gratifieth *Arminians* and *Socinians*; as before I observed, because Faith commeth not by hearing of sent pastors, as Gods ordinance is, *Rom. 10. 14.* but by the contrary, we aske a warrant from the Testament of *Christ*, that now since the *Apostles* are not in the Earth, private men not sent to preach, should be ordinary *Fishers of men*, and gatherers of *Christs church* and Kingdome. 2. That *Christ* hath provided no Pastors nor Teachers to watch over the Elect, yet remaining in the Kingdome of darknesse, and that *Christ ascending on high*, as a victorious King hath not given Pastors and Teachers by office to bring in his redeemed flock, which he hath bought with his blood, *Acts 20. 28.* 3. It is against the nature of the visible Kingdome of *Christ* which is a draw-net and an *officina*, a workehouse of externall calling into *Christ*, even such as are serving their honour, buying a *Farme*; and their gaine, buying five yoke of *Oxen*; and their lusts, having married a *Wife*. *Luk. 14. 16, 17, 18.* 4. It is against the nature of the Ministry, and Wisdomes maides, sent out to compell them to come in. *Luke 14. 23. Matthew 22. 4, 5, 6. Prov. 9. 2, 3, 4, 5. who are yet without.*

7. If none can be members while they be first converted. 1. The church visible is made a church visible without the Ministry of the church. 2. These who are baptized are not by baptism entered in the visible Church contrary to Gods Word, *1 Cor. 12. 13.* and the sound judgement of all Divines, 3. All these who are baptized, 2. Who write as Doctors for the defence

fence of the Orthodox Faith. 3. Who seale the Truth with their sufferings and blood. 4. Who keeps communion with visible Churches, in hearing, partaking of the Word and Seales, as occasion serveth, if they be not professedly and notoriously to the consciences of a particular parish converted to Christ; are no members of the *visible church*.

8. All our Brethrens arguments to prove this Doctrine doe onely prove the truly regenerate to be members of the invisible Church, and not of the visible Church. And if the arguments bee naught, the conclusion must bee naught and false.

9. It is against the Doctrine of Fathers, as (a) *Augustine* (a) *Augustin.*  
(b) *Cyprian* (c) *Gregorius* (d) *Chyostome* (e) *Nazianzen* (f) *Eusebius*. Who all accord that the visible church is a company of professors, consisting of good and bad, like the Arke of Noab as (g) *Hierome* maketh comparison. *contr. Crej. com. l. 1. c. 29 de baptis. l. 7. c. 51. contr. donatist. coll. 20.*

I might cite *Ireneus, Tertullian, Origen, Cyrillus, Basilus, Hilarius, Prosper, Ambrosius, Primasius, Sedulius, Just. Martyr, Clemens Alexandrinus, Euthymius, Theophylact, Epiphanius, Theodoret, and Luther, Melanchton, Chemnitius, Meisnerius, Hunius, Hemingius, Gerardus, Crocius, Calvin, Beza, Voetius, Sadeel, Plessens, Whittakerus, Joannes Whyte, Franse. Whyte, Reynoldus, Luellus, Rich. Feildus, Perkinsius, Pau. Baynes, Trelcatius, Tilenus, Piscator, Ursinus, Paraus, Sibrandus, Professores Leydenses, Antonius Wallenus, And. Rivetus, Pet. Molineus, Lam. Tossanus, Mercerus, Fest. Hemmius, Bullingerus, Manculus, Rellocus, Davenantius, Mortonus.* *(b) Cyprian. l. 1. Eph. 6. (c) Gregor. hom. 11, 12 & 35. in evang. (d) Chrysoft. in Psal. 39. & l. 3. de sacerdot. (e) Nazianzen. orat. 1. in Julia. (f) Eusebius de præ. evang. l. 6. c. 18. (g) Hierom. contr. Pelag. & Lucifer. dialog.*

Quest. 2. *Whether or no our Brethren prove by valid arguments, the constitution of the Church visible to be only of visible Saints, of sanctified, washed and justified persons.*

Let us begin with our present *Authour*, and with what the (a) *Apology* saith: *We admit all, even Infidells to the hearing of the Word, 1 Cor. 14. 24. 25. Yet we receive none as members into our Church, but such as ( according to the judgement of charitable Christians, ) may be conceived to be received of God, unto fellowship with Christ the head of the Church. Our reasons be. 1. From the neere relation betwixt Christ Jesus and the Church, as also betwixt the Church and other persons of the*

Way of the Churches of Christ in N. E. Ch. 3. Sect. 3.

*Trinity.* The Lord Jesus is the head of the Church; even of the visible Church, and the visible Church is the body of Christ Jesus; 1 Cor. 12. and 27.

*Answer.* To admit as ordinary hearers of the Word and Church Prayers, is a degree of admission to Church-communion, and they who are baptized, and ordinarily heare, and professe a willing mind to communicate with the Church in the holy things of God, they being not scandalously wicked, are to be admitted, yea and are members of the Church visible. 2. Set the first reason in forme it is thus; These only are to be received as Church-members who are conceived to be members of that body whereof Christ is head. But the promiscuous multitude of professors are not conceived to be such, but only the sanctified in Christ Iesus are such. Or thus, If Christ be the head of the visible Church, then only such are to be admitted members of the visible Church, as are conceived to be members of Christ the head, and not the promiscuous multitude of good and bad. But the former is true; Ergo, so is the latter. 1. If Christ be the head of the visible Church as visible, it would seeme onely these who are conceived Members of CHRIST, should bee admitted Members of the visible body. True and in this meaning let the Major passe; but if Christ be the head of the visible church not as it is visible, but as it is a body of believers and invisible, then we see no reason to yeeld the connexion: Because Christ is the Head of True Believers, therefore none should be admitted members of the Church, but such as we conceive are Believers, because they are to be admitted to the visible Church, who are willing to joyn themselves are baptized and doe professe Christ to be their Head, though we cannot conceive whether they be sound believers or not; for a profession is sufficient to make them members of the visible body, though indeed to be sound Believers, maketh them members of Christs Body invisible. 2. That Christ is the Head of the visible Church, as visible, is not in all the Word of God, he is the Head of the Church catholick and invisible, by influence of the Life and Spirit of Christ, Eph. 1, 22, 23. Eph. 4. 16. Coloss. 1. 18. and in a large sense may be called the Head of the church visible, as visible,  
in



in regard of the influence of common graces, for the Ministry; government, and use of the keys: but because of such a degree of *Christs* Head-ship, it followeth only that these are to be admitted members under Christ the Head, whom we conceive to be fit members of the *Church*, as it is a Ministeriall and a governing society, and for this there is not required an union with *Christ*, as head, according to the influence of the life of *Christ*, but only an union with Christ, as head, according to the influence of common gifts, for the governing a Ministeriall *Church*; in which respect, Christ may be called the Head of *Judas* the Traitor, and of some other hypocritical Professors; and also though the promiscuous multitude, that is a multitude of prophane *Atheists* and scandalous mockers, be not members of Christ, nor are to be acknowledged as his members, but to be Excommunicated, yet the promiscuous multitude of Professors, whereof there be Reprobate and Elect, good and bad, are to be received and acknowledged as members of *Christs* visible body, wherof he is Head in the latter sense. 2. The Argument proceedeth upon the false ground before observed and discovered, that Christ is Head of the *Church* and the Spouse, redeemer and Saviour of the visible *Church*, as it is visible, which is the *Arminian* Doctrine of universall grace. 3. If these who are conceived to be members of Christ the Head and sound Believers are to be admitted, why doe you professe that Brethren of approved piety, and so conceived to be Believers by you, and consequently members of Christ the Head, cannot be members of your *Church*; except they sweare to your *Church* government, which you cannot make good from Gods Word. Now to refuse communion to these who are known to be members of *Christs* body, and to separate from them is all one, and therefore in this you separate your selves from *Christs* Body.

The Author addeth. *The visible Church is said to be the habitation of God by the Spirit, Eph. 2. 22. to be the Temple of the Holy Ghost, and the Spirit of God to dwell in them, 1 Cor. 3. 16, 17. To be espoused to Christ as a chaste Virgin. 2 Cor. 11. and sonnes and daughters of the Lord God Almighty: 2 Cor. 6. 18. And are exhorted to be followers of him as deare children, Eph. 5. 1. Now how can the visible Church be the members of the Body and the*

Spouse of Christ, &c. Except they be in charitable discerning (as indeed the Holy Ghost describeth them to be) Saints by calling. 1 Cor. 1. 2. and faithfull Brethren, Gal. 1. 2. and that not only in externall profession (for these are too high stiles for hypocrites) but in some measure of sincerity and truth.

*Ans.* The argument must be thus. These only we are to admit members of the visible Church, who in the judgement of charity are conceived to be such as were the members of the visible Church of Corinth and Ephesus.

But only such as are the habitation of God by his Spirit, and the sons and daughters of the living God, not only in profession, but in some measure of truth and sincerity, were the members of the visible Church of Corinth and Ephesus:

Ergo, such onely are we to admit to be members of the visible Church.

Now this argument concludeth not what is in question; Ergo, only these are to be admitted members of the visible Church, whom we conceive to be the Spouse of Christ, and truly regenerated. Now if our conception be erroneous (as it cannot be infallible) then we may admit these who are not regenerated, to the Church-membership, if we conceive them to be regenerated; and so our Brethren say falsely, that the admitted must be Saints and faithfull, not only in profession, but in some measure of sincerity and truth, for these are members of the invisible Church who are truly and in a measure of sincerity regenerated, if our conception be not erroneous: yet it is by accident, that they are admitted *de facto*, who are not Saints in truth, for the Church may be deceived, and receive in for members of the Head Christ, hypocrites and such as are not the Habitation of God by his Spirit, but of Satan, as is cleare in Ananias and Saphira admitted by the Apostles to Church-fellowship, Acts 5. 1. 2. and in Simon Magus, Acts 8. admitted to the Church and baptized by the Apostolick Church, who was yet in the Gall of bitterness.

But. 1. The assumption is false, for the Apostle admitted to be members of the Church visible of Corinth and Ephesus, not only Saints by true profession, but also carnall men, deniers of the Resurrection, partakers of the Tables of Divells, and in  
Ephesus

*Ephesus* false Apostles and Liers, *Revel. 2.3.* But *Paul* speaketh of *Corinth* according to the best part : for the Epistle and Doctrine of the covenant is written and preached for the Elects sake and for Believers; neither is the covenant of grace made with the Reprobate and Unbelievers, nor doe the promises of the covenant, indeed, and in Gods Intention belong to the visible Church, though the Word be preached to carnall men for their conviction. 3. This proposition is false ( *these onely we are to admit to the visible Church, whom we conceive to be Saints, and are in the judgement of charity perswaded they are such* ) for the Apostles admit all Professors, even three thousand at one Sermon in one day, *Acts 2.* and they could not be perswaded in the judgement of charity, that they were all Saints. 4. This argument sayth, that all the visible Church of *Ephesus* was a Spouse betrothed to Christ, and Saints by calling, which the Word of God sayth not. For were all the carnall in *Corinth* betrothed as one chaste Virgin to Christ? were these who called themselves Apostles in *Ephesus* and tryed by Church censures to be Liers, *Revel. 2.2,3.* betrothed to Christ as a chaste Virgin? were all the visible Church the *sonnes and daughters of the Lord God Almighty*? and that not only in profession but in some measure of sincerity and truth? It is true, the stiles given to the Church of *Corinth* are too high to be given to hypocrites; but these stiles are not given to that Church precisely, as visible and as a professing Church, as you suppose, but as an visible and true Church of Believers: for a Church of Believers and a Church of Professors of believe are very different. *Paul* writing to the *Corinthians* writeth to a visible Church, but he doth not speake alwayes of them as a visible Church, but as of an invisible, when he calleth them *Temples of the Holy Ghost*, Saints by calling, &c. he wrote the Epistles to the incestuous man, whom he commandeth to cast out of the Church.

We reade (saith the Author) *Acts 2, 43.* that the Lord added to the Church such as should be saved, and how then shall we adde to the Church, such as God addeth not; such as have no shew of any spirituall worke in them to any spirituall discerning? Ought not the Lords Stewards to be faithfull in Gods House? And to doe nothing therein, but as they see God going before them, receiving  
whom

whom he receiveth, and refusing whom he refuseth. So upon this ground Paul willeth the Romans to receive a weak brother, because God hath received him, Rom. 14. 1, 2, 3.

*Ans<sup>r</sup>.* Gods acts of speciall and gracious providence, are not rules of duties to us; God addeth to the Church as it is invisible and Christs Body, it followeth not therefore we are to adde to the Church visible as visible. Gods adding is invisible by giving Faith and saving grace to some to professe sincerely, because we see not Faith nor sincerity, therefore Gods adding cannot be a rule to our adding. God doth adde a person falling into an open scandall to the Church invisible, having given him true Faith, but the Church is not to adde him, but to cut him off, if he be obstinate to the Church, and refuse him, and so this proveth nothing, nor is the place, Rom. 14. by any, except your selves, expounded of a receiving into a Church-communion, as is elsewhere declared. 2. Where there is no shew of saving worke of conversion; there you thinke the Stewards want God going before to receive, but then except God be seene to goe before to regenerate, the Church Stewards cannot follow to adde such to the Church; but since that same power that casteth out of the Church holdeth out of the Church, if any after they be received, shall be found to be not added of God, because they be not regenerated, yet we are not to cast any out for non-regeneration, even knowen, except it breake out into scandalls, and then the person is not cast out for non-regeneration, for though he were knowen to be regenerated, yet for scandalls the Church is obliged to cast him out, because the scandall leaveneth the whole Church, and. 2. The casting out is a meane to save the spirit in the day of the Lord. But I prove, none are to be cast out for non-regeneration, where there be no outbreakings into scandalls.

1. Because, *de occultis Ecclesia non judicat*, non-Regeneration where it is not backed with publick scandalls is a hidden thing, that the Church can neither judge nor censure. 2. None are to be cast out but for such a scandall, that if the party deny, should be proved by two witnesses, as Christs Law provideth, Mat. 18. 16. 1 Tim. 5. 19. 3. Onely publick scandalls which offend many, are to be censured by the Church, 1 Tim. 5. 20. that others may feare. But non-regeneration breaking out into

no scandalls, can neither be proved by witnesses, if the party deny, nor is it a seene thing which giveth publick scandalls, and therefore is not the object of Church censures. For it is evident though the Stewards see some not regenerated, and so not added by the Lord to the Church they are to adde these same and cannot cast them out. And yet *God* goeth before them in adding them to the visible Church, when they professe the truth. 3. *God* addeth such as should be saved to the visible Church by baptisime, because the adjoyning to a visible Church is a way to salvation, but it followeth not that all whom *God* addeth to the visible Church are saved ones, for then the visible Church should consist only of believers, which only *Anabaptists* teach. 4. Whereas he sayth, *The Stewards should be faithfull, and should not adde except God adde*, it seemeth to infer that either all the people are Stewards, and so Officers contrary to *Gods* Word, *Eph. 4. 11. 1 Cor. 12. 29.* or that onely officers admit Church-members, which is against our Brethrens Doctrine, for they teach, that the whole multitude of believers are only to adde and cast out.

3. If *Peters* confession (sayth the Author) be a Rock on which the visible Church (to which onely the Keys are given) is built, then to receive these who can hold forth no such. profession is to build without a foundation. The Way of  
the Churches  
in N. E. Ibid.

*Answer.* This conclusion is against your selves, no lesse then against us, except all and every one whom you admit, be builded upon this Rock; if there be hypocrites in your Church (as you cannot deny it) then you build without a foundation. 2. By this, *Peter* before this confession was an un-churched Pastor built upon no Church-foundation, 3. By this place is not proved that the keys are given to the Church of Believers, but to the Ministers; for then against no parochiall Church can the gates of Hell prevaile. All the Fathers with good reason, as *Augustine, Chrysestome, Cyrill, Tertullian, Hieronim. Nazianzen, Cyprian, Ambrose, &c.* And our Divines against Papists (whom you side with in this) deny, that *Christ* meaneth here of the visible Church, such as *Rome* or *Corinth*, but of the catholick and invisible Church.

4. When (saith the Author) *Christ* saith, *Mat. 22. 12. Friend,*

how camest thou here not having thy wedding garment, he doth intimate a taxing of these, by whose connivence he came.

*Answ.* The contrary is in the Text, v. 9. *Goe ye therefore to the high wayes, and as many as you finde, bid.* Here is a charge that ministers invite and call all, and so the Church is a company of externally called, though few of them be chosen, as v. 14. and their obedience is commended, v. 10. *so these servants went out into the high wayes, and gathered together all, as many as they found both good and bad.* This is a praising rather than a taxing, seeing they are commanded, without trying or selecting only the regenerated, to call in *as many as they finde both good and bad.* For *as many as you finde* is as good in sense, as both good and bad, and the latter doth expound the former, and when the Lord commandeth them to bring in as many as they finde, and they finde in the streetes both good and bad, therefore they bee commanded to bring in both good and bad. 2. Yea, the very scope of the parable is contrary to this; the scope is that *many are called externally*, and so are the visible Church and that by Gods speciall command both here, v. 9. 10. and *Luk. 14. v. 17. v. 21. v. 24.* and yet *few are chosen*, and of the invisible Church. And *Luk. 14.* severall times the servants or pastors call all (by the Lord of the feasts commandement) without exception of regenerated or not regenerated.

5. Christ in the parable imputeth it to the sleepines and negligence of the servants, that tares were sown amongst his wheat, *Mat. 13. 35, 38, 39.* Ergo, Pastors are to be blamed that there be scandalous persons in the visible Church.

*Answ.* This doth but strengthren Anabaptists who objected the same. (a) It is a fault that a very popish Doctor *Aquinas* condemneth. *Theologia symbolica non est argumentativa.* For it is not said, while the servants slept, the envious man did sow his seed, but while men slept, which is spoken (saith (b) *Parvus*) according to the manner of men, for otherwise Gods providence can hinder the growing of tares; and (c) *Cajetan* saith, here is not accused the negligence of pastors, and certainly since as (d) *Bullinger* observeth well, Christ when he expoundeth the parable, passeth this part of it, to teach us (as (e) *Calvin* saith) not to presse every part and tittle of a parable, except we would be (saith

*Bullinger.*

*Bullinger*) *Christo argutiores*, sharper sighted then Christ, and therefore the Author alleadgeth that by sleeping of men is understood the negligence of pastors, but that is beside the Text and is not expounded at all of Christ, but signifieth that men cannot see the hollownesse and falsehood of Hypocrites, till it breake out in their actions, no more then the sleeping husbandman can see when weeds grow up in his Fields. And if the Lord here condemne the sleepinesse of Pastors, for suffering scandalous Professors to be members of the Church, how doth the Lord forbid these servants to plucke up the tares, but to let them grow till Harvest? for he commandeth the officers to cast out of the Church and excommunicate the scandalous persons. Yea certainly, seeing the Field is the Field of the visible church, it maketh for us against our Brethren, that wicked men are growing in the visible church. It is true that *Barow* with the *Anabaptistes* expound the Field to be the Field of the World, mistaking Christs Words, v. 41. which indeed signifie the Field of the visible Kingdome of Christ, because the World of all mortall men is not the Lords Field, where he soweth his Wheate, but the visible Church only is such a Field. For seeing the Gospell, the immortal seed of the regenerate, 1 *Pet.* 1. 23. is not sowed through the whole World of mortall men, *Psal.* 147. 19, 20. *Mat.* 10. 5, 6. *Acts* 1 6. 6. but only in the visible Church, the Field must be Christs Field, or his World of Church-Professors. And also by this, their exposition falleth, for then it is the sleepines and sloth of Preachers that wicked men are borne in the World of mortall men, which is absurd:

*We are bidden*, 2 *Tim.* 3. 5. *Turne away from such as have a form of godlines, and have denied the power thereof; Ergo, we cannot joyne in Church communion with them.*

*Answ.* It is cleare by this argument, to our Brethren, that one and the same reason holdeth for turning away, and separation from all persons and Churches, which are not in churchd by covenant, and constituted of visibly regenerated persons, and the not admitting Church-members. So our Brethren by this professe the lawfulnessse of separation from all Churches, except from their owne. 2. No marvell then *Paul* will have *Timothy* to separate from *Apostates* and from *Resisters of the truth*, v. 8. and

*Barow* discov.  
of a false  
Church.

The Author  
objecteth, Ib.

from proud boasters, blasphemers, Traitors. For such are to be excommunicated, as *1 Tim. 6. 3. 5.* *At loquitur Paulus* (saith (a) Parkerus de (a) Parkerus) *de fundamentali corruptione istius Doctrinae, qua est secundum pietatem* : but Paul here forbiddeth to exhort the proud and malicious blasphemers and resisters of the Truth, and not to waite upon them any longer, whereas otherwise he had said in the end of the preceding Chapter, 24. 25. 26. Others, who are detained in the snare of Satan, must be waited on, and instructed with meeknesse, if God will give them Repentance; Ergo, Timothy was as a Pastor to instruct unconverted persons, and to joyne in communion with them, but as for desperate enemies and blasphemers, he was not to waite on them, nor to exhort them with meeknesse. And if this Text prove any thing it will conclude against our Brethren, that such as deny the power of godlinesse, should not be hearers of the Word, and farre lesse ( as our Brethren reason ) members of the visible Church.

The Author  
ibid.

Can any ( sayth the Author ) judge such persons fit materialls for the constituting and edifying of a Church, who are more fit for the ruine and destruction of the Church, such as leave their first love ( as all hypocrites will at length do ) they procure the removall of the candlestick.

Answ. The argument must be thus formed. All these whom God intendeth shall edifie and not ruine the Church; are to be only members of the visible Church : but all known hypocrites are such; Ergo. The proposition is false, for if we speake of Gods secret Intention and his decreeing Will; It is not a rule for the Church to square and to regulate them in the choysing or refusing Church-members, because God intendeth in his decreeing will, that many hypocrites, such as Judas and Demas, shall be Church-members, and let our Brethren judge if they be fit materialls to edifie the Church. If we speake of Gods revealed will, the proposition also is false; for by our Brethrens Doctrine, it is Gods revealed will that the Church receive as Church-members latent hypocrites, such as Simon Magus, Acts 8. who are conceived to be regenerated, as the church, Acts 8. conceived Simon Magus to be a sound Believer, as our Brethren say, and yet latent hypocrites, are no lesse unfit materialls to build the Church,



Church, then known hypocrites. 2. We doe not thinke that hypocrites fallen from their first love, and by scandalous living declaring themselves to be such should bee kept in the Church. But so the Author alleadgeth, Revel. 2. That the Church of Ephesus falling from her first love, must bee a false constituted Church, in which there were members fitter to ruine, then to edifie the Church. And yet certaine it is, Paul, Eph. 1. and Christ, Revel. 2. acknowledgeth the Church of Ephesus to be a true visible Church.

We passe (saith the Author) the types of the Old Testament, which yet are not without their due weight. Rough stones were not laid in the building of Salomons Temple till they were hewen and prepared before, 1 King. 6. 7. and behold a greater then Salomen is here, the attendance of the porteres suffering none to enter into the Temple who were uncleane (2 Chron. 23. 19.) doth evidently type forth the watchfulness of the officers of Christs Church, to suffer none uncleane in estate or in this course of life, to enter into the fellowship of the Church, which ought to be a communion of Saints. Their apology sayth (a) though all Israel were admitted to the fellowship of the Ordinances administrated in the Synagogue, yet none uncleane were admitted into the Temple; for Revel. 21. without are dogs, &c. So Master Can and Robinson presse this place.

Ibid.

(2) Apolog. c. 9.

Can. necessu. of  
separat. c. 4. sect.  
3. p. 175.

Ans<sup>w</sup>. In this Type many things are loose and doubtfull. 1. We desire a warrant from the Word, that the Temple was a Type of a visible Congregation, and that all must be as really holy before they enter into a visible congregation, as they behoved to be Typically holy, who entered into the Temple of Jerusalem. The Temple is a Type of Christs Body, John 2. and of the Church of the New Testament invisible, which must consist of sanctified ones, but how it is a Type of the visible Church we see not. For the Lords spirituall building whereof the Corner-stone and the foundation is Christ, is the Church invisible built by Faith as lively Stones upon Christ, 1 Pet: 2. 7. Unto you therefore which believe he is precious, v. 5. yee also as living Stones are built up a Spirituall House; opposite to the disobedient, v. 7. who stumble at the Word, v. 8. 1 Cor. 3. 9. yee are Gods building, Eph. 2. 20, 21, 22. Expressly the building

are these who are built on the Doctrine of the Prophets and Apostles, and grow up into an holy Temple in Christ, and are the habitation of God through his Spirit. This cannot agree to a visible Church, the members whereof may be (as our Brethren teach from Revel. 2.) Hypocrites who fall from their first love. Yea also the laying on of stones on the building is not the act of in-churching, or of union to a Church, as it must be, if the comparison prove the poynt, but the joyning of the stones to the building is the union of these stones by Faith to Christ, the chiefe corner stone, as is expounded, 1 Pet. 2. To whom commanding as to a living stone, v. 5. yee also as liveing stones are built, &c. Yea, and Peter doth not build this comfortable Doctrine all upon the comforts of a Church-state in a single congregation; for many of these to whom he writ, were dispersed and persecuted through Pontus, Asia, and Cappadocia, &c. And might have, and had an Union with Christ by Faith without a Church Union in a Parish. 2. Though in this Type were signified a morall obligation, that all before they be in-churched in a visible Congregation, should be converted, how is it proved that the Church should receive none to a visible Congregation till they bee converted? for these are farre different. All should be converted, but there is no new Law commanding the Church to receive none into her fellowship, but the converted. 3. The hewers of stones or builders of the Temple, must Typifie Pastors in Office, dressing stones for the spirituall building, our Brethren make them to Typifie private Christians out of Office, and deny that any Pastors as Pastors doe fit and prepare stones to bee layd on the spirituall building. Also none layd stones on that Temple save onely builders by Office, but by our Brethrens Doctrine, onely Pastors doe not convert Soules. There were no Stones at all in the Temple of Jerusalem, but choice and well squared stones, are no members of the visible Church but the chosen of God?

3. If the Porters typifie the Ministers of visible Churches, first onely Porters hold out the uncleane; Ergo, onely Pastors should hold out the scandalous, but you admit the whole Church with equall authority to take in, or refuse Church-members. 2. If the Temple

Temple be a Type of the visible Church, then no prophane person, nor uncircumcised in heart should meet with the visible Church to heare the Word, for hearing of the word prophanes the holy things of God. This you cannot say, for infidels may be, as you say, fellow-partners with the Church, in hearing the word. 3. Robinson holdeth (a) that Abrahams seed, and so all the Jewes were to separate themselves from the world, that they might be a visible Church to God, but we read not that the porters were to hold out any wicked person. Yea Jer. 7. professedly they came to the Temple of the Lord who were theeves, adulterers, and wicked persons. And so by that neither are the porters of the visible Churches of the New Testament to hold out unconverted persons because they are unconverted.

Lastly, the place, Revel. 22. 15. *For without are dogges, &c.* is foully abused when it is applied to the visible Church, where there may be, and ordinarily are dogges; yea and liars, Revel. 2. 2. *idolaters*, v. 14. *Napper, Pareus, Marlorat*, expoundeth it of the Kingdome of glory, for it is that Kingdome spoken of, Rev. 21. 27. but within that Kingdome cannot enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lambes booke of life. But it is against all reason and the Lords Word that in the visible Church is nothing that defileth, that is no sinne, but only those who are written in the Lambes booke of life. This is the very doctrine of Anabaptists though we know our deare brethren hate that Sect, and their Doctrine.

(a) Robinson. *The purest Church on Earth may consist of good and bad in Gods Eye, but the question is about the true and naturall members, whereof the Church is orderly gathered, but as it were fond Philosophy, in the discription of Wives and Children, to make Rebellion a naturall property of a child, and Whoredome of a Wife, so it is as profane Divinity to make ungodly persons the true matter of the Church, and prophanenesse a property of the same, because many seeming Saints creepe in.*

Ans<sup>r</sup>. If the holiest Church visible on Earth consist of good and bad, before God, then to be partakers of the Divine nature, Temples of the holy Ghost, Saints by calling, is not of the essence of a visible Church, nor is it essentiall to make one a member

(a) Robinson  
separ p. 85.

(a) Robinson  
Justi. separat p.  
97.

It is true that our divines say, that it is one & the same church which is both visible and invisible, and that visibility is an accident of the church, but they then speake of the Catholick visible Church, but if we speak of a particular visible Church in this, or that place, all in such a Church as they exist, are either holy or prophane, but neither is holiness, nor prophanes essentiall to a church visible, as visible.

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ber of the visible Church, that he be converted. It is sufficient that he be a professor of the Faith. And it is a poore comparison to say, that *prophannesse* cannot be put in the description of a visible Church, for in the essence of a visible Church as visible, we neither include *Holinesse* nor *Prophanes*, but only a visible company professing the Faith of Christ and called by the Ministry of the Word, whether they be Believers or Unbelievers it is all one, neither of the two belongeth to the essence of a visible church: a visible Church is saved in the number of forty, all being converted, or in 40. being all unconverted, so they be externally called by the Ministry of the Gospell and professe the same. And it is as foolish to make holinesse the essence of a child, as to make it of a visible Church, and as vaine to make chastity the essence of a married Wife; for this is not our philosophy, but a conceit of Mr. Robinson falsely imputed to us.

(a) Robinson.  
Ibid. 97.

(a) Robinson. All the Churches that ever the Lord planted consisted of good only, as the Church of the Angells in Heaven and of mankind in Paradise. God hath also these same ends in creating and restoring his Churches, and if it were the Will of God that persons notoriously wicked should be admitted into the Church, then should God directly crosse himselfe and his owne ends, and should receive into the visible covenant of grace, such as were out of the visible estate of grace, and should plant such in his Church for the glory of his Name, as served for no other use, then to cause his Name to be blasphemed.

Ans<sup>r</sup>. This argument proveth that the visible Church is not a visible Church, except it consist of onely holy and gracious persons, without any mixture; and so not only holinesse in profession, but holinesse reall and before God is required essentially to a visible Church. Then Pastors, Doctors and Professors, binding and loosing, *clave non errante*, are not a visible Church. Yea, this is downe right Anabaptisme that no visible Churches are on Earth, but such as consist of reall Saints only. 2. It is most ignorantly reasoned, that God in creating Man and Angells good, did not intend that they should fall by his permission, but that they should continue holy and then God was frustrated of his end, as Arminians and Socinians Teach. So sayth

(a) Arm. Antip.  
p. 60.

(b) Corvinus ep.  
ad Wal'achros p.

19.

(a) Arminius Antiperk. (b) Corvinus. The Remonstrants  
(c) at

(c) at Dort, and (d) Socinus, that God intendeth and purposeth many things which never come to passe. 2. His Decrees faile and are changed. 3. Men may make Gods Decrees of election fast and sure, or loose and unsure, as they please. 3. Here is much ignorance that God intendeth nothing that may be against the glory, of obedience due to him, as Law-giver; as if sinners and hypocrites being in the Church because they are dishonorable to God, should crosse Gods end, and purpose: so Tertullian (e) bringeth in some whom he calleth *dogges*, thus reasoning against providence, which suffereth sinne to be in the World so contrary to his Will and goodnesse: And who denieth but Christ commanded Judas to preach, and that the Apostles according to Gods Will and Cammandement received Ananias, Saphira, Simon Magus in the visible Church by baptizing them (for I hope the Apostles sinned not against Gods revealed Will in admitting them to the visible Church.) And shall we say that God directly in that crosseth himselfe and his own ends, because God gathered hypocrites into his Church, and yet they dishonour and blaspheme the Name of God? Whiles Robinson saith, Gods maine end in gathering a visible Church is, that they being separated (f) from the World, may glorifie his Name, he speaketh grosse Arminianisme, that God faileth in his ends. Lastly, he saith that God cannot will that persons notoriously wicked should be in his visible Church, for then he should crosse himselfe and his owne ends advert (notoriously) is vainely added, seeing we teach that notoriously wicked ought to be cast out of the visible Church; as also if he shall will wicked persons, let alone notoriously wicked, or latent hypocrites to be in the Church, yea or in this visible World, he should by this Arminian argument crosse himselfe and his owne ends? Do you believe with Arminians that Gods end is, that Angells and men should have stood in obedience, and that a Redeemer should never come to save sinners? And that blasphemy and sinne is against Gods purpose and intended end, and that sinne crosseth him? but when all is done it is his intention and revealed will that hypocrites be invited to the visible and preached covenant, and yet he knoweth that they are out of the visible, yea and indivisible state of grace.

(c) Remonst. in  
script. Synod.  
art. 2. p. 256. in  
apolog. c. 9. fol.  
105.

(d) Socinus  
contra puritana.  
c: 10. fol. 325.

(e) Tertullian  
contra Marcio-  
nem. O canes  
& c. Si Deus  
bonus & pres-  
cius futuri &  
potens, cur homi-  
nem passus est  
labi?

(f) Robins. p. 98.

rists have once beene dedicated to Christ in baptisme, and the child (saith he) hath onely interest in that part of the Covenant, which is sound and Catholike, while as the parents themselves stand guiltie of heresie, which by their owne proper and actuall consent, they have added unto the Church.

And I thinke the Scripture saith here with us, that the nearest parents be not the onely conveyers and propagators of federall holinesse to the posteritie, *Psal. 106.35. They were mingled with the heathen and learned their workes, 36. and they served their Idols, &c. 44. Neverthelesse he regarded their affliction, 45. and he remembred, for them, his covenant.* What Covenant? His Covenant made with *Abraham*, and yet their nearest fathers sinned, *v.6. We have sinned and our fathers, v.7. Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea, v.8. Neverthelesse he saved them for his names sake.* His name was the glory of the Covenant made with *Abraham*, by which his name and truth, by promise was ingaged, *Esa. 63. 10. But they rebelled and vexed his holy Spirit, therefore hee was turned to bee their enemy, and hee fought against them, v. 11. Then he remembred the dayes of old, Moses and his people, saying, Where is he that led them, and brought them out of the red Sea? So also Esay 51. 1, 2, 3. and most evidently, Ezek. 20. 8. They rebelled against me, &c. But I wrought for my names sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made my selfe knowne unto them, in bringing them forth out of the land of Egypt.*

Now this name is to be expounded his Covenant, *Jerem. 31. 32. which he made with them, when hee brought them out of the land of Egypt, which Covenant is extended unto the Christian Church, Heb. 8.8.9, 10.* Now if God gave right unto the sonnes of the *Jewes*, I meane federall right, to temporall deliverance, and the meanes of grace: for the Covenant made with *Abraham*, though their nearest parents rebelled against the Lord, that same Covenant in all the priviledges thereof indureth yet, yea and is made to all the *Gentiles*, *Gal. 3.8. Heb. 8. 8, 9, 10.* for it is the covenant nationall made with the whole race, not with the sonnes upon the condition of the nearest parents faith, as is cleare after *Christs* ascension unto heaven,

*Act. 2.39.* For the promise is to you and to your children, and to all that are as farre off, even to as many as the Lord our God shall call. Now it is cleare that their fathers killed the Prophets, *Matth. 23.30, 31, 32, 33, 34, 35.* they were a wicked generation under blood, *v. 37.*

2. It is cleare that these externally, and in a federall and Church profession have right ecclesiastick to the Covenant, to whom the externall calling of the preached Gospell doth belong, while he saith, *the promise (of the Covenant) is made to as many as the Lord our God shall call;* so the called nation, though the nearest parents have killed the Prophets, and rejected the calling of God, *Matth. 23. 33. 34. 37.* is the nation which have externall and Church-right to the promises and Covenant, and *Rom. 11.28.* *As concerning the Gospell they are enemies for your sake, but as touching the election they are beloved for the fathers sake:* now their nearest fathers maliciously opposed the Gospell, therefore it must be for the election of the holy nation, in which respect, the nation of the Jewes, *v. 16.* *was a holy seed, and a holy root,* and the children were also the *holy branches,* holy with the holinesse of the Covenant; and *Joshua* had no reason to circumcise the people at *Gilgal,* for the holinesse of their nearest parents, whose carcases fell in the wildernesse, yet he circumcised them, to take away the reproach of his people; now this reproach was uncircumcision in the flesh, the reproach of the *Philistims,* (so *Goliath* is called an uncircumcised *Philistim*) and of all the nations without the Covenant of God: yea by this there were no reason to circumcise the sonnes of *Achab* and *Jezabel,* whose nearest parents were slaves to Idolatry, and who were bloody persecutors of the Prophets; nor was there reason to circumcise *Jeroboams* sonne, in whom *there was some good,* for both father and mother were wicked Apostates: and very often, by this doctrine, should the people of the Jewes leave off to be the visible Church, and so the promise of the Covenant should faile in the line from *Abraham* to *David,* and from *David* to *Christ;* even so oft as the nearest parents *did evill in the sight of the Lord;* and many times should God have cast off his people whom he foreknew; contrary to that which *Paul* saith, *Rom. 11. 1, 2, 3.* To these I adde, if the infants of the Christian Church have onely right to baptisme, through the faith of the nearest parents

(g) 1 Thef. 1. from the (g) very heart roote in Christ, and for all whom he gave thanks, alwayes making mention of them in his prayers, without ceasing remembring their effectuall Faith, diligent love, and patient hope in the Lord Jesus, which did grow in every one of them.

2, 3. & 2 Ep. 2, 3.

Ans<sup>w</sup>. Here is much Scripture abused to no good use; 1. that *coactive Laws of Princes* be the onely way of inchurching people, we never taught; but of this hereafter. 2. He calleth the *Kingdome of God* which is a *draw-net* of good and bad (h) a called company invited to the Supper of the Gospell, whereof many are called, but few are chosen. (i) which is the field where grow Wheat and Tares (k) the Barne-floore wherein is Corne and Chaffe. (l) He calleth (I say) these men good and bad shuffled together in a new monster or Chimera. Sinne is a monster, but that it should be in the world is not without the decree of efficacious providence, except we turne *Epicures* with *Arminians*. 3. That all and every one baptized by *John Baptist* justified God, and were true converts is more charity, then the verity of the Text *Luk. 7.* can warrant. 4. And that the visible Church consisteth onely of men chosen out of the World, as he spake from *Ioh. 15.* is a plaine contradiction to that (*many are called, but few chosen out of the World*) and serveth much for *Huberians*, who will have all the visible Church chosen, and for *Arminians* who make all in Gods intention separated from the World, and so make election to life eternall, as universall in the visible Church as the preached Gospell. 5. It is an adding to the Text, *Acts 2.* That the visible Church. (*all of them*) and you say did communicate in all things with singlennesse of heart, and were to be saved. For we have not so much charity to bestow on *Ananias*, *Saphira*, and *Simon Magus*, who were added to the Church visible: but why call you this the Testimony that the Holy Ghost giveth of all them? where did you reade or dreame this? The Holy Ghosts Testimony is true, and what Divinty is it, that all added to the visible Church shall be saved? deeme you with *Origen* and some others that none are eternally damned? 8. And you say of the visible Church, *Acts, 20. 28.* All of them were redeemed by the Blood of God. If *Luke* had said so, I could have believed it, but your saying is groundles. All whom they are commanded to feede, and all who were to be devoured



by grievous Wolves, and all the drawn away Disciples of false Teachers, 29.30. Are all these redeemed by the Blood of God? This Church is an Arminian Chimæra: that all to whom the Gospell is preached by Feeders and Pastors, must be obliged to believe that Christ by his Blood redeemed all and every one of them, is Arminianisme. (a) *Corvinus* and (b) *fac. Arminius*, (c) *Nic. Grevinchovius* (d) *Episcopius*, (e) *Socinus* (f) *Smalcius* (g) *Ostorodius* will thanke you, for they hold that Christ gave his Blood for all the damned in Hell, and purpose-ly to redeem them, and for his part gave his life for all the World, and especially for the visible Church. 7. That the Apostle gave thanks to God, for the sound faith of all who professed the Gos-*spell* at Rome, and were perswaded that God would perfect the worke of salvation in all and every one of the Philippians, is a wicked dreame, that they were all partakers of the grace of the Gospell, and that all the Thessalonians, without exception had effectual faith, diligent love, and patient hope. All this is said, without ground of Gods Word: and contrary to the Word. Were there none, *Rom.6.* Servants of sinne? None who walked after the flesh? *Rom.8.* So *Rom.14.* and *Phil.3.2.18.* *Phil.2.21.* *1Thess.4.2.* *2Thess.3.8,9,10.* None in *Philippi* whose God was their belly? none who minded earthly things? No dogs? No evill workers?

(a) *Robinson*; The Jewes were forbidden by God, under the Law to sow their Field with diverse seeds, and will he sow his own Field with Wheate and Tares? and (b) the Lords Field is sown with good seed, *Mat.13,24,27,28.* His Vine Noble (c) and all the seed true, his Church Saints and beloved of God (d) but through the malice of Satan, and negligence of such as keep the field adulterate seed and abominable persons may be.

*Ans.* God who is above a law forbiddeth the Father to kill the son; yet may he command *Abraham* to kill his son, in positive Lawes, such as sowing of seeds, Gods practice is not a Law to us; I remember *Jesuites*, especially *Suarez*, *Didac. Ruiz*, *Molina*, *Lessius*, *Lod. Meratius Hiero. Fasolus* and their Disciples, the Arminians, labour to prove that God cannot pre-determinate the will of man to the positive acts that are in sin: For then he should be the author and cause of sin which

he forbiddeth us to do, and he would not do himselfe, say they, that which he forbiddeth us. Which is but in the generall a weake answer, for it followeth not hence, that he is the author of the malice, because he prædeterminates the will to the positive act of sinning. For though God in his working Providence permit wicked men to be in the *Church* (as you cannot deny his providence here) yet doth it not follow, that he soweth wicked men in the *Church*. Nor doe we say, that it is the Lords approving and revealed will that hypocrites should joyne with his friends at the marriage supper of the Gospel, they wanting their wedding garment. It is hypocrites sin that they joyne themselves to the Church, they being heart Enemies to the truth. And in this respect God soweth them not in the *Church*. But the question is if the Church and Pastors sin in receiving such into the bosome of the Church, because they see not, in conscience, that they are regenerated: That we deny, yea the servants bid all come whom they finde. *Mat. 22. 9.* and that by the commandement of God. And in this respect God doth not plant his visible Church a noble Vine, and a Field sowed with good seed, yea it is his revealed Will that the Church and the Servants of God invite all to come to Wisdomes banquet, *Prov. 9. 2. 3.* and so all the called externally are not the *choise Vines*. This you are to prove, that the visible Church in all its members, or essentially as it is a visible Church is a *choise Vine, and an holy seed*. Nor is it the Pastors negligence that Tares grow in the Lords Field (though it be Satans malice) yea the Pastors here are to invite all to come in, and to call externally all to come to Christ. That they who are invited give not obedience is their own wickednesse, but neither the Churches, nor the Pastors sinne.

(b) *Robinson.*  
*Justif. 212.*

(a) *Robinson.* There be amongst you hundreds and thousands partakers of the life of God in respect of your persons, but in respect of your Church Communion, and your Ordinances, you are all alike, because you are all alike partakers of one set forme of worship.

*Answ.* The Church of the Jewes so should be a falsely constituted Church, because however there were many Believers amongst

amongst them, yet all are commanded to receive one Ministry of Scribes and Pharisees sitting in *Moses* chaire. But know that the leaven of the externall worship (except it evert the foundation) doth not make the Church a falsely constituted Church.

(a) *Robinson, Mr. Smith truly affirmeth your Church to be a greater Antichristian Ministry and worship then Rome, as the Temple which sanctifieth the gold, and the altar which sanctifieth the offering is greater then the offering: so the Temple of the New Testament, the Church and people of God, by whose Faith all the Ordinances of the Church are sanctified, is greater then the Ministry, worship, or any other Ordinance, and being Idolatrous is a greater Idoll.* (a) *Robinson Iustif. p. 164.*

*Answ.* This is a new poynt of Divinity that the Faith of the Ministry or congregation sanctifieth the worship; as the Temple did the gold and the altar the offering: yea though the Minister were a *Judas*, and the people latent hypocrites, the Ordinances of God lose no authority, for all the Ministeriall sanctifying of the Ordinances is from Christ the Instituter, not from the instruments; and the Donatists did suspend the power of the Ordinances of God, upon the holinesse, or unholinesse of the Instruments. 2. The Ministry in its substance is not Antichristian, though it be from the *Antichrist*. For Prelates giving of a ministry is not to be measured by the particular intention of the Ordainers, but by the Nature of Gods Ordinances, and the generall meaning of all the Catholick Church.

*Robinson* here objecteth, *The Law sayth, nemo potest plus juris in alium transferre, quam ipse habet. Prelates have no calling of God themselves, therefore they cannot give it to others.*

*Answ.* Prelates reduplicative, as Prelates have no calling, yet as Pastors they have, and Antichristian prelacy destroyeth not the essence of a Pastors office in the subject. They object, as a Prelate he ordaineth Ministers, and not as a Pastor. *Answ.* 1. as a Prelate he usurpeth to give a Ministry, but as a Pastor he giveth it. 2. He invadeth the place of the Church and with consent of the Church standeth for the Church, though he be not the Church, but a simple Pastor, therefore what Ministry he

he conferreth, it is the deed and fact of the Church. 3. They object, *No man can give that which he hath not.* Answ. No man can give that which he hath not, *neque virtualiter neque formaliter*, true; what he hath in no respect, that he cannot give. What he hath in vertue or in some respect, that he can give. What baptisme the hereticall Minister hath Ministerially, that he may give validly. (a) *Hieronimus* saith, the *Luciferians* admitted Baptisme conferred by an Heretick, but not a Ministry, *Anatolus* was consecrated by *Dioscorus*, *Felix* by the *Arrians*, as Mr. (b) *Ball* observeth. So (c) *Bellarmino*. (d) *Gratian* (e) *Naxianzen*, (f) *August*.

(a) *Hierom. in dialog. advers. Luciferian.*

(b) *John Ball answer to Can. p. 98.*

(c) *Bellarmino de sacrific. li. c. 26.*

(d) *Gratian. decret. c. 1. q. 1. c. 32. 32.*

(e) *Naxianz. Orat. 40.*

(f) *August. confess. ar. 5.*

(g) *Apol. c. 1.*

(h) *Apol. c. 2.*

They say (g) *we finde it by experience that the refusing of Church-communion hath been blessed of God, to their conversion who were holden out.* Answ. *Manassch* his being bound in fetters was a meanes of his conversion. *David* by his afflictions learned to keep Gods Commandements: did therefore the persecuters of *Manassch* or *David* right and lawfully?

*The Apostles* (say they (h) *had commission to Baptize none but Disciples*, *Mat. 28. 19.* Answ. See you doubt not of a warrant for Baptizing children, who are not Disciples: for then the Apostles from this place had no warrant to baptize the infants of Believers.

(i) *Apol. c. 9.* *We should* (say they (i) *open the doores of the Church more wide then God alloweth, how shall we lay wittingly and willingly dead stones in the living Temple? If Christ be a Head of pure Gold, and the Churches golden candlestick, how shall we be allowed to put in leaden members?*

*Answ.* This argument is against the Lords dispensation, because not without his providence are hypocrites in the Church. It is not against his Commandement, for he alloweth and commandeth the Church to take in Hypocrites, so they professe the truth, and so commendeth that leaden toes and members be added to Christ the Head of gold. Christ is the Head of the invisible Church properly and according to the influence of the Life of God, but he is the head of the visible Church as it is such according to the influence of common gifts, which may be in Reprobates. And they may be *this way in Christs Body, who are not of Christs Body, as Augustine sayth.*

*We are (say they) necessary to the prophaning of the Lords Ordinances.* *Ans.* So far as they are notoriously scandalous they are to be cast out of the Church, and debarred from the Seales.

*The Church (say they) shall be pestered with prophane and carnall men, and the blind shall lead the blind, if all be admitted to Church fellowship.*

*Ans.* The admission or keeping in of all to partake especially of the Lords Supper, we doe not allow. 2. The multitude of carnall men in the Church is an inconvenience of providence, and resulteth by accident, from the receiving of Professors to Christs Body visible; but it is no kindly fruit growing therefrom.

*A faithfull servant (say they (a) would admit none into his Lords House, but servicable instruments, therefore neither may the Stewards of Gods House (which is a spirituall building) admit any but men of spirituall gifts, living stones, sanctified and meet for the Lords Worke.*

*Ans.* The comparison halteth many wayes. 1. All in a Noble mans house, are not stewards, you make all the Church to be stewards having the power of the Keys to put in, and out. 2. Members are received into the Church, not onely because they are serviceable, for the masters use, but to be made serviceable and to be polished by the Word of God, and care of Pastors, but servants are taken into great houses because they are serviceable; for if that follow, that they are made more serviceable, it is not the intent of the Lord of the house, or of the under-stewards. 3. The Oeconomy of Princes houses is no rule for the government of the house of the King of Kings.

*Mr. Coachman (b) while the materials and pillars of the house are rotten, and the house founded upon Briers, Brambles and man cry of a rubbish, that is, while wicked men are members, no Discipline, no Reformation, no censures, no Election by the multitude will doe good.*

*Ans.* The connexion is naught, the fruit and power of Gods ordinances depend not upon the conversion or non-conversion of the instruments, the preaching, Sacraments, censures are of themselves golden and exercisers and dispensers thereof,

following Christs direction therein are golden, eaten in so far, though in respect of their personall estate they be wooden and clay members voyd of faith. 2. It is false that the visible Church is founded upon men or their Faith. *God strengtheneth the barres of his own Sion.* And Christ and the Gospell are the pillars thereof. Nay the Church strandeth not upon Peter and Paul and the Apostles faith *subjective*, because the Apostles were holy men and Believers, but upon the Apostles Faith *objective*, that is, upon the saving truth that the Apostles delivered from Christ to the Churches, *Ephes. 20. 21. 1 Cor. 3. 11, 12. Mat. 16. v. 18.*

Quest. 3. *Whether or no there be a true Church communion with ordinary hearers of the Word, who cannot be admitted to the Lords Supper, and what union excommunicated persons who do heare the Word have with the visible Church? and how the preaching of the Gospell is an essentiall note of the visible Church?*

For the clearing of these considerable poynts tending much to a fuller understanding of a true visible Church in its right constitution, let these considerations make way to what we can say of these poynts.

1. Dist. *There is a difference betwixt ordinary and settled bearers of the Word, and transient and occasionall bearers.*

2. Dist. *Publick ordinary preaching for the converting of soules is a publick Church-worship. Another see way of ordinary publick use of converting soules, by preachers not in office, wee know not.*

3. Dist. *Some be members of the visible Church properly and strictly, such as are admitted to all the seales of the covenant and holy things of God. Others are lesse properly, or in an inferiour degree, members of the visible Church, such as are baptized and are ordinary bearers of the Word, but not admitted to the Lords Supper, of old the Catechumens were such. As there be decrees of Citizens, some having all the priviledges of the City and some onely right to some priviledges, but not to all. 3. Some have right to all, and are most properly in the visible Church.*

4. Dist. *Excommunication being medicinall and for edification, cannot cut off the member close, except we should confound killing and curing.*

Dist. 5.

5. Dist. There is a note of a ministerial Church, such as is preaching of the Word of God, and a note of the visible Church of Believers, and obedience professed to the Word preached is such a note.

6. Dist. Preaching of the Word may well be a note of the Church invisible in fieri while it is in gathering, because God purposeth to convert where the Word is purely preached. 2. A note of the invisible Church already constituted, in so far as it is obeyed. And. 3. A note of the Ministerial Church, in respect where God holdeth out the Standard of the preached word, there is his ordered army.

1. *Conclusi.* To communicate with the Church ordinarily and of set purpose is an act of externall Church communion. 1. Because if the preacher in preaching edifie the Church convened for that effect to receive edification, and if he convince the Infidell by preaching and cause him fall downe and worship God, and report that God is in that meeting, then to communicate with the Church in hearing and preaching is an act of externall Church communion. Because an act of worship terminated and bounded upon the Church is a Church-act. But the prophet prophecying in publick to the Church edifieth the Church and converteth infidells in causing them to worship & acknowledge Gods presence in a Church-meeting. As is cleare. 1. Cor. 14. 4. He that prophecieth, edifieth the Church. v. 5. v. 12. seek that you excell to the edifying of the Church. 29. Yet in the Church I had rather speak five words with my understanding, &c. 23. If therefore the whole Church be come together into some place and all speake with tongues, and there come in these that are unlearned and Unbelievers, will they not say that yee are mad? 24. But if all prophecy and there come in one that believeth not, or one that is unlearned, he is convinced of all, &c. And that this is a Church-meeting formally, it is cleare, because it is said, 34. let your women keepe silence in the Churches, now women out of a Church-meetings are not commanded silence, for Tit. 2. 4. They are to teach the younger women: and at home in the house, Prov. 31. 26. She openeth her mouth with wisdom, and the Law of grace is in her lips. Acts 20. 7. and upon the first day of the week the Disciples came together to breake bread, and Paul preached to them. Had they not then a

*Church Communion* in hearing the Word, as in the receiving the Sacrament : Our brethren say that eating one bread together at the Lords Table is properly a Church Communion. For thereby, *we may eat one bread we are one body, for we all partake of one bread,* 1 Cor. 10. 18. But hearing one word is not a Church-communion, because Infidels and Turkes who are not members of the Church may heare one word, 1 Cor. 14. 24 25. I answer 1. Wee speake of a professed and resolved hearing. Turks and Infidels comming in without purpose to joyne with the Church, as 1 Cor. 14. 2. 25. are not such hearers. 2. If this were a good reason, a latent hypocrite eating one bread with sound believers at the Lords Table, should keepe no Church-communion with the Church, for by our Brethrens Doctrine, *a hypocrite is no more in deed and truth a member of the visible Church then a leg of wood is a member of a living body.*

But we hold that he is a true member of the Church as visible, and that his binding and loosing with the Church (suppose he be an Elder) is no lesse valid in Heaven, when Christs order is followed, then the binding and loosing of a believing Elder, and therefore that his eating at the Lords Table is an act of external Church-communion, and of visible fellowship in a visible body, and the same is every way strong for a visible Church-fellowship, in hearing the Word, for that same Christ and fellowship with him, which is sealed in the Sacrament, is preached in the Word; and as joynt communicating of hypocrites and Believers is an external Church-communion, ought to seale an internal communion with Christ and his Church, so the joynt-hearing in a professed adjoyning to the *visible Church* is a compartning visible in a visible worship, and a professing of an union with that same Christ and his Church in the same word preached. For as the Apostle concludeth the unity of the catholick Church by one Baptisme, so doth he conclude it from one faith, and one Lord of the covenant preached to all.

2. *The visible Church of called and chosen, and not chosen, is the scope of the parable, Mat. 22. and Luk. 14. 16. 17. &c. Now v. 9. Mat. 21. All are bidden come to the Supper, and be joynt-hearers of the Word of the Gospell, though all be not chosen who are externally called.* 1. Also if converting of soules to the



the Faith of Christ be the most formall and specifick act of edifying, and of laying stones upon the chiefe corner stone in the building, 1 Pet. 2. 4, 5. seeing edifying is the end whereof Christ ascending on high, gifted his visible Church with Pastors and Doctores, Eph. 4. 11, 12, 13. The hearing and joynt-hearing of a sent Pastor, Rom. 10. 14. must be formally externall co-worshiping in a visible Church. For our Brethren hold that there be now no Pastors under the New Testament, but in relation to a particular and visible congregation. Now if our Brethren say, that pastorall teaching is an act of a visible Church, hearing of pastorall preaching must also be an act of Church worship. For they are *relata quae se mutuo ponunt & tollunt*; yea members of a visible congregation have no Church-worship except receiving of the Sacraments and Church censures, if hearing of a pastor be not Church-worship.

3. Under the New Testament every congregation to our Brethren is a visible mount *Sion*. Now if under the New Testament the people are to incite one another to publick Church worship, and say, *Let us go to the mountaine of the Lord, to the house of the God of Jacob, and he will teach us his wayes, Esa. 2. 3.* And if they shall publickly worship and aske the way to *Sion*; that they may be joynted in covenant to the Lord, Jer. 50. v. 5. Then is hearing of the doctrine of Gods wayes and covenant, a publick church-worship, and the service of the Church or *house of the God of Jacob*. But the former is true; Ergo, so is the latter.

4. If it be not Church-worship to heare the Word, a pure and sound preaching of the Word is no note of the Church, contrary to the Word, and the unanimous consent of the Reformed Churches.

5. Hearing of the word is a worshiping of God. Ergo, the Church-hearing of the word must be Church-worship. For all professing by their visible communion in hearing the Word, *one Faith, one Lord, one Hope of glory*, and that as one visible body, must thereby testifie they be all joynt-worshippers of Christ and of one God, whose covenant they preach and heare.

6. Professed hearing separateth a visible member of the church (*in genere notarum visibilium*, in the kind of visible marks) from an Infidell and Turke no lesse then the receiving of the Lords Supper doth.

Mat. 13. The Church of heretics is called the visible kingdome, v. 41. Exod. 20. Heare O Israel Ez. 33. 31. they sit before thee (to heare the Word) as my people.

7. Professed hearing maketh the hearer under a ty of being particularly rebuked of his sinne, but particular pastorall rebuking being done by the power of the keyes presupposeth the rebuked to be within; for the Church cannot judge those who are without.

2. *Concln.* Excommunicated persons though they be debarred from the Lords Supper, and delivered to Satan, and to be accompted as heathen and publicans, yet are they not altogether and every way cut off from the visible Church. 2. *Theff.* 3. 14.

If any obey not our word by letter, marke such an one, *συνεισδη*, with the note of Excommunication (saith (a) Beza) and have no fellowship with him, that he may be ashamed, that is, as Calvin well expoundeth, exclude him out of the company of the faithfull, and excommunicate him. So also (c) Bullingerus (d) Marlorat and (e) Iodoc. *Vullichius*, v. 15. Yet accompt him not as an enemy, but admonish him as a brother. I know Mr. Robinson (f) denieth this place to be understood of any Excommunicated person, but he willeth the *Theffalonians* not to countenance, but to shew their dislike of idle persons, and his reasons are. 1. Because if Christ biddeth accompt the excommunicated person as an Heathen and a publican, would Paul thereafter accompt him as a brother? 2. Idolaters and Hereticks are to be excommunicated, and will you have such a brotherhood, as brother idolater?

But I answer, 1. We read not in the New Testament, where Christ, or his Apostles bid break off Christian fellowship with any, but there is excommunication signified. If these words *καὶ μὴ συναιμιῶσθε αὐτῷ*, have no fellowship with him, that he may be ashamed, signifie, not to forbear fellowship with him, as a cast out person, but only to shew their dislike of the sin, that he may see it, and be ashamed: as Robinson sayth, there is no more punishment to be inflicted on a contumacious person who will not obey the Apostles words, then is inflicted for any sinne to which contumacy is not added; for we are to shew our dislike of any sinne, even the seene infirmities of our Brethren. For *Augustine* saith, *peccatum tuum est, quicquid tibi non displicet, every sin in another is thine; against which thou shewest not thy dislike.* 2. The Law of nature doth inforce, that *Lev.* 19. 17. we should generally rebuk our brethren, and so shew our dislike for any sinne.

3. Be not mixed in fellowship with such a man, is a publicke abstinence from communion with him, else it doth not shame him. For every shewen dislike or not-communion with another in his sinne, is not that which will put publick shame on him, that he may repent, as is intimated here. 2. Christ biddeth not accompt him a *Publican*, but *ὡς ἑθνη* : *ὡς ἑθνη* is a note of similitude. *Simile qua simile non est idem*. Every thing like is not the same. So that he may well be *accepted as an Heathen*, not being altogether an *Heathen*, and yet a Brother, whose salvation and gaining you must intend. Nor is it altogether against the comparison of Christ, and that gentle waiting on perverse idolaters and excommunicate persons to admonish them as Brethren. Seing it becommeth us to be *mercifull as our Heavenly Father is*, 2 *Tim.* 2. 24, 25. *Mat.* 5. 45. *And we must forgive our offending Brethren seventy seven times*, *Mat.* 18. 22. And therefore though he were twice excommunicated, he is to be dealt with as a Brother. And an Idolatrous brother is no worse then a Samaritan neighbour or friend. 2. If Excommunication be a medicine of the Church toward a sick sonne, the end whereof is salvation, *that the spirit may be saved in the Lords Day*, 1 *Cor.* 5. 5. *that he may learne not to blaspheme*, 1 *Tim.* 1. 12. *That he may be gained*, *Mat.* 18. 15. Ergo, he is not altogether cut off from the Church, for delivering to Satan is medicinall, not vindictive, as the great Excommunication is which is called *Anathema Maranatha*, which we cannot use, but against such, as have sinned the sin against the Holy Ghrift, and is hardly discerned, and I would think, such an one as *Julian the Apostate* should be debarred from the communion of the word preached. But these who are ordinarily excommunicated for contumacy and particular faults, and not for universall Apostacy, are not altogether excluded from all brotherhood of the Church. 3. If the excommunicate person be excluded from all priviledges of *Church-fellowship*, then also is he excluded from hearing the word as a sick patient under Church-medicine, for it is a pastorall, and so to our Brethren a *Church-act*, *that the Shepheard strengthen the diseased, heale that which is sick, bind up that which is broken, bring againe that which is driven away, seeke that which is lost*, *Ezec.* 34. 4. And feed the flock with knowledge

ledge, as a Pastor according to Gods heart, and a Bishop. Jer. 3. 15. Act. 20. 28. 1 Pet. 5. 2. Jerem. 23. 1, 2, 3 4. Jer. 50. 7. Esay 56. 10. Zech. 11. 9, 10, 11, 12: It is a *Pastorall act* to preach with all authority, reprove, rebuke, exhort with all long suffering and doctrine, 2 Tim. 4. 2. 5. He should as a Pastor teach *sound doctrine, exhort, convince the gainsayers, and silence heretickes*, Tit. 1. 9. But seeing the excommunicated person is not excluded from hearing the word, and the Pastor hath a Pastorall care of his soule, and is to intend that his spirit may be saved in the day of the Lord, 1 Cor. 5. 5. he cannot be utterly cut off from all Church-

(a) The way of *fellowship*. Also this Authour (a) saith, that *Church-members* are to be admonished, and if we doe it not, we *hate them in our heart*, Levit. 19. 17. and if we warne not an *Achan*, his sin is the sin of all *Israel*. Now if an excommunicated brother remaine one, whom we are to gaine, and whose salvation we are to intend, if he be an ordinary coworshipper in hearing, the object of Pastorall and brotherly teaching and admonishing, he cannot be wholly excluded from all Church-fellowship. And this also proveth that these be members of the visible Church in some degree of Church-worship, who yet are debarred from the seales of the Covenant. And it cannot be said that the excommunicated person ought not to rebuke his brother, and not hate him in his heart, as Levit. 19. 17. Penall excommunication looseth not from the Law of nature. But our brethren make rebuking and mutuall exhorting one of another Church duties of watchfulnesse; then is the excommunicated in some degree of Church-membership. Nor can our brethren here reply with good reason. *Indians and Turkes* may heare the Word as well as the excommunicated person, and therefore hearing of the word is no note of Church communion.

I answer, the *Turke* and *Indian* must heare the word, but at the by, and not professedly; but the excommunicated person by the ty of his Covenant made in baptisme, and that relation he hath to the Church under whose cure he is, *for the saving of his spirit*, and to that Gospel which he professeth, is obliged to the *Church-communion* of publique hearing the Word; yea, and according to his oath given, to be subject to the ministry of such a man whom he chose for his Pastor, to give obedience to him in  
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the Lord, however in that one particular for which he is cast out, he hath failed against all the foresaid obligations. 2. The Church, as a visible Church, exerciseth no medicinall acts upon *Turks or Heathen persons*, and doth not repute them as Heathen, but doth repute them to be Heathen. Nor hath the Pastors any pastorall charge of *Turkes and Heathens*, except they would desire to be baptized and professe the faith. But the Church as the Church exerciseth medicinall acts of shunning *Christian fellowship* with the excommunicated, and that with a continuatd intention even when he is excommunicated, that *his spirit may be saved in the day of God*, and the Pastor hath a pastorall, and so a ministeriall care and obligation of pastorall teaching, admonishing and perswading him to returne to God.

4. Neither doe we meane with (a) *Suarez* and other Schoolmen, that excommunication doth not so cut off a member as it removeth not that *baptismall character*, or that passive power to receive the Sacraments; or that the prayers of the Church are not offered of direct intention, for the inwardly humbled and repenting excommunicated person, while the sentence of absolution be pronounced by the Church, as (b) *Soto*, (c) *Adrianus*, (d) and *Alanus* thinketh, because forsooth (f) *Innocentius III.* faith, the excommunicated person, *though repenting, and doing what he can to be reconciled to the Church, yet without absolution from the censure, he is mortuus Ecclesiasticè dead Ecclesiastically,* and so in Heaven also. Though (g) *Navar*, (h) *Turrecremata*, (i) *Richard*, (k) *Anton.* thinke the penitent excommunicated person is included in the generall desires of the Church in their prayers, because it is not the intention of the Church to exclude a true and living member of Christs body from a communion spirituall with Christ. But our meaning is, that the excommunicated person is deprived of a<sup>ct</sup>uall fellowship with Christ in the Seales of the Covenant, as the (l) *Councell of Arausican, A gremio Sanctæ matris Ecclesiæ & consortio totius Christianitatis eliminamus.* His sin is bound in Heaven, yet so as the salvation of his spirit is intended by the Church, see for this (m) *Augustine.* We understand not a *baptismall character*, except regeneration and remission of sins, which cannot be taken away by excommunication, and therefore a morall claime to the holy things of God,

(a) *Suarez tom. 5. ad tert. part. Thom. de censur. disp. 5. sect. 1. de excom. not. 3.*

(b) *Soto 4. d. 22. q. 1.*

(c) *Adrian de clavibus q. 3.*

ad 1.

(d) *Alanus de sacrif. Missæ, l. 2. c. 3.*

(f) *Innocentius III. de excom.*

(g) *Navar. c. 27. n. 18.*

(h) *Turrecrem. c. si quis Episcopus 11. quest. 3.*

(i) *Richard. in 4. d. 18. sect. 7. q. 2.*

(k) *Anton. 3. part. tit. 24. c. 76.*

(l) *Concil. Araus. 11. q. 3.*

(m) *August. in Joan. tractat. 5. and and epist. 77.*

and that for that time and state is rather removed, then any internall right to Christ. Therefore some say, in this he loseth rather *possessionem quam jus*, possession then right. As a Nobleman, for some offence, of three dwelling houses that he hath, is confined to one of the three, so as he may not remove from that one; yet doth he not lose right to the other two.

(n) I Cor. 5. 21, 12, (o) The way of the Churches, cap. 3. sect. 3. 5. Our brethrens doctrine is, that none can be judged and excommunicated, but those who are within the visible Church; (n) now none are within to them but such as are supposed to be regenerated and saints; yea and more, faithfull brethren, *not onely in profession (saith our (o) Authour) but also in some measure of sincerity and truth.* Hence none are to be excommunicated and delivered to Satan, but regenerated persons; then it cannot be the Churches mind, that the excommunicated persons are wholly cut off from the visible Church, since they being the true matter of the Church, as our brethren teach, remaine therefore a part of Christs body in covenant with God, having right to the promises of the Covenant, and so these to whom the keyes are given, by our brethrens grounds, and are regenerated, can onely be excommunicated, and none else can be excommunicated, by their way also, for the unregenerated are without, and so cannot be cast out.

(p) Robin. justif. of separat. p. 248.

I know not what Mr. Robinson can meane (p) *that the Church cannot cast out (as he saith) any part or parcell of her true matter.* The Church cannot excommunicate the regenerated, 1. *Because (saith he) the true matter of the Church, hath the forme and essence of the Church, and the Church cannot cast out her owne essence.* 2. *The Church should deliver to Satan the true members of Christs body, which he abhorreth to write.*

(q) Coachman, cry of the stone sect. 4. p. 12.

But I have learned of (q) Mr. Coachman that onely the converted are to be excommunicated, because they have a *spirit to be saved in the day of the Lord*, 1 Cor. 5. The non-converted are flesh: but truely this is strange, Paul speaketh of the incestuous person according to the judgement of charity, as supposing him to have flesh and Spirit, as he professeth himselfe to be a member of the Church; but truely this is weake: for in the same Chapter Paul will have drunkards, railers, extortioners, idolaters, to be excommunicated. Peter did really excommunicate Simon

*Magis* excluding him from part and portion in the visible Church. Act. 8. 21. and are such not to be excommunicated because they cannot be cast out, who were never within? See into what inconveniences our brethren are fallen, while they agree (I speak with reverence of those godly men) with Anabaptists in the nature of the visible Church. But truly hypocrites are within the Church, and when their hypocrisie doth breake out into grievous scandals, they are to be cast out of the visible Church; but they cannot indeed be cast out of the invisible Church, because they were never within the same, but our brethren still doe confound the visible and invisible Church, which in nature and essence are opposed by way of contradiction, if *Augustine* say right, *multæ oves extra visiblem Ecclesiam, & multi lupi intra.* For the Church invisible as it is such and essentially, is not the Church visible; and the Church visible is not essentially invisible. But to returne to *Robinson*, if the regenerate cannot be excommunicated, they cannot fall into such grievous finnes as incest, murder, and contumacy to the Church, which deserveth excommunication. But this latter none can say but *Novatians*. Ergo, neither can the former be said. The major is undeniable, whosoever can, and may commit sins deserving excommunication, are to be excommunicated, as *Christ* saith, *Matth. 18. 17, 18.* and *Paul*, *1 Cor. 5. 4, 5.* Now if the converted cannot fall into grievous sins against the Church, such as contumacy; neither can they fall into grievous sins against God, 2: By this doctrine no professors are to be excommunicated at all, for all within the visible Church are either converted or non-converted; the converted are not to be excommunicated, saith *Robinson*, because they are the true members of the Church, and of *Christ's* body; now the non-converted far lesse can be excommunicated, because those cannot be cast out who are not within, as our brethren teach. For they are the false matter of the Church, and no part of it, yea (and as our *Authour* saith,) *have no measure of sincerity and truth*; and therefore cannot be members of the Church. Now the Church (say our brethren) cannot judge those which are without, *1 Cor. 5. 12.* 3 This opinion is just the opinion of the *Anabaptists*, that the true members of the visible Church are onely regenerate persons, and they onely have the essence of the true membership, which is false; they are within

*August. de doct. Christi, l. 3. c. 32.*

*Contra crescent. l. 2. c. 21.*

the visible Church, and truly within the net, and a part of the ground called the Kingdome of God, Matth. 13. 4. Though they be not members of the invisible Church of believers and the redeemed in Christ. 4. The *Nicolaitans*, *Jezabel*, the *false Apostles*, the spreaders of *Balaams doctrine*, Revel. 2. and those who offend in *Christs Kingdome* are all necessarily either not to be excommunicated at all, or necessarily they are all unconverted, by *Robinsons doctrine*, or all converted, by *Mr. Coachmans way*. And the Church then shall not bind and loose in Heaven, but *clave errante*, except they be all known certainly to be converted who are excommunicated, or certainly knowne not to be converted. But this were ridiculous; the object of excommunication by Christ is one which *refuseth to heare the Church*, whether he be converted, or not converted. 5. All our Divines standing for the certainty of the perseverance of the regenerated, answer *Papists* and *Arminians* alledging for the apostacy of the Saints, the example of the regenerated who may be excommunicated, that excommunication doth never evince that the person excommunicated is out of the state of grace, but onely that he hath fallen into a scandalous externall fact, which deserbeth that he should *be delivered to Satan*, and that one may be a member of the visible Church and converted to God, who is excommunicated. Lastly, *Robinsons* arguments doe bewray great ignorance in the doctrine of the true Church; to wit, that first it should follow, that if the Church excommunicate a converted person, it should destroy its own essence; for conversion is the essence of the invisible Church, not of the visible Church, and is not destroyed by excommunication. But the beleever is edified thereby, for he is delivered to Satan *for the destruction of the flesh, that the spirit may be saved in the day of the Lord*; but that he is cut off from the visible Church is no more inconvenient, then to cut off a rotten apostume or excrescent carnosity of the body, which hurteth the physicall integrity of the body, but doth not take away any part of the essence, so as it should not thereafter be a living body. His mixt argument hath a cry, but no force; It should follow that the member of *Christs body* (saith he) should be delivered to Satan; which is not inconvenient, for this is the Ordinance of Christ *to save the mans spirit, and to teach him not to blaspheme*, 1 Cor. 5. 5, 2 Tim. 1. 20. It were an inconvenience to deliver a member



member of Christ to Satan morally, as 1 Cor. 6. 15. This is a sinfull deliverance, when one is given over to Satan, that *Satan may worke in him as in his work-house, and as in a childe of disobedience, Ephes. 2. 2.* a converted soule cannot thus be delivered to Satan, and this we abhor to write, no lesse then *Robinson*. But to deliver to Satan penally, as to a penall torturer who worketh sorrow and feare in the conscience for siane, to humble the offender; and to save his spirit in the day of Christ, is neither horreur by word nor by writ, but the Word of God, 1 Cor. 5. 5.

Now to say someching of the sorts and nature of excommunication. We acknowledge not what (a) *Navarrus* and (b) *Gregory* say, That excommunication, whether just or unjust, is to be feared; for, the curse caus'd by doth not fall. The sentence is either given out; *à jure, vel ab homine*, by the Law, or the persons. Secondly, it is either just or unjust. Thirdly, and that three wayes; *Ex animo*, good or ill zeal; secondly, *Ex causa*, a just or unjust cause; thirdly, *Ex ordine*, when order of Law is kept. An unjust sentence is either valid or null. That which is invalid is either invalid through defect of the good minde of the excommunicators, and this is not essentiall to the excommunications validitie. That which is invalid this way onely, *ligat*, it bindeth in *foro exteriori*. But that which is unjust through want of a just cause, it onely bindeth from externall communion; but because Gods Ordinances are to be measured from their own nature, and the generall intention of the *Catholike Church*, and not from abuses and particular intentions of such excommunicators; therefore they doe not exclude from the generall Church-desires. The fourth Councell of Carthage, (c) as also (d) *Gerson* saith, an unjust sentence *neminem gravare debet*; should affright no man. I see not a warrant for division of excommunication into penall and not penall excommunication. The ancients made some excommunication not penall, as the (e) fifth Councell of Carthage, and (f) *Concilium Arelatense*, (g) *Turraconense*, (h) *Concilium Agathense*. As if one should culpably absent himselfe from a Synod, *erat privatus Episcoporum communione*; He was for a space excommunicated from the communion of other Bishops. The Canonists (i) infer, that this excommunication was no Church-censure; and (k) *M. Antonius of Spalato* defendeth them in this. 6, 7.

But

(a) *Navar.*  
*Enchir. c. 27.*  
n. 13.

(b) *Greg. n.*  
9. 3. c. 1.

(c) *Concil. 4.*  
*Carthag.*

(d) *Gerson de*  
*excom. conf. 4.*

(e) *Concil. Car-*  
*thag. 5. c. 10.*

(f) *Concil. A-*  
*relatens. 2. c. 19.*

(g) *Concil. Tur-*  
*raconens. c. 6.*

(h) *Concil. A-*  
*gathens. c. 35.*

(i) *Stephan.*  
*Qu. in sim-*  
*ma. Bulla 5.*

*con. provinc.*  
n. 7. q. 18.

(k) *M. Anto-*  
*nus de Dom.*

*Arch. Spalar.*  
*de repub. ec-*

*cles. l. 5. c. 9. n.*

- But since Christ for scandals appointed onely publike rebukings; or secondly, confessing; or thirdly, excommunication from the Church, not onely of Church guides, but of professing beleivers; (l) we see not how any are to be excommunicated from the fellowship of the Clergy, or Church-guides onely. For Christ ordained no such excommunication, and therefore wee are to repute this a popish device. Zosimus (m) saith Zanchius, (n) Celestinus, (o) Hormisdas and Pelagius 2. (p) did threaten to excommunicate John of Constantinople from the communion of the Apostolike seat, and of all Bishops. Spalato his argument (q) for this sort of excommunication is, 2 Thessalonians 3. 15. which commandeth all Thessalonians to forbear any fellowship with such as obeyeth not the Apostles doctrine, and doth not insinuate any excommunication from the society of Church-guides onely. Nay, such an excommunication is not in Gods Word. Cajetan (r) calleth it *excommunicatio claustralis*, whereby some were interdicted the company of some other Church-orders. It is true, that in the ancient Church the excommunicated person was debarred from coming to the Church to heare divine Service. And Sylvester appointeth three degrees of excommunication; first, *Debarring of the contumacious from entring into the Church*; secondly, *A suspending of them from communion with the Church*; thirdly, *An anathema or imprecation by cursing them*. So the fifth Synod under Symmachus appointed first that the contumacious should be deprived of the Communion; and if he should not repent, it was ordained, *ut anathemate feriatur*, that he should be cursed. So say diverse of the Schoolmen and Casuists, as (s) Soto, (t) Paludanus, (u) Cajetan, (x) Sylvester, (y) Navarrus, that it is not lawfull to heare service, or to be present at a Masse with an excommunicated person. But in the (z) fourth Councell of Carthage, as (a) Papists acknowledge, no excommunicated person is debarred from hearing the Word. But it is to be observed carefully, that for the same reasons Papists think the excommunicated persons should heare Sermons, and the Word preached, that our brethren say, Because preaching is an act of jurisdiction and authority, but not an act of order; and therefore preaching is not an act of Church-communion, but common to any who have not received
- (l) Mat. 18. 17, 18.
- (m) Zof. epist. 2.
- (n) Cœlest. ep. 6.
- (o) Horm. ep. 45
- (p) Pelag. 2. ep. 1
- (q) M. Anton. de dñm. loc. citat. n. 8.
- (r) Cajet. com. in 2 Theff. 3. 15
- (s) Soto disp. 22. q. 1. art. 4.
- (t) Paludanus. d. 18. q. 6.
- (u) Cajet. in verb. excom. major. c. ultimo.
- (x) Sylvest. excom. n. 5.
- (y) Navar. in summa 27. n. 19.
- (z) Concil. Carthag. 4. c. 84. Episcopus nullum prohibeat ingredi Ecclesiam, & audire verbum Dei sive gentilem, sive hæreticum, sive Iudæum
- (a) De censurat. dist. 1. c. 67

ved orders, and may be performed, as the reading of the VVord by Deacons, and those who have Priest-hood or power to administrate the Sacraments. And (b) Innocentius the third saith, *Preaching is proper to Priests, who have received orders by no divine Law.* (c) Indeed Leo the first made a Law of it, for which cause (d) Suarez saith, That Christ in these words, *John 21. Feed my sheep*; and *Matth. 28. Preach the Gospel*; gave power of jurisdiction, but not of order onely: It is given commonly (saith he) to the Clergy to preach, and to Deacons, because decentius, it is more fitly and decently performed by them then by Laicks. Though it be true that two Cardinals, (e) Toletus and (f) Cajetanus be against Suarez in this, and say, that, *John 21. Peter is made the head and universall Pastor over sheep and lambs to feed and governe them.* And (g) Navarrus saith, *Preaching (soli sacerdotio institutione divina adjuncta est)* is by divine institution proper to the Priesthood. Yet this excluding of them from comming into the Church, was from comming in to the holy place only where the Lords Supper was celebrated; and they stood at the Church doore where they might heare the VVord, and therefore were called ἀκούοντες and ὑποκλινομενοι, hearers and murmurers, as (h) Basilus saith, and (i) Field, Excommunication doth not wholly (saith he) cut off men from the visible Church, and his reason is good, because they may and often doe retaine, first, The profession of pure truth; secondly, The character of Baptisme; thirdly, They professe obedience to their Pastors; fourthly, They will not joine to any other communion. And therefore to say with our Author (k) we dare not, to wit, *That though the seed of faith may remaine in the excommunicated person; yet to the society of the faithfull joyned in a particular visible Church, they are not knit, but wholly cut off from their communion.* Also, he is delivered unto Satan, and therefore wholly cut off from the communion of the Church; and so from the seals, he and his seed, as heathen and heathens seed are. We condemne Novatians, because (as (l) Cyprian saith) they denied mercy to the repenting excommunicated person, and because (as (m) Socrates said of them) God onely can forgive sins. And we condemne the Donatists, who would not (as (n) Augustine saith) receive into the Churches communion againe such as had delivered to persecuters the Bible and other holy things.

So

(b) Innocent. 3.

verb. excom.

(c) Leo 1. ep. 63

cap. adjicimus

ib. q. 1.

(d) Suarez. to. 5.

disp. 12. de ex-

com. sect. 2. n. 4.

Christus hic

Joan. 21. Mat.

28. Non dedit

potestatem ordi-

nis sed jurisdic-

tionis. Neque

jure divino hic

actus requirit

ordinem, sed au-

thoritatem pa-

storii.

(e) Tol. com. in

Joan. 21. an. 7.

(f) Cajet. com.

in Joan. 21. verb.

(g) Navar. sum.

26. c. 11. 163.

(h) Basil. ep. 3.

ad Amph. c. 58.

(i) Field book 3

of the Church.

cap. 15.

(k) The Way

of the Chur-

ches of Christ

in N. E. ch. 4.

sect. 6.

(l) Cyprian l. 4.

ep. 2.

(m) Socrates

l. 7. c. 25.

(n) August.

contra Donati-

stas de bap.

lib. 5. cap. 1.

- So we are to condemne these who are more rigorous toward such as are excommunicated, then *Christ* is: for *Christ* keepeth them, as sick children, within his visible *Church*, and useth Satan as the Physicians servant who boyleth Herbs and dresseth Drugs for them, while he by Gods permission, tormenteth their spirit with the conscience of sinne. As when a child is sick (saith worthy (o) *Cartwright*) the Father calleth a Colledge of physicians to consult about medicine, to be given to the child. So is the contumacious person under the medicine of excommunication admittred by the Church-presbytery: Now this wee cannot say of heathen and publicans.
- And therefore (p) *Augustine* sayth excellently, excommunicated persons *non esse Ethnicos, sed tanquam ethnicos*; are not heathen, but esteemed as heathen. c. 6. and (q) *Chrysofome* saith the same in sense. Yea, I gather this necessary distinction out of the Fathers: as *Chrysofome* (r) *Theophylactus* (s) *Hilarinus* (t) that they are not members of the visible Church *actu pleno*, in a full act, because they want externall communion with the Church, yet *actu imperfecto*, imperfectly they are members. A second distinction I collect from (w) *Irenus* (x) *Gregorius* (y) *Hieronim.* (z) *Optatus* (a) *Augustine*, that they are *exclusi ab ecclesia quoad communionem, non ab ecclesia ipsa*. They are excluded from the visible communion of the Church, rather than from the Church: A third distinction may be drawn from (b) *Eugenius* (c) *Chrysofome* (d) *Gregor. Nazianzen*, while they call Baptisme *januam spiritualem*, and *lavacrum anime*, the doore of our entry to the Church (for which cause papists, though fondly, place their Font at the Church-doore) as the *Lavator of the soule*. So as excommunicated persons are within the doore of the visible Church, though not admitted to the Kings Table. 4. The Schoolemen do allow to the excommunicated persons, *jus, non consortium*; right, but not fellowship. 5. (e) *Turrecremata* (f) *Vega*. (g) *Soto* (h) *Canus* insinuat distinctionem inter partes & membra Ecclesie visibilis, because of some externall communion that they have, as Teeth are parts of the body in a new borne Infant; but they are not members, but they deny them to be members because they are cut off. 6. (i) *Suarez* excellently, *privantur quoad communicationem cum aliis*
- (o) *Cartwright* C. 1. ch.  
 (p) *August. de vera Relig.*  
 (q) *Chrysofom. hom. 11. ad Eph.*  
 (r) *Chrysofome.*  
 (s) *Theophylact. in Mat. 18.*  
 (t) *Hilarius.*  
 (w) *Irenus l. 4. c. 62.*  
 (x) *Gregor. hom. 24. in Evang.*  
 (y) *Hieron. in Amos 1.*  
 (z) *Optatus con. parmen. l. 1. c. 2.*  
 (a) *August. tract. in Joann. 1. 22.*  
 (b) *Eugenius 4. in con. Florent.*  
 (c) *Chrysof. hom. 24. in Joann.*  
 (d) *Gregor. Nazian. orat. ad sanct.*  
 (e) *Turrecrem. l. 2. c. 57.*  
 (f) *Vega in Tridentin. con. l. 28. c. 10.*  
 (g) *Pet. a Soto. 1. pari. defens. con. Brent.*  
 (h) *Can. loc. com. 4.*  
 (i) *Suarez. de tripl. virtute Theolog. d. 9. sect. 1. 11. 14.*

*aliis membris, non quoad esse membri.* They are deprived according to the act of communion with other members, not as if they ceased to be members; as a member which cannot receive nourishment is yet still a member.

Our Divines from Scripture make three degrees of excommunication. 1. A debarring from the Lords Supper, *Mat. 5. 24.* but it is not indeed a delivering to Satan or excommunication: this is called the lesser excommunication. 2. A delivering to Satan, the greater excommunication. *1 Cor. 5. 3, 4.* of this we speak here especially. 3. *Maran-atha* in the Syriack an is utter cursing till Christs second coming.

3. *Conclus.* Wee hold the preaching of the word to be an essential note of the visible Church. Our Brethren as (k) Mr. *Coachman* (l) *Robinson* (m) our present Author, deny that the profession or preaching of the Word is a true note of the visible Church. Because, *Acts 17,* Paul preached to the scoffing Athenians, who were not for that a visible Church. 2. Papists have some of Gods Ordinances, and hereticks also, as baptism; and the Old and New Testament as the Philistins had the Arke of God amongst them. 3. The word may be preached, where Christ is but gathering a Church, and so is a meane of gathering a Church, and therefore not an essentiall note of a gathered and constituted Church. But herein our Brethren say no more against the Reformed Churches, then (n) *Stapleton*; to wit, that truth of doctrine is no note of the Church, because it is not perpetual and constant. 2. Truth of Doctrine concurs to give being to the Church and to the constitution of it. (o) *Bellarmino.* This note may be found in other societies and companies beside the Church, as amongst Scismaticks and Hereticks. More of this please the Reader to see in (p) *Costerus* (q) in the Jesuite *Gordonius*, *Huntlaus.* And this is the doctrine of *Socinians*, as may be seene in the Catechisme of (r) *Raccovia* (s) in *Theo. Nicolaides*, and (t) *Francis. Smalcius*, and *Arminians* second both in their (w) confession: because they think with *Socinians*, that there is no ministry now necessary, and so publick preaching is not a note of the Church, especially since every gifted man may preach the Word. *Socinus* in his tractate *De Ecclesia*, and his Catechisme of *Raccovia*, saith. *Nota evangelicorum nihil valent;*

(k) *Coachman*: the cry of a stone *sect. 3. p. 8.*

(l) *Robinson.* *Justif. of separat. p. 8.*

(m) The way of the churches *Ch. I. Sect. 2.*

(n) *Stapleton* *relect. 1. con. de Eccl. 4. 4. ar. 5. & ib. note 5.*

(o) *Be' larm. de eccl. militan. l. 4. c. 2.*

(p) *Costerus de Eccl. c. 2. p. 109.*

(q) *Gordonius* *Huntlaus tom. 1. cont. 2. c. 4. p. 141. q. 4.*

(r) *Raccovia. c. 1*

(s) *Theol. Nicolaites in defens. tractat. de eccle. p. 54. 55.*

(t) *Smalcius in refut. fran. disp. 6. p. 282. 283.*

(w) *Remou. in Belgio in confess. sua. c. 22. Thef. 3.*

*Doctrina pura est Ecclesia natura & essentia quæ dat ei esse, adeoque signum ejus esse non potest; cum signum ipsum, a re cuius est signum, differre oporteat.* But the truth is, the preaching of the Word hath diverse relations. 1. As the members of the visible Church are *in fieri*, in the way to be gathered, the Word preached and believed is a way of gathering a Church, *Rom. 10. 14. 1 Cor. 1. 23. 1 Cor. 3. 5. Acts 16. 14.* 2. That same word preached, believed, and outwardly professed is a signe of the visible Church. For where Gods pastors and shepherds are, there be flocks of redeemed ones, *Cant. 1. 8. John 10. 12, 13, 14.* 3. The Word simply preached and professed in a settled way of a fixed ministry is a note of a ministeriall Church; this is cleare from Gods intention, for he sendeth it of purpose to save his own, as *Rom 10. 14. Acts 20. 28.* For a man lighteth not a Candle in his house for nothing. So this word preached, as it is Gods Word, is not properly the forme and essence of the Church, but as believed and received, it is the forme of the Church invisible.

2. But to professe this word savingly, *est signum Ecclesia, non nota*, it is a signe, that doth not infallibly notifie to us that such is for this time an invisible Church of redeemed ones: for I have not infallible certainty what one man, or what determinate number of men by name are true believers, profession may beguile me, as also the invisible Church (as such) is believed, and not knowen infallibly by any note or externall marke that incurreth into the senses. Neither is the preaching of the Word a note or infallible marke of the Church ministeriall to all, or in relation to Infidels; for the Word preached *actu primo & ex natura sua*, essentially and of its own nature, is more knowen and more sensible then the Church: because the preached word is a Doctrine expounding what the true Church is, and we do not expound *ignotum per ignotius, vel per equò ignotum.* Darknesse cannot let us see darknesse, or colours; only light doth reveale things. But the word preached in relation to unbelievers cannot be an infallible note of the Church, for to a blind man the morning as not a sensible marke that the sun is rising; nor is smoake to a dead man, a sensible marke of fire, because he hath no senses to discern either. So to the infidell though the word as a sound, or in a literall evidence

be clearer then the Church, and in a confused knowledge he knoweth the one better than the other; yet is the true word, in respect of certaine knowledge and spirituall evidence, as darke to him as the Church: for he hath not Eares to heare, nor eyes to see any of the things of God, either the word preached, or the Church; and therefore the word is both by nature and to us, & *naturâ* & *nobis*, in respect of distinct knowledge, more knowen, but not simply as the word, *actu primo*, but *actu secundo*, as it both striketh upon outward and inward senses and as it revealeth and discovereth the things of God, according to that, 1 Cor. 14. 24. *But if all prophecy, and there come one who is an unbeliever, and an unlearned, he is convinced of all and judged of all. v. 25. and thus are the secrets of his heart made manifest, and so falling downe on his face, he will worship God and report that God is in you, of a truth.* So here is Gods order how the word preached is a notifying marke discovering to an unbeliever the true Church. If I would poynt out one of the Kings Courtiers by this, that he hath a purple cloak and a blew scarf, if the man to whom I notifie the Courtier, do neither know what a purple garment is, nor what a blew scarf is, the marke shall be no marke to him: yet are these sufficient markes in their owne nature, if we suppose that no other Courtiers are in that manner apparelled. Therefore I would difference betwixt *notam notificantem* & *notam notificativam*, a note that of its owne nature doth make a thing knowen, or that which actually maketh a thing knowen to some.

The settled professed preaching of the Word is a note of the visible Church Ministeriall, and that there either is, or in Gods own time shall be some invisible Church of sanctified ones there. 1. Because, *Deut. 4. 6. the hearing and doing of Gods Word maketh the Church of the Jewes a renowned and wise people in the sight of the Nations.* 2. The preaching of the Word and administration of the Sacraments are proper to the Church and distinguish them from other Nations, *Psal. 147. 19. Hee sheweth his word unto Jacob, and to Israel his statutes: and his judgments; 20. He hath not dealt so with any Nation. So Deut. 12. 29, 30 31, 32. The Lords worship is so peculiar to his Church as it differenceth them from all others. So Esa. 2. 2, 3. Esa. 59.*

last verse. 3. The Church is defined, *Acts 2.42.* a company of these who professe truly; and continue in the Apostles doctrine and breaking of bread. 4. The planting and gathering of Churches is expounded to be teaching and baptizing, *Mat. 28.19.20.* 5. Christs sheep heare his voyce in his own sent shepherds, *Job. 10.27.28.* 6. The Church is a company built upon the Doctrine of the Prophets and Apostles, *Eph. 2.20.* 7. The Church is the pillar and ground of truth, *1 Tim. 3.15.* because the Church teacheth, professeth, and keepeth the truth. So (a) *Augustins* (b) *Tertullian* (c) *Hieron.* (d) and *Chrysofome* will have us to seeke the true Church by the true Word of God, and not by mens word. (e) *Robinson* objecteth first; *Profession of the truth made by men of lewd conversation maketh them not the Church; because they deserve to be cast out of the Church, but by men visibly and externally holy, Mat. 3.6. Acts 1. 38. Act. 2.37,38. 1 Cor. 15.1. Mat. 10.40.41. Acts 8. 12,13.*

*Answ.* These and many other places do strongly prove our poynt; and especially, that the profession of *Simon Magus* who before God deserved to be cast out of the Church, *Acts 8.* is sufficient to make one a member of a visible Church. Yea but none deserve *in foro Ecclesie*, in the Churches Court to be cast out, but such as either confesse scandalous sins, or are contumacious, or convicted judicially of the same before witnesses, otherwayes the dearest to *Christ*, do legally before God deserve all to be cast out.

*Robinson* saith, *The word in the Bible is no note of the true Church, but the Word believed and obeyed; for Papists have the Bible. And (f) Mr. Coachman saith, the Philistims had the Arke amongst them; and a Iesuit at a river side baptized with a skoop a thousand Indians; were they for that a true Church? and Papists, (saith our (g) Authour) have baptisme.*

*Answ.* The like is objected by *Socinus*, *Theoph. Nicolaides*, *Catech. Raccoviensis*, and by *Anabaptists*. But first we make not the word and materiall Bible, and naked seales the marks of the true invisible Church; we are now disputing about the markes of a visible Church. 2. We make not the naked presence of Word and Sacraments true markes of the Church; but a settled professed erected feeding by shepherds, feeding with knowledge, we make a

marke

(a) *August. l. de unitat. Eccles.*

c. 2.

(b) *Tertullian advers. Heret.*

(c) *Hieron. com. in Psal. 133.*

(d) *Chrysofom. hom. 49. in Mat.*

(e) *Robins. iust. p. 256.*

(f) *Coachman cry of the stone sect 3. pag. 8. & p. 3.*

(g) *The way of the Churches, ch. 1. sect. 2.*



marke of the shepherds Tents; which way neither *Philistines* nor *Indians* have the Word of God : and for the Church of *Rome*; we cannot deny but she retaineth so much of the essence of a ministeriall Church, as maketh baptisme administrated by them to be true baptisme, that is, a valid seale, though she cannot simply be called a true ministeriall Church.

Other two questions here are shortly to be discussed, as belonging to this purpose ; as 1. whether discipline be a marke of the visible Church? Mr. *Robinson* (h) saith, *the power of censures is simply necessary for the being of the Church*, sundry of our Divines affirm it is. So the (i) learned *Professors of Leyden*, and (k) *Ursin* with *Pareus*. Great (l) *Junius* saith, it is a note belonging to the Churches order, *ad decorum*, the (m) *Augustine confession* leaveth it out from amongst the notes, and so doth *Calvin* (n) and *Whittakerus* (o) make two notes onely, Word and Sacraments. Learned (p) *Beza* maketh onely the preaching of the Word a note, not excluding the other two. I thinke Distinctions may help the matter ; 1. There is a power of discipline, and there is a care thereof. True Churches have a power given them of Christ, and this *Robinson* proveth, and no more ; yet the care to exercise the power may be wanting in a true Church.

2. *Distinct*. Right discipline is not necessary for the essence of a visible Church. All our Divines condemne *Anabaptists* and *Pelagians*, who plead that righteous men onely, and such societies as have right discipline to be true Churches. 2. *Novatians* and *Donatists* came neere to them in this also, as we may see in (q) *Augustine*. So (r) *Rich. Field*, (s) *Parker*, (t) *Cartwright* make it necessary to the wel-being of the Church ; 1. Because it is not indifferent. 2. Because it is commanded in Gods word. 3. Discipline in the substantiall points is immutable. 4. It is necessary in respect of the end. And all this (w) the learned *Parker* demonstrateth to be true. But it is not necessary simply to the being of it : as a City may be without walls, a Garden without an hedge.

3. *Distinct*. The power and right to discipline is a propriety essentiall to the Church, and is not removed from it, till God remove the Candlesticke, and the Church cease to be a visible Church ; but the exercise may be wanting and the Church a

(h) *Robins.* just. of separ. p. 282, 283.

(i) *Prof. Leyd.* in Synop. pur. Theol. disp. 4. thes. 41.

(k) *Ursin, Pareus* in Catech. Expl. q. 59. art. 6 de Ecces.

(l) *Jun.* to 1. disp. theol. 44. Theol. 41. 42.

(m) *August.* a confes. art. 7.

(n) *Calvin.* inst. 4. c. 1. sect. 9.

(o) *Whitak.* de Eccl. cont. 2. q. 5. c. 17.

(p) *Beza* in confes. art. 7.

(q) *August.* cont. Donatist.

(r) *Serv.* of the Church-book, 1. ch. 38.

(s) *Parker* de polit. Eccl. l. 1. c. 17.

(t) *Cartwright* advers. hares. ibid citatur.

(w) *Parker* de Politia l. 1. per totum librum.

true visible Church, from which we are not to separate.

4. Discipline is a necessary note and unseparable from a visible Church, whole, intire, and not lame and imperfect. But a Church may retain the essence and being of a visible Church, and yet have no discipline in actuall use, or little; and though want of discipline doe leaven a Church, yet it doth not (as Robinson saith) evert the nature thereof, and turne it into Babylon and a den of Dragons. Robinson will have prophanenesse and impiety by absolute necessity rooted out by discipline, but he is too hasty. Nay not by publique preaching of a sent Pastor, through absolute, but onely through ordinary and conditionall necessity. You bind the Almighty too hard.

(x) Chemnitius  
part. 2. Locor.  
de Eccles. p. 314

Anabaptista dicunt si quis doctrinam Evangelii intelligat sive sit sutor sive sartor seu faber eam docere & concionari debere.

(y) Gustius de erroribus Catabaptistarum, l. i. c. 15.

(z) Theol. Nicol. in defens. tract. Soci. de Eccles. c. 1. p. 146.

(a) Ostorodius inst. c. 42.

(b) Raddetius in notis a l. lib. Smigles. p. 32.

The other question is, if conversion of sinners be an ordinary effect of a publique and sent ministry? Our brethren in their answer to the 32 Questions sent to them, deny this; but no marvell, seeing all conversion to them is done without the publique ministry by onely private Christians, and in this we see no necessity of a called ministry to convert men to Christ, which is the doctrine of Socinians and Anabaptists. So (x) Chemnitius, so (y) Gustius teacheth. The Socinian (z) Theo. Nicolaides, Luther erred, (saith he) when he asked from Muncerus his calling to preach, Muncerus was an Anabaptist. So (a) Ostorodius in his institutions, and (b) Raddetius who objected the same that our brethren doe, that the whole beleivers be a royall Priesthood. But though we deny not, but some may be converted by the teaching and private conference of private Christians; yet the ordinary publique way is by the Word preached by a sent Pastor, as is cleare, Rom. 10. 14. 1 Cor. 3. 5. Acts 9. 10. Acts 10. 5, 6, &c.

## CHAP. IO. SECT. IO.

*Concerning our order and form in administration of Gods publique worship.*

**T**He Authour here contendeth for the worship of God in its native simplicity, without all ceremonies; to which I can oppose nothing, but shall prove the unlawfulness of humane ceremonies in another Treatise, God-willing.

*Of the communion of the visible Catholique Church.*

**J**esus Christ hath now under the *N. Testament* a *Catholique visible Church* on earth (for of that part of the *Catholique Church* now triumphing in glory; or of that part which onely is a Church of elected Saints, and are not yet formally a professing Church, but onely such in the predestination of God, I spake not now) and to this Church universall, visible, hath the Lord given a ministry, and all his Ordinances of Word and Sacrament principally and primarily and to the ministry and guides of this *Catholique visible Church* hath the Lord committed the *Keyes*, as to the first subject, and for the visible Church Catholique, including also the invisible Church; as for the object and end hath he given his ordinances and the power of the keys; And the Ministry and ordinances are not given to this or this Congregation which meeteth ordinarily in one place, principally,  
 1. *The Lord Iesus* gave this Ministeriall power to the universall guides of the *catholick Church*, the Apostles as they did represent the Presbytery of the whole Catholick visible Church, *Ioh. 20. 21. As my Father sent me, so send I you. 22. And when he had thus sayd, he breathed on them, and said, receive the Holy Ghost. 23. whosoever sinnes you remit, they are remitted; and whosoever sinnes you retaine, they are retained.* The Apostles here receive the keys in name of the whole Catholick Ministeriall guides. For in this the Apostles must stand in the person and roome of a single society

society of believers united by a Church covenant in one parishionall Church, if our brethrens grounds stand good; so as a Parishionall Church must be the onely successors of the *Apostles*, but this no Word of God can warrant. Nor is the Eldership of a single Congregation that which the *Apostles* here represented; except you say to this Eldership, as to the first subject, is this message of sending, as the Father sent Christ, committed, and to this Eldership within one Congregation is the power Ministeriall of pardoning and retaining sinnes given; For I aske, from whence, or from whose hands do the Eldership of a Congregation receive the keys? from *Jesus Christ*, say they, but this is no answer, the Ministry according to its institution is no doubt onely from the head of the body the *Church*, from *Jesus Christ*. But I aske now of an ordinary Church-calling; and I demand from whose hands under *Jesus Christ* have this particular Eldership received Ministeriall power: they cannot say from themselves, for they doe not make themselves Ministers: they will not say from a Colledge of Presbyters of many congregations, for they are flatly against all such presbyteries, and that which they say indeed, the Eldership of a congregation hath their Ministeriall power from the people. Well then, the *Apostles* when they received the keys they did represent the people: but what people? not the people of a classicall presbytery, of a Province, of a Nation, of the whole redeemed Church, but of one single congregation; how shall this be made out of the Text, or out of one Word of God, I see not. 2. Christ ascending on high, and giving some to be *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors and Teachers*, 12. For the perfecting of the *Saints*, (not of *Ephesus*, far lesse of one single Congregation onely) for the worke of the Ministry (in generall) for the edifying of the Body of *Christ* (not a congregational body onely) 12. Till we all meet in the unity of the Faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of *Christ*. Consider I pray you, that *Christ*s intention in giving a Ministry is not for a congregation of forty, or sixty, or a hundred, as if hee intended to impawn all power in that Congregational body; but hee intended the edifying of his body *Catholick*, and  
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the *comming of all to the unity of the Faith*. A Congregation of sixty cannot be *all Saints*, and this power is clearly given to that body, which the Lord is to *make a perfect man, according to the measure of the fulnesse of the stature of Christ*, this is a my-  
 sticall man, and the Catholick body of *Iesus Christ*. Call it a Congregation and you wrest the Scripture, and vilifie the noble and large end for the which Christ hath given a ministry: as aske to what end, and to what first and principall subject hath the Lord given reason and a faculty of discoursing, is it to *Peter*, to *John*, &c. as to the first subject, and for them as for their good? no, no, it is for and to the race of mankind. The case is just so here, *1 Cor. 12. 28. God hath placed some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* Is the meaning thus? God hath placed in the body of a single Congregation Apostles? Where do you read that? I believe *Apostles* have the Catholick visible Church for their Parish; and is it a Congregationall body, wherein God placed such variety of members, as *Apostles, Prophets, Teachers, Workes of miracles, gifts of Healing, Helps, Governments, &c.*? So *Rom. 12. 5. So we being many are one body in Christ, and every one members of another.* Hence hee reckoneth out divers offices in this body. Now this is not one Congregation onely, but that one Body of *Christ* whereof *Christ* is head, this is the Catholick Church.

2. What power ministeriall our Brethren affirme to be given to a Congregation, they say it is given to them under the notion of a flock of redeemed ones, of the Spouse, and body of *Christ*, as they cite for this act, *20. 28. & Col. 1. 18. Eph. 1. 22.* and under the notion of *the City of God, the Kingdome, house and building of Christ*, but so they come to our hand, for this reduplication, or notion of a flock of redeemed ones, of the body and spouse of *Christ*, of the City, Kingdome, House, Building, agree first to the Catholick Church as is clear, *Col. 1. 18. Eph. 5. 25 26. 1 Tim. 3. 15. Eph. 2. 19, 20, 21, 22.* and secondarily only to a Congregation as it is a part of this universall flock. 3. The whole Catholick Church visible is made one ministeriall body *Cant. 6. 4. beautifull as Tirzah, comely as the City of Jerusalem, terrible as an army with banners.* By reason

of their order of discipline, and is there called an organicall body having *v. 6, 7, 8. Eyes, Haire, Teeth, Temples, Locks* and having particular Churches under her, *three score Queens, fourescore concubines, and virgins without number.* Yet is it sayd, *v. 9. My Dove, my undefiled is but one, she is the only one of her Mother.*

Ainsworth an. in Cant. 6. Ainsworth who here may be more then a witnesse, sayth this one Church is the daughter of Jerusalem who is above and the mother of us all. Cotton a witnesse not inferior saith on this place : *The true catholick Church of Christ is the Mother of all reformed Daughters,* and that argument that our Brethren useth to prove a particular Church to be visible, because of externall communion (not in one House, for that is accidentall to visibility, one congregation may meet in three caves of the Earth, in time of persecution, and yet remaine one congregation) holdeth good in this catholick church made up of so many organs, as a congregation is formed. 1. Begetting, by the Ministry of the word, daughter-Churches to God, as they say a congregation doth, nor is it enough to say *Ierusalem* is not one by externall government and order of Discipline, because they cannot meet together to exercise Discipline, but shee is one invisibly, because shee hath *one Faith, one Lord, one Baptisme, one Spirit, one Hope of glory.* For the Text sayth, they have one and the same Organs, Teeth, Eyes, Haire, Temples, Locks; they are one *Ierusalem*, and compact City, one Army terrible by the Sword of discipline. 2. We do not say, to make them one visible church, that they must have one visible actuall government, in externall order: for when of a congregation of 60. their be 30 absent through sicknesse and the busines of a lawfull calling, they are one Church visible, though in one metting you cannot see them all with one cast of your Eye; and when the church of *Ierusalem* exceeding in number ten thousand, did meet in part, from House to House, that is in sundry Houses; yet continuing in the same doctrine of the Apostles, and in fellowship and in breaking of bread, and in prayer, Acts 2. 46. 32. our brethren will say, they are one church. And therefore the power of Discipline, and the exercise of the Word, Seales, and Discipline in parte, is sufficient to make one visible catholick Church. 4. To that Church hath Christ given, as to the first church, the ordinances and ministry, which

which he principally intendeth to perfit, to gather, and to bring to the unity of faith in a perfit body by these ordinances and that Ministry; because the wisdom of Christ hath not given his Ministry, and Ordinances to the catholick Church, intending principally to save them, except he give them a power in that Ministry to the first subject, which being put forth in acts may compasse that end. But Jesus Christ principally intends, to perfit to gather, to bring to the unity of faith in a perfit body, by these ordinances and Ministry, the whole catholick visible church, and secondarily only this or this particular congregation. Ergo, Christ hath given to the whole catholick Church, as to the first Church, the ordinances and Ministry, and so in this Ministry catholick, hee hath given the Keys to this catholick Church visible as to the first Church.

5. I prove it thus, when ever Chrst giveth gifts to a whole, he giveth it to the whole, by order of nature, before he give it to the parts of that whole, as is cleare by induction. He gives Christ a gift to the whole Church, by order of nature, first to the World, *Joh. 3. 16.* Then to this or this believer of the World. So he giveth redemption and grace by order of nature first to his Church in generall, *Eph. 5. 25.* Christ dieth first for his Church, not this or that single company, or particular person, first for His sheep, that is, the whole flock, *Joh. 10. v. 11.* then for this or this company, or this of this straying sheep; He came to seeke and save, first the lost, *Luk. 19. 10.* then this or this lost man. He died first to gather together in one, not one man onely, yee not the nation of the *Iewes* onely, but to gather together in one, all the Children of God, which were scattered abroad, *Ioh. 11. 25.* and he is a propitiation by order of nature. First, for the sinnes of the whole World, *1 Ioh. 2. 1.* and then secondarily, for our sinnes, so hath hee given the gifts of *Apostles, Prophets, and Teachers*, first to, and for Saints, in common and in generall, and not for this and that Saint, or for this company of Saints at *Ephesus*. Now that particular Congregations are parts of the great visible Church; I prove, and first that they are parts visible of a Presbytery, or a circuit of Congregations, within the locall bounds of a Presbytery

bytery. I make good thus. Those who have one common necessary object of externall government in Church-affaires, those are a whole visible community gifted with power from *Christ* to rule in that common and necessary object of government, and this and this portion of this whole community must be parts of that whole. But those Congregations within the locall bounds of the circuit of a Presbytery have one common necessary object of externall government, in Church affaires; *Ergo*, those Congregations in such a circuit must be parts of this whole. The major I take from our Brethren, who therefore make a particular Congregation to be one in respect of ordinary meeting, to partake of word, seales, and to transact matters of jurisdiction, amongst themselves, but this agreeth to many congregations within one circuit, for they meet occasionally one with another in hearing the word and receiving the seales; and for the assumption I prove it thus, all those congregations have these particulars of externall government in Church affaires, which they cannot transact within their owne Congregations, but doe *ex equo* belong to them all. As 1. That they doe not give offence one to another; that one Church doe not hold the Doctrine of *Balaam* to the offence and scandall of other Churches. 2. That one Congregation make not Acts and Canons against the Word of *God*, and against the Acts of another Congregation agreeable to the Word of *God*. 3. That one Church admonish, rebuke, comfort, *provoke another to love and to good works*, in such and such poynts; now though a Congregation make acts and constitutions for governing this, or that member of the community; yet they doe not, nor cannot make acts that oblige the community and the Church as the Church; the Church as the Church being a part is to be regulated by the whole, and if there be things that *ex equo* concerne all, and doe not concerne one particular Church more then another, one particular Congregation cannot governe in these. And by the like reason particular Churches and classicall Presbyteries, and Provinciaall and Nationall Churches, are parts of the whole Catholick visible Church.

6. Because *Christ* hath not given the power of Ministry and  
Ordi-



Ordinances, and Jurisdiction to the single Congregation as to the first subject upon the ground that our Brethren speake, to wit, because the single Congregation is that Spouse to which Christ is referred as an Husband, and that body to which hee carrieth the relation of an head, communicating life to all the members, *Eph. 1.22. Col. 1.18.* nor is it that adequat number of ransomed persons, of *sheepe, of lost ones, of fellow-citizens, of spirituall stones, &c.* To the which Christ doth carry that adequat and compleat relation of a *Saviour, of a good Shepheard, of a Seeker of lost ones, of a King and Governour, of the chiefe corner-stone.* Therefore that visible Church for whose salvation Christ hath given the Ministeriall power, must be the larger visible Church, just as the God of Nature hath given to the whole race of *sheep,* a power to seeke their own food, and because of their simplicity, a power to be ordered and led by the *shepheard,* and secondarily this power is given to this or this flock feeding on *Mount Carmel,* or elsewhere: so hath the God of Grace given a power to the whole visible Catholick flock to submit themselves, in the Lord, to other guides, and he hath given to the whole company of Shepherds as to the first subject the power of the Keys, and secondarily the power is given to this or this visible Church, and company of Pastors.

7. When any scandalous person is delivered to *Satan,* he is cast out of the whole Catholick Church; *Ergo,* he was before his ejection a member of the whole catholick Church, for he cannot be cast out, who was never within. And when he is excommunicated, his sins bound, as in Heaven, so on Earth, that is, not only in that Tract of ground, where a handfull of a little Congregation independent (as they say) of 10 or 20 or an 100 doth ordinarily feed, but in all the visible World where God hath a Church, and all both within the little Congregation where hee is, and without, are to repute him *as an Heathen and a Publican.* It is true some of our Brethren say, he is excommunicated onely out of that Congregation whereof hee is a member *antecedenter,* because Christ hath given the power of excommunication onely *1 Cor. 5.4.* To the congregated Church, when they are met together to deliver to *Satan,* and they must do it, *in collegio, in confessa, coram tota Ecclesia,* before and in presence of the Church congregat

congregationall, which is to give their consent and hath a certaine power of interest in the busines, but he is cast out and excommunicated to all other Churches onely *consequentèr*, by consequent, and by vertue of the communion of Churches: I answer, the plaine contrary; hee is *antecedentèr* and formally delivered to *Satan*, by the power of the catholick visible Church which is put forth in exercises, and in act before that Church whereof he is a neereft member. Even as the left hand doth cut off a finger of the right hand, which otherwayes should infect the whole body. Now it is not the left hand onely that cutteth off the contagious and infectious finger, but the whole man, deliberate reason and the will consenteth it should be done for the preservation of the whole man; the left hand is a meere instrument, and the losse of the finger is the losse of the whole body, and the finger is cut off the right hand not *antecedentèr*, and onely off the right hand by that power intrinsecall onely in the right hand, but intrinsecall in the whole body; it is true the contagion should creepe through, and infect the right hand, and right arme first, and therefore incision is made upon the right hand. So if the Eldership of a Congregation deliver to *Satan*, it is not done by that power that is intrinsecally onely in that Congregation, but by the power intrinsecall in the whole universall Church, who shall keepe communion with him, that Eldership cuts him off as the instrument, or hand of the Church catholick, and the incision (as it were) is performed there in that meeting (I will not say of the whole Congregation, that is to be proved) because the contagion shall come first upon these with whom the delinquent is to keepe the neereft fellowship, and that Excommunication be performed in a meeting I grant, and the place, 1 Cor. 5. 4. saith so much, and a meeting of the Church. But that that is a meeting of the congregation, with favour of the learned, cannot be proved cogently; though I thinke excommunication when it is actually performed, it should be done before the Congregation, but that is for the edification and neereft and most immediate practice of that Congregation, for the contagion is neereft to them, but the reason why the presence of the Congregation whereof the Delinquent is a member is requisit, is not because this Congregation

gregation hath the sole intrinsecall power in her selfe; and because shee onely doth formally and *antecedenter* Excommunicate, and the rest of the Churches *consequenter*, and by vertue of a communion: for the sister Churches are to debarre this excommunicate person from their communion with Christ in the Seales of the *Covenant*, and that by an intrinsecall authoritative, and Church power, where as if he were not excommunicated, they should have received him to a Communion with them in the Seales, and that by an intrinsecall authoritative and Church power, for one man cannot receive another to the Seales of the *Covenant* with him; because no one man hath a Church authority. If therefore the Church as the Church is consociated by an intrinsecall Church-power should have admitted him, if he had not been excommunicated, it is evident that hee was a member not onely of the Congregation out of which he is excommunicated, but also of the whole consociated congregations. 2, The mans sins are bound on Earth *antecedenter*, to all the consociated Churches. He is now equally incapable of Church-fellowship in all the consociated Churches, as in that Congregation whereof he is a member. All without and within that Congregation are to hold him for no visible Saint; not to eate or drinke with him, he is now to all the visible Churches, in regard of visible communion, no member of that body whereof *Jesus Christ* is head, no part of that City, of that building whereof *Christ* is the Lord and chief corner-stone. And he is to the sister Churches in their authoritative & Church-estimation (to speake so) and in relation to their power of Jurisdiction, in the very same case a member of *Satan*, that hee is in relation to the authoritative power of Jurisdiction of that Congregation whereof he was a neere member; just as the finger cut off is alike separated from the body, yea the whole body, as from the hand; and it is a wonder to me that *Christ* giveth an intrinsecall power to a Congregation of twenty believers to cut off a member, for the preservation of that little company of the Lords Flock; and that he hath denied that intrinsecall power to the whole, which is no lesse in danger to be infected, seeing *Christ* principally intendeth in the giving of a Ministry to the whole Church, especially the gathering

of the whole body ; *To the full and perfect stature of the age of Christ, in the unity of Faith, Eph. 4. 11.* yea he intendeth the salvation & preservation of the whole from infection, more then the salvation of a part of this whole Body. That is, as if you would say, the *God of Nature* hath given an intrinsecall power to five hundred in a *City* to set guides over themselves and to rule themselves by wholesome Lawes, but hee hath denied that power to the whole *City* consisting of ten thousand ; and he hath given to the right hand an intrinsecall power to consent that a finger in the right hand infected with a *Gangrene*, be cut off, but he hath denied this intrinsecall power to the whole man. I beseech you doth the *God of Nature* in conferring this power to the right Arme, intend the preservation of the right Arme onely, and its wellbeing, and not rather the preservation of the whole body ? so doth not *Christ* intend that the whole consociated *Churches* shall be preserved from infection, and not that particular *Congregation* onely ? Then if *Christ's* meanes be congruously fitted for his owne end, he must have given an intrinsecall power to many consociated *Churches* to cast out a contagious lumpe ; other wayes the consociated *Churches* are to exercise the punishment of avoyding the *Excommunicated person as an Heathen*, which floweth from a power which is no wayes in them ; what conscience is here ?

2. What if the *Congregation* cast the man out, *clave errante*, and undeservedly ? shall they, *consequentèr*, as sister *Churches*, in a brutish fraternity execute a sentence of a power intrinsecall in another *Church*, and not any of them, or their guides have any power to discernè, whether the censure be justly or unjustly inflicted ? This our Brethren condemne in their owne *Congregation* : for because the reputed the ejected man an *Heathen*, is a matter of practise, that concerneth the conscience of every one of the *Congregation*, therefore must all the *Congregation* give their powers and consent ; yea do more then consent ( say some ) even exercise jurisdiction, or a power not different from it. Some things are objected against this way.

Ob. 1. *The power of the Keys cannot be given to the catholick representative Church, or catholick Presbytery, as to the first subject*

*subject to be an ordinary and constant meane of edification; The exercise whereof, in an ordinary and constant way, is impossible; But the exercise of this Ministeriall power given to the catholick visible Presbytery, as to the first subject, in an ordinary and constant way, is impossible; Ergo, such a power is not given to the Catholick representative Church, as to the first subject, to be an ordinary and constant meane of edification. The proposition is cleare, it is uncongruous to the Wisdome of Jesus Christ that hee should give that to bee a meane, which possibly cannot attaine the end. The Assumption is as evident; for the Catholick visible Presbytery cannot meete in an ordinary and constant way.*

*Answ. 1. By distinguishing the Major proposition; That power of the Keyes remote cannot be given to the catholick presbytery as to the first subject, the exercise whereof in an ordinary and constant way is impossible physically and ex natura rei. True, but now the Assumption is false; That neerer power cannot be given as a meane of edification, the exercise whereof is morally and through the corruption of mens nature physically impossible. That is false, and denyed, and in either sense the conclusion cannot be true. 2. I grant the whole, and yet nothing is concluded against us. For the power of the Keyes is not given to the catholick Presbytery as to the first subject, to be a meane of edification in an ordinary and constant way; but onely in an extraordinary and occasionall way, in those things which concerne the power of jurisdiction belonging to the whole Catholick Church. By (extraordinary) here I meane not that which is against a particular Law of God, and cannot bee done without a Divine dispensation of providence, but by (extraordinary) I meane that which is raro contingens, and doth not oft fall out; as almost it never falleth out that the universall Church hath neede to excommunicate a nationall Church, for all and every one of a nationall Church doe never fall away from the Faith. Yet a remote power for Excommunication, is in the Catholique visible Church.*

*2. It is objected, if the visible catholick Church be the first and principall subject of all Church-power, then a Presbyteriall*

Church cannot Excommunicate, but by a power derived from the catholick visible presbytery, and so the presbytery should not excommunicate, but by consulting with the Catholique visible Church, but this latter were impossible and absurd; Ergo, so must the antecedent be. The connexion is proved thus; for as all things have heate in so farre as they partake of the Fire; because heate is originally in the Fire, as in the first subject, so all Churches exercising Excommunication must partake of that power of censures, that is, first and principally in the originall subject, to wit, in the catholick visible Church. And it would seeme that none can use or put forth in acts, the power of the catholique Church visible, without the conscience of the catholique Church visible.

*Ans.* This occasioneth me to speake somewhat of the power of the presbyteriall and catholick Church. Hence I say. I. With submission to the learned.

First, It is an hard way of arguing, to reason from the power to the severall exercises and diverse acts of the power. Our Brethren hold that all power of the Keys, and all power Ministeriall of preaching, administrating the Seales, is originally in *causa fidelium*, in a Church of Believers: but they cannot say that therefore the acts of Preaching, administrating of the Sacraments, and all acts of jurisdiction can be exercised by the Believers, because they are the first subject.

Secondly, the farther that the members, or Churches either Congregationall, Presbyteriall, or Nationall are removed in locall distance, one from another; the lesse is the visible and externall communion of rebuking, comforting, and admonishing one another; yet the power and obligation of these duties are not removed. So though the Nationall Churches be locally distant one from another, yet their power of exercising duties, and so their power of Jurisdiction, in an Oecumenicke Councell, is not from thence concluded to be null. Yea, Nationall duties upon occasion are still obligatory: and communion of men of sundry Nations is cleare to mee, *Esai. 2.3. many Nations shall flow unto the Mountaine of the Lords House, Zach. 8. 23. Ten men shall take hold out of all Languages of the Nations, they even shall take hold of the skirt of him that*

that is a Jew, saying, we will goe with you, for wee have heard that God is with you. I do not say, these Nations doe meete all in one Synod, but the places doe well prove the power lawfull of performing duties, whereas the exercise of them in one place is not *hic & nunc*, in ordinary providence, possible. And so this consequence must be weake; the whole catholick visible Churches in their principall guides cannot ordinarily, and constantly meet, *hic & nunc*, for the exercise of their power; Ergo, they have no such power. For if the power be exercised in parts, which through occurrences of Providence, and the corruption of mens nature cannot be exercised in whole, at once; yet its not hence evinced to be a power not given of Christ for eification; for by our Brethrens grant three thousand are added to the Congregationall Church of Jerusalem, Acts 2. and to this Church of three thousand, and a hundred and twenty, Christ hath given the ordinary power of the Keyes as to the first subject, though through occurrences of providence, and the corruption of mans nature, some of these, suppose a thousand, through sicknesse, pest, danger of persecution, and sintull separating from the assembly of Saints, could not *hic & nunc* meet in one house, to exercise joyntly all the acts of that power which our Brethren say is given to them by Christ; they cannot say therefore Christ never gave to this whole Church consisting of three thousand and a hundred and twenty, any such power.

Thirdly, there is a great difference betwixt the power given *ad esse simpliciter*, to the being of a Church, and the power given *ad bene esse tantum*, onely to the well-being. 2. Great difference also there is betwixt ordinary power to be exercised constantly, and ordinarily, because of neerer consociation of the Churches, in those things that concerne that Church in particular: suppose a presbyteriall or Congregationall Church, and a power to be exercised, but more rarely, not ordinarily, because of the lesse communion visible, and great locall distance of Churches, as it falleth out in the whole visible Church. Now from this.

First, The ordinary power of Jurisdiction because of neereft vicinity, and contiguity of members is given by Jesus Christ to

one Congregation in an Isle. 1. Because that *Church* is a *Church* properly so called, though it be not a perfect and complete *Church*. I say it is a *Church* properly so called, Because. 1. It is a little *City*, and a little *Kingdome of Jesus Christ* having within it selfe power of the *Word* and *Sacraments*: and that is a *Church* and hath the essence of a *Church* to which agree the essentiall notes of a visible *Church*. Now preaching of the *Word* and Administration of the *Sacraments* are essentiall notes of a visible *Church*. But I say it is not a complete and perfect *Church* in the latitude of visibility, ( for *Churches*, are lesse or more visible, according as they have lesse or more visible communion ) for visible communion constituteth a visible *Church*. Now a Congregation in a remote *Island* hath a lesse communion visible with other visible *Churches*, then consociated visible *Churches* have. 2. It is not complete and perfect in its operations, because in case of doubts of conscience touching government and practice, and dogmaticall poynts, it wants the joynt authority, and power of Jurisdiction needfull for the well-being of a *Church*, which it should have, if it were consociated with many other Congregations: so as wee say an hand with five fingers is a complete hand, but it is not a compleat organically body, but a part of the organically body of a man; so is a Congregation a *Church* wanting nothing of the being and essence of a *Church*; yet is it incomplete, because it is a part or member of a *Presbyteriall Church*, and not being consociated wanteth that which belongeth to the well being of a compleat visible *Church*. For visibility of a *Church* must have a latitude, because it is an accident or adjunct of an organically politick body, which is *totum integrale*.

Secondly, the ordinary power of ordinary Jurisdiction in a more perfect way, because of ordinary and perfect consociation, is given to the *Presbyteriall Church*, as to the proper subject in the constant and ordinary exercise of Discipline, because contiguity being the foundation of visible externall government, the *Presbyteriall Church* of *Ierusalem*, *Ephesus*, *Corinth*, *Antioch*, and *Rome*, is a perfect compleat consociated body. To which the power of ordination, exauthoration,



or deprivation of Pastors, of excommunication in a constant and ordinary way doth belong. For this is a principle of *Church-policy*. Every politick body of *Christ* hath power of *Church government* within it selfe. But a *Presbyteriall church* is such. 2. This is a received maxime also. *Quod tangit omnes, ab omnibus, suo more, tractari debet.* *What concerneth all, should be agitated by all, according to their degrees of concernment,* but excommunication of a person, in a consociated *Church*, concerneth all the consociated *Churches* in a *Presbytery*; all are scandalized, all may be, and are in danger to be leavened with the infectious lump. And here it is to be observed, that as preaching of the *Word* is an essentiall note of the visible *Church*, and agreeing to the visible *Church*, as necessary *ad esse simpliciter*, to the very being of a visible *Church*. For if the word as Preached and some way promulgated be not in such a society, we cannot call it a visible *Church*; so Discipline is a note of the visible *Church*, and necessary *ad bene esse*, and it cannot be a Ministeriall *Church* in a good condition exercising acts of edification, if the wall of Discipline be broken downe: and meeting in one place for *Word* and *Sacraments* is but accidentall for a Ministeriall *Church*. If the *Word* be preached, and the *Sacraments* administrated in sundry *Congregations*, though not in a *Presbyteriall Church* all convened in all its members in one place, yet hath the *Presbyteriall Church* the essentiall note of a visible *Church*. Because there is a difference betwixt carrying the colours in an *Army tali modo*, as all the *Army* at once may see the colours, and the carrying of the colours. Yet the colours are a note visible of such an *Army*; so there is a difference betwixt preaching the *Word*, *simpliciter*, and preaching the *Word*, *tali modo*; in such a way in one materiall house onely. And therefore it is necessary that government which concerneth many *Churches* consociated, be in its exercise, *hic & nunc*, larger then preaching of the *Word* in its exercise, *hic & nunc*: which cannot be done, but to a multitude which conveneth *in unum*, to the same materiall place. And we see an act of government, *Acts 15*: by confession of our Brethren, belonging to divers consociated *Churches* and performed by them, and yet these cannot ordinarily meete

to one and the same place in all their members for hearing of the Word.

Thirdly, an extraordinary, and remote power of Jurisdiction which is but rarely and in extraordinary cases to be put forth in acts, is given to the Catholick visible Presbytery of the whole *Catholick visible Church*. Because the Communion externall and visible is lesse, where the locall distance of visible Churches is more: and therefore because oecumenicall councells, being necessary for the Catholick visible Church, *neque ad esse simpliciter, neque ad bene esse, sed ad melius seu optimum esse*, neither in respect of the Churches being, nor in respect of the Churches well-being, but onely in respect of her best and most spirituall well-being, these councells are seldome to be had in an ordinary providence. For the Crosse of *Iesus Christ* is rather a marke of the catholick visible Church, then *Belshazrine* his prosperous condition, that he will have to be one of his fiftene notes of the Church: and since the Church cannot have her wishes, the want of generall councells is the Catholick Churches Crosse, not her sin; we doe not say that God is deficient in meanes necessary to his Church, or to some of his owne Children; because the Woman hath wings given her of God to flie to the Wildernesse to hide her selfe from the Dragon, *Rev. 12. 14.* and so cannot enjoy Gods ordinary presence, in his Sanctuary. Nor doe wee say that God hath denied a power to his Church in the Wildernesse, to enjoy them in a visible Sanctuary, I meane a morall power, and *ius*, a right and interest in that presence, because he interrupteth the Churches physicall power, for a while, in the injoying of these comforts of a visible Church's Communion, in the Sanctuary.

Fourthly, hence it doth not follow that because the catholick representative visible Church is the first subject of the power of the Keys; that the power of Excommunication is derived from the visible Church to a Presbyteriall Church, or that a Presbyteriall Church cannot excommunicate without consulting with, or fetching authority from the *Catholick visible Church*: Because the *Catholick visible Church* is a great integrall body of *Iesus Christ*, and he is the head of this body; because though the power of seeing by order of nature be first in the whole

man, and then in the Eye, yet the power of seeing in the Eye is not derived from the rest of the body, from Hands, Leggs, Shoulders, Armes, to the Eye. The light is first in the whole Body of the Sun, as the first and prime subject of light; yet supposing now the received opinion of Astronomers, that the body of the Sun doth exceede the quantity of the Earth an hundred sixty and seven times, it doth not follow that this or that part of the Sun hath no light intrinsecall in it; but that which is derived from the whole body of the Sun; for then this or this part of the Sun should have borrowed light derived to it from another: so the Soule doth at one and the same instant, animate, and quicken the whole organized Body as its first matter and subject, but it doth not follow that the Hand hath life derived to it from the whole body: so because the power of the Keyes is also intrinsecall in the Presbytery, as in an Oecumenicall councill: it doth not follow, that the power that is intrinsecall in the presbytery is by derivation, or borrowed and at the second hand, from the Catholick presbytery of the whole World; farre lesse that the Presbytery cannot Excommunicate, except it consult with *the catholick visible Church*. The power of the Keys, by order of nature, is onely in the *catholick representative Church* as in the first subject, but in order of time, this power is communicated from the head Christ to all the integrall parts of this great Body according to the capacity of every part, so as it is intrinsecall in the particular Eldership of a single Congregation in these poynts of Discipline, that concerne a Congregation as a Congregation, and it is intrinsecall in the classicall Presbytery as it is such, and it is intrinsecall in the provinciall, and Nationall Synod, in poynts belonging to them as such.

3. They object; if a single Congregation have not power of Excommunication, and of entire and compleat government within it selfe, because it is but a part of a Presbyteriall Church, and so an incompleat Church: by that same reason a Presbyteriall Church shall be a compleat Church, and not have entire and compleat power of Government within it selfe; because a presbyteriall Church is a part of a provinciall Church, and a pro-

provinciall Church shall be in the same case, because it is a part of a Nationall Church, and a Nationall Church, in that same case; because it is a part of the catholick visible Church, and there shall bee no perfitt visible Church on Earth, which hath full and entire power of jurisdiction, save onely the catholicke visible Church, which by no possibility can convene, before her Oecumenick and highest catholick Court, a Nationall Church, or the Church of great Brittain, and upon the testimony of three witnesses deliver her to Satan, and upon supposall of Repentance receive her againe to the catholick power of that same Court; into fellowship of Church-union with the great catholick body. For so because this catholick Church, for many centuries, yea possibly for a million of yeeres, cannot convene to exercise her authority in a Court (and out of her Court shee hath none) the repenting Nationall Church, shall remaine in Satans bands for ever, by a physicall and invincible necessity.

*Answ.* A single Congregation is a Church, but so as it is a part also and a member of a Presbyteriall Church, and because of neernesse of communion with consociated Churches under one Presbytery; it can neither have compleat power of casting out one of its owne members, because that member hath so strict a visible Union of membership also with consociated Churches, nor can it exercise that intrinsecall power that it hath as a remote part of Christs Catholick body, but the case for ordinary and constant power of ordinary and constant Jurisdiction is not so in a Presbyteriall, in a provinciall, in a Nationall, in the Catholick visible Body. And therefore it followeth not that they are not compleat Bodies, and entire Churches for all ordinarie and constant Jurisdiction; and the reason is cleare, because Synods or Synodical Churches above a Presbytery to me are not ordinary; nor constant Courts, but extraordinary, and *pro re nata* occasionall, having their rise from some occurrence of providence, as is most cleare, by Scripture. The Church of Ephesus being a Presbyteriall Church, did constantly exercise Discipline, and try false Prophets, and those which called themselves Jewes, but were liars, Revel. 2. 2. Whereas that famous Councell at Ierusalem was not an ordinary and constant Court, but extraordinary

nary, that is, occasional (for so I take the Word, for expressions cause) and had its rise, *Acts 15.* from a meere occasion, because some came from *Judea* and taught the Brethren, except yee be circumcised after the manner of *Moses*, you cannot be saved, And the subject of this Court was not the constant and ordinary affaires of Discipline, that belonged to the presbytery of *Ierusalem*, and *Antioch*. No, *v. 6.* the subject was only an incident controversy raised by false teachers, subverters of soules, *v. 24.* and therefore it is said, *v. 6.* The Apostles and Elders, *συνήχθησαν ἰδεῖν κειτὰ λόγους τούτους*, to consider of this matter; therefore the presbyteriall Church hath both Word and Sacraments dispensed in it distributively through all the Churches, and for the power of Jurisdiction ordinary intensivè, and *quoad essentiam Ecclesie ministerialis*, according to the entire essence of a ministeriall Church, it is as perfect and compleat in one single Congregation, as in a provinciall, as in a Nationall, yea as in the Catholick visible Body, whereof *Christ* is the Head; onely a provinciall, nationall, and the Catholick Church visible, *extensivè*, according to the power of extension, is a larger and a superior Church, and though the presbyteriall Church be a part of the Catholick, it is so a part, as it is a perfect whole Church: as a man is a part of this great all, the World, yet so, as he is a perfect reasonable Creature, and so a whole man, and a part of the World: but a Congregation is so a part of the Presbytery, that it hath not a whole, entire, compleat intensivè power over its owne members to excommunicate them, because its members are for contiguity and necessity of neere visible communion, parts that cannot avoyd dayly edifying, or scandalizing of consociated Churches, and therefore the consociated churches must have a power over the members of a Congregation. But our Brethren will say; *Contiguity of locall cohabitation doth not make a visible Church, but only the voluntary agreement of Professors who doe*, *ex pacto*, and by covenant tacit or expresse, make up a consociation: for a *Rapist* and a *Protestant* may cohabit in one house.

*Ans.* That is true, but contiguity is such a necessary foundation of externall visible Church fellowship in one presbytery, as without that contiguity, I see not how, *jure Divino*, there can be either a Congregationall Church, or any other Church:

for, sure I am, Christ hath not ordained me to be a member of a Congregation in *America*, or of a presbyteriall Church in *Geneva*. And that such persons and no more be members of a Congregation, is not *juris Divini*, yet without a contiguity lesse or more they cannot be members of a Congregation, nor is this single Congregation a limbe of this presbyteriall Church, *jure Divino*; onely this in *abstracto* is *jus Divinum*, that there be a Congregation of a convenient number, and a presbytery of such as may meeete conveniently in their guides. But to returne, the Brethren do deny that God gave a power of Jurisdiction to the Catholick visible Court of the Oecumenick Church. And why? because a generall councill cannot excommunicate, nor relax from Excommunication a nationall Church. But I answer, 1. It is by accident, and not through want of innate and intrinsecall power, that the Court of a Catholick councill cannot in an ordinary and constant way, exercise the power that Christ hath given to her, as the presbyteriall church doth; and the exigence of providence maketh it so, because it falleth out by the blessing of God, that Zion must say, as it is, *Esai. 49. 20. The places too streight for me, give place to me that I may dwell. And because she enlargeth the place of her Tent, and stretcheth forth the curtains of her habitation, and lengthneth her cords, and breaketh forth on the right hand, and on the left, and her seed inheriteth the Gentiles, Esai. 54. 2. 3. and because from the rising of the Sun, to the going downe thereof, his Name is great amongst the Gentiles, and in every place incense is offered to him, Mal. 1. 11.* yet have generall councills condemned Hereticks, as Nestorians, Macedonians, Eutyches and others; and I see nothing to prove that a generall councill hath no power to excommunicate a Nationall Church. If the Lord should be pleased to give the Christian Churches a generall councill this day, they might lawfully, in a juridicall way, declare the faction of Romish pretended catholicks, to be mysticall *Babylon*, a cage of uncleane Birds, which is excommunication in the essence and substance of the Act; nor is there need of a legall and juridicall citation of nationall Churches, or a citation of witnesses to prove Romish Heresies, and perfidious and detestable obstinacy: for their writings, and deeds,

are so notorious, that the senses of men may as infallibly prove the fact, as we know there is such a City in the world as *Rome*, and *Constantinople*; as for the instance that a *catholick councell* cannot ordinarily be had, to relax a repenting nationall Church: I answer, the same inconvenience will follow, if we suppose an ordinary case, the Church congregationall (as our Brethren suppose) of *Jerusalem*, *Acts. 2.* consisting of three thousand and a hundred and twenty, having excommunicated *Ananias*, *Saphira*, and others, who yet by the grace of *God*, should truly repent; in the meane time, the Sword of the *Roman* Emperor intervening scattereth this Church, that they cannot convene in a spirituall Court, to relax them (and out of Court they have no authority of Jurisdiction) here were an invincible necessity of their remaining in *Satans bonds, in foro externo ecclesie*. But what then? This is to limit *God*, as *Papists* do in binding and tying salvation of Infants to the outward signe of externall baptisme; as if *God, in foro cali*, in his own Court could not absolve penitent sinners, because the Church will not, which is more ordinary, through mens corruption, or cannot absolve, through the necessity of exigence of divine providence: and the more catholick that crosses be, as wars, the universall and catholick cruelty, and treachery of the church of *Malignants* against the true catholick Church of *Christ*, the more easily are the Juridicall and Court-operations, actions and proceedings of the catholick universall Church impeded. And therefore this of our Saviours, *tell the Church*, is necessarily to be applyed to all Churches and Courts of *Christ*, even to a catholick councell, though *Christ* gave instances in an offended Brother, who is to tell the Church, But I am sure, (*tell the church*) is not to be restricted to a vocal & personall complaining of one brother against another, in the face of a single Congregation. For if the offence be committed before the Sun at noon-day in the seeing and hearing of the church, either congregationall, or presbyteriall, as some may, and one do by word and writ openly blaspheme *God*: in this case *Christs* affirmative command, *tell the church*, doth not in conscience oblige one man to come and deale with the delinquent in private, and then (if he repent not) before witnesses, & then to tell the church, so as one sinneth if he tell not the church; for here *Gods* providence disposing of the notoriousnesse

and publicknes of the scandall doth *tell the church*; and yet, I hope, our Brethren could not deny, but this Text doth warrant that such a publick offender who scandalizeth many Churches should be excommunicated by this place, *Mat. 18.* from which I gather the weakenes of what is said for the independency of churches from, *Mat. 18.*

Ob. 1. *Here we cannot understand the Church universall. 1. Because he would not say where two or three are gathered in my Name, I will be in the midst of them, for two or three cannot represent all the Churches comprehended under the catholick visible Body of Jesus Christ. A. s. This is an argument from the lesse to the more. If I be present (would our Saviour say) where two or three, though they be but two or three: I will far rather be present in the assemblies of the Church. Nor can the words stand according to the letter strictly, according to our Brethrens mind, that two should be a Church; for there should be Pastors and Elders, and Christian witnesses, two at least, and the accused Brother here. 2. two or three, and brother and brother are not to be taken as singular men only, but as two or three men, or Churches, who as they may be offended. 1 Cor. 10 32. so may they give scandall and offence; so may three, foure, of consociated Congregations give the offence, and that publickly; what? hath Christ provided no remedy against scandalls in his whole Kingdome, but only for scandalls fallen out in the single persons of a small Congregation consisting of ten, 20, 100. or 200. only when these little congregations offend sister Congregations, they are left to the immediate judgement of God? This is wonderfull.*

Ob. 2. *The christian magistrate as a nursing-father is to punish those who offend, and hath power to command Churches to confesse offences done to sister Churches, and command Church-censures, as excommunication, to be used, and Christs power to be put forth in practise, according to the will of Jesus Christ. Answ. Yet doth it follow that the Apostolick Churches, & the succeeding Churches to them under the ten bloody persecutions, when Magistrates were enemies to Christ, and his church, that the Churches wanted spirituall meanes to gaine fallen and scandalous churches. 2. Christ hath provided an Ecclesiasticall power to remove scandalls betwixt church and church; for the Magistrates power is*  
civil,

*Abulensis in loc.  
etiam si non sint  
nisi duo.*



ciyill, and put forth by the Sword, and by carnall weapons. Christs aime in this, *Mat. 18. 19.* is to remove scandalls, and gaine soules *v. 15.* if he heare thee, thou hast gained thy Brother. The Sword of the Magistrate is not ordained to gaine soules to Repentance. That Lord who careth for the part of a visible church, doth he not far rather care, in a spirituall way, for the whole? 3. What can the Magistrate command here? the Elderhip of a Congregation turneth Hereticks and scandalous to sister Churches and infecteth them. *The Magistrate commandeth that Church censures be used against them, as you say, who should use them? not a sister Church that is offended. She hath no power; not the Elderhip themselves offending. Christ never ordained that a church should excommunicate her selfe; not the people; Who gave them power? And the major part of them turneth scandalous. Also Christ here hath left no remedy, but let them grow till Harvest, so say Anabaptists.*

*Ob. 3. Christ here speaketh for a present and constant removing of scandalls betwixt Brother and Brother of one congregation. A catholic council of the whole visible Church is far off, and cannot be had. Answ.* That he speaketh of a present and constant remedy only, and of no remedy against the scandall of whole Churches, is denied. He speaketh of all remedies to gaine any offenders, persons, or churches.

*Ob. 4. Then should an universall council of the whole world be absolutely necessary, if in some cases we must tell the whole catholic church.* *Ans.* Neither doth that follow, generall councils are neither necessary to the being, nor to the well-being, but only to the best being of the catholic church, and if the catholic church enjoyed its best-being, to which it hath jus, and due right, that is, a perfect Reformation in doctrine and discipline, then should generall councils be necessary, for the keeping of this best being. And this rule of Discipline given by Christ supposeth a particular Congregation right constituted (say our Brethren) else this rule cannot be necessarily kept. So say we, that it may necessarily be kept in the catholic church, it supposeth the catholic church to be reformed; but Christs church must sayle with a second wind, when she cannot have a first.

*Ob. 5. Refusing communion with sister Churches in case of scandall is as effectuall a way for edification, as authoritative excommunication*

vication of congregations by Presbyteries. *Ans.* Excommunication of Congregations is a possible, not an ordinary supposition; but our grounds proceed, when the members of one *sister-church* offendeth another, if there be no presbyteriall power superior to both, that may take order with them, then hath not Christ, in the ordinary supposition of ill administration of the Eldership of a particular Congregation, provided an ecclesiastick way to remove scandalls out of *His Kingdom*. 2. non-communication is no more then I may do to a brother who offendeth me. 2. it is not so efficacious as a *binding and loosing* ratified in Heaven. 3. It hath not that speciall promise of *Christ's church* presence walking in the midst of the Golden candle-sticks. 4. It is a secret condemning of the Wisdom of Christ in the institution of excommunication, that the *spirit may be saved in the day of the Lord*, 1 Cor. 5. 4. that *some may learne not to blasp. me*, 1 Tim. 1. 20. as if excommunication which is a publick authoritative meane were superfluous, if a private and brotherly non-communication be sufficient, and as efficacious a meane of edification, as Christ's mean.

Ob. 6. *Either must you complaine to a presbyteriall, provinciall, and nationall Church, before you complaine to that congregation of which the Delinquent is a member, or after that you have complained to that congregation; if the former be said, then you cannot tell the presbytery, or superior Courts, but in case of obstinacy; for if you can gaine a Brother, or a Church in a private way, you are not to bring him to a more publickeshame, that is contrary to Christs order, v. 15. If he heare thee, thou hast gained thy brother. And if you tell it the Presbytery and the superior Courts, after you have told it to the Church, whereof he is a member, then you make foure steps, in your reclaiming your brother, where Christ hath made but threc.*

*Ans.* Christs order according to the number of steps are three, when the fault is private, scandalls of many Congregations cannot be private, and in publick scandalls we cannot go but to that church which the offence doth immediatly concerne; and if you make foure steps or five according to your grounds, I see no transgression; if 1. You admonish the offender. 2. Before two. 3. Before the half of the Elders. 4. Before all the Elders, and. 5. If you be willing that the Elders bring it to the hearing of the Congregation

gation the number of three precisely are not of positive Divine institution, they are only set downe by Christ to shew we are to labour to gaine our brother in private, before we publish his shame to the Church; and if he commit the offence before two, I think you need not tell him your selfe alone, but before two, and yet the offence is private, it three only be privy to it; seeing it is not yet come to the Church. 3. I much doubt if no faults be punishable by excommunication, but only obstinacy: I thinke the atrocity of incest, parricide and the like deserveth excommunication, though no contumacy be supervenient to such crimes.

Ob. 7. *The Church spoken of, Mat. 18. is all one with the House of God, and the House of Prayer, where two or three agree to pray for one thing, v. 19. and the place where worshiping is, and word and Sacraments, that society in which stewards give a portion of the bread of life to every child of the House. Mat. 24. 45, 1 Cor. 4. 1. 2. Where publick Rebukes are tendered to these who sin publickly, before all, that others may feare, 1 Tim. 5. 20. ἐνώπιον ἐκκλησίας: this must be in the Churches hearing and before the Congregation meet for the Word and Sacraments, for these ordinances of God worke for the edifying both of the party reprov'd and before all the Congregation, which shall heare and feare; and they worke upon the Heart, as the Word of God doth: now a presbyteriall Church convened in some Elders of divers Congregations, for Church censures and exercise of jurisdiction, is not such a House of God, where are the Word, Sacraments and publick rebukes in the hearing of the Congregation; for the Congregations of all the presbytery being 20, or 30. cannot meet in one Church.*

*Ans. That onely a Congregation and not the catholick Church is the House of God, I judge, the Word of God cannot teach; as Esai. 56. 5. To them will I give a name within my House. What a name? to be a member of a single Congregation? No, but of a whole visible Church, opposed to the condition of Eunuches and strangers, v. 4. that were not of the people of God. Cant. 1. 17 The beames of our House are cedars, this is the catholick Church and Sp. use of Christ; Cant. 3. 4. I would not let Him goe, till I brought Him to my Mothers House, not a Congregation, but Jerusalem, (saith Ainsworth) the Mother of us all, Coston, the Catholick Church; Alstedius, Jerusalem, Heb. 3. 2. as Moses was faithfull*

*Ainsworth an. in can. 3.*

*Cotton expo. on*

*Cant. 3. 4.*

*Alst. in loc. quod erat veluti conclave Ecclesie Catholice.*

in all his House. Not a single congregation. 2. This Church here is formally a Ministeriall Church meeting to bind and loose, and excommunicate. Nor is there need to expound it of an House of praying congregationally, but rather v. 19. of ligatory and authoritative prayers of the Presbytery. 3. Nor is rebuking in a Congregation for the edifying of the hearers, any thing but the execution of the judiciall sentence of a Presbyteriall Church, which we grant may be done in the congregation, whereof the Delinquent is a member, and yet the Church here shall not signifie a congregation convened for the Word and Sacraments, except you say, all the people must necessarily be present, yea and authoritative actors to bind and loose, as this Church is expressly called, v. 18. for if the place speake, 1 Tim. 5. 20. of concionall rebuking; then it proveth nothing, that is done by Timothy as a Pastor, *virtute potestatis ordinis*, and not by the Presbytery, as an act of jurisdiction which is done by the Church, not by one man, if it be meant of juridicall rebuking that is done in a Court, where all the congregation are not present; or if it be done before the congregation in Name of the Presbytery, what is done before the Church *ἰνώπιον πάντων* before many is not done by those many, as if they were the Church, which our Saviour biddeth us tell, and sure nothing is here against us.

Ob. 8. *The Word Church is never used in the New Testament, for the Presbytery; and if it signifie a Representative Church; the meaning of this, the Angell of the Church of Pergamus might be the Angell of the Church of Pergamus; for the Representative Church is the Eldership of that Church.*

*Answ.* This being the first time that Christ spake of the Church (which the Hebrewes or Iewes who knew his language, behoved to understand) hee could not meane any thing but a representative Church, not the common multitude; and though it were taken other wayes in all Scriptures beside, here it must have this meaning; because he speaketh of a court. *If he heare not the Church, &c.* 2. Of a company who bindeth and looseth on Earth. 3. Whose sentence is ratified in Heaven. 4. Binding and loosng are words of highest royall judiciall authority in Scripture, Psal. 105. 20. *The King sent and loosed him.* 21. He  
made

*made him Lord over his House; v. 22. to bind his Princes at his pleasure, Psal. 148. 8. To bind their Kings with chaines, and their Nobles with fetters of Iron. v. 9. To execute upon them the judgement written, Mat. 22. 13. Take him and bind him; Pauls being in bands, is to be under the Judges power, Acts 12. 6. Peter was bound with two chaines; So the Captaine of the Guard, Jer. 40. 4. and now behold I loose thee this day from thy chaines. 2. The representative Church is not called the Elders of the representative Church, nor the Angell of the representative Church, but of the collective Church: and therefore there is no Angell of a Church, of a Church here.*

*Ob. 9. From the Church here spoken of, there is no appeale, because the sentence is ratified in Heaven. 2. It inflicteth the highest punishment, the censure of excommunication, and a higher judicature can doe no more. 3. There is no reason to appeale to a higher judicature, because the inferior may erre, because all above a Congregation are Courts which may erre: for Presbyteries, Provinciaall, Nationall, the universall councill of the Catholique Church may erre. So Mr. Mather.*

*Ans. This is no reason why wee may not appeale from a Congregation, because the sentence is ratified in Heaven, because the sentence of an inferior Judge proceeding rightly is ratified in Heaven; yet we may appeale from him: to appeale is but upon feares of ill administration to desert a lower Court, and go to a higher Court, so when we feare a counsell and advice given by a sister Church to be not according to the Word of God, which yet is according to the Word of God, upon the supposal of that feare wee decline that counsell, and take another. Neither are we to appeale, *de jure*, from a just sentence in a presbytery. *Illud possumus quod jure possumus.* What the inferior Sanedrim of Israel did justly, was ratified in Heaven: yet by Gods Law there might be an appeale from it to the highest Sanedrim. 2. Nor is this a good reason that we may not appeale from a Judicature which may inflict the highest censure; for inferior Judicatures in Israel had power of life and death, yet might men appeale from them. 3. The cause of appeales is not because inferiour Judicatures may erre, for so wee might appeale from all judicatures, even from a general councill for it may erre.*

*M. Mather and Mr. Tomson in Anf. to Mr. Herle. c. 2. p. 13.*

14.

But the true cause is: 1. Because *rarius errant*, they do not so frequently erre. 2. They are not so inclined and disposed to erre, for many Eyes see more then one, and many Eyes doe more seldome miscarry in not taking up the right object then one. 3. Because we conceive more equality and lesse partiality in higher Courts.

Ob. 10. You grant that a single Congregation in an Island hath power intrinsecall of Excommunication within it selfe; Ergo, that inconvenient which you put on independent Congregations, shall follow in the case of a remote congregation, Christ hath not then provided sufficiently for that Church in that case.

Ans. It followeth onely; Ergo, Christ hath not provided so sufficiently for that Church as for others in a confociation, which is nothing against us. For woe to him that is alone, and two are better then one.

Ob. 11. If the Church here be a representative Church, then it hath power from those whom they represent, but they represent the people, and so the power is first in the people, and the people must be the first visible Church, not the presbytery; not a generall councill. Improve the major, because the power the representer hath, that must be first in the represented.

Ans. A representer standeth for another either *objectively* or *subjectively*. What ever representeth another *objectively*, that is, doth such a businesse for another, or *in remeju*, for his behalfe and good, though he some way represent that other, yet hath he not his power from that which he representeth; as the Eye *objectively* in seeing, and the Eare in hearing representeth the body, for the Eye seeth for the whole body, the Eare heareth for the whole body. But the eye hath not its visive, or seeing faculty from the body, nor the Eare the hearing faculty from the body. Now the Presbytery doth represent the people onely *objectively*, that is, for the good and salvation of the people, and so the Elders have not all their power of ruling from the people, but from *Jesus Christ*. That which representeth another *subjectively* hath indeed its power from that which it representeth, as he who carrieth the person and roome of a King as an *Ambassador*, doth fetch his power from the King, and that power is more principally in the King. But

now the Assumption is false, because the Eldership doth not represent the people, in their power of Jurisdiction, *subjectively*, as standing in the place of the people, but as the *Ambassadors of Christ*, and as stewards they have both the Keyes from *Christ*, not from the people, and doe actually use the Keyes, in his Name and authority, not in the peoples name and authority. Hence is easily answered that *Delegatus seu deputatus non potest facere delegatum*; one delegate cannot transfer his power to another delegate, that would bring a progresse infinite in government; for one deligate standing in the roome of others, *subjectively* cannot transfer his whole power to another; its true; he cannot transfer his power in part and according to some singular acts, it is false: for *Acts 15. 25.* It is said by the councell, *It seemed good unto us with one accord, to send chosen men to you, with Paul and Silas.* Paul and Silas and these chosen men, suppose six or ten are in this Embassage, are but the deputies and Messengers of the councell, and yet they doe agree to make *Paul* their deputy, and mouth to speake for them all, seeing order requireth that six at once should not speake, in this case *Paul* speaking the minde of all the rest, in this singular act, he is a deputy of Deputies, and he representeth the whole six, who were Messengers of the *Church* sent with the Epistle, and these six were Deputies and Messengers of the councell, but as these six Messengers sent by the councell could not lay their whole power on another to carry the Epistle to the *Church of Antioch*, and bestow their labours elsewhere, nor could one of these six deligates, being chosen as deligate to speake for the rest, put that power of speaking the mind of the whole six off himselfe to another; in which sense, *one deligate cannot make another, one Messenger cannot send another*; so the Presbyteriall or classickall Court convened as the deligates of the whole Congregations under them, or rather deligates for them, then of them, decerning that one of a Congregation should be excommunicated, may deligate one in that Congregation to pronounce the sentence, and this one pronouncing the sentence as the deligate, and Messenger of the *Church* is a deligate & a deputy of deligates, and deputies, in one particular act; and this our Brethren in their own Church-sentences pronounced by one Elder, must also say.

**Object, 12.** *That neereſt Church to whom we delate the offence of one ſingle offender, is a ſingle Congregation, eſe we muſt overlap this Church, and tell the Presbytery; contrary to Christs direction; but if he heare not that very Church to whom we tell the buſiſſe, he is excommunicated by that neereſt Church, as the words beare; Ergo, that neereſt Church being ſingle congregations, may excommunicate, and ſo it is the firſt Church, and the Presbyteriall Church is not the firſt Church.*

*Anſ.* That neereſt Church to whom we delate the offence of the delinquent; firſt, in the caſe of wilfull obſtinacy; ſecondly, in the caſe of conſociation of Churches (whom the obſtinacy concerneth) is not a congregationall Church, having power of Jurisdiction entirely and compleatly, to whom we muſt tell the offence, which is the ſubject of excommunication. The whole miniſteriall Church is that particular Church, together with the Presbytery; and my reaſon is, there is a Church, *Acts 2.* conſiſting of one and thirty hundred and twenty, all called one Church. Now it is ſaid of this Church that they continued, *verſ. 42.* ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and prayer; but where did they meet? *verſ. 46.* not onely in the Temple, but dayly from houſe to houſe. This whole number hath had *v. 42.* one Church-fellowſhip, one Word, one Supper of the Lord; but in one meeting at once? No, but they met from houſe to houſe, that is, in any private houſe, as the phraſe is here, *καὶ οἶκον*, and *Acts 20. 20.* *καὶ οἶκῶν*. Now it is cleare there were Congregations and Churches, when Word and Sacraments were in private houſes at *Jerusalem*, and from houſe to houſe in *Ephesus*; but I hope theſe were but parts of the Church at *Jerusalem* and *Ephesus*, and that they could not meet all in one houſe. If one therefore complaine of a ſcandalous perſon to the Church of *Ephesus* convened in a houſe, poſſibly in an upper Chamber, or elſewhere, this is a meeting that continueth in prayer and breaking of bread, and ſo hath power of Church-cenſures to admoniſh and rebuke, which things belong to that ſingle Congregation or Church in a private houſe; but it hath not power to cenſure thoſe that offend the conſociated Congregations that meet alſo *καὶ οἶκῶν*, in houſes, that is, to excommunicate; and therefore he muſt complaine to the  
Elders



Elders of *Ephesus*, for we are not to thinke that the false Jewes who were censured by the Apostles of *Ephesus*, *Revel. 2. 2.* did onely infest houses, or one Congregation meet in a house, or that one *House-Church*, or *House-Congregation* of *Ephesus*, did try and censure those that called themselves *Jewes*, *Revel. 2. 2* but Christ giveth the praise of this to the whole Church of *Ephesus*, who had the power of censures. But it may be said, *A scandalous person may infect two Congregations of two neighbouring Presbyteries, he dwelling neere the borders of both.* Ergo, if he be to be excommunicated, not by a Congregation onely, but by the Presbytery, because he may leaven many consociated Churches; this man is not to be excommunicated, except you tell two Presbyteriall Churches, and so a whole Province; and if he dwell in the borders of two Nations, betwixt *England & Scotland*, he may leaven two parts of two Nationall Churches; and if the matter concerneth both the Nationall Churches, a higher Church then a Presbytery, to wit, a Church made up of two Presbyteries, yea, of parts of two Presbyteries of two Nations, must by divine institution be that Church compleat and entire to which we must complaine, and which hath the power of excommunication. *Ans.* It is certaine, as the locall limits of a Congregation and the number is not properly of divine institution, onely a convenient number there must be, to make up a Congregation; and suppose a man do dwell in the borders of two Congregations, where he is equally distant from the place of meeting of these two Congregations, it is not of divine institution whether he be a member of the one or the other; yet where his parents did willingly associate themselves to such a Congregation, or he himselfe did associate himselfe, and where he received Baptisme, he hath now a relation to that Church as a member thereof, and that Pastor is his Pastor, not any other, as the Elders of the Church of *Ephesus* (suppose it were one single Congregation) and the *Angell* of *Ephesus* is not the *Angell* of *Thyatira*; the *Angell* of *Pergamus* is not to be called the *Angell* of *Sardis*. So is the matter in a Presbytery, or two Presbyteries of two distinct Nations. (I meane now a classically Presbytery) therefore these doe make Presbyteries, 1. A convenient number of Churches may be governed by one Colledge, or society of Elders. 2. Having ordinary conversing one with another. 3. Voluntarily upon these

two grounds combining themselves in one society; and upon these three the supervenient institution of Christ is grounded. And therefore though it be true, that one dwelling in the borders of two Congregations, of two classically Presbyteries of two Nations, may equally infect other, and so *ex natura rei*, and in reality of truth he may leaven both; yet the God of order having made him a combined member now by institution of one Presbyteriall Church, not of the other, he is to be excommunicated by the one, not by the other: For though local distinction of Congregations and Presbyteries be not of divine institution; yet supposing consideration be had to, first, a competent number which may be edified; secondly, to ordinary conversing; thirdly, to voluntary combination, either formall, as at the first molding of Congregations and Presbyteries, or tacit and vertuall combination, as in after tracts of time. Gods institution maketh a relation of a particular membership of this man, so to this Congregation or Presbyterie; as that now upon their foresaid suppositions, though he may leaven the neighbouring Presbyteries or Congregations, no lesse then those whereof he is a member, yet may he be censured by those and none others now, in respect of Christs ordinance applied to this Presbyteriall Church in this place, and in this Nation; and not in this.

*Object. 13. If the Congregation may admonish and rebuke, then may they excommunicate, for you may not distinguish where the Law of God distinguisheth not: for there is no reason why this or this exercise of jurisdiction should be given them, and not the exercise of all.*

*Answer.* The Law clearly differenceth, *Matth. 18.* I may rebuke and convince my brother with the consent of three witnesses, which is some degree of Church-censure, especially if a Pastor rebuke before three, yet may not a Pastor excommunicate; the Church doth that. 2. We acknowledge that a Congregation may exercise all jurisdiction *in re propria*; but excommunication, where Churches are consociated, is not a thing that is proper to a Congregation, but concerneth many.

*Obj. 14. We doe not thinke that the Church, Matth. 18. 16. is the community its alone, nor the Elders there alone; but the Elders in presence of the community. For even Act. 15. when the Apostles and Elders*

Elders did give out decrees, they did it before the Church of Ierusalem, and in their presence, V. 22. Then pleased it the Apostles, Elders, and whole Church, to send chosen men to Antioch. For shew us a warrant in the Word, where the Elders there alone did exercise jurisdiction, the people not being convened, and where such a company of Elders there alone is called a Church. The Judges in Israel judged in the gates before the people; the Elders judged in, or, before the Church, as the eye seeth united to the head, not separated from it.

Ans. Nor doe we exclude these from hearing the Elders exercise jurisdiction, if the matter concerne them; but we aske if the whole people of Israel were obliged by vertue of Divine Institution to be present in the gates of the City when the Judges did sit there, and judge, as our brethren therein say; by a Divine Institution the people are to be present, and to consent; yea and have an honour above consenting. (say they) so as, if the people be not there to have their share of excommunication in their way, then is *Christs* order violated; because the Church cannot be said to excommunicate and bind and loose on Earth; whereas the Elders onely, without the people, do only bind and loose, and excommunicate; and the Elders (say they) without the people are not the Church, nor can be called the Church, and so the acts of the Elders; judging, and separated from the people are null, because not acts of the Church; seeing the alone Elders are not the Church; & by this reason the Judges could not judge in Israel, except all Israel had been present to consent, for all Israel are bidden to execute judgement in the morning, both the Rulers and people. 2. All the thousands in Ierusalem which made up many Congregations, were not, nor could they, and the whole Congregations of Antioch, Syria, and Silicia, who were all concerned in conscience no lesse then Ierusalem, be present, and that by obligation of a Divine Institution: and therefore that Church, and that whole Church, Act. 15. 22. can be no other then the whole representative Church. And so we say, both here and Act. 15. the Church representative exerciseth jurisdiction without the people; if people were present, it was by vertue of no Divine institution: so as if they had not beene present the decrees could not have been called the decrees of the Church: and certainly the comparison of the eye which seeth not but as united to the body, if it be

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be strictly urged, may well prove that the Elders, if the people be not present, even all and every one whom it concerneth, can no more exercise jurisdiction, or decerne that a scandalous person can be excommunicated, then an eye can see when it is plucked out of the head.

*Object. 15.* Divines bring an argument from Math. 18. by analogy and proportion from particular congregations, to prove Nationall and generall Synods of the whole Christian world. Ergo, they suppose that a particular Church is the measure and patterne, and first Church which hath power of excommunication,

*Ans. Parker,* and some few enclining to our brethrens mind doe so, but Divines understand by a Church a Presbyteriall Church, which they make the measure and patterne of Assemblies.

*Object. 16.* Here is a particular Church, because here is an offended brother who is a member thereof. This particular Church hath Elders, this particular Church is a whole Church, 1 Cor. 14. if the whole Church come together. Jam. 5. Send for the Elders of the Church. It cannot be, that the sicke person is to send for the Elders of a Presbyteriall Church that are so farre removed from the sicke man.

*Ans.* An hand with five fingers is a whole hand, but not a whole body; a Congregation is a whole Church in its owne kind, whole for those things that concerne it selfe, but not whole and compleat for all jurisdiction. If James should bid, send for all the Elders, this consequence should have some colour.

*Object. 17.* A Presbyteriall Church can be an offending Church; but this, Math. 18. is for an offending brother, if thy brother sinne against thee, &c.

*Ans.* Christ giveth an instance onely in an offending brother, but the doctrine is for the curing of an offending Church also, for all persons to be gained; Thou hast gained thy brother. We are to gaine Churches even as we are not to offend Churches, 1 Cor. 10. 32.

*Object. 18.* There are no Church-censures meant here, Christs scope is to resolve a case of conscience, how farre we are to goe on with an offending brother, before we behave our selves to him as to an heathen. 1. It is said, if thy brother sinne against thee, Ergo, it is a private offence,

fence, not a publique Church-scandall, that deserveth excommunication.

*Ans.* Christs purpose is to shew how we may gaine to repentance an offending brother, *Thou hast gained thy brother.* And he will have us use both publique and private meanes to gaine him. 2. It is such a sinne as must be told to the Church, when obstinacy to the Church is added, and therefore at length it is a publique scandall and so deserveth excommunication.

*Ob. 2.* Reprove him, that is, convince him, but is it not reprovng to be brought before the Church? must I reprove every one who offendeth me, even the King? it is a mans glory to passe by an offence; and Solomon forbiddeth us to over-heare our servant cursing us.

*Ans.* God hath made every man his brothers keeper, and we are not to suffer sin in our brother, but in any case to rebuke him, Lev. 19, 17. the King is not every mans brother whom he is to use familiarly, as the brother meant of here; though Kings should be rebuked by their Nobles, and by Pastors. 2. We are to passe over offences, that is, to forgive those that sin against us, and not to be too curious to know who reproacheth us, as *Salomons* meaning is to be taken, and to be willing to forgive, and yet to labour to gaine our brother by rebukes; one act of love fighteth not with another.

*Ob. 3.* Tell the Church, is not meant of a Christian Church, but he speaketh of a thing present, but there was no Christian Church at yet.

*Ans.* It followeth not, it is a rule especially for time to come, though Christ speake after this manner, as if it were a thing present.

*Ob. 4.* It is not much that the word, Church, signifieth onely in this place a company of godly men, witnesses of the mans offence; for *mdpa* signifieth onely once, Joh. 3. the wind. 2. Christ spake in the Syriak and Gnedah, Psal. 22. Gnedah a company, or many Bys. have compassed me, 1 Sam. 19. a company of Prophets, Gnedah. The meaning is, if he be not convinced by the testimony of two, rebuke him before many.

*Ans.* It is not like, that seeing in the Chapter preceding he spake of the Church, as of a company to whom the Keys of the Kingdome of Heaven were given, and that here he speaking of a

Church which hath authoritative power to bind and loose; that Christ hath any such insolent meaning of the word *Church*, as onely to note many Christians. 2. The Syriak is not the Originall, but the Greeke.

Ob. 5. *The witnesses spoken of here are not witnesses of the offences, but of the reproofe, and therefore there is nothing here of a judicall proces.*

*Ans.* Yea, but these witnesses are witnesses both of the reproofe, and of that obstinacy, for the which the mans finnes are bound in Heaven.

Ob. 6. *Let him be to thee as an Heathen. He saith not, let him be to the Court as an Heathen, and therefore here is no shadow of any Court.*

*Ans.* It is an ordinary hebraisme, when the second person is put for the third, especially in Laws, as, *Thou shalt not send him away empty. Also, Thine eye shall not spare him. Also, Thou shalt put away evill out of Israel.* And therefore here is a reall Court, if the context be considered. Christ speaketh so, *Let him be to thee as an Heathen*; in opposition to that which he was called to be, for his obstinacy; to wit, *a brother, if thy brother offend.* And how weake is this? *Let him be to thee as an Heathen.* Ergo, *He should not be to the Church as an Heathen.* The contrary consequence is most necessary, if he be to thee as an Heathen, because he is now convinced of obstinacy before two brethren, and before all the Church. Ergo, these two brethren and the whole Church are to count him as *an Heathen*, for the offended brother hath gone along all the way in the unanimous judgement, and a consort of mind, with both the witnesses and the Church; Ergo, this obstinate man is the same to the Church that he is to the offended brother, that is, he is to both as *an Heathen and a Publican*, and both are to abstaine from eating or brotherly conversing with him, as the Jewes would not familiarly converse with the heathen, and as *Paul* commandeth, *1 Cor. 5. 10, 11.* that with an excommunicated man, we are not to eate.

Ob. 7. *Whatsoever you bind on earth, is in good sence, that he who offendeth any little one that believeth, his sinne is bound in Heaven, as the friends of Job c. 42. were not accepted of God, till they made their peace first with Job, yet Job had no power of the Keyes over his*

his friends, and as offering is not accepted, while first the offerer be reconciled to his brother, and so his finnes are bound in Heaven, and yet one brother hath not a jurisdiction over another.

*Ans.* Binding and loosing in this, Chap. 18. must be the same with binding and loosing, Chap. 16. 19. but expressly their binding and loosing is by the Church-power of the Keyes, and is all one with that authoritative power of remitting and retaining sins Job. 20. 21, 22, 23. and in Scripture the keyes, and binding, and loosing, are never ascribed but to Stewards, Officers, Princes, and Judges, who have power of jurisdiction, as I have proved already; and therefore that which is spoken of Jobs friends, and of the offerer not reconciled to his brother, Come not up to the point, for Jobs friends doe not binde on earth, and the offended brother is a more private man destitute of the keyes, and of all power of jurisdiction.

It is first objected by our reverend brethren, *The extent of the power of jurisdiction in the Elders of a classicall Presbytery must be proved by Gods Word, which cannot be.*

For if many classicall Elders have power over many Congregations, possibly twenty or thirty Churches, then they beare the relation of Elders to these thirty Congregations, and they must all be Elders of these Churches, as the Scripture saith, the Elders of Ephesus, the Angel of the Church of Pergamus, the Angel of the Church of Thyatira; now this cannot be: for then, First, Deacons must be Deacons of many Congregations, and Deacons might meet in one Colledge to dispose of the Treasury of these thirty, and yet these thirty Churches should not be consulted with, nor could they all convene in one to give their consent and judgement concerning their Treasury. Now though Deacons be inferiour to Pastors, yet are they no lesse Officers in their owne sphere, having power, then the Pastors; and Paul writing to the Church of Philippi, writeth to the Deacons as to the Bishops, insinuating that Deacons are Deacons in relation to that Church, no lesse then Pastors.

*Ans.* I deny the Proposition, to wit, *If many Elders be one Presbytery ruling many Congregations, then doe they beare the relation of Elders to these many Congregations, as proper Pastors to every Congregation, of, or within that Presbyteriall Church: nor doe they beare that relation of watchmen and proper Pastors to*

every one of these Congregations, that a Pastor of a particular Congregation beareth to his particular flock, that is to be proved. It is true they are called the Elders of the presbyteriall Church of Ephesus; the Colledge of the Angells of the Church of Pergamus; but this is a generall and different relation from that which each Pastor, doth carry to his owne flock in those respects. 1. The Presbytery are Elders to the classically Church *nam. It*; not in things proper to each Congregation but in things common to all, or in that which is the proper object of government, to wit, those things which rather concerne the consociation, and combination of those thirty Churches then the thirty consociated, and combined Churches in particular. 2. The Presbytery doth rather take care of the regulation of the acts of governing in all these Churches, then the governed Churches: for they are to heed to the Pastors ordained, and to lay hands suddenly on no man, to commit the Word to faithfull men; to see that Pastors preach sound Doctrine, and exercise Discipline according to the rule, but they doe not feede as speciall Pastors the particular flocks, but every one is to feede his owne flock *over the which the Holy Ghost hath set him, Acts 20. 28.* 3. The Elders of the classically presbytery are Elders to all these Churches, as the Elders themselves are, in Collegio Presbyteriali, in the Colledge of Presbyters and properly as they are in the Court, but not separatin; and out of Court, so this and this Archippus is not an Elder, or Pastor to all these Congregations, so as he hath to answer to God and to watch for the Soules of them all, but hee hath a charge of them onely in Collegio; and if he doe any thing, as a classically Elder, as if hee lay hands on a Pastor ordained to bee the Pastor of such a Congregation, hee doth it as the hand and instrument and deligate of the Presbytery, or if hee pronounce the sentence of excommunication in a Congregation, hee is virtualiter in Collegio, when he doth that act, in respect he doth it as the deligate of the Presbytery. And this our Brethren may see in their owne particular Eldership of their independent flock, if an Elder occasionally rebuke any of the flock, never convened before the Church, he doth not in that exercise an act of Church Jurisdiction, because he is not now in a Court,

and



and when hee is not in the Court hee cannot excommunicate. Yet sitting in Court hee doth, *in Collegio*, with the rest of the Eldership exercise Church Jurisdiction. And *separatim*, and not joyned in the Court they cannot exercise Church Jurisdiction. 2. The presbytery hath a *Church-Relation* to all these 30. Churches not taken distributively, but collectively as all those are united in one Church classicall under one externall and visible government, even as the Elders of an independent Church are not Elders of their single Congregation, being separated from their Court, and *extra collegium Presbyteriale*, in the notion of the relation of a Church-Jurisdiction; for they are Elders by reason of Church Jurisdiction only in their Court. 3. Classicall Elders in the Court have power of Jurisdiction in relation to this presbyteriall, or classicall Church, but they have not properly an ordinary power of order to preach to them all and every one, and to administrate the Sacraments to them. The Elders of a particular Congregation, have power of order and power of Jurisdiction without the Court, but they have not power of *Church jurisdiction*, but in the Court; for there is a difference betwixt a power of jurisdiction which Elders have as Watchmen, and a power of *Church-Jurisdiction* on which Elders have not but in *foro Ecclesie*, in the Court of *Church-Jurisdiction*. So the great *Sanedrim* beare rule over all the Tribes of *Israel*. But this Judge of the Tribe of *Dan* a member of the *Sanedrim* is not a Judge of the Tribe of *Benjamin*, or a Judge to a thousand of that Tribe, as the Captaine of that thousand. 2. I distinguish the proposition, *if the Elders of the Presbytery be Elders of the Presbyteriall Church, then are they Elders in relation to the many Congregations in that Church*, if they bee Elders in these common affaires which concerne government in generall, then are they Elders in feeding, by the word of knowledge, and in governing in all the particulars which concerne the government of each Congregation. That I deny, for their oversight in governing in things belonging to all the confociated Churches, doth not make them Elders of all those particular Congregations. 3. *Deacons* in some cases are also *Deacons* in relation to all the particular Churches in some reserved cases: if all the *Deacons* of *Macedonia*, *Corinth*

and

and other Churches, should meete in one and take course for supplying the distressed Saints at Jerusalem, what inconvenient were in this?

Ob. 2. If Presbyteriall Elders be Elders to many Congregations in a generall Relation, what sort of Elders are they? are they Elders ruling, or are they Elders teaching? it is impossible that they can be Elders teaching, to so many Congregations; for teaching is a personall and incommunicable act, that men cannot commit to any others, they must performe it in their owne persons, and cannot commit it to others, if they be Ruling Elders onely, and not teaching Elders, this is against the Scripture; for the extent of teaching and the extent of ruling are commensurable in the Word, and of alike extension, Act. 20. 28. These same whoe are to feede the flock at Ephesus, are to governe and rule, and they are to feede the whole flock, not a part of it; so the Text sayth, Take heed to the whole flock, then they are not to governe all in a presbytery, and to feede with teaching the Word, one particular Congregation onely; so 1 Pet. 5. 2. feede the flock of God which is amongst you, not with knowledge onely, but be adaeth their duty of governing: Taking the oversight thereof, not by constraint but willingly, &c. So Heb. 13. 7. Remember them that have the rule over you, who have spoken unto you the Word of God; Ergo, these same who have the rule over the flock, and governe, doe also speak the Word of the Lord and teach; v. 17. obey them that have the rule over you and submit to them, for they watch for your soules as these who must give accompt; Ergo, these same who governe, doe also as Pastors watch for the flock, as those that are to give an accompt; but the governing classicall Presbytery doe rule, but it is impossible that they can give an accompt for all the Congregations of a classicall Presbytery, for they cannot watch over them all, except every one of these must have many Eyes: Nor can they be both ruling and teaching Officers, for then they should have two Offices, if one man be both a Physitian and a Chyrurgion to two severall companies, he must have two Offices in relation to two charges which he hath to those two companies, if he practise physick to the one company, and chyrurgery to the other, this is against the order that Paul Col. 2. rejoiced to behold. Therefore the classicall Elders cannot be Rulers having the oversight

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of the whole classicall Church, and yet every one of them must be a feeding and teaching pastor only to the single Congregation over which he is set.

*Answer.* As grand-Fathers and fathers doe beare a relation to these same Children divers wayes, both are fathers and may tutor and provide for the children, but both are not begetting fathers, so also doe the classicall Elders and the Elders of particular Congregations, beare divers relations to the flocks, the question then is what sort of Elders are the Presbyteriall Elders to the Presbyteriall Church? I distinguish Church, I distinguish Elders. They are Elders classicall onely to the classicall Church collectively taken, and they have an authoritative care over this Church. But they are proper Elders to the classicall Church taken distributively, that is, this man is an Elder to this part, or member of the Presbytery, to wit, to this Congregation. And another man to this Congregation as the Elders; in the Court and Assembly at Jerusalem, *Acts 15.* they are Elders in relation to the whole Churches of Antioch, Syria, and Silicia, and the Gentiles collectively taken in those dogmaticall poynts, with the confession of our Brethren, and these same Elders were in speiall manner Elders to the Congregations of Antioch, Syria and Silicia; and other Churches taken distributively; so also the Elders of many confociated, and Neighbouring Churches are speiall watchmen over their own flocks, by teaching and ruling, according to our Brethrens grounds, and also they have a Brotherly care over all the confociated Church, to Councell, Admonish, Comfort; seeing every man is his Brothers keeper, by a Divine Law, and the care is like as if it were authoritative, onely by our Brethrens way, it wanteth the relation of authority; yet doth it not follow that Elders this way have two Offices, but onely that they performe two acts of one and the same Office; also a Pastor of an independent flocke, who writeth a Booke for the instruction of *Sister Churches* as hee preacheth those same Sermons that are in the printed Booke to his owne people and flocke, hath two Relations, one to his owne flocke whom hee preacheth unto, as a  
Pastor,

Pastor, another as an instructor of other Churches by his writings, yet for that hee hath not two Offices, as one *who is a Physician and a Chyrurgion to two sundry companies*: if any say, hee writteth not Bookes as a Pastor, by vertue of his Office, but as a gifted man by power of fraternity, let mee deny the truth of the distinction, for this is to begge what is in question; For to teach the Churches by writing should proceede from the authoritative power of a Pastor, as a Pastor; and by that same officiall power that hee teacheth his owne flocke *vivâ voce*, by vocall preaching, as a Doctor hee teacheth other Churches by writing. But it was asked, *whether are the classically Elders ruling Elders, or Teaching Elders to the classically Church?*

*Ans.* They are both, and they are neither, in divers considerations, they be teaching Elders in all the Congregations, distributively taken, they are Rulers in all collectively taken, they are Teachers *καταλι*, in some reserved acts, resolving synodically some cases of conscience and dogmaticall poynts upon occasion, but they be not the constant Teachers to watch for the Soules of all. 3. The places, *Acts* 20. 28. *1 Pet.* 5. 2. *Heb.* 13. 7. 17. prove that those that rule in common many Churches should be Teachers of these same Churches distributively, and all the Eldership at *Ephesus* should rule the whole Churches amongst them. And there should no Pastor be a sole Ruler and not a Teacher, as the Prelate is; nor is there a Pastor who is a sole Teacher, and it is very true hee who is a ruling Pastor is also a Teaching Pastor, but not to that same flock alwayes. Neither is this true, that because power of jurisdiction is founded upon power of order, therefore teaching should be every way commensurable with ruling; for

1. The Eldership convened in Court, and onely *formaliter in foro Ecclesie*, in this Court hath Church-power of Jurisdiction, in a Congregation, and in this Court they governe, but the Eldership in this Court neither doth preach, nor can preach.
2. The power of ruling is in the ruling Elder, but not the power of teaching, and the power of teaching publicly is in the unofficed Prophet, as our Brethren teach, and yet in him there is no power of ruling.

Ob. 3. *It is strange that to excommunicate agreeth to the ruling Elder in a classically Presbytery, which he may doe in many Congregations, and so he may performe his principall acts over thirty or forty Congregations; and yet the Pastor may not performe his principall act of teaching in many Congregations, by vertue of his office, but onely in one congregation, by this frame of a classically Church.*

*Ans.* The ruling Elder doth onely in some common cases with the presbytery performe his speciall acts, but all the ordinary acts of the spirituall Jurisdiction the ruling Elder performeth in that Congregation whereof he is an Elder, nor is this an inconvenient; but preaching which is given to unofficed men by our Brethren, should not be called the principall part of a Pastors charge.

Ob. 4. *It is unreasonable that a Prelate or a Pope should rule me, and not teach me, and we condemned this in Prelates that they would onely rule, and not teach: But the classically presbytery doth fall in that same fault, for they governe the whole classically Church, but they doe not teach the whole classically Church; It is dreadfull for a man to watch for the soules of one single Congregation, as being under necessity to give an account; Ergo, far more dreadfull it is to watch also for a whole tract of thirty or forty Churches, the Apostle will have Him who watcheth for one flock to entangle himselfe with no other impleyments. How then shall hee take the burden of thirty, or forty Flockes?*

*Ans.* It is unreasonable that Prelate and Pope should rule me, and so many hundred Churches 1. as the sole and proper Pastors, and all under them be but suffragans and deputed Pastors, doing by borrowed authority from Pope and Prelate. 2. That their sole Office should be to command feeders as Pastors of pastors, and not to feede with knowledge the flocke, that is most true; but the classically presbyters are neither principall nor proper pastors of the whole classically Churches collectively, nor are two or three pastors under them as deputies. 3. Nor is their Office to rule onely, not to feede with knowledge also. 2. The pastors of independent flocks are obliged by brotherly association, to be Vine-Keepers, Governours, fel-

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low-Counsellors to forty sister-Churches, for they acknowledge that Churches cannot subsist in good government without the helpe of Synods; Now if wee distinguish *onerousnesse, care, and labour* of Botherly watching over one another, and *onerousnesse, care, and labour*, by way of Jurisdiction, the former is as great *in foro Dei, in the Court of Conscience* as the latter, and so our Brethren make Governing without Teaching, as well as wee doe; They in a Brotherly way, wee in a way of Jurisdiction. I prove that their way is as dreadfull and laborious in the poynt of conscience, and in a way of giving accompt to God, as our way. For 1. A divine command that wee be our Brethrens keepers, and we watch over one another commandeth *onerousnesse, and care* in Brotherly governing to them, as to us. 2. Wee make the ground and foundation of governing a Classicall Church that band of Love and Union of the members of one Body of Christ, and this band of Lovely and Brotherly consociation of many Congregations commandeth, and tieth us to doe no more in Governing and in Helping, and promoting the edification of sister-Churches, then if wee had no further warrant to promote edification, then the alone relation of Brotherly consociation, for the onely and very reason why the Wisdome of our Law-giver Christ hath put a speciall Commandement on *consociated Churches* to make one Presbytery, and to governe one *Classicall Church*, in these common poynts that concerne the whole *Classicall Church*, in the poynt of sound Doctrine and lawfull and Ministeriall Jurisdiction, is the necessity that Members of one Body have of Brotherly Helpe, Light, Direction, Comfort one of another. Which poynt I desire carefully to bee observed: for wee see no ground to make the powers of a Congregation, of a presbytery, of a Province, of a Nationall Church, powers formally and essentially different, they differ onely in more or lesse extension, as the adjunct or genuine property of one and the same great visible Body, which is one integrall part; That same. 1. Covenant of God. 2. That same Lord. 3. That same Spirit. 4. That same Faith and Baptisme. 5. That same power of the Keyes in Nature and Essence be-  
longeth

longeth to all ; onely the power must bee more or lesse, as the Body is more or lesse, as there is more of that *vis locomotiva*, the power of moving in the Hand then in one Finger, and in the whole Arme then in the Hand onely, and in the whole body then in the Hand. And I cleare it in this, a man is a gifted Preacher in a Congregation in an Island, there is none other gifted of *GOD* to Preach the Gospell but hee onely. I would thinke, as a Brother hee were under as great an Obligation of care, and laborious onerousnesse of conscience to bestow his Talent for the gaining of Soules by preaching, though hee were not called to bee their Pastor, and that by vertue of his Brotherly relation to the people, as if hee were called to bee their Pastor. I desire to know what the naked relation of Authority, or Jurisdiction addeth to his care and onerousnesse in poynt of labouring by preaching the Gospell. Indeed now being called, his care is Pastorall and more authoritative. But if according to the measure of the Talent, every one is to proportion his paines to gaine more Talents to his Lord, and if the relation of a Pastor adde no degrees of gifts to His Talent, as wee may suppose, I thinke his onerousnesse in labouring was as great before hee was a Pastor as after: but I speake not this, to say that in a constituted Church there is no calling required other then gifts. Nor doe I speake this to say, that a calling is not a new motive why a man should imploy his gifts for the honour of the Giver ; But onely to shew that *CHRIST* hath united powers of Jurisdiction in Congregations, in Presbyteries, in Churches of Provinces and Nations ; that so, not onely gifts might conduce to helpe and promote edification, but also united powers of Jurisdiction which are also gifts of *God*, and though some may say that a calling to an Office layeth on Men a more speciall Obligation, to make account for Soules, then gifts onely ( which in some sense, I could also yeeld ) yet seeing wee thinke the relation of the Eldership to a whole Classicall Church is not founded upon an Office different from the Offices of Pastors and Elders which they have, and are clothed with in relation to their

particular Congregations, but onely authoritative acts of the same Office, and that for the common promoting of edification in the whole Classicall Church, grounded in the depth of his Wisdome who hath seven Eyes, upon a Brotherly Consociation, in which they must either edifie one another, and occasionally partake of these same holy things, or then scandalize and leaven one another, with their publique transgressions; wee cannot see how presbyteriall Elders are more to give accompt for the Soules of the whole Classicall Church in Scriptures sense, *Hebrewes 13.17.* then consociated pastors and Elders of consociated Churches are to give an accompt to *G O D* for sifter Churches, over which they are to watch, and whose Soules they are to keepe, and so farre as they are Brethren must make a reckoning to *G O D* for them. And how can the presbytery be more said to intangle themselves, in governing the Classicall Church in some things, with things not proper to their calling, seeing consociated Churches, in a Brotherly way, doe meddle with those same things, though not in a way of Jurisdiction? For helping the Classicall Church by way of Fraternity is not unproper to a Christian calling of Brethren, and the joyning of power of Jurisdiction; I meane of power lesser to another power greater, to helpe the Classicall Church, upon the same ground of Fraternity, cannot bee unproper to the calling of a Colledge of presbyters.

*Objecti. 5. The power of Presbyteries taketh away the power of a Congregation, therefore it cannot bee lawfull. The antecedent is thus confirmed. 1. Because if the Presbytery ordaine one to bee Excommunicated, whom the Elders of a Congregation in conscience thinke ought not to bee Excommunicated, the man, Jure Divino, must be Excommunicated, and the power of the Congregation, which Christ hath given to them is nul. And the exercise thereof impeded by a greater power. 2. the voyces of two Elders of a Congregation, which are now sitting in the greater and classicall Presbytery, are swallowed up by the greater number of Elders, of thirty or forty Congregations met in one great presbytery; Ergo, the power of the Congregation*



Congregation is not helped by the presbytery, but close taken away.

*Answ.* The Argument doth presuppose that which is against *G O D S* Law, to wit. 1. That there is a contradiction of Voyces, betwixt the Elders of a Congregation, and of the greater presbytery; which should not bee, for Brethren even of *Galathia*, which contained many Congregations, as our Brethren confesse, should all minde and speake, and agree in one thing that belongeth to Church Discipline, as is cleare, *Gala. 1. 8. Gala. 5. 10 v. 15. Gala 6. 1. 2.* 2. The Argument supposeth that the greater presbytery is wrong in their voycing, that such a man should be excommunicated, and the two Elders of the Congregationall Church is right, and hath the best part in judging that the same man ought not to be Excommunicated. But Christ hath given no power to any Church to erre, and that power which in this case the presbytery exerciseth is not of Christ; and *de jure*, the power of the greater presbytery in this case ought to bee swallowed up of the two Voyces of the Elders of the Congregation. But suppose that the Elders of one Congregation, and the whole meeting all agree in the truth of *G O D*, as they all doe *Acts 15.* will you say that *Peter, Paul, and James* their power is *null*, and taken from them; and their three voyces are swallowed up in that great convention, because to their power and voyces are added, in this dogmaticall determination (which you grant even now to many confociated Churches.) the power and voyces of the rest of the *Apostles* and *Elders*; yea and as some say, of the whole Church. *Acts 15. 2. v. 6. 25. Acts 16. 4. Acts 21. 18. 25?* I believe addition of lawfull power doth not annull lawfull power, but corroborate and strengthen it. So this shall fall upon your owne Eldership of your independent Congregation. Suppose ten Pastors, Elders and Doctors in one of your Congregations, whereas sometime there were but three, and these three had the sole power of Jurisdiction and exercise of the Keyes, you cannot say that the accession of six Elders to three, hath made *null* the power of three, and swallowed up their voyces; for if their power and voyces were against

the truth; it is fit they should be swallowed up: if they were for CHRIST, they are strengthened, by the accession of lawfull power and more voyces, and neither annulled nor swallowed up.

*Object. 6.* *The Church at the first, for example, when it was but a hundreth and twenty, had the full entire power within it selfe; Ergo, it should bee in a worse case by the multiplication of Churches, if now that power bee given to Presbyteries.*

*Ans.* It is a conjecture, that the whole Christian Church *Acts 1.* was onely an hundreth and twenty. I thinke there were more, though these onely convened at the ordination of *Matthias*, for there were above five hundred Brethren at once which saw CHRIST after his Resurrection, *1 Cor. 15. 6.* and these, I Judge, belonged to the Christian Church also. 2. It is constantly denied that addition of lawfull power to lawfull power doth annull, or put in a worse condition the prexistent power; it doth helpe it, but not make it worse: and twenty Churches adding their good and Christian counsells, and comforts to two Churches doe not annull, or hurt or swallow up either the power of good counseling in these two Churches, or their good counsells, but do much confirme, and strengthen them.

*Object. 7.* *It is absurd that there should be a Church in a Church, and two distinct kind of Churches, or a power above a power, a Jurisdiction above a Jurisdiction, a State above a State, as Master and Servant, and Father and Sonne, so there is here a governing and a commanding Classicall Presbytery, and a governed and commanded Classicall Church, and in a politicall consideration formally different: now where there bee two different States, there be two different names, Titles, and Adjuncts, as 1 Cor. 12. 28. GOD hath set some in the Church, first Apostles, secondarily Prophets. So it is said, Genesis 1. GOD made two distinct Lights, a greater Light to serve the Day, and a lesser Light to rule the Night. But the Scripture maketh no mention of greater or lesser Presbyteries, wee have the name of Presbytery but twice in the New Testament, and in matter they differ not, for these same Elders*  
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are the matter of both : in forme they differ not , for the same combination and union is in all : they differ not in operations , for the superior hath no operations but such as the inferior can exercise , for because a Pastor exhorteth , a Pastor comforteth , wee doe not make two kindes of Pastors , if wee cannot finde a distinction betwixt presbyter and Presbyter , how can wee finde a distinction betwixt Presbytery and Presbytery ? Hath the Wisdome of Christ left these Thrones in such a confusion , as by Scripture they cannot be knowne , by Name , Title , Nature , Operations ? And if there be a power above a power , wee have to ascend to a Nation and so to subdue a whole Nation , and their consciences to this Government , and we are to put a Kingdome within a Kingdome .

*Ans.* A Church-Congregationall within a Church-Classical is no more inconvenient , then a part in the whole , an Hand in the Body , and that is a lesser body in a greater , and our Brethren call the people a Church , and the Elders the Elders of the Church , and what is this but a Church in a Church ? 2. A power above a power , is not absurd , except it be a Church-power , so above a Church-power , as the Superior power be privative and destructive to the inferior , as the Popes power destroyeth the power of the Church Universall , and the prelates power destroyeth the power of the Church whereof he is pretended Pastor . But the power of the presbytery is Auxiliarie , and cumulative to helpe the Congregation , not privative and destructive to destroy the power of congregations .

Secondly , a power above a power in the Church cannot be denied by our Brethren : for 1. In the Eldership of a single Congregation , the Eldership in the Court hath a power of Jurisdiction above a power of order , which one single Minister hath , to preach the Word and administrate the Sacraments ; for they may regulate the Pastor and censure him , if he preach hereticall Doctrine : is not this a power above a power ? yea two Elders in the Court have a power of Jurisdiction to governe with the whole presbytery , but the power of the whole presbytery is above the power of a part . But to come neerer ; The Apostles and Elders at Ierusalem met in a Synod have

a power, in dogmaticall poynts over the Church at Antioch, and others: and our Brethren say that the Church at Antioch might have in their inferiour Synod determined these same poynts which the Synod determined at Ierusalem; *her's power above power.*

Thirdly, we doe not see how they be two, or *divers indications formally and specifically different in nature and operations,* for they differ onely in more or lesse extension of power, as the reasons doe prove, as the power of government in one City or Borough, doth not differ formally from the power of the whole Cities and Boroughs, incorporated and combined in one common Judicature, and the power of two or three, or foure Colledges, doth not differ from the power of the whole combination of Colledges combined in the comm on Judicature of the Universities: so here the powers of the inferior Judicatures do differ from the Superior onely in degree, and in number of members of the Judicatures; the policy divine is one and the same, though the Superior can exercise acts of Jurisdiction different from the Acts of the inferior in an ordinary way; such as are ordination of Pastors and excommunication, where many Churches are confociated; though, where this confociation is not, Ordination and Excommunication may be done by one single Congregation: also to argue from the not distinction of Names, Titles and Adjuncts of the Indications is but a weake Argument, because Congregationall, and presbyterian, provinciall and a nationall Church-Body make all one body, and the inferior is but a part and member of the Superior, and therefore it was not needfull that as *Apostles and Prophets, and the Sun the greater light* by name and Office is distinguished from *the Moone Gen. 1. the lesser light,* that Congregation and Presbyter should be distinguished by Names and Office and Titles in the Scripture; for a Prophet is not formally a part of an Apostle, but an Officer formally different from him, and the Moone is not a part of the Sun, as a Congregation is a part of the *Classicall Church*: so *Mat. 18.* the Scripture distinguisheth not the people and Elders in the word (Ecclesia) Church, as our Brethren will have them both meant in that place, *Mat. 18. Tell the Church.* Now

we say as they doe to us in the like, *we are not to distinguish where the Law doth not distinguish.* But the Scripture sayth, *Mat. 18.* The Church that the offended hath recourse unto, is that Church which must be obeyed as a Judicature and spirituall Court, but the people is neither a Judicature, nor any part thereof. And 2. Of that Church Christ doth speake that doth actually bind on Earth and loose on Earth, and that by the power of the Keyes, but the people neither as a part of the Court doth actually bind and loose on Earth by power of the Keyes. 3. Christ speaketh of that Court, and of that Church which doth exercise Church-power on Earth, under the title of binding and loosing; but we find not a Church in the face and presence of the people binding and loosing under the name of the Church, in the Word of God. Shall we use such an insolent signification of the word Church, as the Word of God doth not use? and Lastly, I say of these of Corinth gathered together convened together in the Name of the Lord Jesus, with the Ministeriall spirit of Paul and with the power of the Lord Jesus; these cannot be the Church excommunicating before the people. The Text distinguisheth not the Court of Elders who hath the power of Jurisdiction from the people, and all these to whom he writeth, and who were puffed up and mourned not for the scandall, have no such power of Jurisdiction: nor can the Text beare that the Elders set up a Court before the Eyes of all the people, and delivered such a man to Satan, so as this is called the head of Elders and people, as our Brethren teach, and here they distinguish where the Scripture distinguisheth not.

Fourthly, if the Scripture give to us Thrones really different, though names and titles cannot be found, more then we find expressly and in words; two Sacraments, three Persons and one God, Christ Jesus in two Natures, and one Person, then have we what we seeke: but wee have these different in the things themselves, as *Acts 2.46.* wee have a Church meeting in an House, for Word and Sacraments, as *Acts 20.8.* and a Congregation in Corinth meeting in an House, *1 Cor. 11. 20.* *1 Cor. 14. 23.* and consequently here must bee some power in this meeting to order the worship of God: this single

meeting is to rebuke those that sinne openly, and to hinder Women to preach in the Congregation; and to forbid, by the power of the Keys, that two speake at once; because *God is the God of order*; to forbid Doctrine that edifieth not, and speaking Gods Word in an unknowen Tongue, &c. 2. There is an Eldership *κατα πόλιν* in every City in *Ephesus*, in *Jerusalem* whomet for Jurisdiction, *Acts 21. 18.* who layd hands on *Timothy*, *1 Tim. 14. 14.* in *Antioch*, *Acts 13. 1. 3.* There is a meeting of a provinciall Church in *Galathia*; where there are many Churches, as may be gathered from *Acts 5. 9. 10.* who were to purge out the scandalous and false Teachers who leavened all others, and who were *Gal. 6. 1.* to restore with the spirit of meeknesse any fallen Brother; and 4. There a map and patterne of a generall Synod warranting both a nationall Church-meeting, and an *Occumenick* councill. And the like may be gathered from that Synod, *Acts 1.* and *Acts 6.* where these universall guides of the whole Christian World; to wit, the *Apostles* were, and did exercise Jurisdiction, by ordaining of Officers; and though instances of these could not be given in *Scripture*, there is a morall ground and warrant for it 1. Because joynt power of Jurisdiction are surer and better, then a lesser and disperfed power. For if the Keys be given to the Church visible, not to this or this little Church, as meeting in a private House, *Acts 2. 46.* *Acts 20. 8.* The division or union of this power, the extension of it must be squared by the rule of most convenient edification, and it cannot stand with edification if it be given to one Congregation onely: The God of nature for conserving humane societies, hath given the power of government originally, not to one, but to a multitude; for one onely is not in danger to be wronged and oppressed in a society; but a society is in this danger, therefore hath God given this power to a multitude: and a multitude is the formall object of policy and government, and cannot but be dissolved, where Lawes and Government are not; So the God of Grace must have given a power of government to a society and multitude of little Churches: for a multitude of Congregations is a multitude, and therefore this society and consociation cannot subsist, except Christ have

have provided a supernaturall government for it. It is not reasonable, that some say, *a morall institution is not an institution*; for *Magistracy* is both morall, and a Divine institution; that *God* have a certaine day for his service is both morall, and also a Divine institution: all institutions are not meerly positive, as some suppose, such as is, *that the last day of the week be the Sabbath; that Bread and Wine be signes of Christs Body broken; and his Blood shed for us.* So supposing that *Christ* have a visible *Church*, it is morall that shee have power of government also, in so farre as shee is a *Church*. Yea power of government, upon this supposition, is naturall, or rather con naturall; so by the same ground upon supposall that *Christ* have, in a Nation, a multitude of consociated *Churches*, who for vicinity may either edifie, encourage, *comfort and provoke one another to love and good workes*, they submitting themselves to the Lawes of *Christs* policy, or may scandalize one another. (as many consociated *Churches* in *Galathia* were bent to bite, devoure and consume one another, *Gal. 5. 15.*) it is morall, yea and con-naturall that they be under a Divine policy externall. Nor is it more agreeable to the Wisdome of *Christ* that a multitude of consociated *Churches* in one Land should be left to the Lawes of nature, and *Christian* brother-hood, and be loosed from all Lawes of externall policy; then that the just Lord who intendeth the conservation of humane societies should leave every man to the Law of nature, and not give them a power to set up a *Magistracy*, and to appoynt humane and civill Lawes whereby they may be conserved. And I thinke we should all say, if *God* had appoynted every great Family, yea or every twenty Families in the World to be independent, within it selfe and subordinate to no civill Law, to no power, to no *Magistracy* without that independent little incorporation; that *God* had not then appoynted a power of civill Policy, and civill Lawes for the conservation of mankind; and the reason should be cleare, because in one Shire, Countrey, Province and Nation there should be a multitude; to wit, ten hundred, ten thousand independent Kingdomes subject to no Lawes, nor civill policy, but immediately subordinate to *GOD* in the Law of nature, and

when these ten thousand should rise up and with the Sword devoure one another, and one society independent should wrong another, the onely remedy should be to complaine to God, and renounce civill communion with such Societies; that is, *traffique not with them*, ( doe not take or give, borrow or lend, buy or sell with them ) but it is unlawfull to use any coercive power of naturall, or civill reparation to compell them to doe duty, or execute mercy and Judgement one toward another: now seeing grace destroyeth not nature, neither can there be a policy independent which doth contradict this maxime of naturall policy, acknowledged by all, in all policies, civill, naturall, supernaturall, God intending the conservation of societies both in Church and State hath subjected all Societies, and Multitudes to Lawes of externall policy: but so it is, a Multitude of little Congregations is a Multitude; and a Society. Then it must follow, that government of independent little bodies, under no coactive power of Church censures, must want all divine institution and so be will worship.

For these it shall be easie to answer the obloquies of some, saying, *that a nationall Church under the New Testament is Judaisme. Hence say they, a nationall Religion, a nationall Oath or Covenant, is like a World-Church, a Church, a huge body as big as the Earth: and so, if some Augustus should subdue the whole World to himselfe with the Sword, Hee might compell the World to bee all of one Church, of one Religion.*

*Answ.* The terme *Nationall-Church* is not in the Word of God, but I pray you in what sence can the *Iewish-Church* bee called a *Nationall-Church*? I conceive not, because of the typicall and ceremoniall observances that put a *Church-frame* on the whole Nation: for if so, then the name of a *Nationall Church* or a *nationall Religion* cannot, by envy it selfe, bee put in the reformed Churches, or on Church of Scotland which hath suffered so much for *Iewish* and *Romish* Ceremonies. But if the *Jewes* were a *Nationall-Church*, because they were a holy Nation in profession, and God called the Nation, and made *ἐκκλησία*, a *Church* externally called to  
grace



grace and glory and the whole Nation commensurable, and of equall extent then all Christian Nations professing the true Faith, and the Gentiles, as well as the *Jewes*; Then the believing *Jewes* of *Pontus*, *Asia*, *Cappadocia*, and *Bythinia* (as *Augustine*, *Eusebius*, *Oecumenius*, *Achanasius* doe thinke that *Peter* wrote to the *Jewes*) yea and the *Gentiles*, (as many interpreters with *Lorinus*, *Thomas*, *Lyra* and others thinke) are yet *1 Pet. 2. 9.* an *holy Nation*, and so a *Nationall Church*; and there is no more reason to scoffe at a *Nationall Church* in this sense, then to mocke the holy Spirit which maketh but one *Church* in all the *World*, *Cam. 6. 9.* as *Cotton*, *Ainsworth*, and other favorable witnesses to our Brethren, confesse; And if the *Gentiles* shall come to the light of the *Jewish Church*, and *Kings* to the brightnesse of their rising, *Eesai. 60. 3.* if the abundance of the *Sea* shall be converted to the *Jewes* true Faith and Religion; And the forces of the *Gentiles* shall come to them, *vers. 5.* and if all flesh shall see the revealed glory of the Lord, *Eesai. 40. 5.* and the *Earth* shall bee filled with the knowledge of God, as the *Seas* are filled with *Water*. It is most agreeable to the *Lords* Word that there, is and shall be a *Church* through the whole *World*; you may nickname it as you please, and call it a *World-Religion*, a *World-Church*. As if the lost and blinded *World*, *Ioh. 2. 16, 17.* *1 Joh. 5. 19.* *2 Corin. 4. 4.* were all one with the *Loved*, *Redeemed*, *Pardoned* and *Reconciled World*, *Ioh. 3. 16.* *Ioh. 1. 29.* *2 Cor. 5. 19.* as if wee confounded these *two Worlds*; and the Religion of these *two Worlds*. And if this *World* could meet in its principall lights, neither should an universall councell, nor an Oath of the whole *Representative Church* be unlawfull, but enough of this before. And what if the *World* bee subdued to the *World*, and a *World* of Nations come in, and submit to *Christ's Scepter*, and royall power in his externall government: are the opposers such strangers in the *Scriptures*, as to doubt of this? Reade then *Eesai. 60. 4. 5. c. 60. 11, 12, 13, 14, 15. v. 4, 5, 6, 7.* *Psal. 2. 8, 9.* *Psal. 72. 8, 9, 10.* *Eesai. 54. 3.* *Eesai. 49. 1.* *Eesai. 45. 22, 23.* *Psal. 110. 1, 2, 3, 4, 5.* and many other places, and there is a *Kingdome in a Kingdome*. *Christ's Kingdome*

domel and his Church lodging in a Worldly Kingdome; and Christ spiritually in his power triumphing over the World, and subduing Nations to his Gospell.

Object. 8. If *Classicall Presbyters* be not *Elders* in relation to the *classicall Church*, and so to all the *Congregations* in it, yee must forsake all these places; where it is said, the *Elders* of *Jerusalem*, the *Elders* of *Ephesus*, the *Angels* of the seven *Churches*, which is absurd; if they be *Elders* to all these *Churches*, then 1. All those people in these *Churches* must submit their consciences to them, and their *Ministry*, as to a lawfull ordinance of God. 2. All the people of those *Churches* must have voyce in election of them all. 3. All these people owe to them maintenance and double honor. 1 Tim. 5. 17. for if the *Ox*'s mouth must not be muz'd, but he must be fed by me and my corne, he must tread my corne, and labour for me. These *Churches* cannot all meet in one, to ordaine, and chuse all these *Ministers*, and to submit to their *Ministry*.

Ans<sup>r</sup>. The *Elders* are *Elders* of *Ephesus* and *Elders* of *Jerusalem*, not because every *Elder* hath a speciall, pastorall charge over every *Church* distributively taken, for it was impossible that one *Congregation* of all the converts in *Jerusalem* extending to so many thousands, could all beare the relation of a *Church* to one man as their proper *Elder*, who should personally reside in all, and every one of those *Congregations* to watch for their soules, to preach to all and every *Congregation* *ut quis unusquisque*, in season and out of season. But they are in *numero* called *Elders* of *Ephesus*, in that sense that *Kings* are called the *Kings* of the *Nations*. not because every *King* was *King* of every *Nation*, for the *King* of *Edom* was not the *King* of *Babylon*; and the *King* of *Babel* was not the *King* of *Assyria*, yet amongst them they did all fill up that name to be called the *Kings* of the *Nations*; so were the *Elders* of *Jerusalem* in *numero*, collectively taken, *Elders* of all the *Churches* of *Jerusalem* collectively taken; and as it followeth not that the *King* of *Edom*, because hee is one of the *Kings* of the *Nations*, is elected to the *Crowne* of *Caldea*, by the *Voyces* of the *States* and *Nobles* of *Caldea*; so is it not a good consequence, such a number are called the *Elders*

Elders of the Church of *Jerusalem*, therefore the Elders of one Congregation at the Easterne Gate at *Jerusalem*, is also an Elder of a Congregation of the Westerne Gate. Nor doth it follow that these two Congregations should submit their consciences to one and the same Elder as to their proper Pastor; to whose Ministry they owe consent in Election, Obedience in submitting to his Doctrine, and maintenance for his labours; all these are due to him; who is their owne proper Pastor: the as *Caldeans* owe not Honour, Allegiance, Tribute to the King of *Edom*; though the Kingdome of *Caldea* bee one of the Kingdomes of the Nations, and the King of *Edom* one of the Kings of the Nations. But if indeede all the Kings of the Nations did meete in one Court, and in that Court governe the Nations with common Royall authority, and counsell in those things which concerne all the Kingdomes in common; then all the Nations were obliged to obey them in that Court, as they governe in that Court, but no farther: and when the people doe consent to the power of that common Court tacitly, they consent that every one of these shall bee chosen King of such and such a Kingdome; and promise also tacitly Obedience, and Subjection to every one of the Kings of the Nations, not simply as they are Kings in relation to such a Kingdome, but onely as they are members of that Court; so the Congregations acknowledging and consenting to the classickall Presbytery, doe tacitly chuse and consent to the common charge and care that every Pastor hath, as hee is a Member of that common Court which doth concerne them all, therefore all these consequences are null.

Obj. 9. But when the Presbytery doth excommunicate in a particular Congregation by a delegate; they may with as good reason preach by a delegate, as exercise jurisdiction by a delegate; the one is as personall and incommunicable, as the other.

Ans. It is certaine there bee great oddes; for the acts of Jurisdiction performed by speaking in the Name of *Iesus Christ*, doe come from a Colledge and Court, and because

it were great confusion that a whole Court should speake, therefore of necessity such acts must be done by a delegate. Indeed the Juridicall acts of the whole juridicall proceeding of decerning the man to be excommunicated cannot be done by one man onely; it would be most conveniently done by the whole Senate, or at least by a select number against which the accused party hath no exception, and is willing to be judged by; but the acts of order, as Preaching flowing from the power of order, can be performed onely by the Pastor in his owne person, and not by a deputy. Except that a Synodicall teaching, which commeth from the power of Jurisdiction may be sent in writ by Messengers and Deputies to the Churches, *Acts 15. 25. Acts 16. 4.*

*Object. 10. A Pastor is not a Pastor, but in relation to his owne Church, or Congregation. Therefore hee cannot doe Pastorall Acts of either Order, or Jurisdiction in a Presbyterie.*

*Answ.* How a Pastor is a Pastor in relation to all the World deserveth discussing.

First, Some have neither power of Order nor Jurisdiction in any place, as private persons.

Secondly, some have both power of Order and Jurisdiction through all the World, as the Apostles who might teach and administrate the Sacraments, and Excommunicate as Apostles, in every Church.

Thirdly, some have power of Order, and Jurisdiction in a certaine determinate place, as Pastors in their owne particular Congregations.

Fourthly, some have power of Order in relation to all the World, as Pastors of a Congregation, who are Pastors validly Preaching and Administrating the Sacraments, but orderly and lawfully Preaching, where they have a calling of those, who can call to the occasionall exercise of their calling *hic & nunc*. In this meaning a Pastor of one flock is a Pastor, in regard of power of Order to all the World. Because though his pastorall teaching be restrained by the Church in ordinary, onely to this Congregation, yet hath

hath hee a pastorall power to preach to all the World, in an occasionall way, both by Word and Writ, yet doth not this power being but the halfe of his Ministeriall power, denominate him a Pastor to all the World, as the Apostles were; and the same way hath hee power to administrate the Sacraments, and this way may our Brethren see that power of order to be a Minister or Pastor is given by the Presbytery, so as if the man were deprived *clave non errante*, hee now hath lost his pastorall relation to both the *Catholick Church*, and that Congregation, whereof hee is a Pastor. So as hee is now a private man, in relation not onely to that Congregation whereof hee was a Pastor, but also in relation to the *whole visible Church*; now no particular Congregation hath power to denude him of this relation, that he had to the *whole catholick Church*. But a Pastor of a flock is a Pastor in respect of power of Jurisdiction, not over all the World, to excommunicate in every Presbytery, with the Presbytery, hee is onely capable by vertue of his power of order, to exercise power of Jurisdiction, where hee shall come, upon suposall of a call, if hee be chosen a Pastor there, or be called to be a Commissioner in the higher, or highest Courts of the *Church catholick*, but other wayes he hath no power of Jurisdiction, but in that Court whereof he is a member; that is, in the Eldership of a Congregation, and in the Classicall Presbytery: for hee is so a member of a Congregation, as he is also a member of the Classicall Presbytery, and therefore though he be not a Pastor one way in this Classicall Court, I meane in respect of power of order, yet is hee a Pastor, *12. 71.* in watching over that *Church*, in respect of power of Jurisdiction.

Our Brethrens ground then is weake when they say. *A Pastor cannot give the Seales to those of another Congregation, because he hath no Ministeriall power over those of another Congregation*; if they meane power of Jurisdiction, it is true, he hath no Jurisdiction over those of another Congregation: but if they meane, hee hath no power of order over them, that is, for what ever be the *Churches* part in this, it is cer-

taine the P. It or doth administrate the Seales by power of order, and not by power of Jurisdiction, and the Church as the Church hath not any power of order, for shee is not called to any pastoral dignity, though wee should grant that, which yet can never bee proved, that shee is invested with a Ministeriall power.

Object. II. If the Church, which you suppose to be presbyteriall, to wit, the Church of Corinth, did excommunicate, or was commanded to excommunicate the incestuous person, before the Congregation convened and met in one, then must your classicall Church exercise all other acts of Jurisdiction, before all the Congregationall Churches of the Classicall Presbytery meete in one.

But this latter is as impossible, as absurd; For how shall thirty or forty Congregations meet all, in one place, for all the severall acts of Jurisdiction? Also you confesse that many Congregations cannot meete in one place; that the proposition may be made good; We suppose these grounds of the Presbyteriall frame of Churches:

1. That the presbyteriall Church of Corinth, not the Congregation had the onely power of excommunication.
2. That this man was to be excommunicated in presence, and so with the consent of the whole multitude, for so the Text sayth, 1 Cor. 5. 4. *συνεχθῆσθε ὅταν ᾖσθε.* When you are gathered together.
3. Excommunication is the highest act of Jurisdiction in the Church, being the binding of the sinner in Heaven and Earth, if therefore this highest act of Jurisdiction must bee performed before all the Church congregated in one, then must all acts of Jurisdiction be performed also in presence of the congregated Church; for it concerneth their edification, and is a matter of conscience to them all.
4. The reason why wee thinke fit hee should be excommunicated before, or in presence of that Congregation whereof hee is a member, is because it concerneth them, and hee is a member of this Congregation. But by your grounds, the whole Presbyteriall or classicall Church should be present, which were impossible; for hee is to you a Member of the whole Classicall Church, and the power of excommunication is in the whole classicall Church, and they ought to bee present by the same reason,

reason, that the Congregation, whereof hee is a neereſt member, is present.

*Ans.* 1. There be many things in this argument to be corrected, as 1. That the Church of Corinth convened in the whole multitude whom it concerned, for *συναχθαιτων υμων*, doth not prove it; for the ſame Word is ſpoken of the meeting of the Apoſtles and Elders, who met in a Synod with authority, *Acts 15. 6.* the word *συνελθειν* is attributed to the multitude, *Acts 21. v. 22.* and to the Church of Believers, *1 Cor. 11. 20.* and *1 Cor. 14. 23.* therefore the one word *συναγαγην* ſeemeth to be no cogent Argument. 2. The word *εκκλησια*, which is not here in all this Chapter, or *συναγωγην* is used in the *New Testament*, and by the *ſeventy Interpreters*, whose translation *Chriſt* and his *Apoſtles* doe frequently follow in the *New Testament*, use the words for any meeting of good or ill, of civill or Ecclesiasticall persons. As I might instance in a great many places of the *Old and New Testament*, then what is it, I pray you, which restricteth the ſignification of these words to ſignifie a civill, rather than an Ecclesiasticall meeting? certainly the actions which the company doth when they are met, and the end for which they meete. I give an instance in *Acts 19. 41.* the word *εκκλησια* (the like I ſay of *συναγωγην*) ſignifieth not the Church of Chriſt, and why? it is a reason that cannot be controlled. They were assembled for to raise a tumult against *Paul* which was no Church-action, and ſo no Church end is here. So *v. 39.* But if you enquire any thing in other matters, it ſhall be determined in τῷ ἐπισημῷ *εκκλησια* in a lawfull assembly; ſurely the end of ſuch an assembly in *Ephesus*, where this man was Town-Clark in the meeting, could be no Church-buſinneſſe. Hence wee are led to know what *εκκλησια*, an Assembly or Church ſignifieth here; not the Church of Chriſt, ſo *Pſal. 22. 16.* the Assembly of the wicked hath incloſed mee *עַל יְדֵי מַרְיָבָה* the *ſeventy Interpreters* turne it *συναγωγην*, and *Tertullian* followeth them, the persons congregated, the actions and end for which they convene lead us to this, that the Word ſignifieth not a Church of Chriſt. So wee may ſee, *Pſal. 26. 5.*

the Congregation of Elders cannot bee a true Church; 2. 1 Cor. 11. 18. for first when you come together to the Church, ἐν τῇ ἐκκλησίᾳ, I heare there are divisions amongst you. The place must signifie the Church of Believers, because the end of their meeting was the Supper of the Lord, or their communion, v. 20. as the Text cleareth, and 1 Cor. 14. 23. when the whole Church commeth together, that was for prophesying and hearing of the Word, as the Text is evident, v. 16, 17, 18, 23, 24, 25, 26, 27. and therefore here the word ἐκκλησία must signifie the Church of Pastors preaching, and people hearing the Word, praying and praising God. So in the third place when ἐκκλησία, the Church is convened to bind and loose, and to excommunicate, as Mat. 18. 17, 18, 19. there is no necessity that the Word Church, should include those who have no power of the keyes, and cannot by power of the Keyes bind and loose. And therefore from the naked and meere Grammar of the word ἐκκλησία, no argument can bee drawn to prove that ἐκκλησία Mat. 18. 17. must signifie that same which it doth signifie, 1 Corin. 1. 1. 1 Corin. 11. 18. 1 Corin. 14. 23. for the word *actu primo*, and originally, signifieth any meeting, but the persons who are Congregated and the end for which they meete leadeth us to the meaning and Grammaticall sense of the word, in that place. Now Mat. 18. the Ecclesia, a Church Congregated there is such as bindeth and looseth in Heaven and Earth, and congregated for that use: therefore I see not how the circumstances of the place helping us to the Grammaticall sense of the word here, as in all other places, doth not inforce us to say in this place Mat. 18. the word Ecclesia, Church, must signifie onely those who have power to bind and loose, that is, onely the Elders, and not the people. So to come to the place, 1 Cor. 5:

Those who come under the name of συναχθῆντες, congregated together, must bee expounded by the persons Office, and the end of their meeting, now the persons Office is Ministeriall, hee will have them congregated by Pauls Ministeriall spirit, and in the name and with the power of the Lord Jesus, this is the power of the Keyes, which hee who hath

Dauids



*Dauids Keyes* Elai. 22. 22. *on his Shoulders*, Revel. 3. 7. giveth to his owne Officers, *Matth. 16. 19.* and these persons cannot be all that hee writeth unto v. 1. *all that were puffed up, and mourned not at the offence given by the incestuous man, to Jesus Christs holy Name and Church*, all who are to forbear eating and drinking with excommunicated persons, *vers. 11.* all who were in danger to be leavened, *vers. 6.* *all who were to keepe the Feast in sincerity; not with the old Leaven of wickednesse and malice*: for these directly were the whole multitude of Believers, Men, Women, and Children, who (I am sure) were not capable of the *Keyes* and the *Ministeriall power of Paul. 2.* The end wherefore these *συναχθῆναι* who were convened, did meete and convene, was, *vers. 5.* *παρδουῶναι τὸν Σάταν* to deliver the man to Satan, they were not convened to celebrate the Lords Supper, as the Church is convened, *1 Cor. 11. 18.* nor for hearing the Word of Prophecy, or Preaching, as *1 Cor. 14. 23, 24.* And whether you construe the Words *συνάχθῆναι* with the Power of the Lord Jesus, with the Verbe *παρδουῶναι*, to deliver to Satan, or with the Participle *συναχθῆναι* congregated in the Name and Power of CHRIST, all is one; the multitude of common Believers, of Men, Women, and Children, are neither capable of the power, nor of the exercise of that power to deliver to Satan. And therefore *this meeting together*, by no Grammar doth leade us to say that the sentence was to be pronounced in face and presence of the multitude convened, *vers. 21.* Giving, but not granting that the Church of Corinth, in all its members, must be convened. Though I hold it not necessary by this place, yet it followeth not that all other acts of Jurisdiction must be exercised in face of the whole Congregation: for there is a speciall reason of the pronouncing of the sentence, which is not in other acts: the pronouncing of the sentence, concerneth more the neerest Congregation of which the Delinquent is a member, in relation of neerest and dayly Communion, it concerneth also other Congregations of the Classicall Church, of which also the De-

linquent is a member, but not so immediately and neerely, because (as I. sayd before) the more universall the Church visible is, the externall visible Communion is lesse; even as when the number of a Family is cut off, by the Sword of the Magistrate, the matter first and more intimately and more neerely concerneth the Family whereof hee is a Member, yet it doth also concerne the Commonwealth, of which also hee is a Member. A Finger of the right Hand is infected with a contagious Gangren, it is to bee cut off; yet the cutting-off concerneth more neerely the right Hand, then it doth the left Hand, and the whole Body. For the contagion should first over-spread the right Hand and Arme, and Shoulder, before it infect the left Hand, and the whole Body; though it doe not a little concerne the whole Body also. So though actuall Excommunication concerne all the Churches of the Presbyterie: yet it doth more neerely concerne the Congregation whereof hee is a Member. 2. The pronouncing of the sentence being edificative, it is a fit meane to worke upon others, but calling and trying of witnesses, and Juridicall decerning of a Man to bee Excommunicated, requiring secrecies, yea and some scandals, and circumstances of Adultery, Incest, Bestiality, requiring a modest covering of them, from Virgins, young Men, Children and the multitude, wee have no warrant of G O D, that they should bee tryed before the whole multitude, nor are acts of Jurisdiction for their excellency, to bee brought forth before the people but for their neerenesse of concernment, and ute of edification.

Object. 12. *The people are to consent, yea they must have a power, and some thing more than a consent in Excommunication; Ergo, they are all to bee present. The antecedent is proved, 1. Because they were not puffed up, they did not keepe the Feast, they did not abstaine from eating with the incestuous person, onely by consent. 2. Others not of that Church did excommunicate by consent. 3. It is said, v. 12, doe ye not judge them that are within?*

Ans<sup>r</sup>.

*Answ.* If you will have them to excommunicate the same way, that they doe other duties, you may say they excommunicate the same way that Pastors and Elders doe, and if they Judge, *vers.* 12. as the Elders doe, either all the people are Judges, and where are then all the governed, if all bee governours? or then hee speaketh in this Chapter to the *Churches-Judges* onely. 2. There bee degrees of consent, these of other *Churches* have a tacite and remote consent, the people of the Congregation are to heare, and know the cause, and deale in private with the offender, and to mourne, and pray for him.

*Object.* 13. *The highest and double honour is due to him who laboureth in the word,* 1 Tim. 5. 17. *but if the Presbyteriall Church be the highest Church, it shall not have the double honour, for it is onely the governing Church.*

*Answ.* Highest honour is due in *suo genere*; to both. And this is, as if you should compare obedience and honour, that I owe to my Father with that which I owe to my grand-Father; 2. *Paul*, 1 Tim. 5. 17. compareth Elders of diverse sorts together; as the Ruling and Teaching Elder, here you compare Pastors to bee honoured in respect of one act, with themselves to bee honoured in respect of another act; and this might prove, I am to give more honour to my Pastor for preaching in the Pulpit, then for ruling in the *Church-Senate*.

*Object.* 14. *The Congregation is the highest Church, for it hath all the Ordinances, Word, Sacraments, Jurisdiction; Ergo, there is not any Presbyteriall Church higher which hath only disciplinary power.*

*Answ.* There is a double highnesse, one of *Christian Dignity*. 2. Another, of *Church-prehemenency*, or of *Ecclesiasticall authority*: indeed the Congregation, the former way, is highest, the company of Believers is the Spouse and ransomed Bride of *Christ*. But the Eldership hath the Ecclesiasticall eminency; as the Kings heire and Sonne is above his Master and Teacher one way, yet the Teacher (as the Teacher by the first Commandement) is above the Kings Sonne. as the  
Teacher

Teacher is above him who is taught ; And so is the Case here.

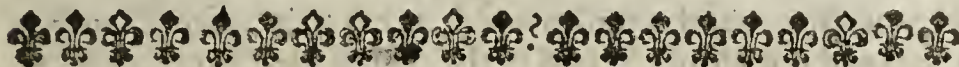
Object. 15. The Arguments for a Classicall, or Presbyteriall Church do much side with Prelacy ; for you make many Lords ruling and not teaching.

*Ans.* Let all judge whether the independent power of three Elders accountable to none, in a *Church-way*, but to *Iesus Christ* onely, as you make your little Kingdomes on Earth, be neerer to the *Popes Monarchy*, and especially when there is but one Pastor in the Congregation, then the subordinate Government of fourscore, or an hundred Elders ? sure I am, three Neighbours are neerer to one Monarch, then three hundred. 2. One Monarchicall Society is as tyrannicall Antichristianism as one Monarchicall Pastor. 3. If wee made many ruling and dominering Lords, you should say something ; but wee make many servants endued onely with Ministeriall power, onely to teach and rule, and to bee accomptable to the Church ; your Eldership in this agreeth with the *Pope*, that though they deliver many Soules to Satan, yet no Man on Earth can, in a *Church-way*, say, *What doe you ?*

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SECT: 15.

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## ACT. XV.

*A Patterne of a juridicall Synod.*

**T**Hat the Apostles in that famous *Synod*, *Act. 15.* did not goe on by the assistance of an immediately inspired spirit and by Apostolick authority, but onely, as Elders; and the Doctors and Teachers assisted with an ordinary spirit, to me is evident from the course of the context.

1. Because *Act. 15.* when a controversie arise in the Church of *Antiochia*, (a) *Epiphanius* saith, as also (b) *Hieronymus*, by *Cerintus*, and others, touching the keeping of *Moses his Law*, especially the Ceremonies, except they would bee losers in the bulinesse of their salvation, *Paul* could not goe as sent by *Antioch* to submit that Doctrine, which hee received not from flesh and blood, but by the revelation of *Jesus Christ*; *Gal. 1. 12.* to the determination of a Synod of Apostles and Elders: for who would think that the immediatly inspiring spirit in *Paul*, would submit himselfe, and his Doctrine to the immediatly inspiring spirit in *Paul*, *Peter*, *Apostles*, and *Elders*, therefore *Paul* and *Barnabas*, come as sent to *Jerusalem*, not as Apostles, or as immediately inspired, but as ordinary teachers: Therefore saith (c) *Diodatus*, Not because these two Apostles who were every way equall to the rest in the light and conduct of the Spirit, and in Apostolicall authority, *Gal. 2. 6, 8.* had any need of instruction, or of confirmation, but only to give the weaker content, who had more confidence in *Peter* and *James*, and in the Church at *Jerusalem*, and to stop false doctors mouths, and to establish, by common votes, a generall order in the Church. Hence when a controversie ariseth in the Apostolicke Church, and the Controversie is betwixt an Apostle as *Paul* was, and others, and both sides alledge Scripture, as here both did, out of all controversie, there is no reason, that the Apostle *Paul*, who was now a party should judge it: and when a sin-

(a) *Epiphanius*  
*har. 26. alias 28*  
(b) *Hieronymus*  
*Epist. 89.*

(c) *Diodatus*  
*an. in Act. 15.*

gle Congregation in the like case is on two sides, about the like question, nature, reason and Law cry that neither can bee judge, and therefore a Synod is the divine and Apostolick remedie which must condemne the wrong side, as subverters of soules, as here they doe, v. 24. And the *Apostle* when hee will speake and determine as an *Apostle*, hee taketh it on him in another manner, as *Gal. 5. 2.* Behold I Paul say unto you, that if you bee circumcised Christ shall profit you nothing; hee speaketh now as an immediatly inspired pen-man and organ infallible of the *holy Ghost*: but it were absurd to send the immediately inspired organ of the *holy Ghost* as such, to aske counsell and seeke resolution from the immediatly inspired organs of the *holy Ghost*.

2. The rise of controversies in a Church is not Apostolick, nor temporary or extraordinary, but to ordinary wee have the Scriptures indeed to consult with, so had the Churches, whose soules were notwithstanding subverted, v. 24. and this assembly doth determine the controversie by Scripture, v. 24. *Simon hath declared how God at the first did visit the Gentiles, &c. v. 15. And to this agree the words of the Prophets, as it is written, &c.* But because Scriptures may bee alledged by both sides, as it was here, and wee have not the *Apostles* now alive to consult withall, can *Jesus Christ* have left any other externall and Church-remedy, when many Churches are perverted, as here was the cases of the Churches of the *Gentiles*, v. 23. in *Antioch*, *Syria*, and *Cilicia*, then that Teachers and Elders bee sent to a Synod to determine the question according to the Word of God?

2. Here also is a Synod and a determination of the Church of *Antioch*, v. 2. *ἠτάξαντες*, They determined to send Paul and Barnabas to *Jerusalem*. I prove that it was a Church determination, for *Chap. 14. 26.* Paul and Barnabas come to *Antioch*; v. 24. And when they were come, *καὶ συναγαγόντες τὴν ἐκκλησίαν*, having gathered together the Church of *Antioch*, they rehearsed all that God had done by them, and how hee had opened the doore of faith unto the *Gentiles*; (28. And there they abode a long time with the disciples). *Chap. 15. 1.* And certaine men which came downe from *Judea*, taught the brethren, Except yee bee circumcised after the manner of *Moses*, yee cannot bee saved; hence, v. 2. when there was much debate about the que-

sion, and it could not bee determined there; ἐταξάν, they made a Church-ordinance to send Paul and Barnabas as Church-messengers, or Church-Commissioners to the Synod; and ἐταξάν relateth to ἐκκλησία the gathered together Church, Chap. 14.v.27. and it is cleare, v. 3. περὶ πεμφθέντες, being sent on their way by the Church, to wit, of Antioch: Ergo, this was an authoritative Church sending, and not an Apostolick journey performed by Paul as an Apostle; but as a messenger of the Church at Antioch, and as a messenger Paul returneth with Barnabas and giveth a due reckoning and account of his commission to the Church of Antioch, who sent him, v. 30. So when they, (Paul and Barnabas having received the determination of the Synod) when they were dismissed, they came to Antioch; ἔγιντο ἀγαγόντες τὸ πᾶν, which words are relative to Chap. 14. 27. having gathered together the Church, and to Chap. 15. 3. being sent on their way by the Church; so here having gathered the whole Church, the multitude, they delivered the Epistle of the Synod, and read it in the hearing of all the multitude; for it concerned the practise of all whereas it was ἐκκλησία the Church which sent them, Ch. 14.27. Ch. 15.2.3. So here wee have a subordination of Churches and Church-Synods, for the Synod or Presbytery of Antioch, called the Church convened; Ch. 14.27. and the Church ordaining and enacting that Paul and Barnabas shall be sent as Commissioners to Jerusalem, is subordinate to the greater Synod of Apostles and Elders at Jerusalem, which saith to mee that controversies in an inferiour Church-meeting are to be referred to an higher meeting consulting of more.

3. The σάπης καὶ συζητήσις, this dissention and disputation betweene Paul and Barnabas, and some of the beleiving Jewes who taught the brethren they behoved to be circumcised, was a Church-controversie; Paul and Barnabas did hold the negative, and defended the Church of the brethren from embracing such wicked opinions; and when Antioch could not determine the question, Paul and Barnabas had recourse to a Synod; as ordinary Shepherds, who when they could not perswade the brethren of the falsehood of the doctrine, went to seeke helpe against subverters of soules, (as they are called, v. 24.) at the established judicatures and ecclesiasticall meetings; for when Pauls preaching cannot prevaile, though it was canonicall,

hee descendeth to that courſe which ordinary Paſtors by the light of nature ſhould doe, to ſeek help from a Colledge of Church-guides; Ergo, Paul did not this meerely as an Apoſtle.

4. *Verſ. 6.* The Apoſtles & Elders came together in an aſſembly, *συνήχθησαν αὐτῶν μετὰ τὸ λόγον τούτου*, to conſider of this matter. This Synodical conſideration upon the Apoſtles part, was either Apoſtolick, or it was Eccleſiaſtick. It was not Apoſtolick, becauſe the Apoſtles had Apoſtolically conſidered of it before, Paul had determined *v. 2.* againſt theſe ſubverters, that they ſhould not be circuncized, nor was it a thing that they had not fully conſidered before, for to determine this was not ſo deepe a myſtery as the myſtery of the Goſpell; now he ſaith of the Goſpell, *Gal. 1. 12.* *I received it not of men, neither was I taught it, but by the revelation of Jeſus Chriſt, v. 16.* *When it pleaſed God to reveale his ſonne to me that I ſhould preach him among the heathen, I conferred not with fleſh and blood, neither went I up to Jeruſalem to them that were Apoſtles before me, &c.* then farre leſſe did hee conferre with Apoſtles and Elders, as touching the ceremonies of Moſes his Law. If any ſay, this was an Eccleſiaſtick meeting, according to the matter, *Apoſtolick*, but according to the forme, *Eccleſiaſtick*, in reſpect the Apoſtles and Elders meet to conſider how this might be repreſented to the Churches as a neceſſary dutie in this caſe of ſcandall; This is all wee crave, and the decree is formally eccleſiaſtick, and ſo the Apoſtles gave out the decree in an eccleſiaſticall way, and this conſideration Synodical is an eccleſiaſticall diſcuſſion of a controverſie which concerned the preſent praetiſe of the Churches, and it not being *Apoſtolick* muſt oblige many Churches convened in their principall guides, otherwiſe wee agree that the matter of every eccleſiaſticall decree, be a Scripturall truth, or then warranted by the evident light of nature.

5. The manner of the Apoſtles proceeding in this counsell holdeth forth to us that it was not Apoſtolicke, becauſe they proceed by way of communication of counſells. 1. What light could Elders adde to the Apoſtles as Apoſtles; but the Elders as well as the Apoſtles, convened to conſider about this matter, and *Act. 21. 18. 25.* All the Elders of Jeruſalem with James take on them theſe acts as well as the Apoſtles, and they are the decrees of the Elders no leſſe then of the Apoſtles,



Act. 16. v. 4. a derivation of the immediate inspiring Spirit to the Elders, and by them as fellow-members of the Synod to the Apostles, and a derivation of this immediat Apostolick spirit, by the Apostles to the Elders to make them also infal-  
 lible, is unknowne to Scripture; for one Prophet did not im-  
 mediately inspire another, and one Apostle did not im-  
 mediately inspire another, wee read not in the Word of any  
 such thing, and therefore it is said, Act. 15. 7. πολλῆς δὲ συζητή-  
 σεως γενομένης, *And when there had beene much disputing Peter  
 stood up.* All who interpret this place say, even Papists not ex-  
 cepted, as (a) Salmeron, (b) Lorinus, (c) Cornelius a lapide, and  
 others on the place, that when there is not consultation and  
 disputing on both sides to find out the truth, but an absolute  
 authoritie used by commanding, the proceeding of the coun-  
 cell is rash (saith Salmeron,) now the Prophets were immediatly  
 inspired, without any consultation with men in delivering  
 Gods will, and they saw the visions of God, as it is said. *And the  
 Word of the Lord came to Jeremiab, to Ezechiel, to Hosea, &c.  
 and hee said, &c.* yea when a propheticall spirit came upon B-  
 laam, Num. 24. hee seeing the visions of God, hee prophecied di-  
 rectly contrary to his owne carnall mind, and to his consul-  
 tation with Balack: now it is cleare that the Apostles, what  
 they spake, by the breathings and inspirations of that imme-  
 diately inspiring Spirit is no lesse cannonick Scripture, then the  
 prophecies of the immediatly inspired Prophets, who saw the  
 visions of God, and therefore 2 Pet. 1. 16, 17, 18, the voyce that  
 the Apostles heard from heaven, *This is my beloved Sonne in  
 whom I am well pleased,* is made equall with the word of pro-  
 phecie and propheticall Scripture, which the holy men of God spake,  
 as they were moved by the holy Ghost, v. 19, 20, 21. and 2 Pet. 3. 16.  
 Pauls Epistles are put in the classe with other Scriptures, v. 15,  
 16. now all Scripture, 2 Tim. 3. 16. is given by divine inspiration,  
 and 2 Peter 3. 2. puteth the words of the Prophets and Apostles  
 in the same place of divine authority, 2 Pet. 3. 2. *That yee bee  
 mindfull of the words which were spoken before, by the holy Prephets,  
 and of the commandements of us the Apostles of the Lord and Saviour,*  
 whence to mee this synodicall consultation is not Apostoli-  
 call, but such as is obligatory of the Churches to the end of the  
 world

(a) Salmeron  
com. in loc.

(b) Lorinus ib.

(c) Cornelius  
a lapide.

world, and a patterne of a generall Synod.

6. This assembly is led by the holy Spirit, as is cleare, *v. 25. 28.* but this is not the holy Spirit immediatly inspiring the Apostles as Apostles, but that ordinary Synodicall spirit (to borrow that expression) that is promised to all the faithfull pastors and rulers of the Church to the end of the world: because the immediatly inspiring spirit comming on Prophets and Apostles in an immediate inspiration, did necessitate the Prophets and Apostles to acquiesce, and prophesie, and to doe and speake whatsoever this spirit inspired them to doe, and to speake: but this spirit spoken of, *v. 28.* doth not so, but leaveth the assembly to a greater libertie, because the assembly doth not acquiesce to that which *Peter* saith from Gods Word, *v. 7, 8, 9, 10, 11.* nor doth the Assembly acquiesce to what *Barnabas* and *Paul* saith, *v. 12.* but onely to that which *James* saith, *v. 13, 14, 15, 16, 17, 18.* but especially to his conclusion which hee draweth from the Law of nature, not to give scandall, and from the Scriptures cited by himselfe, and by *Peter*, *v. 19, 20.* Wherefore my sentence is, saith *James*, &c. and this clearely is the sentence of *James* as a member of the Synod, *v. 19.* *Ἰδὲ ἐγὼ κτίρω*, which is an expression clearly insinuating that the judgement of *James*, though it was not contrary to that which *Peter*, *Paul*, and *Barnabas* had spoken, yet that it was somewhat diverse from them, and more particular, and the very mind of the holy Ghost which the whole Synod followed; and therefore though *Peter* and *Paul* spake truth, yet did they not speake that truth, which did compose the controversie, and this is to mee an argument that they all spake, as members of the Synod; and not as Apostles.

7. The immediatly inspired Apostolick Spirit, though it may discourse and inferre a conclusion from such and such premisses, as *Paul* doth, *Rom. 3. 28.* and hee proveth from the Scripture, *Rom. 4. 4. 5. 6.* that wee are justified by faith without workes, and *1 Tim. 5. 17. 18.* and *Act. 9. 22. Act. 24. 14. 17.* and so doth *Christ* reason and argument from Scripture, *Matth. 22. 31. Luk. 24. 25, 26, 27.* and so have both the Prophets and Apostles argued, yet the immediatly inspired Spirit of God in arguing doth not take helpe by disputing one with another,  
and

and yet doth not obtaine the conclusion in hand, but here *Peter* and *Paul* argue from Scripture, and they prove indeed a true conclusion that the Gentiles should not keepe *Moses* his Law, as they would bee saved, yet they did not remove the question, nor satisfie the consciences of the *Churches*, in their present practise, for if *James* had not said more, then the *Churches* had not bene sufficiently directed in their practise by the Synod, and for all that *Peter* and *Paul* said, the *Churches* might have eaten meates offered to Idols, and blood, and things strangled, which at that time had been a sin against the Law of nature, and a great stumbling block, and a scandalizing of the Jewes. Except therefore wee say that the Apostles intending as *Apostles* to determine a controversie in the *Church*, they did not determine it, which is an injury to that immediatly inspiring spirit that led the *Apostles* in penning Scripture, wee must say that *Peter*, *Paul*, and *James* here spake as members of an ecclesiasticall Synod, for the *Churches* after-imitation.

8. If the *Apostles* here as *Apostles* give out this decree, then it would seeme that as *Apostles*, by virtue of the immediatly inspiring spirit, they sent messengers to the *Churches*, for one spirit directeth all; and by this Text, wee should have no warrant from the *Apostles* practise, to send messengers to satisfie the consciences of the *Churches*, when they should bee troubled with such questions: now all our Divines and reason doth evince that a Synod may by this Text send messengers to resolve doubting *Churches*, in points dogmaticall; or what the *Apostles* doe as *Apostles*, by that power by which they writ canonick Scripture, in that wee have no warrant to imitate them.

9. I propounded another argument before, which prevaieth much with mee; The Elders of an ordinary *Presbytery* and *Churches*, such as convened at this Synod cannot be collaterall actors with the immediatly inspired *Apostles* for the penning of Canonick Scripture, but in this Synod not onely Elders, but the whole *Church*, as our reverend brethren teach, were actors in penning this decree, *Act: 15. 28. Ergo*, this decree is Synodicall, not *Apostolick*. I have heard some of our reverend brethren say, all were not actors in the decree, *pari gradu auctoritatis,*

· *thoritate*, with a like degree and equall authoritie, every one according to their place did concurre in forming this decree. I answer, it cannot bee said that all in their owne degree saw the visions of God, and all in their owne degree were immediatly inspired to bee penmen of Canonick Scripture, for Paul in penning this, *The cloake that I left at Troas bring with thee, and the Parchments*, was no lesse immediatly inspired of God, then were the Prophets, who saw the visions of God, and then when hee penned the, *1 Tim. 1. 15. That Iesus Christ came into the world to save sinners*; except wee flee to a Popish distinction which *Duwallius* and *Jesuits* hold, that all and every part, *tota Scriptura, and totum Scripturae*, is not given by divine inspiration, because (say they) the Apostles spake and wrote some things in the *New Testament* as immediatly inspired by God, as did the Prophets, but they spake and wrote other things lesse necessary, with an inferiour and Apostolick or Synodicall spirit, which the *Pope* and *Church* may decree in Synods to bee received with the like faith and subjection of conscience, as if the Apostles had written them. 2. You must say there was two holy Ghosts at the penning of the decree, one immediatly inspiring the Apostles, another inferior assisting the Elders; or at least two diverse and most different acts of that same *holy Ghost*, one way inspiring the *Apostles*, and in a fallible way, inspiring the Elders. But with your leave, *Act. 21. 24.* The ordinary Presbytery at *Jerusalem*, by that same Synodicall spirit, by which they ordaine Paul to purifie himselfe, doe ascribe to themselves this decree, *v. 25.* 3. Wee desire a warrant from *Gods Word*, of commixion of immediatly inspired Apostles as immediatly inspired with Elders, assisted with an ordinary spirit, for the penning of Scripture.

10. Wee thinke the Presbytery of *Jerusalem* as an ordinary Presbytery, *Act. 21. 18.* and contradivided from the *Church of Jerusalem*, *v. 22.* *The multitude must needs come together, for they beare that thou art come*, did ordaine Paul to purifie himselfe, and it is cleare Paul otherwise would not have purified himselfe, and therefore hee did not by the immediatly inspired spirit purifie himselfe, and obey their decree, which was grounded upon the Law of nature, *not to scandalize weake beleivers, v. 20.*

21. and by this same holy spirit did *Paul* with other of the *Apostles* write this decree, as is cleare, v. 25.

11. If the *Apostles* did all in this *Synod* as immediatly inspired by *God*, then should the *Synod* have followed the determination of any one *Apostle*, of *Peter* and *Paul*, as well as of *James*, for the immediatly inspiring spirit is alike perfect in all his determinations, but it is said expressly, v. 22. *τοτε εδθεν τοις αποστολοις, &c.* Then it seemed good to the *Apostles*, &c. and so to *James*, and *Peter*, and *Paul*, to follow the sentence of *James*, not of the rest of the *Apostles*; now if *James* spake as an immediatly inspired *Apostle*, and not by vertue of that *Synodical* Spirit given to all faithfull *Pastors* convened in a lawfull *Synod*, then should *James* have acquiesced to what *Peter* and *Paul* said, and not to what hee said himselfe, and *Peter* should have acquiesced to what hee said, and *Paul* to what hee said, for every inspired writer is to obey what the immediatly inspiring Spirit saith, and then there was no reason why the *Synod* should rather acquiesce to what *Peter* and *Paul* said who spake of no abstinence from blood and things strangled, then to what *James* said, Ergo, by the *Apostles* consequence, v. 24. (*we gave no such commandement, that you must bee circumcised, Ergo, you should not bee circumcised*) so this consequence is good, *Peter* and *Paul* speaking as *Apostles* gave no commandement in this *Synod* to abstaine from blood, Ergo, by the like consequence the *Synod* was not to command abstinence from blood, which consequence is absurd, Ergo, they command not here as *Apostles*. 2. The *Synod* should have been left in the midst to doubt, whether shall wee follow *Paul* and *Peter*, who speake and command no abstinence from blood and things strangled, or shall wee follow *James*, who commandeth to abstaine from blood and things strangled, for all here command as immediatly inspired *Apostles*, and what the *Apostles* judge lawfull and command as *Apostles*, that must the *Churches* follow, and what they command not, that by an immediatly inspiring Spirit they command not, as is cleare, v. 24. and that also must the *Churches* not follow, therefore I thinke we must say they did not here speak as *Apostles*.

12. These words; v. 24. *Some who pervert your soules say, you must bee circumcised, and keep the Law, to whom wee gave no such*

commandement) doe clearly hold forth what the Apostles as Apostles command in *Gods worship* that the Churches must doe, what the Apostles as Apostles command not, in *Gods worship*, that the Churches must not doe whence they teach, 1. That an Apostolicke commandement of any one *Apostle* without any Synod might have determined the question, to what use then doth a Synod conduce? *Ergo*, certainly either the Synod was convened for no use, which is contrary to Gods Word, *Act. 25. 2. 6. Act. 16. 4. 5.* it served to resolve the controversie and edifie the Churches, *Act. 16. 4.* They delivered them the decrees, &c. 5. And so the Churches were established in the faith, and increased in number daily, or then the Synodicall commandement, and so the Synodicall spirit spoken of *v. 28.* must bee some other thing then the Apostolicall commandement, and the immediatly inspiring spirit. 2. The Apostles gave no positive commandement to keep *Moses his Law* as Apostles, nay nor to keepe any part of it, they did not as Apostles forbid, before this Synod, that the Gentiles should abstaine from blood, and things strangled, which were *Mosaicall Lawes* before this Synod, yet now they give a commandement to keepe some *Mosaicall Lawes*, in the case of scandall; hence wee must either judge that now as Apostles they command in positive commandements the keeping of *Moses his Law*, contrary to what they say, for their not commanding to keepe *Moses his Law* is a commanding not to keepe it, (observe this) or then their commandement here is but synodicall and so far binding as the case of scandall standeth in vigor, which certainly a Synod may command, and one Church may injoyne, by way of counsell, to another, for otherwise as Apottles forbidding scandall, which is spirituall homicide, they forbade also eating of blood, in that case when it stood indifferent. 3. The Apostles saying, *To whom wee gave no such commandement*, they clearly insinuate that their commandement as Apostles *de jure*, should have ended the controversie, but now for the edification and after-example of the Churches they tooke a Synodicall way.

13. The way of the Apostles speaking seemeth to mee Synodicall, and not given out with that divine and Apostolicall authoritie, that the Apostles may use in commanding: it is true, they

they use lovely and swasory exhortations in their writing, but this is a *δῆγμα* a decree, not an exhortation, now James saith, 19. ἐγὼ κείνω, and ἐγὼ is set downe as his private opinion, with reverence to what Peter and Paul saith, and v.7. Peter when many had disputed and spoken before him, standeth up and speaketh, and v.12. Barnabas and Paul, after the multitude is silent doth speake, which to mee is a Synodicall order; and the whole Synod, v.28. say, *It seemed good to us.*

They answer. 1. *Consociated Churches have some power in determining of dogmaticall points, but this is no power of jurisdiction.*

*The seventh Proposition to which almost all the Elders of New England agreed, saith; The Synod hath no Church-power, but the cause remaineth with the Church. Corpus cum causa, the Church-body, and the cause which concerneth the Church-body, doe remaine together, and therefore quæstio defertur ad Synodum, causa manet penes ecclesiam, the question is brought to the Synod, the cause remaineth with the Church. Another Manuscript of Godly and learned Divines I saw, which saith; That the ministeriall power of applying of the rules of the word and Canons to persons and things from time to time, as the occasions of the Church shall require, pertaineth to, and may bee exercised by each particular Church, without any necessary dependance on other Churches, yet in difficill cases wee ought (say they) to consult with, and seeke advise from presbyteries and ministers of other Churches, and give so much authoritie to a concurrence of judgements as shall, and ought to be an obligation to us, not to depart from any such resolutions, as they shall make upon any consideration but where in conscience, and hence our peace with God is apparently concerned.*

*Answer. I perceive, 1. That our brethren cannot indure that a Synod should bee called a Church; but 1. I verily thinke that when Paul and Barnabas, Act.15.1, 2. had much dissention with those who taught; you must bee circumcised after the manner of Moses, that the Church of Antioch resolved to tell the Church, that is the Synod, while as they fall upon this remedy, v. 21. They determined that Paul and Barnabas and certaine other of them, should goe up to Jerusalem unto the Apostles and Elders, about this question, that is, that the Church of Antioch, (when the subverters of foules would not heare their brethren of Antioch) did*

tell the Synod convened at Jerusalem, that is, according to our Saviours order, *Matth. 18. 17.* they did tell the Church: and my reason is, if the Church at Antioch could not satisfie the consciences of some who said, you must bee circumcised, else you cannot bee saved, they could not, nor had they power, in that case not to goe on, but were obliged to tell the Synod, that is, the Church, whom it concerned as well as Antioch: for if they had sent the matter to the Synod as a question, not as a cause proper to the Synod, or Church; then when the Synod had resolved the question, the cause should have returned to the Church of Antioch, and been determined at Antioch, as in the proper court, if that hold true; the question is deferred to the Synod, the cause remaineth with the body, the Church; but the cause returned never to the Church of Antioch, but both question and cause was determined by the Synodical Church, *Act. 15 v. 22. 23, 24.* and the determination of both question and cause ended in the Synod, as in a proper court, and is imposed as a commandement and a Synodical Canon, to bee observed both by Antioch, *v. 25, 26, 27, 28, 29.* and other Churches, *Act. 16. 4, 5.* Ergo, either the Church of Antioch lost their right, and yet kept Christs order, *Matth. 18. 15, 16, 17.* or the question and cause in this case belongeth to a Synod. 2. It is said expressly, *v. 22.* It pleased the Apostles, Elders, and the whole Church to send chosen men of their own company to Antioch, &c. What Church was this? the whole Church of beleevers, or the fraternitie at Jerusalem; (say our brethren) but with leave of their godlinesse and learning no, say I. 1. What reason that the Church of all beleevers men and women of Jerusalem, should *de jure*, have beene present to give either consent or suffrage there? because it concerned their practise and conscience, but I say it concerned as much, if not more, the conscience and practise of the Church of Antioch, if not more, for the cause was theirs (say our brethren) and *causa ad corpus* (say they) *questio ad synodum*, and it concerned as much the practise and conscience of all the Churches, who were to observe these decrees, *Act. 16. 4, 5. Act. 21. 25.* yet they were not present. If the multitude of beleevers of Jerusalem was present, because they were neare hand to the Synod, whereas Antioch & other Churches who were afar off, were not present,



present, but in their commissioners, then I say the Church of the multitude of *Jerusalem*, whose commissioners were here present also; I say the multitude was present onely *de facto*, not *de jure*, nor was there more law for their presence, then for all other Churches, who also in conscience were obliged to obey the counsell's determinations: but I desire a warrant that the fact of the Synod, such as was sending of the decrees and Commissioners with the decrees to *Antioch*, should bee ascribed to the multitude of beleivers at *Jerusalem*, who by no Law of God were present at the Synod, and by no Law of God had more consent then the *Church of Antioch*, and were present onely *de facto*, and by accident, because they dwelt in the Citie where the Synod did sit, therefore say I, the whole Church is the whole Synod. 2. By what Law can *Jerusalem* a sister Church have influence or consent *de jure*, in sending binding Acts, as these were, as is cleare, *v. 28 Ch. 16. 4, 5. Ch. 21. 25.* to the *Church of Antioch*? for this is an authoritative sending of messengers, and the Canons to the *Church of Antioch*, as is evident, *v. 22*. 3. It is utterly denied that the Church of *Jerusalem*, I meane the multitude of beleivers, could meet all at one Synod. 4. The word *πῆθος*, *v. 12.* which is said to hold their peace, is referred to the Apostles and Elders met Synodically, *v. 6.* and is not the multitude of beleivers. 5. Where are these who are called Elders, not Apostles, they are ever distinguished from the Apostles, as *Act. 15. 2. v. 6. v. 22. Act. 16. 4. Act. 21. 18. 25.* there is no reason that they were all Elders of *Jerusalem*, for how can Elders of one sister Church impose Lawes, burdens, *v. 28.* and *δύματα* decrees, *Ch. 16. 4.* upon sister Churches? or how can they pen canonicall Scripture joyntly with the Apostles? Some of our brethren say so much of those degrees, that they obliged formally the Churches as Scriptures doe oblige: the learned *Junius* saith well, that the Apostles did nothing as Apostles where there was an ordinarie and established Eldership in the Church; therefore those Elders behoved to be the Elders of *Antioch*, for *Act. 17. v. 2.* other Commissioners were sent from *Antioch* then *Paul* and *Barnabas*; I thinke also the Churches of *Cyria* and *Cilicia* had their Elders there, as well as *Antioch*, and *de jure*, at least their Elders should have bene there.

there; The case was theirs every way the same with the Church of *Antioch*, and their *soules subverted*, v. 24. 6. Those who are named v. 22. *Apostles, Elders, and the whole Church*, are called v. 25. *Apostles, and Elders, and Brethren*, and elsewhere alwayes *Apostles and Elders* (Elders including brethren, or the whole Church, v. 22. of some chosen men, and brethren) as *Act. 15. 2. v. 6. Ch. 16. 4. Act. 21. 18. 25.*

2. I desire to try what truth is here, that this *Synod* hath power and authoritie in points dogmaticall; but no Church-power (saith the seventh proposition of the reverend and godly Brethren of *New England*) and no power of jurisdiction, but the Church of *Antioch* had Church-power and power of jurisdiction to determine this cause and censure the contraveeners, as our Brethren say. But I assume, this Synod tooke this Church-power off their hand, and with the joynt power of their owne Commissioners sent from *Antioch*, v. 2. v. 22. 23. determined both cause and controversie, and it never returned to any Church-Court at *Antioch*, as is cleare, v. 25, 26, 27, 28. Ergo, this Synod had a Church-power. 2. A power and authoritie dogmaticall to determine in matters of doctrine is a Church-power proper to a Church, as is granted by our brethren, and as wee prove from, *Act. 20. 29.* This is a part of the over-sight committed to the Eldership of *Ephesus*, to take heed to men rising amongst themselves speaking perverse things, that is, teaching false doctrine; and if they watch over them, as members of their Church (for they were v. 30. men of their owne) they were to censure them. 2. If *Pergamus* bee rebuked, *Revel. 2. 14. 15.* and threatned with the removing of their Candlestick, because they had amongst them those who held the doctrine of *Balaam*, and the doctrine of the *Nicolaitans*, hated by Christ himselfe, and did not use the power of jurisdiction against them, then that Church which hath power dogmaticall to judge of doctrine; hath power also of jurisdiction to censure those who hold the false doctrine of *Balaam*, and v. 20. Christ saith to *Thyatira*, Notwithstanding I have a few things against thee, *ὅτι εἶς τῶν γυναῖκων Ἰεζαβὴλ—διδάσκει καὶ πλανᾶν* because thou sufferest that woman *Jesabel*, which calleth herselfe a Prophetesse, to teach and to seduce my servants to commit fornication, and to eat things sacrificed

ficed to Idols. Hence I argue, what Church hath power to try the false doctrin of *Jesabel*, and is blamed for not censuring her, but permitteth her to teach and to seduce the servants of God, hath also power of jurisdiction against her false doctrine: this poposition I take to bee evident in those two Churches of *Pergamus* and *Thyatira*. I assume: but this Synod, *Act. 15.* hath authoritie and power to condemne the false doctrine taught by subverters of soules, teaching a necessitie of circumcision, in the *Churche*s of *Syria*, *Cilicia*, *Antioch*, &c. *Act. 15. vers. 23, 24.* Therefore this Synod hath power of jurisdiction.

3. Every societie which hath power to lay on burdens as here this Synod hath, *v. 28.* and to send decrees to be observed by the Churches, as *Act. 16. 4.* and to *send and conclude*, that they *observe no such thing*, and that they observe such and such things, *Act. 21. 25.* by the power of the holy Ghost, convened in an Assembly, *25.* and judging according to Gods Word, as *v. 7, 8, 9, 10, 11, 12, &c.* these have power of jurisdiction to censure the contraveners: but this Synod is such a societie, Ergo, it hath this power. The Proposition is, *Math. 18. 18.* *If hee refuse to heare the Church, let him be to thee as a heathen and a publican;* nothing can bee answered here, but because this Synod commandeth onely in a brotherly way, but by no Church-power, therefore they have no power of jurisdiction. But with reverence of these learned men, this is, *petitio principii*, to begge what is in question; for the words are cleare, a brotherly counsell and advise is no command, no *δῶγμα*, no decree which wee must observe, and by the observing whereof the Churches are established in the faith, as is said of these decrees, *Act. 16. 4, 5.* To give a brotherly counsell, such as *Abigail* gave to *David*, and a little maide gave to *Namaan*, is not a burden laid on by the commander; but it is said of this decree, *v. 28.* *ἔδοξε—ὑμῶν ἐπιθεῖν ὑμῖν βάρη*, It seemed good to the holy Ghost to lay no other burden on you.

Also we do not say that power of jurisdiction is in provinci-  
all or nationall Synods as in the Churches, who have power to excommunicate; for 1. this power of jurisdiction in Synods is cumulative, not privative; 2. It is in the Synod *quoad actus*  
*impera-*

*imperatos, potius quam, actus elicitos,* according to commanded rather then to elicit acts, for the Synod by an ecclesiasticall power added to that intrinsecall power of jurisdiction in Churches, doth command the Churches to use their power of jurisdiction rather then use it actually her selfe. Let me also make use of two propositions agreed upon in a Synod at New England. Their 3. proposition. *The fraternitie have an authoritative concurrence with the Presbytery, in judiciall Acts.* 4. Proposition: *The fraternitie in an Organicall body, actu subordinatè, id est, per modum obedientiæ, in subordination by way of obedience to the Presbytery in such judiciall Acts,* 2 Cor. 10. 6. Now if here the whole Church of Jerusalem, as they say from v. 22. was present, and joyned their authoritative concurrence to these decrees, there was here in this Synod an Organicall body of eyes, eares, and other members, that is, of Apostles, Teachers, Elders and people, and so a formed Church by our brethrens doctrine, *Ergo, Paul and Barnabas, v. 2.* being sent to this Synod by the Church of Antioch. to complaine, were sent to tell the formed and organicall Churches, as it is *Matth. 18. 19.* which is a good argument, if not *πρὸς τὸν λόγον,* as Aristotle saith, yet *πρὸς τὴν λέξιν.* 2. If the Brethren here concurre as giving obedience to the Elders, and the Apostles doe here determine as *Apostles and Elders,* then the brethren in this Organicall body doe concurre to the forming of these decrees by way of obedience to the Elders or Presbyters, and by the same reason the Elders concurre by way of obedience to the Apostles, for as the Elders as Elders are above the fraternitie, so the Apostles as Apostles are above the Elders: but then I much wonder how the acts are called the decrees of the Apostles and Elders joyntly, *Act. 16. 4.* and how the Elders of Jerusalem doe ascribe those decrees to themselves, *Act. 21. 25.* and how all the assembly speake as assisted by the holy Ghost, *Act. 15. 28.* Shall wee distinguish where the Scripture doth not onely not distinguish, but doth clearly hold forth qualitie and an identitie?

But some object, that the holy Ghost, v. 28. is the immediatly inspiring Apostolick Spirit, and so the Apostles must here concurre in giving out those decrees as Apostles, not as ordinary Elders. 1. If Peter and Paul alledge Scripture and testimonies of Gods Spirit in this Synod

Synod, as Elders, not as Apostles, then they reason in the Synod as fallible men, and men who may erre, but that is impossible; for if they alledge Scripture, as men who may erre, the Scripture which they alledge should be fallible.

Ans. Though the Apostles here reason as Elders, not as Apostles, I see no inconvenience to say they were men who might erre, though as led with the holy Ghost, they could not erre in this Synod following the conduct of the holy Ghost, as is said, v. 28. though the holy Ghost there bee onely the ordinary holy Ghost given to all the Pastors of Christ assembled in Gods name and the authoritie of Iesus Christ, yet in this Act and as led by this Spirit, they were not fallible, neither men who could erre: for I see not how ordinary beleevers as led in such and such Acts by the holy Ghost, and under that reduplication can erre, for they erre as men in whom there is flesh and a body of corruption, and therefore, though both Apostles and Elders, *modaliter*, might erre, as *Logick* saith; *Apostolos errare est possibile*, yet *de facto*, in this they could not erre, being led by the holy Ghost, v. 28. and the necessitie of their not erring is not absolute, but necessary by consequent, because the Spirit of God led them, as v. 28. But the reason is most weake, if they might erre, *Ergo*, the Scripture they alledge might bee fallible: for though hereticks alledge Scripture, and abuse it, and make it to bee no Scripture, but their owne fancie, while as they alledge it to establish blasphemous conclusions, yet doth it no way follow that Scripture can bee fallible, or obnoxious to error, but onely that abused and misapplied Scripture is not Scripture.

Object. 2. *If ever the Apostles were led by an infallible spirit, it behooved to bee in a matter like this, which so much concerned the practise and consciences of all the Christian Churches amongst the Gentiles: Ergo, in this Synod they could not bee led by a fallible spirit, but by an infallible, and so by an Apostolick Spirit.*

Ans. I conceive the spirit which led both Apostles and Elders in this Synod; was an infallible Spirit, but *Ergo*, an immediatly inspiring and Apostolick Spirit, it followeth not; yea the holy Ghost of which *Luke* doth speake, v. 28. as the president and leader of this first mould of all Synods, and so the

most perfect Synod, is never fallible, no not in the meanest beleever, and it were blasphemy to say the holy Ghost in any can bee obnoxious to error; and I thinke *de facto*, neither Apostles nor Elders could erre in this Synod, because, *de facto*, they followed the conduct of the holy Ghost, without any byas in judgement; but it followeth not, 1. that the men could not erre, because the holy Ghost leading the men could not erre, as wee answer Papists who produce this same argument to prove that generall councill, and so the Church must be infallible. 2. It followeth not, *Ergo*, this holy Ghost was that immediatly inspiring and Apostolick Spirit leading both Apostles and Elders, which is the question now in hand.

Obj. Et. 3. *This is a patterne of all lawfull Synods, then may all lawfull Synods say; It seemed good to the holy Ghost, and to us: if therefore the men might erre, the leader, to wit, the holy Ghost might erre, which is absurd.*

Ans. It followeth onely that all lawfull Synods should so proceed, as they may say, *It seemed good to the holy Ghost and to us*, and there is a wide difference betwixt Law and Fact, all are lawfull Synods conveyned in the name and authoritie of Christ, and so by warrant of the holy Ghost speaking in his Word; but it followeth not (as Papists inferre, and this argument proveth) that therefore all which *de facto*, those lawfully assembled Synods doe and conclude, that they are the doings and conclusions of the holy Ghost, and that in them all, they may say, *It seemed good to the holy Ghost and to us*. 2. The consequence is false and blasphemous, that if all lawfully conveyned Synods may not say, *It seemed good to the holy Ghost and us*, that therefore the holy Ghost is fallible, and may erre, but onely that men in the Synod following their owne Ghost, and spirit, can say no more but, *it seemed good to our Ghost and spirit*, and cannot say, *it seemed good to the holy Ghost and to us*: for an ordinary Pastor lawfully called and preaching sound doctrine in the power and assistance of Gods spirit doth speake in that act from the holy Ghost, and yet because in other acts, wherein with Nathan and Samuel hee may speake with his owne spirit, see with his owne eyes and light, it followeth not that he

is infallible, or that the holy Ghost is infallible.

*Object. 4.* If the Apostles did not conclude in this Synod, what they concluded by an Apostolick spirit, it shall follow that the holy Ghost spoken of Acts 15. 28. is not that same holy Ghost of which Peter speaketh, 2 Pet. 1. 21. But holy men of God spake as they were moved by the holy Ghost, and if so, that holy Ghost which spake in the Prophets should not also speak in the Apostles.

*Answer.* I see no necessitie of two holy Ghosts, 1 Cor. 12. 4. Now there are diversities of gifts, but the same Spirit, there be divers acts of the same holy Ghost, and I willingly contend that the Synodical acts of Apostles and Elders in this Synod, though coming from the holy Ghost assisting them as Elders in an ordinary Synod, v. 28. are different from the acts of that same holy Ghost as immediatly inspiring the Prophets and Apostles in prophecying and penning canonick Scripture; and yet there be not two holy Ghosts, for Paul did not beleve in Christ by that same spirit which immediatly inspired him and the rest of the Apostles and Prophets to write canonick Scripture. I meane it is not the same operation of the Spirit, because Paul by the holy Ghost given to all the faithfull as Christians, and not given to them as canonick writers, or as Apostles or immediatly inspired Prophets doth beleve in Christ, love Christ, contend for the prise of the high calling of God, as is cleare Rom. 8. 37, 38, 39. 1 Cor. 2. 12. 16. Phil. 3. 13. 14. 1 Cor. 9. 25. Yea Paul beleeveth not in Christ as an Apostle, but as a Christian, and yet hee beleeveth by the grace of the holy Ghost; but it followeth not that the same spirit which immediatly inspired the Prophets doth not immediatly inspire Paul as an Apostle, and all the rest of the Apostles.

*Object. 5.* These decrees, Act. 16. 4. are called the decrees of the Apostles and Elders, but if the Apostles in giving out these decrees gave them out as ordinary Elders, not as Apostles, then the sense of the words, Act. 16. 4. should be, that they were the decrees of the Elders and of the Elders, which is absurd.

*Answer.* It followeth onely that they are the decrees of the Apostles who in that give them out as Elders, and as a part of the ordinary established Elders of Jerusalem.

Whence if Christ promise the holy Spirit to lead his Apo-  
 A a a \* 2. tles.

stles in all truth, hee promiseth also the holy Spirit to all their successors, Pastors, Teachers and Elders, not onely conveened in a Congregationall-Church, but also in a Synod, as hee maketh good his promise here, *Act. 15. 28.* and whereas the holy Ghost commandeth in a Synod of Apostles and Elders who are lawfully conveened, by our brethrens confession, and speaketh authoritatively Gods Word by the holy Ghost, *Act. 15. 28.* they cannot speake it as a counsell and brotherly advise onely, for that a brother may doe to another, a woman to a woman, *Abigail to David*, a maide to *Naaman*: wee desire a warrant from Gods Word, where an instituted societie of Pastors and Elders conveened from sundry Churches, and in that Court formally consociated and decreeing by the holy Ghost, as *Act. 15. 28.* against such and such heresies, shall bee no other then a counsell and advise, and no Church-commandement, nor binding decree backed with this power: *Hee that despiseth you*, speaking by the holy Ghost, the Word of God, *despiseth mee*, and whether doctrines, or canons concerning doctrine, coming from a lawfull Court, conveened in Christs name, have no ecclesiasticall power of spirituall jurisdiction to get obedience to their lawfull decrees; for if every one of the suffrages of Elders bee but a private counsell having onely authoritie objective from the intrinsecall lawfulnessse of the thing, and no authoritie officiall from the Pastors, because Pastors, then the whole conclusion of the Synod shall amount to no higher rate and summe then to a meere advise and counsell. If it bee said, that when they are all united in a Synod, and speaking as assembled, *Act. 15. 25.* and speaking thus Assembled by the holy Ghost, *v. 28.* the authoritie is more then a counsell, yet not a power of Church-jurisdiction. Then 1. give us a warrant in Gods Word, for this distinction. 2. Wee aske whether this authoritie being contemned, the persons or Churches contemning it, bee under any Church-censure, or not; if they bee under a Church-censure, what is this but that the Synod hath power of censure, and so power of jurisdiction? if you say non-communication is a sufficient censure. But I pray you spare mee to examine this; 1. If the sentence of non-Communion bee a sentence



of Punishment, it must proceed from a judicature that hath a power of jurisdiction, but give mee leave to say as all Church-actions have and must have warrant in Gods Word, so must all punishments, such as non-communication, for the ordinary Church punishments, such as *publike rebuking* have warrant in the Word, as in *1 Tim. 5. 20.* and *excommunication, 1 Cor. 5. 4, Matth. 18.* and the great *Anathema Maranatha, 1 Cor. 16. 22* and forbearing to eate and drinke with scandalous persons, *1 Cor. 5. 10, 11.* withdrawing from his company, *2 Thes. 3. 14.* and I pray you where hath the Word taught us of such a bastard *Church-censure*, or if you will not allow it that name, a censure inflicted by the Church or Churches, as is *non-communication*. May our brethren without Christs warrant shape any punishment equivalent to excommunication without Gods Word? I thinke they may as well without the Word mould us such a censure as excommunication: if they say, separation warranteth this censure of non-communication. But 2. By what Law of God can an equall give out a sentence of non-communication against an equall, an equall cannot as an equall punish, when a Christian denieth fellowship to another because hee is excommunicated, hee doth not punish as an equall, for the punisher in this case denying fellowship to the excommunicated doth it not as an equall, but as having authoritie from the Church, who hath given this commandement in the very sentence of excommunication, *1 Cor. 5. 4.* compared with *v. 10, 11.* Separation is under a great controvercie, and denied in many cases in the way of those who are more rigid therein, even by our brethren.

3. Christ, *Matth. 18. 15, 16.* will not have any brother, who hath but private authoritie and no *Church-authoritie* over a brother, (*par in parem non habet potestatem*) to presently renounce and give up all communion with his brother, though hee bee obstinate before two or three witnesses, and inflict on him the sentence of non-communication, while hee first tell the Church, and non-communication is inflicted on no man as if hee were a *heathen* or a *publican* (to speak no thing of *delivering to Satan*) while hee bee convened and judicially sentenced before the Church; now our brethrens sentence of non-communication is in inflicted

by an equall Church upon a Sister Church in a meere private way, and by no Church-proces.

4. Non-communication, if it bee warranted by the Law of nature, as communion of equalls is, yet should wee not bee refused of the like favour, when wee plead that the Law of nature pleadeth for combination and communion. of joynt authorities of *Sister-Churches*, in one presbytery: for if non-communication of *Churches* bee of the Law of nature, so must communion of *Churches*, and authoritative communion, and authoritative and judicall non-communication, by natures Law must be as warrantable upon the same grounds.

They 6. Object. *If the Apostles were in this Synod as ordinary Elders then, The Synod might have censured, and in case of obstinacie excommunicated the Apostles which were admirable.*

*Answ.* For rebukeing of Apostles wee have against Papists a memorable warrant in *Paul*, *Gal. 2.* *withstanding Peter to the face,* and *Peter* his giving an account, *Act. 11* 1, 2, 3. to the Church of *Jerusalem* of his going in to the *Gentiles*, which *Parker* acknowledgeth against Papists and Prelats to bee a note of *Peters* subjection to the Church. Papists say it was *Peters* humilitie; other Papists say *Peter* gave but such a brotherly account to the Church, such as one brother is obliged to give to another: also all our *Divines*, and those Papists who contend that the Pope is inferiour to universall counells, doe with good warrant alledge that by *Matth. 18.* *Peter* is subjected to the Church-censures, if hee sinne against his brother, and therefore we doubt not, but the Church hath, *jure*, Law to excommunicate the Apostles, in case of obstinacie, and would have used this power if *Judas* had lived now when the power of excommunication was in vigor; but wee say withall, *de facto*, the supposition was impossible in respect that continued and habituall obstinacie, and flagitious and atrocious scandals deserving excommunication, were inconsistent with that measure of the holy Spirit bestowed upon those Catholick Organs and vessels of mercy: but this exempteth the Apostles from actuall excommunication, *de facto*, but if our brethren exempt them, *a jure*, from the Law, they transforme the Apostles into Popes, above all Law, which wee cannot doe, Apostolick eminencie doth

doth priuiledge neither Peter nor Paul to bee above either the Law of nature, or the morall Law, or the positive Lawes giuen by Iesus Christ to his Church. One doth wittily say on these words, *If thy brother offend*, Matth. 18. 15. The Pope is either a brother, or hee is no brother; if hee bee a brother offending, as Peter may bee, wee may complaine of him to the Church, when hee offendeth, if hee bee no brother, there's an end quickly, let him not call God his father, and never after this say a *Pater Noster*.

**They Object.** 7. *That to act in a Synod as Apostles, doth not inferre that the Apostles as Apostles in Apostolick acts could not use Synodical disputations and consult with others; 1. Because Daniel; 9. 2. the Prophet though immediatly inspired; understood by books the number of the yeares whereof the word of the Lord came to Jeremiah the Prophet; 2. and Sosthenes is joynd with Paul, 1 Cor. 1. 1. and Timotheus, Col. 1. 1. and Silvanus and Timothy, 1 Thess. 1. 1. and 3. The Apostles did read bookes, and yet Prophets and Apostles were immediatly inspired in that which they wrote and spake.*

**Answe.** 1. Daniel read the Prophecie of Jeremiah, and the Prophets read the books of Moses, and the Apostles read the old Testament, no doubt, and Paul read beathen Poets, and citeth them; Act. 17. 28. Tit. 1. 12. and maketh them Scripture.

2. *But the question is now, if as Prophets and immediatly inspired Prophets and Apostles they did so consult with Scripture which they reade, as they made any thing canonick Scripture upon this medium, and formall reason, because they did read it, and learne it out of bookes, and not because the immediate inspiration of the holy Ghost taught them, what they should make canonick Scripture. Suppone a sentence of a beathen Poet, supponethis, that Paul left his cloake at Troas, not the knowledge of sense, not naturall reason, not experience, none of these can bee a formall medium, a formall meane to make Scripture, but as, (thus saith Jehovah in his word) is the formall reason why the Church beleeveth the Scripture to be the Word of God, so the formall reason that maketh Prophets and Apostles to put downe any truth, as that which is formally canonick Scripture, whether it bee a supernaturall truth, as, the word was made flesh, or a morall truth, as, Children obey your Parents; or a naturall truth, as The Ox knoweth his owner, or*  
an

an experienced truth, as *make not friendship with an angry man*, or a truth of heathen moralitie, as, *wee are the off-spring of God*, or a truth of sense, *Paul left his cloake at Troas*, I say the onely formall reason that maketh it divine and Scripturall truth is the immediate inspiration of God, therefore though *Daniel* learned by bookes that the captivitie should indure seventie yeares, yet his light by reading made it not formally Scripture, but *Daniel's* putting it in the Canon by the immediat action, impulsion, and inspiration of the holy Spirit; and though *Matthew* did read in *Esaiab*, *A Virgin shall conceive and beare a Sonne*, yet *Matthew* maketh it not a part of the New Testament, because *Esaiab* said it, but because the *holy Ghost* did immediatly suggest it to him, as a divine truth: for a holy man might draw out of the Old and New Testament a Chapter of orthodox truths, all in Scripture words, and beleve them to bee Gods truth, yet that Chapter should not formally bee the *Scripture of God*, because though the Author did write it by the light of faith, yet the *Propheticall* and *Apostolicall* spirit did not suggest it and inspire it to the author. I know some Schoole-Papists have a distinction here. They say there bee some supernaturall truths in Scriptures, as predictions of things that fall out by the mediation of contingent causes, and the supernaturall mysteries of the Gospell, as that *Achab shall be killed in the wars*, the *Messiah shall be borne*, &c. *Christ came to save sinners*, and those were written by the immediatly inspiring Spirit: others were but historicall and naturall truths of fact, as that *Paul wrought miracles*, *that hee left his cloake at Troas*, and these latter are written by an inferior spirit, the assisting, not the immediatly inspiring Spirit, and by this latter Spirit (say they) much of Scripture was written, and from this assisting Spirit commeth the traditions of the Church (say they) and the *decrees of Popes and counceils*; and this *holy Spirit* though infallible, may and doth use disputation, consultations, counceils of Doctors, reading; but wee answer that what counceils determin by an assisting spirit is not Scripture, nor yet simply infallible, nor doth *Daniel* advise with *Jeremiabs* writing what hee shall put downe as Scripture, nor *Paul* with *Sosthenes*, with *Timothy* and *Silvanus*, what hee shall write as Canonick Scripture in his Epistles, for then as the decrees of the coun-

cell at Jerusalem are called the decrees of the Apostles and Elders and this decree which commeth from the Apostles and Elders assembled with one accord, and speaking with joynt suffrages from the holy Ghost, v. 7, 8, 9, 10, &c. v. 28. as collaterall authors of the decree, is the conclusion of Apostles and Elders; so also should the prophecie of Daniel, at least the first two verses of the ninth chapter, bee a part of Daniel, and a part of Jeremiahs prophecie, and Pauls Epistles to the Corinthians should bee the Epistle of Paul and Sosthenes, and his Epistles to the Colossians, and Thessalonians, the Epistles of Paul, of Timothy, of Silvanus, whereas Sosthenes, Timothy, Silvanus were not immediatly inspired collaterall writers of these Epistles with Paul, but onely joyners with him in the salutation.

The erring and scandalous Churches are in a hard condition, if they cannot bee edified by the power of jurisdiction in presbyteries.

*Object.* But it never or seldome in a century falleth out, that a Church is to bee excommunicated, and Christ hath provided Lawes for things onely that fall out ordinarily.

*Answer.* It is true, wee see not how an whole Church can bee formally convented, accused, excommunicated, as one or two brethren may bee; in respect all are seldome or never deserted of God to fall into an atrocious scandall, and wilful obstinacie, yet this freeth them not from the Law: as suppose in a Congregation of a thousand, if five hundred bee involved in libertinisme, are they freed, because they are a multitude, from Christs Law? or from some positive punishment by analogie answering to excommunication? 2. The Eldership of a Congregation being three onely, doth not seldome scandalously offend, and are they under no power under heaven? The people may withdraw from them saith the Synod of New England, what then? so may I withdraw from any who walketh inordinately, 2 Thes. 3. 14. 15. (3) It is not well said that Christ giveth no Lawes for sinnes that seldome fall out. What say you of Anathema Maranatha, 1 Cor. 16. 22. to bee used against an Apostate from the faith, and against such as fall into the sinne against the holy Ghost? I thinke visible professors capable both of the sinne and the censure, yet I thinke it falleth seldome out, it  
\* B b b fell

fell seldome but that an Apostle was to bee rebuked, had Paul then no law to rebuke Peter? Gal. 2.

*Object. 2. A Synod or presbytery may pronounce the dreadfull sentence of non-communication against persons and Churches obstinate.*

*Answ. But I aske, where is the power, and institution from Christ, that one private man, as hee may counsell his brother, so hee may by our brethrens grounds, pronounce this sentence.*

*Object. 3. One private man may not doe it, to a whole Church, for a classicall Presbytery and a Synod hath more authoritie over him, then hee hath over them.*

*Answ. One private man may rebuke another, yea hee may plead with his mother the whole Church, that hee liveth in, for her whoredomes, Hos. 2. 2. But if hee justly plead and his mother will not heare, may hee not separate? Our brethren of New England, I thinke, shall bee his warrant to separate; for their sixth Synodicall proposition saith, the fraternitie, and people are to separate from the Eldership, after they refuse wholesome counsell. Now what Scripture warranteth twenty to withdraw and separate, shall also warrant ten, and five, and one, for no reason that if twentie bee carelesse of their salvation in the dutie of separation, and shall not separate, that one man shall not separate; because a multitude doth evill, I am not to doe evill with them.*

*Object. 4. But a Synod or a classicall presbytery hath more power and authoritie, then one private man, or one single Congregation. 1. Because they are a company of Elders, to whom, as to the Priests of the Lord, whose lips should preserve knowledge, the keyes of knowledge, and consequently a power and Synodicall authoritie is given, though they have no power of jurisdiction. 2. Because as a private mans power is inferiour to a Pastors, so is the power of classicall and Synodicall meeting of Elders above a man, or a single congregation; and a Synod, in dogmaticall power, ariseth so higher then these, as a divine institution doth fall upon it.*

*Answ. The power of order and the key of knowledge doth elevate a Pastor, whose lippes doth preserve knowledge, above a private Christian, yea as I conceive above a multitude of beleivers; but I would know if a Synods dogmaticall power bee above the power of single congregations; I thinke it is not, by our bre-*  
threns.

threns tenents, for they say exprelly (a) that every particular Church hath right, jus, to decide dogmaticall points, and this right the Church of Antioch had, Act. 15. and laboured to end that controversie within her selfe, which sheweth that they had right and power, but they had not habilitie, and therefore in that case, they seeke for counsell, light and advise from other Churches, and they say (b) The consociation of Churches into classes and Synods, wee hold to bee lawfull, and in some cases necessary; as namely in things that are not peculiar to one Church, but common to all. And likewise when a Church is not able to end any matter, that concernes onely themselves, then they are to seek advise & counsell from neighbour Churches: hence the power of Synods is only by way of counsel and advise, & a Pastors advise is but an advise, & he giveth not his advise, *virtute officii*, as he is a Pastor, for then his advise should bee pastorall and authoritative, and proceeding from the power of order, though not from the power of jurisdiction; hee onely giveth his advise as a gifted and inlightned man, and so, to my poore knowledge, two hundreth, five hundreth holy and learned Pastors determining in a Synod any dogmaticall point, they sit all there not as in a court, not as Pastors, for then their Decrees should have pastorall authoritie, and some power *formally ministeriall* to determine, yea and to sway, in a ministeriall way, by power of the *keyes of knowledge*, all the *inferiour Churches*, whom the decree concerneth, even as the *Eldership of Pergamus*, which to our brethren is a *congregationall Church*, doth decree by the *dogmaticall power of the keyes of knowledge* that the doctrine of Balaam is a false doctrine, therefore they sit there as gifted Christians, and so have no Church-power more then a private brother or sister of the Congregation hath toward, or over another: for though a multitude of counselling and advising friends be safer and more effectually to give light, then a counselling friend, yet are they but a multitude of counselling friends, and the result of all counselling and advising men doth never rise higher then a counsell and advise, and can never amount to the nature of a command: as *twenty schoole-fellowes*, suppose as prudent and wise as the twentie masters of an Universitie, if these twentie schoole-fellowes give their advise and counsell about a weightie businesse that concerneth the practise and

(a) Church-government.

Answ. to qu.

14. pag. 43, 44.

(b) lb. Answ.

to q. 18. pag. 64

So Mr. Mather

and Mr. Thom-

son against Mr.

Herlo, c. 2.

obedience of all the students, the result of their counsell and advise can never bee more then an advise, and cannot amount to the same determination of the twentie masters of the Universitie, the result of whose determination is a soveraigne commandement and an authoritative and judiciall decree and statute to all the whole Universitie. 2. Whereas these *Godly brethren* say the power of Synods in things which belong to particular Churches is but a counsell and advise, they should have told their mind, whether or no the Synod hath more then advise and counsell in things that are not peculiar to one Church, but common to all the Churches in that bounds, for it would seeme that a Synod is a colledge of commanders in dogmaticall points, that doe equally concerne all Churches (this should have beene spoken to) though in those things which are peculiar to each particular Church, they bee but a colledge of friendly advisers and counsellors.

2. If a Synod bee but a societie of counsellors, they have no more any authoritative power to pronounce the *sentence of non-communication*, against any single Congregation or private man, then a private man or a single Congregation hath authoritative power to pronounce that sentence against them: but 3. You make the Synodicall power so above the power of private Christians in counselling, as that *this Synodicall power is of divine institution*, as you say, but let me aske what to doe? to counsell and advise onely? then that power of counselling in *Abigail to David*, in one brother or sister to another brother and sister is of divine institution, warranted by the Law of nature, *Levit. 19. 18.* by the Law of charitie, by the communion of Saints, *Col. 3. 15. 1 Tbes. 5. 14. Heb. 3. 13. Heb. 10. 24. Mal. 3. 16. Zach. 8. 21, 22, 23.* for there is a divine institution, for one brother to counsell and teach another. But if our brethren give a positive power to a Synod, to advise and counsell, which private Christians have not, then this Synodicall power shall not bee different from the power of private Christians gradually onely, as a lesser power to advise differeth from a greater power, but specifically and in nature. And indeed some of our brethren teach so, though I doubt if their brethren will returne them thanks; for this way, which to me is doubtfull. For  
then.



then the members of the *Synod at Jerusalem*, seeme to mee, to bee more then counsellors, and there must bee a positive institution by our brethrens grounds to warrant a power *Synodically* essentially different from a *Church-power*, and essentially above it: for wee teach that because a congregation is a part of a *classicall Church*, and a *classicall Church* a part of a *provinciall Church*, that this power in *Congregations*, *Presbyteries*, and *Synods* differ onely gradually, in more or lesse extention, and by the way.

Whereas some derive all *Church-power* from a single congregation to *presbyteries* and *classes*, *ascendendo*, by *ascending*, others derive it from *presbyteries* to a *Congregation*, *descendendo*, yea and some from the *Catholick visible Church* to *nationall assemblies*, and from *nationall assemblies* to *provinciall Synods*, and from *Synods* to *Presbyteries*, from *Presbyteries* to *Congregations*; I, with reverence of the learned, doe here conceive, that there is no such cursory derivation to bee dreamed of; but because the *Catholick visible Church* is the great organically body whereof *Christ Jesus God blessed for ever is head and King*, & it is *totum integrale*, therefore there is no derivation either by climbing up staires, or going downe, but *Jesus Christ* hath communicated his power to this great political body, and all its parts immediatly; to a *Congregation* hee hath given, by an immediat flux from himselfe, a *political Church power* intrinsically in it, derived from none but immediately from *Jesus Christ*, and the object of this power is those things that concerne a *Congregation*; and that same *head and Lord* hath given immediatly an intrinsicall power to the *Presbytery*, in things that are purely classically, and that without either the intervening derivation of either a *Congregation* that is inferior to the *Presbytery*, by *ascending*, or without any derivative flux of a *Synodically*, *nationall* or *Catholick visible Church*, by *descending*; and the like immediatly conveyed power political commeth from this *glorious head* to a *Synodically*, or *nationall*, or the *Catholick visible Church*, and the reason is, the very nature of the *visible Church* which is *totum integrale*, a *great integrall indivisible body*, now we know that life commeth to the thighe immediatly from the soule, neither by derivation from the feet

Church-power  
er in the  
Church  
intrinsically,  
and not by  
other ascending  
or descending  
derived to any one  
part by another.

and legs, *by way of ascending*, nor yet from the armes, breasts, and shoulders, *by descending*. I deny not but here there may bee in other considerations, some order; as, *if you aske which is the first Church*; I answer with these distinctions of *primatus*, *firstnesse*.

Constitution  
and Intention:

1. *The first Church, by way of constitution, is a congregation, in the family of Adam and Eve.*

2. *The first Church, by way of divine intention, is the Catholick Church.*

Hence secondly, *The first Church, by generation, or the order of generation, and so the lesse perfit, is a Congregation, and here is an ascension still from the part to the whole, from a Congregation to a Presbytery, from thence to a provinciall Church, from thence to a nationall, from thence to the Catholick Church.*

Generation  
and Perfection:

And the *first Church by way of perfection, is that Catholick Queen and Spouse which Christ is to present to the Father, without spot or wrinkle, and all parts are for this perfect whole, all the ministry, ordinances, the dispensation of the worke of redemption, Christ, his death, resurrection, intercession, &c. are for this as the end, the perfectum totum, Ephes. 5. 25, 26. Ephes. 4. 11. 12. 13. 1 Cor. 15. 23, 24.*

Exercise of  
power, and  
power it selfe.

Hence thirdly, if wee regard *the order of operation*; The Congregation is *primum movens*, and *primum operans*, for all the motions of the *Catholick Church* beginneth at the inferior wheelles and at the lower spikes, if a *generall councill* bee to inact any thing, motions must begin at the single Congregation at *Antioch*, at *Jerusalem*, and from thence ascend to a *Presbytery*, and from thence a *nationall Church* is to send their Commissioners to act in a *Catholick councill*, though if wee looke to the power it selfe, it is intrinsically in the whole and in every part of the *Catholick Church*.

The fourth distinction considerable here is, that wee are to regard either,

1. *The order of nature,* Or 1. *The order of the inhesion of this power.*

or 2. *The order of time.* Or 2. *Of the reall derivation of this power.*

If wee respect *the order of nature*, the power, *by order of nature*, is given by *Christ immediatly*, first to the whole *Catholick Church*.

Church, as is proved before at length, and by this order of nature it inhereth first in the whole *Catholick Church*, as mans organized intire whole body is, by natures order, the first *adequat and principall subject* of life and the reasonable soule, not this or this part, but in regard of order of time, or reall derivation of power, this whole power is immediatly conferred by *Jesus Christ* on the whole *Catholicke visible Church*, and to every part of it, and any reall derivation of power from one part of the *Catholick Church* to another by *ascension* or *descension* is not to be dreamed of here. As Commissioners of cities and shires have from those cities and shires who choosed them a virtuall power Parliamentary, yet is it not formally a power Parliamentary while the Parliament receive them as formall members, and then, by Law of the State, there falleth on them a formally parliamentall power: so Commissioners have from their Churches which sent them, onely a virtuall or radicall power, but they have never a formally Synodicall power, by virtue of a divine institution, while they bee convened in Christs name Synodically. It is true, the members of a generall councill derive their virtuall power to voyce, and conclude from the *national Church* that sent them to the councill, but give me leave, this is but a derived power of membership making them fit to bee incorporated in a Synod, but being once incorporated, they have by their power of order, and by Christs immediate institution, a power immediatly given by *Christ*, in whose names they conveene, to voyce and conclude as a formall councill, and to say, *It seemed good to the holy Ghost and to us*; they cannot say, *It seemed good to the Churches that sent us*.

The 5. distinction is, that the power is considered either as exercised ordinarily, or 2. occasionally. In regard of the former ordinary power is seated collaterally in the *Congregation* and *Presbytery*, in each according to its proportion of power, but because the power is compleater in the *Presbytery*, which is a compleat body, and lesse compleatly in the *Congregation*, which is lesse compleat, it is more principally seated in the *Presbytery*; in regard of the latter Synods are the first subject of the *occasionall Church-power*, in things which doe in common belong to many *Presbyteries*, or to a *national Church*.

*Church.* But to returne, if the Synodical power bee different in essence and nature and not gradually onely, from the counsell and advise of Christians, then, first, it is not a determination that bindeth, *by way of counsell and brotherly advise* onely, but under some higher consideration, which is as like a *Church-revelation of Church-power*, as any thing can bee, seeing here bee *Pastors acting as Pastors*; 2. formally gathered in a *councell*; 3. speaking Gods Word; 4. *by the holy Ghost*. But this shall bee against the *Church-government of New England.* (a) 2. If it bee essentially different from an advise and councell and warranted by divine institution, why doe not our brethen give us Scripture for it? for if they give us *Act. 15.* then can they not say that the *Apostles* in this Synod did determine and voyce as *Apostles* by an *Apostolick*, and immediatly inspiring Spirit, for the spirit Synodical is a spirit imitable and a rule of perpetually induring moralitie in all Synods, and must leade us, for an *Apostolick spirit* is not now in the world.

(a) Quest. 18.  
pag. 64. 65.

3. As they require a positive divine institution, for the frame of a *Presbyteriall Church* in power above a Congregation, and will not bee satisfied with the light of nature, which upon the supposall of a spirituall government instituted by *Christ* in a Congregation which is a part, may clearely, by the hand, lead us to the inlarging of that same spirituall government in the whole, that is, to a number of confociated *Churches* which are all interested, as one common societie in a common government, so they must make out, for their Synod endued with dogmaticall power a positive divine institution.

4. We desire a warrant from the Word why a colledge of *Pastors* determining by the Word of God as *Pastors* having power of order and acting in a colledge according to that power, should not bee a formall and ordinary great *Presbytery*.

5. How can they, by our brethrens determination, exercise such pastorall acts out of their owne Congregations towards those *Churches* to which they have no pastorall relation, *virtute potestatis ordinis*?

6. How can the *wisedome of Christ*, (who provideth that his servants bee not despised, but that despisers in a Church-way should bee censured, *1 Tim. I. 19, 20.*) cloth his messengers

in a Synod with a power dogmaticall and deny all power of jurisdiction to them; upon the supposall that their determinations be rejected? I feare there bee something under this, that none are to bee censured or delivered to Satan for heterodox opinions, except they erre in points fundamentall.

But farther it may bee made good that a *power dogmaticall* is not different in nature from a *power of jurisdiction*, for we read not of any societie that hath power to meet to make Lawes and decrees, which have not power also to backe their decrees with punishments: if the Jewish Synedry might meet to declare judicially what was Gods Law, in point of conscience, and what not, and to tie men to it, they had power to conveene and make Lawes; farre more may they punish contraveners of the Law, for a nomothetick power in a societie which is the greater power and is in the fountaine, must presuppose in the societie the lesse power, which is to punish, and the power of punishing is in the inferior judicature, so a nomothetick power ministeriall cannot want a power of censuring. It is true, a single Pastor may ministerially give out commandements in the authoritie of Christ, but hee cannot his alone censure or excommunicate the contraveners of those commandements, but it followeth well in an assembly hee hath power to censure and excommunicate, now here Pastors and Elders are in an assembly.

It is objected; *Pastors in a Synod have no jurisdiction as Pastors; for what they doe as Pastors that they may doe there alone, and out of a Synod: but they doe not, nor cannot determine and give out Canons there alone, and they cannot there alone determine juridically; therefore they doe not wholly and poorely as Pastors in relation to those Churches, give out these decrees, yet doe they not give out the decrees as private men wholly, but in some pastorall relation, for Pastors as Pastors have something peculiar to them in all Churches whither they come to preach, so as a speciall blessing followeth on their labours, though they be not Pastors in relation to all the Churches they come to, even as a Sermon on the Lords day is instamped with a more speciall blessing because of Gods institution imprinted on the day; then a Sermon preached on another day.*

*Ans. This argument is much for us, it is proper to acts of*

jurisdiction ecclesiasticall that they cannot bee exercised by one onely, but must bee exercised by a societie, now a Pastor as a Pastor his alone without any collaterally joyned with him; exerciseth his pastorall acts of preaching and of administrating the Sacraments, but those who give out those decrees, cannot give them out Synodically, but in a Synod and Court-wayes as forensicall decrees, and so in a juridicall-way; and because Pastors; whither so ever they come, doe remaine Pastors. 1. The Apostles are not in this Synod as Apostles. Secondly, nor yet as gifted Christians to give their counsell and advise; nor, thirdly (as this answerer granteth) meerely as Pastors, then it must follow that; fourthly they are here as such pastors convened Synodically; by divine institution; and that this is the patterne of a Synod.

*Object. 2. But there is no censuring of persons for scandalls in this meeting; because there is nothing here but a doctrinall declaration of the falshood of their opinion who taught a necessitie of circumcision; and that all is done by way of doctrine and by power of the Keyes of knowledge, not of jurisdiction, is cleare from the end of this meeting, Act. 5. 2. Paul and Barnabas were sent from the Church of Antioch unto Jerusalem unto the Apostles and Elders, Act. 15. 2. Concerning this question; and v. 6. the Apostles and Elders came together to consider, Act. 15. 7. of this matter, consideration of questions being the end of the Synod is a thing belonging to doctrinal power meerely, so Mr. Mather.*

Mr. Mather and  
Mr. Thomson  
against Mr.  
Herle, c. 1. p. 8.

*Ans. 1. It is false that there is no censuring of persons here, for to say nothing that Peter accuseth those of the wrong side as personally present at the Synod, either being summoned or coming thither by appeale, v. 10. Now therefore why tempt ye God to put a yoke upon the necke of the Discip'les, &c. which reprove com'ing from one man onely, cannot be called a Synodically reprove; It is more then evident that the publick Synodically censure of rebuke is put upon those who held and urged the necessitie of circumcision, and why not excommunication also in case of obstinacy? for the Synodically censure of a publick Synodically rebuke is onely gradually different, not specifically from excommunication, and both must proceed from one and the same power? Now the Synodically censure is evident in the*

Text, v. 24. *certaine went out from us*, (so it is cleare they pretended they were in this point followers of the Apostles) and *Lorinus* thinketh that some deemed them schismaticks.

2. *They have troubled you with words*; *Lorinus* citeth the Syriack ודלחכו *vedalacachum*, they have terrified you, as if your salvation were not sure, except you keepe *Moses* his Law of ceremonies and the morall Law. 3. *Ανασυναγογες τῶν ἑβραίων*, *destroying by false arguments your soules*, it is a word contrary to building up in sound knowledge (as *Aristotle* taketh the word) saying that you must be circumcised and keepe the Law. *Aristot. 5. 107 text 3 11*

4. They abused the name of the *Apostles* as having an Apostolick commandement, and so a divine warrant for their false doctrine, and therefore are they refuted as liars, *οἱ σὺν ἡδουδαῖς*, whence it is cleare they did labour to prove a necessitie of circumcision not onely from the old Testament and an expresse divine Law, but also from the authoritie of the Apostles, which was manifestly false; out of which I argue thus. If the Apostles doe not onely in a doctrinall way refute a false doctrine in this Synod, but also in a Church-way, and by a juridicall power rebuke and Synodically charge the authors, as *subverters of soules*, and liars, then they doe not onely use a meere doctrinall power in this Synod, but also a juridicall power: but the former is true: Ergo, so is the latter. 2. Observe two things in these obtruders of circumcision. First, the error of their judgement. It is more then apparent, that they had a heterodox and erroneous opinion of God and his worship, and the way of salvation, as is cleare, *Act. 15. 1. And certaine men which came downe from Judea, taught the brethren, (and said) except yee be circumcised after the manner of Moses, yee cannot be saved.* This doctrine is clearely refuted both by *Peter v. 10. That yoake of the Law wee disclaime, there is a way of salvation without that yoake, v. 11. But wee beleeeve that through the grace of the Lord Jesus, wee shall be saved as they*, and it is synodically refuted, *v. 24. wee gave no such commandement, it is not the mind of us the Apostles of the Lord that you keepe Moses Law, as you hope to be saved*; there was for this error in their judgement required a doctrinall or dogmaticall power, and this the Synod used. 2. Besides this erroneous opinion in their judgement,

\* Ccc 2

there

there was another fault and scandall that the Synod was to censure, to wit, their obtruding of their false way upon the soules and consciences of the Churches, as *vers. 1.* They taught the brethren this false doctrine. 2. That they wilfully and obstinately did hold this opinion, and raised a Schisme in the Church, *v. 2.* wherefore Paul and Barnabas had no small *σίσσις καὶ ἄσπασμα*, dissention, (the word signifieth sedition which was raised by those who held that erroneous opinion) and great *disputation* with them. 3. They laid a yoke upon the brethren, *v. 10.* and *v. 7.* They made great *disputation* against the Apostles, and *v. 24.* They troubled the brethren and perverted their soules. This was not simply an heterodox opinion which is the *materiall* part of a heresie, but had something of the *formall* part of an heresie, to wit, some degrees of pertinacie, of brutish and blind zeale, even to the troubling and *perverting* of the soules of the Churches, while as they would make disciples to themselves, and lead away soules from the *simplicitie* of the Gospel; now the Synod doth not helpe this latter simply, in a Synodical way, by a dogmaticall and doctrinall power, but by an authoritie Synodical, and therefore they authoritatively rebuke them, as *subverters* of soules, and whereas these teachers laid on an unjust yoke to keepe *Moses his Law* upon the Churches, *v. 10.* the Synod by their ecclesiasticall and juridicall authoritie doth free the Churches of that yoke, and they say in their decree, *v. 28.* It seemed good to the holy Ghost and to us, (not to lay the yoke of Moses his Law on you, as those who trouble you have done) to lay upon you no greater burden, then these necessary things, &c. now if there had beene nothing to doe but to resolve the question, if this had beene the *totall and adequat end* of the Synod, in a meere doctrinall way to resolve the question, *Whether must wee bee circumcised, and keepe the Law morall and ceremoniall of Moses, upon necessitie of salvation,* as the argument of our brethren contendeth; Peter, *v. 10. 11.* made a cleare issue of the question, We are saved by the grace of God, both *Jewes and Gentiles*, and it is to tempt God to lay the yoke, of the Law of Moses upon the brethren; the resolving of that question is the end of the Synod, but not the *adequat end*, for here that,



not onely the doctrinall power was to bee used, but beside that,  
 1. the schisme was to bee removed, and the authoritie of the  
 Synod to bee used against the wilfulnesse and obstinacie of  
 those obtruders of *circumcision*, in rebuking them as *perverters of  
 soules*. 2. For the scandall which might have been taken if the  
*Gentiles* should have eaten blood and things strangled, and meats of-  
 fered to idols, and therefore the *Apostles* and *Elders* behoved, as  
 a conveened Synod to forbid a grievous scandall and a spiritu-  
 all homicide against the Law of nature, to wit, that the *Gen-  
 tiles* for feare of scandalizing weake beleevers amongst the  
*Jewes*, should abstaine from the practise of some things at this  
 time meerey indifferent in their nature, though not indifferent  
 in their use, such as were to eat things offered to idols, things stran-  
 gled and blood: and whereas our brethren, 3. Object, If the *Apostles*  
 did any thing more then might have been done by private *Pastors* out of a  
 Synod, it was meerey *Apostolicall*, and the *Elders* did but assent to  
 the *Apostles* *Apostolicall* determination; and every one did here, *A-  
 postles*, *Elders*, and *Brethren*, more suo, *Apostles* as *Apostles*, *El-  
 ders* and *Brethren* as *Elders* and *Brethren*, after their manner as con-  
 senters to the *Apostles*, but other wayes it is a begging of the question,  
 for to say the *Apostles* and *Elders*, rebuked Synodically the obtruders  
 of *circumcision*, its but said, because one *Pastor* might have rebuked  
 those obtruders; for the specification of actions must not bee taken from  
 their efficient causes, but from their formall objects, therefore this is  
 no good consequence, the Synod rebuked those obtruders, Ergo, the Sy-  
 nod rebuked them as a Synod, and by a power of jurisdiction, it fol-  
 loweth not, for Paul, Gal. 2. rebuked Peter; Ergo, Paul had a power  
 of jurisdiction over Peter. I thinke your selves will deny this conse-  
 quence.

I Answer, 1. These two answers are contradictory, and  
 sheweth that our brethren are not true to their owne princi-  
 ples, for sometime they say the *Apostles* gave out this decree as  
*Apostles*, and sometime there is nothing here done by a meere  
 doctrinall power, such as Paul had over Peter, or one single  
 Pastor hath over another, now it is sure that Paul had no *Apo-  
 stolick* power over Peter, and that one Pastor have not *Apostolick*  
 power over another, 2. When our brethren say here that  
 the *Apostles* as *Apostles* by an infallible spirit gave out this Decree,  
 they

(a) Lorinus  
com. in loc.  
(b) Cornelius  
a Lap. in loc.  
(c) Salmeron  
in loc.  
(d) Cajetan in  
loc.  
(e) Stapleton  
in Antidor.  
Apost. inc. 15.  
v. 28. a. for.  
Apost.

(f) Diodatus in  
in ann. on the  
place. ac. 15. 28.

they doe in this helpe the Papists, as Bellarmine, Becanus, Gretserus, and in particular the Jesuit (a) Lorinus, who saith, *decretum authenticum cujus inspirator spiritus sanctus*, and so saith (b) Cornelius a lapide, *visum est nobis inspiratis & decretis a Spiritu sancto*, therefore saith hee the councell cannot erre, and so (c) Salmeron and (d) Cajetan say, and expresly (e) Stapleton saith this Apostolick definition flowed from the instinct of the holy Ghost; *observandum* (saith Stapleton) *quanti habenda sit ecclesie definitis auctoritas*; hence our brether here must yeeld either that all Synods are infallible, as Papists say, this Synod the patterne of all Synods being concluded by an Apostolick spirit could not erre, and so neither can councells erre, or they must with Socinians and Arminians say there is no warrant for Synods here at all. And certainly though wee judge our brethren as farre from Poperie and Socinianisme, as they thinke wee detest Antichristian Prelacy, yet if this Synod bee concluded by an Apostolick spirit, it is no warrant to bee imitated by the Churches, and wee have no ground hence, for lawfull Synods. Whittakerus, Calvin, Beza, Luther, and all our Divines do all alledge this place as a pregnant ground not of Apostolick, but of ordinary and constant Synods to the end of the world; and (f) Diodatus, good to the holy Ghost because they did treat of ecclesiasticall matters concerning the quietnes and order of the Church, wherein ecclesiasticall authoritie hath place, the Assembly used this tearme, it seemed good to us, which is not used, neither in articles of faith, nor in the commandements which meerely concerned the conscience: and to shew that authoritie was with holy reason and wisdom, there is added, and to the holy Ghost, who guided the Apostles in these outward things also, 1. Cor. 7. 25. 40.

2. If our brethren meane that the Elders and brethren were in this Apostolick and immediatly inspired Synodical determination, not as collaterall penners of Scriptures joyned with the Apostles, but onely as consenters and as consenters by power of an ordinary holy Ghost working consent in them, *more suo*, according to their capacitie as ordinary Elders. 1. They yet more helpe the Papists because they must say onely Apostles, and so onely their successors; the Prelates had definitive voices in this Synod, the Presbyters and Brethren did

no more then Papists and Prelates say Presbyters did in generall councells of old, and therefore the Presbyter is to subscribe, *Ego, A. N. Presbyter consentiens subscribo*, whereas the Prelate subscribed (say they) *Ego, A. B. Episcopus definiens subscribo*; wee crave a warrant in Gods Word to make an *Apostle* or a *Prelate* a Synodicall definer, having a definitive voyce, and the *Elder Brother, or Presbyter* to have a consultative voyce; for here all the multitude (if there was a multitude present) doe make Synodicall decrees by consulting and consenting, yea all the nation may come to a nationall Synod, and both reason, dispute, and consent, because matters of doctrine and government of the Church concerneth all, therefore all have an *interest of presence*, and all have an *interest of reasoning*; and

3. by consequent all have an *interest of consenting*; yea of protesting on the contrary, if the Synod determine any thing against the Word of God. If they say there is a threefold consent in this Synod, 1. an *Apostolicall*, 2. a second Synodicall agreeing to Elders as Elders, and a third, that of the people, or a *popular*; What a mixt Synod shall this be? but 1. then as the Epistle to the *Thessalonians* is called the Epistle of *Paul*, not the Epistle of *Silvanus* and *Timotheus*, though *Silvanus* and *Timotheus* did consent, so these (*dogmata*) or decrees should not be called the *decrees of the Apostles and Elders*, as they are called, *Act. 16.*

4. *Act. 15. 6. Act. 21. 25.* but onely the *decrees of the Apostles*; seeing the *Elders* did onely consent, and had no definitive influence in making the decree, by this doctrine, as *Silvanus* and *Timotheus* were not joynt pen-men of Scripture with *Paul*.

3. When as it is said the *specification of actions* must not be taken from the *efficient cause*, but from the *formall object*, and all that is done in this Synod might have beene done by a single Pastor.

I answer, wee doe not fetch the *specification* of this rebuke and of these decrees from the *efficient causes*, but from the *formall object*, for an Apostle might his alone have rebuked these obtruders of circumcision, and made this decree *materialiter*, for *Paul* did, more his alone then this, when hee wrote the *Epistle to the Romans*, but yet one Pastor could not have Synodically rebuked, and given out a decree *formally Synodicall*,  
laying.

laying an Ecclesiasticall tie on moe Churches then one, there is great ods to doe one and the same action *formally*, and to doe the same action *materially*, and I beleeve though actions have not, by good logick, their totall specification from their efficient cause, yet that *ordinances of God* as lawfull have their specification from the efficient causes in part our brethren cannot deny. For what made the difference betwixt Aaron his fire offered to the Lord, and Nadab and Abihu their *strange and unlawfull fire*, that they offered to the Lord, but that the one fire had God for its author, the other had men, and the like I say of Gods feasts, and the feasts devised by Jeroboam, else if a woman preach and administrate the Lords Supper in the Church, that preaching and sacrament administrated by her should not have a different specification and essence, if wee speake *morally* or *Theologically*, from that same very preaching and celebration of the Supper performed in the Church by a lawfull Pastor; it is (as I conceive) of the essence of an action Synodicall (I say not its totall essence) that it cannot bee performed by one in a Church-way, and with an ecclesiasticall tie, but it must be performed by many, else it is not a Synodicall action, and it is true that Paul, Rom. 14. and 1 Cor. 8. 10. hath in substance the same Canon forbidding scandall, which is forbidden in this Canon prohibiting *eating of meats offered to Idolls, and blood*, in the case of scandall; but (I pray you) is there not difference betwixt the one prohibition and the other? yea there is, for, Rom. 14. 1 Cor. 8. 10. it hath undenyably Apostolick authoritie, here it hath onely Synodicall. 2. There it is a commandement of God, here it is a Canon of the Church. 3. There it cometh from one man, here from a colledge of Apostles and Elders convened, and yet *materially* it is the same prohibition.

Object. 4. *The Acts of this Synod are finaliter acts of government, because they are rules conducing for the governing of the Church, but formaliter, they are acts of dogmaticall power, and not formally acts of jurisdiction, for there is no rebuking of subverters of soules in ordine to excommunication, no penall power is exercised here, sub poena, under the paine of excommunication, and therefore there are here no formal acts of government.*

Answer. 1. The acts of Church-government *finaliter*, that is, tending

government, because to prescribe rules and directive Lawes (for they are not properly Lawes which the Church prescribeth, Christ is the onely Law-giver) are formall acts of governing, and one power doth not make Lawes for governing the Church, and another power different in nature punish the contraveners. And what power disposeth and ordereth, the meanes doe also dispose and order the end; Canons of the Church tending to the edification of the Church are meanes tending to the government of the Church, and I appeale to the judgement of our reverend brethren, if wee suppose that one single Congregation should doe all that this Synod doth, if they would not call it a formall governing of that particular Congregation: for example, in the Church of Pergamus, one ariseth and teacheth the doctrine of the Nicolaitans, suppose that fornication is indifferent as the eating of blood, and is no sinne; the Angels of the Church of Pergamus preach against this doctrine, in private, they deale by force of arguments from Scripture, that it is a wicked doctrine, and destructive to holinesse, as Paul and Barnabas disputeth, Act. 15. 1. 2. with the obtruders of a necessitie of Circumcision, yet they prevaile not, now suppose this independent Church following the Apostle Pauls way, thinke good to convene a Synod or a parishionall assembly to determine Synodically that this is a wicked doctrine, and shall in their decree call the holders of this doctrine *subverters of soules*, and forbid fornication in their Synod, now supposing Pergamus to be a single Church in a remote Iland confociated with no neighbouring Churches, who could in reason deny that this Synodical power so inacting were a power formally governing the Church of Pergamus? it is true, some of our brethren say, that it is even to us a received tenent that the power that disposeth of the meanes of governing doth not for that governe in respect that we teach that the classically presbytery doth decree and inact, and the Congregation doth execute these Decrees, but I pray you doth this prove that the power ordering the meanes of governing is no formall act of governing? yea the contrary is true, because the Congregation executing the acts of the classically presbytery, as subordinat in that act to the classically presbytery, & by their authority, therefore while they give out these acts or Canons, doe formally governe, that Congregation executing their acts, in this particular.

Mr. Mather and Mr. Tompson against Mr. Herle, c. 1, p. 9. teach that there is a power of clearing truth dogmatically, and that ultimate, ultimately, where the controverſie is ended, but they will have this ultimate power not in a Synod onely, but alſo in a Congregation. But 1. they ſeeme to make this dogmaticall power a Church-power, and the exerciſe thereof formally an act of Church-government, and ſo it muſt bee Church-power and Church-government in the Synod, as well as in the Congregation. 2. The laſt period and concluſion of the controverſie cannot bee both in the Congregation, *de jure*, by right onely, and in the Synod by right onely, for two laſt powers cannot bee properly in two ſubordinate judicatures, for if *Antioch* appeale to a Synod, as they doe, *Act. 15.2.* then *Antioch* is not the ſole, laſt and ultimate and finall judge; and 3. If the controverſie concerne many Churches, as this doth, *Act. 15.2.23,24.* I ſee not how a Congregation, except they tranſgreſſe their line, can finally determine it.

And here while as our brethren doe alledge that a Synod hath a power to decree, and make lawes, but hath no power at all to execute theſe Lawes or to puniſh the contraveners, but power of puniſhing is all in the ſingle Congregation. 1. They tie all governing power to a puniſhing power, as if there were no other wayes to governe, but upon ſuppoſall of ſcandalls, whereas all Scripture and politicians make a power of giving Lawes formally a governing power. 2. When one ſocietie and Synod maketh the Lawes, and another muſt execute them and puniſh the contraveners, the ſingle Congregation that puniſbeth, is more ſubjected by a truly prelatiſh bondage, then if the Law-makers had onely the power of puniſhing the contraveners, as they onely have the power of making the Lawes. I take not here Lawes for Lawes properly ſo called, but for miniſteriſh directories having eccleſiaſtiſh authoritie: and here in effect, our brethren lay truly a prelatiſh bondage on the Churches of *Chriſt*, for they teach that a Synod may make a Law by a paſtorall power, and that this Synod is an ordinance of *Chriſt* by *Act. 15.* and that as Prelates did; they ſend thoſe Synodiſh decrees to bee obeyed and put in execution by the Churches, and ordaine the contraveners to bee puniſhed by the Churches, and here is a power above a power, and mandates for government

ment sent by the Synod to the Churches to bee obeyed, and a Synod governing by Churches, this they call prelati-  
 cal in us.

But 3. there is no penall power here (say they) and nothing de-  
 cerned to bee obeyed, *sub pena*, under the paine of excommunication,  
 therefore no power of jurisdiction. But this consequence is justly  
 denied, for no politician, no reason in the world can say that  
 all power of jurisdiction is included in the power of excom-  
 munication. What? hath the Church a Church-power to  
 threaten, and no Church-power to pardon the penitent? I think  
 if the Church as the Church, *Matth. 18.* receive a power from  
 Christ to bind in heaven and earth, doth not Christ in that same  
 patent give to her also a power to loose in earth and heaven? and  
 when hee saith, if hee refuse to beare the Church, let him be to thee  
 as an heathen and publican; doth hee not give to the Church a  
 power to command? if hee command to heare and obey the  
 Church, hee must give a power of jurisdiction to the Church  
 to command, and a power to command not penall onely, but  
 promissorie also, to loose and absolve upon condition of pro-  
 fessed repentance. Now suppose the Church make a Law, that  
 the resurrection of the dead is a truth of God to bee beleevd, and  
 professed, upon occasion that in the Congregation *Hymeneus &*  
*Alexander* denyeth that Article, in that very Commandement  
 doctrinall the Church doth governe the whole Congregation,  
 and exerciseth a power of formall governing, though in their  
 act they say nothing of the censure of excommunication, to  
 those who shall deny that Article of the resurrection, for (I  
 hope) a simple sanction maketh a Law, though no penaltie  
 bee expressed in it, and though there had beene in the Decree,  
*Act 15.28.* an expresse punishment, this should, to our brethren  
 prove no power of jurisdiction exercised by many, for this  
 which is said, *Gal. 1.8.* Though wee or an Angel from heaven  
 preach unto you (another Gospell) then that which wee have preached  
 let him bee accursed, and that *1 Cor. 9.16.* Woe unto mee if  
 I preach not the Gospell, and many other threatnings in Scrip-  
 ture, though a punishment bee annexed expressely, cease not  
 to bee meere doctrinall, and are not threatnings importing  
 formally any power of Church-jurisdiction, and therefore

though mention should have beene made of a censure, if there bee not here a Synod. 2. Having power and authoritie from Christ. 3. Commanding by the holy Ghost, (as these indeed are all here) the name of censure should prove no power of jurisdiction.

*Object. 5.* *The laying on of the yoake spoken of, v. 28. is a meere doctrinall yoake, and it importeth no more a power of jurisdiction, then we can conclude that the obtruders of circumcision had a power of jurisdiction, because they are said to lay on a yoake also, and to tempt God in so doing, vers. 10.*

*Answ.* I retort this reason, for we can then no more conclude that the Apostles by an Apostolick authoritie layd on this yoake, then we can conclude that the obtruders of circumcision did lay on this yoake, because they are said to lay on a yoake and to tempt God, v. 10. It is a most unequall reasoning to argue against a just Synodicall power from a sinfull and unjust power, for these obtruders of circumcision had no lawfull power at all to lay a yoake on the Disciples, but sinned and tempted God in laying on that yoake, but it is not denied by our brethren, but the Apostles and Elders had a lawfull power to lay on a yoake in this Synod, onely it is controverted whether it bee a meere dogmaticall or doctrinall power, or if it bee a power of jurisdiction, nay the obtruders of circumcision by neither of these two powers layd on a yoake upon the Disciples.

*Object. 6.* *These decrees which did no other wayes bind the Church of Jerusalem, then they did bind all the Churches of the world, cannot bee decrees of power of jurisdiction over the Church of Jerusalem, and over the Church of Antioch. But these decrees did no otherwise bind the Church of Jerusalem, then they did bind all the Churches of the world, for the decrees of Apostles and Elders at Jerusalem, Act. 6:4,5. were sent to all the Churches of the world to bee observed, and seeing they could not as Synodicall Canons oblige all the Churches of the world, by an ecclesiasticall tie, because all the Churches of the world sent not Commissioners, and all the Churches of the world could not be represented in this Synod, but onely the Churches of Jerusalem and Antioch; yea we see not that this Synod is any more then the Church of Antioch seeking counsell from the sister Church at Jerusalem; as one Church may advise another Church that is weaker in knowledge, in a matter*



of such difficultie, because the Apostles were at Jerusalem, and that because. 1. The whole Canons are ascribed to the Church of Jerusalem onely, to the Apostles, Elders and the whole Church, A&C. 15. 22. and A&C. 15. 22. and A&C. 16. 4, 5. and A&C. 21. 25. the Elders of Jerusalem take this act or canon to themselves. 2. It cannot be proven that the Churches of Syria and Cilicia had any commissioners there, farre lesse had all the Churches of the Gentiles, who yet are commanded to keepe those decrees by commissioners there, c. 15. 19. A&C. 21. 25. A&C. 16. 4, 5. 3. It cannot be proven that Antioch sent Elders to this meeting, but onely Commissioners, A&C. 15. 2.

*Ans<sup>w</sup>.* This answer is much contradicent to what our brethren other waies hold, for if it be a patterne of a siter Church, giving advise and counsell to another, this is imitable to the worlds end, and if the Canon come from the Apostles or Apostles it is not imitable.

2. That one siter Church can lay burdens on another, and give out *δευματα*, decrees to be kept is unwarrantable; now *δευματα* as they are called by all that understandeth Greeke, are not friendly advises of brethren; the Seventie Interpreters use the word, Daniel 6. 26. to expresse a Law made by Darius, Luke useth the word, c. 2. 1. saith a decree *δευμα* came from Augustus Cæsar to taxe all the World. 2. It is a graver businesse then we can thinke of, to beleve that these who onely give advise and counsell, and must conveene in a Synod, as Apostles and Elders dee here, v. 23. (2) that they can say as it is v. 28. It seemed good to the holy Ghost and to us to lay no other burden on you then these necessary things, for a counsell or advise can never amount to the burden imposed by the holy Ghost speaking in a Synod. 2. It is denied that this decree obliged the Church of Jerusalem no other way then it obliged all the Churches of all the world, for here be three sorts of Churches, and three sorts of Churches are under a tie by this Synod; first, Jerusalem, secondly, Antioch, Syria and Cilicia, thirdly, universally all the Churches of the Gentiles. The Church of Jerusalem have formall commissioners here under an ecclesiasticall tie as concerning the faith, of the things contained in the decree, that it is lawfull for the Gentiles to abstaine from things offered to idolls, from things strangled, and from blood; and they were simply under a tie both of the se-

venth Commandement, and by the fifth Commandement, to abstaine from fornication, because the Synod had forbidden it. 2. They were under a tie by due proportion, not to keepe the *Law of Moses* and not to bee circumcised by any necessitie of a Divine Law, but onely by permission to use these ceremonies for feare of scandall. 3. They are tied by proportion also to give no offence in things indifferent. 4. Not to reject the *Gentiles* whom the Lord had called to his heavenly kingdome, as well as the *Jewes*. 2. These *Churches* of the *Gentiles* who never heard of the Synod, and so were not obliged to bee there in their Commissioners or not tied at all by this Decree, by vertue of any ecclesiasticall tie, but are onely tied by the Law of Nature, not to abuse their libertie in the use of things in their owne nature indifferent, and so this is false that *the Church of Jerusalem was tied no other way by these acts then all Churches of the world*, for some of the Churches of the world were not tied at all, by any ecclesiasticall bond, but onely for the necessitie of the Law of Nature. 3. *Jerusalem, Antioch, Syria and Cilicia* were tied by an ecclesiasticall tie, because *Jerusalem* and the Churches of *Antioch* had here Commissioners, for *Antioch* sent *Paul and Barnabas* with certaine other of them, *καὶ πρὸς ἄλλοις ἐξ αὐτῶν*, this must relate to *Pastors and Elders*, if *Syria* and *Cilicia* had no Commissioners here, as certainly they were obliged to send Commissioners, as well as *Antioch*, seeing their case was one with *Antioch*, v. 23. and they could not but heare of this Apostolick remedie to remove the scandall of false Doctrine, and therefore their Commissioners were either here, or then they were obliged to bee here, and here wee have the true essence of a Synod, to wit, a meeting of the Churches of *Antioch* and *Jerusalem* at *Jerusalem* to determine of this question. But that the Church of *Jerusalem* did not determine all the businesse in a Presbyteriall way, and that others had hand in it, is cleare. 1. Because *Paul and Barnabas* and others with them are expressly sent from *Antioch* to *Jerusalem* as Commissioners and Elders, and here they reason and voyce, as is cleare, *ch. 15. v. 12. v. 22. v. 28. ch. 16. 4. ch. 21. 25, 26.* and the Acts and Decrees are ascribed to all the *Apostles and Elders* who were present at the councell, *ch. 14. 4. ch. 15. v. 22. v. 12.* and amongst these

these were *Paul* and *Barnabas*, with certaine others sent from *Antioch*, *Act. 15. 2.* and the *Elders of Jerusalem*, *Act. 21. 25.* with the *Apostles*, *Act. 16. 4.* (2.) the reasons alledged are false, for *Act. 16. 4. Act. 15. 22. Act. 21. 25.* the Acts and Synodical Decrees are not ascribed to *Elders of Jerusalem* onely, but to the *Apostles* who were not *Elders at Jerusalem*, and to the *Elders in Jerusalem*, *Act. 16. 4.* not of *Jerusalem*. 3. It is no matter though it cannot bee proven that the *Churches of Syria and Cilicia* had no *Commissioners* there, for first, the contrary cannot bee proven; secondly, they ought to have had *Commissioners* here; thirdly, the Acts are sent to them conjunctly with *Antioch*, and messengers to report the mind and sense of the Assembly as to *Antioch*, *v. 23.* (4.) It is but a groundlesse conceit to say that *Paul* and *Barnabas* came to the Synod as *Commissioners*, or as *servants to receive information*, not as *Elders to give their decisive voices*, because *Paul* carried himselfe in the assembly as *Peter* and *James* who were *Elders* in the assembly, and they being *Apostles*, the decrees are ascribed to the *Apostles* without any distinction, *Act. 15. 28. Act. 16. 4.* And if *Paul* and *Barnabas*, and *Silas* a *Prophet of the Church at Antioch*, *Act. 15. v. 32.* with *Judas*, *v. 27.* also a *Prophet*, had beene onely *Commissioners* and *servants of the Church at Antioch*, and not *Elders* and *members of the Assembly*, how could they have voices in the *Church or Congregation of Jerusalem*? for the messengers of one *Congregation* hath not place to voyce in another *Congregation*. 2. It is said expressly, *It seemed good to the Apostles and Elders, with the whole Church to send chosen men of their owne, with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chiefe men, (leading men) amongst the Brethren;* now I desire to bee resolved in two; 1. how *Judas* and *Silas* were men of their owne company ἐξ ὧν τῶν, certainly ἐξ ὧν τῶν must relate to the Assembly, to wit, to *Elders* and *Apostles*, by all good Grammar, and how are they called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, *Captaines* and *leading men* amongst the *Brethren*, which brethren are certainly these mentioned in the same verse, *Apostles, Elders, and the whole Church*, and these mentioned in the next verse, *23. Apostles, Elders and Brethren*, that is, chosen men of this Assembly; now it is evident that *Judas* and *Silas* were no

part of Elders of the Church of Jerusalem, but Prophets at Antioch, v. 32. and members of that Presbytery spoken of *Act.* 13. 1, 2. and *Act.* 15. v. 35. And what power then had the Assembly to send them, and especially what power had the Eldership or presbytery of Jerusalem to send men ἐξ αὐτῶν, of their owne company who were not men of their owne company? therefore they were called chosen men ἐξ αὐτῶν of their owne company, and leading men ἡγούμενοι of the Brethren, because they were members of the Assembly, and of that councell gathered together with one accord, v. 25. and not because they were naked messengers of the Church of Antioch, but Elders, Prophets, v. 32. and members of the Assembly, v. 22. 23. And when as it is said *Act.* 16. 4. *Act.* 21. 28. These decrees are ascribed to the Elders in Jerusalem. I answer they are not called the Elders of the Church of Jerusalem, as *Revel.* 2. 1. To the Angel of the Church of Ephesus, v. 8. To the Angel of the Church of Smyrna, and v. 12. of the Church of Pergamus, and v. 18. and *Act.* 20. 17. but the Elders which were at Jerusalem assembled: and this doth no more prove that all these Elders were onely the Elders of the Church at Jerusalem, then it proveth that the Apostles were the Apostles of the Church at Jerusalem which no man can say: yea by the phrase of Scripture used in other places, it is cleare they were not the Elders of the Church of Jerusalem, and for *Act.* 21. 25. The Elders of the Church of Jerusalem taketh those Decrees upon them, not as if they made the whole Synod, but because they were a considerable part of the Synod, for it is cleare from the story, *Act.* 15. that the Apostles and others were members of that assembly, and therefore, that v. 25. Wee have written and concluded, &c. must bee expounded, wee as a part of the Synod, have written, &c. and it is a Synecdoche, and the pronoun ἡμεῖς (wee) includeth no Apostle but James, whereas Peter, Paul, Barnabas, Judas, Silas and others Elders and Brethren were members of the Synod, yea and (as our Brethren say, though to mee it is not probable) the whole Church of Jerusalem from v. 22. c. 15.

*Object.* 7. They take away the scandall in a doctrinall way only, declaring that they ought to abstaine from things scandalous.

*Answer.* The very delivering to Satan may thus bee called doctrinall  
anll

all, because it is a Declaration that the mans finnes are retained in heaven, yet it is an authoritative declaration, and if it bee meere doctrinall, one Pastor and one Prophet might have done all which this venerable colledge of Apostles and Elders disputed, reasoned, and concluded Synodically. A meere doctrinall power layeth not on burdens and Decrees. Herodian calleth such *Σύμμα τὸ συγκαλήτω* *senatusconsultum*, and Budeus a man excellently skillfull in the Greeke language saith the like of it, and so doth the civill Law make it a statute of the Senate.

Budeus cōment.  
ling. græ.  
C. l. nam & de  
moesthenes ff. de  
legis.

*Object. 8.* The reason why Paul could not, though hee was an Apostle; determine this at Antioch, was not because hee wanted Apostolick authoritie, but because his Apostolick power was more questionable, hee not having seene Christ in the flesh, nor being a witnessse of the life, death and resurrection of Christ, then the authoritie of James and Peter who were eye-witnesses of Christs life, doctrine, and sufferings, and saw him visibly ascend to heaven, and the beleivers doubted if hee was an Apostle, and the Synod was convened to have the resolution of the Apostles, and so it was meereley Apostolicall.

*Ans.* Though I grant there be some truth in this, that Pauls Apostolick calling was now more questionable, then the rest of the Apostles; and I easily yeeld that these who disputed with him could not rest upon his authority; yet I deny that hence wee can inferre no Synod: for if the Apostles had convened in Synod to satisfie those who doubted of Pauls authoritie as an Apostle; then they would have referred the matter to James and Peter, who to these beleivers were undoubtedly the Apostles of the Lord: but if the Apostles had had no intent, but to end the controversie in a meere Apostolick way, and not intended a Synodicall and an ecclesiasticall and perpetuall remedy in such cases of controversies, in particular Churches; I shall not beleeye that the Apostles when they were to determine by a superior, an Apostolick and infallible light, they would have joyned with them the Elders, as *Act. 15. 16.* to consider of the question, and that the Church of Antioch doubting if Paul was an Apostle, would have decreed to seeke a resolution from Elders, and that in an Apostolick way, for they sent to the Elders at Jerusalem for a resolution as well as to the Apostles, *Act. 15. 2.* and judge yee if the Apostles being to determine infallibly as Apostles, would joyne the

fallible and inferiour light of *Elders*, v. 6. and *Brethren*, v. 22. if they had not had a mind to determine the question in a Synodical way.

*Object.* 9. *But it is not cleare that in this act they either censure persons, or doe any thing in order to Church-censure, but onely exercise a naked doctrinall power.*

*Ans.* A doctrinall power was in a higher measure in the Apostles, then in all the Elders of the world, who were all but fallible men, and James and Peter to these beleivers, who moved the question, were undenyably Apostles, and what doctrinall power could they seeke in the Elders to whose determination, by intention both of *Antioch*, ch. 15. 2. and by the Apostles intention, v. 6. the question is referred as well as to the Apostles? if the matter was not to be ended by a formall Synod. 2. Nor can they deny a power of jurisdiction though there were no persons rebuked and censured in this Synod; for the object of a juridicall power is not onely persons, but things of order, decencie, circumstances, questions of doctrine, as is cleare, *Revel.* 1. 14. 15. & officers to be ordained, *Act.* 6. 3, 4, 5, 6. *1 Tim.* 5. 22. *2 Tim.* 2. 2, 3. (3.) Our brethren cannot deny but the sentence of non-Communion is a censure, and a great one, yea and of kindred and blood most neare to excommunication, and that if any Churches should have refused these Canons, by this Canon the Churches might have pronounced the sentence of non-communication against them, and to pronounce this sentence is an act of government as properly so called; as to pronounce the sentence of excommunication, for it is the formall halfe of the sentence of excommunication.

*Object.* 10. *It seemeth that Apostles here determine as Apostles, for they condemn the obtruders of circumcision, because they taught these things without any Apostolick Commandement, v. 24. They teach that you must bee circumcised and keepe the Law, to whom, wee, (the Apostles) gave no such commandement.*

*Ans.* This is no more a good argument to prove that the obtruders of circumcision did teach false doctrine, and were not condemned by the Apostles and Elders Synodically, then if one should say, this is not a Synodical decree of the Church, because it is proven and made good by the Word of God, for  
Syno.

Synodicall decrees exclude not Gods word, though they be not formally Scripture; for in some part of the Epistle the Apostles may well speak of themselves as distinguished from Elders and as Apostles, and yet the assembly is an ordinary Synod and not an Apostolick meeting, for if wee should argue thus, the whole Church, men and women, *v. 22.* sent messengers to *Antioch*, as the Church, and not as Apostles, our brethren would thinke it a weake consequence to inferre, *Ergo*, this was nothing but a Congregational, not an Apostolical meeting. Yet our brethren contend that the whole Church and single Congregation of *Ierusalem* did concur in this meeting as consenters, and having power also, though not of jurisdiction; but I wonder why our brethren should so contend that there was no power of censuring put forth in this Assembly, seeing one of their speciall answers, whereby they would prove that this is not a patterne of an ordinary Synod, and such a Synod as wee contend for, having power of jurisdiction is, that this was an ordinary meeting of the Elders and Church of *Ierusalem*, giving counsell and advise with the Apostles to the Church of *Antioch*, but I am sure the businesse of not scandalizing did as much concerne the Church of *Ierusalem*, and therefore in the Synod they ought to put forth power of jurisdiction, if any of their members, hearing that the *Apostles* contended that the ceremoniall Law did not lay a tie on the conscience of either Jew or Gentile, *in foro dei*, before Gods court, as the places cited by *James* prove, *v. 15, 16, 17.* (& *Peter* saith expressly that *God now putteth no difference betwixt Iewes and Gentiles, v. 9.* but both are saved through the grace of our Lord *Iesus, v. 11.*) should abstaine from blood, to the offence of the weaker, should not this Congregationall Church condemne such, *in ordine ad censuram*, in order to excommunication? yea the Eldership and Congregation of *Ierusalem* here convened as our brethren say, should have failed in this first Synod, and also the *Apostles* with them, if they neglected to exercise juridicall power over their owne Congregation in the case of scandall, and a scandall as possible to them to fall in as the *Gentiles*, and therefore either this assembly consisting of *Apostles* and of the particular Church of *Ierusalem* erred, which wee cannot say, or then they did exercise power in order to excommunication to-

wards their owne Church, and so there is some juridicall power put forth in this meeting.

*Object. II.* Though the Apostles in this Synod proceed by way of disputing and borrow light one from another, it followeth not that they goe not on here as Apostles, yea though Peter and Paul doe not say all the truth, nor fall upon that which is the conclusion of the Assembly, as James doth, it doth not hinder but they are led in all these Synodicall debates by the infallible and Apostolick spirit, because some things are revealed to one Evangelist and to one Prophet, which is not revealed to another; Iohn the Divine saw visions and heavenly mysteries which none of the rest of the Apostles saw, nor could write in their writings and Canonick Epistles, yet it doth not hence follow that James, Peter, Jude and Paul in their canonick writings and Epistles were not immediatly inspired. It is enough to make the Apostles in their writings infallible Apostles and immediatly inspired, if that which they write bee the infallible truth and canonick Scripture, though every Apostle write not all canonick truth; now what the Apostles setteth down in this Synod is Scripture, and the object of our faith, and written for our instruction; so something was revealed to James which was not revealed to Peter and Paul in this dispute, but it followeth not, Ergo, what Peter and Paul spake, they spake it not by immediate revelation, and what they spake is not Scripture.

*Answ. 1.* The strength of my argument is close mistaken, for I did not argue simply from the Apostles borrowing light one from another, to prove they act not here as Apostles but as Elders, neither did I argue simply from this, James saith more then Peter doth, Ergo, Peter is not immediatly inspired in what hee saith: for I grant the Apostles borrow light from the Propbets, and their writings, one saith and writeth what another saith not, and cannot write, and yet all are immediatly inspired, in what they write. But I argued thus; when ever the Apostles are consulted with to resolve a question as Apostles & do conveene Synodically & intend to resolve the question if the Apostles in that case, or any one of them come short of the resolution, & do not see the conclusion they intend to see, but in so farre as they are helped on by another in a way of disputation, in that they doe not act as Apostles, but the case is so here, 1. all were consulted with, *Act. 15. 2.* (2) all intended to resolve the question, and did meet together for that end to resolve it fully, *v. 6.*

(3) yet



(3) yet divers of the Apostles, as *Peter, Paul* and *Barnabas* see not the resolution fully that they aimed at, but determine the question imperfectly, and so, as if *James* had beene absent, or if hee had seene no more in resolving the question, then *Paul* and *Barnabas* and *Peter* said, which was onely that the Law of *Moses* was not to bee kept by either *Iew* or *Gentile*, upon the Necessitie of saluation, but that both *Jewes* and *Gentiles* are saved by the grace of *Jesus Christ*; if *James* (I say) had seene no more then this, the consciences of both sides had not beene satisfied, and the question not resolved, but the *Jewes* should have gone on in a totall abstinence from all ceremonies, which because of the indifference of the ceremonies, was then dangerously scandalous, and spirituall homicide; and the *Gentiles* should freely have eaten blood, meates offered to idols, and things strangled, which also was scandalous in a high measure to the weake *Jewes*, and so the matter should have beene worse after this Synod, and the controversie hotter, the fire bolder; and the scandall more dangerous then it was before the Synod, which I cannot beleve that the Apostles as Apostles could have done; So wee know *Nathan* to have spoken as a man, and not as a Prophet, when being consulted with by *David* anent the building of the Temple, and purposing and intending fully to resolve the question, yet resolved it amisse and quite contrary to the mind of God; now what the penmen of holy Scripture intended to write as Scripture, that they fully wrote and no more, and what they wrote not, that they intended not to write, but leave it to others of the penmen of the holy Ghost, because the immediatly inspiring holy Ghost consulted with and intending to resolve such a canonick truth, cannot misse in his blessed intention. And also the *Elders at Jerusalem* were consulted with to resolve the question as well as the Apostles, as is cleare *Act. 15. 2*. Now if the *Church of Antioch* had beene minded to referre the resolution to the Apostles as infallibles Apostle, they would never have referred it to the *Elders*, whom they knew could erre as well as themselves, nor would the *Elders* have joyned as fellow-disputers with the Apostles as Apostles, as they expressly doe, *v. 6*. for that is as you would say, some countrey men of ordinary spirit destitute of

all propheticall light concurred with *Esaiah* to see the visions of God; And it is as if *David* asking counsell at God, whether the men of *Keilah* would deliver him up to *Saul*, had consulted with God and with *Abiathar*, and some foure or five Elders of *Keilah* voyd of all propheticall spirit, whether the men of *Keilah* should deliver him up to *Saul*, or no: for these Elders of *Jerusalem* and *Antioch* and other brethren were as voyd of an *Apostolick* spirit as the Elders of *Keilah* were of a *Propheticall* spirit. It were a vaine action for the Elders to joyne themselves as joynt-disputers and fellow-resolvers of the controversie with the Apostles, for the fellow-resolvers were to seeke resolution at the Apostles, who could as Apostles infallibly resolve them.

2. What the Apostles set downe is *Scripture*, and is the object of our faith, and written for our instruction, Ergo, the Apostles did give it forth in the Synod as *Scripture*, it followeth not: I may preach *Scripture*, and that which is the object of faith, and written for our instruction, Ergo, I preach it as an *Apostle* by an *Apostolick* spirit, it followeth not; for so if the Elders had spoken *Scripture* which is written for our instruction, the Elders should have spoken it by an *Apostolick* spirit, which is manifestly false; and so if the Elders of *Corinth*, *1 Cor.* 5. should have proven in their Presbytery that the incestuous person should bee delivered to *Satan*, from *Matth.* 18. they should have spoken that in the presbytery by an *Apostolick* Spirit: all which are manifestly false. The *holy Ghost* by *Luke* did make it *Scripture* formally, but that the Apostles spake it as *Scripture* by an *Apostolick* spirit, because it is the object of our faith that *Luke* did insert it in the *Canonicall* history, is no more hence proven then one might inferre that *Gamaliel* by the immediate inspiration of the Spirit spake the oration that hee uttereth to the councell of Priests and Pharisees, *Act.* 5. 34, 35. &c. for that is formally made *Scripture* by *Luke* his inserting of it in the Register of *Scripture*; yea the words of *Satan*, *Matth.* 4. by that reason behoved to bee spoken by divine and immediate inspiration: but the truth is, wee are not to take what *Peter* speaketh from the *Prophet Amos*, *Act.* 15. v. 16. to bee *Scripture*, because *Amos* spake it in the *Old Testament*, but because *Luke* by

by immediate inspiration saith that *Peter* uttered these words from the *Prophet Amos*. Immediate inspiration maketh any saying Scripture, and not the Apostles historicall relating of it out of the writings of the Prophets, though the sayings of the Prophets as they are registred in the bookes of Old Testament bee formally Scripture, yet as cited by the Apostles they doe not become Scripture, except these saying, bee cited, *tali modo*, that is, by the influence of the immediatly inspiring holy Ghost, which influence onely maketh formally any saying to bee Scripture.

*Object. 12.* *If the Apostles did not in a Synod, with the Elders dispute and voyce as Apostles, it should follow that as Apostles, they did plant Churches, but after the Churches were planted they ceased to bee Apostles, and did all as ordinary Elders, which is most incongruous, for then should they descend from an infallible to a fallible spirit.*

*Ans. The Apostles did onely use their Apostolick power, when there was need of it; as God worketh not miracles, but in some necessitating exigence of second causes: and what they could doe by an ordinary power, when the Churches were once constituted, they did not attempt to doe by their Apostolick power; and though their Apostolick power was in them as a habit, yet the exercise thereof was rather under the dominion of an extraordinary and immediate rapt and influence of God, then under the mastery of their owne free-will. I would aske why the Church of *Antioch*, no doubt most lawfully, *Act. 15. 2.* did send to seeke resolution at the fallible spirit of Elders, and also (as our brethren teach) at the infallible spirit of the Apostles? and why did they not from their infallible and Apostolick spirit seeke out and choise seven men to bee Deacons, but remitted to the fallible spirit of the multitude who are not infallible or Apostolick in their choise, both the nomination and election of these seven men; but the Apostles did much honour the Churches of Christ in cooperating with them, and in doing most things with their consent, that by example they might interdict dominion, and assert a ministeriall power, and make Christ most Monarch-like in the government of his spirituall Kingdome: nor did they*

put off, or interdict themselves, nor forfeit their Apostolick power, after Churches were constituted, but used their Apostolick power at the Comandement of that great King exalted Jesus Christ, whose Catholick Ambassadors they were, as God immediatly moved them.

*Object. 13.* Paul exercised the power of the Keyes of knowledge upon Barbarians, and might have preached to Indians; and did preach to the scoffing Athenians. Ergo, hee might exercise power of jurisdiction over them, and judge those who are without, it is no consequence, and against the word of God, 1 Cor. 5. 12. Yea Paul by this power dogmaticall rebuked the Athenians, Act. 17. 22. I perceive that in all things yee are too superstitious, yet Paul had no power to excommunicate the Athenians. Mr. Mather.

Mr. Mather  
against Mr.  
Herte, c. 4 p.  
43, 44.

*Answe.* I deny not, but there is great odds betwixt a concionall rebuking, by way of preaching, which may bee, and is alwayes performed by one, and a juridicall rebuking by a power juridicall of the Keyes, which is performed onely by a Church-societie: now it cannot bee denied but the rebuking of men, because they subverted soules, v. 24. is not a meere concionall rebuking, which may bee performed by one; 1. it is a rebuking, v. 24. (2) it is a rebuking performed by many, by a whole Synod, v. 6. v. 22. (3) It is performed by a politicall societie and body having a dogmaticall power to judge and determine in a doctrinall way, as our brethren say, and consequently as wee say, having a juridicall power, v. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, &c. which is undenyably a politicall body, an assembled company, as v. 6. met about a question which concerneth the Churches of Christ, as is cleare, v. 2. v. 6. v. 23. c. 16. 4, 5. c. 21. 25. compared with v. 22. hence a businesse of doctrine which troubleth the Churches of Antioch, c. 15. 2. and of Jerusalem, v. 5, 6, 7, 8. and Syria and Cilicia, v. 23, 24. must bee a Church-businesse in respect of the subject. 2. The question is a Church-question in the matter of practise, it concerneth the consciences of the Churches in the point of taking and giving offence, in a Church-societie as this doth, v. 19. That yee trouble not them which amongst the Gentiles are turned unto God, and v. 28, 29. compared with 1 Cor. 10. 24, 25, 26, 27, &c. Rom. 14. 14, 15. this was a

Church-

Church-scandall or publick offence, as touching the matter, *materia circa quam*. (3) The forme and manner of deciding the controversie was a publick Church-way by the Word of God, *Act. 15.* so Peter proveth, *v. 7, 8, 9.* and *James, v. 15, 16, &c.* maketh good. (4) The efficient causes and agents in the question, are 1. Church-officers, *v. 6.* *Apostles and Elders.* 2. Church-officers convened Church-ways in a Church-body or societie, *v. 6, c. 15.* and *The Apostles and Elders came together* (in a Synod, *συνήχθησαν*, a word which our brethren acknowledgeth doth, *1 Cor. 5. 4.* note a formall Church-assembly) to consider of this matter, and *v. 25.* *It seemed good to us being assembled with one accord,* *ἕδξεν ἡμῖν ἑνωμένοις ὁμοθυμαδόν,* and the very word Church is not wanting (though with reverence of others; it seemeth not to bee the multitude, seeing the word *ἐκκλησία*, beeing so generall, mult have its signification from the action and end, for which the meeting is intended, as before I said) as is cleare, *v. 22.* *It pleased the Apostles, Elders, and whole Church.* 5. The action they performe, when they are met in a politicall body, is to decide a Church-controversie, that troubled many Churches, *Act. 15. 2. v. 23, 24.* (6) The end is the peace and edifying of the Churches, as that the Churches of the Gentiles bee not troubled with needlesse ceremonies, as *James saith, v. 19.* and the good of the Churches, *v. 29.* *from which if you keepe your selves, yee shall doe well,* *c. 16. 4.* And as they went through the cities they delivered them the Decrees to keepe; *v. 5.* so were the Churches established in the faith. Consider here is the happy end and fruit of this Synod; *The establishing of the Churches.* Therefore have our brethren without reason (I speake with reverence of their learning and godliness) denied the word Church to bee given to a Synod, or a meeting of Elders, which to mee is cleare, *Act. 15. v. 6.* The Church tending is the Eldership of Antioch; the Church receiving, *v. 4.* is the Eldership at Jerusalem, and cannot conveniently bee expounded of the whole and numerous thousands that beleaved at Jerusalem; the rebuking cannot then bee meereley doctrinall by the power of the keyes of knowledge which is exercised by one; nor are the Apostles and Elders here considered as meereley Preachers and Teachers in the Act of teaching, for why then should they not bee formally a Church and a

*Church-assembly*, as our Brethren say, if they bee an assembly meeting for preaching the Word? for the exercise of the keyes of knowledge in the hearing of a multitude is essentially an act of preaching the Word.

*Object. 14.* *This Synod declares only in a doctrinall way what is necessary, what is scandalous, the same way, that Paul doth, Rom. 14. 14, 15. 1 Cor. 8. 1 Cor. 10.*

*Answer.* This Synod and Paul declare one and the same thing, Ergo, with one and the same authoritie, it followeth not; Paul writeth, 1 Cor. 5. that the incestuous man should bee excommunicated, and this hee wrote as canonicall Scripture, by the immediat inspiration of the holy Spirit, if then the Church of Corinth should have excommunicated him, shall it follow that they gave out the sentence of excommunication by the immediate inspiration of the holy Spirit? I thinke not, their Churches sentence had been given out by a meere ecclesiasticall authoritie, according to the w<sup>ch</sup> Churches of Christ to the worlds end doth excommunicate, following the Church of Corinth as a patterne.

*Obj. 15.* *Though these obtruders of ceremonies did pervert soules, v. 24. yet the Synod doth not summond them before them, nor excommunicate them, but remit them to the particular Churches to whom it properly belonged to censure, and not to any Synod, or superiour Judicature.*

*Answer.* There was no need to summon them, for these subverters of soules were personally present at the Synod, and rebuked in the face of the Synod as perverters of soules, v. 24. for if they were not present; 1. to whom doth Peter speake, v. 10, *Now therefore why tempt yee God to put a yoke on the necke of the disciples, &c.* the Apostles and Elders did not impose the yoke of Moses Law upon the beleiving disciples, nor any other; save onely the obtruders of circumcision. 2. Who were they in the Synod who made much disputing? v. 7. note the Apostles, not any save these obtruders. Ergo, they were personally present at the Synod, nor needed they to excommunicate them, for I judge that they acquiesced to the determination of James, which was the sentence of the Synod, and the great dispute spoken of, v. 7. ceased, v. 13. and the conclusion is agreed upon, 22. *ὡς ἔδοξε* then it seemed good to the Apostles, Elders and whole Church, and there was reason why these obtruders should acquiesce, so that there was no need of further censure, for there

was satisfiour in part given to both sides. The question was, whether or no are beleivers now to keepe the Law and the ceremonies of *Moses his Law*? It was answered by the Synod, by a distinction which favoured, in part, both sides, 1. There is no necessitie that the beleiving *Gentiles* who are saved by grace as well as the *Jewes* bee troubled to keepe all the ceremonies, and this satisfied the *Apostles* who taught that the *Gentiles* were now made one people with the *Jewes*, and both are freed in conscience from *Moses his yoake*, the other part of the distinction it was this, yet there bee some ceremoniall commandements, as not to eat things offered to *Idols*, blood, and things strangled, (for fornication is of another nature, and abstinence therefrom is of perpetuall necessitie, 1 Cor. 6. 13, 14, 15; 16. 1 Thess. 4. 3. Col. 3. 5.) these must bee avoided, for scandals sake, by all the *Jewes*, but especially by the *Gentiles*, lest the weake *Jewes*, who take these to be divine commandements yet in force, take offence, and this was satisfactorie to the obtruders, and wee heare no more of their disputing, and there is an end of the controversie by the blessed labours of a lawfull Synod. 3. I could easily yeeld that there is no necessitie of the elicited acts of many parts of government, such, as excommunication, ordination, admitting of heathens professing the faith to *Church-membership*, in Synods provincially, nationall or oecumenicall, but that Synods in the case of neglect of *presbyteriall-Churches*, command these particular *Churches* whom it concerneth, to doe their dutie, and in this sense the Synod, Act. 15. is to remit the censure of excommunication to the presbytery of *Antioch* and *Jerusalem*, in the case of the obstinacie of these obtruders of circumcision, but so some power of government is due to the Synod, as prescribing of Lawes and Canons for presbyteries and Congregations.

Object. 16. Therefore was the Synagogue of the *Jewes* no compleat *Church*, because all the ordinances of God cannot bee performed in the Synagogue, and therefore were the *Jewes* commanded onely at *Jerusalem* and in no other place to keepe the passeover, and to offer offerings and sacrifices, which were ordinary worship, Deut. 12. but there is not any worship or sacred ordinance, (saith that (a) worthy Divine Dr. Ames) of preaching, praying, Sacraments, &c. prescribed, which

(a) Ames Medul. Theolo. lib. 1. c. 38. ch. 37. lib. 1. 39. thes.

(b) A modest  
and brotherly  
answer to Mr.  
Herle, c. 2. p.  
12. 13.

is not to be observed in every Congregation of the New Testament: Nor is there any ordinary minister appointed who is not given to some one Assembly of this kind. So also (b) Mr. Mather and Mr. Thomson, teachers in New England. Others say because there was a representative worship of sacrificing of all the 12. Tribes at Jerusalem, therefore all the Synagogues were dependent Churches, and Jerusalem was the supreme and highest Church, but there is no representative worship in the New Testament, and therefore no need of Synods, as higher Churches.

(c) *Ib.* c. 1. pag. 8. Surely the aforefaid reverend Brethren of New England have these words, (c) But it seemeth to us that the power (of a Synod) is not properly a power and exercise of government and jurisdiction, but a power of doctrine, and so a Synod is rather a teaching then a governing Church; from which I inferre; 1. That our Brethren cannot deny a power of governing to a Synod, but it is not so proper governing, as excommunication and ordination performed in their Congregations, but (say I) it is more properly governing; as to make Lawes and rules of governing, is a more noble, eminent and higher act of governing (as is evident in the King and his Parliament) then the execution of these Lawes and rules. 2. Our brethren incline to make a Synod a teaching Church; but I inferre that Synodical teaching by giving out decrees tying many Churches, as our Brethren of (d) New England; and the forenamed (e) authors teach, is an ordinance of Christ that can be performed in no single Congregation on earth, for a doctrinall Canon of one Congregation can lay no ecclesiasticall tie upon many Churches. Ergo, by this reason but Congregations shall be dependent, as were the Jewish Synagogues. 3. With favour of these learned men it is a begging of the question to make Jerusalem the supreme Church, and the Synagogues dependent Churches; because it was lawfull onely at Jerusalem to sacrifice, for I hold that Jerusalem was a dependent Church no lesse then the smallest Synagogue in all the tribes, for in a Catholick meeting of all Judah for renewing a Covenant with God, Jerusalem was but a sister Church, with all of Judah, Benjamin, Ephraim, Manasseh, who 2 Chron. 15. 9, 10, 11, 12. made up one great Church which did swear that Covenant. Ordinances



doe not formally make *Churches* visible, nor divers ordinances divers *Churches*; profession of the truth formally constituteth a visible *Church*, and *Church* union in ordinances and government; and this was alike in the *Synagogues* and in *Ierusalem*. It was a thing meerely typicall that at *Ierusalem* onely, and in the Temple onely should there bee offerings and sacrifices, because in *Christ God-man*, all our worship and service and prayers are accepted of the Father; but (I pray you) did this instampe *Ierusalem* with any note of *Church-supremacy* above the meanest *Synagogue* in all *Israel* and *Iudab*? I see it not, all the *Synagogues* and all the land were members of the nationall *Church*, and every one a member of his owne *Synagogue*, the persons professing the truth and dwelling at *Ierusalem* had no supremacie over the *Synagogues*, because they did inhabit that typicall place, but the *Priests* and *Levites* were indeed servants to all the land, in offering sacrifices, and in governing in the *Synedry* either the greater, or the lesse, but these professors who did constitute the visible *Church* at *Ierusalem* had no *Church-supremacie* at all for their relation to the Temple, their cohabitation or bodily contiguitie was no *Church-relation* then or now; and that these of the *Synagogues* behooved to worship in some solemne acts onely at *Ierusalem*, did no more give supremacie to the inhabitants of *Ierusalem* to bee a *Church* over them, then the *Synagogues* could claime supremacie over the inhabitants of *Ierusalem*, for the inhabitants of *Ierusalem* were tied to worship there, and in no other place, and to stand to the determination of the great *Synodrie* without appeale, because there was not a *Catholick* visible *Church* in the world but the *Church* of the *Iewes*; and this argument with as great force of reason might conclude that all the cities and incorporations of *England* are in government dependent and subordinate to *London* and the suburbs, because they are subordinate to the honorable Houses of *Parliament*, if wee should suppose that *Westminster* by a standing Law of the Kingdome were the unalterable seat where the *Parliament* can sit, and in no other place, which yet could prove nothing, seeing *London* and the suburbs are in their government no lesse subordinate to the *Parliament*, then the meanest village and towne in *England*,

and therefore I see no ground, because some representative worship was tied to Jerusalem, to give Jerusalem a *Church-supremacie*, 2. because one Congregation doth pray for another that is under pestilence and diseases, and praises God for the deliverance from these evils which also is a sort of representative worship (every Church and person partaking of a Christian priesthood to offer up prayers and praises one for another) it will not (as I conceive) prove that one Congregation hath *Church-supremacie*, and power of jurisdiction over another. Because 1. all *Israel* was alike circumcised; 2. all alike the called *people of God*, in covenant with God; 3. all had claime to the *Altar, Sacrifices, Temple, Arke, &c.* 4. All alike professed their subjection to God, to Priests and Prophets in these same ordinances, whether *typicall*, or *judiciall*, or *morall*, therefore every Synagogue alike at *Ierusalem*, at *Dan* or *Bersheba*, were alike Congregationall *Churches*, without dependance one upon another, and all depended upon the whole nationall Church, and on the Synodries supreme, subordinate, and the Synagogue-government according to their subordinations respectively; and I see no nationall *Church* in *Israel* peculiar to them, or *typicall*, more then there is a nationall Church in *Scotland* or *England*, though God put some distinguishing *typicall* notes upon their government, yet it never made either the invisible or visible *Church* of the *Iewes* to differ in nature and essence from the *Christian Churches*.

*Object.* 17. *From the power of jurisdiction, in a Synod, you may inferre a power of jurisdiction, in a nationall Church, and a power of jurisdiction in the whole Christian world, and wee know not any Politicall Church Catholick and visible in Scripture, and if there were any such Church Catholick, then might they conveene and sweare a Catholick-covenant for uniformitie of doctrine, worship, and government of the Church, as wee have done in Britaine, and this Catholick Church might impose it, upon a nationall Church, even by that same Law of proportion, by which the nationall Church may impose it on particular Churches which are parts of the Nationall Church.*

*Answer.* I see not how the consequence holdeth every way good

good, that as wee inferre from a juridicall power in a presbytery, the same power juridicall in a Synod, and the same in a nationall Assembly, that therefore wee may inferre the same juridicall power in an *Oecumenick council*: and the reasons of the disparitie I take to bee these; 1. The farther remote in locall distance of place that *Churches* bee, (as it falleth out in the *Catholick visible Church*) the danger of scandalizing one another, by visible communion, and so the opportunitie of edifying one another is the lesse, and so the communion visible is the lesse, and consequently the power of jurisdiction is the lesse. 2. An universall and oecumenick council of all the visible Churches on earth, is an act of the visible Church which supposeth all the visible Churches on earth to bee in that morall perfection of soundnesse of faith, of concord and unitie, that some one Congregation or classicall presbytery of Elders according to Gods heart may bee in, which morall perfection perhaps is not *de facto* attainable, (though it bee not physically impossible) in this life, except wee suppose the heavenly dayes of Christs visible reigne on earth a thousand yeares, when yet there shall bee no Temple nor externall ministry, of which state I cannot now dispute, and therefore I conceive these sixteene hundred yeares there never was an integrall and perfect oecumenick council of all the Churches on earth, and therefore if wee should dispute of the juridicall power of such a Catholick assembly whether it may impose an oecumenick and Catholick oath on a nationall *Church* against their will, and excommunicate a nationall *Church*, is but a needlesse and a *Chymericall dispute*, and it includeth two contradictory suppositions. 1. That all the *Churches* on earth are of one sound faith, worship, doctrine and *Church-government*, and yet one nationall Church is supposed to bee heterodox, scandalous, and obstinate, so that that whole nationall Church must bee constrained to take a lawfull oath and must bee excommunicated; such an hypothesis is not possible where the Gospell is preached, for even the whole *Romish Church* in all its members deserveth not excommunication, in respect wee are sure God hath thousands in the bosome of that Church, who beleeve in Christ, and doe not defend popery with obstinacie, and

and such an hypothesis is contradictent to the supposition of the foundnesse of faith and unitie of all *Christian Churches* on earth; and therefore I plainly deny that *Christ* hath given the like power of jurisdiction to the *Catholick visible Church*, that hee hath given to a nationall *Church*, over a provinciall *Church* or *Synod*, and to a *Synod* over a *classicall Presbyterie*; yea I much doubt if a *Catholick* councill can formally excommunicate a *nationall Church*, though such a councill may use a power analogicall like to the power of excommunication.

*Object. 18. But you cannot demonstrate from Gods Word, that there is such a thing in the New Testament, as a Catholick visible Church.*

*Ans. I said something of this before, but I conceive the subject of the 1 Cor. 12. is a Catholick visible Church. But, 1. wee doe not understand a politicall body with ordinary visible government from one man who maketh himselfe the vicar of Christ, the Pope, whose members are Cardinals, Bishops, &c. and such like. But the Catholick body mysticall of Jesus Christ, and that as visible: and 1. that the Apostle is to be understood of an universall, not of a Congregationall and particular politicall Church that meeteth in one place, is cleare; 1. hee speaketh of that Church wherein are diversities of gifts for the good of the whole Catholick body, as miracles, the gift of prophecie, the gift of interpretation, the gift of healing, &c. of whom hee saith, v. 5, 6. there is the same spirit, and the same God, who worketh all in all, the particular Congregation is not such an all in all. 2. Hee speaketh of such a Church as taketh in all baptized into one spirit, but this is the whole visible Church, not one single Congregation onely. 3. Hee speaketh of such a Church as taketh in all, both Jewes and Gentiles, making them one body, v. 13. and that taketh in all the world. 4. Hee speaketh of such a Church as hath an adequat and full relation to Christ, from which this Church is denominat *Christ mysticall*, all the beleivers meeting in one mysticall body of Christ, as lines in one center, v. 12. now a single Congregation hath not a foot to fill this measure. 5. Hee speaketh of such a body as hath need of the helpe one of another, as the head hath*

need

need of the feet, *v. 15, 16, 17.* those of a single Congregation have need of those, who are eyes and eares without the congregation. 6. Hee speaketh of such a body, as is not to separate in their members, one from another, to make a schisme in the body. *v. 25.* but a single Congregation ought not to separate from the rest of the great body made up of many sister Churches. 7. Hee speaketh of such a body, the members whereof must care one for another, *and suffer one with another, v. 26.* now single Congregations are such members of this great bodie, as *must mourne with these that mourne and rejoyce with these that rejoyce,* therefore one single Congregation cannot bee this whole body, but its part onely. 8. Hee speaketh of such a body in which *God hath set, v. 28. Apostles, Prophets, Teachers, miracles, &c.* now Christ hath not wedged in Apostles the Catholick Pastors of the whole world, to one single Congregation, nor hath hee confined such a multitude of officers ordinarie and extraordinary to one single Congregation. And that hee speaketh here of a *Catholicke visible Church.* is cleare;

1. Hee speaketh of such a body, to which is given the manifestation of the spirit to profit withall, *v. 7.* this must bee a visible policie. 2. Hee speaketh of a politicall and organicall body, having eyes, eares, hands, feet, &c. which must bee a visible ministry. 3. Hee speaketh of a body capable of the seales, such as Baptisme, *v. 13.* We all are baptized by one spirit into one body, this must bee a visible baptized body; discerned by the visible character of baptisme from all societies of *Jewes, Pagans,* and others who professe not *Christ Jesus.*

4. Hee speaketh of such a body as standeth in need of the helpe one of another, as *the eye cannot say to the hand, I have no need of thee, v. 21.* this evidently cryeth that hee supposeth a visible and externall policie in this body. 5. Hee speaketh of a body so tempered of God, as that there should *bee no schisme in the body,* nor separation from it, *v. 25.* now this cannot bee a separation from the invisible body of Christ, for so hypocrites which are members of this visible body, and are often officers, as eyes and eares, yea Pastors, and Teachers remaining in the body without any schisme or separation, are yet separatists from the invisible body of *Christ,* and no more parts of that body, then a wooden leg or arme is a member of a living man. 6. He

speake of that body which is to expresse its care in praying, praising, mourning and rejoycing with the rest of the members as they are in a good or aduerse condition of prosperitie or aduersitie, v. 25, 26. and this must bee a visible Church praying or praising God. 7. Hee speake of such a Church as the fellow members may see and know by their senses, to suffer, and bee in a hard condition, or to rejoyce, as v. 25, 26. and this is more then apparently cleare to bee a visible Church. 8. Hee speake of such a Church as God hath furnished with severall officers, in severall orders visibly knowne to bee different officers, as v. 28. Now God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, these bee parts and most eminent and considerable organs of a visible Church. And the like I might prove by divers of these arguments of that body politicall of which the Apostle speake, Rom. 12. 3, 4, 5, 6. to the end of the Chapter. These speciall exceptions there bee against this. 1. That the Church, 1 Cor. 12. is the invisible and mysticall body of Christ, because it is a body baptized by one spirit. 2. A body called Christ, that is Christ mysticall. Answ. It is true that this visible body hath also an inward and spirituall baptizing, answerable to the externall and outward baptizing, and so according to that internall and mysticall union it is an invisible body, as these reasons prove: but the question is, if the Apostle speake of the body of Christ in that notion, we deny that, for hee speake plainly here of the Church, as it is a politicall, organical and visible body.

Object. 2. If one should say, God hath placed in the common-wealth Emperours, Kings, Dukes, Princes, and Rulers, as the eyes and eares of the Commonwealth, it should no wayes follow that all the Commonwealths in the earth are one visible civill body having a government, so though it bee said God hath placed in the spirituall Commonwealth of the Church Apostles, Prophets, Teachers, &c. it followeth not that the Church is all one spirituall, politicall visible body, it followeth onely that the Lord hath placed in the Church Apostles, Prophets, Teachers indefinitely, that is, that these may bee in any one single Congregation, as it is said, James 2. 2. If there come into your Assembly, or Synagogue, a man with a gold Ring, &c. now this will not prove that all the dispersed Jewes, to whom James wrote, were all but one Congregation.

*Ans. 1.* It is true, if any should say, God hath placed in the Common-wealth Emperors, Kings, Dukes, Princes, it should not follow that Common-wealths are one body, even Jewes, Gentiles, Barbarians, Americans, because there is not this externall union of visible Communion in the Common-wealths of the earth, as there is in the Churches; but if one should say, God hath placed Emperors, Kings, Dukes, Princes in the Common-wealths, as in one organically body, having one head who hath given influence to so many Organs of head, feet, hands, eyes, eares, &c. as the Apostle speaketh of this body of the Church, he should then say all the Common-wealths of the world made but one body, but this indefinite speech must, by good logick, have the vertue either of an universall or a particular proposition, as if I say (The Church hath seated in it Apostles, Prophets, Teachers, &c.) you meane either the Catholick visible Church, or the particular Congregation, or 3. some Church betwixt these two: our brethren cannot say they meane of a middle Church, for then they grant (contrary to their owne principles) a politicall visible Church, beside a Congregation; if they say the first, wee have what wee crave; if they say that the Congregation hath seated in it Apostles, Prophets, they fall in the former absurditie, for God hath placed Apostles, in the whole Christian world.

*Object. 3.* When the Apostle saith, v. 21. The head cannot say to the feet, I have no need of you; either must wee acknowledge here that hee meaneth the head of a Congregation, to wit a Pastor, or a Doctor, and so hee speaketh here of a Congregation; or if hee speake of the Catholick Church, then Estius his argument may stand in force to prove the Pope to be the head of the Church; for Estius expounding these words (The head cannot say to the feet, I have no need of you) by the head of the Catholick Church (saith hee) you either understand Christ the principall head, or then, some mortall man, the Pope, who is a ministeriall head; the former you cannot say, because Christ being God, and also man perfectly happy, hee may say to all the members of his Church great and small, yea to the very Angels, I have no need of you; for hee can sanctifie and governe his Church without the word; the Sacraments, or any ministers, therefore the head which standeth in need of the feet, must be the ministeriall head the Pope, who standeth in need of the feet for the governing of the body in a ministeriall way.

I answer, there is no reason for a Popish argument to leave the truth, for this argument shall no lesse militate against our brethren, then against us, because it shall prove that there is a ministeriall head and *Pope* in every Congregation, which is no lesse absurd then to make a Catholick head over all the visible Catholick Church. Secondly, as for the argument it is easily answered, for the *Apostle* here useth a comparison from the naturall body, and there is no ground to presse every toe, lith and sinew of a comparison; and wee deny that the word (head) here doth signifie literally either *Pastor* or *Bishop*, for the eye also being that which watcheth and seeth for the whole body should also signifie the Pastor, but the intent of the Spirit of God is, that the most eminent members which are as the eyes & the head, whether their eminencie bee excellencie of saving grace, called, *gratia gratum faciens*, or excellencie of gifts, called, *gratia gratis data*, they have need of the gifts and graces of others inferiours and of meaner parts, and there is neither ministeriall head, nor ministeriall feet, nor ministeriall eyes in the Text.

*Object. 4.* To every visible Church there should bee a Pastor to feed and rule that Church, if then there bee here a Catholick visible Church, there should also be a Catholick visible Pastor, & that is a Pope.

*Answer.* That to every Church meeting *in toto* into one place, for Word and Sacraments, there should bee one Pastor onely and a supreme one, I deny; there may bee more Pastors then one, but that to every Catholick Church there should be one head most eminent, that is farre rather to bee denied, for this is so great a flocke that there bee a necessitie of multitude of Pastors and watchmen to attend so Catholick a flock.

*Object. 19.* You teach that the government of consociated Churches is warranted by the light of nature, which if it bee true, surely this light of nature being common to us, in civill, as in ecclesiasticall causes, then by natures light every citie governed with rulers within it selfe, is subordinate to a Classe of many cities, and that Classe to a nationall meeting of all the cities, and the nation must in its government

bee subordinate to a Catholick or oecumenick civill court, and this same way may appeales ascend in civill courts; and because by the same light of nature (saith Mr. Mather, and Mr. Thomson) there must bee some finall and supreme judgement of controversies lest appeales

Mr. Mather and  
Mr. Thomson,  
answ. to Mr.  
Herle, c. 2. p. 16  
and p. 20.



peales should bee spun out in infinitum, it must bee proved that this Supremacie lyeth not in a Congregation.

*Ans. 1.* Appeales being warranted by the morall counsell which *Jethro* gave to *Moses*, in which there is nothing typical or ceremoniall, but a patterne that all Common-wealths on earth, without any danger of Judaizing may fellow, cannot but bee (as *Whittaker* hath observed) naturall, and supposing that God hath given warrant in his word, for *Monarchies*, which are knowne by Gods appointment to bee independent, as also the government of all free and unconquered States are, it doth follow by the light of nature, that appeales in all states are naturall, and that God hath appointed that the supremacie should lie within the bounds of every free *Monarchie* or State, so that there can bee no appeale to any oecumenicall or *Catholick civill Court*, for that is against the independent power that God hath given to States; but in the *Church* it is farre otherwise, for God hath appointed no visible *Monarchie* in his *Church*, nor no such independencie of policie within an congregation, classically, provincially or nationall *Church* and therefore though appeales bee warranted both in *Church* and State, by the light of nature, yet appeales to exotick and forraine judicatures is not warranted by any such light, but rather contrary thereunto.

*2. Church-appeales, though warranted by the light of nature, yet it is supposed they bee rationally, and grounded on good reason, as that either the matter belong not to the congregation, or then it bee certaine or morally presumed the Congregation will bee partiall and unjust, or the businesse bee difficill and intricate, and if appeales bee groundlesse and unjust, neither Christ, nor natures light doth warrant them, yea in such a case the supremacie, from which no man can lawfully appeale, lyeth sometime in the Congregation, sometime in the classically presbytery, so as it is unlawfull to appeale, for illud tantum possumus quod jure possumus, and neither Christ nor natures light doth warrant us to unjust appeales, or to any thing against equitie and reason: but that supremacy of power should bee in a Congregation without any power of appealing, I thinke our brethren cannot teach; for when the *Church of Antioch* cannot judge a matter concerning the necessitie of keeping *Moses* his Law, or any difficill dogmaticall point, they by natures direction, *Act. 15. 2.**

(a) Mr. Mather  
and Mr. Thom-  
son Answer to  
Mr. Herle c.

4 p. 42.

(b) Church-  
government  
and Church-  
covenant of  
New England,  
Answ. to quest.

14. p. 44.

decree to send Paul, Barnabas and others to Jerusalem to the Apostles and Elders, as to a higher judicature, that their truth may be determined, and this they did without any positive Law that wee can imagine: for (a) Mr. Mather and Mr. Thomson, as also (b) the Author of the Church government of New England teach that the Church of Antioch had, *jus*, power to judge, and determine the controversie, but because of the difficultie had not light to judge thereof; Ergo they must acknowledge appeales by nature's light warrantable as well as wee, for suppose wee, that a Congregation inclineth to this (that Arminianisme is the sound doctrine of grace opposite to Stoicisme) one man is cited before the Congregation for holding the contrary, hee knoweth all the Congregation in those points to be Pelagians, would not our brethren say, that this man so unjustly accused for holding the truth against the enemies of grace may appeale to a Synod? I thinke they must teach this by their grounds, though by the way I thinke the brethren erre in this to teach that Antioch had power to determine the controversie, Act. 15. in this case; 1. when the Churches of Syria and Cilicia, to their knowledge, were troubled with the like question, as v. 24. may cleare; 2. when as the partie against the truth was so prevalent within the Church of Antioch, Act. 15. 2. as that they opposed the Apostle Paul, and Barnabas, also in this case I doubt much if they had power to determine a question, that so much concerned all the Churches, for that was proper to a Synod of many Churches. 2. When the greatest part of a Church, as Antioch, is against the truth, as is cleare, Act. 15. 2. I beleeve in that they lose their *jus*, their right to determine *eatenus*, in so farre, for Christ hath given no ecclesiasticall right and power to determine against the truth, but onely for the truth, and therefore in this, appeales must be necessary. Mr. Mather and Mr. Thomson against Herle, c. 2. p. 17. 18. say we do much Judaize in that we multiply appeales upon appeales, from the Congregation to a Classe, then to a Synod, then to a nationall assembly, then to an oecumenick councell, and this way, while the world indureth, causes are never determined, and Synods cannot alwayes be had, even as in Jerusalem the supreme judicature was farre remote from all profelytes, as from the Eunuch of Ethiopia, Act. 8. and from the remotest parts of the holy Land; But God hath provided better for us, in the New Te-

stament, where every Congregation, which is at hand, may decide the controversie.

*Answ.* 1. The speedinesse of ending controversies in a congregation, is badly compensated with the suddainnesse and temerity of *delivering men to Satan*, upon the decision of three Elders, without so much as asking advise of any classes of Elders, and with deciding questions deepe and grave, that concerneth many Churches, which is a putting a private sickle in a common and publick harvest. 2. All appeales without just warrant from *Christs will*, wee condemne, as the abuse of appeales to a court, which is knowne shall never bee. 3. *Antiochs* appeale to a Synod two hundred miles distant (as our brethren say) in so weighty a question, was no *Judaizing*, but that which *Paul* and the *Apostles* was guiltie of, as well as wee. 4. Matters concerning many Churches must bee handled by many.

*The Doctrine of the Presbyteriall Churches of Jerusalem, Corinth, Ephesus, Antioch, vindicated.*

**W**Ee are convinced from the numerous multitude of beleivers, and the multitude of Pastors, at this famous and mother Church of the Christians at *Jerusalem*, to beleeve the frame and mould was presbyteriall, and that it cannot bee so much as imagined or dreamed that it was moulded to the patterne of one single Congregation which could all meet ἐν τῷ αὐτῷ into one place.

The frame of an independent single Congregation is such as no more doe meet ordinarily in one house, then may conveniently bee edified, in partaking of one Word, and one breaking of bread, that is, one Table at the Supper of the Lord; nor can wee imagine that the first mould of a Christian visible Church was so inconvenient as that it crossed edification and conversion, which is the formall effect of a Church-meeting: Now the multitude was such as could not, neither morally, nor physically, meet in one house. For at one Table many thousands and multiplied thousands could not meet, and therefore consider

consider their number; they were, *Act. 1.* a hundreth and twentie met in one place, but I shall not bee of the opinion that this was all, seeing, *1 Cor. 15. 6.* Christ after his resurrection was seene of *Cephas*, then of the twelve, after that hee was seene of above five hundreth brethren; then in one day at one Sermon about three thousand soules, *Act. 2. 42.* and *ch. 4. 4.* though they were apprehended who preached the Gospell, yet many of them which heard the Word beleaved, and the number of the men was about five thousand. I deny not but worthy Calvin saith, *id potius de tota ecclesia, quam de nova accessione intelligendum*, this was the whole number including the three thousand that were converted, *c. 2.* but first hee saith, *Potius*, hee inclineth rather to this opinion: but secondly the Text saith of those which heard the word, it would seeme to mee, at the second Sermon of Peter, and

(a) *Augustine, sac. 39. in Ioan.* (b) *Chrysostom. hom. 1. hom. 33. in Matth.* (c) *Beda in Act. 17. 5. Matth. 14.* (d) *Basilus homil. Pf. 115.* (e) *Oecumenius in loc.* (f) *Hieronymus in Esa. c. 1. et c. 11. in illa adjiciet dominus secundo manum.* (g) *Ireneus, l. 1. c. 11.* (h) *Cornelius a lapide, diversa prorsus sunt hæc quinque millia, a tribus millibus prima concione conversis, c. 2.* (i) *Salmeron in loc. distinctus numerus ab illo c. 2.* (k) *Stapler, in Antido. Apostolic. c. 4.* (m) *Lorinus non in tribus millibus computanda hæc millia.* (n) *Lyran. in loc.* (o) *Cajetan. in loc.*

(a) *Augustine*, (b) *Chrysostome*, (c) *Beda*, (d) *Basilius*, (e) *Oecumenius*, (f) *Hieronym.* (g) *Ireneus* make this number divers from the former, so doe (b) *Cornelius a Lap.* (i) *Salmeron*, (k) *Stapletonus*, (l) *Sanctius*, (m) *Lorinus*, (n) *Lyranus*, (o) *Cajetanus*; but we shall not contend about the matter, nor yet whether the word *ἀνδρες* includeth women, which it often doth in the Greek, as *ἀνδρες* and *ἀνδρες* *Ἀδυναίος* in *Demosthenes* doth also; yet the wisdom of God in the Apostles cannot admit us to imagine that five thousand could

ordinarily meet to the Word, Sacraments, and government in one house, and after this many thousands were added to this Church.

1. Our brethren say, it is one thing to say that they could not meet in one place by reason of extrinsecall impediments of persecution, and through want of a capacious and large roomie, and another thing to say, that it was impossible that they could bee one Congregation, and meet in one place, for though wee prove they could not meet because of persecution, wee doe not prove that they were so numerous that they could not conveniently meet in one place.

*Ans.* Though it bee evident that the Apostles were persecuted, cast in prison, and beaten, *Act.* 4. 3. c. 5. 18. 26. 33. 40. it is as evident that they had Assemblies, and Churches meetings, *Act.* 2. 37. 41. 46. c. 4. 1, 2, 3. c. 5. 10. v. 25. now the question then is not if they could not meet, for extrinsecall impediments of persecution; for both our brethren and wee agree in this, that they had their Church-assemblies for Word and Sacraments, then the question is upon the supposall of Church assembles, which the persecution of the Jewes then fearing the people was not able to hinder, c. 5. 26, whether or no was the Church at *Jerusalem* of such a competent number, onely as that they could meet not occasionally onely to heare a Sermon, but in an ordinary Church-meeting to heare the Word, and communicate in the breaking of bread, and seales of the Covenant; and though the want of a capacious house bee also an extrinsecall impediment why they could not meet, yet that they wanted such a capacious house as the Temple, will prove nothing, but it cannot bee said that they wanted a capacious house for the ordinary meeting of a Congregation, the ordinary and genuine use whereof is to bee edified by the Word and Sacraments, and that an ordinary house could containe such a number of thousands and multitudes as can bee edified in a Congregationall way, is denied.

2. Our brethren say; that they did not eat the Supper in private houses, for the breaking of bread, *Act.* 2. 46. was common bread, and they had the use of the Temple, and taught in the Temple, for the Senate of the Jewes durst not extend their malice to the highest, *Act.* 5. 26. for they feared the people, and *Act.* 4. 21. So when they had further threatned them, they let them goe, finding nothing how they might punish them because of the people; for all men glorified God, for that which was done, so the people favouring the Apostles, they made use of their libertie to the full, and had their publick meetings for Word and Sacraments in the Temple, and did meet in private houses, *Act.* 20. 20. in a private way, not in a Church way, So *Act.* 2. 47. They had favour with all the people.

*Ans.* It is said these beleevers, v. 44. were ἐν τῷ αὐτῷ in one place, and those who, v. 46. did eat bread καὶ οἶνον from house to house, met then being in one place, and (eating of bread from house to house) must bee expounded as wee doe, distributively, that

is, divided in small Assemblies, for the argument that we bring militateth against the eating of their common meat in houses, all being in one private house; were three thousand in one place, *עמ' כ' אל' כ'*, all at one banquet, and that daily? 2. It is true, divers expone the breaking of bread, *v. 46.* not of the Supper of the Lord, yet of the banquets of love where there was an assembly of many; but *v. 42.* It is cleare these three thousand did receive the Supper of the Lord together, and it is so true that the Syriack hath it in his exposition thus *הו' ומשתתפין הו' ובקציה דאיכרסמיה דעucharistia*, it is memorable, saith *Lorinus*, that hee retaineth the name of *Eucharistia*, it is rendred, *Et communicabant in oratione & fractione Eucharistiae*, yea and (b) *Lutherus* and (c) *Calvin* both expound it so, and as (d) *Lorinus*, (e) *Cajetanus*, (f) *Cornelius a Lapide*, they bee all spirituall exercises named here. But how can wee imagine that many thousands could in one meeting communicate at one Table in the Lords Supper, and that ordinarily? 1. What voyce could reach to so many thousands, as they did grow unto? 2. What Table could suffice to a Congregation of so many thousands added to the Church, for the supper is a Table ordinance, and requireth Table communion, Table gestures, which the *Apostles* could not so soone remove and change into an Altar, that all might conveniently heare and bee edified. 3. Can wee beleeve, that seeing Congregationall meetings of fewer, and that in private houses, was lesse obnoxious to the indignation of authoritie, then meeting in the Temple, as is most evident, *Act. 4. 1, 2.* and seeing the *Apostles* had libertie to meet, *Act. 5. 26.* that they would draw the first mould of the Christian visible Church, after the patterne of a convention most unfit, yea impossible, for attaining the intended end, to wit, edification, especially not being compelled thereunto, by an extrinsecall necessitie. Our brethren say, three thousand, five thousand might all communicate in one place, though not at one time, successively, as it is in many numerous Congregations; But I answer 1. after they were five thousand, *ch. 4.* I dare say, taking in the hundreth and twentie, the five hundred brethren that all saw Christ at once, *1 Cor. 15. 6.* and the fruit of the preaching of the other ten *Apostles*, all now present at Jerusalem, when the

(a) *Lorinus*  
com in ac. 2. 42.

(b) *Lutherus*  
Serm. de Eucharistia.

(c) *Calvin*,  
Instr. l. 4. c. 17.

(d) *Lorinus*, ib.

(e) *Cajetan*,  
com. ib.

(f) *Cornelius a*  
*Lapide*.

the Prophecie of *pouring the Spirit on all flesh*, Joel 2. 28, 29. Act. 2. 15, 16, 17. was now to take effect at this time, there were twise five thousand; but after these all it is said, Act. 6. 1. *The number of the Disciples were multiplied*, v. 7. *And the Word of God increased*, ἐπιπλεονεκτήθη ἡ μαθητιῶν ἐν ἱερουσαλήμ σφόδρα, *The number of the Disciples grew exceedingly*, and πολλοὶ ἄλλοι a great multitude of the Priests were obedient to the faith; how many of the people were then obedient to the faith? could all these make one Congregation to eat at one Table? But 2. when they are put to this shift, to say, that they did communicate successively at one Table, and (which must bee) not all in one day, then doe our brethren grant there was not here such a Congregation as is, 1 Cor. 11. 20. *When you come together therefore into one place, this is not to eat the Lords Supper*, 23. *Wherefore my brethren when you come together to eat, ἀλλήλους ἐδέχεσθε, tarry one for another*, when you come to eat at the love-feasts, especially at the Lords Supper, saith *Diadatus*; if every one of the Congregation bee to waite on (while another come, then in the Apostolick Church all the Congregation came together to the Lords Supper to one place and at one time, and this is not the Congregation whereof hee speaketh, 1 Cor. 14. 23. *if therefore the whole Church come together to the same place, and all speake with tongues, and there come in those that are unlearned and unbelevers, will they not say that you are mad?* Hence all the Congregation come together to one place, at one time, and the place was so that heathen and unbelevers might come into their worship of the Congregation; but our brethren make the meeting of this Congregation such as they were not to stay one for another, nor to come all at one time, but successively, and so as the whole Congregation could not come to one place at once, but by halves and quarters, and fractions and divided parts, now one thousand, or two thousand; then another two thousand the next day; for the Apostles then celebrating the supper at night and after Supper; 1 Cor. 11. 23. few thousands should bee able to communicate after Supper. 20. There was no necessity, that these wise master-builders should divide the Church, and the first visible Church into many parts; and this successive communication doth clearly prove our point, that there were many Con-

gregations, for every successive fraction being a competent convention of beleivers having the Word and Sacraments, and so power of jurisdiction not to admit all promiscuously to the Lords Table, is to our brethren a compleat Church, for to it indeed agreeth the essentiall Characters of a visible instituted Church, for there is here a ministry, the Word and Sacraments, and some power of jurisdiction within it selfe, and so what lacketh this successive fraction of an intire Congregation?

But what ground for so needlesse a conjecture, that the Apostolick Church did celebrate the Lords Supper in the Temple, never in private houses? The contrary is, *Act. 20. 7.* And upon the first day of the weeke the Disciples came together to breakebread, *Paul* preached unto them, *v. 8.* And there were many lights in an upper Chamber, where they were conveened, so the Text is cleare, *the first day of the weeke, 1 Cor. 16. 1. was the day of the Christians publick worship,* and (a) *Augustine*, (b) *Calvin*, (c) *Luther*, (d) *Melancthon*, *Bullinger*, (e) *Diodatus*; and so (f) *Lorinus* and (g) *Sanchius* say this was the Lords Supper, who can imagine that the *Apostles* did bring so many thousand *Christians* after Supper to the Temple, to celebrate a new Evangelick feast, and that immediatly after *Peters* first Sermon, *Act. 2. 42. 1.* Before the *Apostles* had informed the Jewes, that all their typicall and ceremoniall feasts were now abolished, yea while they stood in vigor; and the *Apostles* themselves kept them in a great part? was this like the Spirit of the *Gospel*, which did beare with *Moses* his ceremonies for fortie yeares?

2. The *Apostles, Act. 4. 1.* are indited before the Synedry, that they taught, in the Temple, *Jesus Christ*: if they had with so many thousands, gone to the Temple with a new extraordinary ceremoniall ordinance as a new Sacrament, so contrary in humane reason, to all the sacred Feasts, Sacrifices, and ceremonies, should not this with the first have beene put in their inditement, that they were shouldering *Moses* out of the Temple? yet are they onely accused for teaching the people; yea *Christ* the Law-giver, who preached the *Gospell* daily in the Temple, would not take the last Supper to the Temple, but celebrated

(a) *Augustin.* }  
Epist. 86.

(b) *Calvin*, in  
loc.

(c) *Luther.*  
Serm. de Eu-  
charist.

(d) *Melancthon.*  
lib. de usu Sa-  
crament.

(e) *Diodatus.*  
annot. in loc.

(f) *Lorinus* in  
loc.

(g) *Sanchi.*



it in a private Chamber; and *Paul* being accused alwayes as an enemy to *Moses* and the Temple, his enemies the Jewes who watched him heedfully, could never put on him, that hee celebrated a Sacrament in the Temple: as for *Baptisme* it being a sort of washing; (whereof the Pharisees used many, *Matth.* 15. *Mark.* 7.) it was performed often *sub dio* in rivers, never in the Temple; wee desire any author, father, (*Oecumenius* doubteth onely) Doctor, Divine, Protestant, or Papist, late or old, who said the Apostles celebrated the Supper in the Temple.

3. Our brethren say all, *These did conveene in τὸ αὐτὸ, for Act. 4. 31. When they had prayed the place was shaken where they were assembled together. ἐσάλευσεν ὁ τόπος, Act. 2. 46. and they continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness.*

*Ans.* The place, *Act. 4. 31.* saith not, that all the five thousand beleivers were in that one place, which was shaken, for *v. 21.* that when the Apostles were let goe by the Priests and Captaines of the Temple they returned to their owne company. ἠλθοῦντες πρὸς τὰς ἰδίους, to their owne, but no circumstance in the Text doth inferre that they came backe to the whole five thousand, but onely to some few of the first beleivers, that were converted before the first Sermon of *Peter* was made, *cap. 2.* they returned, *Lyra* and *Hugo Cardinalis*, to their owne company, *ad domesticos suos*, and so saith *Lorinus*, who citeth the Syriack **ܚܚܝܗܝܢ** *hachaiihin ad fratres suos. Salmeron, ad suos apostolos, sive condiscipulos & domesticos fidei*, and *ἰδοὺ* doth not signifie the whole Church, but friends and domesticks, as, *Mark. 5. 19.* Goe home to thy own house and shew thy friends, *Luke, πρὸς τὰς οὐς* compared with, *Luk. 8. 39.* and *Gal. 6. 10. πρὸς τὰς οὐκίνας, ἢ μιστῶς*, and *1 Tim. 5. 8.* therefore the place saith that the five thousand were gathered together in this one place which was shaken. 2. Giving and not granting that they were all conveened to prayer, it doth not follow that they did meet ordinarily in one place, for partaking of Word and Sacraments, as one Congregation, for moe might conveene to prayer and hearing the Word, then could meet ordinarily in a Congregationall way. Neither will any Text inforce us to

expone ἐν τῷ αὐτῷ, collectively, but distributively, as wee say all the Congregations in Scotland met, ἐν τῷ αὐτῷ, in one, every Lords day, that is, every one of the Congregations is in one place, but the sense is not that all the Congregations collectively are in one place. And wee may justly aske what this place was which was shaken, it is not like that it was the Temple, that which should have beene more prodigious like, and pre-faged a ruine to the Temple, would not have beene concealed by the holy Ghost, for it would have more terrified the *Jewes*, and the Temple is never called τὸς, sine adjecto, without some other thing to make it bee knowne to bee the holy place, if it was a private house, give us leave to say it could not containe five thousand to heare prayer, farre lesse a more numerous multitude.

Wee remit it to the judgement of the wise, if the Apostles were so lazie to propagate the Gospell, that where twelve of them were present undoubtedly, *Act. 4. 23. 31. Act. 6. 2.* and (as many of the learned thinke, the seventie Disciples) that eleven Apostles did heare the Word onely, and one did speake to one Congregation onely, which consisted of so many thousands, for to the five thousand, if there were no more, *Jo. 5. 14. more beleevers were added to the Lord, multitudes both of men and women,* who could not conveniently heare? This I thinke not imaginable; for 1. now the harvest was large, thousands were to bee converted. 2. The Spirit was now powred upon all flesh. 3. Christ, when hee sent the twelve but to *Judaea*, hee sent them two and two, and would have every man at worke, and the Apostles went out in twoes, *Act. 13. Paul and Barnabas*, and sometimes but one *Peter* was sent to the *Jewes*, *Paul* to the Gentiles, and the world divided amongst them, 1. of other officers *Timothy* is sent to *Ephesus*, *Titus* to *Crete*, that so they might the more swiftly spread the Gospell to all the world. What wisdom could wee imagine would lead the twelve Apostles to speake to one single Congregation met in one place, at one time? the rest, to wit the eleven and the seventie Disciples being silent? for in the Church the God of order will have one to speake at once, *1 Cor. 14. 31.* but Words praised bus to you

But our reverend brethren seeing and considering well that

the Church at Jerusalem could not all meet in one Congregational way, and that they were a Christian Church, and so behoo-ved to bee a Presbyteriall Church, they doe therefore betake themselves to another Answer, for they say that this Church at Jerusalem was an extraordinary constituted Church, and 1. wanted an Eldership, and presbytery, as Christian Churches have now: 2. the government was meerely Apostolicall: 3. the constitution was somewhat Jewish, rather then Christian, for their service was mixed with legall ordinances and Jewish observances for many yeares, and therefore cannot bee a patterne of the Christian visible Church which wee now seeke.

To which I answer, 1. Because our brethren consider that the Church of Jerusalem will not bee their independent Congregation, before wee obtaine it, for us, as a mould of a presbyteriall Church, they had rather quit their part of it, and permit the Jewes to have it, for us both, but wee are content that their Congregations in some good sense bee given to them, and not to Jewes. 2. There is no reason, but the Church of Jerusalem bee a Christian Church; 1. The externall profession of a visible Church maketh it a visible Christian Church, but this Church professeth faith in Christ already come in the flesh and the Sacraments of the New Testament, baptisme, and the Sacramentall breaking of bread, *Act. 2. v. 41, 42.* wee desire to know how saving faith in a multitude constituteth an invisible Church, and the externall and blamelesse profession of that same saving faith doth not constitute a visible Church also? and how this is not a Christian visible Church not differing in essence and nature from the visible Churches that now are, to which the essentiall note of a visible Church agreeth, to wit the preaching or profession of the sound faith: if it bee called an Apostolick and so an extraordinary Christian Church because the Apostles doth governe it, that is not enough, if the Apostles governe it, according to the rule of the word framing the visible Churches of the New Testament, this way the Church of Corinth, *1 Cor. 5.* shall bee an Apostolick and so an extraordinary Church, which our brethren cannot say: But wee desire to know wherein the frame of this first patterne Christian Church at Jerusalem is so extraordinary

ordinary, that it cannot bee a rule to us to draw the mould of our Churches according to it, for if the Apostles make it a patterne of an ordinary Christian Church in Word and Sacraments, to say it was extraordinary in the government, except you shew that that government was different from the rule that now is in government, is *petitio principii*, to begge what is in question, for these same keyes both of knowledge and jurisdiction that by your grant, were given to the Church, *Matth. 18. 15, 16, 17.* were given to the Apostles, *Matth. 16, 17, 18.* and *Joh. 20. 21.* If you say it is extraordinary, because as yet they had not Deacons, for the Apostles did as yet serve tables, where as afterward *Act. 6.* that was given to the Deacons by office, and so they had not Elders, nor Doctors, nor Pastors as we now have, but the Apostles were both Pastors, Ruling Elders, Doctors, and Deacons, and they were the onely governing Eldership, and this was extraordinary that they had no Eldership, and so they were for that same cause no presbyteriall Church, whence it followeth that you cannot make this Church which had no presbytery, a patterne of a presbyteriall Church.

But I answer, this will not take off the argument, if wee shall prove that after they were more then could meet in one Congregation, and so after they were so numerous that they were moe Congregations then one, they had one common government, and 1. wee say though the Apostles had power to governe all the Churches of the world, and so many Congregations, yet if they did rule many Congregations as Elders, and not as Apostles, wee prove our point. Now we say where baptisme and the Lords Supper was, there behoved to bee some government, else the Apostles admitted promiscuously to baptisme and the Lords Supper any the most scandalous and prophane, which wee cannot thinke of the Apostles: it is true say you, they admitted not all, but according to the rule of right government, but this right government was extraordinary, in that it was not in a settled Eldership of a Congregation, which was obliged to reside and personally to watch over that determinate flock, and no other flock, but it was in the hands of the Apostles, who might goe through all the world to preach the Gospell, and were not tied to any particular flock; and so from this neither can you draw your classick Eldership,

*Eldership, nor wee our Congregationall Eldership.*

But I answer, yet the question is begged, for though it bee unlawfull for a seiled Eldership not to reside where their charge is, yet the question is now of a government in the hands of those who are obliged to reside and give personall attendance to the flock, and the government in the hands of the *Apostles*, who were not obliged to personall attendance over this and this particular flock, which they did governe; were governments so different in nature, as the one is a patterne to us, not the other, and the one followeth rules different in nature and spirit from the other; for though it were granted that the *Apostles* did governe many Congregations as *Apostles*, not as *Elders*, yet there was no extraordinary reason why these many Congregations should bee called one *Church*; and the beleivers added to them, said to bee added to the *Church*, as it is said, *Act. 2. 47. And the Lord added to the Church daily such as should bee saved*, except this *Church* bee one entire body governed and ruled according to Christs Lawes. 2. There bee seven *Deacons* chosen to this *Church*, *Act. 6.* and *Deacons* are officers of the *Church* of *Phippi* which our brethren calleth *Phil. 1. 1.* a Congregationall *Church*, and *Pbebe* was a *Deaconesse* (say they) of the *Church* of *Cenchrea*, *Rom. 16. 1.* and if they had *Deacons*, they could not want *Elders*, who are as necessary. 3. This *Church* could not bee so extraordinary as that it cannot bee a patterne to us of the constant government of Churches by *Elders*, which wee call *Aristocraticall*, seeing it is brought as a patterne of the Churches government by the voices of the people, which is called by *Divines*, in some respect, *democraticall*, and this place is alledged by our brethren, and by all Protestant *Divines* against *Bishops* and *Papists* to prove that the people have some hand in government, to wit, in election of officers, and so the words are cleare, *Act. 6. 5. And this saying pleased the whole multitude, and they choosed Steven, &c.* so this multitude did not make one Congregationall *Church*, but it was a company of the multiplied *disciples*, both of *Grecians* and *Hebrews*, as is clearely related to these spoken of, *v. 1. c. 6.* Now *Hebrewes* and *Grecians* were directly one *Church* having one government, and seven *Deacons*,

common to both, now that could not bee a single independent Congregation, as is already proved. 4. If the constitution of this Church at Jerusalem bee Jewish, because of some Jewish observations, and so no patterne of the frame of ordinary visible Churches Christian; I say 1. this is no good argument, seeing the Christian visible Church, and the Jewish visible Church is of that same frame and constitution, having that same faith, as all grant, except Papists, Socinians and Arminians, and so that same profession of that same faith. 2. If this were a good reason, then all the Churches of the Gentiles which are commanded for a time, in the case of scandall, to observe some Jewish Lawes, to abstaine from eating meates offered to Idols, and from blood, and from things strangled, Act. 15. 29. Act. 16. 4. shall bee also Churches in their constitution Jewish, and so no patterne to us; and the Church of Rome and of Corinth shall bee Jewish also, and no patterne to us, because in case of scandall they are to abstaine from meates forbidden in the Law of Moses, Rom. 14. 1 Cor. 8. c. 10. but this our brethren cannot teach. 5. Though Apostles did governe all these Congregations, yet wee are not to thinke, that seeing there were such abundance of gifted men in this Church, on which the Spirit, according to Joels prophetic, was powred in so large a measure, that they did not appoint Elders who did personally watch over the converted flock, especially seeing Apostles use never this Apostolicall and extraordinary power, but in case of necessitie, where ordinary helpes are wanting, else this answer mighte elude all reasons drawn from the first moulded Churches which were planted by the Apostles and watered by their helpers. But I have heard some say, that multitude of Pastors at Jerusalem doth not prove that the Apostles were idle, if they did all attend one Congregation, because they had worke enough in the Synagogues to convert the unconverted Jewes, all the twelve did not labour in preaching to the one single new converted Congregation.

Ans. But if you lay downe our brethrens supposition, that the Apostles had no publick meetings for the Word and Sacraments of the Christian Church, but the Temple, and that they ceased not daily in the Temple, and from house to house to teach and preach Christ, as is said, Act. 5. 42. then consider that they  
preach

preached not daily in the Synagogues, but in the Temple and in houses, and their first conquest of five thousand was above three Congregations, beside those who daily came in: and certainly if the first was but one Congregation, yet one of the twelve preached to that Congregation, the other eleven behooved to have a Congregation also. 6. Our brethren acknowledge the Church of Jerusalem to be one Church, for it is called, even before the dispersion, one Church in the singular number, *Act. 2. 47.* And the Lord added to the Church daily such as should bee saved, *Act. 5. 11.* Great feare came upon all the Church, and *Act. 8. 1.* At that time there was a great persecution of the Church. 2. They grant before the dispersion that it had a government, but they deny this government to bee presbyteriall, they say it was Apostolick and extraordinary, and that it had not any Eldership, nor read wee of any Elders till after the dispersion, *Act. 8. 1.* When their number was diminished, so as it is cleare they could meet in one Congregation. 3. You must prove this government to bee one if you prove a Presbyteriall Church at Jerusalem. 4. You must prove divers formed and organicall and severall Congregations at Jerusalem, if you prove such presbyteriall Churches as you now have in Scotland; but I pray you, The Apostles (you say) did rule the Church of Jerusalem as Apostles, and so as extraordinary Elders, not as an ordinary Eldership and Presbytery, but give mee leave to say this is a meere shift. 1. What reason to call the Apostles governing of the Church extraordinary, more then their preaching the Word and their administration of the Sacraments is extraordinary? and if Word and Sacraments doe prove that this was the first visible Church and a type and patterne to all visible Churches, why should its government bee extraordinary? 2. Why should the government bee extraordinary, because the Apostles did governe it, in respect they were extraordinary officers, and should not the government bee by the Apostles; and exercised by them as a common ordinary presbytery, seeing this Church in its goods, was governed by seven ordinary and constant Church-officers, the seven Deacons? *Act. 6.* and seeing the people did exercise an act of ordination (say our brethren) but an act of popular election (say wee) which cannot bee deny-

nyed to bee a politick act of divers Churches, *Hebrewes* and *Grecians* choosing their owne ordinary officers in relation to which they made one governed Church; under one common government, which is not congregational; because not of one Congregation, but of moe Congregations conveened in their principall members (for they could not all meet in one, as wee have proved) Ergo, it must bee presbyteriall. And that this government is one to mee is evident, because these seven Deacons were officers in ordinary to them all. 3. Wee see not how wee need to prove that the severall Congregations were severall formed, fixed and organically bodies; 1. Because it shall bee hard to our brethren to prove a *Parishionall Church* in its locall circuit in the *Apostolick Church*, and when Churches were moulded and framed first in locall circuits of parishes; I will not undertake to determine. 2. Ten Congregations in a great Citie, though not moulded locally and formally in ten little distinct Churches organically, yet if sixteene or twentie Elders in common feede them all, with Word, Seales and common government, they differ not in nature from ten formed and fixed Congregations, and the government is as truly *Aristocraticall*, and *presbyteriall*, as if every one of them had their owne fixed Eldership out of these sixteene Elders, for fixing of this or this Elder to this or this Congregation is but accidentall to the nature of an organically Church; if ten little Cities have ten magistrates who ruleth them all in common, they are ten perfect political incorporations and societies, no lesse then if to every one of these ten were a fixed magistrate, to this or this citie; Because the King and State might accuse them all for any misgovernment or act of injustice done by the whole ten conveened in one judicature to judge them all; for what injustice is done by the major part is to bee imputed to the whole colledge, in so farre as the whole colledge hath hand in it. 2. The formall acts of a political Congregation not fixed are one and the same in nature and essence with the formall Church-acts of a fixed Congregation; For 1. the Word and Sacraments are one and the same: 2. their acts of government, in rebuking, accusing, and joynt consenting to deliver to *Satan* an incestuous man are one and the same.



same, whether the Congregation bee fixed, or not fixed; shew us a difference.

But it is said, they are different in a politicall or in a Church-consideration, 1. Because this determinate Congregation is to subject their consciences in the Lord, to this fixed Eldership whom they have called and chosen to bee their Elders, and not to the ministry of any others, as 1 Thess. 5. 12. Know them that labour amongst you, *κοινωνίας ἐσὶ ὑμῶν*, (not those who are over others,) and that are over you, *καὶ προσταμίνας ὑμῶν*, and are over you in the Lord, not over others, *καὶ ἡδεστωμένους ὑμῶν* and admonish you, not others: and 2. The Pastors are to feed such a flocke over which the holy Ghost hath set them, Acts 20. 28. and they are to feede the flocke amongst them; 1 Pet. 5. 2. not any other, *ποιμανετε τὸ ἐν ὑμῖν ποιμνίον τοῦ θεοῦ*, therefore Pastors are fixed by the holy Ghost to a fixed congregation. 3. Pastors are not rebuked by the Spirit of God, for remisse exercise of jurisdiction and Church-power, but over their owne fixed Congregation, not because they doe not exercise their power over other Congregations over which they are not, and for whose soules they do not watch, as is evident in the severall rebukes tendered by Christ to every Angell or Eldership of the seven Churches in Asia, Revel. 2. c. 3. where every Angell and Church is rebuked for their owne omissions towards their owne fixed and particular flocks.

Ans<sup>w</sup>. The places doe not come up, to prove fixed Congregations in the Apostles times; for 1. wee deny that the Church of Thessalonica was one single fixed Congregation, or the Church of Ephesus either, and farre lesse can the Churches of Pontus, Galatia, Cappadocia, Asia, and Bythinia, to which Peter writeth, and whose Elders, 1 Pet. 5. 1. 2. hee exhorteth to feede the flock of God, bee one fixed Congregation; nor doe they prove that fixed Congregations were, though I thinke it not unprobable that when Phebe, Rom. 16. 1. is called a Deaconesse of the Church, which is at Cenchrea, that there were fixed Congregations at that time; but many things not without apparent strength of much probabilitie may bee said by the learned; on the contrary. 2. The Eldership of Ephesus I dare not call the Eldership of one Congregation; farre lesse of one fixed Congregation; and they are all commanded to feed the flocke over which the holy Ghost had set them, and no other

Church that is most true. But how doe our brethren inferre a fixed Congregation at *Ephesus* from thence? farre lesse I think can they inferre that the formall *Church-acts* of a fixed, and a not fixed Congregation are different in nature; and therefore, if we can show that in the Apostolick *Churches* they had many Congregations though not fixed, under one common Eldership, which did feed them in common with Word, Sacraments and Discipline, as is clearely proved, then have wee a patterne of a *Presbyteriall Church*. 3. The Elders of *Ephesus* and these Elders, *1 Pet. 5. 1, 2, 3.* had all of them a burden of the soules amongst them, and over which the holy Ghost had set them, and they had not a burden and charge in particular of others as watching in particular for the soules of others: but how fixed Congregations are hence inferred I see not, for I may have with other six Pastors, a Pastorall burden and charge to watch for three Congregations, according to my talent and strength, though I bee not a fixed pastor to all the three collectively, or to any fixed one distributively, so as all the omissions of my six fellow-labourors shall bee laid to my charge, in the Court of the Judge and Lord of all, if I do what I am able: which I demonstrate thus. 1. That morall obligation of conscience which did oblige the Apostles as Pastors of the Christian world which was to bee converted, is not temporary but perpetuall and morall and did oblige the Apostles as Christians. Therefore this morall obligation did lie upon the Apostles to feed the *Catholick flocke of the whole Christian world over which the holy Ghost had set them*, just as the Elders of *Ephesus*, *Act. 20. 28.* are commanded to feed the *whole flock of God* which is at *Ephesus*: now I aske if every single Apostle is to make a reckoning to God for the soules of all the Christian world? 2. If *Peter* must bee answerable to God, because *Paul* by negligence should incurre the woe of not preaching the Gospel, *1 Cor. 9. 16*? (3.) If upon this morall ground of an obligation lying on the Apostles to feed the *Catholick flock of the whole world*, amongst which they were, for the most part, by speciall commandement of *Christ*, to preach to all nations, *Matth. 28. 19.* to every creature, *Mark. 16. v. 15.* If (I say) the Apostles bee tied to plant *Churches* in such determinate quarters and fixed kingdoms

domes of the habitable world, and if the dividing of the world into twelve severall parts, and large parishes to the twelve *Apostles*, bee *juris divini*, of divine institution? I beleeve this can hardly bee proved by Gods Word. 2. Where there bee six Elders in a Congregation supposed to bee independent, every one of the six are obliged in their place to feed the whole flocke, over which the *holy Ghost* hath set them, and that by the commandement of *God*, *Act. 20. 28. 29. 1 Pet. 5. 1.* as our brethren teach, but I hope by these places no humane logick would inferre, nor could our brethren collect, that, 1. every one of these six should, by divine institution, bee set over each of them the sixt determinate and sixt part of that Congregation. 2. That every one of the sixt were not to give a reckoning for the whole Congregation, and did not watch for the whole Congregation according to his Talent. 3. That one might not be accused, even one *Archippus* possibly at *Colosse*, *Col. 4. 17.* for his owne particular neglect to the whole flock, though others were also joyned with *Archippus* who fulfilled their part of their ministry, *Col. 2. v. 5.* yea & we justly aske if all the Elders of *Thyatira* were guiltie of remisse discipline against the *false Prophetesse Jezabell*, and if all the Church of *Sardis* did become sleepeie, and secure, and *had a name that they were living, and yet were dead*, though the Eldership under the name of the *Angel of the Church*, bee indefinitely rebuked, *Revel. 2. 20. c. 3. 1, 2, 3, 4.* yea it is like to mee that seeing the Lord *Jesus* commendeth the one for *love, service, faith, patience*, *Revel. 2. 19.* and the other, that *c. 3. 4* they had a few names that had not defiled their garments, that onely those who were guiltie, were rebuked, I beleeve, and therefore this is to bee proved that *Elders are not rebuked, but for their remisse watching over an unfixed Congregation*, the places to me, doe not prove it.

Now whereas our brethren say, that they read of no Eldership before the dispersion of the Church at *Jerusalem*, *Act. 8. 1.* and therefore of no presbyteriall government, and after the dispersion, the number was so diminished as they might all meet in one Congregation, because it is said, *Act. 8. 1.* They were all scattered abroad throughout the regions of *Judea* and *Samaria* except the *Apostles*. It is easily answered,

1. To what effect should the *twelve Apostles* not also have followed their scattered flocks, and to what end did *twelve Apostles* stay at *Jerusalem* to preach to one single handfull, that might all conveniently meet in one house, and a private house, for I thinke the persecution could as easily put them from publick meetings in the *Temple and Synagogues*, as it could scatter them all to so few a number as one congregation? was the the harvest so great, and the Apostolick labourers so sparing in reaping, as eleven should bee hearers in one Congregation? and one speake onely at once?

2. Our brethren may know that wee prove a Presbyteriall government before the dispersion. 3. If our brethren elide the force of our argument from multitude of beleevers at *Jerusalem*, to prove a *presbyteriall Church*, they must prove that this dispersion did so dissolve the Church as that *three thousand*, *Act. 2.* and some added daily, *v. 47.* and *five thousand*, *Act. 4. 4.* and beleevers more added, *multitudes both of men and women*, *Act. 5. 14.* and *Jerusalem was filled with the doctrine of the Apostles*, *c. 5. 28.* and yet the number of the Disciples multiplied, *c. 6. 1.* and the Word of God increased, and the number of the Disciples multiplied in *Jerusalem* greatly, and a great company of the Priests were obedient to the faith, they must (I say) prove (for *affirmanti incumbit probatio*) that all this number and all these thousands by the dispersion, *Act. 8. 1.* came to one thousand and to a handfull of a single Congregation.

3. I see no necessitie that these (all) be the whole body of the Church, I grant *Dionatus* saith so, and (a) *Baronius* conjectureth that there were *fifteene thousand* killed at this first persecution, (b) but *Dorotheus* saith there were but two thousand killed, and (c) *Salmeron* saith of *Dorotheus* his relation, *Quæ si vera sunt, profecto magna fuit persecutio, if it bee true, the persecution was indeed great, and wee cannot but thinke, seeing the spirit of God saith this was a great persecution, but the Church was greatly diminished: but let us see if the Text will beare that so many thousands (for I judge at this time that the Church hath been above ten thousands) were partly killed, partly scattered, so that the Church of Jerusalem came to one single Congregation which might meet ordinarily for Word and Sacraments in*

(a) Baron.  
An. 1.

(b) Dorotheus  
Ide vit. &  
snor. prophet.  
& Apostol.

(c) Salmeron,  
com. in Ac. 8.

one private house, where the twelve Apostles came to them: for my part I cannot see it in the Text, onely the persecution was great. 2. All were scattered except the Apostles. 3. Act. 26. Paul saith of himselfe at this time, 10. *Many of the Saints did I shut up in prison, having received authoritie from the high Priests, and when they were put to death, I gave my voyce against them.*

11. *And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them to strange Cities; all which saith many were imprisoned.*

2. Some scattered, but the Text saith not that thousands were put to death, and it is not like that the holy Ghost who setteth downe the other sort of persecution and the death of Steven, would have beene silent of the killing of thousands. 3. Where-

as it is said, they were all scattered except the Apostles, I see no ground of the Text to say that by (*παυτες*) all scattered, hee understandeth, all the Disciples as (d) Lyranus saith, so saith (e) Eusebius, though (f) Sanctius saith hee meaneth of the 70. Disciples. And my reasons are, 1. The Text saith, v. 3. *Saul entering into every house, haling men and women committed them to prison,* as you may read, Act. 26. 10, 11. Ergo, all and every one without exception of any, save the Apostles, were not scattered.

2. Amongst so many thousands of men and women, many for age, weakenesse and sicknesse, and having young children, and women with child were not able to flee, therefore (*παυτες*) cannot bee taken according to the letter every way. 3. Paul after this dispersion, Act. 26. 11. *punished them in every Synagogue.* What? punished hee Jewes? no Christians; Ergo, after the dispersion there were Christians left in Synagogues at Jerusalem which were not dispersed. 4. The Text saith that the scattered abroad were Preachers, and as I prove elsewhere hereafter, extraordinary Prophets, and therefore all were scattered except the Apostles, seemeth to imply that especially the whole teachers were scattered, except the Apostles; and (g) Cbry-

sostome, (h) Athanasius, (i) Nissenus observes that God out of this persecution tooke occasion to spread the Gospell, by sending scattered Preachers to all the regions about, so (k) L-

corinus, (l) Sanctius, (m) Cornelius a Lapide, say they were not all scattered, and (n) Cajetan exponeth these (all) onely of those up-

persecuted, and (n) Cajetan exponeth these (all) onely of those up-

persecuted, and (n) Cajetan exponeth these (all) onely of those up-

persecuted, and (n) Cajetan exponeth these (all) onely of those up-

(d) Lyran. an. in loc.

(e) Eusebius l. 2. histo. Eccle. c. 1.

(f) Sanctius com. ib.

Answ. to q. 29. § 2.

(g) Chrysest. in loc.

(h) Athanas. Serm. de sem.

(i) Nissenus orat. de S. Stephano.

(k) Lorinus in certum an omnino omnes (dispersi) an soli antiquiores discipuli.

(l) Sanctius ib. (m) Cor. a Lapide, ib.

(n) Cajetan in

*on whom the holy Ghost descended.* 4. Though this Church should come to one Congregation now, this is but by accident, and from extrinsecall causes of persecution and scattering, but wee have proved at the first founding of this Church Apostolick the Church of Jerusalem called one Church, the first draught and patterne of the visible Christian Church was such as could containe many Congregations, and could not all meet in one. 5. There is no ground to say that Apostles after this dispersion erected an ordinary Eldership in Jerusalem, whereas before there was an extraordinary, because the Apostles was present with them, and you read of no Elders while after the dispersion, because 1. you read not of the institution of ordinarie Elders in the Church of Jerusalem after the dispersion, more then before, and so you are here upon conjectures. 2. There is no ground to say that the Apostles changed the government of the first patterne of the Christian Churches from extraordinary to ordinary. 3. Nor is there ground that the government of the first samplar of Instituted Churches of the New Testament, should rather bee extraordinarie, then that first ordering of the Word and Sacraments should bee extraordinary, seeing the Apostles the first founders of instituted Churches under the New Testament, had as ordinary matter to institute an ordinary presbytery and government, having beleivers in such abundance, upon whom, by the laying on of hands, they might give the Holy Ghost, as they had ordinary matter, to wit, a warrant, and command from Christ, to preach and administer the Sacraments. 4. The Apostles abode many yeares at Jerusalem, after there was an erected Eldership, *Act. 15. 2. 22. Act. 16. 4. Act. 21. 18, 19, 20. Gal. 1. 18.* After three yeares I went up to Jerusalem to see Peter, *Gal. 2. 1.* Then foureteene yeeres after, I went up againe to Jerusalem, &c. 9. And when James, Cephas, and John who seemed to bee pillars, perceived the grace that was given unto mee, they gave to mee and Barnabas the right hand of fellowship. 5. Though wee should give, and not grant that this dispersion did bring the Church of Jerusalem to so low an ebbe as to make it but one single Congregation, yet after the dispersion, all the Churches, *Act. 9. 2.* had peace, and were edified, and multiplied, and so the Church of Jerusalem also was multiplied,

plied, if all France be multiplied, *Paris* which is a part of *France* must bee multiplied, and if there were many thousands of the Jewes that did beleeve, *Act. 21. 20.* though these many were for a great part come up to the feast at Pentecost, as some thinke; yet may wee well thinke a huge number of these thousands were of the Church of Jerusalem: it is said, *v. 21. They are informed of thee that thou teachest all the Jewes which are amongst the Gentiles to forsake Moses*, these belike were the Jewes at Jerusalem who heard that *Paul* was come to Jerusalem, and *Act. 12. 24. The Word of God grew and multiplied*; it is the same phrase that is used, *Act. 6 v. 7.* to expresse the multiplying of the Church, by the multiplying of the Word, for there is no other multiplication of the Word but in the hearts of numbers who receive the Word in faith.

Our brethren object; 1. *Though there bee Elders at Jerusalem, Act. 15. 2. v. 4. and Act. 21. 18.* yet that doth not prove an Eldership or a formall presbytery, even a presbytery of a classicall Church doth not prove that these Classicall Elders are Elders of a Classicall Church.

Answer. Our brethren should give to us the measure which they take to themselves, for they prove from that which the Scripture, *Act. 20. 28.* doe name the Elders of the Church of *Ephesus* that there was an Eldership at *Ephesus*, which governed all the people of *Ephesus*; and from Bishops and Deacons at *Philippi*, *Phil. 1. 1.* that there was an Eldership in that Church; and from the Angel of the Church of *Smyrna*, *Pergamus*, *Thyrtira*, &c. that there was a colledge of Elders or a Presbytery in those Churches: for if those Churches had elders in them, though they were in their meaning Elders of a particular Congregation, and so an Eldership and a presbytery, they must give us the favour of the like consequence, in many of those Churches, they had Elders; Ergo, they had a presbyteriall or classicall Eldership, and the word *episcopum* is as seldome in Scripture to our brethren to prove their Congregationall Eldership, as it is to us to prove our Presbyteriall or classicall Eldership, and in this, *jam sumus ergo pares*; and one government, and combination voluntary under one Congregationall presbytery shall bee as hardly proven, as one government, and one voluntary combination of many Congregations,

gregations, and where the multitude is so numerous, as that they cannot meet in one, it is impossible to prove that so many thousands did all agree, and that according to *Christs institution*, to meet ordinarily in one for doctrine and discipline, whereas the meeting in one of so many thousands is most inconvenient. 12. An Eldership doth prove there is a relation of those that make up the *Eldership* to all the *Church* distributively to which they have the relation of Elders; but doth not prove that the Eldership is an Eldership in a *Church-relation* to any one single person, and that that single person hath a reciprocal *Church-relation* to that Eldership; so here the classicall Eldership carrieth a relation to a classicall Church, and a classicall Church doth retort and reflect a reciprocal relation to the Eldership, but it doth not follow that every Congregation of the *Classicall Church* doth reflect a reciprocal relation of a *Church classicall* to either the classicall Eldership, or to any one Elder of the classicall presbytery.

2. They affirme, that there was no presbyteriall government exercised by the Apostles in the Church of Jerusalem; for they say, for the substance of the *Act* (it is true) The Apostles did governe as Elders, that is, their *Acts of government* were not different from the *Acts of government of ordinary Elders*: but the Apostles did not governe under this formall reduplication as ordinary Elders, but as Apostles, because as Apostles they were Elders both in the Church of Jerusalem, and in all Churches of the world: but this proveth not an ordinary Eldership, Titus at Crete did but the ordinary *Acts of an ordinary Elder at Crete in appointing Elders in every citie*, yet this proveth not that there is in the successors of Titus an ordinary Episcopall government; for because of the extent of the Apostles power to all Churches on earth, you may from this prove as well an Episcopall power as a presbyteriall power in an Eldership over many Congregations; and before you prove a presbyteriall power you must prove an extent and an ordinary extent of an Eldership over many Congregations, which you shall never prove from the extent of the Apostles power, which was universall and alike in all Churches.

I answer, if our brethren had formed their arguments in a syllogisme, I could more easily have answered; but I will doe it for them. Those who did rule with an universall extent of power



of government in all Churches, these did rule as Apostolick rulers, and not as ordinary presbyters, in the ruling and governing the Church of Jerusalem: but the Apostles before the dispersion did rule thus; Ergo, the Apostles before the dispersion did rule as Apostles, not as ordinary presbyters. The proposition they make good, because if those who rule with an universall extent of power, doe it not as Apostles, they have then prelates to succeed them as ordinary officers in their extent of power and extent of pastorall care over many Churches.

But I answer by granting the major, and the probation of it in the connex proposition; because those who rule with an universall extent of power doe it as Apostles; but I deny the assumption that the twelve Apostles did rule the Church of Jerusalem with an universall extent of power over all Churches; for it is true, the Apostles who did governe the Church of Jerusalem had an universall power over all Churches, but that they did rule the Church of Jerusalem as having this universall power, and by virtue of this universall and Apostolick power, I utterly deny, and I deny it with the reduplication, and except our brethren prove that the Apostles did governe the Church of Jerusalem as having this Apostolick power, and under this reduplication, they doe not prove that they ruled as Apostles, which is the conclusion to bee proven. Now that I may give a solid reason of this; wee are to consider, what Apostles doe as Apostles and what as ordinary Elders, as take along this rule with you, what Apostles doe as Apostles; every one of the Apostles his alone may doe, *quod converti natus, convertit, &c.* What ever agreeth to an Apostle as an Apostle, agreeth to all Apostles; as because Apostles may worke miracles; any one Apostle may worke a miracle, so Peter his alone, *extra collegium*, when hee is not with the twelve, hee may worke a miracle; his alone hee may speake with tongues, and his alone hee may preach and baptize through all the world, and therefore Peter as an Apostle, not as an ordinary Elder doth raise the dead, speake with tongues, preach and baptize in all nations without any calling of the people or without consent of the presbytery; but what the Apostles doe as ordinary presbyters; and as a classicall Colledge that hy cannot doe in that relation, but in collegiis as the eye

new office here, to wit, an office of Deacons, as all our Divines prove from the place, but the Apostles as ordinary Elders in an ordinary Colledge presbyteriall cannot appoint a new Office in the Church, for the presbyteries now also by that same presbyteriall power might also appoint a new office in Gods house which is absurd.

*Answer.* I grant that the Apostles as Apostles performe some Acts of government in this place, and that they appoint a new office of Deacons here, but that is neither the question, nor against our cause, but I desire the opponents to make good that the Apostles did appoint this new office in a Church-way, as they ordaine these seven men to the office, and that, *in collegio*. I aske did the Apostles, 1. Crave the concurrence of the conveened multitude, and their free voices shall wee appoint this new office, men and brethren, or shall wee forbear? 2. Did they voice the matter in a colledge amongst themselves, as they doe *Act. 15.* and do they say amongst themselves in the presbytery Apostolick, have wee warrant from Christ to appoint a new office of Deacons? What is your mind Peter, what is your sentence, James, Mattheias, &c? now this is to proceed formally, *in collegio*, this they did not, nor could they doe in appointing the office, for they were immediatly inspired by the Spirit to appoint new offices, but in ordaining the officers, *in concreto*, that is, in ordaining the men, Steven, Philip, &c. they proceed after a presbyteriall way, every way as an ordinary presbytery doth.

*Object.* But they ordaine Elders here upon this Apostolick ground, because they were Apostles and Pastors to all the world, &c. if the ground was Apostolick, the action was formally Apostolick.

*Answer.* Wee must distinguish betwixt ordination comparative and absolute: ordination comparative is in relation to the place, if the question bee, upon what ground doe the Apostles ordaine in all the world, I answer because they are Apostles, and every where, Ergo, they may ordaine every where; but as for absolute ordination, here in Jerusalem, if the question bewhy they did ordaine Steven, Philip, &c. *tali modo*, by conveening the Church; I answer, because the Apostles were Elders. But our brethren say, Then the Apostles in this act laid downe their infallible Apostolick spirit. I answer, they laid downe the infallible spirit, which they had as Apostles, and tooke them to a fallible spirit, but they did not operate and governe in this Act,  
from

from this infallible spirit, but from an ordinary spirit, else you must say, 1. when the *Apostles* did eat and drinke, they laid downe an infallible and Apollolick spirit, and tooke an ordinary and fallible spirit, for they did not eat and drinke by immediate inspiration and as *Apostles*, but as men; 2. because they were *Apostles* where ever they came, it shall follow by this that they did all by this Apollolick spirit; as if the question bee upon what ground, *Did the Apostles every where baptize, pray pastorally, exhort as Pastors, governe in Corinth, deliver the incestuous man to Satan at Corinth?* If you answer, because they were *Apostles*, then I say because they were *Apostles* alwayes, and in every place, they never used the ordinary power of the keys given to them, as common to them and all *Pastors* to the end of the world, *Matth. 18. 18. Matth. 16. 19. John 20. 23.* and so they could not doe any thing as ordinary *Pastors*, or ordinary *Elders*. 2. Christ gave to the *Apostles* an ordinary power which they could never put forth in *Acts 3.* we have no warrant from the *Apostles* preaching, baptizing, exhorting, governing, retaining and remitting sinnes, excommunicating, rebuking, to preach, baptize, exhort, governe, retaine and remit sinnes, excommunicate and rebuke, because the *Apostles*, in *Acts* Apollolick and extraordinary, are no more to bee imitated by us, then wee are to imitate them in speaking with divers tongues, and raising the dead.

Hence upon these grounds wee are certainly induced to believe that the *Apostles* did here ordaine, not as *Apostles*, but as ordinary *Elders*; 1. Because in these *Acts* the *Apostles* are imitable, but in what they doe as *Apostles* they are not imitable.

2. What ever rules of the Word doth regulate the ordinary classcall presbytery, the *Apostles* goe along in all these acts here condescending to these rules, such as the meeting of the presbytery, the twelve do meet. 2. They tacitely acknowledge a neglect of the daily *ministration to the widowes* which is an act of misgovernment of the Deaconrie, which is an ordinary office of the presbytery, and therefore they desire of the Church to bee freed of this office. 3. They referre the nomination and election of the seven men to the people. 4. They ordaine seven constant and perpetuall officers, as the presbytery doth, Ergo, they doe not ordaine by their transcendent power, as *Apostles*.

3. From this place our brethren prove their Congregationall

presbytery, which they would not doe, if the *Apostles* did here manage affaires as extraordinary officers. 4. This *collegium* of *Apostles* doe nothing in all this, which by confession of both sides may not bee done, and to the end of the world is not done in the transacting of the like businesse, by the ordinary presbytery. 4. What the *Apostles* doe as *Apostles* agreeth onely to *Apostles*, and can be done by none but *Apostles*, or by *Evangelists*, having their power, by speciall warrantable commission from them, as what a man doth as a man, what a *Pastor* doth as a *Pastor*, a *Deacon* as a *Deacon*, a *Prophet* as a *Prophet*, can bee done by none but by a man onely, a *Pastor* onely, a *Deacon* onely, except whereas one *Act*, as *to teach*, agreeth both to a *Pastor* and a *Doctor*, which yet have their owne differences, but all here done the *Apostles* might have done, if wee suppose, they had not beene *Apostles*. 5. If as *Apostles* they ordaine, any one of the twelve *Apostles* should compleatly and entirely ordaine all the seven, and so the seven *Deacons* should have beene twelve times ordained at this time, which needles multiplication of *Apostolick actions* were uselesse, served not for edification, and is not grounded in the Word, for the whole twelve, *in collegio*, doe ordaine, and what any one *Apostle* doth as an *Apostle* by the amplitude of a transcendent power, every *Apostle* doth it compleatly, and wholly his alone, as without helpe of another *Apostle*, *Peter* worketh a miracle, especially any one *Apostle* as *Paul* his alone might ordaine *Timothy* an *Evangelist*. 6. If they did here act as *Apostles*, any one *Apostle* might have ordained the *Deacons* in an ordinary way, as here; but that wee cannot conceive, for then one and the same action should have beene ordinary, and not ordinary, for one man cannot bee a Church or a societie to doe the ordinary Acts of an ordinary societie, for it should bee extraordinary to one to act that which is the formall Act of many as many, and should involve a contradiction, except it were an Act which cannot bee performed by many, as when one *Pastor* speaketh for many, for a whole Church, but that is ordinary and necessary, because a multitude as a multitude cannot speake, without confusion in a continued discourse, for that all the people say one word (*Amen*) is not a multitude as a multitude using one continued speech.

*Object. 1. If the Apostles did not all their Ministeriall acts as Apostles, they did not fulfill their commission given to them, as to Apostles, Matth. 28. Goe and teach all Nations.*

*Ans. The consequence is nought, if they had not done all things, which by vertue of their Apostolicall Office they were commanded to doe, they had not then fulfilled their commission given to them by Christ. That is true, but now the assumption is false, they were under no commandement of Christ to doe all their Ministeriall Acts as Apostles; prove that they did neither Preach, nor Baptize as Apostles; but only as Apostles they did preach infallibly. 2. In all places of the world, as Catholick Pastors. 3. With the gift of Tongues. 4. Working of Miracles, which by divine institution were annexed to their preaching, but their preaching according to the substance of the act was ordinary.*

*Object. 2. The Apostles went to Jerusalem by revelation, as Paul did, Gal. 1. Ergo, all their acts that they did there, they did them by immediate revelation.*

*Ans. The consequence is null, Paul went by revelation up to Jerusalem, and there Gal. 2. hee rebuked Peter, as an Apostle? no, as a Brother, for then Paul should have exercised Apostolick Authority over Peter, which is popish.*

*Object. 3. If the Apostles did act as Presbyters here, they did wrong the particular Churches, and took their Liberty from them, in exercising ordinary Ministeriall acts there, which are proper to that Church.*

*Ans. It followeth upon the denyed principles of an independent Congregation onely; for a Church without Elders hath no Presbyteriall power, and therefore such a power can not bee taken from it; you cannot take from a Church, that which by Law it hath not. If the Acts of the government in the Apostles, are according to the substance of the Acts all one with the Acts of government, in the ordinary presbytery; Ergo, say I, those Acts come not from an Apostolicall and extraordinary power, even as the Apostles preaching and baptizing are not different in nature and essence; from the Acts of preaching and baptizing in ordinary Pastors, though they had power to preach and baptize every where, and wee onely where wee have an ordinary calling of the Church, and from the Apostles preaching and baptizing every where, wee*

Seales, and subje&ing themselves in a visible way obvious to the Eye of all, to the government of the Christian Church, Yea the enemies had no better character to discern them to be Saints, and so worthy of their malice, then Church-characters of a Church-profession. But 2. Whereas the Holy Ghost giveth the name of one Church, to the Church of Jerusalem, all constantly speaking of it both as a Church, and in relation to persecuters, and that every way in that notion, as our Brethren say, that the Scripture speaketh of their own Congregationall Church, wee have the same reason to call it one Church, because of one government; for the question is not now if it bee many Congregations, but if it bee one Church.

Object. 2. They are called the Elders at Jerusalem, not the Elders of the Church of Jerusalem; Ergo, from this it is not concluded that they were one Church.

Ans. Acts 16. 4. they are called Apostles and Elders in, or at Jerusalem Acts 16. 4. for another cause, these were Elders from other Churches, from Antioch no lesse, then Elders of Jerusalem, they onely sate in Synod at Jerusalem. 2. All Jerusalem was not converted to the Christian Faith, and therefore they may well bee tearmed Elders at Jerusalem, as the Church at Ephesus, at, or in Thyatira. 3. I deny that the Scripture speaketh any other wayes of the Elders of the Church of Jerusalem, then of the Elders of other Churches.

2. Those Elders ought to meete for the governing of the Church of Jerusalem, for this was their duty; Ergo, they were one Presbytery. 2. They did meet Acts 15. 14. to receive Paul and Barnabas, and to heare what God had done by them for their edification; and Acts 21. Paul goeth to Jerusalem and is received v. 15. by the Brethren, but the next day, v. 18. The day following Paul went in with us unto James and all the Elders were present; and there the Elders doe presbyterially a& for the removing of a Church-scandall, v. 21. The believing Jewes were informed that Paul taught all the Jewes which were amongst the Gentiles to forsake Moses. This was a publick scandall. 2. The offended multitude were to convene, v. 22. as plaintiffs. 3. The Eldership ordaineth Paul to remove the scandall

scandall by satisfying the offended, by purifying himselfe after the manner of the Jewes, and it is cleare *Paul* should not have satisfied the scandalized Jewes; except *Iames* and the *Elders* had injoynd him so to doe. 4. This the very course of a presbytery, yea, our Brethrens doctrine, which a Congregationall presbytery would, and doth take with any other person who doth give offence, yea though it be taken and not given, if the way of remedy be lawfull and expedient, as this presbytery conceived *Pauls* purifying of himselfe to be, and if any scandalizing person should be disobedient to the voyce of a Congregationall eldership, such as our Brethren believe the *Eldership of Jerusalem* to be; they would say they are to censure him, and therefore if *Paul* should have beene disobedient to this, he should have incurred a censure; It is true *Lorinus* saith that *Chrysostome* and *Occumenius* will have this to be a Counsell, not a Synod, to command *Paul*, and they deny any Juridicall power here, but v. 18. *παρακληθης ο παυλος οι πρεσβυτεροι*, to mee it is, *They were gathered together: Diodatus* calleth them *The colledge of the governours of the Church*, *Beda* saith there were foure Synods and hee maketh the Synod *Acts 1.* at the chusing of *Matthias* the first, the second at the chusing of *Deacons Acts 6.* the third *Acts 15.* and this the fourth, *Acts 21. 2.* The Text seemeth to mee to say it, for as *Acts 15.* there was course taken for the *Gentiles* that they should abstaine from blood, lest they should either scandalize, or bee scandalized; so the *Eldership* here taketh course that the infirme *Jewes* be not scandalized, as is cleare, v. 25. *As touching the Gentiles which believe, we have written, &c.* and to me they seeme to do both Synodically, some thinke that this fact of the *Elders* and *Paul* was not lawfull: but how ever, though it was not a generall councell, a presbytery I take it to be taking course to remove a scandall from the weak *Jewes* in this place, as they had by a Synodicall power removed it from the *Gentiles*, *Acts 15.*

*Lorinus Diodatus*, in loc.

*Beda.*

It is objected by Master *Mather*, that if a Church in an Island by Divine institution, and so this first founded congregation at Jerusalem which did meete in Salomons porch, had once an entire power of Jurisdiction within it selfe, though in an extra-

*Mr. Mather* and *Mr. Thomson* in their modest and brotherly answer to *Mr. Charles Herles*, ordinary 1 p. 6.

ordinary case. 1. The case is ordinary, as in the Dominion of Wales, there is scarce a congregation to be found within twenty or thirty miles. 2. Suppose the case were extraordinary and rare, may they violate the ordinary rules of Church? for so some may thinke and say, that though according to ordinary Rules, Baptisme and the Lords Supper must be dispensed only by men and by Ministers, yet in the want of these, the one may be dispensed by a Woman, or Mid-wife, and both of them by such as are no Ministers.

Ans. We thinke a Ministry and Discipline more necessary to a Congregation in a remote Island, or to the Church of Ierusalem before they increase to such a number as cannot meet for their numerous multitude in one Congregation, then the Sacraments, when there be no Ministers to dispense them. 1. That the Church be so in the Island its alone, may possibly be extraordinary, but that in such a case they have the Word preached and entire power of Discipline whole and entire within themselves to excommunicate scandalous persons is not extraordinary, when there be no consociated Churches, whom excommunication concerneth, that are in danger to be scandalized, for it floweth connaturally from a Church to which agreeth the essence of a Church, to exercise Jurisdiction over all its owne members, if there be no more consociated with that Church, that is by accident and an extraordinary exigence of Gods providence. As a master of a Family is to do his duty to educate his children in the feare of God; but if God take all his children from him by death, he doth not transgresse the ordinary rule of educating his children in the feare of God, when hee hath none. This argument supposeth that a Congregation hath no power of excommunication at all either compleat or incompleat, as the Mid-wife hath no power to Baptize at all either compleat or incompleat: neither doth a Congregation transgresse any rule of Christ at all when it exerciseth entire power of censures within it selfe, whereas there be no consociated Churches to share with it in that power. A Congregation is capable of entire Jurisdiction, because it is a Church; But a woman in no case is capable of administrating Baptisme, or the Lords Supper, except shee were extraordinarily



dinarily and immediatly inspired to be a propheteffe, but for the exercise of entire power of Jurisdiction by a Congregation in a *remote Island*, I hope, it hath no such need of immediate inspiration. 2. There is no such morall necessity of the Sacraments, as there is of the Ministry of the word and consequently of some use of the Keys, where a scandalous person may infect the Lords flock. For *where vision ceaseth the people perish*, but it is never said, where Baptisme ceaseth the people perish, and therefore uncalled Ministers in case of necessity, without ordination or calling from a presbytery may preach, and take on them the holy Ministry and exercise power of Jurisdiction, because the necessity of the Soules of a Congregation, in a *remote Island* requireth so, but I hope no necessity in any the most extraordinary case requireth that a Midwife may Baptize, or that a private man remaining a private man may celebrate the *Lords Supper* to the Church without any calling from the Church.

But Mr. Mather, if the power of Jurisdiction flow immediately and necessarily from the essence of a Church, and a congregation be essentially a Church, then this power agreeth to all Churches, whether consociated, or not consociated, and without respect of what neighbours they have; whether many, or few, whether any, or none. 2. A congregation its alone cannot have sole power of jurisdiction, and then be deprived of it, when God sendeth neighbour Churches; for then neighbouring Churches which are given for helpe, should be given for losse, the contrary whereof Ames saith. Nor doe Synods (saith he) constitute a new forme of a Church.

Mr. Mather,  
& Mr. Thomson  
15. P 45:

Ames Medull.  
Theol. 1. 1. c. 39.  
sect. 37.

Ans. Power of Jurisdiction floweth from the essence of a congregation in an *Island*; Ergo, a totall and compleat power of jurisdiction, floweth from the essence of a Church or congregation consociated; it followeth no wayes, so a pastor of a Congregation hath as a pastor power to rebuke sinne, and to administrate the Sacraments, Ergo, when three pastors are added to help him, he hath the sole power of rebuking sinne, and the sole and entire power to administrate the Sacraments, and none of these three pastors hath power with him, it followeth not; and because these three pastors are added to help him and

their pastorall power added to him is cumulative and auxiliary, but not privative or destructive of his pastorall power, therefore the first pastor suffereth losse by the addition of these three to him : who will say this ? our Brethren do conceive the power of Congregations, in its kind and essence, to be *Monarchicall*, so as if any power from consociated Congregations be added thereunto, the Congregations power *Monarchicall* is diminished ; and the essence of it charged. 2. Compleat and entire power to rule both the Congregation and the Members of consociated *Churches* in so far as they do keep communion with that Congregation, and may either edifie, or scandalize them, floweth not immediatly and necessarily from the essence of every Congregation even in *remote Islands* not consociated with others, that we never said. 3. A power to governe well, and according to the rule of the word added to another power to governe well and according to the word, is an auxiliary power and no way destructive of that power, to which it is added, indeed a power to governe well, added to a power of male administration in a Congregation is destructive of that power, and reason it should be so, because *Christ* never gave any such power of male administration to a Congregation; but a power of right governing, added to a power of right governing is neither destructive thereof, nor doth it constitute a *new forme of a Church, or a Church-power*, but only enlarge the pre-existent form to extend it selfe farther, for the edification of more soules.

Mr. Mather, and  
Mr. Thomson ib.  
p. 5. *But* (saith Mr. Mather) *if it be against the light of nature that the adverse party be the sole judge which must be, if the sole power of Jurisdiction be in the Congregation ( as we grant in an extraordinary case, when a Congregation is in an Island its alone ) and so it shall be lawfull for a single Congregation to doe that which is against all equity and the very light of nature, it must then follow that it is not against the light of nature that a Congregation ( though consociated with other Congregati- ons ) have entire jurisdiction within it selfe.*

*Ans.* None of us do teach that it is against the light of nature that the adverse party be the judge, it might fall out in a generall councell lawfully convened, from which there is no pro-  
vocation,

vocation, yea and in a nationall councell, (or all councels may erre) the adverse party may judge, as it was a lawfull councell according to a *Church-constitution* that condemned *Christ* of blasphemy, and they were also his enemies; but we teach that it is not congruous to the wisdom of *Christ*, nor to the light of nature, that *Christ* should have appointed all the ordinary *Churchcomits*, so many thousand congregations, who may rather erre then extraordinary and higher Synods, to be the onely ordinary judges in their owne cause; Nor doth any thing more follow from this argument, that when there is one congregation its alone in an Island destitute of the helpe of consociated Churches (which is a defect of an extraordinary providence of *Christ* in that one singular exigence) that that congregation shall be both judge and party in its owne cause, if we suppose that one *Micaiah* shall contend for the truth, and all the rest of the Prophets and people of that congregation to be against the truth, and to judge and condemne one man, who seeketh the Lord in truth.

It is a wonder to me, that *Thessalonica* was but one single congregation, all hearing one Word, partakers of one Lords Supper at one Table; yet the Apostle ascribeth to them that which is a note to *worthy Baynes* of the numerous multitude of the *Church of Ierusalem*, from whence went the Word of God to all the world, *1 Thes. 1. 8.* For from you sounded out the Word of the Lord, not onely in *Macedonia* and *Achaia*, but also in every place your faith to God-ward is spread abroad. I deny not what *Mr. Mather* and *Thomson* say, but 5000 may meet to heare the word, and many thousands were gathered together *Luke 12.* to heare *Christ*; but these reverend brethren doe leave out, 1. The inconvenience of thronging so all at once; for, they trode one upon another. 2. *Christ* preached not to all those thousand at once, for it is expressly said, v. 1. He began to say to his Disciples. So *Christ* refusing to preach to such a disorderly confluence of people, who could not heare, and his doctrine being all for his Disciples, the very Sermon being preached to his Disciples onely, *Matth. 10. 2, 3, 4, &c.* and the Parable of the rich man v. 22. he applieth to his Disciples, Then he said to his Disciples, therefore I say unto you, take no thought for your life, &c. It evidenceth to

*M Mather and  
Thomson c. 3. p.  
33, 35.*

Chryostome on  
Matth. 24.  
M. Mather. c.  
2 pag. 34.

me that *Christ* condemneth a numerous multitude in one congregation to heare at once. And whereas *Chryostome* saith, 5000 persons did heare his voyce, at once, in one congregation, by meanes of Scaffolds and Galleries; and *Mr. Mather* is willing to yeeld eight thousand an hundred and twenty were all assembled in one place to heare the Word, and that all the multitude of converts at *Ierusalem* were together in *Salomons porch*, *Act. 5. 12*. I grant three thousand could heare one at once; but alas, this is a great uncertainty for independent congregations. But 1. this is to be proved that eight thousand (*Mr. Mather* hath not added many other multitudes mentioned, *Act. 5. 14. Act. 6. 1. v. 7.* and elsewhere) did meet daily in the Temple. 2. Daily and ordinarily from house to house. 3. To celebrate the Lords Supper daily in the Temple and in every private house (there were need of many Scaffolds and Galleries) to sit at one Table. 4. To make one judicature, and have more then power of consenting in *Church censures*, as our brethren prove the whole *Church* of beleivers had, from *Matth. 18. 17. 1 Cor. 5. 4. Act. 15. 22. 1 Cor. 14. 23.* for my part I thinke such a miraculous *Church* cannot be the first mould of independent Churches to be established congregations meeting in one place, for to be edified by word, seales and censures. Yea *Mr. Mather* will have the whole convening as one independent congregation *Act. 6. 2, 3, 4.* and the many myriades or thousands of beleiving Jewes, *Act. 21. 21, 22, 23.* to meet as one congregation. Certainly the Apostles practice must be our rule, and then five hundred or a thousand being so farre beneath ten or eight thousand, may wel seem a number for fewnesse not competent; and what shall we then thinke of seven onely, or ten? Now let it be considered, if *Rome* being granted to be one *Church*, and in which to me there was a congregation and *Church* in the very family of *Aquila* and *Priscilla*, *Rom. 16. v. 5.* and whose faith was spread through all the world, *Rom. 1. 8.* so as famous writers say the halfe of the City beleived, if they be but one single congregation meeting all in one place? and to me it is cleare, there was a single congregation in the very house of *Aquila* and *Priscilla*, *Act. 18. 1, 2, 3, 4. v. 26, 27, 28.* and that *Paul* preached when he was there daily, beside his disputing in the Synagoge; when he was at *Rome* there was a *Church*.

at his house, Rom. 16. 5. So *Diodati* saith on the place, That the Church at *Aquila* his house was the assembly of beleivers, who assembled themselves in their house; for there were divers small assemblies in one and the selfesame City, 1 Cor. 16. 19. Col. 4. 15. Greet the Church that is at their house. Col. 1. 15. Salute *Nymphus*, and the Church at his house. Where *Paul* speaketh of believers only in a house, he giveth them not the name of a Church, as Ro. 16. 10. Salute them that are of *Aristobulus* household. V. 11. Greet them that are of the household of *Narcissus*. Phil. 4. 22. All the Saints salute you, especially those that are of *Cesars* house. I desire to know a reason of the difference of this Grammar, if there were no constituted Church in the house of *Aquila* and *Priscilla*, why in one Chapter the Apostle should change the phrase? and I desire to know what reason we have to goe from the literall meaning of the word, that is, a Church at *Aquila* his house, as well as a Church at *Corinth*. For whereas some say that Rom. 1. 6. he saluteth not all of the house of *Narcissus*, but onely v. 11. those which are in the Lord; 1. this exception is not brought concerning the house of *Aristobulus*, v. 10. 2 This exception confirmeth what I say, because where there is not a Church and an instituted Society and politicall Church-meeting in the house of any of the Saints, there they are called beleivers of such a house, and not a Church at such a house. 3. This phrase ἐκκλησία κατ' οἶκον used Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 19. Phile. 2. must be the same with the Saints assembled for the Word & Sacraments. Act. 5. 42. in the Temple, κατ' οἶκον from house to house daily, and it must be all one with Act. 2. 46. Where they continued daily in the Temple with one accord, κλιόντες κατ' οἶκον, and breaking bread from house to house; and all one with the assembly of Disciples Act. 20. 7. where they assembled for the Word and Sacrament of the Supper, especially seeing as the learned acknowledge, the Christians could not have Temples or houses built for the publique assemblies of the Saints as *Rome* and *Corinth*, but they met in private houses; which seeing it cannot be denied, then were there at *Rome* two Churches at least; one at the house of *Aquila* and *Priscilla*, 1 Cor. 16. 15. and another also pertaining to the rest of the Saints at *Rome*.

And this saith, that if there had beene but one single Congregation

gation at *Rome*, whereas one family had a Church, c. 16. 5. and so many illustrious families received the faith of *Christ*, it is like their faith could not have been published through all the world, Rom. 1. 8. if the *Christian faith* had not had a greater prevalency in comparison of the *false Gods* then worshipped at *Rome*, then to be in one poore single meeting.

And for the *Church of Corinth*, I humbly conceive they could not be one single congregation, if these foure circumstances be considered: 1. The multitude of beleivers there. 2. The multitude of Teachers. 3. The diversity of Tongues. 4. A Presbyteriall meeting of Prophets, 1 Cor. 14. For the first, A&. 13. 9. *Many of the Corinthians believed, and were baptized.* Now if we shall believe that the Apostolique Church conjoynd preaching and baptizing, the Word and the Sacraments; and that the Apostles baptized none but those to whom they preached, I conceive it cannot be denied but there were divers assemblies for the Word and the Sacrament; for *Paul*, 1 Cor. 14. 15. *Baptized none but Crispus and Gaius, and the household of Stephanus*; if many were baptized, other Pastors, not *Paul* baptized them, 1 Cor. 1. 14, 15, 16. and so they were baptized in other assemblies, then in those in which *Paul* baptized. 2. It is cleare that to comfort *Paul* whose spirit could not but be heavy, as you may gather from Rom. 7. 2, 3. because he was A&. 18. 6, 7. resisted so in his ministry by the blasphemies of the Jewes rejecting the Gospel, that he shooke his rayment on them, and said, *your blood be upon your owne heads, I am cleane; from henceforth I will goe to the Gentiles;* The Lord saith unto him in a vision, 9. *Be not afraid, but speake, and hold not thy peace,* 10. *For I am with thee, and no man shall set on thee, for I have much people in this City.* 11. *And he continued there a yeere and six moneths, teaching the Word amongst them.* Now let this in equity be considered, if the gaining of one single congregation which meet for the Word, Sacraments, 1 Cor. 11. 20, 21, 22. 1 Cor. 14. 19. and also to acts of Church-censures 1 Cor. 5. 4. as our brethren teach, which could not exceed one thousand conveniently in a setled and daily meeting, had first been much people; secondly, much, in comparison of thousands of the Jewes who rejected the Lord *Jesus*, as may be gathered from comparing A&. 18. 5, 6. and A&. 13. 43, 46, 47. with A&. 21. 20. where

where it is said, many thousands of the *Jewes* believed, for the greatest part of the *Jewes* rejected *Christ*, as is cleare, *1 Thess.* 2. 14, 15, 16. and so many more thousands behoved to reject *Christ* then believed? Now what comfort could *Paul* have had in this, that many thousands of the *Jewes* rejected the Gospell, and yet all the much people that *God* had in *Corinth* were but forsooth to the number of one compleat Assembly of a single Congregation, which did meet in a private House, for the celebration of the Lords Supper? For *Piscator* with all our Divines, *1 Cor.* 14. teach that their were no capacious Temples in *Corinth*, where they did meet for *Gods* worship. 2. Judge if one single Congregation (for the Congregations planted by the Apostles behoved to be competent, and convenient for edification, that all might heare and all partake of one bread, *1 Cor.* 10. 16. and one Table of the Lord, v. 21.) could necessitate *Paul* to stay at *Corinth* a yeare and six moneths, when as *Paul* by one Sermon made in a certaine mans House named *Justus* did bring many to believe and be Baptized, *Acts* 18. 7. 8. And these many might conveniently make a Congregation beside the much people that *God* had there, v. 10, not yet called, but yet they were, as interpreters say, the Lords people, by *Gods* decree of predestination. 2. The multitude of Teachers proveth that their were more Congregations then one; for 1. It is incongruous to the Wisdome of *Christ* to raise up many reapers, where the harvest is narrow, many builders for one congregational House. 2. It is contrary to *Christs* practice, who sent not twelve Pastors to one place, but sent them out two by two, that all might find worke: now can we thinke, that where *God* had much people, as *Acts* 18. 10. that he would have hundreds of Prophets to be hearers and one at once to speak to one single Congregation? to what end gave the Lord a Talent to such a huge multitude of prophets? that they might be oftener hearers, then they could be in actuall prophesying? It is not like. 3. Whereas it is said, *1 Cor.* 14. 31. you may all prophecy one by one, that all may learne, and all may be comforted, *Dionatus* saith, yee may all prophecy, namely by course and in diverse or severall Assemblies. And *Estius* saith the same, to wit, that these Prophets were to prophecy in diverse

assemblies; and for this it is that he saith, *v: 34. let your women*  
*αι γυναικες υμῶν* keepe silence: *εἰς τὰς ἐκκλησίας*, in the Churches;  
 Ergo, he supposeth there were more Congregations then one  
 at Corinth; Nor is there reason to say with some, he speaketh  
 of Churches in the plurall number, because he made mention of  
 all the Churches of the Saints in the verse going before, for 1. He  
 saith, *your Women*, let them be silent: now if he had not meant  
 that there were many Congregations at Corinth, he would  
 not have forbidden it in their Women, but of all Women,  
 and it is knowen there was a great abuse of spirituall gifts in  
 Corinth, so as women did prophecy in the assemblies, and  
 this the Apostle forbiddeth in their Churches in the plurall  
 number. And I pray you what roome or place was there for such  
 a multitude of Prophets to edifie the Churches in one private  
 House? for there were no Temples where they might meet at  
 Corinth. 4. If *Kenchrea* be comprehended under the Church  
 of Corinth in this Epistle, and the Apostle writing to the *Corin-*  
*thians* wrote also to this Church called *Romans* 16. 1. *The*  
*Church at Kenchrea*, then have we more Congregations then  
 one at Corinth. Now the learned teach that *Kenchrea* was a  
 Sea-port or Harbour of the Corinthians, (a) *Origen* saith it was  
 a place neer to Corinth. Off the *Aegean* Sea one the East, and  
 as (b) *Strabo* saith, *ad sinum Saronicum*, as *Lechea* was the  
 other port. See (c) *Plinius*. And the multitude of Teachers  
 (I humbly conceive) which did preach at *Korinth* may be  
 gathered from 1 *Cor.* 1. 5. 1 *Cor.* 4. 6. 15. 1 *Cor.* 1. 12, 13.  
 1 *Cor.* 3. 4, 5. 1 *Cor.* 14. where there are multitudes of these  
 who were all gifted to edifie others, as those who spake with  
 Tongues, wrought miracles, had the gift of healing. And so many  
 Prophets that *Paul* saith, *v: 31. for yee may all prophecy, that*  
*all may learne, and all may be comforted, if these (all) who*  
*were to learne, and to be comforted be the much people which*  
*God had in this City* *Acts* 18. 9. and this (all) to be instructed  
 and comforted, I have no farther to say. And 3. I can hard-  
 ly believe that the end why *God* sent the gift of *diverse*  
*tongues* amongst them was to edifie one single Congregation:  
 for it is true that our Brethren say, that 1 *Corinthians*  
*vers.* 22. 14. *Tongues are for a signe, not to them that be-*  
*lieve*

(a) *Origen*, *prefa.*  
in *Epist.*

(b) *Strabo*. l. 18.

(c) *Plinius* *nat.*

*Hist.* l. 4. c. 4.



lieve, but to them that believe not. But that which they hence collect is most groundlesse, to wit, that therefore the gift of Tongues, according to its genuine end and intention is onely a miracle for the gaining of Heathen to the Faith, and not intended to edifie the Church and people of a strange Language, after they are brought in to the Church, and therefore there is no ground for people of divers congregations to be instructed by strange Tongues.

*Ans.* The whole current of Divines answer, (as also *Estius* observeth on the place) Tongues are given especially for infidels, *ut novitate miraculi convertantur*, that by the newnesse of the miracle they may be converted, though also Tongues serve to instruct these who believe, and consequently, say I, that the Churches of divers Tongues may be edified. And let me adde that strange Tongues were a mixt miracle. I say mixt, because both they were given to be a miraculous signe to assure Heathen, that the sending downe of the Holy Ghost was a miraculous fruit of Christs Ascension to Heaven, who promised that when he was ascended to the Father, he would send the other comforter, as is cleare *Acts 2, 8, 9, 10, 11, 12.* and also it was so a miracle that *Paul* proveth that it is fruitlesse and wanteth the naturall and genuine end of speech and an humane voyce in the Church, if it edifie not, as 1. Tongues edifie not the Church, except you speak to these who know the Language, or except there be an Interpreter, for other ways the speaker with Tongues shall be as a Barbarian to these to whom he speaketh, and they as Barbarians to him, *1 Cor. 14. 6, 7, 8, 9, 10, 11.* 2 He that speaketh with Tongues is a pray that he may interpret, *v. 13.* That he may edifie the Church. 3. He that speaketh with Tongues, if he be not understood, is fruitlesse and uselesse to others, because the hearers can neither say amen to his preaching, nor to his praying, *v. 14, 15, 16, 17.* (4) except a man teach others, his gift of Tongues teacheth not the Church, *v. 18, 19, 20.* (5) strange Tongues in the Church when the hearers understand not, are a judgement of God rather then an edifying of the Church, *v. 21. &c.* hence it is more then evident, that the edifying end, why the Lord had raised up these in the Church

of Corinth, ( which was now a planted and watered Church, 1 Cor. I. ch. 3 §. 6, 7: and a building; the foundation whereof was layd, v. 10, 11, 12, &c.) was that the Church might be edified. And to the gift of Tongues, as touching its edifying use and end, was fruitlesse, and of no effect; yea as we teach against Papists, unlawfull in Gods publick worship, except there had been diverse assemblies and Congregations, which understood these Tongues. Nor can it be said, that all in Corinth understood Greeke. And therefore these of divers Tongues might be understood by all: for 1. This layeth a ground that there was no Tongue a strange Tongue, but the Greeke Tongue. 2. That all speaking with strange Tongues was well understood, whereas the Apostle sayth the contrary, v. 10. 11, 12. v. 16. v. 23. That many spake with Tongues in that Church, and yet the hearers could not say amen to them, nor be edified by their preaching or praying; v. 19. if then strange Tongues were gifts of God given to that planted Church to edifie these who believed, and to edifie the Church, as well as to gaine heathen; there must needs be diverse Congregations at Corinth, and therefore I cannot but thinke that weak which Mr. Mather, and Mr. Thomson say; But the place, 1 Cor. 14. 23. That speaketh of the whole Church coming together to one place doth unavoidably prove, that Corinth had their meetings, and not by way of distribution into severall congregations, but altogether in one congregation: and it is plaine, that though they had variety of Teachers and Prophets, yet they all used to come together to one place. *Ans. 1.* The place, 1 Cor. 14. 23. if the whole Church come together, &c. doth evince the contrary, for the Apostle doth there reason *ab absurdo*; from a great incongruity; it were incongruous (saith he) and ridiculous that the whole Church of Corinth, and all their gifted men speaking with diverse Tongues (so that they could not be understood by Infidells) should all convene in one place, and speake with divers Tongues, for the unlearned and the unbelievers would say they were madde; therefore hee presupposeth that the whole Church should not all come to one place, but that they should so come to one place v. 24. in diverse assemblies, and

Mr. Mather, Mr. Thomson answ. to Mr. Heile c. 5. p. 37.

all prophecy in a Tongue known to the Infidells, as the unbeliever being convinced and judged of all the Prophets, he might fall down on his face, and worship God, and say, God is in you of a truth. 2. The whole Church is not the whole, much people of Corinth that believed, that did ordinarily meet in one place; the Text saith no such thing, and that is to be proved and not taken as granted, and do the consequence is most avoydable; for 1. You must say that at any one Assembly, all the Prophets and Teachers of Corinth did prophecy, for the Text saith, v. 24. *He is convinced of all, he is judged of all.* Whereas the consequence should be absurd, it should be a longtome and wearysome meeting; for Interpreters say they meet in diverse Assemblies, and the Text saith expressly, v. 29. That at one meeting they prophesied, *but two or three* now if two only prophesied in one Congregation at one Assembly, as this Text will warrant clearly, then how doth this whole Church consisting of all the Believers of Corinth, as is supposed by our Brethren, convince the infidell, so as it may beare this sense, v. 24. *He is convinced of all, he is judged of all?* can two Prophets be all Prophets? And how doth it beare this v. 24. *But if all prophesie, &c.*? surely, for my part, I think it must unavoydably be said, that they all prophesied distributively and in severall Congregations. And it is very probable to me, that as women prophesied, so many prophesied at once, and that the Apostle correcteth their abuse, when he will have them to prophecy by course, v. 27. And that too numerous a multitude did prophecy in one Assembly, and therefore the Apostle reducing this Church to order, retrencheth the number v. 29. *to two or three*, and so this which he saith v. 31. *for you may all prophecy one by one, &c.* must unavoydably be understood distributively in divers Congregations and Assemblies, and so must we take the words where it is said, v. 24. *all the Prophets convince, all judge, distributively*; and the whole Church v. 23. by this cannot beare this sense, that the whole Church of Corinth comprehending the whole Prophets, Teachers, and Believers, did all collectively meet in one single Assembly. And that the much people which the Lord had at Corinth, Acts 18. 9. was one society partaking

taking of one Table of the Lord, in one private house, and all in one consistory judging and censuring and excommunicating.

Lastly, I thinke (with reverence of the learned) that these Prophets were a Colledge of Teaching Prophets whose gifts were employed in edifying severall Congregations; only some, say they, were Prophets extraordinarily inspired. 2. They were not Prophets of the Church of Corinth, and therefore are not any patterne of a Presbytery, but I answer. 1. Though they were Prophets extraordinarily inspired, yet do they prove well some ordinary acts of a Presbytery, and that 2. They were Prophets of that same Church of Corinth, I conceive; For they do here Prophecy according to the analogy of Faith, and that they have common with Prophets now adayes. 2. They are by these same rules regulated that our Pastors are now. 3. They exercise these same acts of Jurisdiction which Pastors do now exercise. 1. They are to prophecy in a known Tongue, v. 19. 20, 21, 22. and that the edification and comfort of the Church, v. 31. even as Pastors now adayes, only the internall principle, to wit, the infused gift of prophecying made them extraordinary Prophets, *in fieri*, as our Prophets become Prophets by ordinary industry and studies, *in fieri*: but *in facto esse*, and according to the substance of the acts of prophecying, these extraordinary Prophets, and our ordinary Prophets and Pastors differ not in *specie* and nature. As the Eyes put in the man borne blind Job. 9. and these Eyes which we suppose he was capable of from his mothers wombe, and the Wine miraculously made out of water by Jesus Christ, Job. 2. and the Wines that grew in *Iudea*, according to their manner of production and *in fieri* differed, but *in facto esse* they were of the same nature. Hence you see in the Text these Prophets are every way regulated as ordinary prophets, and as the Prophets of the Church of Corinth. 1. Because it is acknowledged by all Interpreters that the scope of the Chapter is to prescribe what is order and decency in the publick worship in the Church of Corinth; as the last verse saith, v. 40. *let all things be done decently and in order*, and consequently how these Prophets should edifie the Church of Corinth, v. 4. 12. 16, 17. (2)

That these *Prophets* should not speake in publick the language of a *Barbarian*, v. 11, 12. to the which the hearer could not say *Amen*, v. 16. and this way are our ordinary *Prophets* regulated, except that *Papists* will but say service in Latine, (3) A direction is put on the *Prophets*, on these *who speake with Tongues*, that they be not children in understanding, and that they be, in malice, as children, but as concerning understanding, men, v. 20. which agreeth well to *Prophets* as they are ordinary *Pastors*. (4) What more ordinary, then the comming together of the *whole Church* for *prophecyng*, v. 23. 24. and *convincing of unbelievers* as 25. (5) the *Prophets* are to be limited to a way of speaking to edification, as he who speaketh with *Tongues*, who must speake by an *Interpreter*, or then be *silent in the Church*, v. 27. 18. (6) These *Prophets*, as our ordinary *Prophets*, must speake orderly, and that *but one at once*, to eschew confusion, v. 29. (7) What they speake is to be judged and put under censure, for the whole Colledge must judge, v. 29. 8. (8) And as the women are here put under a rule, when to speake, and when to be silent, v. 34. 35. So are these *prophets*, all which, and divers other rules doe regulate our ordinary *Prophets*, which clearely saith to me, that this is a patterne of a Colledge of ordinary *Prophets* under that same policy and rules of policy as the ordinary Colledge of *Pastors* at *Corinth*, and 3. To this Colledge agreeth a power dogmaticall of judging, and censuring the *Doctrin*e of the *Prophets* delivered, 29. *let the Prophets speake two or three, and let the other judge*. This is not a power of judging that every *Christian* hath. For *2 Mo* saith *Piscator*, doth relate to the *Prophets* who are to judge; But (as I take it) a propheticall judging, which may, by good anology, warrant the juridicall power of a presbytery to judge and examine these who preach the word, that there creep not in false *Teachers* into the *Church*.

And for *Ephesus*. The huge number of *Believers* and yet making one *Church*, *Rev. 2. 2.* saith that *Ephesus* was a *presbyteriall Church* as many circumstances evince, *Acts 19.* for .1. *Paul* established *twelve men Prophets who spake with Tongues, and prophccied*. To what end did *Paul* set up *twelve Labourers* at

*Ephesus*, with diverse languages, but to establish divers Assemblies? did they all meet dayly in one house with *Paul* to heare him, and turned silent Prophets themselves, when they were indeed with the gift of Tongues to speake to the edification of Assemblies of divers tongues? It is not credible. 2. And v. 10. *Paul* continued here for the space of two yeares, (and was this for one competent number, who did all meet in one private house? how can this be credible?) 3. *All that dwelt in Asia heard the Word of the Lord Iesus, both Jewes and Greeks*, then in great *Ephesus* there behoved to be more then one Congregation. 4. The great miracles done by *Paul*. v. 11. 12. to admiration of all, and to procure the imitation of false Prophets. 5. The name of the *Lord Iesus* was magnified by the *Jewes and Greeks that dwelt at Ephesus*. 6. There behoved to be a great work of God, when great *Ephesus* turned to the faith. It is. 1. Remarkable that *Christ* the wisdom of the father directed his *Apostles* to the most famous Cities, to cast out their nets, for conquering of soules to *Christ*, as in *Iudea* they came to *Samaria*, and to great *Jerusalem*; in *Syria* to *Antiochia*, in *Grecia* to *Corinth*, in *Italy* to *Rome*, in *Asia* the lesse to *Ephesus*; now the Scripture is cleare the *Apostles*, that ever we read, planted but one Church, as is cleare in one City in *Ierusalem*, in *Antiochia*, in *Corinth*, in *Rome*, in *Ephesus*: and observe, the basis and prime principle of our Brethrens independent Churches doth all ly upon this meer conjecture; that the *Lords* Grace did restrict and limit the fruits of the triumphing Gospell, in the hands of the *Apostles* the conquerors of the World to *Iesus Christ*, that they planted but in the greatest Cities they came to (and they appointed Elders in every City) onely one poore single Congregation, as a patterne of all independent Churches, and this consisted of no more then could meet conveniently in one House for Word, Sacraments, one *Lords* Table, and one Ecclesiasticall Church-court for censures. Certainly this Church being a patterne to all instituted Churches, could not exceed the number of a thousand men, or two thousand Believers, and this is a greater number by some hundreds, I am sure, then can make a competent Church-meeting, and I hope no man could say we erred, if we should now make

eight or ten thousand one Congregation in ordinary, as our Brethren say the first Congregationall Church of Jerusalem was. But. 2. This City was the mother City and flower of Asia. 2. It was noble, because of Diana's Temple, the length whereof was foure hundred and twenty five foot, the breadth two hundred and twenty foot, the pillars were an hundred and twenty seven, the height of every pillar was sixty foot. Amongst which there were thirty pillars most curiously carded. Others say they were an hundred and thirty seven pillars made by severall Kings, the Temple was built by all Asia for the space of two hundred and twenty, (some say) forty yeares. It was enlarged by Alexander; And thither came all Asia the lesse to the Temple of great Diana. For they had no other Religion, here dwelt the proconsull of Asia, as saith (a) Philostratus, It abounded with artes and Sciences, Philosophers and Orators, (b) Chrysostom saith that in it were Pythagoras, Parmenides, Zeno, Democritus, it was compassed with excellent Cities, and noble for Asiatick commodities, see (c) Plinius, and (d) Alexander Neopolitanus, (e) Ignatius highly commendeth it from the purity of the Gospell. All this I relate not as an unpertient digression, but to shew that the Gospell behoved to be more mighty here; then that Paul set up but one single Congregation and an Eldership congregationall only, Acts 20. 28.v.36.37. Especially consider what Beasts Paul fought with at Ephesus, for here were many Jewes who opposed him. 2. All the multitude, by the instigation of Demetrius, avowing that their Diana was the goddesse not only of Ephesus but of all Asia; yet God made the word so mightily to prevaile, for v.10. Paul remaining there by the space of two yeares, all that dwelt in Asia heard the word of the Lord, both Jewes and Greeks. I aske how it could stand with Pauls universall commission to preach to Jew and Gentiles, 1 Cor. 9.20.21. as an Apostle, to remaine neere three yeares at Ephesus for one single congregation, and the erecting of one Congregationall presbytery? 3. We see how zealously mad they have been on their Religion, when they had such a curious Temple for Diana. And 4. Demetrius and the crafts had their living by making silver shrines to Diana. And 5. What power of the Gospell it behoved to be, which

Mr. Mather and Mr. Thomson against Herle. c. 3. p. 34.

(a) Philostratus l. 8. in vit. Apollonii.

(b) Chrysostom. in praes. ad Ephes.

(c) Plinius l. 36 c. 14.

(d) Alexander ab Alexandro. l. 3. c. 20.

(e) Ignatius in Epist. 14.

made their learned men who used *curious arts*, to submit to the *Gospell* and bring their *Books* and burne them before all men? and the sums of these *Books* extended to a great sum of mony, the common people ordinarily follow the learned and the wise of the City and Land; This could not have been done except the far greater part of the City had submitted to the *Gospell*, for when they were well neer ready to tear Paul in peeces, they behoved to be wouderfully tamed, when many Believed, and came and confessed and shewed their deeds. *v. 18.* Baynes com. on 1. ch. Ephes. saith, Ephesus was a City so given to riot that it banished Hermodor. Upon no other consideration, but because he was an honest sober man; And also Paul 1 Cor. 16. saith, *v. 9.* for a great doore and effectuall is open to me at Ephesus, This was, as all Interpreters Protestant and popish say, *uno ore*, a large harvest. Upon these considerations, I leave to our reverend Brethren their judgement: if Mr. Mather, and Mr. Thomson say right, we doe not thinke they were more in number at Ephesus, then in Corinth and Ierusalem, where the *Christians* met all in one place.

Mr. Mather,  
ans. to Mr.  
Herle, c. 3. P.  
38, 39.

Likewise Samaria a numerous City was one Church, for that it is said of them, *Acts 8. 5, 6.* They heard Philip, *v. 14.* Samaria received the Word, it was a publick visible Church-receiving of the word; and *v. 12.* They believed and were Baptized both men and women. Where a multitude no better then Heathen as Samaria was, receive the Seale of the Covenant, to wit Baptisme, they must receive it in a Church-way, except we thinke that promiscuously all come to age were received to the Seales, and when Peter and John came to Samaria to helpe Philip in the worke, it cannot be that they all went to one House, and to one single Assembly to preach the Word.

The Church of Antiochia must be a Presbyteriall Church, as it is *Acts 11. v. 19, 20.* for the multitude of Believers may be collected from These who were scattered abroad upon the persecution that arose about Steven — 20 — when they were come to Antioch, spake unto the Grecians preaching the Lord Jesus. 21. and the hand of the Lord was with them: and a great number believed and turned to the Lord. This is not like to be one Congregation, seeing they are, 1. much people. 2. many scattered preachers.



preachers. 3. And the Hand of the Lord accompanied their labours 2. v.23. when Barnabas, sent by the Church of Jerusalem, came and saw the Grace of God, he exhorted them all, That with purpose of heart they would cleave to the Lord, and upon Barnabas his preaching, v. 24. — much people was added to the Lord. Here is a second accession made to the Church of Antioch. (3) v.25. Then departed Barnabas to Tarsus to seek Saul. 26. And when hee had found him, hee brought him to Antioch. And it came to passe that a whole yeare they assembled themselves with the Church, and taught much people ( here is a third accession;) And such a huge multiplication, that the Church of Antioch giveth a denomination of Christianity to all the Christian Churches of the World. All which faith, it cannot be one poore single Congregation, for there was at least, if not more then one Congregation at Antioch, when tidings came to Jerusalem that the Lord had a Church at Antioch, before they sent Barnabas to these Churches, v.22. and what might this Church grow to when much people was added to the Lord, by the labours of Barnabas? v.24. And how was it increased when Barnabas and Paul after that taught the Word to much people a whole yeare? v. 26. It grew after that a great Church, so that (a) Chrysostom commendeth Antioch for the prime Church. And (b) Oecumenius saith, for this cause there was a Patriarch appointed at Antioch, which certainly sayth thus much, that it was a more numerous Church then one single Congregation, and (c) Cyrillus so extolled the Church of Antioch, because the Disciples were first named Christians there, that he saith, this was the new name that Esaiab said the Mouth of the Lord (d) should name, and so doth (e) Hilarius expound the Text; which, seeing it is clearely the new glory of the Church of the Gentiles, adjoyned to the Church of the Jewes, it cannot arise from a handfull of a single Congregation, in the mind of these Fathers, and though we love not with some antiquity to make Antioch the first Church before Rome; yet seeing it was of old before Rome, we may hence collect that that Church which was patriarchall, was not Congregationall, and therefore I make no use hereof, (f) Volaterranus who saith of old the

(a) Chrysostom.  
homil. 3. ad pop-  
ul. Antioch.

(b) Oecumenius  
in loc.

(c) Cyril. Catech.  
7.

(d) Elai. 62. v. 2

(e) Hilarius l. 5.  
de Trinitate.

(f) Volaterranus  
l. 5. c. 23.

patriarch

Patriarch of *Antioch* had under him 14. *Metropolitans*, 53. *Bishops*, and 366 *Temples*, onely it is like that *Antiquity* hath believed that there was a great number of *Believers* in this Church at first. Now to These, which to mee prove it was more then one *Congregation*, wee may adde that there was, *Ch. 13. 1.* in the Church that was at *Antioch*, certaine *Prophets and Teachers*, as they are reckoned out; These at *Antioch* Ministered to the Lord, in publick prayers (saith

(g) Beza in loc.  
(h) Diodatus an.  
(i) Oecumenius in loc.

(g) Beza) and preaching, and (saith (h) Diodatus) in administration also of the Sacraments, and other parts of the Evangelick Ministry (i) Oecumenius *νεπολιτων*. Now I would know what all these *Prophets and Doctors*, beside *Paul and Barnabas* who preached a whole yeare at *Antioch*, did, in preaching to one single *Congregation*? and also it is said, *Acts 15. 35.* *Paul and Barnabas continued at Antioch, Teaching and preaching the Word of Lord* *ουδ' η' ελεων ποικων*, with also many others. Certainly here is a Colledge of preaching *Pastors*, who also did lay hands on *Paul and Barnabas*, *Acts 13. v. 3.* which all could not be busied in Teaching one single *Congregation* at *Antioch*.

Mr. Mather,  
against Herle c.  
5p. 50.

Mr. Mather saith that the whole multitude of the Church of *Antioch* were gathered together *Acts 14. 27.* and *Acts 15. 30, 31.* to heare the *Epistle* read which was sent from the *Synod*. Therefore this Church was no more then might meete in one place.

Ans. I answer, the place *Acts 14. 27.* is the representative Church, for they met for a poynt of Discipline, at least for a matter that concerned all the Churches, to wit, to know how God had opened the doore of faith to the *Gentiles*, then must the many thousands of Men and Women, which made up the Church at *Ierusalem*, *Acts 2. 42.* *Acts 4. 4.* *Acts 5. 14.* *Acts 6. 1. v. 7.* *Acts 21. v. 22.* be many *Congregations*; now any Man may judge, how impossible it was for the many thousands of the Church of *Ierusalem* to meet as one *Congregation*, for the *Lords Supper* and matters of Discipline, and it is knowen that the many thousands of the believing *Jewes* convened to the feast did not make one Church, *Acts 21. 20, 21, 22.* for our Brethren say, that was an extraordinary confluence of many

many people from all *Iudea* came to the feast of Pentecost. And this, many learned Protestant Divines answer to that place. But 2. I doe believe that the assembling of the multitude at *Antioch*, c. 15. v. 30. which sayth *Judas and Silas gathered together the multitude, and delivered the Epistle, and Acts 11. 26. and Barnabas and Paul their assembling with the Church a yeare, must be taken distributively.* And that there were more assemblings of the multitude and Church at *Antioch* then one, for *Silas, Paul, Barnabas* abode a good space at *Antioch* and taught the Word of the Lord with many others, *Acts 15. 34. 35.* and therefore there is no ground or warrant, to say, that the Epistle was read to all that meeting in one day, and at one meeting, and as little warrant there is to say that *Barnabas and Paul* assembled themselves, *Acts 11. 26.* with one and the same single Church-assembly consisting of all the Christians at *Antioch*, in one house, and in one day, the space of the whole yeare in which they abode at *Antioch*, nor shall I believe that *Paul and Barnabas* and many other Teachers at *Antioch*, *Acts 15. 35. Acts 11. 20, 26. Acts 13. 1, 2, 3, 4.* assembled all in one materiall house at one single Church-convention: but it suteth not with the wisdom of Christ who sent his Disciples out, two by two, for the hastening of the worke, *Mat. 10.* That they did all, even the many prophets at *Antioch*, *Acts 15. 35. Acts 13. 1. 2.* onely bestow their labours upon one single Congregation. And the word Church, and (*Synagogue*) both are taken distributively in the Scripture, and must of necessity be taken so. And so must we take the word, *Exod. 12. 6.* and so (a) *Ainsworth* readeth it, and the (lambe) shall be kept by you, untill the fourteenth day of this moneth, and the whole Church of [the congregation of] Israel shall kill it, between the two evenings, & immolabunt eum כָּל קְהַל יִשְׂרָאֵל (b) *Arias Montanus* turneth it, omnis cetus catus Synagoga Israel. Now the Word קְהַל, in that place must be taken distributively. For all the children of Israel collectively did not meet to slay the Lambe; for the Text saith, v. 3. it was to be slaine in the House, that is, (saith (c) *Ainsworth*) as the Greeke translateth, Houses. And here v. 3. לְבֵית אָבוֹתָם according to the House of their Father. The word (House) here must be taken

(a) *Ainsworth*  
an, in *Exo. 12.*

(b) *Arias Mon-*  
tan. *Exo. 12. 6.*

(c) *Ainsworth,*

- (d) Rivet. com. taken distributively for ( d ) Rivetus with great reason inclineth to thinke that the Passeover was not a Sacrifice properly so called. And truly to me the Lord doth determine the question, Jer.7.22. for I spake not to your fathers, nor commanded them in the day that I brought them out of the Land of Egypt concerning burnt offerings and sacrifice, for 2 Chro.30.v. 2.17. there is no necessity to expound the place of these convivall Lambes of the Passeover, but of other Sacrifices offered at this time, see ( e ) Lyran, and ( f ) Cajetanus. And also ( g ) Cornelius a lapide faith on the words ( because he can find no ground for the Masse in the place ) hinc patet universos sacerdotes non immolasse hos agnos paschales in Templo, uti sentit Claudius Saintes, 1. Repet. Eucharist. c. 7. Abulensis in Exod. 16. & ex eo Serrarius in Josu. 5.9.22. and it is certaine every Master of the Family did slay his owne Lambe, and ( h ) Diodatus on these words ( in every House ) to shew the communion of the Church, in the enjoying of Christ and his benesits. And the ( i ) seventy Interpreters render the place, Exo. 12.6. πᾶν τὸ πλῆθος συναγωγῆς; and ( k ) the Chaldee paraphrast, &c. לְכָל קְהָל בְּנֵי שְׂרָאָה וְיִשְׂרָאֵל immolabunt eum omnis Ecclesia filiorum Israel. ( l ) Hieron. immolabit eum universa multitudo filiorum Israel. However, there were neither Priests nor Temple as yet in Israel, when they came out of Egypt. And therefore every head of a Family did slay the Lambe, and so the Church of the Congregation distributively taken slew the Lambe, every one by himselfe; and so is the word ( Synagogue ) taken where its every way a Congregationall assembly; as Mat. 13. 54. And when hee was come to His owne Country, He taught them in their Synagogue ἐν τῇ συναγωγῇ αὐτοῦ. The word ( Synagogue ) must be taken distributively. For he did not teach in one single Synagogue onely in his own Countrey, but in many Synagogues, one after another, in diverse places, and at divers times; as it is expounded, Luke 4.44. and Hee was preaching, ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας, in the Sngagogues of Galilee, in the plurall number, Mat. 9. 35. He went about all Townes and Villages teaching in their Synagogues, &c. Joh. 18.54. I ever taught in the Synagogues, and dayly in the Temple whither the Iewes alwayes resort. And therefore ( Synagogue )

Mat. 13. 54. in the singular number must be expounded *distributively*, for *many Synagogues* in diverse places and diverse times, and so doe I thinke the word ( *Church* ) and multitude *Acts 11. 26. Acts 5. 30.* must be taken *distributively*; and so the word *Church* is taken. *1 Cor. 14. 19.* Yet in the *Church* I had rather speak five words with my understanding, that I may teach others, then ten thousand words in an unknown Tongue. Paul ( I hope ) desired not to speake in a known tongue to edifie in one single Congregation of *Corinth* onely, but in all the *Churches* where he taught, and *1 Cor. 14 35.* It is a shame for a Woman to speake in the *Church*: the word *Church* cannot be in that place restricted to the one single Congregation, supposed to meet all in one house at one time in *Corinth*, because it is a shame for a Woman to preach in all the *Churches* of the World, as is clear, *1 Tim. 2. 11, 12.* and *Exod. 12. 47.* all the *Church*, ( *כָּל־עַדְתֵּי* ) of *Israel* shall doe it, that is, they shall eat the Lambe in their Houses, and shall not break a bone thereof, so the 70. Interpreters render it, *πᾶσα συναγωγὴ ἰσραὴλ ποιήσει αὐτό.* The *Chaldee paraphrast*, *Omnis cætus Israel faciet illud.* It were easie to bring infinite instances out of the Word of God <sup>70.</sup> Interpreters to make good that a collective, noun such as *ἐκκλησία*, and *συναγωγὴ*, a *Church*, is taken *distributively*. So *James 2. 2.* if there came unto your assembly, *ἐἰς τὴν συναγωγὴν ὑμῶν* a man with a gold Ring, &c. Except the word ( *assembly* ) or, *Church*, be taken *distributively* and not *collectively*, it shall follow that all the *dispersed Jewes*, to whom *James* doth write, have one single place of *Church-assembly*, as *Heb. 10. 25.* not forsaking *τὴν ἐκκλησίαν ὑμῶν*, the *assembly* of your selves together, as the manner of some is; but can any inferre from this place, more then from *Acts 11. 26. Acts. 15. 35.* that all the whole *Hebrewes*, to whom that *Apostle* doth write had one ( *ἐκκλησίαν* ) single *Church-meeting*, and one Congregation, in the which they did all meet for worship? I thinke not: or will it follow that there were none amongst all these *Jewes* who did separate from any *Church-assembly*, except onely from the *Church-assembly* of a single Congregation, because the *Apostle* mentioneth onely one single *Church-meeting*? I think not, and therefore the *Apostles* mentioning of one assembling

of the Church, *acts 11.26.* and of one multitude, in the singular number, *acts 15.30.* can never prove that there was but one single Congregation at Antioch. Therefore there be great odds betwixt meeting in a Church, and meeting in the Church.

Also *Tit. 1.5.* for this cause was Titus left at Crete, that he might appoynt Elders *κατὰ πόλιν*, in every City, if *κατὰ πόλιν* be not all one with *κατ' ἐκκλησίαν*, *Acts 14. 23. acts 16. 4. 5.* That is, if ordaining of Elders of every City, be not as good, as ordaining of Elders in every Church, then must there be but in all, and every City, where ever the Apostles or Evangelists planted Churches, but one single Congregation, and not any more then could meet in a single Congregation; which is a conjecture, and much contrary to these times when the Gospell admirably grew in the World. And it must follow that every City had but such a competent number as met in one place; and if this hold, as an uncertaine thing, in great Cities, then must we say an Eldership in a City, and an Eldership of many Congregations were the first planted apostolick Churches, and so rules to us also. And looke what frame of Churches the Apostles did institute in Cities, that same they behoved to institute in Villages also, for places cannot change the frame of any institution of Christ. 2. The communion of Saints and Church-edification is as requisite for Villages, as for Cities.

Arguments removed, which Mr. Richard Mather, and Mr. William Thomson Pastors in New England, in their answer to Mr. Charles Herle, do bring, so far as they make against the authors former Treatises, and a scanning of some Synodicall propositions of the Churches of N. England.

**M**R. Mather, Mr. Thomson, c. 1. 9. Governing power is only in the Elders, 1 Cor. 12. 28. Rom. 12. 8. Heb. 13. 17. the people hath no power but rather a liberty or priviledge, which when it is exercised about Ordination, Deposition, Excommunication, is of the whole communiter, or in generall, but not of all and every member.

ber in particular; Women for their Sex, children for want of discretion are debarred.

*Answ.* If there be no governing power in Women, nor any act at all in excommunication. You loose many arguments that you bring, **1 Cor. 5.** to prove that all have hand in excommunication. 1. Because *Paul* writeth to all. 2. All were to mourne. 3. All were to forbear the company of the excommunicated men. Then belike *Paul* writeth not to all Saints at *Corinth*, not to Women, and Women were not to mourne for the scandall; nor to forbear his company. 2. The priviledge being a part of liberty purchased by *Christs Body*, it must be due to Women, for the liberty wherewith *Christ* hath made Women free cannot be taken away by any Law of God from their Sex, except in *Christ Iesus* there be difference betwixt Jew and Gentile, male and female; nor is it removed because it is a power or authority, for the authors say it is *no power, but a priviledge.* 3. What priviledge the people have in ordination to confer a Ministry which they neither have *formally*, nor *virtually*, I know not. But I doe willingly say something here of the peoples power; The first Synodical proposition of *New England*, is.

1. Propos. *The fraternity is the first Subject of all Ministeriall power, radicalitèr, idest causatim per modum collationis, some say suppletivè, non habitualitèr, non actualitèr, non formalitèr.*

That is, (if I conceive it right) The people voyd of all Officers have a vertuall power to conferre a Ministry on their Officers though they have not this power in themselves. I could in some sense yield that Believers, not Angells, are capable of the Ministeriall power to exercise it formally, but that Believers doe, or can, by any way of causative influence, make *Church-Officers*, I see not: they may design a man qualified to be an Officer to the Office, and that is all. But say they, people wanting, or being naked and without all Officers hath not formally or habitually any power in them, this latter part I grant, and the

2. Proposition I grant, to wit.

*That the presbytery is the first subject of all presbyteriall power habitually, and formally.* But I doe not see how it standeth with the third proposition; which is

3. *The fraternity or the people without the Officers, and without Women or children, have an authoritative concurrence with the presbytery, in judiciable acts.*

Because if the Brethren have an halfe Ministeriall power with the Officers in acts of Jurisdiction and Excommunication, Deposition, and Censures, I see not how there is not a Ministeriall power formally and habitually, at least in part, in the Brethren; and so contrary to the third proposition, the *Prasbytery is not the first subject of all Prebyteriall power*, for the brethren are sharers with the Elders in this power. 2. We desire to see it made good by *Gods Word*, that the brethren have a joynt power of Jurisdiction with the Elders, for the Table giveth them a brotherly *publick* power not by way of Charity, but a politick Church power, in many eminent acts, especially in those eight; and that constantly,

1. *In the admission.*

2. *In the excommunication of members.*

2.

3. *In the calling.*

4. *And Deposition of Ministers.*

1. *In Sending Messengers to the Churches.*

2. *In interpretation of Scripture.*

3. *In a judiciable determination of controversies of Religion in a synod.*

4. *In a power of disposing of things in different.*

I cannot see any judiciable power, or any farther then a charitable yielding by way of a loving and brotherly consent, that the Scripture giveth to brethren. 3. How this can be denied to be a power of jurisdiction and governing; and an actuall Ministeriall using of the Keyes of the Kingdome by those who *ex officio*, by place, and calling are no Officers, I believe is not easily understood. 4. The letter that I saw sayth, that that *learned and godly Divine Mr. Cotton* and some others thinke, that the Church as it is an *Organicall Body made up of Elders, and people is the first subject of all Ecclesiasticall power*, and they divide it into a power of authority, and a power of liberty, whereof the power of authority belongeth to the Elders or *Eldership*, and the power of liberty to the Fraternity, or Brethren that are not Officers; and therefore these reverend brethren



thren deny any authoritative concurrence to the brethren, and they thinke that the Church as it is an homogeneous body, that is, a company destitute of Officers, cannot formally ordaine, excommunicate, or censure the Elders; though in case of obstinacy they may doe that which is equivalent, and so separate from them.

The 4. Proposition is;

*The fraternity or Brethren in an Organical Body, or in a formed and established Church consisting of Officers and people, act and use their authority, subordinate per modum obedientiae, subordinately, and by way of due obedience to the Elders, 2 Cor. 10. 6.*

But I desire a word of Christs Testament for this, where wee finde that collaterall Judges acting as Judges doe act by way of obedience and subjection one to another: for if the brethren, 1 Cor. 5. convened in Court with the Elders to deliver the incestuous man to Satan, do act in that Court as giving obedience to the Elders, I see not how they concurre authoritatively as sharers with them of that same Ministeriall power: if it be said, brethren though they act as Judges in excommunicating, yet they remaine brethren and a part of the flock, and so in all their morall acts of authoritative concurring with the Elders, they are under the pastorall care of these who watch for Soules, and so they judge and act even in the Court as under subjection to their watchmen, who must give an accompt for their Soules; I answer, so the Elders in their acts of the most supreme Ministeriall authority and acting in a Church-court, leave not off to be brethren and a part of the flock of Christ, and so in subjection one to another; for six Elders watch for the Soule of one, and one also for the Soules of six, and so if this were a good reason the Elders should act with subordination of obedience to Elders. As the people act with subordination to the Elders. 2. The place cited for this 2 Cor. 10. 6. where it is said, that the Preachers have in readinesse to revenge all disobedience, must inferre that they are to revenge, by the word which is mighty through God to cast downe strong holds, as is said there, v. 4. 5. even disobedience of Elders ruling unjustly and abusing the Keyes, no lesse then disobedience.

disobedience of the people. And I see not how brethen acting in a Church-Court joyntly with Elders, how in that they put on the relation of the flock, and the part governed in the very act of exercising acts of governing, for otherwayes one Pastor in the act of preaching in the Name of *Jesus Christ*, and so in authority above these to whom he preacheth, doth preach *subordinate*, and as in subjection to the whole organically and formed *Church*, who hath power to censure him, if he preach erroneous Doctrine. 3. I see not how the third Proposition doth stand, to wit, that the brethren, *share with the Elders in authoritative acts of the Keyes*, and yet they act (according to the 4. Proposition) as under the Elderstip by way of subjection and obedience to them. Except this be that which our brethren meane, that the people of a single Congregation exercise acts of Jurisdiction by way of dependence, so as they may be censured by the Elders if they erre, but the Elders if they erre, are every way *Popes*, and so independent; that there is no Church-power on Earth above them, that in a Church-way may censure them, or call them to an accompt. 4. The Table of *New England* divideth the actual exercise of the power in a Charitative power by way of Love and Charity, and a *politick* or Church-exercise, the politick exercise againe is either brotherly, fraternall, or Pres-

byteriall, and the presbyteriall exercise is either

}	1. Teaching.
	or,
	2. Governing.

And Teaching is either by way of Office, or Administrating the Sacraments.

*The Presbyteriall exercise of the Keyes is independent (say they) in the Elders, in the power of governing, sed respectu apotelesmatis seu complementi censura, in respect of the effect, or a compleat act of governing, the Elders Rule and Act with dependence up-*

}	1. In excommunication.
	2. In judging.
	3. In sentencing the accused.
	4. In election or <i>xæstoria</i> , in calling of a Minister.

on the people, in these  
four cases

So that the Elders there alone without the people, can exercise

exercise none of these acts completely, without the people so heare the Elders depend upon the people in their actuall governing, and the Fraternity or Brethren depend on the Elders by way of subjection, or obedience to them.

Yet give me leave, the letter informeth me that it is said by many learned and godly men in New England, that if their policy should make the government of the Church popular, they should give up the cause. But I conceive the government to be popular, though the people only be not governours, for *Morrellius* never taught any such thing; now this government maketh Elders and people to governe the Church joyntly with mutuall dependence one upon another, which certainly maketh the brethren in the Lord, as well as the Elders; for if the Elders be not these *only which watch for the peoples Soules as these which must give an accompt Heb. 13. 17, 18.* and they be not *only ἀρχισυνάγοι ἐν κυρίῳ* over the people in the Lord, as is said. *1 Thess. 5. 12. 13.* Then the brethren must be taken in with them as joynt governours, as is said *Propos. 3.* Which certainly must confound the Scripturall order established by God betwixt the Pastors and the Flock, the Watchmen, and the City, the shepherds and the flock, these who are to obey, and these who are over them in the Lord.

The 5. and 6. Proposition is, *The Brethren may not excommunicate an Elder but mediante concilio, by the intervening sentence of the Elders; is, but the brethren may separate and withdraw from the Presbyterie, after they refuse sound advice.*

*Answ. 1.* This is much contrary to that which they ordinarily teach, to wit, that people destitute of Officers may ordaine and excommunicate their Officers. *2.* By this learning the Soules of Elders are in an hard case, for when they do all scandalously erre, there is no Ecclesiasticall meane of edifying them, for there is no Church on Earth to excommunicate Elders when they erre. Separation from them is an unwarrantable way, except they be excommunicated. *3.* In the case of the Elderships incorrigible scandalls, the power of excommunication retireth into the brethren, yet it was never formally in the brethren, nor can they exercise this power, but *mediante Presbyterio,* that

that is, they cannot excommunicate the Eldership, but by the Judiciall sentence of the Eldership, and so the power is but a shadow.

Mr. Mather, Mr. Thomson, cap. 2. pag. 16, 17. though some have appealed, as Luther and Cranmer from the Pope to a generall councill. Yet not from a Congregation to a generall councill.

Ans. In matters doctrinall, some as Luther and others have justly appealed from a Congregation, to a generall councill, though Luther and Cranmer did it not; though verily I professe I cannot see what power of Jurisdiction to censure scandalls can be in a generall councill, there may be some meerly D. & trinall power, if such a councill could be had, and that is all.

Mr. Mather, Mr. Thomson, c. 2. pag. 20. if Churches be dependent on Synods, because the light of nature teacheth a communion and assistance in government, by the same reason Churches must end in a Monarchy on Earth.

Ans. I see this sayd, without any probation. Churches depend on many above them for unity; but what consequence is this; Ergo, they depend upon one visible Monarch. It is an unjust consequence.

Mr. Mather, Mr. Thomson, c. 2, pag. 26. The Grecians and Hebrewes made not two Churches, but one Congregation, they called the multitude of Disciples together, v. 2.

Ans. That the chiefe of both Grecians and Hebrewes were convened in one to give their consent to the admission of their Officers the Deacons, I conceive; but that all the thousands of the Church of Jerusalem were here, as in one ordinary Congregation I judge unpossible.

Mr. Mather, c. 3. pag. 27, 28. If your argument be good, if thy Brother offend and refuse to submit tell the Church, because Christs Remedy must be as large as the Disease: then if a Nationall Church offend, you are to complaine to a higher Church above a Nationall Church; and because offences may arise betwixt Christians and Indians; you may complain of an Indian to the Church.

Ans. Because ordinary communion faileth, when you goe higher then a Nationall Church, and Christs way suppolet

an ordinary Communion, as is cleare. *If thy Brother offend, &c.* Therefore I deny that this remedy is needfull in any Church above a Nationall Church. 2. Christs remedy is a Church-remedy for Offences amongst brethren, and Members of the visible Church. And Indians are no Members of the Church, and so being without, they cannot bee judged, 1 Cor. 5, 12.

We say that if the Magistrate be an enemy to Religion, may not the Church without him convene and renew a Covenant with God? Mr. Mather, and Mr. Thomson answer, c. 3. pag. 29. *if the supreame Magistrate be an enemy to Religion, it is not like, but most or many of the people will be of the same mind. Regis ad exemplum—as it is in France, and Spaine, and was in the dayes of Queene Mary, and then the Believers in the Land will not be able to beare the name of the Land or Nation, but of a small part thereof; nor can it be well conceived how they should assemble in a Nationall Synod, for that, or any other purpose, when the Magistrate is a professed Enemy, nor doth God require it at their hands.*

*Ans.* This is a weake answer: the Christians under Nero were not like their Prince, and its not like but sincere Christians will bee sincere Christians and professe truth, even when the Magistrate is an enemy. And 2. If your meaning be, it cannot be conceived how they should assemble in a Nationall assembly when the Magistrate is an Enemy; because it is not safe for feare of persecution. Then you say nothing to the argument, because the argument is drawn from a duty, a Nation professing the Gospell after many backslidings are obliged to convene in a Nationall Synod, and are to renew their Covenant with the Lord, and your answer is from an ill of affliction: and if you meane that because the Princes power is against their Synodical convening, this is nothing against the power of the Synods that CHRIST hath given to His Church; But if your meaning be that it is not lawfull to them to convene in a Nationall Synod to renew a Covenant with GOD against the supreame Magistrates will, I hope you minde no such thing; for so doe Malignants

(a) Now alledge that wee never read of any Reformation of

(a) Tho. Fuller,  
truth main-  
tained pag. 26;  
'27, 28.

Religion in Scripture warranted, but where the Prince did contribute his authority, because he onely is to reforme, and he onely rebuked for the standing of the high places, but hee may soone be answered.

1. Both Israel and Judah were so bent to backsliding, that wee read not that ever the people made any reall Reformation of Religion, *Josiah*, *Hezekiah* and *Asa* did it for them. But what an argument is this: *Judah* did never, for the most of the Land, seeke the Lord God of their Fathers with all their heart; Ergo, the seeking of the Lord God with all the heart is an unwritten tradition?

2. Princes are obliged to remove high places; But are they obliged with their owne Hands to breake all the Images? No, I thinke if they remove the high places by the Hands of their Subjects, or command their Subjects to remove them, they doe full well. But I see not this consequence. Ergo, Princes onely are obliged to remove the high places; it followeth not.

3. If it be the Princes part to command his Subjects this duty of Reformation and removall of the high places, then they may performe their duty without the Prince.

4. There is a twofold Reformation, one an *heart-Reformation*. Sure this is not the Princes onely. All the Land may repent without the King. There is another, an *outward Reformation*. And that is twofold, either *Negative*, or *Positive*. *Negative* is to refraine from ill, and the unlawfull and superstitious manner of worshipping G O D, as in new Offices not warranted by his Word, *Antichristian Ceremonies*, and a *Masse-Booke*, &c. Certainly all the Land are to abstaine from sinne, though the King command not: now all the Reformation for the most part in both Kingdomes is in abstinence from superstitious superadditions that defiled the worship of G O D, and to this there is no necessity of the Magistrates authority, more then wee neede the Kings warrant, to put an Obligation upon Gods Negative Commandements. All that is *Positive* is the swearing of a lawfull Covenant to observe and stand by the faith and true Religion of the Land, but I see no more a necessity

sity that a King warrant the lawfull Vow of twenty thousand, then the Lawfull Vow of one Man, seeing it is a lawfull profession of CHRIST before Men commanded in the third Commandement. And to the observance of that *Law of God*, which God and Conscience *hic & nunc* doe oblige us, there is no addition of a Kingly authority by necessity of a Divine Law required to make it valid, no more then if all the Kingdome at such a solemne day of humiliation, should all in every severall Church sweare to Reformation of life.

5. The *Apostles* and *Christ* positively did reforme Religion, and the *Church* without and contrary to the mind of civill authority, nor is it enough to say the *Apostles* were *Apostles*; but wee are not *Apostles*, for upon this morall ground, *Acts 5.29.* Wee ought rather to obey *GOD* than man,) they reformed contrary to the Magistrates mind. And wee doe but contend for that very same Faith, *Jud. 3.* which was once delivered to the *Saints*. So to Reforme is to seeke the old way, and to walke in it, *Jeremy 6. 16.* to turne to the *LORD* with all the heart, *Jeremy 1.* and for this cause, *Jeremy 3. 10.* *Judah* is sayd not to returne to the *LORD* with her whole heart, but fainedly, because when a zealous King reformed, them they returned not with all their heart. Whence Reformation of Religion must bee the peoples duty, no lesse then the Kings; and I believe such a divine precept carrying the new sense of our *Malignant Divines* should bee black policy, not sound Divinity, if any *Ierimiah* or *Prophet* should say; amend your wayes and turne to the *LORD* with all your heart, and put away your *Idolls* and your *strange Gods*, providing the King will goe before you, and command you so to doe. Hence I say that's a poore Court-argument of *Parasites* for Kings. Wee never read of any Reformation of Religion in *Israel* and *Judah* but when holy and zealous Kings commanded the Reformation; Ergo, the Reformation began in *Scotland* without the consent of the *Supream Magistrate*, and a Reformation now prosecuted in *England* against the Kings will is unlawfull. To which, I desire the *Malignant Divines* to receive these

answers for Justifying the zeale of both Kingdomes in their Reformation.

1. It is a question, if they question not the Reformation according to the substance of the action, that is, if they are not offended that the *Queenes Masse*, the popery of *Prelates* and *Divines* under their wings, and their *Arminianisme*, and *Socinianisme* should be abolished; or if they condemne not the Doctrines, but question onely the manner of abolishing such Heterodox stufte. If the former be said; it is knowen, never Malignant, Prelate or other had grace, by Word, or Writing, to entreate his Majesty for a Reformation, and this is enough for the former. If they meane the latter, they bee very like the *Pharisees*, who when they durst not question the Doctrines and Miracles of *Christ*; they onely questioned the manner of doing. And sayd by what authority doest thou these? But because they are joyned to the *Papists side*, and fight under their banner; It is most evident it galleth their stomacks, that Popery, *Arminianisme*, and *Socinianisme* are cryed downe; else the manner of doing a good worke, and such a necessary worke as Reformation, would not have offended them so highly, as to move them to kill the people of *GOD*; an error in the circumstances of a good worke is very veniall to *Papists* and *Arminians*.

2. Let them give to us, since they argue from a practice, a warrant of any such practice, where a whole Land went on in a *Negative Reformation* without the Prince; Ergo, *Negative precepts*, by this logick, shall lay no divine obligation on us, except it bee the Kings will to forbid that which *GOD* forbiddeth, then suppose *Episcopacy* and the *Ceremonies* were the *Idoll* of the *Masse* established by a standing Law, it should bee unlawfull for the Kingdomes to forbear and abstaine from *Idolatri*, except the Kings Law forbid *Idolatri*. What were this else but to say, we are obliged to obey *Christs Will*, but not except with a Reservation of the *Kings will*?

3. This is an argument *Negative*, from one particular in *Scripture*, and therefore not concludent. For it is thus



thus, Reformation without the King wanteth a practise in the Scripture; Ergo, it is unlawfull, it followeth not, except it want Precept, Promise and Practise, for the argument Negative from Scripture is onely undeniable in this sense; And in this sense onely pressed by our Divines against Papists. And therefore it is like this argument, *Purgatory is not commanded in this Chapter, Idolatry is not forbidden in this Commandement, Ergo, neither Purgatorie, nor Idolatry is forbidden in Gods Word.* So let the adversaries give me a practise in the Word of God, where a Brother kept this order of Christs three Steps, Mat. 18.

First, to reprove an offender alone.

Secondly, before two or three witnesses.

Thirdly, in case of obstinacy, to tell the Church, and to these adde, that the man was by the Church to be reputed as an heathen and a Publican. And I hope, because such a practise we doe not read, yet it followeth not that it is unlawfull. So where read you a Man forgiving his Brother seventy seven times: Ergo, it is unlawfull to forgive him seventy and seven times? Where read you that Christ and His Apostles, and the Christian Church in the New Testament raised Warre and Armies either to defend or offend, but I hope Anabaptists have not hence ground to inferre, *then must all Warres be unlawfull to Christians,* for wee can produce warrantable precepts, where we want practise.

Fourthly, where it is said, Kings onely are rebuked for not removing high places, and Kings onely are commended, because they are removed, therefore none should reforme but Kings. This followeth no wayes, but onely Kings by Royall authority should reforme; but it followeth not; Ergo, the people without the King are not obliged to reforme themselves in their manner, for I am sure, that the people should all universally resolve and agree, never to sacrifice in the high places and accordingly to practise: And to sacrifice onely in the place which the Lord had chosen to place His Name there, as G O D S expresse Law commanded, Deuteronomy 13. 23. Deuteronomy 12. 14. 18. Deuteronomy 16. 2. 7. 11. 15. Deut. 31. 11. had beene a removall of the high places and a warrantable

arrantable Reformation, though the King should have, by a standing Law, commanded that they should sacrifice in the high places, for the people are rebuked, because 2 Kings 17. 11. They burnt Incense in all the high places, 2 Chronicles 33. 17. Hosea 4. 13. and, 2 Chronicles 20. 33: the reason why the high places were not taken away, is: For as yet the people had not prepared their Hearts unto the G O D of their Fathers. If then not Sacrificing in the high places was the peoples duty, they were to remove the high places, in their place; and so farre to reforme without the K I N G, yea suppose the K I N G command the contrary, the people ought to obey G O D, and the Parliament may by G O D S Law abolish Episcopacy, popish Ceremonies, and the popish Service though the K I N G consent not, upon this ground that those be the high places of England, for the which the Wrath of the Lord is kindled against the Land.

Fifthly, the adversaries may read, 2 Chronicles 15. 9. That the Strangers out of Ephraim, and Manasseh and Simeon gathered themselves together to Asa without the consent of their K I N G, and did enter in a Covenant to seek the Lord God of their Fathers.

Sixtly, the Pastors of the Land are obliged to preach all necessary truth, without the K I N G, and accordingly are to practise what they preach; now Reformation is a most necessary truth, they are then to reforme themselves and Religion without the K I N G: for the Word of G O D, not the K I N G S will is the Pastors rule in preaching, and hee is to separate the pretious from the vile, that hee may be as Gods Mouth, Jeremy 15. 19. and Ezekiel 2. 7. Thou shalt speake my words unto them, that was the Doctrine of Reformation, not the K I N G S words, vers. 8. But, thou sonne of man, heare what I say to thee; yea Pastors are to preach against Kings and their sinnes, 1 Kings 13. 1. 2. 3. Jer. 1. 18. Jer. 26. 10, 11, 12.

Seventhly, if no Reformation can be without the K I N G, 1. People are not to turne to the Lord, and repent them of the evill of their doings, and to prevent the Babylonish captivity, or a worse judgement, except the K I N G will

will, and all Religion and. 2. Church-worship must bee resolved ultimately on the KINGS will and pleasure: for if it be not the KINGS pleasure to reforme, the people must continue still where they were, and Scotland who contrary to the will and heart of authority at our first Reformation put away the Masse and Popery, and established Religion in sincerity, is greatly to bee condemned. Luther had authority against him, and the powers of the World, it was one point of Reformation that John Baptist tooke up, against the Law of the Land to preach against Herods siane; for if Popery be in a Land, to leave Popery is a great degree of Reformation, and if the people, without the Prince, may goe on in the greatest step of Reformation, why not also in the lesser? except you say the people without the King, are not to abstaine from the grossest Idolatry under the Sunne, which is to worship and adore the worke of the Bakers hands.

Mr. Mather, Mr. Thomson. The name Church, 1 Cor. 14. 4, 5. 35. 26, 27. 28. is plainly given to that company that did assemble and come together for performance of spirituall duties, and for the exercise of spirituall gifts, as Acts 14. 27. Acts 11. 26. 15. 4. 22. 30. 1 Cor. 11. 18. 20. 22. 23. 3. Ioh. 6. which places doe abundantly shew that a company gathered together to one place is called by the name Church, as Cenchræa, Rom. 16, 1. which could not containe many Congregations, being but the prot of Corinth.

C. 3. pag. 32.

Ans. We seeke no more, if it be called a Church which conveneth for performance of spirituall duties: as some of your places doe well prove; Ergo, no assembly should have the name of Church, but such as assemble for Word and Sacraments; this now you cannot affirme, and it followeth not, the Church spoken of Matthew 18. is not assembled to Word and Sacraments, But to bind and loose on Earth. The meeting, 1 Cor. 5. 4. is not for Word and Sacraments, but to deliver to Satan, for ought wee can read, the word Church, Acts 14. 27. is not an Assembly for Word and Sacraments; but to heare how God had opened the doore of Faith to the Gentiles, and whether this was preaching of the Word and receiving

ceiving the Sacraments, or rather a matter that concerned the Apostles and Elders that they might not thinke hard to preach the Gospell to the Gentiles, I leave to the judicious Reader; and if to be received of the Church, Acts 15.4. be a matter of word and Sacraments, let all judge. And if to send a decree of a Synod, Acts 15. 22. be the act of a Church-*assembled for word and Sacraments*, let the World judge: and therefore all these places doe strongly confirme a Presbytery assembled for acts of Jurisdiction, and matters that belong to many Churches, as is most cleare, Acts 14. 27. Acts 15. 4. Acts 15. 22. and seeing wee finde the name (Church) given to a meeting assembled onely for discipline or things that concerne many Churches, for any thing wee can read or observe from the word: as Acts 14.27. Acts 15. 4.22.30. Matthew 18. 17. and also the word Church given to a meeting assembled for the word, 1 Cor. 14. 1 Cor. 11. 18. 20, 22, 23. Rom. 16.1. and not for acts of Jurisdiction for ought that wee can collect from the word. I beseech you, Brethren, why doe we contend? if the word Church, be a meeting of persons assembled to one place, for spirituall duties, sometimes for word and Sacraments onely, sometimes for acts of Jurisdiction onely, then is the word Church, by our brethrens argument taken both for the Congregation, and for the Elders of one, or of diverse Churches; and so wee have our intent. And we desire our brethren to prove (which they must prove, if they oppose our principles) that the word (Church) is never taken for the Eldership onely, in all the Word of God, but these places prove the contrary, as I have shewen. 2. Whereas our brethren say; a company gathered into one place (which is nothing else but a Congregation) are called by the name of a Church. I answer 1. Such a company is onely called by the name of a Church, as I have proved; for a company meeting for discipline onely, Matthew 18.17 1 Cor. 5.4. is a Church also. 2. It is false that a company gathered in one place are nothing else but a Congregation. As you take the word (Congregation) for to you (Congregation) is an assembly of men and Women meeting for word and Sacrament with the Elders of the Church, I appeale to the judgement

ment of our reverend brethren ; If the Church, *Mat. 18. 17.* assembled to bind and loose, if the Church, *1 Cor. 5. 4.* (though the Text speake nothing of the word (Church) assembled to deliver to Satan. If the Church assembled, *Acts 14. 27.* *Acts 15. 2.* to heare things which concerned the Apostles, and many Churches, rather then one ; If the multitude convened, *Acts 15. 30.* to heare the decree of the Synod read, and if the Church of Apostles and Elders from *Antioch and Jerusalem, Acts 15. 22.* be a Congregation or a Congregationall Church assembled for word and Sacraments, as the word Church is taken, *Acts 11. 26.* *1 Cor. 11. 20, 22, 33.*

Mr. Mather, and Mr. Thomson, *Num. 8. 10.* The children of Israel which were not the Church of Officers layd on hands on the Levites, therefore when a Church hath no Elders the people may conferre ordination, and it is not to be tyed to the Presbytery onely. Hence other of our Brethren say, ordination is but accidentall to a Ministers calling, and may be wanting, if the people shall chuse, in the defect of Elders.

*Asw.* Here two poynts are to be discussed shortly. 1. If Ordination belong to the People. 2. If Ordination to a certaine flock be necessary, for certainly the people doe not call but to a certaine flock. To the first I say ; There is not a place in all the Word of God where the people conferre ordination to the Pastors of the New Testament. Therefore our brethren flee to the Old Testament to prove it from the Levites who received imposition of hands from the children of Israel ; but our brethren hold, that the calling of the Levites and of the Pastors of the New Testament are different, as the Officers and Churches of the Jewish and Christian Church are different. 2. Our brethren grant *pag. 49.* That it wanteth all example in the New Testament that the people lay on hands. 3. These who layd on hands on the Levite, *Num. 8.* were Elders and ( our brethren say, ) It is like they were, but. 1. They did it not as Elders. 2. But as representing the people, not as Elders civill, for that belonged to Aaron and his sonnes, *Levit. 8.* else it will follow that where the Church hath no Magistrate to lay on hands, the Church may doe it. Nor did they lay on hands as Ecclesiasticall Elders, because

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what these which layd on hands did, they did as from the Congregation for 1. These Levites were taken in stead of the first borne of Israel and not in stead of the first borne of the Elders only, Num. 3. 40. 41. 2. They were presented to the Lord, as an offering of the children of Israel, not of the Elders only. 3. When the multitude brought an oblation, the Elders put their hands on the head of the sacrifice Levit. 4. 15. in stead of all the multitude.

*Answ.* These who layd on hands, did it as a worke peculiar to the Elders, because the Elders were a part of the first borne, who by Office were Elders, and in whose stead the Levites were assumed, Num. 3. 40. 41. else the Church of Israel being a constituted Church before this time, wanted Officers, which is against all truth. 2. We grant the Magistrates layd not on hands, but they who layd on hands did it as Ecclesiasticall Elders. And the reasons against this conclude not. 1. The first reason concludeth not because these who layd on hands were the first borne, who by Office were Church-men. 2. The other two reasons prove nothing, for because these who layd on hands, did lay on hands as representing the whole Congregation, alas it doth no wayes conclude that they layd not on hands as it is a worke peculiar to them as Elders, for the Priest offered sacrifice first for his owne sinnes, and then for the peoples, Heb. 7. 27. and so did represent the people. But, I hope, it followeth not that therefore the Priest did not sacrifice as a Priest, and by vertue of a peculiar Office, but onely as a principall member of the Congregation. 3. What if there be no Elders in a single Congregation, as our brethren suppose there were no Elders in Office in Israel to lay hands on the Levites? it will not follow therefore, the people are to lay on hands, except there were no Elders in all the Land or Nationall Church to lay on hands. And though I thinke imposition of hands not so essentiall perhaps as a Minister can be no Minister without it, yet I thinke not so of Ordination ( for these to mee are as different as the authoritative calling of a Minister, and a rite annexed to that calling ) because none can be a Minister in a constituted

ted Church, but one which is called of God as was Aaron. But you will say, in a Church, in an Island one may bee a Pastor without any ordination, if the people elect him, and there be no Elders to ordaine.

I answer, it is true: but so many Pastors send a Pastor to bee a Pastor to a Congregation, though that Congregation never chuse him, as possibly they bee for the most part Popish, or unwilling, yet both Cases are extraordinary and the Church not constituted and established.

M. Mather, if the people may elect Officers, then in some cases they may ordaine them also, because ordination is lesse then election, and dependeth upon it as a necessary antecedent, and it is nothing but a consummation of election, or the admission of a person into the possession of that Office, whereto hee had right before by election. If then a single Congregation may elect, which is the greater, they may ordaine which is the lesser. Ib 46, 47.

Ansiv. Ordination is the more, and election the lesse; for ordination is an act authoritative of the Presbytery, 1 Tim. 4. 14. and, for ought I see, the authors might argue thus, the people may ordaine; Ergo, they may preach and baptize, for all the three are presbyteriall acts given to men in office. 2. Some doubt if I said rightly in my former Treatise, that ordination is prior to election, because ordination is that whereby a Minister is made a Minister, and election that whereby he who is a Minister first by order of nature, is made the Minister of such a flock. I will not contend with any of either sides for order. But when I said so, I tooke the word (election) for the peoples actuall receiving and their compleat taking him for their Minister, after hee is now ordained a Minister this is his installing in his Office. And my reason is; because the peoples naming of such a man to bee their pastor doth stand with his never being their pastor; hee being unwilling to be their pastor, and the presbytery thinking it unfit hee be the pastor of such a people. 2. The people elect him as a pastor to be their pastor, they doe not elect him as a gifted man. And whereas some say, Acts

6. 3. 4, 5. Election of seven men to be Deacons goeth before ordination and imposition of hands, *v. 6.*

*Answ.* Election of the people goeth before ordination in the relation of *Luke*, true; *Ergo*, election is prior by order of nature; it followeth not. But *Acts 1.* Ordination of *Matthias* (God casting the lot upon him, *vers. 25.*) is prior to the peoples electing of him, for the peoples appoynting of two, *vers. 23.* cannot be their election; for they were to elect one, but I submit to the learneded my thoughts in this. As also my tearing *Paphnutius* neither Bishop, nor Elder at the *Councell of Nice*, which I did not as denying him to bee a Bishop, but because hee was called to that Councell of Nice where as before hee had beene deprived, but was restored by *Constantine*, though in the estimation of these who contended for the single life of Priests, whose corruptions *Paphnutius* opposed, hee was in an Ecclesiasticall sense neither Bishop nor Presbyter but deprived from both. But let the righteous rebuke mee, and it shall be as Oyle to my Head. 3. It cannot bee that election of the people is the whole calling of a man to the Ministerie, and Ordination onely a supplement and an consummatory rite, or a benedictory signe which may bee spared. 1. Because by the imposition of the hands of the Presbytery, *Timothy* was made a Minister, *1 Timothy 4. 14.* *Paul* and *Silas* separated to preach to the *Gentiles*, *Acts 13. 1, 2, 3, 4.* the Deacons ordained, *Acts 6. 6.* and this is enjoyed with the right manner of acting it to *Timothy*, *1 Timothy 5. 22.* *2 Timothy 2. 2.* as a Ministeriall act. 2. A Ministeriall calling standeth in an authoritative sending, *Romans 10. 13.* and I see not well how the people themselves doe send a Minister to themselves. (3) The people have not either formally, or by any grant of *CHRIST*, virtually, the Keyes committed to them, how then can they give the Keyes to pastors? 4. People may as the *Sheepe of CHRIST*, *Joh. 10. discern His Voyce*, and so have a power of Election of their owne pastors, nor doth this make good which our Brethren say.



Eta. 54. 13. and they knew Christs Doctrine, Joh: 7. therefore they may judge of a Ministers fitnessse, for it is plaine that there is a twofold knowledge; one of Christians, *Esai.* 54. 13. not denied to Women and believing Children, who cannot lay on hands nor ordaine Ministers, as the presbytery doth, *1 Timothy* 4. 14. *Acts* 6.6. *Acts* 13. 1. 2. 3. *1 Timothy* 5. 22. 2. *Timothy* 2. 2. but for trying of Ministers if they bee the sonnes of the Prophets and must be apt to teach, *1 Timothy* 3. 1, 2. able to convince subtile Hereticks and gain-sayers and to put them to silence, *Titus* 1. 10. 11. there must be in a constituted Church a Colledge of pastors and prophets to try the prophets, with a presbyteriall Cognizance.

But here some object. *If Election bee absolutely in the hands of the people, then is the peoples will, because will, the absolute determiner who shall be the Pastor to such a flock; but people certainly may erre, therefore the Presbytery must bee the last determiner in election; And people have onely a rationally consent, and if their consent be irrationall, the Presbyter must chuse for them.*

I answer shortly in these propositions.

1. *Pro.* Neither is the People infallible in chusing, nor the Presbytery infallible in regulating the peoples choice, yet is power of regulating the choice, the presbyteries due, nor power of election to be denied to Gods people.

2. *Pro.* You must suppose the Church a settled and an established Church of sound professors, for if the Congregation or presbytery, either of them be, for the most part, *popish, Arminian or unsound in the Faith*, in so far hath Christ given neither power to the one, or other.

3. *Prop.* When it is acknowledged by both people and presbytery, that of two or three men, any one is qualified for the place, then the man is absolutely to bee referred to the peoples choice, and though the people give no reason why they chuse this man, rather than any of the other two, yet is the Peoples choice reasonable, for no doubt *Acts* 6. there were more men then these *seven of good report and full of the Holy Ghost*, and fit to be Deacons, therefore the multitudes choice of these seven, and their nomination of them:

to.

to be Apostles rather than the nomination of any other men is rationall and approved by the twelve *Apostles*, though they give no reason; Yea, though *Nicolas* be the Sectmaster of the *Nicolaitans* (as the learned thinke) yet the election is Ecclesiastically lawfull and needeth not that a reason be given to the *Apostles*.

4. *Prop.* We never read that in the *Apostles Church* a man was obtuded upon the people against their will. And therefore Election by the people in the *Apostolique Church*, as *Acts* 1.26. *Acts* 6.2,3,4. *Revel.* 2.1.2. *Acts* 20.28. must be our rule, any election without the peoples content must be no Election, for if it please not the whole multitude, as *Acts* 6.5. it is not a choice.

5. *Prop.* We must distinguish Election and Regulation of the Election.

2. There is a Regulation of the Election, positive; and a Regulation negative. Hence the presbyteries power consisteth only in a negative regulation of the peoples choice, not in a positive; For example, Election is an elicit act of the people, and their birthright and priviledge that *Christ* hath given to them, and it cannot be taken from them; if there be any Election, it must be made by the people, the presbytery even in case of the peoples aberration cannot usurpe the act of Election; because the *Apostles*, who yet had the gift of discerning spirits, in a greater measure than the multitude, remit the choice of the seven Deacons to the multitude; Ergo, the presbytery should doe the same; yet may the presbytery negatively regulate the Election, and if the people out of the humour of itching eares chuse an unfit man, in that case the presbytery may declare the Election irregular and null; as suppose the multitude, *Acts* 6 had chosen such a man, or all the seven men, like *Simon Magus*, the twelve *Apostles* by their Ministeriall power might have impeded that Election, or rather nomination as irregular, and put them to chuse other seven men; but the *Apostles* could not have chosen for them other seven, for then Election should have bin taken out of the peoples hands; Hence that distinction of elicit and imperate acts, even as the understanding commandeth and directeth the will to such and such elicit actions,

actions, and regulateth the will therein, and yet the understanding can neither will, nor will, and the King may punish pastors who preach *Hereticall* doctrine & vitiate the Sacrament; but the King can neither preach the word himself, nor administer the Sacraments; so the presbytery may regulate negatively and hinder the Election of an unfit man, but the presbytery cannot do, as the *Prelate* did who would name a man to the people, and desire their consent. (but consent is not all, the presbytery and neighbour Congregations have consent, but no elective liberty given them by *Christ*) but if the people refused their consent, the *Prelate* without more ado, chose and ordained the man, and so he was obtruded on the people without any Election at all.

Ordination of an ordinary pastor is always to a certain flock, *Act. 20. 28. 1 Pet. 5. 1. Rev. 2. 1.* yet here must we distinguish 1. dedication to *Christs* service by the office. 2. The exercise of the office, in the former respect the pastor is a pastor every where, and may be sent as a *Pastor* to plant Churches, but *ratione finis*. He is *primario* principally to feed this flock, and *secundario* and *ratione medii*, secondarily, while he feedeth this flock, he feedeth the Church universall.

Mr. Mather, if people may not medle with ordination, because it *Ib. c. 59.* is proper to *Timothy* and *Titus*, this may prove that they were Bishops who did ordaine Elders there alone, which ministers may not do there; for these Epistles are not written to them, as Bishops alone, nor as Elders alone, but as to a mixt state, including the people.

*Ans.* Some parcells of these Epistles are written to *Timothy* and *Titus* as *Evangelists*, such as none may now do but they only, as *2 Tim. 4. 4. 1 Tit. 1. 3. 1 Tim. 1. 5.* and some other things which they gave in charge to Elders. 2. Some things are written to them as *Christians*, as *1 Tim. 1. 19. Tit. 3. 3.* & finally or objectively all is written for the Churches good; but (3) the buik of the Epistle is written to them as Elders, and is a rule of perpetuall government, and especially, *1 Tim. 1. 22. 2 Tim. 2. 2.* for these and the like they were to doe with the presbytery, as is cleare, *1 Tim. 1. 14.*

*Object.* The Congregations of *Jerusalem* were not fixed in their members and officers, onely the Apostles preached to them (if they were many congregations, which is possible) in a circular way, now one Apostles

Apostle to this assembly, then another. But in regard not one Pastor could say (this is my flock, not this) nor any flock could say (Peter is our Pastor, not Andrew.) Therefore there was no Church-state in any of these congregations as where there is not a head of a Family and members, there is not a Family, and so you prove not Jerusalem a presbyteriall Church over many fixed and formed Churches, as they are in Scotland, and if the Apostles were pastors in a circular and fluid way to many congregations, every one was a pastor to many congregations, and so elected by many congregations: which is absurd.

Ans. 1. Fixed or not fixed cannot vary the essence of the government. 1. The Priests, Levites, and Prophets teaching in the wilderness from place to place, and the people by war scattered to sundry Tribes, doth not make these meetings not to be under the government of the great Sanhedrim, more then if the meeting made a fixed Synagogue, divers members and diverse heads in one Family occasioned by death, and pestilence, diverse Souldiers and new Commanders in a Regiment, diverse Inhabitants, yea and weekly altered rulers and watchmen in a City, doth not infer that that family, Regiment, and City is not under one government of the City, one of the whole army, and one parliamentary law of the whole kingdome; no more then if all were fixed in members and heads. 2. Churches their persecution may have both members and teachers removed to a corner, and altered; yet they remain the same single Congregation having the same government. 3. Officiating in the same word, seales, censures, by Peter, to day, and by Andrew, to morrow, though members also be changed, is of the same species and nature, even to the worlds end, if we suppose the Church of Jerusalem to be one Congregation induring a patterne these sixteen hundred yeares, members and officers must be often altered, yet it is one Congregation in specie, and one single Church in nature; though not in number, and the government not altered, through the fluidity and alteration of members and officers, as it is the same Parliament now which was in the raigne of King James, though head and members be altered; fluidity and alteration of rulers and members must be, by reason of mortality accidentall to all incorporations, and yet their government for all that doth remaine the same in nature, if these same Lawes, and Government in nature by these Lawes remaine.

## CHAP. 4. SECT. 5.

*Why we doe not admit the Members of the Churches of Old England to the Seales of the Covenant.*

The way of the Churches of Christ in New England.

Quest. 1. **VV** *Whether the Seales of the Covenant can be denyed to professors of approved piety, because they are not members of a particular visible Church, in the New Testament.*

*Our Brethren deny any Church Communion, and the seales of the Covenant, Baptisme, to the children of Beleevers, the Lords Supper to beleevers themselves, who come to them from Old England, because they be not members of the particular Congregation to which they come, and because there is no visible Church in the New Testament, but one particular Parish, and all who are without a particular Parish, are without the visible Church, and so are not capable of either Church censures, or the Seales of the Covenant, because none have right to the seales of the Covenant, but onely this visible Church.*

*We hold all who professe faith in Christ, to be members of the visible Church, though they bee not members of a visible Congregation, and that the seales of the Covenant should not be denyed to them. And for more full clearing of the question, let these considerations be observed.*

*First, Dist. All beleevers, as beleevers, in foro Dei, before God have right to the seales of the Covenant, these to whom the Covenant and body of the Charter belongeth, to these the seale belongeth, but in foro Ecclesiastico, and in an orderly Church-way, the seales are not to be conferred by the Church upon persons because they beleeve, but because they professe their beleeving: therefore the Apostles never baptized Pagans, but upon profession of their faith.*

*Second Dist. Faith in Christ truly giveth right to the seales of the Covenant, and in Gods intention and decree, called voluntas beneplaciti, they belong onely to the invisible Church, but the orderly way of the Churches giving the seales, is, because such a society is a professing or visible Church, and orderly giving of the seales according to Gods approving will, called, voluntas signi & revelata, belongeth to the visible Church.*

*Third Dist. The Church may orderly and lawfully give the seales of the Covenant to those to whom the Covenant and promises of grace*

doth not belong in Gods decree of election.

Fourth Dist. The Church may lawfully adde to the Church visible, such as God addeth not to the Church invisible, as they may adde Simon Magus, and the Church may lawfully cast out of the visible Church, such as Christ hath not cast out of the invisible Church, as the Church may excommunicate regenerate persons for scandalous finnes.

Fift Dist. Then the regenerate excommunicated have right to the seales of the Covenant, as they have to the Covenant, and yet the Church doth lawfully debarre them, hic & nunc, in such a scandalous case, from the seales of the Covenant.

Wee hold that those who are not members of a particular Congregation, may lawfully be admitted to the seales of the Covenant.

First, Because those to whom the promises are made, and professe the Covenant, these should be baptized. But men of approved piety are such, though they be not members of a particular Parish. The proposition is Peters argument, *Act. 2. 38.*

Secondly, Those who are not Members of a particular Church may be visible professors, and so members of a visible Church, Ergo, the seales of the Covenant belongeth to them.

Thirdly, The contrary opinion hath no warrant in Gods Word.

Fourthly, The Apostles required no more of those whom they baptized, but profession of beleefe, as *Act. 10. 47.* Can any forbid water that these should not be baptized, who have received the Holy Ghost, as well as we? *Act. 8. 37.* If thou beleevest with all thy heart, thou mayest be baptized: no more is sought of the Jaylor, *Act. 16. 31. 34.*

The way of the  
Churches of  
New England,  
Chap. 4. Sect 5.

The Authour saith: To admit to the Seales of the Covenant, is not an act of Christian liberty, that every Christian may dispense to whom he pleaseth, but an act of Church power given to the Ministers, to dispense to those over whom the Holy Ghost hath made them overseers; but we have no Ministeriall power over those of another Congregation, and who are not members of a particular Congregation.

Ans. First, To dispense the Seales to whom we please, as if mens pleasure were a rule, were licentiousnesse, not Christian Liberty. There may be a communion of benefits, where there is no communion of punishment: *Beneficia sunt amplianda.*

Secondly, It is false that Pastors have no Ministeriall power over

over those who are not of their Congregation; for if so, all communion of Churches should fall, for Letters of recommendation from other Churches, whereof they are Members, cannot make Pastors of New England to have a Ministeriall power over those of another Congregation, as set over them, by the Holy Ghost, as they are set over their owne Parish, to whom they be onely Pastors, having Ministeriall power, by a Church Covenant, and the peoples Ordination, as our Brethren teach.

2. Manuser. *Those over whom (saith our Authour) we have no power of censure, over those we have no power to dispense the communion. Now if we should censure any such for drunkenness, or other scandals, who are not of our Congregation, it should be a non habente potestatem, an act done by those who have no power.*

*Ans. The major proposition by your owne Doctrine, is clearely false, for you say your (a) selfe, Strangers sojourning with us, members of other Churches, knowne not to be scandalous, we admitted to the Lords Supper; yet can you not excommunicate strangers, sojourning for a time, falling in scandals. For,*

First, to you they are without, how then can you judgethem? as you say.

Secondly, You have by the holy Ghost no ministeriall power over them, as over your owne focke, as you expone, Act. 20. 28.

Thirdly, You looke aside at excommunication, for those of other Churches consociated in a classe, we doe lawfully excommunicate and censure; for excommunication is not a cutting off of a person from one single Parishionall Church onely, as you imagine, but a cutting off of a person from all the visible Churches consociated: first, because he is delivered to Satan, and his sin is bound in heaven, in relation to all the sister Churches, and is so to be esteemed, and not in reference to the one single Congregation, whereof he is a member. Secondly, all are to be humbled and mourne for his fall, and to consent he be cut off, and not one single Congregation onely. Thirdly, all consociated Churches shall be leavened, by keeping Church-fellowship with such a lumpe. Fourthly, all are to repute him as a Heathen, and a Publican. Fifthly, all are to admitt him as a Brother, 2 Thessalon. 3. 15. Sixthly, all are to forgive him, and receive him in Church-communion, if he

shall repent, and occasionally to edifie him as a brother.

(a) *22anuser.*  
*ibid. 2.*

The Seales of righteousnesse of faith (a) faith the Author) are not seales to the faithfull as such, but as they are joyned together and confederate in some visible Church, none but in a visible Church may dispense the seales, in the O. d Testament, none were partakers either of the Pascheover, or of Circumcision, unless they were either Israelites borne, or proselytes in the Church of Israel. We read not that Job and his friends, though righteous through faith, were circumcised, nor would they have omitted to speake of Circumcision, as of a pertinent evidencie of the corruption of mans nature, of which they speake much; the Sacraments (saith this same Author (b) are not given to the invisible Church, nor to the members thereof as such, but to the visible particular Churches of Christ, and to the members thereof; therefore the seales are not to be given to those, who are of no particular visible Church? -

(b) *ib. Sect. 5.*

*Answ. 1.* The Seales of the Covenant are principally given to the invisible Church, as the Covenant it selfe in Gods decree of election is especially made with the elect, and such as shall never fall away, as is cleare, *Jer. 31. 37. Jer. 32. 40. Esay 54. 10. Heb. 8. 9. 10.* and the invisible Church as such, as a number of beleivers have onely right before God to both Covenant and seales, yea and consequently are onely Christs body and Spouse, and redeemed Saints, and so onely have all the power of the keys, and the ministeriall power of dispensing the Seales, and by our brethrens doctrine, the visible Church not as visible, but as the true body, Spouse, and Bride of Christ, & so as the invisible company of the redeemed ones have the Seales, and Covenant, and so all Ministeriall power of Christ is given unto them. *2.* It is true the orderly and Ecclesiasticke way of dispensing the Seales, is that they bee dispensed onely to the visible Church, but this visible Church is not one parish, but all professing the faith of Christ, though they be not joyned in one visible parish by one Church oath, as the Author meaneth: for the Saints in Scripture, as *Cornelius, the Eunuch, the Jaylor,* did professe and visibly evidence their faith, and so that they were capable of the Seales by desiring to be saved, and saying, What shall we doe to be saved, by trembling at the Word of God, by asking the meaning of the Word of God, which expressions are in many not in-churched to particular Congregations, nor did the Apostles aske if they were members of one parish before they baptized them, but if they beleved in Christ. *3.* Whether



ther *Job*, his friends, *Melchisedeck*, *Lot*, and others the like were circumcised, we need not dispute, but that they were not circumcised, because they were not in a visible Church estate with *Abraham*, is a question and uncertaine, and therefore not sure to be a foundation of new opinions in Church Government; but though it were granted, it followeth not, because none were circumcised but *Abrahams* seed, and all, and onely *Abrahams* seed were circumcised, therefore none are to be baptized but those who are members of one particular Congregation: Alas this is a weake consequence, rather it followeth, all borne of *Jewes* were circumcised, Ergo all borne of Christian parents are to be baptized, and we see not but sacrificing was restricted to the visible Church, no lesse then Circumcision, yet *Job* sacrificed to God, *Job* 1. and Chap. 42.

The Author addeth *The difference here is. The circumcised in Israel might rightly keepe the Passover amongst themselves, because the whole nation of Israel made but one Church, and the officers and ministers of any one Synagogue and the Priests and Levites were ministers in commune of the whole house of Israel, in proportion whereunto they that are baptized in any particular Church may in like manner require the Lords Supper, if there be no other impediment, in regard of their unfitnessse, to examine themselves, which is a thing requisite, to receive the Lords Supper, more then was required to receive the Passover. But now because the Churches of the new Testament are of another constitution, then the nationall Church of all Israel, baptisme in one Church doth not give a man right to the Lords Supper in another, unlesse the Officers of the one Church were Officers of all (as in Israel they were) or unlesse that one Church and the Officers thereof did recommend their right and power to another.*

*Answ. 1.* It is true, in the one Church of Israel there was something typicall, that is not in our Churches, as one Temple, one high Priest, one place of sacrificing, one Priesthood, one Arke, &c. but this was peculiar to Israel, as such a specific Church, and typified also the externall visible unitie of the whole visible Church of the new Testament in professing one Lord, one Faith, one Baptisme, one externall communion, and government externall, *de jure*: but this agreed not to the Church of Israel properly as a Church; for as a Church of a nation they might convene and assemble themselves in one nationall Assembly to reforme Religion, to renew a nationall Covenant, to turne

away a nationall judgement, to make nationall acts, that they should seeke the Lord God of Israel, and put away strange wives, *Deut.* 29. 2 *Chron.* 15. 12, 13. *Nehem.* 10. and this is morall, yea naturall to a number of Churches united in one nation, and no wayes typicall. 2. The proportion betwixt Israel and a parishionall Church is questioned, the Author beggeth what is in question, for it is evident that in Gods Word there is a visible Church of many Congregations, associated in many visible acts of government. 3. If the Church of Israel and the Churches of the New Testament be of different constitutions, as *Anabaptists, Arminians and Socinians* teacheth, we shall try. I affirme that the Constitution in matter and forme was one with the Christian visible Church. 1. Our brethren bring arguments from the constitution of the Church of the Jewes, that for matter they were a holy people, a royall generation, for forme they were united in one Church-state Covenant-wayes, as they prove from *Deut.* 29. 2. Separation from sinne and the wicked world, but not from the worship of God, was commanded to them, *Psal.* 26. 5, 6. *Esay* 52. 11. 2 *Cor.* 6. 7. *Levit.* 26. 11, 12. Communion with the wicked was forbidden to Israel, 2 *Chron.* 19. 2. 2 *Chron.* 30. 6. but communion in worship both in the Synagogue and Temple was commanded to them. 3. That God required not morall preparation in them for eating the Passeeover, as he doth in us, before wee eate the Lords Supper, I conceive to be an untruth. 1. Because not to prophane the holy things of God, and not to take Gods Law in their mouth and to hate to be reformed, *Psal.* 50. 16. not to sacrifice with bloody hands, *Esa.* 1. 11, 12, &c. *Psal.* 50. 8, 9, 10. *Esa* 66. 1. was morall, and did bind and oblige the Jewes as they doe us, and 2 *Chron.* 30. 6. *The postes are sent to gather the people to the Passeeover, charging them to turne to the Lord God of their fathers, not to be like their fathers; and it is cleare by Hezekiabs prayer, ver.* 18, 19. *Good Lord pardon him that prepareth his heart to seeke the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary, vers.* 20. *And the Lord hearkened, and healed the people. Ergo,* there was required a preparation of the heart for the right eating of the Passeeover, besides the typicall and ceremoniall preparation. Yea God counted the ceremoniall preparation voyd of the morall preparation, but abomination, as *Esa.* 66. 1. *Esa.* 58. 3, 4, 5, 6. and *Josiabs Passeeover*

is commended from this, 2 Kings 23. 22. (as *Junius* well observeth,) that none did with such care and zeale, as *Josiah* did prepare the Priests, the people and himselfe for the passeover, in removing all Idolatry and abomination, and in renewing their Covenant and resolution, vers. 3. To walke after the Lord, and to keepe his Commandements with all their heart, and with all their soule. 4. The uncleane and uncircumcised in heart were no more members of the true and invisible Church of the Jewes, and of Christs mysticall body, his Spouse, his royall generation, then *Sodom* and *Gomorrhah*, *Esa.* 1. 10. then the *Ethiopians*, *Amos*, 9. 7. then *Ammon* and *Moab*, *Jer.* 9. 25, 26. as in the New Testament, and the true invisible Church amongst them, as amongst us were Kings and Priests unto God, *Exod.* 19. 5. 9. *Psal.* 149. 1. as we are, 1 *Pet.* 2. 9, 10. *Rev.* 1. 5. 5. Amongst them no man could invade the Priests office, or runne unsent, no more then under the New Testament, *Heb.* 5. 4. 1 *Tim.* 4. 22. though they were to rebuke one another, *Levit.* 19. and they had sacrifices for sins of ignorance, *Levit.* 4. 27. 2. The place seemeth not to want difficultie, how many sacrifices would men offer, how often, yea while they were going home from *Jerusalem* (which was a long Journey to many) they might fall in these sinnes of ignorance, and as (a) Master *Paget* noteth there was no dispensation for this Law, yet when *Abraham* travelled three dayes to Mount *Moriab* from *Beersheba* in the South, and some of the Tribes Northward, would bee als farre distant, it would be seven dayes journey to many; therefore the Text is, if he sinne כְּשֵׁנָה in ignorance, or through ignorance, that is, meerely of ignorance, as when a man in drunkenesse killed a man, he shall offer a trespasse offering for it, the Jewes call it in their Language מַעַל מַעַל *tingrol*, *magnal*, for מַעַל *magnal* signifieth *Pallium*, if he sinned with a cloake casten over his eyes, and (b) *Weemes* said the sinnes were done of ignorance, not ignorantly, or the word in the Hebrew, is *vel notificatum fuerit ei peccatum ejus*, when the conscience is wakened and convinced, and he can finde no rest, let him offer sacrifices. And a third step was excommunication and casting out of the Synagogue after the captivity, which are the very degrees of our Church censure. They answer, *Israel* had civill government which we have not. I answer, *Deut.* 17. 9. He that will

(a) Paget.

או הודע  
אלו  
חטאתו

(b) Weemes  
3. par. c. 14.  
pag. 68.

(c) Robinson  
*Iustific.* pag.  
202, 203.

will not hearken to the Priest (that standeth before the Lord to minister) or unto the Judge, even that man shall dye. He saith not, Hee that hearkeneth not unto the People. 2. They say they could not in Israel forgive one anothers finnes, as we doe in the New Testament.

(a) Robinson In-  
stit. of sep. at. p.  
202, 203.

Ans<sup>r</sup>. It is a divine Law in the Old Testament, they were to forgive even their enemies, Prov. 20. 22. &c. (a) Robinson saith, No Church hath the absolute promise of the Lords visible presence, which that Church then had, till the coming of Christ, Gen. 47. 10. and 17. 7. Exod. 19. 43, 44. It was simply necessary that the Messiah should be borne in the true Church. 3. In their deepest apostasy God shewed them some signes of his presence, by raising up some godly King, Priest, or Prophet.

Ans<sup>r</sup>. That they had Prerogatives above us is cleare, Rom. 3. 1, 2, 3. Rom. 9. 4. and that in other respects, farre more excellent, wee have Prerogatives above them, is as cleare, 2 Cor. 3. 7, 8, 9. Matth. 13. 16, 17. So one Christian Church have Prerogatives above another, but the essentiall constitution of the Church of the Jewes, and ours is one. 1. They were a royall Priest-hood, a People holy to the Lord, the Covenant made with them, as with us. 2. To them one little Leaven, leavened the whole lump. 3. Separation from sinne and Idolatrous worship was commanded them, as it is us. 4. Amongst them, none who hated to be reformed, were to take the Law of God in their mouth. But to returne to our Author, it is a false ground that one that is Baptized in one Church, hath not right to the Lords Supper in all Churches, for if he be Baptized to Christs death, he is Baptized to all Churches. And 2. professedly in Covenant with God in all Churches, and so hath right to the seales of the Covenant in all Churches, for Gods Covenant is not principally and first made with a Parishionall Congregation, but with the Catholike and universall Church comming under the name of Israel and Judah; and secondarily with a Parishionall Congregation. Is a beleever a member of Christs body in one Congregation, and not in all Congregations? Hath he the keyes as a member of Christs body, and a dwelling house for the holy Spirit in one Congregation, and loseth them and the holy Spirit both when he goeth to another Congregation?

Manuscri. ibid.

Manuscript, Those who come from England to us are under publike scandals and reproach. It is an offence that they come to us, as members of no particular Church visible, (for they leave that relation

on where they left their habitation) but of one Nationall Church, whers-  
of Christ hath given us no patterne in the New Testament, and in  
which he hath appointed no Nationall worship to be performed.

Ans<sup>w</sup>. It is admirable that leaving a Parithionall Church  
in England, they leave not the true visible Church, so all the  
Parithionall Churches in England must be separated from, as  
from no Churches; yet in that Church, many of you had your  
Baptisme, your conversion to Christ, your calling to the Mini-  
stery. 2. How can it be an offence to be Members of no inde-  
pendent Churches in England, whereas no such may be had  
there? 3. Is it a fault to be members of a Nationall Church?  
see if Act. 1. Act. 6. Act. 15. there be not a Church-meeting,  
and publike exercise of praying, discussing of matters by the  
Word, choosing of officers, refuting of false Doctrine? This  
is worship, and it is not the worship of a particular Church,  
but there be no true Churches but yours, and all are in offen-  
ces and scandalls, who are not members of your Churches; this  
(a) Augustine layeth to Donatists, this (b) Pareus layeth up-  
on Anabaptists, that they taught, they onely were the true Church.  
I conceive our deare Brethren are not of this mind.

Manuscript, It is a publike offence, that though they were Bap-  
tized in some Parish Church in England (saith the Author) upon  
some Covenant and stipulation of Parents, or God-fathers, which al-  
so was without warrant, yet they come to the Lords Table, without a-  
ny publike profession of their faith or repentance?

Ans<sup>w</sup>. To say nothing of God-fathers, who are civill wit-  
nesses, that the Parents shall take care to educate the childe, in  
the true Faith, we see no publike profession by a Church-oath,  
(as you meane) in the Church of Corinth, but onely that every  
man was to trye himselve, and then to eate, nor in the Apostles  
Church at all, if you debarre them from the Lords Supper,  
who are not inchurched by your Oath, all the reformed Chur-  
ches on Earth did never worthily eate and drinke the Lords bo-  
dy and blood. It is (saith he) a publike offence, that in the Parish  
Communion (which not Communion of spirits, but cohabitation be-  
getteth) they partake with all ignorant and scandalous persons, not  
excluding drunkards, prophane swearers, whereby it commeth to  
passe that not a little leavin, but a great measure of leavin doth deeply  
leavin the whole lump.

Ans<sup>w</sup>. This tolleration of drunkards and swearers in

(a) August lib.  
2. c. 5, 6, 7. vos  
ergo, quare sacre-  
liga separatione  
pacis vinculum  
disruptis?  
(b) Pareus com.  
in Matth. 18.

Manuscr.

the *Lords Church*, and at his Table, infecteth and is apt to leavin all, with their evill conversation, but doth not leavin the worship to the fellow-worshippers, nor is the sinne of private persons, yea nor of our Ministers, who hath not power to helpe it, (but it is the fault of the Church) except you make no separation from a Church where a scandalous person is tolerated (for suffering moe or fewer doth not vary the spece) to be a sin publickely to be repented, before any can be members of your Church, which is prodigious to us.

Fourthly, *It is a publicke offence (saith the Authour) that they have worshipped God, according to the precepts of men, &c.*

*Ans.* This is the crime of conformity which I wish were publickely repented, by all which hath defiled themselves with submitting to a Antichristian government, and the *Will-worship* of men, yet doth not this make Ministers no Ministers, so as they must receive Ordination to the Ministry of new. *Peters* fall took not away his Apostleship, nor *Jonahs* fying from God, nor *Davids* adultery made them not leave off to be Prophets.

Other arguments that I find in Papers from New England are these: First, *There is not a Church (say they) under the New Testament, but a Congregationall Church, so it will follow, that as City priviledges belong onely to the Citizens and their children, so baptisme and the Lords Supper, being Church priviledges, belong onely to the Members of particular Churches, and their seed, and that seeing sigillum sequitur donum, to apply them to any other, is to abuse them. As the scale of an Incorporation is abused, when it is added to confirme a gift to one who is not a Free man of that Incorporation, he being incapable thereof.*

*Ans.* First, The case is not here, as in earthly Cities, a man who is a free Citizen in one burrough is not for that a free Citizen of all the Burroughes and Cities on earth, nor is he who is civilly excommunicated and cast out of his City priviledges in one City, cast out of his City priviledges in all other Cities, whereof he is a free member: and the reason is, there is not one common owner, and Lord of all the Cities on earth, who can give, or take away, in a Law-way, City priviledges, but the case is farre otherwayes in the priviledges of visible Churches, for he who is a member of one visible Congregation, is by his baptisme, and sincere profession, and his professed standing in Covenant with God, a Member of all visible Congregations on earth.

earth, as he is baptized in all Congregations on earth; and if he be excommunicated out of a single Congregation, he is excommunicated out of all, and loseth right to the Seale of the Lords Supper, in all visible Congregations, as his finnes are bound in heaven to all also, for that one common head and Saviour, who giveth him right to the Seales of Christs body and blood in one, giveth him right to these Seales in all. For we worthily communicate with Christ in his body and blood, not as his body was broken, and his blood shed for one single visible Congregation, but as broken and shed for the whole *Church* universall. But this forme of reasoning utterly abolisheth all Communion of Churches, nor can a member of one visible *Church* be capable of the Seales of grace in another visible *Church*, because he is not a Member of that visible *Church*, no more then one is capable of the Priviledges of *Paris*, who is onely a Citizen of *London*, and not a Citizen of *Paris*. If it be said, one who is a member of a visible Church, may receive the Seales in another Congregation, if he be recommended by Letters, as a sound Professor, to that other Congregation. I Answer, Recommendatory Letters can never give a *Church-right* to the *Church-Priviledges* of the Seales of the Covenant, they doe but onely notifie, manifest, and declare the *Church-right*, which the man had before. *Ergo*, either he cannot in any sort be capable of the Seales of the Covenant in another Congregation, then his owne, whereof he is an inchurched Member, which destroyeth all communion of sister Churches, or if he be capable of the Seales in another Congregation, he was capable and had a Church-right, in himselfe, before he received recommendatory Letters; yea, these whom we recommend by Letters as fit to partake of the Sacraments in another Congregation, we presuppose they have Church-right to the Seales in another Congregation visible, then in their owne, whereof they are members; except our testimony be false. *Ergo*, before our recommendatory Letters, the person of approved piety was a member of all the visible Churches about, *hoc ipso*, and by that same reason, that he is a member of one visible Congregation; yea *Peter* clearly insnuateth, that all who have received the Holy Ghost, are to be baptized, *Act. 8. 47.* as *Philip, Act. 8. 37.* and *That if the Eunuch bekeved, he might be baptized.* So that Faith, to speake properly, doth give us right to the Seales,

and to speake accurately, a visible profession of faith doth not give a man right to the seales of grace, but onely it doth notifie and declare to the Church, that the man hath right to the seales because he beleeveth, and that the Church may lawfully give to him the seales, and that profession is a condition required in the right receivers of the seales in an Ecclesiasticall way; but faith giveth the right to these seales, and because the faith of the beleever goeth with the beleever, when he goeth to another visible congregation then his owne, that faith giveth him right to the seales in all places, and in all Congregations: for faith giveth right to receive Christ Sacramentally, not in one Congregation onely, but in all, and a visible profession doth, as a condition notifie this faith, and Church-right in all Congregations. *Ergo, the man hath right in all Congregations, as he hath right in a parishionall Church.* But our Brethren reply, *Peter might baptize Cornelius, though he was no member of a visible Congregation, because the Apostles being officers in al. Churches, might dispense the Seales in all Churches: but Ministers now are pastors onely of the determinate flocke, over which the holy Ghost hath set them, therefore they have not Citie Seales at their power to dispense to any other then to Citizens.*

*Ans. Peter his argument to Baptize is not from a temporall reason, that endureth for a while, but from a morall argument of perpetuall equitie and necessitie, till Christs second comming. He that beleeveth and hath received the holy Ghost is to be baptized. But many out of Church-state, and who are not members of a particular Congregation, have received the Holy Ghost, and doe beleeve, being Christians of approved pietie; we are to adde no restrictions, or exceptions where God addeeth none. Non est distinguendum, ubi lex non distinguit. They that beleve should receive the seales, but not except they be in-Churched and members of a particular Congregation. The proposition is Gods Word, but the restriction or exception is not Gods Word.* 2. The Apostles, though they were universall Pastors of the world, yet teach us by word and practise, who are to be admitted to the seales, even to the supper, those who do try and examine themselves, and that to the end of the world.

2. Our brethren say, *It is probable that Cornelius was in Church-state, and the Eunuch comming to Jerusalem to worship, argueth he was a profelyte, and a member of the Jewish Church not yet dissolved,*



ved; Lydia and the jaylor were members of the Church of Philippi, which Church communicated with Paul at the beginning of the Gospel, Psal. 4. 15. at least it is probable, that Lidia was a member of the Church of the Jewes.

*Answer.* It is hard to build a new Church government contrary to the doctrine of the reformed Churches upon probabilities. 2. If Cornelius, Lydia and others were members of the Jewish Church, it was not a good consequence by our brethrens doctrine to make them members of a Christian Congregation, without in-churching of them by your Church-oath, for you make the constitution of the Jewish Church, and ours different; yea and as you teach, all circumcised were members of the Jewish Church, and had right to their Passeover, but all circumcised are not meet to bee members of a Christian Church, for many circumcised were Idolaters, murtherers, prophane mockers of God, *Esay* 1. 13, 14, 15, 16. *Jer.* 10. 7, 8, 9, 10, 11. *Ezek.* 10. 16, 17, 18, 19. And though the Church of Philippi was one of the first Churches that communicated with Paul, yet was there no Christian Church of Elders and people there, when Lydia was converted, for *Acts* 16. 13. in the place where prayer was wont to be made on the Sabbath day, none heard Paul preach, but some women, Ergo there could not be a Christian Church there; and it is certaine the jaylor before was a persecutor, and no member of a Christian Church.

They say Abraham and his seed were not circumcised, till God called him into Church-Covenant, and so into Church-state, and there is the same reason and use of baptisme, as of circumcision. If the argument taken for baptizing of infants be good, why may we not inferre a necessitie of Church-membership, before baptisme, as of Church membership before circumcision? So the Apologie saith. It cannot be proved that baptisme was imposed upon all beleivers, as such, no more then it can be proved that circumcision was imposed upon all beleivers as such; and Baptisme is no more now necessary to a beleiver, whose calling or another strong hand of Gods providence will not suffer to live in Church fellowship with Gods people, then circumcision was necessary to Melchisedeck, Job or others, whom the hand of God detained from Church-fellowship, with the posteritie of Abraham; yea circumcision and the Passeover, seeing they were administrated in private houses; might more conveniently be administrated to persons not in Church-state, nor Baptisme and the Lords Supper can be administrated so, in respect they are

Apologie cap.

11.

seales given to a Church body in an assembly, 1 Cor. 10. 17. and 12. 13.

*Ansiv.* Abraham, Sarah, and the Sou'es they had gotten in Charran, were in Church-estate, obeyed God, built an Altar, Gen. 12. 2, 3, 4. before the Church Covenant, which you speake of, Chap. 17. and it is denyed that that supposed oath of the Covenant made them a Church: So we see no necessitie of Church-membership, to one single Congregation, before either circumcision or baptisme; for baptisme is a seale of our entry into the visible Church, as I shall prove. 2. We say not that baptisme is imposed on all who beleeveth, as they are such, for God saveth divers beleevers, who are not baptized, but Gods will, the supreme Law-giver, here is to be looked into, God would have no circumcision from Adam to Abraham, and would himselfe have the people want circumcision in the Wildernesse fortie yeares, and would have it administrated in private houses, it being a bloody and painefull Sacrament, but we have an expresse Commandement of God to baptize all ordinarily, of the visible Church, yet not because they are members of one single Congregation, but because they beleeve & testifie themselves to be members of the visible Church in generall: we deny that the want of membership in a particular Congregation, is that strong band that should hinder baptisme or the seales of the Covenant. God hath appointed no lawfull calling, such as traffiquing by Seas & frequent travelling ordinary to transient members of the visible Church, to be inconsistent with the lawfull partaking of the ordinances of grace, & seales of the Covenant; for only those who doe not try and examine themselves, and are prophanely scandalous are excluded, as swine, from the holy things of God, and from the Lords Supper, not men, because they are necessarily busied in a lawfull calling, and must ordinarily travell to farre countries, and so cannot be members of a single parish. 1. This is a physicall impediment and not a sinne, nor a morall impediment, excluding any from the Seales of grace, yea and an unwritten tradition. 2. I speake against that difference which the author maketh, betwixt the seales of grace in the Old Testament, and the seales of grace in the New Testament, for there were Physicall and civill defects in the Old Testament, which by a divine Law, made some incapable of the Passeover, as if any were Lepers, bastards, borne Moabites and Ammonites, or typically uncleane, or had touched the dead, they could not eate  
the

the Passeover, though otherwise they did beleave in Christ to come, and were morally cleane, but by the contrary under the New Testament, there be no Physicall or ceremoniall defects, no callings, no civill relations, but onely morall defects, and sinfull scandals, which doth exclude men from the Seales of grace, except you bring in ceremonies in the New Testament, of your owne devising, for all Nations, so they beleave in Christ, Jew, or Gentile, Barbarian, or Scythian, bond or free, male or female, are to be baptized, *Matth. 28. 19. God is no acceptor of persons, or Nations, or callings, Act. 10. 34, 35. compare this with ver. 46, 47. and Gal. 3. 27. For as many of you as have bene baptized unto Christ, have put on Christ, v. 28. There is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, so Gal. 6. 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

I must then say, it is boldnesse in men to say, that there is a lawfull calling in the New Testament, which our Brethren are pleased to call the strong band of God, which maketh persons who are new creatures, and baptized unto Christ, uncapable of the seales of grace. Deare Brethren, yeeld to the cleare and evident truth of God. And for this cause, the seales of the New Testament must be more necessary in this respect, then were the Seales in the Old Testament. Our Brethren say, *All circumcised might eate the Passeover (though I doubt much of it) and might enter into the Temple, if they were not legally uncleane, but all baptized may not eate the Lords Supper, and all baptized, though excommunicated, may enter into the congregation for the publicke worship, hearing the word, praying, praising, &c. But all circumcised, might not enter into the congregation.* The places *1 Cor. 10. 17. and 12. 13.* prove not, that the Seales of grace are administrated to a Church body, of a particular congregation only, as they are such, for these seales are common to all the visible Churches on earth. We many are one body, it is not to be exponed, We many are of one Parishionall Congregation, and onely are one body; but We many of all the visible Churches on Earth, are one body in Christ. This you must say, except you deny all visible communion of sister Churches.

The Object. *They who are not capable of Church censures, are not capable of Church Priviledges. But those that are not within the Church covenant of a particular congregation, are not capable of Church censures*

centure. The proposition being evident, the assumption is proved, 1 Cor. 5. 12. *What have I to doe to judge those who are without, that is, without the communion of a particular congregation,* So Amesius, de consc. l. 4 c. 24. quest. 1. resp. ad.

*Ansiv.* First, I answered before, the major is false, by your owne doctrine, those of another Congregation cannot be censured, but by their owne congregation, yet by Letters of recommendation, they may receive the Lords Supper in another Congregation. Also strangers of approved piety, may be capable of Church rebukes, which are Church censures.

Secondly, The place, 1 Cor. 5. 12. is manifestly abused, for by those who are without, are meant onely the Infidels and Heathens who are without the whole visible Church, and not those of approved piety, who are baptized and professe the truth sincerely: for Peter Martyr, Beza, Calvin, Marlorat, Pareus, Zwingleius, so also H. ymo, Aquinas, expone it with us; which is cleare, first, by the phrase of speaking (*What have I to doe?*) being a note of estrangement, as, Job. 2. 4. *Woman what have I to doe with thee?* and 2 Sam. 16. 10. David said, *What have I to doe with you, ye sonnes of Zeruiah?* now Paul and the faithfull at Corinth are not estranged from those of approved piety of other Congregations, he tooke care to edifie and rebuke them, and so are all the Saints to edifie, censure, and rebuke one another.

Merton Apolog.  
part 1 p. 477.

478. for is sunt  
generaliter om-  
nes, qui non de-  
serunt sua nomi-  
na Christo: Aug,  
tom. I, serm. 6,  
non tollo idola  
Ethnicorum,  
quia non habeo  
in illis potestatem  
habeo autem cum  
fuerint facti  
Christiani:

Thirdly,  $\delta\iota\ \epsilon\gamma\omega$ , alwayes those who are without, are taken in an ill part, in the Word of God, as Mark. 4. 11. Those who are without, are the blinded and hardned, and Rev. 22. 15. for without are dogges, our Brethren expone it of the visible Church. Now not to be in Membership of such a particular congregation, is not a sin, nor a just ground of Pauls estrangement of his Ministeriall power from them, it may be caused by persecution when the flocke are scattered by Wolves.

Fourthly, Those who are here without,  $\delta\iota\ \epsilon\gamma\omega$ . are left by Paul to the immediate judgement of God, and not to be judged of the Church, ver. 13. *But them that are without God judgeth.* Now those who are members of another congregation then the Church of Corinth, or members of no particular congregation, and yet of approved piety, are not left to the immediate judgement of God, because they are without. The banished servants of God, who suffer for the Truth, or transient members, who because their calling is ordinarily traffiquing, and so not con-

sistent with a membership in a settled congregation, are they (I say) without, not to be edified by the censures of the Church, but left to the immediate judgement of God? this is contrary to Gods Word, and an insolent interpretation, and I find it not in your place of *Ameſius*.

They reason from inconveniencies, Hence (say they) Church *Apol. ch. 5.*  
*assemblies shall be confused meetings, if all out of Church membership be admitted.*

*Ans.* If by confused meetings you meane, meetings of sound beleevers and hypocrites, then Christs Kingdome compared to a draw-net, wherein are good and bad, are confused meetings and unlawfull; which none can say but *Anabaptists*. But if you meane meetings of these of your owne Congregation and strangers of approved piety, these are not confused meetings, but you begge what is in question, and utterly abolish all Communion of Churches.

They adde, the Church shall endanger the prophaning of the Seales, *Apology.*  
*and want a speciall meanes whereby their grace and piety shall be discerned, if without respect of their Church estate, men be admitted to the seales; for their owne testimony is not enough: also how can they be of approved piety, who against light refuse to professe subjection to the Gospell, by an orderly joyning themselves with some approved Church when they have opportunity? seeing Church-fellowship is an action of piety required in the second Commandement, and this meane of tryall hath beene so blessed that many approved men have beene after tryall found light to others, and to their owne consciences.*

*Ans.* Meanes of discovering sincerity or hypocrisie would be warranted by Gods word, and meanes of eschewing the prophaning of the Seales also. *Simon Magus* was not so tryed, yea when *Peter* found him in the gall of bitterness, we finde not that he cast him out of the visible Church in respect his sinne was not that publikely scandalous, as to offend the whole Church. 2. We grant that strangers are not rashly to be admitted to the Seales, but you prove them not to be of approved piety, because they will not sweare your Church-oath, and your discipline, as the onely true way, and in so doing, you say they refuse Church-fellowship commanded in the second Commandement; but this is to be proved, and not to be nakedly averred by you; they beleeve, and can give evidences of their beleeve, & so should by the word of God be admitted to the Seales.

*Act.* 10. 47. *Act.* 8. 37. *Act.* 16. 14, 15. ver. 31, 32, 33. *I Cor.* 11. 38. you deny them the Seales, as if they were dogges and unworthy prophaners of the Seales onely, because they cannot sweare to your *Church-government*, which you cannot prove from the word of God. 3. You deny them to be of approved piety who will not joyne to an approved *Church*, you meane your owne onely. But you adde *if they have opportunity*, but what if they want opportunity, *then the strong hand of God debarreth them*, & their seed from the Seales of Grace; now if any be to traffique by Seas, and to travell to farre Countries in a lawfull calling, he is legally uncleane and incapable of the Seales to himselfe or his seede; for he cannot in Conscience and through necessity of his lawfull calling sweare your *Church-oath*, for he must sweare to *observe the manners of his fellow-members*, to edifie them by exhortation, consolation, rebuking, to joyne himselfe in an eternall Covenant to that visible *Church*, yea never to remove thence, except the *Congregation consent*: so your oath obligeth him to all these, now this is impossible because of his lawfull calling, and because he cannot be a *Church-member* for ever: while he traffiqueth in his lawfull calling, the comfort of the Lords supper is denied to him, and Baptisme to all his seede, and that by a strong hand of providence without any fault in him: shew us a warrant from the Law and the Testimony, where any are to be debarred from the Seales of the Covenant, and that ordinarily, (where sicknesse and some other Physicall impediments doth not occurre) where there is no morall unworthinesse or guiltinesse in the persons debarred: Will you debarre all from Church-comforts, the presence of Christ in his *Church*, the comfort of his walking, beside the Candlestickes, and his influence in the word Preached, the power of the keyes, the rebukes of the Saints, their exhortation and private comforting of sinners, the comforts of the Ordinances of Baptisme, and the supper of the Lord, because a strong hand of providence in a lawfull calling doth perpetually debarre them? 4. You say your trying of *Church-members* is a meane blessed of God, to try many mens sincerity.

I answer, Unlawfull meanes, as the persecution of Tyrants, may have this successe, what then? is it a lawfull meane? 2. I would Gods name were here spared; it is not a meane blessed of God, it chaseth away many from the net of the Gospell, and the

the Pastorall care of the Shepherds, and is not a conquering way to gaine Soules.

*John Alasto* (say they) in the dayes of *Edward* the sixth, would *Apol. 7.*  
Baptize none, but such as were members of that Church: and therefore proponed this question to the Fathers, (Are these infants that you offer, the seede of this our Church, that they may lawfully be Baptized?)

*Answ.* *John Alasto* had reason because of some present abuse, some indifferent *Atheists*, infidels in heart, refused to joyne to either Churches, either *Protestant* or *Papists*, and sought Baptisme to their children in either Churches, as they might have it, and therefore was that question proponed to the Fathers, but it proveth not your point. *Alasto* excluded the Children of *Atheists*, who would joyne to no Church, as his words cited beare. Ergo approved Christians and their seede are to be excluded from the Seales of the Covenant. How weake is your reasoning?

If the *Rechabites* (say they) the Posterity of *Jethro*, shall live in the midst of the Common-wealth of *Israel*, & some of them prove true beleevers, as *Jonadab* the sonne of *Rechab*. yet if they shall refuse to take hold of the Covenant of *Israel*, & to become *Profelytes*, it is no sinne for *Israel* to withhold the *Passover* from them, & *circumcision* from their Children?

*Answ.* You might have proved your point a nearer way, many legally uncleane, and yet found beleevers, because of leprosie, for no sinne were debarred from the Seales amongst the *Jewes*: but have you any law to debarre any from the Seales of the Covenant of grace under the New Testament, and that ordinarily for no sinne? 2. (a) *Calvin* thinketh their Vow not lawfull. (b) *Bucanus*, (c) *Polyander*, and (d) *Willet* think it the lawfull Vow of the *Nazarites*, commanded *Numb. 6*. What then? If by Gods Law of the *Nazarites*, they abstained from wine, and the *Passover*? God is above his owne Law, Ergo, you may debarre men from the Seales under the New Testament for no sinne; it doth not follow. 3. How prove yee, they abstained from the *Passover*? being so divine a Law, might not their Vow suffer an exception for a greater Law in eating the *Passover*? I thinke it might, for in case of necessity they came and dwelt at *Jerusalem*, for feare of the Army of the *Chaldeans*, *Jer. 35. 11.* and yet their vow was to dwell in Tents. From these ariseth,

(a) *Calvin* comment. in *Jer. 35.*

1, 2, 3, 4.

(b) *Bucan.* loc. com. dis. 45. 9.

13.

(c) *Polyander* in *synop. pario. Theol. profess. Leyd.*

dis. 38 thes. 3.

(d) *Willet* *synop. Papismi.* 19

gener. controu. 8.

Quest. 1. *If Pastors may performe Ministeriall Acts in any other Congregation than their owne.*

This is answered unto, by a Manuscript, *If you take a Ministeriall act improperly, when a Minister doth exercise his gift of praying and preaching, being required so to doe, so hee may exercise some Ministeriall acts, but this he doth not by vertue of any calling, but onely by his gifts and occasionally: but if you meane by a Ministeriall act, an act of authority and power in dispensing of Gods Ordinances, as a Minister doth performe to the Church whereunto he is called to be a Minister, then we deny that he can so performe any Ministeriall act, in any other Church, than his owne.*

Hence though he may preach to another congregation, yet may he not administer the Sacraments to an other then to his owne.

*Answ.* First, We hold that by a calling or ordination he is made a Pastor, by election he is restricted to be Ordinarily the Pastor of his flocke.

Secondly, A Pastor is a Pastor of the *Catholike Church*, but he is not a *Catholike Pastor* of the *Catholike Church*, as were the *Apostles*.

*Acosta de salu. Indorum, l. 5. c.* Thirdly, The Reformed Churches may send Pastors to the Indians, for that which *Acosta* saith of Jesuites, wee may with better reason say it of our selves: *That Pastors are as Souldiers, and some souldiers are to keepe order, and remaine in a certaine place, others run up and downe in all places; So some are affixed to a Congregation, to feed them, others may be sent to those people, who have not heard of the Gospel. Which sending is ordinary and lawfull, in respect of Pastors sending, and the Pastors who are sent, because in Pastors, even after the Apostles be dead, there remaineth a generall Pastorall care for all the Churches of Christ. Thus sending is not ordinary, but extraordinary, in respect of those to whom the Pastors are sent, yet is it a Pastorall sending.*

This opinion of our Brethren, is against the care of Christ, who hath left no Pastorall care on earth by this way, now since the *Apostles* dyed, to spread the Gospel to those Nations who have not heard of the name of Christ; but a Pastorall care for the Churches, is not proper to *Apostles* onely, but onely such a Pastorall care by speciall direction from Christ immediately



to Preach to all. 2. Backed with the gift of tongues and of miracles; and this essentially differenceth the Apostle from the ordinary Pastor; but the former Pastorall care to Preach the Gospell to all Nations, and to convert, is common both to the Apostle and Pastor.

2. Our Brethren distinguish betwixt *office* and the *calling*, and they say that the *office* extendeth no further then the *call*, and by *office* he is onely a Pastor of this determinate flocke. But if he be a Pastor essentially in relation to none, but to his owne Congregation from which he hath all his calling, as is supposed, by that same reason a Christian, is a Baptized Christian to none but in relation to that particular Church in whose society he is admitted, and he doth partake of *Christs body* and blood in the Lords Supper in relation to no visible professors on earth, but onely to the Parish Church whereof he is a Member, 1 Cor. 10. 17. for they expone that onely of a *Parishionall Communion* within one single independant Congregation. And he must be a Heathen, or as a Pagan in all Congregations on earth, but in his owne, yea and he is a visible professor of the Covenant of grace, which is one in substance, (as they say) with the *Church-Covenant*, and hath claime to Christ and all his Ordinances in no Congregation save in his owne. I prove the consequence, for by Baptisme the Baptized person is incorporated in Christs visible Church. 1 Cor. 12. 13. If this be true when one removeth from one Congregation to another, hee must bee re-baptized and incorporated a visible member of a body visible with them. And I see not how one can be in-churched to another Congregation, and made one body therewith, while he eate of one bread with them, as they expone, 1 Cor. 10. 17: if he be not also a member of all visible Churches on earth.

3. If a Pastor can exercise no Pastorall acts toward any Congregation, save toward his owne, then a Pastor as a Pastor cannot pray for the whole visible Churches of God: but the latter is absurd: Ergo, so is the former. I prove the major, The praying for the whole visible Churches is a Pastorall Act, due to a Pastor as a Pastor. 1. Because every visible Church is obliged as it is a Church to pray for all the visible Churches on earth: for as a Christian is obliged to pray for all Churches visible; so farre more is a Church: now a visible Church doth not pray but by the Pastor, who is the mouth of the People to God

God; and that this is a Pastorall duty due to a Pastor, I thinke is said *Isa. 62. 6. I have set watchmen on thy Tower, O Jerusalem, which shall never hold their peace day nor night. Yee that make mention of the Lord, keepe no silence till he establish, and till he make Jerusalem the praise of the whole earth.* Also Pastors as Pastors are to pray for the King, though the King be no member of that Congregation, whereof they be Pastors. *1 Tim. 2. 1, 2.* every Pastor as a Pastor is to Preach against the sinnes of the Land, else how can the People mourne for these sinnes? Ergo, the Pastor doth exercise Pastorall acts upon all the visible Churches on earth, upon the King, and upon the whole Land, to which he is not a Pastor by speciall election.

4. If a Pastor be obliged to Preach in season and out of season, and that as a Pastor, and because he is a Pastor. *2 Tim. 4. 2.* Ergo he is to Preach as a Pastor in any Congregation where he shall be desired.

They answer, He may Preach the word in another Congregation, not by vertue of a calling or office, but by vertue of his gifts.

I answer, First, if he Preach by vertue of a gift onely, he Preacheth in that case, not as sent of God, and so intrudeth himselfe, and *runneth unsent*, and a meere gift to be a King or a Magistrate, maketh not a Magistrate, as (a) Master Robinson granteth. Ergo one cannot warrantably exercise a Pastorall act by vertue of a meere gift. 2. He may in another Congregation preach with Pastorall authority, and use the keyes by binding and loosing sinnes, according as hearers doe repent and harden their neckes against the Gospell. Ergo, he may preach as a Pastor to another Congregation. 3. There shall be no Communion betwixt Sister Churches in Pastorall acts as Pastorall, which is absurd, the Communion shall onely be of Pastorall acts as Christian acts, but in no sort betwixt them as Pastorall acts.

5. The Scriptures for this opinion are weak, Ergo the opinion it selfe is weake, I prove the antecedent. *Act. 20. 28. feede the flocke, over which the holy Ghost hath made you overseers. &c.* there is no ground to feede even by Preaching, or by vertue of a gift, these flockes over which the holy Ghost hath not set you: Obey them that are over you in the Lord, *Heb. 13. 17. &c.* there is no war-

rant

(a) Master Robinson justif. of separ. pag. 290.

rant to submit to other Pastors that are not over you in the Lord, though they command by vertue of a gift, not by vertue of an office or calling: these be loose consequences.

6. All reciprocation of mutuall duties amongst sister Churches, whereby they exhort, rebuke, comfort one another, must be unlawfull, for these be *Church acts*, and this Author saith, *The office extendeth no further then the calling*, but there is no calling of *Church-membership* betwixt sister-Churches, and therefore all these duties are not acts of the Communion of Churches, as they are such Churches or incorporations in a *Church-state*, but onely duties of Churches as they are Saints, but communion of Churches as Churches in the act of *Church-dispensing* of the Word and Seales reciprocally one to another, is not in the Word of God, as this opinion will inferre, which is a weighty absurd.

7. The Authors of this opinion hold; *That if the Congregation, for no fault, reject the Pastor, whom they once called and elected to be their Pastor, though in so doing they sinne, and reject God in rejecting him, yet they take nomen & esse, the name and nature of a pastor from him, yet (say they) hee still remaineth a Minister of Christ, till he accept a call from another Congregation.*

Answer to  
quest 25 of old  
England.

Hence 1. such a one is a Pastor, and yet the people have taken name and nature of a Pastor from him, as they gave him name and nature: Ergo, he is either a Pastor without a calling, which is absurd, or he remaineth a person in relation to another flocke, who never choosed him, nor gave him any calling. 2. To adde by the way, if he be capable of a calling to another Church, Ergo, for the time he is no Minister, else they must say, he may be a Minister capable of two callings, to two sundry Ministeries, which yet maketh him a Pastor not in relation to one single congregation onely.

It is true, they object that the Apostles, *Matth. 18.* were commanded to preach to all Nations, but Pastors are not so now, but are commanded to feed the flocke over which God hath appointed them, *Act. 20. 28.* but it is as true the Apostles were commanded to preach to all Nations, in opposition to the charge that the Prophets of old were to speake to the people of Israel onely, and the Apostles *Matth. 10.* forbidden to preach to the *Samaritans* and *Gentiles*; and it is as true that Gods Spirit limited the Apostles to Preach to *Macedonia*,  
not

If the Congregation take name & nature from any called Pastor, and that without any ill deserving in him, their censure worketh *clare errante, et ex opere operato*; the Lord must make valid in heaven, an unjust censure inflicted by his Church on Earth.

not to *Bithynia*; now because this particular direction for places is wanting in the Church, it is certaine that a man is yet a Pastor in office in relation to as many as Gods hand of providence shall send him unto, though he be chosen by a people to feed ordinarily one determinate flocke, and though he be not an extraordinary and immediatly inspired planter of *Churches*, or the first planter, as were the Apostles, yet is he a Pastor in relation to all. And if this be not said, 1. It were simply unlawfull for Pastors now to plant *Churches*, and spread the Gospel to those nations, who have not heard it, because all Pastors now are ordinary, and none are immediatly inspired Apostles: but it is certaine what the Apostles did, by an extraordinary gift, as such immediatly called pastors, it is unlawfull for ordinary Pastors to attempt to doe, as to attempt to speake with tongues, and to plant Churches by speaking with tongues and confirming it with miracles, is unlawfull. Papiſts, as *Bel-larmine, Suarez, Acoſta*, ascribe this to the Pope and his Apostles. Our Divines answer that the Apostles that way have no successors; But what the Apostles did by an ordinary pastorall gift, as to preach the word, administrate the Sacraments, to erect and plant Churches by ordinary gifts, where the Pastors can speake to the *Churches* by an ordinary gift in their owne language, they are obliged both within and without the Congregation, to preach as Pastors, because where God giveth gifts pastorall to pastors, he commandeth them to exercise these gifts, else *they digge their Lords talent in the earth*: but God giveth to Pastors pastorall gifts to preach to others then their owne Congregation, and to administrate the scales to them also, and to plant Churches. Ergo, it is presumed that the Church doth give authoritie and an externall ministeriall calling to the exercise of these gifts. 2. It is an unwarrantable point of Divinitie that the *Apostles* and the *Pastors* succeeding to them doe differ essentially in this, that Apostles might preach as Pastors to more Congregations then one, and might plant Churches, but pastors succeeding to them may not as Pastors preach to more Congregations then their owne, and may not plant Churches, for then planting of Churches now were utterly unlawfull, because it is certaine there be no Apostles on earth, and it is not lawfull for a Pastor, yea nor it is lawfull for any other gifted person to doe that which is essentiall to an

Apostle and agreeth to an Apostle as to an Apostle. It is then unlawfull for our brethren, (seeing they be not Apostles, to plant Churches in India.

Nor is that comparison to be regarded much; *A Magistrate or an Alderman of a Citie may not lawfully exercise his office of Magistracie in another Citie whereof he is not a Maior, and therefore a Pastor cannot preach, ex officio, as a Pastor in another Congregation, whereof he is not a Pastor, nor can he exercise discipline in another Congregation then his owne, seeing another Congregation hath not by voluntary agreement, oath or paction submitted themselves to his ministry, nor chosen him for their Pastor.*

For I answer, the comparison halteth and doth not prove the point, for by one and the same act the citie hath chosen such a man both for to be a Magistrate, and to be their Magistrate, and have given him thereby authority over themselves onely, so he cannot exercise the office of a Magistrate over another Citie who hath not chosen him to be their Maior or ruler. But the flocke doth not both call such a man, in one and the same act to be a pastor, and to be their pastor, but hee is made by the laying on of the hands of the Elders, a Pastor, and a Pastor in relation to all to whom God in his providence shall send him to speake, the Congregation by election doth give him no authority pastorall, but onely appropriate his pastorall authoritie to themselves in particular; and when they refuse him againe and cast him off, they take not pastorall authoritie from him, for they cannot take away that which they cannot give; he remaineth a Pastor though they cast him off, as a Colledge of Physitians do promote a man to be a Doctour of Physicke to cure diseases, a towne calleth him to be their Physitian, he may yet exercise acts of his calling, and *ex officio*, as a Doctour, upon other cities and inhabitants of the countrey; and when the city who choosed him for their physitian doth cast him off, they take not from him the office of doctorship which the Colledge of Physitians conferred upon him, for they cannot take from him that which they cannot give to him. Yea if any of another flocke shall come and heare the word, the Pastor offereth all in one pastorall sacrifice to God in prayer, though there be many of another Congregation in the Church hearing; yea strangers beleivers communicate with him at the same Table, yet is he not their Pastor. If a Pastor of a Congregation

die or be sicke, shall the children of beleevers, yea shall converted Pagans being desirous to be baptized be defrauded of the comfort of Baptisme, and of the Lords Supper; for no fault in them, but onely because their Pastor is dead, may not the Congregation by their desires and requests appropriate the office of Pastors of another Congregation in some particular acts to their necessitie? yea is not their receiving of his ministry in that act (when their Pastor is dead) a calling warranting him to officiate, *hic & nunc*? even as the desires and choise of his owne flocke electing him to be their constant Pastor, gave him a calling to be their Pastor constantly, and in all the ordinary acts of his calling? yea and it is sure as the holy Ghost set him over his owne flocke in ordinary, because they choosed him to be their Pastor, so that same holy Ghost set him over this other Congregation, in this act, to preach and administer the sacraments to them, in this exigence of the death of their Pastor; for God who ruleth officers and disposeth of them in his house, disposeth of particular Acts of his owne officers, and he is sent as a pastor from God to speake to the stranger *hic & nunc*, and to worke his heart to the love of Christ, and that as a Pastor no lesse then to his owne flocke, except we destroy communion of gifts, and of Pastorall gifts, *Paul* by the holy Ghost was made the *Apostle* of the *Gentiles*, *Peter* of the *Jewes*; *Gal. 2.8.* yet *Peter* as an *Apostle* preached to, and baptized the uncircumcised *Gentiles*, *Act. 10. 11.* and *Paul* exercised his office of an *Apostle* upon the *Jewes* also, both by preaching and baptizing, as the history of the *Acts*, chap. 16. chap. 17. and other places may cleare, *Rom. 1.* so that the contrary doctrine is a new conceite, not of God, and against the pastorall care of bringing in soules to Christ.

Quest. II. Whether or no children be received into the visible Church by Baptisme.

(a) Apologie for the Churches of New England against the exceptions of Ric. Bernard. cap. 8.

In this Chapter the Author will not have persons of approved pietie and baptized to be within the visible Church, and (a) the Author of the Apologie saith, We doe not beleieve that children are received within the visible Church by baptisme, for if they be not in Christs Church, before they be baptized, what hath a Minister to doe to baptize them who are not of the Church? and if they be with-

in the Church before baptisme, how shall they be received in the Church by baptisme? if you say, they may be received, that is, declared by baptisme to have bene received into the Church by the Covenant of their fathers: We demand into which Church? not into our owne Church, for their parents were never members of a Church, and we cannot put the seale of God upon a falsehood? not into the Church from whence their fathers came, for we know not whether their fathers were casten out of the Church, or not.

Some considerations are here to be set downe.

1. Baptisme is not that whereby we are entred into Christs mysticall and invisible body as such, for it is presupposed we be members of Christs body, and our sinnes pardoned already, before baptisme come to bee a seale of sinnes pardoned, but baptisme is a seale of our entry in Christs visible body, as swearing to the Colours is that which entreth a Souldier to be a member of such an Army, whereas before his oath, he was onely a heart friend to the army and cause.

2. Baptisme as it is such is a seale, and a seale as a seale addeth no new lands or goods to the man to whom the Charter and seale is given, but only doth legally confirme him in the right of such lands given to the man by the Prince or State, yet this hindereth not but baptisme is a reall, legall seale, legally confirming the man in his actuall and visible profession of Christ, remission of sinnes, regeneration, so as though before baptisme he was a member of Christs body, yet quoad nos, he is not a member of Christs body visib'e, untill he be made such by baptisme.

3. This question toucheth the controversie anent the efficiencie, working and operation of the Sacraments, of which I give a tast shortly.

Sacraments are considered as Sacraments, in abstracto, in genere signorum; the reprobate doe receive holy Seales and Sacraments, else they could not be said to prophane the holy things of God, and so they may be Sacraments and worke no grace either by themselves or from God, all operation from, or about the Sacrament then must be accidentall to a Sacrament.

2. Sacraments are considered in concreto, according to all which they include in their use, to wit, as they consist of the signe, the thing signified, the institution of God, and the promise of grace, and in this meaning (a) *Altiſiodorensis* (as I conceive) maketh the Sacraments not efficient causes of grace, yet materiall causes containing grace, *uti vas medicinam*, so the Scripture saith, *Baptisme saveth*, as the Physitians glasse cureth the

(a) *Altiſiodorensis*. lib. 4. sim. tract. 3. in Princip.

(b) *Gul. Paris.*  
*r. ad. de sacram.*  
*in Gen. cap. 1.*  
*Sacramenta ha-*  
*bent vim impe-*  
*tratoriã gratia,*  
*ratione oratio-*  
*num ministri et*  
*Ecclesiã.*

(c) *Durand. 4.*  
*d. 1. ar. 2. c. 7.*

(d) *Occam. in*  
*4. quest. 1.*

(e) *Gab. Biel. 4.*  
*d. 1. ar. 2. c. 7.*

(f) *Aliacensis*  
*in 4. q. 1. ar. 1.*  
*concl. 3.*

(g) *Greg. de*  
*Valeni. de offic.*  
*Sacr. ca. 2.*

(h) *Vasquez in*  
*3. Thom. tom. 2.*  
*dis. 132. c. 4.*

(i) *Joan de Lu-*  
*go de Sacram.*  
*dis. 4. sect. 4. c.*  
*sect. 5.*

(k) *Henricus*  
*modli. 4. q. 37.*

(a) *Remonst. in*  
*Apol. ca. 23. in*  
*cena non obfig-*  
*natur peccato-*  
*rum remissio,*  
*sed tantum con-*  
*sequenter una*  
*cum Christi*  
*morte, cujus ef-*  
*fectus illa ob-*  
*signatio est, il-*  
*lam olim obfig-*  
*natam fuisse*  
*commemoratur*  
*ac predicatur.*

(b) *Episcop. dis.*  
*29. ibes. 8.*

disease, and (b) *Guliel. Parisiens.* said not ill, that the Sacraments have a power to obtaine grace by faith and prayer, that is, being used in faith and sincere calling upon God, they obtaine grace; so to speake accurately this is all about the Sacrament, rather then from the Sacrament: to which sense (e) *Durandus*, (d) *Occam* (e) *Gabriel Biel* (f) *Aliacensis* doe deny the Sacraments to be Physicall instruments producing grace in a Physicall way, (though Papists cry out against our Divines for teaching so) onely they say, God at the presence of the Sacrament produceth grace of his meere free will, *ad presentiam Sacramenti operatur deus gratiam ex solâ liberâ suâ voluntate.* And for this cause (g) *Gregorius de Valentia* saith these Schoolemen *nihil amplius tribuere Sacramentis, quam heretici tribuunt,* give no more to the Sacraments then hereticks give; yet (b) *Vasquez*, and a Jesuit professor at Rome (i) *Joan. de Lugo* teach that the Sacraments are morall causes of grace, but not physicall. It is grosse that (k) *Henricus* saith, that God createth grace, *per tactum Sacramentorum*, by the touch of the Sacraments, as Christ cured the Leper by the touch of his hand: for Sacraments are not miracles, as Papists say, Phisicke worketh upon a mans body when he sleepeth, so doe Sacraments justifie and worke grace, *ex opere operato*, though the faith of the *Sacrament-Receiver* doe worke nothing at all.

4. Sacraments are considered. 1. As holy signes. 2. As Religious seales. 3. As instruments by which faith worketh. 4. As meanes used by, us out of conscience of obedience to Christs commandement who hath willed us to use them.

Sacraments as signes are objective and morall causes, exciting the mind as the word doth in a morall way, they represent Christ and him crucified, and this Sacraments have commune with the word. The Sacrament is a visible word teaching us. 2. Sacraments have the consideration of *σφραγις* *des* & *non σφραγις tantum*, they be seales, and not teaching and representing signes onely: this way also they have no reall or physicall action in them or from them; for a seale of a Prince and State, as it is such, conferreth not an acre or rigge of land, but it is a legall Declaration that those lands written in the body of the Charter, doe duely belong to the Person to whom the Charter is given. But (a) *Arminians* do here erre, as (b) *Episcopus*, and



and also, (c) *Socinus*, and (d) *Smalcus*, who teach that the Sacraments be nothing but externall rites and declarative signes, shadowing out Christ, and the benefits of his death to us, because they find a morall objective working in the Word of God, but a substantiall and Physicall working betwixt us and Christs bodie (they say) is ridiculous, but they would remember that this is an insufficient enumeration, the seale of a Kings Charter hath besides a morall action on the mind, by bringing to the mind such lands given to such a man, and so the seales, worketh upon the witnesses, or any who readeth the Charter as well as upon the owner of the Charter: I say beside this the seale hath some reall action, I grant not in it, but about it, and beside it; for it sealeth that such lands are really and in effect given by the Prince and State, the action is about the seale, not in or from the seale: When a Generall of an Army delivereth the keyes of a Castle to a Keeper thereof, he saith [*I deliver the house to you*] when he delivereth the Keyes onely Physically, and not the stones, walls or timber of the house, by a Physicall action or Physicall touch, *contactu Physico*, yet in delivering the keyes, he doth really deliver to him the Castle, but in a legall and morall way.

*Arminians* and *Socinians* may see here that there is neither an action by way of naked representation and teaching, for the Sacrament is a teaching signe to the beholders who receive it not, nor is it a Physicall action, as if Christs Physicall body in a Physicall way were given; yet it is an action reall, and morall: so the Sacraments are signes exhibitiv and not naked signes. Our brethren doe side with *Arminians* and *Socinians*, who so often teach that *Sacraments make nothing to be what they were not, but onely declare things to be what they are.* It is true, the formall effect of a Sacrament is to seale and confirme; to seale and confirme is but a legall strengthening of a right, and not the adding of any new thing. Yet in this the Sacrament differeth from a seale. 1. That to a civill seale there is not required the beleeving and faith of the owner of the Charter, to make the seale effectually; for whether the Lord of the lands beleve that his seale doth confirme him in the lands, or not, the seale of it selfe by the Law of the Prince & State maketh good his right to the lands: but Sacraments doe not worke *ex opere operato*, as civill seales doe worke, even as Physicke worketh upon the body,

(c) *Socinus de officio homini Christi cap 4.*  
(d) *Smalcus disp. 9. contra Frantzium pag. 199. fabula sum aliquam esse internam efficaciam in baptismo.*

without the faith of the mind, though the man bee sleeping. Hence the third consideration of a Sacrament as an instrument, Faith, in and through the Sacrament being wakened and stirred up layeth hold upon Christ his death and benefits, and for this cause there is a reall exhibition of the thing signified, and the Sacrament is an exhibitivē seale.

4. The Sacrament in the use is considered as wee use it in obedience to God, who saith in the Lords Supper, *Do this in remembrance of me*, and in this it differeth from a civill seale also. The Prince doth not conferre a seale to confirme a man in his land upon condition, that he will make use of it, otherwayes it shall be to him as no seale. But God hath given the seale of grace upon condition that wee make use thereof in Faith, else the Sacrament is blanke and null. Therefore if you beleeve, and not otherwayes, the Sacrament of the Supper sealeth and confirmeth you in this, that *Christ is given already, and is in the present given to be nourishment to your soule to life eternall*; and so oft as you eate, the certioration and assurance groweth, and the faith is increased, and a further degree of a communion with Christ confirmed; but it is not so in civill seales, though yee repeate and reiterate the same seale of lands, ten thousand times, it never addeth one aker more to the inheritance, because the repetition of a civill seale is not commanded under the promise of addition of new lands, nor is it commanded, as obedience to the owner of the Charter, that hee should make use of the seale; but from the using in faith, the Sacrament, we receive increase of Grace, and a Sacramentall Grace.

Hence *Baptisme* is a seale of our incorporation in Christs visible Church, *1 Cor. 12. 13. For by one spirit we be all baptized into one body, whether we be Jew or Gentile, or whether we be bound or free, Aēt. 2. 41. Then they that received the word were baptized, and the same day there were added unto them three thousand soules, so Matth. 28. 19. the taught Disciples are to bee baptized in his name, Aēt. 8. 38. Philip was this way received in the Christian Church, and Cornelius, Aēt. 10. 47. and Lidia, Aēt. 16. 15. and the Faylor, vers. 23. 2. That which distinguisheth by a visible note the Church as visible from the invisible Church, and from other visible societies, and sealeth our visible union with Christs body, that is, the seale of our entry in the visible Church, but baptisme is such, Ergo. 3. What circumcision was to the*

Church of the Jewes, that baptisme is to the Christian Church, because, *in re significatâ*, in the thing signified and inward substance of the Sacrament, they were both one, *Col. 2. 11. 12. Phil. 3. 3.* But circumcision was a seale of the Jewish entry in the visible Church, *Gen. 17. 13.* It being the Covenant of God in the flesh, & the uncircumcised being commanded to be cut off from Gods people, *v. 14.* 4. This is according to the Scriptures and the doctrine of the fathers, *Augustine, Cyrill, Basilus, Tertullian, Hieronymus, Theophylact, Theodoret, Ambrose, Cyprian* who constantly so teach; so doe our Divines (a) *Calvin*, (b) *Beza*, (c) *Buccanus*, (d) *Pareus*, (e) *Piscator*, (f) *Anton. Wallæus*, (g) *Tilenus*, (h) *Kickermanus*. So *Zanchius, Polanus, Sibrandus, Rivetus, Fennerus, Whittakerus, Raynoldus, Willetus*, and the professors of *Leyden* teach.

Our Brethren say, it is the opinion of the (i) *Anabaptists*, that the Church is made by baptisme, and Papists have the same conceit, and therefore place their Font at the Church doore to signifie mens entry into the Church by baptisme; but we beleeve not that baptisme doth make men members of the Church, nor to be administrated to them who are without the Church, as the way to bring them in, but to them that are within the Church, as a seale to confirme the Covenant of Grace to them.

*Ans. 1.* *Anabaptists* deny that any ought to be baptized while they come to age, and while they beleeve and be regenerated: and they say not farre from your selves in this, who teach it to bee absurd, to put a blanke seale upon a falshood, and so you presuppose all to be regenerated, and truly within the Covenant before they can be sealed to be within the Covenant by baptisme; and yet you do not think all Infants of beleeving parents to be regenerated and truly within the Covenant, then is the seale blanke. Also you say, baptisme is not to be administrated to those who are without, but onely to those who are within the Church, you meane not within the Church by profession, for Infants have no profession, and you say the Sacrament cannot be put on a blanke or a falshood, Ergo, you thinke all that are baptized ought to be within the Church really, and not in profession ouely; Ergo they must all come to age and beleeve before they can be baptized. 2. We say not that baptisme maketh a Church mysticall, and the true and lively body and Spouse of Christ, but that it is a seale confirming us of our entry in the visible Church. 3. The

(a) *Calvin in-  
str. ut. lib. 4 cap.  
15 Sect. 13.*

(b) *Beza quest.  
& resp quest.  
100. Christia-*

*nos tum a reli-  
quis hominibus  
sejungit, tum in-  
ter se quasi unum  
sub eodem capite  
corpus conso-*

*ciat.*  
(c) *Pareus. Vr-  
sin. Catech. que.  
69. Art. 2. Sym-*

*bolum ingressus  
& receptionis  
in Ecclesiam.*  
(d) *Piscator,  
Loc. 25. Thes.  
28.*

(e) *Wallæus in  
synops. purior.  
Theol. dis. 44.  
Thes. 34.*

(f) *Tilen. Syn-  
tag. dis. 59.  
Thes. 39.*

(g) *System.  
Theol. loc. 3 ca.  
8 Symbolum,  
quo recipimur  
in eam filio-  
rum Dei.*

(h) (i) *Answer  
to 32 quest. of  
Old England.*

placing of the Font at the *Church door* as a mysticall signe of our entry in the Church is an Antichristian ceremony of mens devising, which wee disclaime. 4. If Infants baptized must bee within the *Church*, before they can be baptized, how deny you to receive them to the Lords Supper when they come to age, while they bee againe, by your *Church-oath*, received within the Church? then are they both within the Church, because they are baptized, and without the Church, because they are not received in by your *Church-oath* againe. 5. If baptisme be a seale of grace to confirme the Covenant of grace to those who are within the Church, that is, onely a single Congregation, (for you deny that there be any visible Churches in the New Testament save these onely) then are persons baptized persons, and confirmed in the Covenant of grace onely within a single Congregation. I would know if baptisme should not then be repeated and reiterated in every ones person, as they come to a new Congregation; for they are confirmed in the Covenant of grace, by baptisme onely in one single Congregation, as you teach.

(a) Quest. 4.  
ibid.

Their second and third reason is, (a) *Baptisme and all ordinances are priviledges given to the Church, so it maketh not the Church, but the Church is before baptisme and all ordinances; the use also of baptisme is to be a seale of the Covenant, now a seale is not to make a thing which was not, but to confirme a thing which was.*

*Answ.* 1. The Church is indeed the Church mysticall and the invisible body of Christ before baptisme, but this proveth not but baptisme is a seale of our entry in the visible Church, for if this be a good argument, your *Church-covenant*, which to you is an ordinance of God, falleth to the ground; for persons are the true Churches of Christ before all the ordinances of Christ; Ergo, by your *Church-covenant* men doe not become Christs visible Church. 2. The argument hath no feet, for the ordinance of preaching the Word is a priviledge of the Church and ordinance of God, yet is not the Church before the preaching of the Word; for birth is not before the seed, but the seed before the birth; the preaching of the Word is the seed of the Church, 1 Pet. 1. 23. and a meane of gathering the Church, Rom. 10. 14. and it is also a priviledge of the Church, for hee dealeth not so with every nation to send his Gospell to them, P sal. 147. 19, 20. 3. When you say that a Seale doth not make a thing that

was

was not, but confirme a thing that was; while you would seeme to refute Papists, who vainely teach that Sacraments doe conferre grace *ex opere operato*, by the deed done; yet doe you make the Sacrament but a naked signe, and take part with *Arminians* and *Socinians*, whose very arguments in expresse words you use; for (a) *Socinius* goeth before you in this argument, and so doth (b) *Smalcius* follow him. To obfignation and sealing there is required the trying of the thing, and some teaching or document; but that ceremony (of baptisme) and that rite, though it bee holy, doth nothing to the remission of sinnes, but it doth onely shadow out, and as it were delineate and point forth remission of sinnes by the washing of water expounded in the Word of God. You say, Sacraments doe not make a thing that was not, but confirme a thing that was before; you can have no other meaning then to deny all causality and all reall exhibition of grace in the Sacraments: for if a Sacrament make not a thing that was not before, or if God give not, and really produce, conferre and exhibite grace, and a stronger measure of faith, and assurance of remission of sinnes, at the due and right use of the Sacrament, the Sacrament is a naked signe, and not an exhibitiv Seale. But if Christ give and in the present exhibit as surely remission of sinnes, as the infant is washen with water, as our Divines, and the (c) *Palatinate* Catechise teacheth, yea and (d) the confession thereof, and (e) the Synod of Dort teacheth, then by the Sacrament of Baptisme, a thing is made that which it was not. It is true a civill seale, as I said before, addeth no new lands to the owner of the Charter, but if Christ by his Seales rightly and in faith used, doe not onely confirme grace and pardon, but also really exhibite and give grace and pardon in a further degree, and a new measure of assurance to the conscience which there was not before, you goe not a streas breadth from *Arminians* and *Socinians*, especially seeing (f) *Episcopus*, (g) *Henricus Welsingius* saith that remission of sinnes is not sealed by baptisme, but signified onely, and (h) the *Remonstrants* in their Apologie while they expone our Communion with Christ in the Lords Supper, and will reject a Physicall union of our soules with the Physicall substance

(a) *Socinus*, Per baptismum non confirmatur fides (sicut dicunt Evangelia) cum per baptismum non quidem obfignetur, sed tantum adumbretur peccatorum remissio: ad obfignationem enim requiritur rei probatio & documentum aliquod, ejusmodi nihil prestat ceremonia, & ritus iste, quantumvis sacer, quod ad peccatorum remissionem atinet, sed tantum illam verbis jam exposita abluitione sua adumbrat & quodammodo delineat.

(b) *Smalcius* *dis. 9. cont. Franz.* pag 289.

(c) *Cateches. Palat.*

(d) *Confess. art. 33, 34.*

(e) *Synod Dort. art. 5. sect.*

17. *Deus usu Sacramenti pollicitis seu promissis opus gratiae producit ad finem et perficit.*

(f) *Episcopus dis. 21. Thef. 1, 2.*

(g) *Henricus Welsingius de offic. hom.*

*Christ pag. 12. Remissio peccatorum non obfignatur, sed significatur.*

(h) *Remonst. Apol. ca. 23. pag. 249.*

*Tantum significat professionem unitam & ejusdem cultus quo Christo cum domino adherent, & solemniter restantur.*

stance of *Christs body*, which we also reject, they say that communion signifieth *onely a profession of one and the same worship*, whereby Christians solemnly testifie that they adhere to Christ as to be partaker of the *Table of devils and of devils themselves*, 1 Cor. 10. 18. 20. is a testimony of a communion with the *Devills*: but the Word of God saith more, Gal. 3. 17. *As many of you as are baptized, have put on Christ*, So Rom. 6. 3. *I therefore we are buried with him by baptisme unto his death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walke in newnesse of life*, Ephes. 5. 26. *That he might sanctifie and cleanse his Church with the washing of water by the word*, Tit. 3. 5. and 1 Pet. 3. 21. *The like figure whereunto even baptisme doth also now save us*, &c. all this is more then a naked signification, otherwise Manna saved Israel, and the water of the rocke did wash them from their finnes, and the sacrifice of bulls and goates did cleanse from sinne, and open heaven to sinners. Therefore by baptisme and the Lords Supper something is made what it was not before, as by partaking of the Table of Devils, the partaker is really made a partaker with the devill, and an Idolater; and his Idolatry that he committed before was not *onely confirmed and signified to be what it was before*. And in this civill Seales and Sacraments differ, as I observed before.

Ans. to the  
4. 9 Arg. 3. 4.

Argu. 4. God (say they) had a Church when there was neither baptisme nor circumcision, yea baptisme hath beene administrated and no Church-members made thereby, and men have beene made members of Christ and not then baptized; and John and Christs Disciples baptized, Math. 3. 6. John 4. 1. but neither Christ nor John made new Churches, they all living and dying members of the Jewish Church of which they were before, and if any of them after became members of Christian Churches, they were not then baptized when they were so admitted, having beene baptized before.

Ans. We teach not that baptisme constituteth the Church simply, as the Church, but that it is a seale of a visible membership, and all baptized by John Baptist, and the Disciples of Christ, were thereby entred in a visible profession that they believed in Christ already come, and so were made members and citizens by that publicke symbole and seale, that they were members of the Christian Church, though as yet it received not that name of a Christian Church, and they were members both of the Jewish and Christian Church: For these are not con-

trary incorporations, and they needed not to be baptized againe when they were added to the Christian Church, for they were never added to the visible Christian Church; nor needed they to be added, seeing they were members of that Church before.

*Argu. 5. These inconveniences (say they) should follow. 1. Baptisme should be administrate by such as are not ministers at all; for who should baptize them who are converted without the Church? extraordinary officers are ceased and ordinary are limited onely to their owne flocks: also the Church is before the ministers, for the Church hath power to choose ministers; now if baptisme make the Church, then must men be baptized before there be ministers to baptize them.*

*Ans. You see to what absurdities your owne grounds drive you, for if none can baptize but these of a fixed Congregation, and if they can baptize none but their owne Congregation, none as a sent Pastor whose feet is pleasant on the mountaines, can preach and beget faith in a company of unbelevers, not in a Church-state, which is a limiting of the wise God, who by Pastors as Pastors can beget faith in men without a parishionall Church, which is contrary to Gods Word, Rom. 10. 14. 2. It is false that the Church ministeriall, which only can baptize, is before the officers, for they should then be before themselves, which is absurd, nor is there such necessitie of baptisme, as that those who are no ministers should baptize.*

*2. Inconvenient. It should follow that Papists should be members of the Church, for they have baptisme so farre right, as that it cannot be repeated.*

*Ans. If your Church-covenant bee that which essentially constituteth a Church-member, then Papists, Atheists, and Hypocrites may be Church-members also by this reason, because they may sweare your Church-oath. Hypocrites doubtlesse doe it. And this argument is as much for the Anabaptists as against us, for it should prove that none should be baptized but members of the true Church and sound belevers: now by baptisme none are made members of the true Church except where baptisme is received by true faith, which is more, nor can bee done by a Papist; nor is it inconvenient to say that Papists as baptized & under that reduplication are members of the visible Church, though as baptized thus and thus, they be not members of the true visible Church, professing the sound faith.*

Also (say they) baptisme may remaine whereas Church-membership is dissolved, as in the case of excommunication, *Matth. 18. 17.* or of voluntary and unjust departure, *1 Job. 2. 19.* *Jude 19.* *Heb. 10. 25.* in which case such Schismaticks are no members of the visible Church, as (a) *Amesius* saith: and if the Church bee dissolved, the Church membership ceaseth, for, *Relata se mutuo ponunt & tollunt.*

(a) *Ames cas. Consc. l. 5. c. 12. 4. 4.*

*Ans. This is against your selves, and doth as well prove that baptisme is not a seale of the covenant of grace, for an excommunicate person may remaine externally without the covenant to the visible Church, when baptisme remaineth a seale, and may be a seale of a grace or priviledge, which is interrupted or removed in act, but remaineth in habite: as to bee the eldest sonne of a King, may be a seale of the sonnes heireship, and yet he may for a fault be disherited and cast out of his place. The Church and Church-membership are Relata secundum esse, not secundum dici onely, or relata ῥητῶν λέγειν: but baptisme and Church-membership are not so perfect relatives, but baptisme doth remaine and the Church-membership may bee dissolved: as the Burgesse ticket whereby a man hath right to all the citie priviledges may remaine, when the man for some crime committed against the citie hath lost all his citie priviledges and is not now a free citizen, in which case his Burgesse ticket sealeth nothing to him: so baptisme sealeth not actuall membership in case of excommunication, yet remaineth baptisme valid in the acts of sealing other things. As for Schismatickes who onely for Schisme are out of the Church, and doe hold no erroneous point of doctrine, and are not yet convinced, they are yet members of the visible Church, as (a) *Morton* saith from *Gerson*, as also (b) *Glorianus*; but he who is casten out as a Schismaticke, is in the same case with an excommunicate person.*

(a) *Morton Apologia de no- in Eccl. ca. 2. rat. 1. pag 7.*

(b) *Doct. Glorianus lib. de schismat. pag. 181.*

Lastly, baptisme is not a priviledge of a particular visible Church onely, nor doth the place of *1 Cor. 12. vers. 13.* meane of the visible parishionall Church of *Corinth*, but of the whole visible Church of *Jewes and Gentile*, bond and free, as the words doe beare.

Quest. III. In what cases it is lawfull to separate from a Church.

In this discourse three things must bee discussed. 1. With what



what Church retaining the doctrine of fundamentalls, we are to remaine. 2. Whether our separation from Rome bee not warrantable. 3. Whether wee may lawfully separate from true Churches, for the finnes of the Churches. 1 Cor. 3. 11. *Another foundation can no man lay, then that which is laid, Jesus Christ.* Hence Jesus Christ is the foundation of faith reall or personall, and the knowledge of Christ is the dogmaticall foundation of faith. Upon this foundation some build gold, that is, good doctrine; some hay and stubble, that is, as (c) Calvin faith, curious doctrine, (d) Pareus, vaine and frivolous doctrine. We are to distinguish betwixt articles of faith, or *res fidei*, matters of faith, and fundamentall points of faith. Matters of faith I reduce to three.

(c) Calvin com.  
ibid.

(d) Pareus com.  
ibid.

1. *Fundamentall points.* 2. *Supra-fundamentalialia*, superstructions builded upon fundamentalls. 3. *Circa-fundamentalialia*, things about matters of Faith; for *præter fundamentalialia*, things indifferent and besides the foundation in matters of Religion, and morall carriage, I acknowledge none; fundamentalls are the vitall and noble parts or the soule of Divinitie. The ignorance of fundamentalls condemneth, which is to be understood two wayes.

1. The Ignorance of fundamentalls, such as are supernaturall fundamentalls, condemneth all within the visible Church as a sinne; but it doth not formally condemne those who are without the visible Church, Job. 15. 22. It onely maketh those who are without the Church incurable, but doth not formally condemne them: as medicine not knowne, and so not refused, maketh sicke men incurable, as a losse, but doth not kill them as a sinne. 2. Superstructures, which by consequence, arise from fundamentalls, are fundamentalls by consequent and secondarily; as the second ranke of stones that are immediately laid upon the foundation, are a foundation in respect of the higher parts of the wall, and therefore are materially fundamentall: and the ignorance of these virtually condemne; and the denying of such, by consequence is a denying of the foundation.

Things about the foundation, *circa fundamentalialia*, are all things revealed in the word of God, as all *Histories*, *Miracles*, *Chronologie*, things anent Orion, the Pleiades, the North starres, Job 38. 31. 32. *That Paul left his cloake at Troas.* The knowledge of these is considered three wayes. 1. As necessary, by necessitie of a meane, *necessitate medii*, and the knowledge; so is not neces-

fary to salvation, many are in glory (I doubt not) who lived in the visible Church, and yet knew never that *Sampson* killed a Lion, but the knowledge of all these is necessary, *necessitate præcepti*, because all in the visible Church are obliged to know these things, therefore the ignorance of these onely doth not actually condemne, but virtually and by demerit lead to condemnation. 2. This knowledge is considered as commanded in the excellency thereof, and so error and bad opinions about these are sinfully ill, though in the regenerate, by accident, such errors condemne not, where the foundation is holden. 3. The knowledge of these is considered as commanded and enjoyned to us with the submission of faith; for the authority of God the Speaker, and the malicious opposing of these is a fundamentall error, not formally, but by evident consequent, for though the matter of these errors be not fundamentall, yet the malicious opposing of these is a fundamentall error against this principle [*What ever God saith is true;*] but God saith there were eight soules in the Arke of *Noah*. Hence because the historiall things of Scripture and things about the foundation, as that *Paul* purified himselfe with the Jewes, *Act. 21.* that *Paul* rebuked *Peter*, *Gal. 2.* is no lesse true, because God hath so spoken in his Word, then this fundamentall point [*Jesus Christ came into the world to save sinners*] it is cleare that the specificke and essentiall forme of a fundamentall article is not taken from the authoritie of God speaking in the Word, (seeing Gods authoritie is one and the same in all that he speaketh) but from the influence that the knowledge of an article hath to unite us to God in Christ, and bring us to salvation. And secondly, it will follow that this [Thou shalt not by the use of things indifferent kill him for whom Christ died] and the like be no lesse fundamentall, by evident consequent, in respect it is spoken by Gods own authority, then articles of our faith. Thirdly, it followeth that formalistsignorantly divide matters of Gods worship, into matters of Faith, or points fundamentall, and things indifferent, as if many Scripturall truthes were not to be found in Gods Word, such as the miracles of *Moses*, and *Elias*, the journeyes of *Pau'*, which are neither matters fundamentall, nor yet things indifferent. Fourthly, many things may be fundamentall, by consequent, to one who can reade the Word, and heareth it read, which is not by consequent-  
funds-

fundamentall to a rude and ignorant man.

The knowledge of points fundamentall is necessary. 1. To obtaine salvation. 2. To keepe communion with a true Church; for we are to separate from a Church subverting the foundation and laying another foundation. Fundamentalls are restricted by many to the Creed of *Athanasius*, and (b) *Gregorius Nazianzen*, and (c) *Cyrillus of Jerusalem*, to the *Apostles Creed*, (as it is called) others reduce all fundamentalls to the famous Creeds of *Nice*, of *Constantinople*, of *Ephesus*, of *Chalcedon*; (d) *Estius* restricteth fundamentalls to things necessary for the well ordering of our life; (e) *Davenantius* saith better, *That such are fundamentall, the knowledge whereof is simply necessary to salvation, the ignorance whereof doth condemne. Doctor Potter calleth them Prime and capitall doctrines of our Religion, or of that faith which essentially constituteth a true Church, and a true Christian; which is good, but that he contradivideth from these things not fundamentall, which may be disputed on either side, and cannot be determined by the Word of God, and must lie under a [non liquet] is his error. Yet he may know that (g) Bellarmine saith right many things are of faith, (and cleare in Scripture, as historical relations) which are not fundamentall. (h) Camero, and a greater Divine then Camero (i) Dom. Beza reduceth all fundamentalls to things which necessarily belongeth to faith and obedience: and (k) great Calvin re-trincheth fundamentalls within the Apostles Creed: (l) Occam will have the militant (Catholicke) Church alwayes expliciteley or expressly belevings things necessary to salvation: and our Divines teach that the Catholike Church cannot erre in fundamentalls; they meane with pertinacie and obstinacie. 2. In all fundamentalls. 3. Totally and finally. But wee are not to beleeve Papists, who say things are fundamentall, materially in themselves, as all points necessary to bee beleaved, but things are not formally fundamentall, but such things onely as the Church defineth to be fundamentall. But 1. the foundation of our Faith is Gods Word, and Gods Word is necessary to be beleaved to salvation, whether the Church define it or no: to abstaine from Idolatry is necessary to be beleaved, though Aaron and*

(a) *Symb. Athanas.*

(b) *Nazian. orat. 32.*

(c) *Cyrill Hierosol. Catech. 4. symb.*

(d) *Estius l. 3. dist. 25. s. 2.*

*ad vitam recte instituendam.*

(e) *Davenant de pace Eccl. tract. pag. 28.*

(f) *Doct. Potter, Charity*

*misraken, cap. 8, 9. s. 8. 7. pag. 216.*

(g) *Bell. de Eccl. l. 3. c. 14. s. 5. Multa sunt de fide qua non sunt necessaria ad salutem. (h) Camero. de Eccl. pag. 272, 273. (i) Beza volu. opusc. 2. de notis Eccl. pag. 141. (k) Calvin. instit. lib. 2. cap. 16. 18. (l) Occam dial. pag. 1. lib. 5. cap. 28. Semper erunt aliqui Catholici qui in vera fide (de necessariis ad salutem) explicite permanebunt.*

and the Church of Israel say the contrary, neither doth Gods Word borrow authority from men. 2. If the Church may make points to be fundamentall by their definition, whereas before they were not fundamentall, then may the Church make articles of faith; Sure I am Paipsts, as *Gerson, Occam, Almaine, Suarez*, yea and a very *Bellarmino* is against this. Yea and by that same reason they may make fundamentall points to be no fundamentall points, and they may turne the *Apostles Creed* into no faith at all, for *eiusdem est potestas creare & annihilare*. 3. There cannot be a greater power in the Church, to define Articles of faith, then is in God himselfe; but the very authority of God doth not define a matter to be an article of faith, except the necessitie of the matter so require, for God hath determined in his word, that *Paul* left his cloake at *Troas*, but that *Paul* left his cloake at *Troas*, is not (I hope) an article of faith, or a fundamentall point of salvation. 4. What can the Church doe, (saith (a) *Vincentius Lyrinens.*) but declare that that is to be beleaved, which before in it selfe was to be beleaved: and (b) *Bellarmino* saith, *Councils* maketh nothing to be of infallible verity, and so doth (c) *Scotus* say, *Verity* before heresies (*erat de fide*) was a matter of faith, though it was not declared to be so by the Church: *Determinatio non facit veritatem*, saith *Occam*, *The Churches determination* maketh no truth. 3. The evidence of knowledge of fundamentals is gravely to be considered. Hence these distinctions.

(a) *Vincentius Lyrinens. advers. heres. ca. 32. Denique quid inquam conciliorum decretis enisa est (Ecclesia) nisi ut quod antea simpliciter crederetur, hoc idem postea diligentius crederetur.*

(b) *Bellar. de conc. autorit. l. 2. c. 12 Concilia cum definiunt, non faciunt aliquid esse infallibilis veritatis, sed declarant.*

(c) *Scotus in l. d. l. 7. 1.*

1. One may beleave that *Christ* is the Sonne of God by a Divine faith, as *Peter* doth, *Matth. 16. 17.* and yet doubt of the necessary consequences fundamentall. Ergo, *Christ* must be delivered into the hands of sinners, and be crucified, as the same *Peter* doubted of this: for as one may fall in a grievous sinne, though regenerated, and faile in act, and yet remaine in grace, *in habitu*, the seed of God remaining in him; so may *Peter* and the *Apostles* doubt of a fundamentall point of *Christ*s rising from the dead, *John 20. v. 8, 9.* in an act of weakness, and yet have saving faith in *Christ*, as it is like many of the *Saints* at *Corinth* denied an article of their Faith, the rising againe of the dead: one act of unbeliefe maketh not an infidell.

2. *Dist.* A simple *Papist* and a *Lutheran* not well educated doth beleave upon the same former ground, that *Christ* is

true man, & hath an habitual faith of this article, *that Jesus Christ is truly the Son of David*, & yet holdeth transubstantiation, or consubstantiation, that Christs body is in many sundry places in heaven, and earth, on this side of the Sea, & beyond Sea, yet the connexion betwixt Christs humanitie and this monster of transubstantiation not being possible, all the error may be meere philosophy, that the extention of quantitative parts without or beyond part, is not the essence of a quantitative body; while as the rude man beleeveth firmly that Christ is true man, and so beleeveth contradictory things by good consequence; therefore the qualitie of the conscience of the beleever is to be looked into, since fundamentall heresie is essentially in the mind, and pertinacy and selfe-conviction doth inseparably follow it. 1. There is a conscience simply doubting of fundamentall points, this may be with a habit of sound faith. 2. A scrupulous conscience which from light grounds is brangled about some fundamentall points, and this is often in sound beleivers, who may and doe beleieve, but with a scruple. 3. A conscience beleiving opinions and conjecturing and guesing, as in Atheists, this is damnable; but where obstinacy is, as defending with pertinacie transubstantiation, and that it is lawfull to adore bread, this pertinacious defending of Idolatry doth inferre necessarily, that the faith of the article of Christs humanitie is but false and counterfeit, and not saving.

3. *Dist.* There is a certitude of adherence formall, and a certitude of adherence virtuall. A certitude of adherence formall is, when one doth adhere firmly to the faith of fundamentalls. A certitude of adherence virtuall is, when with the formall adherence to some fundamentall points, there is an ignorance of other fundamentall points, and yet withall a gracious disposition and habit to beleieve other fundamentalls, when they shall bee clearly revealed out of the word, so *Luke 24.* Christ expounded the resurrection, and the articles of Christs sufferings and glorification, *vers. 25, 26, 27.* to the Disciples who doubted of these before, and yet had saving faith of other fundamentall points, *Math. 16. 17. 18.*

4. Hence there be two sorts of fundamentalls, some principally and chiefly so called, even the elements and beginning of the doctrine of *Christ*, as *Credenda*, things to be beleived in the *Creed*, the object of our faith; and *petenda*, things that

we aske of God, expressed in the Lords Prayer, the object of our hope specially. 2. *Agenda*, things to be done, contained in the decalogue, the object of our love to God and our brethren; Others are so secundarily fundamentall, or lesse fundamentalls, as deduced from these; yea there be some articles of the Creed principally fundamentall, these all are explicitly to be beleaved, noted by (a) *Vigilius Martyr*, and (b) *Pareus*: as that *Christ died and rose againe, &c.* Other Articles are but *modi articulorum fundamentalium*, and expositions and evident determinations of cleare articles: As Christs incarnation, and taking on our flesh is explained by this, *conceived of the holy Ghost, and borne of the Virgin Mary*; the death and suffering of Christ is expounded by subordinate articles, as that *he suffered under Pontius Pilate, was crucified, &c.* and these lesser fundamentalls are to be beleaved, *necessitate precepti*, because God commandeth them, but happily *non necessitate medii*. It is possible many bee in glory who beleave not explicitly, but onely in the disposition of the mind, (as some are baptized, *in voto*, in their desire onely) these lesser fundamentalls, it is enough they have the faith of non-repugnancy, or negative adherence to these, so as they would not deny them, if they had bene proponed to them in a distinct and cleare way.

5. The faith of fundamentalls is implicit three wayes. 1. In respect of the degree of beleaving. 2. In respect of the object. 3. In respect of the subject, or our adherence to things beleaved. In respect of degrees the faith is implicite and weake three wayes, as *Calvin* may teach. 1. Because we are ignorant of some lesse fundamentalls. 2. Because we see in a mirror and imperfectly. 3. In respect of beleaving upon a false ground, as for miracles. In respect of the object, the certaintie is most sure, as sure as that God cannot lie.

In respect of our adherence of understanding and affections; in this respect the knowledge of fundamentalls must bee certaine. 1. By a negative certitude which excludeth doubting, and so Pastor and people must have a certitude of fundamentalls, as *Rom. 14. 5. Col. 1. 9. Heb. 5. 12.* but for a positive certitude there is not that measure required in a teacher that is in a scholler, for all the body cannot be an eye, *1 Cor. 12. 17.* yet is a Christian certitude and fulnesse of perswasion required even of all Christians, *Colos. 2. 2. Colos. 3. 16.* highest and greatest in its kind.

(a) *Vigilius Martyr. l. 2. c. 4*  
 (b) *Pareus in prolegomen. in comment. in Hof. 4.*

kind, though many may bee saved with lesse, yet a distinct knowledge of fundamentalls in all is not necessary by a necessity of the meanes, *necessitate medii*, as *Beza* and *Doctor Ames* teach.

There is a faith of fundamentalls implicite in respect of the will and affections which Papists make a wide faith, as the Jesuite *Becanus* thinke to beleve these two fundamentalls, 1. That there is a God. 2. That this God hath a providence concerning mens salvation, though other particulars be not knowne. Or implicite faith is, faith *Estius*, when any is ready to beleve what the Church shall teach; which faith (*Suarez* saith) though it include ignorance, yet keepeth men from t' e danger of errors, because it doth submit the mind to the nearest rule of teaching, to wit, to the Church; the knowledge of fundamentalls in this sense doth not save, but condemne. *Thomas* saith better then he.

6. Dist. They are not alike who beleve fundamentall heresies. 2. And who defend them. 3. And who teach them, and obtrude them upon the consciences of others. For the first, many beleve fundamentall errors who are ignorant of them, and doe thinke that they firmly adhere to Christian Religion, *Occam* termeth such, *hereticos nescientes*, ignorant heretickes, as the *Marcionites*, and the *Manicheans*, and these the Church should tolerate while they bee instructed. It is true the Jesuite *Meratius* saith, *When many things are proposed to the understanding for one and the same formall reason, to wit, for divine authority, the understanding cannot imbrace one but it must imbrace all, nor reject one, but it must reject all*, which is true of a formall malicious rejecting; the *Manichean* beleeveth nothing because God saith it, and hath faith found and saving in nothing, but it is not true of an actuall or virtuall contempt, in one or two fundamentalls, because beleevers out of weakenesse, ignorance, and through strength of tentation may doubt of one fundamentall, as the Disciples doubted of the resurrection, *Joh. 20.9.* and yet in habite beleve all other fundamentalls, but the Church is to correct such as professe fundamentall heresies, and to cast out of the Church seducers and deceivers.

7. Dist. It is one thing to hate a fundamentall point, as that [*Christ is consubstantiall with the Father*] as the *Arians* doe, and another thing, by consequence to subvert a fundamentall point, as Papists by consequence deny *Christ* to bee true man,

*Beza* Vol. 1.  
opul. p. 141.

*Amesius* de  
costi. l. 4. c. 2.

q. 3.

*Becanus* 2. part  
de Virtuti. Theo-  
log. c. 2. q. 3.

*Estius* l. 3. d. 25  
q. 2.

*Suarez* de  
Trip. disp.  
viri. Theolo.

13. sect. 8.

*Thomas* 22. q. 2.  
art. 5.

*Occam* dialog. p.

7. l. 4. c. 3. vac. I

*Moratius* de

fide dist. 24.

sect. 4 n. 7, 8.

while they hold the wonder of Transubstantiation, yet doe not they hate this conclusion formally [that Christ is true man.]

Doctor Potter  
Charitie milita-  
ken, c. 8. f. 7.  
pag. 235.

8. *Dist.* Though it were true which Doctor *Christo. Potter* saith, *If we put by the Points wherein Christians differ one from another, and gather into one body the rest of the articles, wherein they all generallly agree, we should finde in these propositions, which without all controversie are universally received in the whole Christian world, so much truth is contained, as being joyned with holy obedience may be sufficient to bring a man to everlasting salvation.* I say, though this were true, yet will it not follow that these few fundamentalls received by all Christians, *Papists, Lutherans, Arians, Vorstians, Sabellians, Macedonians, Nestorians, Eutychanes, Socinians, Anabaptists, Treithite, Antitrinitarii* (for all these be Christians and validely baptized) doe essentially constitute a true Church, and a true Religion. Because all Christians agree that the old and New Testament is the truth and Word of God, and the whole faith of Christian Religion is to bee found in the Old Testament, acknowledged both by *Jewes and Christians*; for that is not the Word of God indeed in the Old Testament, which the *Jewes* say is the Word of God in the Old Testament. Yea the old and new Testament, and these few *uncontraverted points received universally by all Christians* are not Gods Word, as all these Christians expone them, but the dreames and fancies of the *Jewes* saying, that the old Testament teacheth that *Christ the Messiah* is not yet come in the flesh, the *Treithite* say there be three Gods, yet are the *Treithite* Christians in the sense of Doctor *Potter*: so that one principall as that *There is one God, and Christ is God and man*, and God is noely to be adored, not one of these are uncontraverted, in respect every society of Sectaries have contrary expositions upon these common fundamentalls, and so contrary Religions. Who doubteth but all Christians will subscribe and sweare with us *Protestants* the *Apostolicke Creed*? but will it follow that all *Christians* are of one true Religion, and doe beleeve the same fundamentalls? now these fundamentalls are the object of faith according as they signifie things. To us, and to the *Treithite* this first Article (I beleeve in God) as I conceive doth not signifie one and the same thing; now joyne this (I beleeve in God) with holy obedience as wee expone it, and as the *Treithite* expone it, it could never bee a



step to everlasting salvation; for it should have this meaning, (I beleeve there is one only true God, and that there be also three Gods) and what kind of obedience joyned with a faith made up of contradictions, can bee availeable to salvation? 3. One generall Catechise and confession of faith made up of the commonly received and agreed upon fundamentalls, would not make us nearer peace, though all *Christians* should sweare and subscribe this common Christian *Catechise*, no more then if they should sweare and subscribe the old and new Testament, as all *Christians* will doe, and this day doth.

9. *Dist.* Though the knowledge of fundamentalls be necessary to salvation, yet it cannot easily be defined, what measure of knowledge of fundamentalls, and what determinate number of fundamentalls doth constitute a true visible *Church*, and a sound beleever, as the learned *Voetius* saith.

*Voetius de sp.  
caus. Papais.*

Hence 1. They are saved, who soundly beleeve all fundamentalls materially, though they cannot distinctly know them, under the reduplication of fundamentalls, nor define what are fundamentalls, what not.

2. Though a *Church* retaine the fundamentalls, yet if wee be forced to avow and beleeve as truth, doctrines everting the foundation of faith, against the article of one *God*; if we must worship as many *Gods* as there bee hosties, if *Christs* Kingly, Priestly, and *Propheticall* office be overturned, as we were forced in *Poperie* to do, we are to separate from the *Church* in that case.

It is not true that *Master Robinson* saith, *This distinction of fundamentalls and non-fundamentals is injurious to growing in grace, whereas we should be led on to perfection, as if it were sufficient for a house, that the foundation were laid.*

*Robinson Justifi.  
pag. 362.*

*Answ.* It followeth not, for the knowledge of fundamentalls is onely, that wee may know what is a necessary meane of salvation, without which none can be saved, notwithstanding, he who groweth not, and is not led on to perfection, never laid hold on the foundation *Christ*; nor are we hence taught to seeke no more, but so much knowledge of fundamentalls, as may bring us to heaven, that is an abuse of this *Doctrin*. 2. *Robinson* saith, *fundamentall truths are holden and professed by as vile hereticks as ever were since Christs dayes, a company of excommunicates may hold, teach and defend fundamentall truths, yet are they not a true Church of God?*

*Answer.* Papists hold fundamentalls, and so doe Jewes hold all the old Testament, and Papists hold both new and old, but we know they so hold fundamentalls, that by their doctrine they overturne them; and though there bee fundamentalls taught in the Popish Church, which may save if they were beleevd, yet they are not a true and ministeriall Church simply, because, though they teach, *that there is one God*, they teach also there is a thousand Gods whom they adore, and though they teach, *there is one Mediator*, yet doe they substitute infinite Mediators with and besides Christ, so that the truth is, not a formall, ministeriall and visible active external calling is in the Church of Rome, as it is a visible Church, in the which wee can safely remaine, though fundamentalls be safe in Rome, and *the bookes of the old and new Testament* be there, yet are they not there ministerially as in a mother whose breasts we can sucke; for fundamentall points falsely expounded, cease to be fundamentall points, yea as they be ministerially in Rome, they be destructive of the foundation; though there bee some ministeriall acts valid in that Church, for the which the Church of Rome is called a true Church, *et sic n̄*, in some respect, according to something essentiall to the true Church, yet never *sine adjecto*, as if it were a true Church, where we can worship God. Fundamentalls are safe in Rome materially in themselves, so as some may be saved who beleeve these fundamentalls; but fundamentalls are not safe in Rome, *Ecclesiastice, Ministerialiter, Pastoraliter*, in a Church way, so as by beleiving these from their chaires so expounded, they can be saved who doe beleve them. 2. Out of which we may have the doctrine of faith and salvation as from a visible mother, whose daughters we are. Some say the fundamentalls amongst Lutherans are expounded in such a way as the foundation is everted? I answer, There is a twofold eversion of the foundation. 1. One Theologicall, Morall and Ecclesiastick, as the doctrine of the *Councell of Trent*, which is in a ministeriall way, with professed obstinacy against the fundamentall truths rightly expounded, and such an eversion of the foundation maketh the Popish Church no Church truly visible, whose breasts we can sucke. But for Lutheranes, their subversion of the foundation by philosophick consequences without professed hatred to the fundamentalls, and that not in an Ecclesiasticke and Ministeriall way, doth

not so evert the fundamentalls, as that they bee no visible Church. The learned Pareus sheweth that there be no difference betwixt us and Lutherans in heads absolutely necessary to salvation, the dissention is in one point onely anent the Lords Supper, not in the whole doctrine thereof, but in a part thereof, not necessary for salvation. There were divisions betweene Paul and Barnabas, betwixt Cyprian an African Bishop, and Stephanus Bishop of Rome, anent baptisme of hereticks, which Cyprian rejected as no baptisme; betwixt Basilius Magnus and Eusebius Cesariensis, because Basilius stood for the Emperour Valens his power in Church matters; so was there dissention betwixt Augustine and Hieronimus anent the ceremonies of the Jewes, which Hieronymus thought might be retained to gaine the Jewes; so there was also betwixt Epiphanius and Chrysofome anent the bookes of Origen. The Orthodox belevers agreed with the Novatians against the Arrians anent the *ὁμοουσία*; the consubstantialitie of Christ; and though excommunicate persons defend and hold all fundamentalls sound, and so may bee materially a true Church, yet because their profession is no profession, but a denying of the power of godlinesse, they cannot be formally a visible Church, but are for scandalls casten out of the visible Church.

Pareus in Jere.  
c. 12, 13, 14,  
&c.

But (saith Robinson) most of England are ignorant of the first rudiments and foundation of Religion, and therefore cannot bee a

Robinson Justifi.  
pag. 362.

Ans<sup>w</sup>. Such are materially not the visible Church and have not a profession, and are to be taught, and if they wilfully remaine in that darknesse are to be cast out.

But (saith he) the bare profession of fundamentalls maketh not a Church; they must be a company of faithfull people, and if they must not be truly faithfull, then they must be falsely faithfull; for God requireth true and ready obedience in his word; according to which wee must define Churches, and not according to casuall things.

Pag. 363, 364.

Ans<sup>w</sup>. This is a speciall ground that deceiveth the Separatists, their ignorance (I meane) of the visible Church, for the visible Church consisteth essentially neither of such as be truly faithfull; nor of such as must be falsely faithfull; for the ignorant man seeth not that the visible Church includeth neither faith, nor unbelieve in its essence or definition. It is true, to the end that professors may be members of the invisible Church, they must

be

be beleivers, & must beleeve, except they would be condemned eternally; but to make them members of the visible Church neither beleiving nor unbeleiving is essentiall, but onely a profession ecclesiasticall intear, that is not scandalous & visibly & apparently lewd and flagitious, such as was the profession of *Simox Magus*, when he was baptizd with the rest of the visible Church, *Act. 8.* And God indeed *requireth of us true worship and ready obedience*, as he saith, but not that a visible Church should be defined by true and sincere obedience: for essentials onely are taken in a definition, and casuall corruptions are onely accidentall to Churches, and fall out through mens faults, and therefore should not be in the definition either of a visible or an invisible Church; nor should ready and sincere obedience which is a thing invisible to mens eyes, be put in the definition of a visible Church, for it is accidentall to a visible Church, and nothing invisible can be essentiall to that which essentially is visible; the visible Church is essentially visible. Anent separation from Rome we hold these Propositions.

1. Profession consisteth not onely in a publike ministeriall avowing of the truth, but also in writing, suffering for the truth, and death-bed-confessions of the truth; These worthy men in their owne bowells, as *Occam, Petrarcha, Gerson, Mirandula*, these who in their deathbed renewed confidence in merits, Saints, Images, were the true Church, and the other side the false Church; all the Churches of *Asia* excommunicated by *Victor*, as

(a) *Bellarmino*  
de verbo Dei  
lib. 3. cap. 6.  
(b) *Binnius*  
rom. 1. concl.  
fol. 133.

(a) *Bellarmino* saith and *Binnius*; (b) *Pope Stephen* then and his Councell denying communion to *Cyprian* and fourescore of *Bishops* mu't bee the Separatists, and *Cyprians* and his adherents the true Church. 2. In this division we are united to the true Apostolick, to the ancient Church, to the true ancient Church of Rome, which opposed the Apostate Church of Rome, but an immediate and personall adherence to, and union with the ancient Church is not essentiall to a visible Church.

*Justific. pag.*  
264, 265.

The separation from a true Church, where the Word of God Orthodox is preached, and the Sacraments duely administered, wee thinke unlawfull; and the place for separation mainly I would have vindicated; *2 Cor. 6. 14.* *Be ye not unequally yoked together with unbeleivers, &c.* *Robinson* will have this strong for their separation, and saith. 1. *It is true, he findeth fault with the beleiving Corinthians, communicating with the unbele-*

vers in the Idol feasts, but with all it must be considered, that the Apostle upon this particular occasion delivereth a generall doctrine, as from fornication, 1 Cor. 5. to forbid commingling with fornicators, with covetous persons, with Idolaters, &c. and as he forbiddeth partaking with the wicked in their evils, yet then therein did he forbid all religious communion with them, since their very prayers, and other Sacrifices are their evils, wherein whilst the godly doth communicate with them, what doe they else butt acknowledge their common right and interest in the holy things with them?

*Answ.* 1. It is good that Robinson with the interpreters doth acknowledge, that Paul forbiddeth communicating with unbelievers at Idol feasts, as the place will command us to separate from the Masse Service, and therein let it be that hee inferreth a generall; Ergo, you are to separate from all the worship of the Gentiles Idols, and are not to be mixed with them in their service, which they give to their false gods: but this is not the generall which includeth separation from a Church, in the service of a true God, the service being lawfull, and onely evil to some worshippers and by accident, because they eate to themselves damnation, but not damnation to others.

2. But he forbiddeth (saith he) all partaking with the wicked in their evils. I distinguish their evils in their evils, of their personall sins in not worshipping the true God in faith, sincerity & holy zeale, that I deny, and it is to be proved, Christ himselfe and the Apostles eated the Passeeover, and worshipped God with one whom Christ had said had a devill, and should betray the Sonne of man, and was an uncleane man, Job. 13. 11, 12. 18. He forbiddeth all partaking with the wicked in their evils, that is, in the unlawfull and Idol-worship, or in their superstitions and will-worship; that is true, but nothing against us, or for your separation. If it be said, Judas was neither convicted of his Treachery to Christ, nor was he knowne to the Apostles by name to be the man, for some of them suspected themselves, and not Judas to be Traytor: but you communicate with such as be professed and avowed Traytors, and persons knowne to be scandalous, and so you acknowledge you have a common right in these holy things with these persons.

*Answ.* 1. Christ shewed to the Disciples that they were an uncleane societie, and that one had a devill, and therefore though they knew not the man by name who had the devill, they knew the societie to have a devill, and to be uncleane, for that one

man his cause, and so neither *Christ* nor his Disciples should have taken part with the evils, and the Prayers and sacrifices of the wicked, for in so doing they acknowledge that they have commune right and interest in the holy things of God, with some who have a devill, and with an uncleane societie; but you cannot condemne *Christ* and the Disciples communicating at that Supper.

2. Though the scandalous person bee not convicted of the scandall, that doth make the scandall more grievous and haynous to the scandalous person, in that he dare remaine in a sin, though he be convicted of his guiltinesse by the Church, but it doth not make the persons scandall to be no scandall, and no uncleannesse at all; for *magis & minus non variant speciem*, more or lesse of sinne doth not vary the nature of sin: now if *Paul* will the *Corinthians* to meet together to eate the Lords body, as hee doth, *1 Cor. 11.* and know that there bee amongst them carnall men, such as goe to Law with their brethren before Infidels, such as deny the resurrection, such as come drunke to the Lords Supper, though they bee not convicted of these sinnes by the Church, yet if they be knowne to others, as *Paul* doth declare them in that Epistle, they must pollute the Lords Table before the Church convict them, no lesse then after the Church hath convicted them, though the pollution may bee more and greater after Church-conviction then before, yet *Paul* willeth all the *Corinthians* to acknowledge their communion with the sinnes of the non-convicted, and with their abominable and wicked sacrifices and prayers, which none can teach or beleeve of the Apostle led by an infallible spirit, and therefore to communicate with them, is not to take part of their evils.

3. He saith at last, *They who communicate at the same Table with scandalous persons, what doe they else but acknowledge their commune right and interest in the holy things of God, with such scandalous persons?* And this is that which Master *Coachman* saith, *This banquet of the Lords Supper, is the nearest fellowship that the Saints have in this world; what lying signes and deceivable demonstrations doe these make who communicate, they care not where, nor with whom, but thinke if they examine themselves, it is well enough, forgetting that it is an act of communion? for if we sever the word Sacrament from communion, we put out Gods tearme and put in our owne.*

Robert Cogeh  
man, The cry  
of the Stone,  
se 8. 4. pag. 10.  
11.

But I answer. 1. *These who are baptized by one spirit unto one body, as all the visible Churches are, 1 Cor. 12:13. & professedly heare one Word preached, doe thereby acknowledge they have one communion, right and interest in these holy things, to wit, in a communion with Christ in remission of sinnes, and regeneration sealed in baptisme, and in one common Saviour, and common faith preached in the Gospell; and is this communion unlawfull, and this fellowship a lying signe, because all baptized, and all hearing one Gospell, and that in an avowed profession, are not knowne to be regenerated? Then should no Infants be baptized, except they know all in the visible Congregation baptized with them to bee regenerated also, for it is certaine that we have a communion most inteaere and visible with all who are baptized.*

2. It is no inconvenient to professe that we are all one visible body in the Lords Supper, 1 Cor. 10. 17. though wee be not one invisible, true, and mysticall, and redeemed body of Christ, as it is said, 1 Cor. 10. 2. *That all were baptized unto Moses in the cloud and in the Sea, v. 3. and that all did eat the same spirituall meat, v. 4. and that all did drinke the same spirituall drinke, the rocke Christ, yet did they not sinne in this and partake with the wicked in their evils, to wit in their wicked prayers and sacrifices, because it is said, v. 3. God was not pleased with many of them in the Wilderness, because, v. 6. They lusted after evill things, and many of them were Idolaters, Epicures, fornicators, tempters of Christ, and murderers, and there fell of them in one day twenty three thousand, v. 7. 8, 9, 10, 11. And upon the same ground Paul saith in the same place, v. 16, 17. that we many (speaking of the Corinthians) are all one bread and one body, and yet v. 21. many of these were partakers of the Table and cup of the devills: and in the next Chapter, many came drunke to the Lords Table, many did eat and drinke their owne damnation, and were stricken therefore of God with sickness and death, v. 18, 19, 20, 29, 30, &c. and yet v. 33. Paul chargeth them to come together to the Lords Supper, so farre is hee from a shadow of separation. The Sacrament is a seale of their unitie of one body, and is a Seale of their communion with Christ, v. 16. but all who receive the signe, have not a communion with Christ, nor are they all sealed, as one body mysticall of Christ, onely they are in profession by eating one bread, declared to be one body, and doe become one body visible; and*

no question many make the Sacrament to themselves a *lying signe, and a blanke ordinance*. But first, this is not the sinne of such as doe communicate with those, who receive the *blanke seale, and make the Sacrament to themselves a lying seale and damnation*; for they are commanded to examine themselves, and so to eate, but they are not commanded to examine their fellow-communicants; and they are to judge themselves, but not to judge their fellow-communicants.

Master Coach-  
mans cry of the  
stone. Sect. 4  
pag. 11.

*Master Coachman. How can any godly man consent, or say Amen (saith he) to such an holy action, when it is joyntly done, by such, as for the most part, are the enemies of God?*

*Answer. 1.* This maketh against the man, and the Churches of New England, for they admit constantly to the hearing of the word, and so to the prayers of the Church, those who are not received members of the visible Church: how can any godly man say Amen to the action of hearing the word, when it is joyntly done by Gods enemies? I prove the Antecedent, the unity of faith hearing one word of faith preached, *Eph. 4. 5.* maketh a visible body in profession, even as the joynt partaking of one bread, and one cup in the Lords Supper, maketh one body, by oblation or sealing, *1 Cor. 10. 16, 17.*

2. Division of hearts in hearing, while some follow Paul, some Apollo, some Cephas, maketh a schisme and division in Christs body, *1 Cor. 13.* Ergo, in hearing one and the same word preached, there is a visible Church-union, for all division of that kind presupposeth a union, and unity in a visible incorporation.

3. *1 Cor. 14. 26.* When yee come together (as one Church body) every one of you hath a Psalm, hath a Doctrine, vers. 4. He that prophesieth edifieth the Church, vers. 31. so yee may all prophecy one by one, that all may learne, and all may be comforted, 35, it is shame for a woman to speake in the Church. Therefore the Saints meet together in one Church to be edified, and comforted by doctrine and hearing of the word, doe all joyntly performe an action of hearing and learning of the word of God, and are in that one Church, and one visible body, and called one Church, verse 4. 5. that the Church may receive edifying, verse 12. Seeke that yee may excell (by prophesying) to the edifying of the Church, vers. 23. If therefore the whole Church come together, unto some place, &c. vers. 28. if there be not an interpreter, let him keepe silence in the Church, vers.



verse 34, 35. And these who understand, are all to say, Amen, to that which is prophesied, *verse 16, 17.* And yet that action of hearing and saying *Amen* to the word preached, and to the prayers of the Church, is done by many unregenerated, who are yet in the state of enmity with God, as our Brethren grant, in that they doe admit all to be a Church, and one Church hearing the word preached.

2. *But how can they say Amen, (saith he) to a holy action done by Gods enemies?*

I answer, 1. This objection is no lesse against Paul and the word of God, then against us; for many enemies to God, whose hearts are rockie, thorny and stony ground, doe heare the word of God, and that by Gods commandement, *Matth. 13. vers. 2, 3, 4, 5. &c.* The deafe and the blind are commanded to heare, *Esai. 42. 18. Esai. 28. 9, 10.* and these whom God hath covered with a spirit of slumber, are to heare the words of the sealed booke, *Isai. 29. 9, 10, 11.* even those who stumble at the word, and fall, and are broken, *Esai. 8. 14, 15, 16. 1 Pet. 2. v. 8.* *What godly man can say, Amen, to such a holy action, as is performed by Gods enemies?*

2. The godly say Amen to actions of Gods worship two wayes, 1. As it is the ordinance of God enjoined, and commanded, to the wicked and hypocrites, no lesse then to the godly, and we are to countenance their communicating, as we doe their hearing of the word, and to joyne with them both, in our reall and personall presence, and say *Amen* with them, as the Disciples gave their personall *Amen*, and their countenance and presence to a holy action at the last Supper, with one of their number, whom they knew to have a Devill, and to be a traitor, and dipped their hand in the dish with this man, after Christ had warned them, that there was such an one: but this is but to say Amen to the externall worship, which is lawfull, according to the substance of the act.

2. *The godly may be thought to say Amen to the actions of worship performed by the enemies of God,* by approving, allowing, and commending the manner of their performing the holy actions of Gods worship, that is, they may be thought to approve the manner of their hearing and receiving the Sacraments, that is, when they approve their performing of those holy actions without faith, and with wicked hearts and hands, and when

they allow that they eat their owne damnation, thus no godly man can say Amen to holy actions performed by Gods enemies, nor is our externall communicating with them, a saying Amen to the wicked manner of receiving the seales, this is most unreasonable, and cannot be proved by Gods word.

Justif. pag. 265.

But Robinson will prove that in this place, 2 Cor. 6. the Lord forbiddeth communion not onely with evill workes of wicked men, but with their persons; and that he commandeth a separation, not onely reall, but personall.

1. Because (saith he) the Scripture hath reference to the yoking of the unbelievers in marriage, as the occasion of spirituall idolatrous mixture, which he reproveth; now this joyning was not in an evill, or unlawfull thing, but with the wicked and unlawfull persons.

Answer, If the man had formed a syllogisme it should be a crooked proportion, if Paul allude to the marriage with infidels, then as we are not to joyne with Pagans in lawfull marriage, so neither with scandalous Christians in lawfull worship. This connexion is gratis said, and we deny it; But as we are not to marry with Pagans, so not to sit in their Idoll-Temple, and to be present in their Idoll-worship, else we were not to admit them, or their personall presence to the hearing of the word, contrary to your selves and to 1 Cor. 14. 24, 25. So if because we are not to marry with them, we are not to be personally present with them, at the receiving of the Sacrament, neither at the hearing of the word, nor are we to be baptized, because Simon Magus, and many Hypocrites are baptized. 3. Locall separation from Idoll-worship, in the Idoll-Temple, we teach as well as Robinson, but what then? he commandeth locall and personall separation from all the professors of the truth, in the lawfull worship of God; this we deny.

2. The very termes (saith Robinson) believers, unbelievers, light, darknesse, Christ, Belial, doe import opposition not of things onely, but of persons also, for things sake, so the faithfull are called (a) righteousnesse, (b) light, and the ungodly (c) darknesse, and so not onely their workes, but their persons are called.

(a) 1 Cor. 5. 21  
(b) Matt. 5. 14.  
(c) Ephes. 5. 8.

Answer. 1. We deny not opposition of persons, and separation locall from persons in Idoll-worship, at an Idoll-Table, but hence is not concluded personall separation from wicked men in the lawfull worship of God. 2. This is for us, we are to separate from the persons, because the worship is unlawfull, and

and *Idoll-worship*, and therefore the contrary rather followeth, if the worship were lawfull, we would not separate, for remove the cause and the effect shall cease.

3. *The Apostle* (saith he) *forbiddeth all unlawfull communion in this place, but there is an unlawfull communion of the faithfull with the wicked in things lawfull, as with the excommunicated, idolatrous, hereticks, or any other flagitious person in the Sacraments, prayers, and other religious exercises, and the Jewes were to separate themselves, not onely from the manners of the Heathen, but even from their persons, Ezra 9. 1. 2. and 10. 2, 3. Nehem. 9. 10. 28. 30. And Paul reproveth the Corinthians, 1 Cor. 5. for having fellowship, not onely in the persons incest, but with the incestuous person, whom therefore they were to purge out, and to put away from amongst themselves, verſe 5. 7. 13. Answer,* It is true, there is an unlawfull communion of the faithfull that is overseers and guides of the Church, to whom God hath committed the keyes of the Kingdome of Heaven, with excommunicated persons in that they retaine one worthy to be excommunicated in the bosome of the Church: but communion with the Church in the holy things of God, is not hence concluded to be unlawfull, because the guides of the people communicate with that Church where the excommunicated person is suffered, it is the sinne of the Church-guides that an excommunicated person is not cast out, and that he is suffered to communicate at the Lords Table, and to profane it in not discerning the Lords body, but it is not the sinne of either guides or the people, to communicate at one Table with the excommunicated person, or him that deserveth to be excommunicated; for not casting out is one thing, and to communicate with the excommunicated in the true visible Church is another thing; the former is a sinne, not to use the power that Christ hath given, but to communicate with the excommunicated person, is not a sinne, but a remembering of the Lords death at Christs commandement; for one sinne maketh not another sinne to be lawfull, or to be no sinne; to deliver one unto Satan is to debarre one from the Lords Supper, and to repute him as a Publican, and to judge him not worthy of the communion in the holy things of God with the Church; but this is not to repute the Church or guides or members as Publicans and Heathens, and as not worthy of Church-communion with the man who is cast out: we see the Church of Corinth rebuked

rebuked, for not excommunicating the incestuous man, but not forbidden to come and eat the Lords Supper with him, and these who came and did eat their owne condemnation, 1 Cor. 11. yea they are commanded to come to the publike meeting: Ergo, it is one thing not to excommunicate the scandalous, a sinne, and another thing to communicate with the scandalous, which is not a sinne directly, nor forbidden at all. Though Paul have an allusion to the Lords separating of the Jewes from all other people, yet it followeth not that we are to separate from the wicked men and unrenewed, professing the truth that way; first, because there was a typicall separation in marriage with Canaanites; if the Jewes should marry with the Canaanites, the marriage was null, and the Moabites and Ammonites ought not to enter in the Temple.

2. The Jewes are to separate from the manners of Heathen, and from the persons of strange wives, yea and to put their wives of the Canaanites after they had married them, away from them, in token of their repentance, because the marriage was not onely unlawfull, but null, as is cleare, Ezra. 9. 1, 2, 3. Nehem. 9. 1, 2. And this was a peculiar Law binding the holy seed, but doth not inferre the like separation of Christians, for 1 Cor. 7. 11, 12. it is not lawfull for a Christian to put away a Pagan wife, or for the beleiving wife to forsake the Pagan husband, and therefore that Jewish separation cannot inferre a separation from the persons and worship of unbelievers; and it is true that Paul commandeth, to cast out the incestuous person, and to separate him from the Church, but it followeth not, therefore the Church was to separate from the publike worship because he was not cast out.

4. Saith Robinson, the Apostle injureth such a separation, as upon which a people is to be esteemed Gods people, the Temple of the living God, and may challenge his promise to be their God, and to dwell amongst them, and to walke there; and as for the Temple, the stones and timber thereof, were separated from all the trees of the Forest, and set together in comely order; and he hath reference to the separating of the Jewes from all other people, as appeareth, Levit. 23, 24, 26. 11, 12. And this must be the condition of the Israel of God, to the worlds end.

Ans. There is a separation from Idol-worship here, such

as is proper to the people in Covenant with God, *de jure*, the visible Church should separate from Idols and the prophane world in their Idol-worship, and sinfull conversation. Ergo they should separate from the worship of God; What sewing is here? this is nothing for separation from the true Church, or true worship, for the sinnes of worshippers. Heare what interpreters say, as (a) *Non debet hoc simpliciter, de solo discessu, aut migratione, que corpore fit, accipi, quasi mox migrandum sit ex omnibus locis, in quibus vel superstitiones exercentur, vel flagitiose et inhoneste vivitur, sic ex hoc mundo migrandum esset.* (b) Calvin, *de fugienda idololatria hic concionatur.* Item, *Nihil non sibi licere putabant in externis, promiscue se impiis superstitionibus polluebant, siquidem infidelium convivis frequentando, communicabant prophanos et impuros ritus cum illis, atqui cum gravissime peccarent, sibi tamen videbantur innoxii, ergo hic invehitur Paulus in externam idololatriam.* (c) Bullinger, *Ego quam simplicissime intelligo de contagione morum, voluptatum, sacrorum adeoque idolothytorum et rerum prophanarum omnium communione, putant quidam protenus migrandum ex quibuslibet urbibus, si non omnes, in his, per omnia deo obediant.* (d) Meyer, *Objurgat ne majorem, quam dedeceret Christianos, cum Ethnicis haberent consuetudinem, vel idolothytis vescendo, vel conjugium contrahendo, vel ludos theatrales spectando.* (e) Marlorat, *Hortatur ut caveant ab omni contagione tot sordium. Ita Theophylactus, Ambrosius, et Augustinus. Paraphrastes, non in loco (inquit) sed in affectibus est fuga, quam suadet: so Beza; and Papists are not against this.* Estius, *neque Corinthii vocabantur habitare cum infidelibus, neque negotiari, neque cibum sumere.* Chap. 8. v. 10. *Signis vocat vos ad mensam &c. Verat arctam societatem, et necessitudinem ex qua oriebatur periculosa quaedam necessitas communicandi in moribus et religione.* Salmeron docet non licere Christianis jungi cum idololatriis, non relinquendo patriam aut locum, sed cultum illorum; All which Divines accord in this, that separation from Idolatry and the Idoll-tables of the Gentiles is here commanded, and that because the Church of God in the New Testament, is no lesse a people in covenant with God, to whom the promises doe belong, and the presence of God working in them, then the people of the Jewes were of old: But it followeth not hence that one part of the Israel of God

(a) Gualtier com. in loc.  
 (b) Calvin com.  
 (c) Bullinger comment.  
 Parkerus de pol. eccles. lib. 1. cap. 14 N. 2.  
 2 Cor. 6. 14.  
 At loquitur de infidelibus Paulus, apud quos nec legis cultusque dei, nec verae fidei nec evangelii vel fundamenti rudera erant.  
 (d) Seb. Meyer.  
 (e) Marlorat.

under the New Testament should separate from the other. What weaknesse is this? he alludeth to *Israels* separation from the Nations, which was personall; therefore we are in person to separate from the true Church for their personall finnes, when the worship is right.

(m) Robinson  
Iustific. pag.  
266, 267.

But (m) Robinson saith, *Papists, Atheists, Idolaters, Anabaptists, and many more, doe worship Jesus, from whose societies notwithstanding you professe separation.* 2. *The Ismaelites and Edomites doe worship the true God, though not after a true manner, and yet the Israelites were a people separated from them, an Edomite might not beare any publike office among the Jewes to the third generation: yea Israel was commanded to separate from Israel, for a usurpation of the ministry, Num. 16. and upon Jeroboam his defection in the ministry, worship and new devised holy dayes, 2 Chron. 11. 13, 14, 15. 1 King. 12. 28, 29, 30, 31, 32.*

*Answ. 1. Papists, Anabaptists, Idolaters, are disavowed by us, and from them we separate, because though they professe the true God as Edom did, yet they closely doe evert the fundamentals; neither we, nor the reformed Churches, in words or by consequence doe evert the fundamentals, and necessary points of salvation, and if the Church of Corinth was not to be separated from, nor Thyatira, where the resurrection was denied, and false doctrine maintained, you have no reason to parallell us with Papists, Atheists, Anabaptists.*

2. *No Covenant is made with the one true God, and the Edomites and Ismaelites, but the promises are made to us, and to our children, and to as many as the Lord shall call, by the true Gospell preached, Act. 2. 39.*

Pag. 271.

*Robinson. The Apostles (saith he) disjoyneth righteousness and unrighteousnesse, light and darknesse, as farre asunder, as beleevers and unbelievers, as the Temple of God and Idols, in which former also the union betwixt Christ and Belial, is as monstrous as in the latter: also all unbelievers are led by the devill, and cannot be the marter of the true Church, and that some persons led by the devill and some not should be the marter of the true Church is unknowne to Scripture.*

*Answ. 1. In the Text, 2 Cor. 6. Righteousnesse and unrighteousnesse, light and darknesse are as farre asunder as the temple of God and Idols, and as Israel and Edom. I answer in respect of the object materiali*

materiall of false worship, they cannot *morally* be united, that is true, beleevers at *Corinth* worshipping the true *God* in *Christ*, cannot be united with such, as in *Idols* temples are at one and the same *Idol* worship: and as to marry *Christ* and *Belial*, *light* and *darkenesse*, is a monster, so it is no lesse *morally* monstrous, that the true worshippers of *God* in *Corinth*, who give themselves out for the servants of *God*, should be joyned in any Societie with the service of dumbe *Idols*; and thus farre *Israel* and *Edom*, a servant of *God* and an *Idolater*, must separate and part companies, but in respect of the persons they may be united in one visible corporation and *Church*; else you may say by this argument, because faith in the eleven Apostles and unbelief in *Judas*, are as contrary as *light* and *darkenesse*, *Christ* and *Belial*, and as *Israels* true worship and *Edoms* false worship, and because the righteousnesse, *light* and faith of the Apostolick *Church*, *Act. 8.* and the unrighteousnesse, *darkenesse* and unbelief of *Simon Magus* are contrary to others (as they are as contrary as *light* and *darkenesse*) that therefore the eleven Disciples and *Judas* made not one visible *Church* and the Apostolick *Church*, and *Simon Magus* and others in the gall of bitterness with him, though baptized and joyned to the *Church*, did not make up one visible *Church*; now since you acknowledge no visible *Church*, but there be in it beside unbelievers, though not seene, there is no visible *Church* of your owne, wherein this monstrous combination of *light* and *darkenesse* is not. And so all your *Churches* are false in their constitution, if there may not be a union of the persons of men led by *God*, and regenerated, and of Hypocrites led by *Satan*, and unregenerated; and these meeting to one and the same true worship, as *Judas* and the eleven did eat one and the same *passeever*.

The Scripture (saith *Robinson*) denounceth the same judgement Pag. 272.  
of *God*, *Ezech. 18.* upon him that defileth his neighbours wife as to him who listeth his eyes to the mountaines and the *Idols* thereof, and murtherers are excluded out of the heavenly *Jerusalem* as well as *Idolaters*, and *Matth. 28.* We are to esteeme every obstinate offender as a *heathen* and a *Publican*, and *Paul* chargeth the *Corinthians* to avoyd *Fornicators*, &c. *1 Cor. 5.* as well as *Idolaters*, so all carnall men are *Idolaters*, making their belly their *God*; and the Apostle to *Titus* cal-

leth prophane persons unbelievers or infidels; Ergo, wee should walke toward the one, as toward the other, that is, separate from them both.

*Answ.* 1. It is true, God denounceth judgement against leud and unknowne hypocrites, as against worshippers of the Gods of the *Zidonians*, as your places prove, *Ezek. 18. Rev. 22.* but your Logick is poore and blind, that you will separate from the true *Church*, in which there bee secret hypocrites, and so from your owne *Churches*, as you would separate from the *Church of the Zidonians*, who worship professedly *Baal*, and deny *Jehovah* to be God, you make arguments without head or foote.

2. Murtherers are excluded out of heaven, and haters of their brethren, who are murtherers from life eternall, 1 *Job. 3. 15.* as Idolaters, what then? Ergo, yee will exclude them out of the visible *Church*, and separate from them. It is good that you come out with *Anabaptists* to make these onely of your visible *Church*, who shall reigne in glory with Christ, and these onely, and all without your visible *Church* to be firebrands of Hell, as *Revel. 2. 15.*

3. We are 1 *Cor. 5.* to avoyd Fornicators, no lesse then Idolaters, true. Ergo, we are to separate from the *Church*, where there be Fornicators, seeing they make the *Church* to bee false in its constitution, as we are to separate from a societie of heathen Idolaters who worship a false God: doe you love such consequences? men not forsaken of mother wit would say, I must separate from *Aaron*, and the whole *Church of Israel*, in the act of adoring the golden Calfe, which is indeed a separation from the false worship of the *Church*, but not separate from the *Church*; but would you hence inferre, because God punisheth fornication no lesse then Idolatry, that I am to separate from the *Church*, and all their persons and societie in the very true worship of God, because some few persons there bee fornicators and carnall? Surely then *Paul* did not his dutie, who commanded communion with the *Church of Corinth*, 1 *Cor. 5.* wherein there were carnall men, and deniers of the resurrection, and such as for gaine went to the Law, with their brethren, and that before *Infidels*; yea because all sinne in the  
demerit



demerit thereof (except you devise venials) exclude men out of the new *Hierusalem*; we must separate from all Churches on earth; for there be none so cleane, but there bee some sinne in it, which excludeth out of the new *Hierusalem*, as Idolatry doth, though there bee degrees of sinne. But some ignorant ones say the place, *1 Cor. 5. 11.* is to be expounded of eating at the Communion Table, or if it bee of familiar eating and drinking, of civill conversing, then much more are wee not to communicate with them at the *Lords Table*. But not to eate with such a one, is not to keepe intire fellowship with him, as the phrase noteth, *Psal. 4. 9.* *He that eat of my breadd hath lift up his beele against me.* *Job. 13. 18.* *Psal. 55. 13.* So doth *Chrysostome*, *Theophylactus*, *Oecumenius* expound this place, *Bullinger*, *contubernium & interiorem convictum prohibet*; So *Calvin*, *Peter Martyr*, *Beza*, *Piscator*, *Pareus*; So *Erasmus* and *Aquinas*, *Haymo*, *Gagneius*. Nor is all eating whatsoever with Heathen persons forbidden, *Paul* practised the contrary, *Act. 13. 14. 5. 6.* *Act. 14. 8. 9.* *Act. 17. 16, 17.* *Act. 27. 34, 35, 36.* *Act. 28. 11, 12.* *1 Cor. 10. 27.*

2. The wife is not to separate, *a toro & mensa*, from the excommunicated husband, nor the sonne from the excommunicated father, no positive Law can cancell the Law of nature, nor can hence bee concluded that it is unlawfull to keepe any Church communion with these, or to separate from the communion, though they be at the Table. 1. Because such eate damnation to themselves, not to others. 2. Because no private person can separate, for the Churches sake, if the man be not convicted; And lastly, here is to bee observed, that if the Church be not in its right constitution, that is, as *Mr. Robinson* teacheth us, if it be not a people in whose hearts the Lord hath written his covenant, wee are to separate from it; so as if one be found to be a non-converted, though not scandalous, he must be excommunicated for non-conversion, never breaking out in scandalls, a thing contrary to the Word of God, as I have proved already.

*Mr. Robinson* objecteth, *Act. 2. 40.* *Save your selfe from this untoward generation.* Ans. *That is, from the malicious Jewes who deny Christ to be the Messiah.* But what is this to separate from the true Church, professing Christ? Pag. 267.

But Robinson saith, *You deny visibly God, and bin Sonne Christ.*

*Answ.* 1. Such as are thus scandalous are to be cast out.

2. If the Church neglect to cast them out, we are not to cast out and excommunicate the Church by separating from them, no more then the godly forooke the Church of the Jewes, where there were many scandalous persons.

3. There be great oddes betwixt a froward generation professedly denying Christ to bee come in the flesh, as the Jewes, *Act. 2.* (and from such a Church wee are to separate totally;) and betwixt a Church where there bee many wicked persons, who in their life and conversation deny Christ, and yet doe beleve soundly or orthodoxly the fundamentall points of salvation, and hold in profession the orthodox faith: for though wee are to separate from the bad conversation of such a generation, yet are we not to separate from the Church-worship, and Church-societie of such a generation: therefore *Paul* might well break off communion with the Church of the Jewes, whereof he was once a member, because after Christs death, ascension, and the Gospell was preached, it now became a fundamentall point of salvation, simply necessary to bee beleved by all (*That the Sonne of Mary was the Messiah*) which because the Jewes maliciously denied, they left off to be a Church; but a scandalous life in many of the professors, is not for that any ground to separate from the visible Church, professing such fundamentall points.

Justific. of separation.  
pag. 269.

*Robinson* saith from *Job. 17. 6. 7. 9.* *Where the Church is said to be given to Christ, and chosen out of the world, it is cleare that the true visible Church is gathered, by separation from the world.*

But I answer, to be given to Christ and chosen out of the world is meant onely of the elect and invisible Church. But *Arminians*, *Pelagians*, and old *Anabaptists* expound it of the visible Church, that they may make *Judas*, whom they alledge was chosen out of the world, no lesse then *Peter*, an example of their universall election, and of the small apostasie, of the truly elected and regenerated. And you have to side with you in this the Apostate (a) *Peter Bertius*; (b) the *Arminians at Hage*,

(1) *Petrus Bertius de apostasia Sancti Petri*, pag. 21. 22.

(b) *Collocut. Hagienfis*, pag. 414. *Orthodoxi*

eniam illud Ioan 17 Quos dedisti mihi ego custodiavi. Respondent refuari consecutione (de impossibilitate ap. st. 1. 2.) verbis illis sequentibus, nisi filius p. r. d. ionis.

(c) *Armi-*

(c) *Arminius* himselfe, the *Socinians*, as (d) *Socinus*, (e) *Theoph. Nicolaides*; and you may see your selves refuted by *Amesius* (f) refuting the *Arminians* in the conference at *Hage*: and this you expressly say with *Arminians* and *Socinians*. 1. Because, (as you say). *Judas* was one of them, whom the Father had given to Christ out of the world, whom alone of all them so given to him, he hath losed; Ergo, Christ speaketh of a visible donation.

*Ans.* The Antecedent is false, *Job. 6. 37.* All that the Father had given me, commeth unto me, and him that commeth unto me I will in no wayes cast out, v. 39. And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. But *Judas* was cast out and losed, and is not raised up at the last day, as one which commeth, that is, beleeveth in Christ.

2. This is the very exception of the *Arminians*, and *Amesius* answereth, *quæ Scriptura manifesto est iudicio Iudam non ita Christo datum & commendatum fuisse a Patre ut cæteros.*

Christ (saith *Robinson*) speaketh of such persons as the world hated, because they were not of the world, *Job. 15. 14.* But the wicked world doth not hate men, as they are elected before God, and invisibly or inwardly separated, but as they are outwardly separated, whether they bee inwardly so or not.

*Ans.* 1. Invisible election and the contrary spirit that the children of God are led by, which is most unlike to the spirit that leadeth the world, is the true ground and cause why the world doth hate them; and this choosing out of the world, is seene and made visible by the fruits of the spirit to the wicked world, but the consequence is nothing, he speaketh of election that is visible or made visible, yet not as visible for often *Paul* tearmeth the visible Churches, Saints, Temples, of the holy Spirit, the sonnes and daughters of the living God, and when he tearmeth them such, he speaketh to, and of a visible Church, yet not as visible, because to be the temple of the holy Spirit, and a sonne and daughter of the living God, is a thing formally, and properly invisible: for faith and the spirit of adoption are not things visible or obvious to the senses, but *Separatists* are often deceived with this, hee speaketh to the visible Saints, Ergo, he speaketh to them as visible Saints, this is the vaine

(c) *Armin. Antiperli.*

pag. 225.

(d) *Socinus* præf. Theolog. cap. 12 pag. 46 55, 56. cap. 13 pag. 61.

(e) *Theoph. Nicolaid. refut.*

tract. de eccl. cap. 3. pag. 26.

& cap. 4 pag. 67, 68.

(f) *Amesius* in cor. onide art. 5.

cap. 5. fuse pag. 456, 457.

vaine collection of ignorant *Anabaptists*; *Paul* writeth to the visible Church, but every priviledge that hee doth ascribe to them doth not agree to them, as they are visible. He saith to the visible Church of *Colossians*, *ch. 3. v. 3. your life is hid with Christ in God*, an unvisible life cannot agree to the *Colossians*, as they are a visible Church, so separation from the world made manifest and visible is the cause why the world hateth the children of God, yet that separation is formally invisible and not seene to the eye of men, for it is an action of God to choose men out of the world, and no eye mortall can see his actions, as they be such. And therefore except *Robinson* prove that this choosing out of the world is common to elect and reprobate, and to be seene in *Peter* and *Judas*, he bringeth nothing against us to prove his point, but hee plainly contradicteth his owne tenents; for in his first reason, he will have the true Church separated from the world, as *Judas* the traytor was separated from the world, which we grant that is separation in show, and in profession, and so maketh his visible Church to be made up of traytors and hypocrates, who cannot bee the Spouse of Christ, nor a part of Christ his mysticall body, and his redeemed flocke. Now hee still harpeth on this, that the visible Church rightly constitute is the Spouse of Christ; the redeemed of God, the mysticall body of Christ, and so hee contradicteth himselfe, and saith with us that there bee no visible separation from the world, essentiall to such a Church as they dreame of, to wit, of called *Saints, Temples of the holy Spirit, &c.* and therefore never one of that side understood to this day the nature of a true visible Church, though they talke and write much of it; for the truth is, the essence and definition of a Church agreeth not equally to a true Church and a visible Church, yea a visible Church as it is visible is not formally a true Church, but the redeemed Church onely is the true Church.

Lastly, He speaketh (saith he) of such a choosing out of the world as he doth of sending unto the world, *v. 18. Which sending as it was visible and externall, so was the selection and separation spoken of.*

*Ans. The choosing out of the world is not opposed to sending unto the world, for sending unto the world is an Apostolick sending common to Judas with the rest, whereby they were sent*

sent to preach the Gospell to the world, of chosen and unchosen, of elect and reprobate, but to bee chosen out of the world, and given to Christ, is proper to the elect onely, who are chosen out of the loosed and reprobate world.

2. It is also false that *the sending of the Apostles is altogether visible*, for the gifting of them with the holy Spirit is a great part of sending the Apostles, as our brethren say, *a gifted man is a sent Prophet*; but the Lord his gifting of the Apostle is not visible.

*You cannot (saith Robinson) be partaker of the Lords Table and of devills. Ergo, we must separate from the ungodly.* Pag: 77<sup>2a</sup>

*Ans<sup>w</sup>.* The Table of Idols is that Table of devils and of false worship kindly in respect of the object that wee must separate from, but a scandalous person at the Lords Supper partaketh of the Table of devils by accident, in respect the person being out of Christ *eateth damnation to himselfe*, but it is not *per se* and kindly, the Table of devils to others, and therefore I must not separate from it; The Supper was to *Judas* the devils Table, because Satan entered in him with a sup, to cause him to betray the Lord; and Christ told before, one of them twelve had a devill, and so to one of the twelve the Supper was the devils Table, yet could not the Disciples separate therefrom.

Further he objecteth; *Paul condemned the Church of Corinth as leavened lumpe, and as contrary to the right constitution, finding so many aberrations and defections from that state, wherein they were gathered unto a Church; who dare open so prophane a mouth as to asfirme, that this faithfull labourer would plant the Lords vineyard with such impes, or gather unto the Church flagitious persons, drunkards, incestuous persons, or such as denied the resurrection?*

*Ans<sup>w</sup>.* 1. Paul never insinuateth in one letter, that these wicked persons, marred the constitution and matter of the visible Church, but onely that they marred the constitution of the invisible Church, that being bought with a price, they should give their bodies to harlotry; and that in denying the resurrection they denied the Scriptures, and turned Epicures; who said, *Let us eate and drinke, for to morrow we shall die*; but there is nothing to insinuate separation from the Church, as false in the constitution.

2. *Paul* doth not plant wicked men as impes in the Lords Vineyard, they plant themselves in the roome of true members of the Church invisible, and as the redeemed of God, when they are not so indeed, and this sort of planting is given improperly to the pastors. But if you understand by planting; the casting out of the draw-net of the word of the kingdome preached, and the inviting of as many to come in as the Pastors doe finde, *Matth. 22. 9. 10.* even good and bad; this way it is the mouth of truth, and not a prophane mouth, that Pastors invite professors to come in, and bee members of the visible Church, though their act of inviting have no kindly influence in the hypocrisie of their profession who are invited. To professe the truth is good and laudable, and to deny it before men, damnable, and to invite men to this profession of the truth, is good and laudable also. *And wisdom sendeth out her maidens,* and by them inviteth simple ones and fooles to professe the truth, and to come to the visible Church, *Prov. 9. 4. Prov. 1. 20, 21.* but Pastors doe not plant drunkards, and flagitious persons in the visible Church, but the Apostolike Church calling to her communion *Simon Magus, Act. 8.* but doth not plant them as hypocrites, but as externall professors.

Coachman Cry  
of the stone.  
pag. 5.

Mr. Coachman saith, *It is no wrong to leave the carnal multitude, as it was no hurt to Jehosaphat, when Elisha in his presence protested against Joram, as one, betwixt whom and God hee would not intercede.*

*Answe.* Put case *Jehosaphat* be a Church visible worshipping God aright, you wrong his societie, if you leave the shepherds tents, where *Christ* feedeth amongst the Lilies till the day breake, because there bee foxes in these tents and wicked persons. *Is it not* (saith he) *sweeter to converse with the Godly, then with the ungodly? Is not the presence of faithfull Christians sweeter, when one cometh to powre out his prayers, and offer his oblation, then the society of carnall men?*

*Answe.* This will prove it is lawfull to separate from Pharisees preaching the truth in *Moses* his chaire, the contrary whereof you were, *Sect. 4. Pag. 10.* because it is sweeter to heare the word with the Godly, then with the ungodly.

*We have not found* (saith Coachman) *the honorable name of Christians.*

stians or godly men given to liars, swearers, &c. no comfort, no priviledges belong to them in that state, it belongeth not unto them, but unto us to build the house of the Lord, Ezra 4. 3.

Answer. Yea, God bestoweth the priviledges of externall calling unto good and bad, even to those who preferre their lusts to Christ, Matth. 22. 9. Luk. 14. 17, 18, 19.

2. The place of Ezra is corrupted, for those were the open adversaries of Judah and Benjamin, v. 1. and were not the Church at all.

3. Onely Pastors are publicke and authoritative builders of the Church, not private Christians.

The wicked (saith he) have the things of this life above the godly, Ergo they should not be invested in the highest prerogatives above the godly: also it is a presumption to say to any carnall man, This is the body of the Lord, that was given for thee.

Answer. It is the cry of a stone to reason thus, this argument is as much against Gods providence as against us, for God sendeth to Capernaum and Bethsaida, the priviledge of Christs presence, in preaching the Gospel, and working miracles, yet they are an unworthy people.

2. Pastors of the separation give the body of Christ to lurking Hypocrites, are they not herein presumptuous also?

They object, To live in the want of any of Gods ordinances is not lawfull, as Matth. 23. 20. 2 Chron. 30. 8. Cant. 1. 7. 8. so saith Robinson. A man is not onely bound in his place to admonish his neighbour, but also to see his place be such, as he may admonish his brother; a calling absolutely tying a man to the breach of any of Gods Commandements, is unlawfull and to be forsaken.

Answer. Seeing affirmative precepts tye not ad semper, and Christian prudence is to direct us here; there be some in Church communion whom we cannot without palpable inconveniences rebuke: The Ministers of New-England in their answer to the n. question, say, such as are not free (servants or sonnes) may stay in paroch Assemblies in Old-England, so as they partake of no corruptions, and live not in the want of any ordinances (they meane wanting the Lords Supper) through their default; now to separate from the Lords Supper, because of the wickednesse of the fellow-worshippers is their default, which is against Robinson,

yet we see not how masters or fathers should separate from Christs true Church more then servants or sonnes.

2. Not to admonish, in some cases, is not a breach of a Commandement, nor living besides scandalous persons in a Church, or for any to abstaine from the seales because such be in the Church, except we would goe out of the world, for *Robinson* presseth alwayes personall separation, no lesse then Church separation.

*Robinson.* There is the same proportion of one member sinning, of a few, of many, of a whole Church: now if one brother sinne and will not be reclaimed, he is no longer to be reputed a brother, but a beaten: Ergo, so are we to deale with a Church though there be a different order; the multitude of sinners doe no wayes extenuate the sinne.

*Ans. 1.* Then may a whole Church by this reason be excommunicated, which our brethren deny.

2. There is the same proportion to be kept when one sinneth, and when a whole Church sinneth, but by observing due order; one may admonish a private brother, but not any one, or many private persons, may admonish and proceed after our Saviours order, against a whole Church in a Church way, in respect they are still inferiour to a whole Church: sifter Churches and Synods are to keepe this order with one particular Church, that is incorrigible, for private persons have relation of brotherhood to private persons, and the relation is private, and Churches have Church relation to Churches, and the relation is publike; Nor are whole Churches to be excommunicated, while God first remove the Candlestick, as we see in *Rome*, and the *seven Churches in Asia*.

2. It is considerable, 1. If the whole Church be obstinate and incorrigible, or some few, or the most part.

2. If the sinnes be against the worship of God, as idolatry, or sinnes of a wicked conversation, the worship of God remaining pure, and sound, at least in professed fundamentals.

3. If the idolatry be essentiall idolatry, as the adoring of the worke of mens hands, or onely idolatry by participation, as Popish ceremonies, the Surplice, and Crosse, being as meanes of worship, but not adored, and so being Idols by participation:



tion; as (a) *Amesius* and (b) *M. Ball* doe well distinguish, and before them, so doth the learned (c) *Reynold*, and (d) *Bilson* make use of the distinction.

4. All lenity must be used against a *Church*, if not more lenity, then we use in proceeding against single persons.

5. Divers degrees of separation are to be considered: hence these considerations,

1. *There is a separation Negative, or a non-union, and a separation Positive.* Though a *Church* of Schismatics retaining the sound faith, yet separating from other, be deserted by any, it is a *Negative* separation from a true *Church*, and laudable: as the faithful, in *Augustins* time, did well in separating from the *Donatists*, for with them they were never one, in that faction, though they separated not from the true faith holden by *Donatists*, but kept a *Positive* union with them; so doe all the faithful well to separate from the *Churches* of the *Separatists*.

2. If the whole and most part of the *Church* turne idolatrous, and worship *Idols*, (which is essentiall idolatry) we are to separate from that *Church*: the *Levites* and the two *Tribes* did well, as (e) *Mr. Ball* saith, to make a separation from *Jeroboams Calves*; and the godly laudably, 2 *King. 16. 11.* did not separate from the *Israel*, and *Church* of *God*, because the *Altar* of *Damascus* was set up, and because of the high places. Things dedicated unto *Idols*, as *Lutheran Images*, may be called, and are called 1 *Cor. 10. 34.* idolatry, yet are they idolatry by participation, and so the *Cup* of *Devils*, 1 *Cor. 10.* *Paul* doth not command separation from the *Church* of *Corinth*, and the *Table* of the *Lord* there.

3. *Consideration.* There is a separation from the *Church* in the most part, or from the *Church* in the least and best part. In *Achabs* time *Israel*, and the *Church* thereof, for the most part, worshipped *Baal*; *Elias*, *Micajah*, *Obadiab*, and other godly separated from the *Church* of *Israel* in the most part: *Jeremiah* wished to have a *Cottage* in the *Wildernesse* (no doubt a godly wish) that he might separate from the *Church* all then for the most part corrupted, yet remained they a part of the visible *Church* and a part in the visible *Church*, and therefore did he not separate from the *Church* according to

(a) *Amesius* his fresh suite against Ceremonies.

(b) *Io. Ball* his Answer to *M. Cann. par. 2. pag. 23.*

(c) *Reynold. de Idololatria lib. 2. cap. 2.*

(d) *Bilson* of *Chri. Ar. Subject. part 4. pag. 321, 322.*

(e) *Ball* loc cit.

the least and best part thereof; The godly in *England* who refused the *Popish ceremonies*, and *Antichristian Bishops*; did well not to separate from the visible Church in *England*, and yet they separated from the mainest and worst part, which cannot be denied to be a ministeriall Church.

4. *Considerat.* If a Church be incorrigible in a wicked conversation, and yet retain the true faith of Christ, it is presumed God hath there some to be saved, and that where Christs ordinances be, there also where Christs ordinances be, there also Christs Church presence is; And therefore I doubt much if the Church should be separated from, for the case is not here as with one simple person, for it is cleare, all are not involved in that incorrigible obstinacy, & that is yet a true visible communion, in which we are to remaine, for there is some union with the head Christ, where the faith is kept sound, and that visibly; though a private brother remaining found in the faith, yet being scandalous and obstinately flagitious be to be cast off, as an Heathen, yet are we not to deale so with an orthodox Church, where most part are scandalous.

5. *Considerat.* I see not, but we may separate from the Lords Supper, where bread is adored, and from baptisme where the signe of the Crosse is added to Christs ordinances, and yet are we not separated from the Church, for we professedly heare the word, and visibly allow truth of the doctrine maintained by that Church, which doe pollute the Sacraments, and we are ready to seale it with our bloud, and it is an act of visible profession of a Church, to suffer for the doctrine mentioned by that Church.

(f) *Ambros.* 6. We may well hold that (f) *Ambrose* faith well, that  
*commen. in Luc.* a Church wanting the foundation of the Apostles, is to be for-  
*Lib. 6. cap. 1.* faken.

*Signa est eccle-* 7. *There is a forced separation* through Tyranny from perso-  
*sia qua fidem* nall communion, and a voluntary separation; *David* was  
*respuat, nec Apo-* forced to leave *Israel*, and was cast out of the *Inheritance of the*  
*stolica pradica-* Lord; the former is not our sinne, and our separation from  
*tionis fundamen-* *Rome* hath something of the former, the latter would be wisely  
*za possideat, ne* considered.  
*quā labē perfidia*  
*possit aspergere,*  
*deserenda est.*

8. *There may be causes of non-union with a Church, which*  
 are

are not sufficient causes of separation: *Paul* would not separate from the Church of the Jewes, though they rejected Christ, till they openly blasphemed, *Act.* 13. 44, 45, 46. *Act.* 18. 16. *And when they opposed themselves and blasphemed, Paul shooke his rayment and said unto them, Your blood be upon your owne heads, I am cleane, from henceforth I will goe to the Gentiles.* There is a lawfull separation, and yet before the Jewes came to this, there was no just cause, why any should have joyned to the Church of the Jewes, who denyed the Messiah, and persecuted his Servants, *Act.* 4. *Act.* 5. seeing there was a cleaner Church, to which Converts might joyne themselves, *Act.* 2. 40, 41, 42.

9. There is no just cause to leave a lesse cleane Church (if it be a true Church) and to goe to a purer and cleaner, though one who is a Member of no Church, have liberty of election; to joyne to that Church, which he conceiveth to be purest and cleanest.

10. When the greatest part of a Church maketh defection from the Truth, the lesser part remaining sound, the greatest part is the Church of Separatists, though the maniest and greatest part in the actuall exercise of Discipline be the Church; yet in the case of right Discipline, the best though fewest, is the Church; for truth is like life, that retireth from the maniest members unto the heart, and there remaineth in its fountaine, in case of danger.

CHAP. 4. SECT. 6.

*The way of the Churches of Christ in New England.*

**I**N this Section the Reverend Author disputeth against the Baptizing of Infants of unbelieving, or excommunicated nearest Parents, of which I have spoken in my former Treatise: Onely here I vindicate, our Doctrine. And first the Authour is pressed with this, the excommunicated persons want indeed the free passage of life; and vertue of the Spirit of *Jesus*, till they be twitched with repentance, yet they are not wholly

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cut off from the society of the faithfull, because the seed of faith remaineth in them, and that knitteth them in a bond of conjunction with Christ. The Authour answereth, *It is true, such excommunicates, as are truly faithfull, remaine in Covenant with God, because the seed of faith remaineth in them, yet to the society of the faithfull joyned in a particular visible Church, they are not knit, but wholly cut off from their communion, for it is not the seed of faith, nor faith it selfe, that knitteth a man to this, or that particular Church, but a holy profession of the Faith, which when a man hath violated by a grievous sinne, and is delivered to Satan, he is now, not as a dead palse-member, cut off from the body, though hee may remaine a member of the invisible Church of the first borne, yet he hath neither part, nor portion, nor fellowship in the particular visible Church of Christ Jesus, but is as an heathen and a publican; now Sacraments are not given to the invisible Church, nor the members thereof, as such, but to the visible particular Churches of Jesus Christ, and therefore we dare no more baptize his childe, than the childe of an heathen.*

*I Answer,* First, if Faith remaine in some excommunicated person, (as you grant) it must be seene in a profession, for though for some particular scandall, the man be excommunicated, yet is he not cut off (as we now suppose) for universall apostasie from the truth to *Gentilisme*, or *Judaisme*, for then he should be cursed with the great excommunication, *1 Cor. 16. v. 22.* and so though he be to the Church as a heathen, in that act, yet is he not to the visible Church an heathen, but a brother, and to be admonished as a brother, *2 Thess. 3. 15.* and the Church is to use excommunication as a medicine, with intention to save his Spirit in the day of the Lord, *1 Cor. 5. 4, 5. 1 Tim. 1. 20.* an excommunicated apostate is not so: now if hee retaineth faith to the Churches decerning, he retaineth the profession of Faith, and in so farre a visible membership, with the Church in the Covenant; *Ergo*, for that professed Faith, by our brethrens grant, his childe should be baptized, and so is not wholly cut off, but is as a dead palse member of the Church, and so as a member, though in a deliquie, and Lethargie.

2. You say to the faithfull of a particular Church, the excommunicate is wholly cut off: What doe you meane? if his finnes be

bound in heaven, as they are, (if he justly be excommunicated) is he not also cut off, to all the visible Churches on earth? are not all the Churches to repute him as a publican and a heathen? I beleeve they are, but you deny in this all visible communion of Churches.

3. You say, *it is not the seede of Faith that knitteth a man to a particular visible Church, but an holy profession.* But in the excommunicate person, (if the seede of faith remaine as you grant) this faith must be seene, by you, in a holy profession, else to you, he hath no seed of faith; and if his profession of faith remaine intire, though it bee violated in this particular obstinate remaining in an scandall, for the which he is excommunicated, you have no reason to say, that to the particular Church, hee is wholly cut off, since his profession remaineth.

4. You say, *It is not the seed of faith, nor faith it selfe that knitteth a man to this or that particular visible Church, but a holy profession of faith.* Then I say, one may be knit to a particular visible Church, and a true member thereof, though he want both the seed of Faith, and Faith it selfe. I prove the connexion. A man is a perfect and true member of a Church, though he want that which doth not knit him to the Church, this is undeniable: But without the seed of Faith or Faith it selfe, (as you say) hee is knit to the true Church: Ergo. But this is contrary to your Doctrine, who require, chap. 3. sect. 3. that none must be admitted members of a visible Church, but those who are *Christ his body, the habitation of God by the Spirit, the Temples of the Holy Ghost, &c.* And that not onely by externall profession, but in some measure of sincerity and Truth. Now consider my Reverend Brethren, if there bee a measure of sincerity and Truth, where there is neither the seed of Faith, nor Faith it selfe: and surely by this you cast downe and marre the constitution of your visible Church, when you exclude from the members thereof, the seed of Faith, and Faith it selfe; and you come to our hand, and teach, that the seed of Faith, and Faith it selfe, is accidentall to a visible Church as visible, which wee also teach: and so there is no measure of truth and sincerity required to the essentiall constitution of a visible Church.

5. But I would gladly learne how you contra-distinguish these two, *Faith, and a holy profession of Faith*? Doe you imagin that there can be a holy profession knitting a man to the visible Church, where there be neither the *seed of Faith, nor Faith it selfe*? It is Arminian holinesse, which is destitute of Faith; but if you meane by a holy profession, a profession conceived to be holy, though it be not so indeed, then you doe yet badly contradiuide a holy profession from faith, for before any can be knit as a member to the visible Church, you are to conceive him to be a Saint, a Beleever, and so to have both the *seed of Faith, and Faith it selfe*, though indeed he have neither of the two, and so Faith is as wel that which knitteth a man as a member to the visible Church, as holinesse.

6. *If he remaine a member of the universall Church of the first borne, is hee therefore so as a heathen, and so that you dare no more receive him to the Supper, nor his seed to baptisme, nor you dare receive a heathen, and his seed to the Seales of the Covenant? is a heathen a member of the invisible Church of the first borne? but the excommunicated you presume is such a one.*

7. What warrant have you for this Doctrine, *That the Sacraments are not given to the invisible Church, as it is such, but to the visible*? Certainly, God ordaineth the Sacraments to the beleevers as beleevers, and because they are within the Covenant, and their interest in the Covenant, is the onely true right of interest to the Seales of the Covenant, profession doth but declare who beleeve and who beleeve not, and consequently, who have right to the Seales of the Covenant, and who not, but profession doth not make right, but declareth who have right.

The Author subjoyneth, *Christ giveth no due right unto baptisme to the child, but by the Fathers right unto the Covenant and communion of the Church, so by taking away right unto the Covenant and Communion of the Church from the Father, he taketh away the childrens right also, the personall sinne of the parent in this case is not a meere private personall sinne, but the sinne of a publike person of his family: for as his profession of his faith at his receiving unto the Church, was as the profession of a publike person receiving him and his children, who could make no profession but by his mouth unto the Church; so his violation*

violation of his profession by a scandalous crime, was as a publike violation thereof for himself and his seed, who stand or fall before the Church in his name and his person.

*Ans.* 1. It is true, Christ giveth right to baptisme to the child, by the Fathers right: I distinguish that, by the nearest father onely I deny, by the right of fathers in generall, true; but then it will follow, that no infant is to be debarred from baptisme for the finnes of his nearest parents, for if these who are descended of *Abraham* and *David*, many generations upward from them, were within the Covenant, and so had right to circumcision, for the Covenant made with *David* and *Abraham*, and the nearest fathers sinne is not the cause of taking away the right to the Covenant from the child, and right to the *Church Communion*.

2. I much doubt if the child have right to the seales of the Covenant, for the *faith of the father*, and so I deny that hee loseth right to the seales of the Covenant for the fathers scandalous crime, which is a violation of the Covenant. I doe reverence grave and learned divines, who speake so; (a) *Oecolampadius*, and (b) *Zuinglius* say that *Infants are sanctified by their parents faith*; but I conceive they take the word *faith* objectively, for the doctrine of faith professed by the father, and not subjectively. But I think that great Divine (c) *Beza* saith well, that no man is saved by another mans faith, nor can the parents faith be imputed to the children, which is no lesse absurd, nor to say that one man liveth by the soule and life of another man, and that he is wise by the wisdom of another man: how then are Infants within the Covenant for their parents?

I answer, for the faith of their fathers, that is, for the Covenant of their fathers they have right to baptisme, for that *I will be thy God, and the God of thy seed*, *Galat. 3. 8.* comprehendeth all the beleiving Gentiles. And for this cause the children of Papists and excommunicate protestants which are borne within our visible Church are baptized, if their forefathers have beene found in the faith; and I thinke the reason is given by (d) *Doctor Morton*, who saith, *The children of all Papists, Anabaptists, or other Hereticks, are to be distinguished from the children of Turkes and Pagans, because the Parents of Papists and Anabap-*

(a) *Oecolampadius in Epist.*

(b) *Zuinglius lib. 2. pag. 301, 302.*

(c) *Beza quaest. & resp. lib. 126.*

*Nequaquam tamen facile dixerim, quempiam aliena fide servari, nequis hoc perinde accipiat, ac si dixerim, parentium fidem imputari infantibus, quasi aliena fide credentibus; quod quidem non minus falsum & absurdum fuerit, quam si dixerim, quempiam posse aliena anima vivere, aut alterius sapientia sapere.*

(d) *Doct. Morton his appeale, lib. 4. cap. 6. sect. 1. pag. 464.*

*rists have once beene dedicated to Christ in baptisme, and the child (saith he) hath onely interest in that part of the Covenant, which is sound and Catholike, while as the parents themselves stand guiltie of heresie, which by their owne proper and actuall consent, they have added unto the Church.*

And I thinke the Scripture saith here with us, that the nearest parents be not the onely conveyers and propagators of federall holinesse to the posteritic, *Psal. 106.35. They were mingled with the heathen and learned their workes, 36. and they served their Idols, &c. 44. Neverthelesse he regarded their affliction, 45. and he remembred, for them, his covenant. What Covenant? His Covenant made with Abraham, and yet their nearest fathers sinned, v.6. We have sinned and our fathers, v.7. Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea, v.8. Neverthelesse he saved them for his names sake. His name was the glory of the Covenant made with Abraham, by which his name and truth, by promise was ingaged, Esa. 63.10. But they rebelled and vexed his holy Spirit, therefore hee was turned to bee their enemy, and hee fought against them, v.11. Then he remembred the dayes of old, Moses and his people, saying, Where is he that led them, and brought them out of the red Sea? So also Esay 51.1, 2, 3. and most evidently, Ezek. 20.8. They rebelled against me, &c. But I wrought for my names sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made my selfe knowne unto them, in bringing them forth out of the land of Egypt.*

Now this name is to be expounded his Covenant, *Jerem. 31. 32. which he made with them, when hee brought them out of the land of Egypt, which Covenant is extended unto the Christian Church, Heb. 8.8.9, 10. Now if God gave right unto the sonnes of the Jewes, I meane federall right, to temporall deliverance, and the meanes of grace: for the Covenant made with Abraham, though their nearest parents rebelled against the Lord, that same Covenant in all the priviledges thereof indureth yet, yea and is made to all the Gentiles, Gal. 3.8. Heb. 8. 8, 9, 10. for it is the covenant nationall made with the whole race, not with the sonnes upon the condition of the nearest parents faith, as is cleare after Christs ascension unto heaven,*



*Act. 2. 39.* For the promise is to you and to your children, and to all that are as farre off, even to as many as the Lord our God shall call. Now it is cleare that their fathers killed the Prophets, *Matth. 23. 30, 31, 32, 33, 34, 35.* they were a wicked generation under blood, *v. 37.*

2. It is cleare that these externally, and in a federall and Church profession have right ecclesiastick to the Covenant, to whom the externall calling of the preached Gospell doth belong, while he saith, the promise (of the Covenant) is made to as many as the Lord our God shall call; so the called nation, though the nearest parents have killed the Prophets, and rejected the calling of God, *Matth. 23. 33. 34. 37.* is the nation which have externall and Church-right to the promises and Covenant, and *Rom. 11. 28.* As concerning the Gospell they are enemies for your sake, but as touching the election they are beloved for the fathers sake: now their nearest fathers maliciously opposed the Gospell, therefore it must be for the election of the holy nation, in which respect, the nation of the Jewes, *v. 16.* was a holy seed, and a holy root, and the children were also the holy branches, holy with the holinesse of the Covenant; and *Josua* had no reason to circumcise the people at *Gilgal*, for the holinesse of their nearest parents, whose carcasses fell in the wildernesse, yet he circumcised them, to take away the reproach of his people; now this reproach was uncircumcision in the flesh, the reproach of the *Philistims*, (so *Goliab* is called an uncircumcised *Philistin*) and of all the nations without the Covenant of God: yea by this there were no reason to circumcise the sonnes of *Achab* and *Jezabel*, whose nearest parents were slaves to Idolatry, and who were bloody persecutors of the Prophets; nor was there reason to circumcise *Jeroboams* sonne, in whom there was some good, for both father and mother were wicked Apostates: and very often, by this doctrine, should the people of the Jewes leave off to be the visible Church, and so the promise of the Covenant should faile in the line from *Abram* to *David*, and from *David* to *Christ*; even so oft as the nearest parents did evill in the sight of the Lord; and many times should God have cast off his people whom he foreknew; contrary to that which *Paul* saith, *Rom. 11. 1, 2, 3.* To these I adde, if the infants of the Christian Church have onely right to baptisme, through the faith of the nearest parents

onely, then is this to be conceived either to be true and saving faith, in the nearest parents, or onely faith in profession: if you say the former, then 1. The seed of the excommunicated parents, in whom is faith, or the seed thereof is to be baptiz'd, the contrary of which you affirme.

2. Then the seed and Infants of no Parents, but of such only as are members of the *invisible Church of the first borne*, are to be baptiz'd, the contrary whereof you teach, while you say, *The Sacraments are not given to the invisible Church, and the members thereof, but to the visible particular Churches.*

3. The Infants of the unbelieving parents, though members of the visible Church, have no right to baptisme, and the Covenant, though they be the elect of God, and borne within the visible Church, which is admirable to us, now it is knowne that Hypocrites and unbelieving parents have often such a luster of a greene and fairelike profession, as that they goe for visible members of the Church, so as their children are by Christs warrant and right baptiz'd. I come to the other point, if the faith of nearest parents, onely true in profession and show before men, give right to their Infants to be sealed with the seales of the Covenant: Then 1. apparent and hypocriticall faith conferreth true right to the seales to Infants, and there is not required (as the author saith Chap. 3. Sect. 3.) that the members of the visible Church be the called of God, the *sonnes and daughters of the Lord God Almighty, not onely in externall profession, but also in some measure of sinceritie and truth.*

2. God hath warranted his Church to put his seale upon a falsehood, and to conferre the seales upon Infants, for the externall profession of faith, where there is no faith at all, this your writers thinke inconvenient and absurd.

Also it is objected by us, that excommunicates children are in no better case by this doctrine, then the children of *Turkes* and *Infidels*.

The Author answereth. *We willingly (saith he) put a difference; excommunicates are nearer to helpes, and meanes of salvation and conversion, then Turkes, 1 Cor. 5. 5. because excommunication it selfe is a meane that the spirit may be saved: and Turkes are nearer then Apostates, who turne enemies to the truth, for latter never have*  
knowne

knowne the way of truth, then to turne backe. But in this they agree, they are all of them as Heathen, Matth. 18. and therefore neither parents nor children have right to the seales.

*Ansiv.* This is not an answer, for the Infants of excommunicates, though they be the seed of ancestors, as grandfathers, who were true beleivers, yet as infants and dying in Infancy, are no lesse without the Covenant, and excluded from the seales thereof, by you then the Infants of *Turkes*.

2. The Infants of nearest parents in the *Jewish Church*; though wicked, were not excluded from circumcision; nor were they in the case of the Infants of the prophane *heathen*; and the same covenant made to the Jewes and their seed; is made to us, and to our seed, *Gal. 3. 8. Heb. 8. 9. 10. Rom. 11. 27. 28. Act. 2. 38, 39.* We also affirme, that the Lord extendeth the mercy of the Covenant to a thousand generations, and therefore the line of the covenant-mercy is not broken off, for the unbeleefe of the nearest parents. Our Author answereth.

*If the extension of Gods mercy to a thousand generations be a sufficient ground to extend baptisime to the Children of excommunicates in the right of their ancestors, it may suffice as well to the children of Turkes and Infidels, and Apostates, for it is not above sixty and six generations from Noah to Christ, as is plaine in the Genealogie, Luk. 3. 13. and there have not passed as many more generations from Christs time to the Turkes, and Infidels of the present age. And all will not amount (say they in their answers) to the summe of two hundred generations. The true meaning is, that God out of his abundant and rich mercy may and doth extend thoughts of redeeming and converting mercy and grace unto thousand generations, but he never allowes his Church any warrant to receive unto their Covenant and communion the children of godly parents, who lived a thousand yeares agoe, much lesse a thousand generations; nay rather the Text is plaine, I Cor. 7. 14. that the holinesse of the children depends upon the next immediat parents, to wit, upon such faith as denominateth them beleivers in opposition to Pagans and Infidels, and that holinesse to the children is called federal, which receiveth them unto the Covenant and seales thereof.*

*Ansiv.* 1. We stand not on the number of a thousand precisely, nor doth the holy Ghost intend that, for as it is usuall in Scripture, a (a) definite number is put for an indefinite: Wrath followeth.

2. Commandement, Exod. 20.

Answers to the 32. questions sent from Old England to New England.

(a) I Sam 1. 8.  
Revel. 1. 4.  
Psal. 12. 6.  
Prov. 24. 16.  
25.  
Esay 4. 1.  
Cant. 5. 10.  
I Cor. 14. 19.  
Deut. 33. 17.  
Psal. 3. 6.  
Micah 6. 7.

followeth the *Ammonite and Moabite to the tenth generation, Deut. 23. 2, 3.* and the *Edomite and Egyptian, though cursed, entereth into the Congregation of the Lord, the third generation, v. 7. 8.* The Lord here walketh in a latitude, yet so as the mercy of the Covenant is extended to more generations, a thousand for foure, beyond the anger of God to the generation of the wicked; nor doth the Authors consequence stand good, that then wee had right and warrant to baptize the children of *Turkes, Pagans and Indians,* (as for one single Apostate, I account him as one single excommunicate Christian in this point) because the Lords comparison of proportion holdeth in generations of the same kind, and is reſtricted to the generations within the viſible Church, ſheweth mercy unto thousands of them that love me and keepe my Commandements, which muſt be extended to professed love of a nation that is federally holy. Now *Turkes and Indians* are neither lovers of God, nor in profession, through federall holineſſe ſuch; and it is moſt pregnant againſt ſuch as confine and imprifon the mercy of the Covenant towards poore Infants, to their next immediate parents, and by the Authors interpretation, the thousand generations to which God extendeth mercy, is confined to one, becauſe if the wicked two, the father and mother bee violaters of the Covenant, though nine hundred foregoing generations have beene lovers of God, yet the Covenant mercy is interrupted to the innocent Infants, (in this innocent) and they are tranſlated over to the claſſe and roll of the children of *Turkes and Pagans* under the curſe and wrath of God for hundredths of generations. The Lord in this having a reſpect to that people whom hee brought out of the Land of *Egypt*, in whom hee fulfilled this promiſe of ſhewing mercy to many generations, though their neareſt parents were grievors of his holy Spirit, and rebellers againſt him: for *Abraham, Iſaac and Jacobs* ſake, cannot bee ſo narrow and pinched in mercy to the poſteritie, as to reduce a thousand generations to one, as this Author would have him to doe.

2. It is a hungry extension of mercy, as the Author expoſteth it, to *Gods extending of thoughts, of redeeming and converting to a thousand generations,* which hee hath to *Turkes;* for theſe thoughts of redeeming are from the free and absolute decree of election

election to glory, but this is an expresse promise of extending the mercy of the Covenant to a thousand generations, and such as the Lord by necessitie of his veracitie and faithfulnessse of covenant, cannot contraveene.

3. The place *1 Cor. 7.* is corrupted contrary to the Apostles intent, which is to resolve a case of conscience, whether the beleiving wife married on a Pagan husband, or a beleiving husband married on a Pagan wife should divorce and separate, because the seed would seeme by Gods Law to bee uncleane, *Ezra 9. 2.* Paul answereth, if one be holy and professe the faith, the seed is holy, *v. 14.* whereas if both father and mother were Pagans and heathen, the seed should be unholy, and voyde of federall holinesse, then were the children uncleane. But the consequence is frivolous, if both be Pagans, and Heathen, and unbeleivers (for so the Author doth well expound the unbeleiving husband) then the seed is uncleane and voyde of federall holinesse. But it followeth not: *Ergo*, if both the Christian Parents be excommunicated, and be scandalous and wicked, they are not members of a parishionall visible Church, then are the children uncleane and voyd of all federall holinesse, and have no right to the seales of the covenant. We deny this connexion, for there be great odds betwixt the children of Turkes, and children of excommunicated and scandalous parents. The children of *Turkes and Heathen* are not to be baptized, but the children of excommunicates, are as *Turkes and Heathen*; *Ergo*, the children of excommunicates are not to be baptized. The Syllogisme is vitious in its forme; 2. It faileth in its matter; for children of excommunicates, because of the Covenant made with their ancestors, are in Covenant with God, and the children of *Turkes* are not so.

The Author addeth, *The wickednesse of the parents doth not prejudice the election or redemption, or the Faith of the child: Jephthah a Bastard is reckoned in the Catalogue of beleivers, Hebrewes 11. 32. Yet a bastard was not admitted to come unto the Congregation of the Lord to the tenth generation, Deuteronom. 23. 2.*

*Ans. It is true, the want of baptisme is no hazzard to the salvation of the childe, nor doe we urge that the infants of ex-*

(a) *Episcopi*  
*disp. priv. 29.*  
*Coller. I. ritum*  
*fuisse tantum*  
*temporarium ex*  
*nullo precepto*  
*Iesu Christi sur-*  
*patum.*  
 (b) *Henricus*  
*Slavius declar.*  
*aper. pag. 53.*  
 (c) *Sommerus*  
*Tract. de baptis.*  
 (d) *Socinus de*  
*baptis. c. 5. par.*  
 53. 55. 57.  
 The way of the  
 Churches of  
 Christ in New  
 England, Chap.  
 3. Sect. 3.

communicates, should be baptized, because we thinke baptisme necessary, *necessitate medii*, as Papists doe, but neither we nor Papists, nor any except *Anabaptists*, and the late *Belgicke Arminians* and *Socinians*, as (a) *Episcopi*, (b) *Henricus Slavius*, (c) *Sommerus*, (d) *Socinus* deny baptisme to be necessary in respect of Gods Commandement; and indeed if you urge the constitution of a visible Church, as you doe of members called of God, and Saints, *not onely in externall profession, but also in some measure of sincerity and truth*, as you doe expressly say (e) in this Treatise, we see not how you can hold that Infants can be baptized at all while they come to age, and can give tokens to the Church of their faith, and conversion to God, for if they beleeve not, you put Gods seale upon a blanke, which you thinke absurd.

In the closing of this Section, the Author reasoneth against *God-fathers*, which are to us of civill use, and no part of baptisme: He alledgeth, *he knoweth not any ground at all to allow a faithfull man liberty to entitle another man his childe, to baptisme, onely upon a pretence of a promise, to have an eye to his education; unlesse the childe be either borne in his house or resigned to him, to be brought up in his house as his owne.*

*I Answer, 1.* The Infants of beleeving Fathers absent in other Lands, upon their lawfull callings, are by this holden from the Seale of the Covenant, as if they were the Children of Pagans, for no fault in the Parents.

2. A promise of education in the Christian faith is here made a sufficient ground for baptizing an Infant, whereas alwayes before the Author contendeth for an holy profession of faith in both, or at the least in one of the nearest parents, but we know that a friend may undertake the Christian education of the childe of an excommunicate person, who is to you as the childe of a Pagan, we think, upon such a promise, you could not baptize the childe of a *Turke*: *Ergo*, excommunicated persons and *Turkes* are not alike, as you say.

## CHAP. 5. SECT. I. and 2.

*Touching the dispensation of the censures of the Church.*

Authour.



*E* proceede not unto censure, but in case of some knowne offence.

*Ans.* What if a member of your Church doe show himselfe in private, to some brethren, to be a non-regenerated person, and so indeede not a member of the visible Church, by your doctrine, he should be excommunicated for non-regeneration, which is against Christs way, *Matth.* 18. who will have such finnes as, if denyed, may be proved by two witnesses, onely to be censurable by the Church, else you shall retaine such an one, and admit him to prophane the Table of the Lord.

In this first and second Section I have nothing to examine but what hath beene handled already, especially the Peoples power in *Church-affaires* hath beene fully discussed; onely the Author will have the preaching of the word, a worship not peculiar to the *Church*, but commune to those who are not in the Church-state at all, and that ordinarily in respect that *Indians* and *Heathens* may come and heare the Word, *1 Cor.* 14. but this proveth not but that preaching of the word is proper and peculiar to the *Church*: but there is another mystery here, as from the first chapter, second Section, then preaching of the word is to be performed by gifted persons, yea ordinary preaching for the conversion of Soules, before there be any Pastors in the *Church* to Preach. Hence is that.

*Quest. 1.* Whether conversion of soules to Christ, be ordinarily the proper fruite & effect of the word preached by a sent Pastor; or if it be the fruite and effect of the word preached by Pastors not as Pastors, but as gifted to preach, and so of all persons not in office, yet gifted to preach?

Author of the  
Treatise of the  
way of the  
Churches of  
Christ in New  
Engand. Chap.  
5. Sect. 1.

Quest. 29.

The Churches of New-England in their Answers to the thirty two Questions, sent by the Ministers of Old-England, Answer by certaine Theses, which I set downe and examine.

1. The conversion of sinners followeth not alwayes the preaching of every one that is in lawfull office of the Ministry.

2. When conversion doth follow, it doth not follow from the preaching of a Pastor, or by vertue of his office, but by the blessing of God.

Answer. 1.. The former reason is most weake, conversion followeth not alway upon Christs preaching, and the Apostles their preaching did not alwayes produce conversion: but I pray you because they were not efficacious meanes of conversion, doth it follow, Therefore they were not ordinary meanes? I thinke not.

2. The second is as weake, Conversion followeth not upon the preaching of a Pastor by vertue of his office, but by the blessing of God. What? Ergo, Pastorall preaching is not an ordinary meane of conversion? neither doth conversion follow upon preaching, by vertue of the gift, no more then by vertue of the office, but by the blessing of God: Ergo, neither is preaching of a gited man, the ordinary mean of conversion, as you teach, nor are the Sacraments by this reason, ordinary meanes to seale up our communion with Christ, and the graces of the Covenant, for Sacraments are efficacious meanes onely by the blessing of God, and not by vertue of the office; We doe not hold that the office hath influence, either in the word preached, or in the Soules of people, but it followeth not that the Pastorall preaching of these who are sent, Rom. 10. 14. Esa. 40. 9. and that with Pastorall authority, are not the meanes appointed of God for conversion, but here they confound meanes, *actu primo*, lawfull and ordinary, with meanes efficacious, and, *in actu secundo*, blessed with successe from the Lord.

This we acknowledge (say they) that sound conversion of sinners, argueth that the instruments of such conversion were sent of God, Rom. 10. 14, 15. Jer. 23. 32. yet we dare not say that Gods word is not effectuall to conversion, unlesse the man that speaketh it be a Minister, that is, a Church-officer, the contrary being evident, Joh. 4.



29. Act. 8. 4. Matth. 11. 19, 21. 1 Cor. 7. 16. *and to say so, were to limit the Spirit of God, where he hath not limited himselfe.*  
 1 Cor. 12. 11. 1 Cor. 1. 27. 29.

*Answ.* 1. Sending Rom. 10. 14. is an official and authoritative sending, not onely a bare gifting and habilitating of the man sent, for it is such a sending, as the sending of Prophets, whose feete were pleasant upon the mountaines, and the watchmen who lift up their voice, Esa. 52. 7, 8. Nah. 1. 15. and this is not a naked gifting, but besides they were commanded by God to speake, and so had authority: now though private Christians be instruments of conversion, yet it followes no wayes, that they are preachers sent of God, in the sense that the Scripture speaketh, Rom. 10. 14. 15. and farre lesse in the sense that is spoken, Jer. 23. 32. for it is said these who prophesie lyes in Gods name, and were not sent, shall profit the people nothing; now the sending denyed to be in these false teachers, is not onely want of gifts, but want of an authoritative command of God to preach, as is cleare, v. 21. *I have not sent these Prophets, yet they ranne; I have not spoken unto them, yet they prophecyed.* When it is said, *The word of the Lord came to Jeremiah, to Ezekiel, &c.* the meaning is not that Jeremiah was gifted onely, but beside *δραμας*, an hability to prophecy, the Lord gave him *ἐξουσιαν*, authority by a speciall Commandement, saying, *Go speake, Loe I have sent thee, &c.* Now this immediate Commandement from God himselfe speaking from heaven, or in a vision, is not in the Churches of the New Testament, yet God speaketh by the Elders and Presbytery to Pastors now, 1 Tim. 4. 14. 1 Tim. 5. 22. Tit. 1. 9. 10. except you say with Arminians and Socinians, there is no neede now of the Churches sending, all gifted may preach the Gospell, without any Church-call.

3. This consequence is loofe, *conversion of sinners argueth that the instruments were sent of God; Ergo, the Preaching of Pastors as Pastors is not the ordinary meane of conversion.*

Lastly, We deny not but private Christians may be instruments of conversion, but the places which afterward shall be examined, prove not the point, that Pastorall preaching, in a constitute Church, is not the ordinary meane, but your Do-

doctrine is that Pastors as Pastors doe onely confirme those in the faith, who are already converted, but that they convert none at all, as Pastors, but that the onely ordinary meanes of conversion, and of planting of men in formall state of *Church-membership* are men gifted to preach, and not Pastors by office; *Sending* (say they) sometimes importeth but an act of Gods providence, whereby men are gifted, and permitted to do such a thing, though they be not commanded of God, nor do in obedience to God, but for sinister ends, so God sent the King of Assyria, *Esay* 10.6. 2 *King*. 24. 2. So they that preached of envy, *Phil.* 1. 15. are sent: So Balaam was sent. 2. Some are sent who beside gifts and permission, have also a sincere mind to imploy their gifts, God by his Spirit stirring them up, 1 *Joh.* 7. 18. 3. Those are sent of God, who have both gifts, permission, and a sincere mind to imploy their gifts, and withall a lawfull calling to the office: if men want a lawfull calling to that office of the ministry, and are not sent of God the third way, yet may they preach and convert soules, as sent of God, the first and second way.

*Answ.* 1. There should have beene places of Scripture to prove that Balaam and the enviers of Paul, *Phil.* 1. 15. who preached Christ of envy, were sent the first way: for Balaam prophesied of the Starre of Iacob, as one lawfully sent and a called Prophet, as all other Prophets, (though hee was not a gracious man) for *Numb.* 24. 2. Balaam saw the visions of God, and the Spirit of God came upon him. 4. He saw the visions of the Almighty, and fell in a trance: and *Isaiab*, *Ieremiab*, *Ezekiel* had no other calling as Prophets, though in zeale and simplicitie of prophecying, they differed from Balaam: and Paul would never have rejoyced that these teachers preached Christ, *Phil.* 1. 15. if they had without all calling of God preached Christ; doubtlesse they had a calling of the Church to preach, except you thinke that none have a calling, as called pastors, but those who are converted.

3. By this distinction you hold that men may be ordinary Preachers gifted, and so sent of God to preach, and may and doe convert soules, though they have no calling of the Church; which unsound doctrine the *Arminians* and *Socinians* hold this day: for they teach,

1. That all gifted persons may preach the Gospel, and convert soules.

2. That

2. That all who are gifted to preach, are sent and lawfully called to preach, though the Church doe not call them.

3. That now since the Gospell is sufficiently revealed, and the Apostles are dead, there is required no calling of the Church, to make one a Lawfull minister: And your Arguments they have, and you have their Arguments to evert all ministeric and order of calling of pastors; so teach the Arminians, and so *Episcopus; Episcopus;* *disp. 26. thes. 4. 5. Necessitatem missionis jam cessare dicendum est, ac proinde fas licitumve esse homini Christiano, non tantum in magno necessitatis casu, aut in enormi ecclesie defectione, sed quovis etiam tempore verbum divinum docere, si ad docendum sit idoneus, & qui doceri volunt, id serio & obnixè postulant. So doe the Socinians. Andr. Roddeccius in notis in lib. Smigleccii pag. 3. Confitemur & olim ecclesie ministros vocari potuisse, imo vocatos fuisse, & nunc etiam vocari posse, an vero id quod olim factum est, & hodie fieri potest, ad munus ministrorum requiratur, hoc vere & perpetuo queritur; Catechesis Raccoviensis, cap. 11. 305. 306. Cum per hujusmodi, ex prescripto Apostolicæ doctrine constituantur, & in his duabus rebus præstant, vitæ innocentiæ & ad docendum aptitudine, propter ejusmodi constitutionem apud omnes auctoritatem suam merito in venire debent. Smalcius in refut. thes. D. Frantzii parte 2. disp. 4. pag. 377. Hoc enim in questione est, an hujusmodi constitutio sit prorsus necessaria ad constituendum verbi dei ministrum: hoc autem nos negamus, nihil enim tale, (quod caput rei est) in descriptione eorum, quæ ad episcopum constituendum requiritur, nec uspiam judicatum vel levissime videmus, eum qui talis sit, postea vocari, & mitti ab aliquo debere, imo posse aliquem per se munus tale concupiscere vel affectare manifeste scriptum legimus. Theoph. Nicolaid. in refut. tract. de miss. ministrorum cap. 10. pag. 80, 87. 88. Munus docendi non tam est honor, quam labor, laborem autem semper sumere licet, honores non item: & pag. 91. Docet Paulus recte id fieri posse, unumquemque munus docendi aggredi, modo ad id aptus sit, quod aggredi cogitat, vel cupit.*

Quest. II. *Whether or not all gifted persons may preach the Word of God publickly, and ordinarily, for the gathering in of soules to Christ, though they be destitute of all officiall auctoritie, or Church calling to that ministry?*

Our brethren hold all gifted persons not in office may ordinarily preach.

preach publikely; So teach Mr. Robinson in a Treatise intituled *The peoples plea for propheying*, the Arguments of which booke I shall shortly discusse. Hence these considerations.

1. *Distinct.* There is one power of publike preaching in a Church not constitute, and another in a Church constitute; gifted persons in extraordinary cases, where a Church is not planted, may publikely preach, but the case is otherwise in a Church constituted.

2. *Distinct.* Pastors not onely as gifted men, but as Pastors are called of God, for the conversion of soules, and the visible Church is Christs visible kingdome, and visible society, to make persons members of the invisible Church of the first borne.

3. *Dist.* Publike preaching, as it is the ordinary meane of saving such as beleve, is proper and peculiar to the Church, both subjectively, as being onely in the Church, and objectively as being onely exercised on the Church members, per se, but upon Pagans by accident.

4. *Dist.* There is a call to an habituall and ordinary propheying, here is required not onely a calling by gifts, but also a collation of authoritie to the office, either immediately by God, or mediately by the Church, and there is a call to some particular or occasionall acts of exhorting, as the Martyrs and Stephen are called to give confession of their faith, and a King in battell, to exhort his army, or a Prince his Subjects to piety, and to this latter there is no other call required, but the place and profession of the exhorter, though hee bee not by office a Pastor.

5. *Dist.* There is a formall calling of the Church, as the laying on of the hands of the Elders, and a virtuall and interpretative calling or tacite approbation of the Church, when learned men of eminent gifts, not in office, do write Commentaries, Sermons on Canonick Scriptures, and tractates refuting heresies; to this the tacite approbation of the Church is required, but these have not ordinary pastorall care, nor are they the ordinary converters of soules to Christ, as the pretended Prophets of Separatists are.

6. *Dist.* Gifted Christians may occasionally admonish, warne, rebuke and exhort one another; 1. privately; 2. without any Pastorall care of soules as they are a Church, but onely as they occasionally converse with them; 3. *Ex communi officio charitatis*, by the Law of nature, charitie tying one member to helpe another; 4. Not authoritatively by speciall office; but all authoritie here is from the word occasionally

nally spoken. The Pastor is to preach, 1. Publikely; 2. To the Church as the Church. 3. With a pastorall obligation to all alike, whether he converse daily with them or not. 4. Not onely by the tie of common Charitie, but by a vertue of a speciall office. 5. With authority both objective from the word, and officiall from his charge. 6. And is obliged to separate himselfe for this charge allanerly, as a watchman who must give an account in a speciall manner to Jesus Christ.

Our brethren hold that the ordinary and established way in the Church of Christ to the end of the world, is that all that are converted are made fit materialls for the visble Church by private Christians, as gifted of God to preach publikely, and to gather a true Church to Christ. 2. That none unconverted, as they are such, are under any pastorall care of Christs officers. 3. That Pastors as Pastors, doe convert none, but onely confirme those who are already converted; and that if Pastors shall convert any to Christ, it is by accident, as we say, with Aristotle, *Musicus curat egrotum*, a Musician cureth a sick man, which he doth no wayes as a musician: for Pastors doe convert as gifted persons, and not as Pastors, and conversion of soules is no proper Church-worke, but accidentall to Pastors.

But that none can take on him lawfully to preach the Word publikely, in the established and ordinarily approved way of Christ for the conversion of soules, but he who is not only gifted, but also called thereunto by God and his Church, I prove.

1. *Argum.* If faith come ordinarily by hearing a Pastor sent of God, and such Pastors as are called messengers with good news, and watchmen not onely gifted, but also instructed with authority of office, then are not gifted persons, because gifted, called of God to be ordinary converters of soules. But the former is true, *Rom. 10. 14.* for they are *εὐαγγελιστοὶ*, and of these the Prophet saith, *Isa. 52. 8.* *Thy watchmen shall lift up the voyce.* And it is thus confirmed, That Gospel which is the power of God and the wisdom of God to those who are saved, is the Gospel preached by such as are sent both to preach and baptise: but the Gospel preached by gifted men, only out of office, is not the Gospel preached by those who are sent both to preach and to baptise: *Ergo*, the Gospel preached by onely gifted persons voyd of all office, is not the power and wisdom of God to those who are saved. The assumption is granted, for gifted men out

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of office may not lawfully baptise. I prove the proposition, 1 Cor. 1.23. *but wee preach Christ, &c.* That this [wee] is to bee understood of those who are sent both to preach and baptise, is cleare, *vers. 17.* *But Christ sent mee not to baptise, but to preach,* that is, he sent mee not to baptise principally, Ergo, in one and the same Patent from heaven, Paul was warranted to preach, and to baptise, as one commission is given, *Matth. 28. 19.* to teach all Nations, and to baptise, yea it is *καὶ διδάσκατοι βαπτίζοντες* then it is such a preaching as must bee backed with the sealing by *baptisme*; also if he had meant that preaching was not peculiar to Apostles and other successors, hee should have said. *But yee preach Christ crucified, &c.* for Separatists do teach, with Socinians, that there was a multitude of unofficed Prophets at Corinth.

Robinson, the  
peoples peac  
for the exer-  
cise of prophe-  
cying against  
Mr. Yates, Arg.  
2. pag. 6.

Robinson, as if he had learned in Socinus his schoole, saith to this, *But for the word sending which he so much urgeth, it must bee knowne, that all who teach lawfully are sent by Christ, in respect of their personall gifts and graces, so ordinary officers are not sent by those who appoint them to minister, as was the extraordinary Apostles sent by Christ who appointed them. Sending importeth a passeth of the sent from the sender to another, and so the Apostles were sent by Christ to preach the Gospel to the Jewes and Gentiles, and so are not Pastors sent by the Church (which calleth them) unto others, but to minister unto her selfe, after the exercise of publike ministry is ended, the Church doe publicly exhort and require, as the Rulers doe Paul and Barnabas, Act 13. 14. that if they have any word of exhortation, they would say on.*

Ans<sup>r</sup>. Surely Mr. Yates, and wee both have much for us to urge the necessitie of sending, except men would runne unsent, and so be guilty of intrusion, for so doth the Scripture, *Exod. 28. 1.* *Take to thee Aaron thy brother, &c. Numb. 1. 49.* *Thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the vessels, and all that belongeth therunto: so saith Hezekiah to the Levites, The Lord hath chosen you to stand before him, and to minister unto him: Esay 6. 8.* *And I heard the voyce of the Lord saying, Whom shall I send, and who shall goe for me? 9. and hee said, goe and say to this people, Jerem. 1. 4.* *And the Word of the Lord came unto me, saying, v. 5. Hof. 1. 1. and the Word of the Lord came to me, Heb. 1. 7. Job, 1. 6. There was a man sent of God, Luk. 3. 2. Matth. 10. 5. These*

twelve

twelve Jesus sent forth, Isa. 48. 16. Isa. 61. 1. Heb. 5. 4. Job. 20. 21. Matth. 28. 19. Mark 16. 15. Rom. 11. 1. Rom. 1. 1. Gal. 1. 1. Act. 14. 13. Paul and Barnabas ordained Elders in every Church, 1 Tim. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 2, 3. Tit. 1. 9, 10. If you urge not sending, you goe from the Scriptures.

2. He saith all who lawfully teach are sent of God in respect of personall gifts. But 1. where doth the holy Ghost speake so in the Scripture? All then who have gifts to be Kings and Magistrates are sent of God to the throne and bench? what bloody confusions would hence follow? Yea if they have gifts to be Kings and do not all flie to the throne, they resist the calling of God, and sinne in so doing, as *Jonah* did, and hide their Lords Talent. 2. Women in whose lipps is the Law of grace, Prov. 31. 26. and who are to teach the younger women, Tit. 2. 3. 4. are so sent of God to preach; O but (say they) they are forbidden to preach. I answer, true, then (to be gifted to preach:) is not all one with this (to be sent to preach) for to be sent to preach of God, is to be commanded to preach. If then women be sent in respect of gifts, they are commanded to preach, and that by God, and yet Gods Word forbiddeth them to preach; Ergo, that same will of God revealed doth command and forbid one and the same thing, which is absurd. Ergo, to be gifted is not to be sent to preach. 3. You here clearely side with *Arminians* and *Socinians*, for *Episcopus* (a) requireth no more to preaching, but that the man be idoneous and apt to teach. And (b) *Theoph. Nicolaides*, that there be in him an holy life and aptitudo ad docendum alios, aptitude to teach others. 4. *Arminians* and *Socinians* teach that the sending, Rom. 10. 14. and other places are meant of extraordinary sending which is now ceased, since the Apostles are dead. So (c) *Episcopus* (d) and *Arminians* in their confession. (e) *Socinus* (f) *Ostorodius* expound the place, Rom. 10. 14. *Paulum de suo duntaxat tempore loqui*, and so there is no need of sending now: and *Robinson* sympathizing with them, saith, Ordinary officers are not sent now by the Church, as the Apostles were then sent of Christ; but the professors of *Leyden* (g) refuting the *Arminians*, say there is a necessitie of sending now as there was then, and (b) *Calvin*, (i) *Beza*, (k) *Pareus* accord to this, extraordinario, debet intelligi. (k) *Pareus de ordinaria etiam vocatione debet intelligi.*

(a) *Episcop. disp. 26. 4. 5.*  
 (b) *Theophil. Nicolaides tract. de missione minist. cap. 10. cap. 88.*  
 (d) *Remonstr. in confess. cap. 21. sect. 2. 4.*  
 (e) *Socinus tract. de ecclesia cap. 1. pag. 140.*  
 (f) *Ostorodius Inst. cap. 42. Raddecius in not. Smigleccii pag. 5. ipse texus docet de solis apostolis sermonem esse.*  
 (g) *Profes. Leyd. cens. confess. cap. 2. sect. 2. 3.*  
 (h) *Calvinus Comment. in Rom. 10.*  
 (i) *Beza annu. de ministerio vel ordinariouel*

that Paul speaketh of ordinary calling. 4. The Word of God differenceth the giving of gifts to the ministry, and the giving of authoritie, and sending *authoritative* by a lawfull calling, the one being *collatio* *divinæ*, the other *callatio* *hominis*, as *Matth.* 10. 1. Then he called the twelve, and gave them pow. r, and v. 5. their sending and gifting by authoritie is cleare, these twelve he sent out: So *Jer.* 1. 5. I have separated thee, &c. this is calling and sending, & v. 9. Then the Lord put forth his hand and touched my mouth, this is a giving of gifts, and *Isa.* 1. 1. *Isaiab* is gifted when he saw the visions of God, but *Chap.* 6. 7. he is sent and receiveth authority to goe, beside that v. 8, 9. and *Job.* 20. when *Christ* breathed upon the *Disciples*, hee giveth them the gifts of the holy Spirit, but when he saith, Go and teach, and as my father sent me, so send I you, he giveth them authoritie and sendeth them: yea though *Prophets* did prophetic true things that should come to passe, yet were they false *Prophets*, *Dent.* 13. 1, 2. because the Lord sent them not. And for the place, *Rom.* 10, 14. cited from *Isa.* 52. though *Prophets* hearing *Isaiab* and *Jeremiab* prophetic of the peoples returne from *Babylon*, should prophecy the same that *Isaiab* and *Jeremiab* had propheticd, yet not being sent of God, they should have beene false *Prophets*: and after the Spirit is entered unto *Ezechiel*, ch. 2. 2. and so he is gifted, yet is there another sending, v. 3. then said the Lord unto me, &c. And might (I pray you) *Baruch* have preached all his Master *Jeremiab*s. *Prophetic*s? But I thinke that should not have made him a *Prophet*: yea and *Christ* in whom was all fulnesse of gifts and grace, *Job.* 1. 16. *Col.* 2. 9. yet tooke not on him to be a *Priest* of the *New Testament* till he was called of God, as *Aaron*, *Heb.* 5. 4, 5. *Job.* 1. 18. and *Calvin*, *Musculus*, *Gualter*, expone the *Prophets* and *Pastors*, propheticyng peace, *Isa.* 52. to be the *Prophets*, who not onely were gifted to preach, but sent with speciall authority, to prophetic the peoples deliverance out of *Babylon*. And lastly, by this also have the gifted *Prophets* a calling of God, to administrate the *Sacraments*, because, if to be gifted, be to be sent of God, certainly they are gifted to administrate the *Sacraments* no lesse then to preach, and so (1) saith the *Arminians*, with

(1) *Arminiani*  
in *Apolog.* cap.  
25. fol. 246.

Quid obstat cur in casu necessitatis non potest a fidei aliquo, infans aqua tingi, aut inter fideles cana Domini non celebrari possit?

their



their Socinians, as (m) Socinus and (n) Smalcus, If they say, Christ requireth a particular Minister to the Sacraments, but not so to the word: I answer, to pastorall preaching he requireth also a peculiar minister, as our brethren teach, from Act. 20. 28. 1 Pet. 5. 4. 5. but to teaching by vertue of a gift any gifted man is sufficient: the same distinction may as well hold, that there is a pastorall administration of the Sacraments and a common administration of them by vertue of a gift, yea and (o) Gerardus observeth well, that to the calling of the ministry belongeth the administration of the Sacraments, as a speciall part thereof, 1 Cor. 12. 29. Ephes. 4. 11. Jam. 3. 1. 7. yea and if ministers be stewards, 1 Cor. 4. 12. are they not dispensators of the Sacraments, by their office, as of the Word?

(m) Socinus  
trac. de eccles.  
pag. 15.

(n) Smalcus  
disp. de minist.  
sect. 7.

(o) Gerardus  
tom. 6. loco  
comm. de mini-  
sterio ecclesia-  
tico, c. 3. sect. 1.  
n. 67. pag. 74.

5. Robinson giveth for shame a sort of calling to the unofficed Prophets, to wit, that the Church requireth them, if they have a word of exhortation, to speake on, as Act. 13. But 1. not his Church, but the rulers required Paul and Barnabas to speake, 2. The Rulers knew them to be Apostles and Pastors by office, for there were Prophets there, Chap. 14. 1. but the Apostles would have none to preach, as Pastors by office, but such as are proved, and authorized by the Elders, 1 Tim. 3. 10. ch. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 2, 3. 3. This calling of the Church is onely for orders cause in the constitute Church, but a thing not necessary by divine institution, and so the Socinians. So Smalcus

(p) Smalcus in refut. thes. Franzii par. 2. disp. 4. pag. 377. Non negamus existã consuetudine primitiva ecclesie Apostolica consequi illud etiam nunc fieri posse — Sed hoc est in quæstione, an ejusmodi constitutio sit prorsus necessaria ad constituendum verbi dei ministerium.

(q) Andr. Raddecius in notis ad lib. Smiglecii pag. 3.

(r) Remonst. in Apolog. cap. 21. fol. 227. missionem esse necessariam concedimus necessitate ordinis & decori.

(p) teach us that the Churches sending and calling in the Apostolick Church was a custome, & valde decorum arbitramur (saith Smalcus) ut id observaretur; and and so saith (q) Andr. Raddecius, and the (r) Arminians have also the same distinction: But this place approveth not that every lay person (so to speake) might preach in the Jewes Synagogues.

2. Argum. If Christ ascending on high led captivitie captive, and gave gifts unto men, some to be Apostles and some Pastors and Doctors, and that for the gathering of Christs body, and

if some, not all are Prophets, 1 Cor. 12. 29. then hath God appointed Pastors in office to bee the ordinary gatherers of soules in to Jesus Christ, and if this bee not said, when hee ascended on high, hee made all private Christians *de jure*, preachers to edifie publikely the whole Church, and if any bee not gifted, it is their owne fault, for they are obliged to bee such.

3. *Argum.* He who *Matth. 10. 42.* contradistinguisheth the prophet and the righteous man, as different persons, and having different rewards, he doth not acknowledge a righteous man to be a Prophet, *hoc ipso*, because he is a righteous man. But Christ doth contradistinguish them, *v. 41.* 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; Ergo, Christ acknowledgeth them to differ. Now if a righteous man, *hoc ipso*, because hee is a righteous man, and a member of the Church, should exercise these same specificke acts with a Prophet, that is, if hee should publikely preach to convert soules, he should by this place bee a Prophet, and the reward of a Prophet should be given to the receiver of the righteous man, yea and more then the reward of a Prophet, in respect he is both a righteous man, and a Prophet.

4. To all Prophets a speciall promise of Gods assistance and presence is made in the word, as *Jerem. 1. 18, 19. Matth. 28. 20 Luk. 21. Verse 14. 15. Act. 9. Verse 17.* But to these who are not prophets by office, there is no such promise in the word; Ergo,

5. All that are sent of God as ordinary converters of soules from the kingdome of darkenesse to the kingdome of Jesus Christ, must seeke out fit words, as the Preacher did, *Eccles. 12. 11. 12.* hee must convince and judge the hearer, and make manifest the secrets of the heart, as *1 Cor. 14. 24, 25.* he must cut the word aright, as a Timothy, *2 Tim. 2. 15.* he must give every one of the house meate in due season, *Matth. 24. 46.* he must know and try the wayes of the people, *Jerem. 11. 18.* When he seeth the sword comming, he must warne the wicked to turne from his evill way, *Ezech. 3. 18, 19.* Hee must watch for soules, as one who is to give an account, *Heb. 13. 17.* Hee must ex-

hort the people to bee reconciled to God, and this hee must pray and request in Christs stead, 2 Cor. 5. 20. And hee must give himselfe wholly to reading, 1 Tim. 4. 15, 16. And not intangle himselfe with any other calling, 2 Tim. 2. 4. All these cannot be done by Prophets not in office. And all these are duties of Pastors in office, and to ty private Christians, who are commanded to attend their owne callings were unreasonable, and repugnant to the Word of God. The proposition is cleare; no man can preach, but hee who must give himselfe to reading, and must watch and speake to the present case of the hearers; but especially such Preachers as are the onely ordinary converters of soules to Christ, must give warning that the unrighteous die not in his sinne: now to say that all these were duties incumbent to merchants, artificers, fashioners, carpenters, cloathiers, were to mocke the word of God, and to say, these and these onely were the gatherers of a Church, and Kingdome to Christ, were unknowne Divinity.

6. All Prophets are set downe in Christs roll of lawfull officers. 2. The rules and canons for the right exercise of their ministry is set downe, especially seeing these pretended prophets are presumed to be the greatest part of the visible Church. 3. The onely ordinary gainers of soules to Christs kingdome and visible Church, even to the second comming of Jesus Christ. 4. Seeing the Lord doth so often complaine of idle Pastors, of dumbe dogges, by whose sleeping, soules are losed. Now this Argument for the proposition seemeth most reasonable. In the old Testament Priests, Levites, Prophets; and all the edifying officers are set downe there, and so are the officers and canons anent their government set downe in the New Testament, Eph. 4. 11. 1 Cor. 12. 28. 1 Tim. 3. 2 Tim. 2. Act. 2. 17, 18. Joel 2. 28. Act. 20. 28. But no such things are written in the old or new Testament of gifted Prophets not in office.

7. All lawfull officers have power authoritatively from Iesus Christ to remit and to retaine finnes, by the preaching of the Word. But Preachers out of office have no such power, Ergo, Preachers out of office, are not lawfull Preachers.

The proposition is, Ioh, 20. 21. The assumption is evident, for

for where are they sent as the Father sent his Sonne Christ? and that promise is made onely to the Apostles, and to their successors, Prophets without office are not the successors of the Apostles.

(a) *Robinson Peoples plea, Arg. I. pag. 233.*

(a) *Robinson saith, the commission there given is peculiar to the Apostles onely, and confirmed by the miraculous inbreathing of the holy Ghost, and by them to be dispensed principally to unbelievers, of all which nothing is common to ordinary officers, but else where, this power is given to the whole Church, Matth. 16. 17. 1 Cor. 5. 2 Cor. 6. 6. Yea to every faithfull brother, Matth. 16. 18. Ch. 18. 15. Luk. 17. 3. This*

(b) *Chemnitius loc. com. part. 3. cap. de Eccles. pag. 314.*

(c) *Ostorodius in Instit. cap. 42. pag. 438.*

(d) *Nicolaides in defens. trad. Socini de ecclesia & ministerio, cap. 1. pag. 146.*

(e) *Socinus trad. de eccles. pag. 14.*

is that which Anabaptists teacheth (as (b) *Chemnitius* saith) and the very doctrine of (c) *Ostorodius*, (d) *Nicolaides*, (e) *Socinus*, but except the miraculous inbreathing of the holy Ghost, there is nothing here peculiar to the Apostles onely: for the loosing and retaining of sinne, is nothing but binding and loosing of the sinnes, and this

is nothing but the forgiving and retaining of sinne by the preaching of the word, and censures of the Church, and that binding and loosing, *Matth. 16.* is not given to the whole Church of beleevers, for the Text saith no such thing, but power of the keyes is given to *Peter*, that is, to the Church-guides the successors of *Peter*. 2. Authoritative power of forgiving of sinne, is not *Matth. 18.* said to bee ratified in heaven, but onely when the Church doth bind and loose; and forgiving, *Luk. 17.* is betwixt suster and suster, who have not power to bind and loose in heaven.

8. All Prophets are either ordinary or extraordinary, as is cleare in Gods Word; extraordinary now are not in the Church, and the ordinary Prophets now are not gifted to preach the Word, except as *Timothy*, from their youth they have beene trained up in the Scriptures, and have learning, sciences, knowledge of the tongues, if he would bee a man able to teach others, *2 Tim. 2. 3. 1 Tim. 3.* hee must meditate, reade, and give himselfe wholly to these things, *1 Tim. 3. 15, 16.* and so must leave his calling contrary to the Apostle his commandment, *1 Cor. 7. 20, 21, 22. 1 Thess. 4. 11. Ephes. 4. 28.* but if hee have

have a gift for publicke preaching, he is to separate himselfe for it, seeing a gift is a token of Gods separation.

Quest. III. *Whether the Arguments of Mr. Robinson for the prophesying of private persons, not in office, doe strongly conclude?*

Peoples plea  
for prophesying,  
pag. 34.

I shall set them downe in order and discusse them. *If a Bishop must be ap<sup>t</sup> to teach, then he must be tryed before he bee admitted to the office. Ergo, while he is out of office he must prophesie.*

*Answ.* This Argument concludeth not the Question, for by as good reason the sonnes of the Prophets or young Prophets, who behoved to exercise their gift, as 1 Sam. 10. 5. 2 King. 2. 7. 2 King. 4. 1. 1 King. 20. 35. before they bee fully received as Prophets, must be prophets and officers not in office differing from Prophets in office, even as their lay Prophets are different from Pastors, but an apprentice of a trade is not a different tradesman from the master to whom hee serves as apprentice, but he is onely different from him in degree. But their Lay-Prophets are tradesmen, not sonnes of the Prophets, not aiming at the pastorall charge, but ordinary officers for converting of soules, and doe differ from Pastors, as those who are non-Pastors, differ from Pastors.

*Robinson.* *If the Lords gifting of Eldad and Medad, Numb. 11. 29. with the spirit of prophesying, inabling them to prophecy, and made them extraordinary Prophets; why should not by due proportion an ordinary gift inabling a man to an ordinary prophecy, serve also to make him an ordinary Prophet? Now Moses in wishing that all the people were Prophets, wisheth as well the use, as possession of the gift.*

*Answ.* The Jewes say that Eldad and Medad were of the 70. Elders, upon whom was powred part of that spirit of prophecy, that was on Moses, and they say they were written in the 70. papers, but not elected, because they drew the papers חלק a part and not וְהוּ Senex, but it is not like Joshua would have envied if they had beene now Judges, or that Moses would have likened them unto the people. However, prophets they were. But both the Antecedent is false, and the consequence nulle, for if you meane by the Lords gifting of Eldad

*dad and Medad*, a naked and a bare revealing to them of the visions of God, without an impulsive commandement from God, setting them on action to prophetic, (this impulsion is an authoritative sending and calling,) the antecedent is false, for that gifting of them onely made them able, but not formally authorized Prophets: but if the gifting of them did include both the gift and the command of God, to use the gift, as certainly it did, now the consequence is null, for the naked giving of an ordinary gift, except God by himselfe, and now by the authority of his Church, command the use of the gift, no gifted man, because gifted, is by and by a Prophet, but he must have a commandement ecclesiasticke now to preach, as *Eldad and Medad* had impulsive commandement to prophecy; and if any be gifted by an ordinary way as *Eldad and Medad* was extraordinarily, then they are to be thrust out to the pastorall calling, and none but a fleshly man will envie them.

*Robinson*, 2 Chron. 17.7. *Jehoshaphat sent his Princes to preach or teach in the cities of Judah, and with them the Levites, so the 70. Interpreters, so Pagnine, so Jerom, and the English translation: Ergo, Princes are Prophets not in office, who may teach.*

*Answ. 1. Doctor Alexander Colveill* my reverent colleague, and as learned, so well experienced in the Hebrew, saith that ל is here taken for נא and noteth the accusative case, and is to be read; *And he sent the Princes*, as *Buxtorfius* noteth, *Tesaur. l. 1. c. 12.* and this Chaldaisme is to be seene in these bookes of the Chronicles written after the Captivitie, as 2 Chron. 5.13.

וּבְהִלֵּל לַיהוָה that they might praise *Jehovah*, and Chap. 32.17.

לְחַרְף לַיהוָה he writ letters also, to raile on the Lord, and so

the parallell place, 2 King. 19.4. לְחַרְף אֱלֹהִים and the

place, as the Doctor citeth, is well expounded by *R. Salomon Iarchi* in his Commentary כִּי עָלְהֶם כְּתוּב וְהָלוּם לְלַמֵּךְ

וְלַהּוֹדוֹת כְּדַכְתִּיב כֹּל אֲשֶׁר יוֹרֵ אֲתֶכֶם הַכְּהֹנִים

וְהָלוּם וְהַשְׂרוּם חֲלָכּוּ עִמָּהֶם לְפָנָיו שֶׁלֹּא יִמְרוּ

וְלַהּכְרוּם that is, it was proper to the Priests and

*Levites* לְלַמֵּךְ לְהַשְׂרוּם לְשִׁמוּעַ to teach & instruct, as it is writ-

ten,

ten, *Deut.* 24.28. according to al that the Priests and Levites shal teach you, do yee; but the Princes went with them lest they should have rebelled against their words, that they might compell them to obey, &c. the word למד in *pibel* signifieth this,

למד in *kall*, *didicit*, in *pibel* למד he caused him to learne, *Dan.*

1.3,4. *Nebuchadnezzar* commanded also *Penax* ללמד to

teach them learning and the language of *Chaldea*; that honorable Courtier was not a Schoolemaster to teach the children of the captivitic himselfe, but he did it by others. The King of *Syria*

saith to the King of *Israel* ואספתו מצרעתו thou shall cure

*Naaman* of his leprosie; the Maide exponed it, thou shalt cure him by another, *Elisha* shall cure him. *Pilat* scourged *Jesus*, but *Livius* saith, the Judge said to a *burrio*, i. *Lictor*, colliga manus : so *Deut.* 31. 22. *Moses* therefore writ this song the same

day, and taught it, v. 19. ולמרה את בני ישראל שימה

ללמדם teach them this song, and put it in their mouth. It was

impossible that *Moses* in his owne person, could teach the people, and put this song in their mouth, therefore he behooved to teach them by the Priests and Levites, as 24.25.

2. The Hebrewes may read so, but he sent to his princes, for the letter ל is a note of the accusative case, of the dative, of the genitive, or of the accusative case with a certaine motion as לדבר to *David*, or of *David*. *Valet Hebrais* (*inquit Schindlerus*)

ad, in, vel על super, and it noteth a motion to a thing,

*Gen.* 2.22. & edificavit, he made the rib in a woman לאטה *Iud.*

8.27. and *Gideon* made it in an Ephod לאפור 2 *Sam.* 4. They

annointed *David* למלך to bee King. Then it must bee read, bee

sent to the Princes, *Benchail*, &c. to teach in the Cities of *Iudah*, v. 8.

and with them he sent Levites, v. 9. and they taught in *Iudah*: there

is not the least signification in the Text that the Princes taught.

*Robinson.* Princes and Iudges are to open and expone the Law

by which they governe, else they governe with tyranny.

*Answ.* Judges are to convince the theefe and the murtherer, 1. In a coactive way, not in an ecclesiastick way. 2. As these finnes are troublefome and hurtful to the State and Commonwealth. 3 That others may feare to hurt the State by the like finnes, not that the malefactors may be converted to God, and their soules may be saved; but your lay-Prophets *simpliciter*, not *in ordine ad penam*, are the onely ordinary converters of soules.

*Robinson.* There is an excellent Sermon (saith he) of Iehoshaphats to the Judges, 2 Chron. 19. 6. and to the Levites, 9. 10. and a divine prayer, 8. 20. and Hezekiah hath an excellent Sermon to the Priests and Levites, in the very Temple, 2 Chron. 29. 4, 5. And Nebemiah taught the people the Law of the Lord: Kings are Shepherds and feeders, not onely by government, but also by instruction.

*Answ.* 1. These Sermons of Iehoshaphat and Hezekiah were first in time of extraordinary defections, when the Priests (whose it were to teach the people) were corrupted and turned dumbe dogs.

2. They were Sermons of Propheticall instinct and divine impussions, as the very stile of them cleareth, and therefore cannot warrant Christian Princes to bee ordinary Prophets, except you make the King a nationall Pastor over Pastors, and two thousand Congregations; for if, as Prince, hee bee their Pastor, he is equally Pastor and teacher to all these Congregations, and he must be as Prince, obliged to bee a Prophet to convert all: How exclude they a Pastor of Pastors and a dioecesan prelate, who introduce a nationall Pastor? Yea how deny we a Pope, if the King carry both the swords, both of the spirit as a Prophet, and that ordinarily, by his calling to feed soules, and the civill sword to take vengeance upon evil doers? for whosoever preacheth the word of God as a Prophet, hath the keyes of the Kingdome of heaven committed unto him, to bind and loose, to remit and retaine finnes on earth, and in heaven, for the preached Gospell is the keyes of the kingdome, as is the power of Church censures. Then must the Kings have both keyes of Church and State, and what hindereth but they admit the King as King, and a nationall Pastor, to be the head.



head of the Church under Christ. 3. Consider the King as a Christian and gifted with learning, hee is *parens patrie*, and publick nurse father of the Church, and may occasionally upon some extraordinary exigent, at the meeting of the States, or when his armies are going out to battell, make use of the Word of God, to exhort them to generall duties of Religion, and Justice, and to be prepared for meeting with eternitie and judgement; and this he doth as a Christian father, his subjects being his children: but what is this to inferre that the King as King is a Prophet, and an ordinary feeder of soules *ex officio*, by office, and that by *knowledge and instruction*, as *Robinson* saith, and an ordinary converter of soules, and such a Prophet as doth preach in the Church ordinarily, to the edifying of the Church, and conviction and conversion of Infidels, and gathering of a people to God, as they say of their Prophets out of office, 1 Cor. 14. 4, 5. 12. 23, 24, 25. 31. And upon the same ground a King who hath the spirit of adoption, may publickly pray, as *Jehoshaphat* did for the Lord of hosts his presence, to goe out with his Armies against the enemies of the Gospel, but *à speciei positione ad generis positionem male sequitur*, hee may be the peoples mouth to God in such an exigence, and hee may give a word of exhortation about duties generall of good subjects; Ergo, hee is an ordinary Prophet, for the ordinary preaching of the Gospel to all his Subjects; it is a loose and vaine collection.

Lastly, *Nehemiah* a Prince taught the people, saith he.

I answer, *Nehemiah* was a Prophet and Author of Canonick Scripture, as was *Salomon*, and therefore his teaching proveth not the point, *Nehem. 1. v. 1.* Nor can I finde where *Nehemiah* preached or prophesied to the people at all, but that *Ezra* the Scribe, *Nehem. 8.* and the Levites, Chap. 8. and 9. (which *Robinson* citeth without warrant) did instruct and teach the people.

*Robinson*. And if it were not (saith he) the received order in Israel of old for men out of office to speake and teach in publicke, how did Scribes, Pharisees and Lawyers teach publicly among the Jewes, of whom yet many were not Levites, or Churchmen, but indifferently of any tribe? *Phil. 3, 5.* and how was Iesus admitted to dispute in

the Temple with the Doctors, Luk. 2. 46. and to preach in the Synagogues, Matth. 9. 35. Luk. 4. 16, 17. and how were Paul and Barnabas desired; if they had any word of exhortation, to say on? Act. 13. 14. 15. For the rulers acknowledged Christ and Paul for no extraordinary Prophets, but onely admitted them to the use of their gifts.

Calvin pralect.  
in Jerem. 1. 1.

Ansiv. 1. It is great ignorance, if you thinke Scribes, Pharisees and expounders of the Law were not Prophets, because they were not of the Tribe of Levi, for Priests behooved onely to bee of the Tribe of Levi, but Prophets, as *Jeremiah* and others, were extraordinarily raised up of God out of any tribe, as *Calvin* well observeth, and all versed in Scripture, and that they were teachers in office is cleare, *Matth.* 23. 2. They sit in *Moses* his chaire, v. 13 14. &c. and the office of teaching, though abused, is also ascribed by Christ, to the expounders of the Law, *Luk.* 11. 46. and what is said of Pharisees in taking away the key of knowledge, is said of them, v. 52.

2. Christs asking of questions, and that when hee was 12. yeares of age, all wondering at his learning, *Luk.* 2. 42. was no act of prophesying: and granting it had bene the practise of the *Jewish Church* to admit a child of twelve yeares to preach in the Temple, and to admit hand over head, tradesmen, and all to prophecy in the Temple, it is an Argument from their corrupt practise, *à facto ad jus*, and no more a rule for the preaching of fashioners, cloathiers, mariners, in the Temple, then the Jewes their taking up stones in the Temple to stone Christ: and it is knowne that Christ did not publickly prophesie in the Synagogues till he was baptized (as all the learned thinke) and while his name and fame spread abroad, that a great Prophet was arisen, *Luk.* 3. 21, 22, 23. *Luk.* 4. 14, 15, 16. Yea and the Pharisees knew him to be a teacher sent of God, *Iob.* 3. 2. And all the people tooke him to be a Prophet, and therefore the rulers feared to apprehend him, and his doctrine and miracles got him the name of a Prophet sent of God, and Paul and Barnabas were known to be teachers in office, else the rulers would not have desired a word of exhortation, for they did not invite strangers promiscuously to prophesie, and this you onely say, but doe not prove, and is more for us nor against us.

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*Robinson* alleadgeth a place out of *Jeremiah*, 50. 3. 4. where it

is said, That Israel and Iudah in a spirituall conference shall encourage one another (as Calvin saith) to repentance, and to joyne themselves to the true Church; which is nothing for publicke prophesying, for thus much private Christians, yea all that feare God, women not excepted, may doe in Christian conference, as is cleare, Zach. 8. 21. Mal. 3. 16. Psal. 42. 4. Esa. 2. 1, 2, 3. Heb. 3. 13. Heb. 10. 23, 24, 25.

The fourth place which he bringeth is, *Matth. 10. v. 1.* Robinson, pag. 39. 40.  
 5. 6. Christ sent out the twelve Disciples to preach the Kingdome of heaven to the lost sheepe of the house of Israel, but they were not Apostles or Preachers in office, till his resurrection, but onely Apostles elect as you say, the major elect; For 1. they received not commission till after Christs resurrection, Ioh. 20. 22. 23. *Matth. 28. 19, 20.*  
 2. The least in the kingdome of God is greater then Iohn Baptist, for the Christian Church began not properly till his resurrection, and the Apostles being members of the Church of the New Testament, they could not be Apostles in office, before Christs death, except an adjunct be before the subject, and an officer before the incorporation, whereof he is an officer. 3. They were ignorant of many mysteries of Christ, his death, resurrection, nature of his Kingdome, *Matth. 20. &c.* which was unbecoming Apostolick dignitie, to the which the highest degree of infallible revelation was requisite. 4. How did they returne, as non-residents to remaine with Christ till his death? 5. *Ephes. 4. 11.* Christ till he ascended on high, and not till then, gave some to be Apostles, &c. Hence it must follow that the Disciples were Prophets not in office, and so did preach all this time.

Answer.

1. I answer these frivolous reasons. 2. I prove they were Apostles, or at least Prophets in office, before Christs death and resurrection.

And 1. They received not ample and largest commission to go and preach to all nations, before Christs resurrection, *Matth. 28. 19.* that is true, but what then? Therefore they received no commission as Pastors in office to preach to Israel, not to the Gentiles or Samaritans, it no wayes followeth; yea the contrary, a calling to a Pastorall charge they had, *Matth. 10. 5.* These twelve did Iesus send out, and commanded them saying, Goe, &c. And these directions and canons which concerne watchmen, *1 Tim. 3.* are fully set downe, *Matth. 10.* when they receive both  
 gifts

gifts, *v. 1.* and authoritie and a calling, *v. 5.* and speciall instructions, *v. 7, 8, 9, 10.* how they should discharge and acquit themselves in their ministry, the like whereof is never given to *lay-Prophets* (I must crave leave to use this word.) To the 2. I answer, That it is false that Christ died and lived a member of the *Jewish Church* onely, he received the Sacrament of baptisme as a member of the *Christian Church*, as hee was circumcised and kepted the Law of *Moses*, to testifie hee was a member of *Jewish Church*; and it became him to bee a member of both Churches, who was to *make of two one people*, *Ephes. 2. 15.* And it is false that the Apostles were adjuncts of the *Christian Church*; as Apostles invested in their full Apostolike dignity, to preach to all the world, they were parts and members, not adjuncts of the *Catholick visible Church of Christians*: when Pastors are called adjuncts of the visible Church, it is cleare that they are made but accidents of the visible Church, & so that the Ministry is not simply necessary to the visible Church, which is the wicked doctrine of (a) *Arminians*, (b) *Episcopius*, (c) *Socinus*, *Nicolaides*, (d) & the *Anabaptists* taught the same, as saith (e) *Gastius*. But though the Apostles, as invested with full Apostolick authority, be members of the *Christian Church*, and the *New Jerusalem* bee founded upon their doctrine, *Ephes. 2. 20. Revel. 21. 14.* yet this hindereth not, but as called Apostles and officers, limited to preach to losed *Israel* onely, *Matth. 10. 5, 6, 7.* they were members of the *Jewish Church*, and called Apostles. To the 3. I answer, ignorance of fundamentall points not fully proposed and revealed, if there bee a gracious disposition of saving faith, to beleve these when they shall be revealed, such was as in the Lords Disciples, *Matth. 16. 16, 17. Luk. 12. 32. Luk. 22. 28, 29.* may well stand with the dignitie of young, and as yet limited Apostles, *Matth. 10. 5, 6, 7.* who had not yet received the holy Ghost, in that measure, *Act. 1. 8, 9.* that was requisite for Apostles, in their full Apostolicke charge, and made infallible pen-men of Canonick Scriptures, sent to preach to all the world To the 4. I answer, They were not non-residents, because they returned to reside with Christ after they had casten out devils, *Iob. 4. 1, 2.* (which your lay-Prophets by your owne confession cannot lawfully doe) not to bee idle, but

(a) Remonst. in  
confess. cap. 22.  
sect. 1.

(b) Episcop.  
disp. 26. Thesi.  
4, 5.

(c) Socinus  
tract. de ecclesi.  
per totum &  
pag. 14, 15.

(d) Nicolaides  
in defens. Socini  
tract. de ecclesi.  
cap. 1. pag. 118.

(e) Gastius de  
cata-Baptista-  
rum erroribus  
lib. 1. pag. 35.

to learne more, and to be eye and eare witnesses of the doctrine, life, death, resurrection and ascension to glory of Christ, 2 Pet. 1. 16, 17, 18. 1 Job. 1. 1, 2, 3. Matth. 26. 37, 38, 39. Luk. 24. 50, 51, 52. Job. 20. 19, 20. Act. 4. 20. which was necessary, that they might preach these things to the world. Nor is a Pastor in his studie attending, reading, as 1 Tim. 3. 15, 16. though he be not, then teaching, a non-resident. To the 5. I say, when Christ ascended unto heaven, Ephes. 4. 11. He gave some to bee Apostles, &c. but that gifting of Apostles is not to restrict the institution of Apostles, to the precise time of his ascension: for you grant that after the Lords resurrection, and before his ascension they were ordained Apostles, Matth. 28. 19. Job. 20. 23. but the full sending of the holy Spirit to Apostles, Evangelists, Pastors and Teachers, is ascribed to his ascension as a speciall fruite of his ascension, Act. 1. 8, 9. Job. 16. v. 7, 8, 9. and therefore is their sending called an effect of the holy Spirit. For the second point, Giving and not granting that the Apostles were not Apostles, till after the resurrection, yet will it not follow, that they were lay-Prophets, or Prophets out of office, for they might have beene Pastors in office, though not Apostles in office, for there were beside these, others in the Jewish Church, else where were Scribes, Pharisees, Lawyers, Doctors, all sitters in Moses his chaire? They were not Apostles sure; what were they then? all teachers out of office? No; If then I prove that the Apostles were teachers in office, though it were granted that they were not Apostles (as in the fulnesse and plenitude thereof they were not) till Christ arose from the dead, I prove as much as taketh this argument for lay-prophets out of their hands. But that they were not non-officed teachers, but called Apostles or Pastors, I prove.

1. Argum. Judas was chosen one of the twelve and an Apostle, Ergo, farre more were the rest. I prove the Antecedent, 1. Act. 20. Let another take his ἐπιτροπή, his charge, 2. v. 17. He took part with us (say they) in this διακονία, in this ministry. 3. Matthias v. 25. was chosen in that place and Apostleship from which Judas fell. Now Lay-Prophets have no official Episcopacie, no Ministry, nor can any chosen in their place said to bee chosen to an Apostleship, Job. 6. 7. Have not I chosen you twelve? this choosing

It is a vaine thing to say that teachers of all Israel, remaining in Israel were non-residents, that is, Pastors nor attending their charge.

was to an Embassage; saith *Cyrill*, *Augustine*, *Euthymius*, and all our Divines with them.

2. *Matth.* 10. 2. These are the names of the twelve Apostles, v. 5. he send them, What power he giveth to them in respect of al the world to remit and retaine sinnes, *Iob.* 20. that hee giveth to them toward the house of Israel, v. 11, 12, 13. under the name of offered peace, (*Magis & minus non variant speciem*) *Mark.* 13. 14. *Mark.* 3. 14. hee ordained twelve, *ἡμῖνος*, hee made twelve to be with him, which he might send to preach, *Luk.* 9. 1. and he called the twelve, and *ἀπέστειλεν αὐτοὺς*, he sent them, hee tooke them from their fishing, and made them fishers of men; and *Matth.* 10. 10. hee calleth them workmen worthy of their hire: private Prophets are not gifted, nor sent, nor taken from their callings, nor are they workmen deserving stipend, for that is due to Prophets by office, *1 Cor.* 9. 13. 14. *Gal.* 6. 6. *1 Tim.* 5. 17.

3. Those who have power to dispense the seales of grace, and to baptize, are not private or unofficed Prophets, but sent of God and in office, as *Matth.* 28. 19. *1 Cor.* 1. 17. and (a) *Robinson* granteth this, and so doe Separatists teach (b). But the Disciples of Christ, before his resurrection, baptized, *Iob.* 4. 2.

4. Those who were witnesses of the life, miracles, doctrine of Christ, and preached the same, and confirmed it by miracles, were pastors.

5. Those who were twelve selected men chosen, *Luk.* 6. 13. named Apostles, *Mark.* 9. 35. *Mark.* 10. 32. *Luk.* 8. 1. to whom the keys of the kingdome were given, *Matth.* 18. 17, 18, 19. *Matth.* 16. 19. are not unofficed men.

6. This is a Popish opinion, and to be suspected, for Papists to advance Peter to a Popedome, will have him no Apostle, while after the resurrection, for (c) *Bellarmino* saith, *Imposition of hands is essentiall to holy orders*; and that the Apostle ordained no Presbyters while Christ was risen, and made the Apostles and gave them the holy Spirit: (d) *The Councell of Trent* hinteth at the same opinion; *Bellarmino* saith the Apostles were made Priests, at the last Supper, to sacrifice *Christ's body*, but not Presbyters till after that, when they received the holy Ghost; and (e) *Cardinall Hosius*, (f) *Martinus Ledesma*, (g) *Petrus a Soto*.

(a) *Iustific. pag.*  
(b) *Confess. of*  
*Separatists,*  
*Art. 21.*

(c) *Beharmin.*  
*de sac. ord. lib.*  
*1. cap. 9.*

(d) *Concil.*  
*Trident. Sess.*  
*23. cap. 4.*

(e) *Hosius in*  
*confes. Polonica*  
*tit. 50.*

(f) *Martinus*  
*Ledesma in 4.*  
*quest. 36. art. 4.*  
*ad. 1.*

(g) *Petr. a Soto*  
*de sacram. ordi-*  
*nis Lect. 5,*

*Soto.*

So to say the Disciples are made Apostles, Job, 21. (h) Toletus saith

they had power before this time to preach, but not to forgive sinnes, in the Sacrament of penance while now. And (i) Cardinall Cajetan saith here was first the Sacrament of penance ordained: and it is true (k) Cyrillus and (l) Chrysostome

say that Iohn 21. Soli sacerdotes, onely Pastors by this place have power to forgive sinnes, but not by this place onely, for they say that Matth. 16. power is given, (m) Joannes de Lugo the Popes Professor at Rome, teach, that Job, 21. the Apostles first received this power. And

joyne with him (n) Suarez (o) Thomas Sanchez, (p) Ægidius Coniuk (q) and Vasquez, though as good as they say the contrary, as (r) Panormitanus, a late Schooleman, (s) Avila, and (t) Sylvester, and (u) John Bishop of Rochester writing against Papists, and their Popes power of dethroning Kings, saith, how could the Apostles who are examples of good order preach and baptize, if they were meere Layicks, and not Pastors while, after Christ was arisen from the dead?

(x) Robinson citeth Luk, 8. 39. Christ biddeth the dispossessed man (x) Peoples goe shew what great things the Lord had done for him, and hee went plec, pag. 42, and preached it; now miracles are a part of the Gospel, and written 43. that we should beleeve, Job. 20. 30. and they prove that Jesus is the Sonne of God. Ergo, This man being no Prophet, preached the Gospel.

Ans. 1. This will not conclude the Question. 1. One man published one single miracle wrought upon himselfe, which is a part of the Gospel onely. 2. And upon a particular occasion did show what things the Lord had done for him. 3. He is commanded to publish it to his friends, and domesticks onely, Matth. 5. 19. Go to thy house, ~~et~~ to thine owne friends, and show them what the Lord hath done for thee. Hence from this narrow antecedent a vaste and broad conclusion is drawne; Ergo, it is lawfull, because this man published one particular of the

(h) Toletus com. in Ioan. 21. an. 21.

(i) Cajetanus comment. in Ioan. 31. ideo hoc loco instituitur & promulgatur Sacramentum penitentiae.

(k) Cyrillus lib. 112. cap. 56.

(l) Chrysostome in Ioan. homil. 88.

(m) Joan. de Lugo; como de Saram. penie disp. 18. sect. 1. (n) Suarez disp. 7. de censura sect. 6. not. 6. (o) Sanchez in decalog. lib. 2. c. 13. n. 13. (p) Ægidius Coniuk de Sacram. disp. 24. n. 236. (q) Vasquez Tom. de excom. dub. 18. n. 9. (r) Panormit. in dist. a nobis, &c. n. 10. (s) Avila de censuris part. 2. cap. 7. disp. 1. Dub. 9. (t) Sylvester verbo subsolvo 1. n. 8. (u) Ioan. Episcop. Rossens. de potest. Papa in temporibus lib. 2. cap. 3.

Gospel, for any gifted man to preach the whole Gospell, because one man did it upon a miraculous occasion to his friends; *Ergo*, all gifted men may prophesie the whole Gospell to all the Churches ordinarily, it is a vaine consequence. 2. Because hee published one particular, upon a particular exigence, therefore any gifted man may ordinarily, and weekly and daily Preach for the conversion of soules. 3. Because hee published one miracle to his friends in a private way, therefore any gifted man may preach the whole Gospell in publick, to all the Church, truly here is a weake reason.

2. It is most like that this man was an intruding Prophet, like the Separatists Prophets, for he requested that hee might be with Jesus, and bee made a Disciple to preach the Gospell, as Calvin, Marlorat, Bullinger expone it; but Jesus suffered him not. Now if Christ had commanded him to be a Prophet, as Robinson will have him, he should have granted what he sought.

Lastly, the man did more then Christ commanded, for Mark. 9. 20. Hee published it in *Decapolis* throughout all the citie, whereas Christ had limited the publishing thereof to his friends and house onely.

Page. 44.

Robinson saith, Luk. 10. *The Seventie Disciples preached, and yet they were men out of office.*

I answer. 1. The Seventie Disciples were Pastors in office. 1. Satan by their ministry fell from heaven as lightning, v. 19. Christ saith, Behold I give you power to tread upon serpents, Luk. 10. 1. After these things the Lord appointed other Seventie, and sent them out; here is a cleare calling, they confirme their doctrine by miracles, and casting out of devills, as the twelve Apostles. 2. Christ sent out, *καὶ ἑτέροις ἐβδόμηκοντι*, also other Seventie, *Ergo*, as hee gave a calling to the Twelve, so hee did to these Seventie, and the same pastorall commission is given to them. Behold, I send you &c. Luk. 10. 3, 4, 5, 6.

3. The Seventie are called *workmen*, sent out to the Lords harvest, Luk. 10. 2. and the same is said of Shepherds in office, Math. 8. 36, 37, 38. to whom wages are due, as to Pastors in office, 1 Cor. 9. 13, 14. Gal. 6. 6. 1 Tim. 5. 17.

3. It is said by Christ of these Seventie, He that beareth you beareth me, he that despiseth you despiseth me. *Ergo*, they were Ambassadors in Christs stead, as Pastors in office are, 2 Cor. 5. 20.

The



The Samaritane woman (saith Robinson) Job. 4. 28. Preached, *Pag. 44, 45, 46.*  
 and many of the Samaritans beleev ed because of her, v. 39. and with-  
 out preaching of the word of God, none can beleeve, Rom. 10. 14, 15.  
 If a woman may teach without the Church, then may a man teach in  
 the Church.

*Ans w.* 1. A woman may teach. 2. In a non-constituted  
 Church, where there is no salvation, and they worship they know  
 not what, Job. 4. 22. 3. A woman may occasionally declare one  
 point of the Gospel, that *Maries Sonne is Christ*; but hence it  
 followeth not, Therefore, 1 a man, 2 in a constituted Church,  
 3 may ordinarily preach the whole Gospell to the Church in  
 publick: a weake sparre for so vast a rooffe.

2. He abuseth the place, Rom. 10. 14. and would hence prove  
 that a woman or any gifted teacher, is a sent Preacher by whom  
 faith ordinarily commeth; for otherwayes who dare deny  
 but faith commeth by reading? and just as the *Catechise of Rac-*  
*covia* exponeth the place, Rom. 10. 14. to evert the necessitie of  
 a sent ministry, so doth Robinson expone the place.

Robinson, *Act. 8. 1, 2, 3, 4. Act. 11. 20, 21. All the Churches* *Pag. 46, 47, 48,*  
*were scattered abroad, except the Apostles, and those who were scatte-* 49.  
*red, preached every where the Gospell, Ergo, Disciples out of office*  
*may lawfully preach the Gospel.*

*Ans w.* Whether these of the scattered Church, who preached,  
 were the Seventie Disciples, as learned Divines thinke, I dispute  
 not; But that they were Prophets out of office, the Text saith  
 not. But that they were extraordinarily gifted Prophets who  
 preached, I conceive the text doth insinuate, for it is said, *Act.*  
*11. 21. The hand of the Lord was with them,* the very word which  
 is, *Ezek. 3. 24. The hand of the Lord was strong with me.*

2. In a scattered and dissolved Church, gifted persons may  
 prophesie, Ergo, in a constituted Church gifted persons are the  
 ordinary and onely Ministers of conversion, though they bee  
 never called to the office, it doth no wayes follow.

Robinson saith, it is not reasonable to think that they were all extraor-  
 dinary Prophets, and that if they were immediately inspired, there had  
 beene no need of so speedy sending of Barnabas from Hierusalem to  
 Antioch with supply, though he were a man full of the holy Ghost, for  
 so were such Prophets as well as hee, *Ephes. 2. 20. and 3. 5.*

*Ans w.* Wee doe not affirme, that all and every one of the  
 Church,

Church, even women and children were extraordinarily gifted, but whether their gift was ordinary or extraordinary, the Text doth not say that they were Prophets out of office, and the Law of disputing saith, *Affirmanti incumbit probatio*; the hand of God was with them, as it useth to be with Prophets. 2. They travelled as farre as *Phenice, Cyprus* and *Antioch*, preaching the word of the Lord, this is that which the Apostolick planters of Churches did, as Master builders, laying the foundation of Churches, and Calvin calleth them *Ministers, planters of the Gospel*. Nor is it like that Prophets not in office, would so travell and preach the Gospel to the *Gentile*: and Calvin saith, *singulari Dei impulsu hoc factum*, and that many were turned unto the Lord. 2. *Barnabas saw the grace of God in them*. 3. *And exhorted them that with purpose of heart they would cleave unto the Lord*, Ergo, there was grace and a profession visible of cleaving to the Lord, before *Barnabas* came, and so a founded Church; and if it had bene done by gifted Christians of ordinary gifts, and wanting the spirit of Prophecy, the work had been the more illustrious, and it would not have bene concealed, yea and helpe in so great an harvest by *Barnabas* an Apostolick man, was very needfull, the number being so great of those who were converted to the faith, seeing the great *Apostles* sought helpe, and *Paul* tooke *Titus* and *Timothy* with him often, for helping the worke of the Lord.

Galvin Com. in  
Act. 11. 21.

Fig. 49.

The next Scripture (saith *Robinson*) is *1 Pet. 4. 10, 11*. As every man hath received the gift, so let him minister as good stewards of the manifold graces of God; if any man speake, let him speake as the oracles of God.

*Answ.* This saith with us, for private Christians are not stewards; who gave them the keyes? Yea *1 Cor. 4. 1*. it is a word of office, and it is not given to Ministers not in office, as *Beza* observeth well; he setteth downe one generall, that the Ministers be ready to distribute, and then two species. 1. Preaching Ministers, that they speake the Oracles of God. 2. Serving Ministers, Elders and Deacons, that they minister out of the habilitie that God giveth them; and the place is against private Prophets.

*Robinson* alledgeth, *Revel. 11. 3*. I will give power to my two witnesses, and they shall prophecy a thousand two hundred and sixtie dayes,

dayes, clothed in sackcloth. The Clergie men are not onely witnesses against the Antichrist. In the Antichrists raigne, no Church officer, as an officer, witnesseth against him, but all for him, as both having their authority from him, and binding themselves to submit their doctrine to his censure. The persons indeed that were officers, even Masse-Priests, Monkes, and Friers, witnessed some of them against him, but so did not their office, something was extraordinary, I acknowledge, in respect of the then prevailing order, and in respect of their degree of gifts and graces, but no extraordinary and miraculous gift of prophesying: and Brightman exponeth the two witnesses to bee the holy Scriptures and assemblies of the faithfull.

Ans<sup>r</sup>. The two witnesses (saith (a) Junius) are the Ministers, for number, few, and for place, contemptible, so saith Couper; (b) and (c) Pareus induceth many paires of witnesses, as in Bohemia, John Hus, and Jerome of Prague, An. 1415, 1416. in Saxonie, Luther and Melancthon; in Argentine, Bucer and Cariton; in Helveria, Zwinglius and Oecolampadius; in France, Farell, and Calvin, and these were Pastors in office. We need not stand upon the number of two, but because two is the least and fewest number, the witnesses were two. But first there is no reason to fetter and restrict the Text, to witnesses and Martyrs out of office, excluding the Ministers and Prophets in office, and to inferre thence that gifted persons in a constitute Church are the ordinary Ministers of conversion. 1. These two witnesses did prophesie in the midst of Popish Babylon, where God had no visible Church. They did upon a particular exigence, being called thereunto as the Martyrs of Christ, to give a witness for Christ against Antichrist, and they sealed the truth with their blood: but the consequence is null, a Martyr at the stake, though no Pastor, may give a confession of his faith, to the persecutors, as Stephen did. Therefore a gifted person not in office, may ordinarily preach in the Church. I would not buy such logick with a rotten nut. 3. Many women were witnesses and Martyrs, and gave a testimony against Antichrist; Ergo women may preach in the Church: what vanitie is this?

2. Also if those witnesses had an extraordinary measure of gifts and graces to beare witness to the truth, it followeth not; Ergo, Christians gifted with an ordinary measure of the Spirit

(a) Junius an-  
not. in locum  
Apocalyps.

(b) Cooper on  
Revel. 10.

(c) Pareus com-  
ment. in Apoca-  
lyps. cap. 10.

are ordinary Prophets for the conversion of soules.

2. Though these witnesses were only unofficed Prophets, yet the prophecy ascribed to them, after they arose from the dead, will not inferre that unofficed Prophets are ordinarily to preach, for the rising againe of slaine Prophets is not to be expounded of the raising againe of the persons of unofficed Prophets to preach, but it is to be expounded of the rising againe of the buried Gospel; which in the ministry of faithfull Pastors and in other new Martyrs, Pastors and others arose againe from the dead, with the Spirit and power of these Martyrs, and that buried truth, that was in former times persecuted by *Antichrist* did now revive againe to the wondering of *Babylon*; for the intent of the Spirit is to show that the Gospel, and true Church, slaine and buried, shall arise againe within a short time, as three dayes and a halfe.

4. It is vaine that he saith none of the Clergy witnessed and prophecied against *Antichrist*; he is not versed in the Churches history who teacheth so, for Monkes and Fryars were Ministers, (though their office unlawfull) and as Ministers of Christ. *Luther*, *Melancthon*, and thousands other gave testimony against *Antichrist*.

Page 52, 53.

*Robinson* addeth, *Revel. 14. 6.* Where an Angell flyeth in the midst of heaven, that is, in the visible Church, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred. That is, God raised men in the midst of popery, not miraculously inspired (for you can show me no such) who preached the Gospel, not by vertue of an office; The office of a Friar, Monk, or Masse-Priest, is no ministry of Christs appointment; and when they gave their clearest testimony, they were almost all excluded out of Rome, and so in respect of their personall gifts and graces, they were Angels of God, in respect of their office, they were Angels of *Antichrist*.

*Ans. 1.* There is no reason to reject the interpretation of (d) *Junius*, that this Angell was a type of the servants of God, who opposed Popery after the times of *Bonifacius the eight*, as *Cassiodorus the Italian*, *Arnoldus de villa nova*, *Occam*, *Dantes*, *Petrarcha*, *Ioannes de Rupe the Franciscan*, *Wickliff*; And *Pareus* (e) refers the type to *Wickliffe*, *Marsilius Patavinus*, *Petrarcha*; Our country man (f) *Napper* exponeth it of *Luther*, *Melancthon*, and *Calvin* in the seventh age, *Annus 1541*, and it is false that they were

(d) *Junius* an-  
not. in cap. 14.

(e) *Pareus* in  
locum.

(f) *Napper*  
Comment. on  
the *Revel.* ch.

all excommunicated, and though the accident of their office, to be a Monke, a Fryar, was *Antichristian*, yet the ministry it selfe was of *Christ*, and by it they did preach against *Antichrist*, as they did validely baptize, for I hope they did not baptize as unofficed Prophets. Lastly, this Angel did not preach in the visible *Church*, but in the midst of Popery, and therefore doth not prove it is lawfull in a true visible constituted *Church*, for gifted Prophets out of office, to bee ordinary Preachers.

Robinson much urgeth the place, *1 Cor. 14. 1* Because the Apostle speaketh of the manifestation of the gifts and graces common to all, as well brethren as ministers, ordinary as extraordinary. *2. Hee speaketh of the fruits common to all; edification, exhortation, and comfort, compared with, 1 Thess. 5. 11. 14. and of that which at all times remaineth amongst the Christians, to wit, love.* Par. 54. 35.

*Ans.* The cohesion of this Chapter with the former is cleare, charitie should be followed, because so excellent. Therefore covet gifts, which are most conducing to love and edification, and that is to *prophecie*; he proveth excellencie of prophecying above others, and teacheth in this Chapter the right ordering of publick Church meetings.

Now Robinsons Argument is this, if it stand good, *As many as may love one another, and may edifie, exhort and comfort one another, may expresse their love by publick prophecying, for edification in love: but all Christians, even such as are not in Church-state, nor officers, are to love one another, to edifie, exhort and comfort one another.*

*Ergo.* The proposition is most false; women are obliged to love one another, and to exhort and edifie one another, *Prov. 31. 26. Tit. 2. 3.* yet can they not prophecise in the Church, *1 Cor. 14. 34, 35.* yea excommunicated persons are not loosed from the duties of love and mutuall rebuking in private, if they may bee exhorted as brethren, *1 Thess. 3. 15.* They may exhort and rebuke others, *Levit. 19. 17.* which the law of nature requireth, yea Peter as a Pastor out of love to Christ is to preach, *Ioh. 2. 15. 16, 17.* But therefore private Christians are not obliged to Pastorall preaching, and administration of the Seales, which are expressions of the love of Christ, yet to administer Sacraments

is an act of edification, is therefore every act of edification and love common to all, because to love, and in some private way, to edifie all, is incumbent as a dutie to all? may a King out of love of *Christ*, should governe *Gods* people, a Captaine fight *Gods* battells, a Sea man saile, & a Profeflor teach in the Schooles; will it follow, because to love one another is common, that all private men may bee Kings, may kill men in battell, and that the Plowman should saile and invade the Mariners calling? this were *Anabaptisticall* confusion of places and callings, and should evert states, places, charges and callings, and overturne Church and State, and make the Church an old Chaos; the God of order hath not so ordered callings and places. But (saith the man) if the end, which is edification and comfort, continueth, therefore the gift of prophecyng continueth.

*Answ.* 1. Prophecyng continueth, who taketh it out of the world? It continueth in such, as God hath set in the Church for that end and use, 1 *Cor.* 12. 29. but not in all, and every Plowman, who in his place is obliged to edifie.

2. The Argument is also weake, that continueth, the end whereof continueth, forso circumcision, passeover, sacrificing, the end of all which was edifying, should continue in the Church: Mr. *Tates* answered to him, extraordinary gifts, as strange tongues, miracles, are for edification, yet they continue not. Mr. *Robinson* answereth to him, strange tongues and the office of the Ministry doe not properly edifie, but the use of strange tongues.

I answer, there doth much weaknesse here appeare, love in Mr. *Robinsons* breast doth not edifie, nor his habit of prophecyng, but the acts of expressions of love, and the use of prophecyng, edifieth, and for that cause wee may well say that the office doth edifie.

Page 57.

There being (saith *Robinson*) no other meanes to edifie, exhort, and comfort, left in the Church, but prophecyng, Paul argueth from the common grace of love, as well upon breibren as officers, to ordinary, as to extraordinary, and at all times prophecyng, that all out of office may prophesie to the worlds end, if they have gifts.

*Answ.* Is there no meanes to edifie, exhort, and comfort, but prophecyng? and that prophecyng publick in the Church and pastorall? that is denied, what say you of private and domesticke

metick exhorting, praying, prayling, reading, and Christian conference, *Coloss. 3. 16. Mal. 3. 16. Zach. 8. 21.* are not they singular meanes of edifying? hath Christ left no meanes of edifying, exhorting, and comforting, but the publick prophesying of Clothiers, Mariners, Fashioners? 2. Faith commeth by hearing of a sent minister, *Rom. 10. 14. It pleased God by preaching,* of sent Pastors, *1 Cor. 1. 17. 21. to save those who beleve.*

*Robinson. 2. Acgu. v. 31. You may all prophesie, that all may learne, that all may be comforted;* he speakes of prophesying of all, as largely as of learning of all, according to the received rule of exponing the notes of universalitie.

*Ans. Women, ungifted brethren, infidels in the Church,* by his owne grant, may learne, but they may not prophesie in the Church, Ergo, many more are to learne then may prophesie: and the one (*All*) is narrower then the other, for all are not Prophets, *1 Cor. 12. 29.* therefore all may not prophesie in one and the same verse, *1 Cor. 11. v. 32.* and *Isa. 53. v. 6.* the notes of universalitie, *παντες* and *כלנה* (*wee all*) are taken divers wayes; yea one and the same word applyed to divers subjects is taken divers wayes, as *1 Sam. 12. 18. And the people greatly feared the Lord and Samuel,* and *my sonne* (saith the *Wise man*) *fear the Lord and the King. Prov. 24. 21.*

Mr. Yates said well, all ought to have the gift of hearing, but not of prophesying. *Robinson* answereth, every particular person is not bound to have the gift of prophesying, but if he speake to purpose, he must say, that no ordinary brethren out of office ought to have the gift of prophesie, which if it be true, then ought none to strive for fitnessse to become officers, neither were that reproofe just, *Heb. 5. 11.*

*Ans. He* speaketh to purpose, to destroy your Argument, which you destroy your selfe, while as you grant, many may learne who may not prophesie. 2. Hee may say truly, no ordinary brethren out of office, but purposed to remaine artificers, are to strive for fitnessse to the office of ministry; but many out of office may have the gift of prophesying, who are not Prophets; and you grant, I thinke, many are gifted to be Kings, who neither are Kings, nor may lawfully exercise acts of royall majestie, without treason both to God and their King: For the place, *Heb. 5. 11.* the Apostle rebukes the Hebrewes, both offi-

cers and people as *dull of hearing*, whereas they ought to be teachers of others, *vide. 2. cor. 12.* that is, (as you expone it) Prophets out of office, who ought to prophesie publickly to the edifying of the Church. But take home this Argument thus. Those whom the Apostle rebuketh as dull of hearing, who ought to be teachers and unofficed Prophets, are obliged to be indeed such Prophets; for a rebuke is for the omission of a morall dutie which wee are obliged to doe, or for the committing the contrary, but he rebuketh teachers in office, women, children, and ungifted brethren as dull as hearing, for that they ought to be Prophets & were not, *Ergo*, all, even teachers in office, women, children and ungifted brethren ought to be Prophets not in office. Now the conclusion is absurd and against your selfe, for you say, Pag. 58. *every particular person in the Church is not bound to have the gift of prophesying*, women are not bound I am sure, yet are women rebuked for being dull of hearing, and for that they ought to be teachers of others, and were not.

2. Hence it is cleare that you corrupt the word of God, and to be teachers, in that place, is to be such, as so aboundeth in the knowledge of God, as to teach, rebuke, admonish, and comfort mutually one another in a private way, not to preach publickly in the Church, for the ordinary conversion of soules, for which sort of Prophets you do contend.

Robinson addeth. *The Apostle cannot meane extraordinary Prophets, 1 Cor. 14. there could not be such a number of extraordinary Prophets, now when extraordinary Prophets were beginning to cease in the Church.*

*Answ. 1.* When the Church of Corinth abounded in every thing, in all knowledge, and utterance, and came behind in no gift, 1 Cor. 1. 5. 7. and so much grace was given them in Jesus Christ, v. 4. It is cleare there were abundance of Prophets even then in Corinth.

2. It is not to purpose for lay-Prophets whether they were ordinary or extraordinary Prophets. They were Prophets as the Spirit of God calleth them, 1 Cor. 12. 29. set in the Church as officers, even as Apostles, and Governors, and Teachers, who are officers. And there is no reason that you should impose significations on words, at your owne pleasure, without warrant of the Word. Now shew us in all the old, or new Testament, when the



the word *Prophet* signifieth a naked gifted man out of office, in the Lords house, for you have as good warrant for you to say there were lay-Apostles, lay-Teachers, lay-Governors, who were gifted persons not in office, as you have for lay-Prophets.

3. Multitude of Prophets may consist with the time, when Seers and foretellers of things revealed in visions were beginnings to cease, even as the gifts of the holy Ghost given abundantly at the Pentecost, *Act. 2. 17. 18. Joel 2. 28.* did consist with the timewhen things concerning Christ *must now have an end,* *Luk. 22. 37. Luk. 24. 44.*

pag. 59. and 63.

*Robinsons 3. Argument is. The Apostle in forbidding women to prophesie in the Church, licenceth men. 1. The Apostle in, and for the worke, opposeth the men to the women, Sexe to Sexe, and in forbidding women, hee must license men, when the holy Ghost opposeth faith and workes in the cause of justification and denyeth that we are justified by workes, is not then the consequence good, we are justified by faith? 2. If in prohibiting women he gave not libertie to men, where were the prerogative of men above women, which is the onely ground upon which hee buildeth the prohibition? 3. Ver. 34. 35. Women are not permitted to speake in the Church, yet may they speake to their husbands at home; now if the husbands might not speake in the Church more then the women, what reason can be rendred of the Apostle his so speaking? 4. The Apostle in the whole Chapter, taketh order that some should prophesie in the Church, and debarring women therefrom, he must either admit men, or then we have a third sort of Persons to prophesie, who are neither men, nor women.*

*Ans. Here is a great noyse of Arguments for just nothing, and a faire sophisme, concluding that secundum quid, which should be concluded ἀπλως; for we deny not but some men in office are permitted, yea and comanded to prophecie in publick; and we grant that Sex and Sex are opposed, but the opposition made by Robinson is creeple and throwne-backed, for all and every one of mankind are not permitted to prophesie, as all and every woman is forbidden to prophesie or teach in the Church; by the Lawes of France a woman may not sit on the Throne and sway the Scepter; but friend, can you say then the Lawes of France doth license any Frenchman whatsoever he be to sit on the throne and be King? Mr. Robinson proveth*

men are licensed to preach, *Sed indefinita propositio in materia contingente equipollet particulari*, but he knoweth all men are not licenced to prophesie in publick, for ungifted men are not sent of *God*, and we say, neither all gifted tradesmen, never called by the *Church*, nor educated in Schooles, or sent of *God* to preach in the Church. This he covereth and proveth never, onely he setteth downe foure armies of Arguments to prove, I know not what, to prove forsooth that men may prophesie in publike, and not women, but who denyeth that? And the similitude of faith and workes crooketh here, for saving faith is opposed to all good workes whatsoever, both in kind and individualls, for wee are neither justified by good workes in *specie*, nor by any one good worke in *individuo*, but though all women be debarred from teaching in the *Church*, yet are not all men licensed to teach in the *Church*, but onely those (say we) *who are called of God, as was Aaron.* 2. I would bandy the Argument thus; It is not permitted to women to administer the Sacraments, *Ergo*, It is permitted for any man, though not a Prophet by office, to administer the Sacraments. The Antecedent is *Pauls*, the consequence is yours; and so all these foure Arguments prove not what is in question, to wit that, *Ergo*, a gifted person not in office may preach publickly.

Pag. 59.

*Mr. Robinson* addeth, *In restraining women he sheweth his meaning to be of ordinary, not of extraordinary Prophets, because women immediatly and extraordinarily inspired, might speak without restraint, Exod. 15. 20. Jud. 4. 24. Luk. 2. 36. Act. 2. 17, 18.*

*Ans. Robinson* cannot shew that the same kind of prophesying in women, *v. 34.* is taxed by *Paul*, which is regulated in men, *v. 26, 27, 28.* and therefore that connexion is denied, hee restraineth women from ordinary prophesying in the temple, *Ergo* he speaketh of the ordinary prophesying of men; for, 1. he compareth prophesying with tongues, extraordinary with extraordinary, and he desireth them to covet to prophesie, ordinary he cannot meane, for in all the Word you find not private professors are commanded to desire to bee ordinary Prophets, for so *God* should command them to pray, that they might leave their callings and stations, contrary to *1 Cor. 7. 20.* and give themselves to study sciences and tongues: for if the holy Ghost command the meanes, he must command the end, and

and if hee command the end, hee must command the meanes. But v. 34. he setteth downe a new canon about women who tooke on them to prophesie publickly, and hee inhibiteth so much as ordinary prophecyng, yea so much as speaking in the Church; and I deny not but (a) *Irenæus*, (b) *Eusebius*, yea and *Tertullian*, *Cyrill*, *Chrystostome*, *Theophylactus*, with warrant teach, that alwayes women extraordinarily inspired may prophesie, for in that God immediately exalteth them above men. But for ordinary prophecyng in publick, it is of morall equitie, and perpetuall, that the women should not teach, for *Adam* was first formed; this *Paul* bringeth as a morall argument against womens preaching.

His fourth Argument is from 29 and 32. verses. Let the Prophets speake two or three, and let the rest judge. The Apostle cannot (saith *Robinson*) speake of extraordinary Prophets, for they cannot erre, but are infallible; but the Prophets here spoken of are not infallible, because they are to be censured, and their doctrine judged by the Prophets: now if such could erre, our faith were not immediately builded upon the doctrine of the Prophets and Apostles.

*Ans.* This is before examined by me, the consequence is null, for the holy Spirit (saith *Pareus*) did not dite all things which the Prophets spake, they might have mixed in some thing of their owne.

*Robinson* saith, that *Paul* could not have said, (if any thinke himselfe to be a Prophet, &c. let such an one acknowledge that the thing I wrote are the commandements of the Lord) if these had beene extraordinary Prophets, they should have knowne *Pauls* writings undoubtedly to have beene the Canonick word of God, and could not have beene ignorant thereof.

*Ans.* This presupponeth that these extraordinary Prophets might have beene ignorant, that the Apostles commandements was the commandements of the Lord, which is not absurd, for *Nathan* and *Samuel* were ignorant of Gods will in some points, for Prophets see and know sometimes as men, and sometimes as Prophets, in the former they may erre, in the latter they are infallible.

He subjoyneth. The word of God came it to you, or came it from you? if the word of God came after a sort to the *Corinthians*, and not from

(a) *Irenæus*  
adversus Hæres.  
lib. 2. cap. 57.

(b) *Eusebius*,  
historia eccles.  
5. cap. 7.

*Tertullian*.  
*Cyrill*.

*Chrystostom*.  
*Theophylact*.

*Robinson*, pag.  
66, 67.

*Pareus* com. ibi.

*Pauls* presby-  
tery, chap. 16.

pag. 251, 252.

pag. 69. 70.

from them, then were they not immediately and extraordinarily inspired, whereas indeed the Word of God came from the Apostles.

Ans. This proveth not the point, for hee condemneth the arrogancie of some immediately inspired Prophets, *Came the word of God from you?* that is, are yee above the Apostle to whom the word of God was committed, that it may bee preached to all the world, that it might come from the Apostles to others? Or came it to you onely, as to the only Apostolick teachers, that you neede no admonition? but hence it followeth not, but they were extraordinarily inspired Prophets, for Peter might be rebuked, though an Apostle & a chief one. Neither is it any imputation to Paul, or to any who hath received the Spirit in measure, to be censured. It is true, Canonick doctrine, as it is such, cannot be censured, but the teachers thereof, though infallible, even Paul, Act. 17. 10, 11. and every spirit is to bee tried, whether they be of God or no, 1 Joh. 3. 1. yea to say that the Church cannot be builded upon the foundation of the Prophets and Apostles (as Mr. Robinson saith, pag. 68.) if these Prophets extraordinary can erre, or can bee subject to the censure and judgement of the Church, is the very argument of Papists; for they say, that the Word of God borroweth authoritie quoad nos, in respect of us, from the Church, and is to be beleevd, because Peter, Paul, the Prophets and Apostles, the then present Church, say it is the Word of God. So (a) Stapleton (as Whittakerne teacheth) that Christ was the Sonne of God, dependeth to our faith upon the testimony of John Baptist. See Bellarmine, Gregorius de Valent. Gretser; So three famous commentators say, (b) Jansenius, (c) Cardinalis Cajetan, and (d) Cardinalis Toletus. But our Divines answer, that the Word of God is true in it selfe, and the authentick ground of our faith, not because the Prophets and Apostles say it is the word of God, not because Paul or an Angel from heaven saith it is so, Gal. 1. 8. for even the Prophets and Apostles were but men, and so their testimony not infallible, but because God himselve saith so. See for this (e) Rivetus, (f) Whittakerus, (g) Bucerus, (h) Calvinus, yea and the Fathers most expressely say, that the Prophets and Apostles are not the

(a) Stapleton  
apud Whittaker.  
de sac. Script.  
Authorit. l. 3.  
c. 3. arg. 3. sect.  
Bellarmine,  
Valentinian  
Gretserus.

(b) Jansenius  
harmon. c. 36.

(c) Cajetan  
com. in Ioan. 5.  
in hoc  
ab homine non  
accipio.

(d) Toletus in  
Ioh. 5. tom. I.

(e) Rivetus tom. I. contrav. trac. I. q. 6. (f) Whittakerus to. 2. de sac. Scrip. authorit. lib. 3. c. ar. 5. (g) Bucerus in Ioan. 5. de testimonio Baptistæ. (h) Calvinus in art. 17. v. 10, 11.

foundation

foundation of our faith, nor their word, because they were infallible, but Gods word, by their mouths and penne. So (i) Theophylact, (k) Chrysostome, (l) Bede, (m) Ambrosius, (n) Occam, and (o) Gerson doe roundly acknowledge that their Popes word is not the foundation of faith, *quia Papa potest hereticari*, because the Pope may erre. What? because Samuel was deceived in calling Eliab the Lords annointed, are not his bookes a part of canonick doctrine, whereupon our faith is builded?

Lastly faith (p) Robinson, Pastors must preach and pray before they bee put in office, otherwise they cannot bee tryed, if they bee apt to teach, as they must be, 1 Tim. 3. 2. Tit. 1. 9. It is decreed that all may preach, (q) Ministers, Teachers, Elders, Deacons, and if there be any, *ex ipsa plebe*, any of the common people, who would imploy their gift for the good of the Church, and it is practised in the Colledges, where all must preach, though they were never Priests.

Answe. 1. It is lawfull, that these ayming at the office; 2. Brought up in humane sciences; 3. Called by the Church preach, by way of tryall, before they be admitted to the office: but hence it cannot be concluded, that tradesmen and artificers voyd of learning and ignorant of the Scriptures should preach, not for tryall, or as ayming at the office of the Ministry, but as ordinary ministers of the conversion of soules to the faith, and that without any calling of the Church either to the office, or to the degree preparatorie to the office.

2. All gifted should preach, yea and in England ought to bee put in office, where there is a reading ministry which Christ never ordained to bee in his house, and this the harmony of confession and Synods teach, and no more. It is a fault that in Colledges all doe preach, whether Christ hath called them, or not; such unsent runners Mr. Robinson cannot approve. (r) Ambrose saith at the beginning it was granted that all should preach, and baptize, that the Church might grow; and (s) Origen said the same. But otherwise (t) Hieronymus saith, it is *presumptio temeritatis*, a rash presumption for any to preach, who are not sent; and (u) Theophylact calleth them false Prophets; (x) Augustine will have them all to come before Christ, and so to bee theeves

(i) Theophyl. in art. 17. ibid.  
(k) Chrysost. in Ioan. hom. 39.  
(l) Bede in Ioan. cap. 5.  
(m) Ambrosius in 1. Tim.  
(n) Occam, dial. 15. ca. 2. par. 1. & c. 3. probatur quod papa Canonice electus manens papa potest errare a fide & hereticari, quindecim rationibus.  
(o) Gerson de infallibilitate Papa, confid. 12  
(p) Robinson. Pag. 70. 71.  
(q) Synod of England.

(s) Origen in Num. hom. 11. cap. 8. (t) Hieronymus comment. in Matth. in proemio. (u) Theophylact. in art. 20. (x) Augustin. contr. Faustum, lib. 16. c. 12.

(y) Coachman. and robbers who commeth not sent, Sicut Moses & Prophetæ, as Moses and the Prophets were sent. (y) Coachman saith, if preaching be tyed to the ministry, and that order, there shall neither bee faith nor grace in a Church where there is no ministry.

Ans. It followeth not, for faith may come by reading, by conference, and you expone, Rom. 10. 14. As Arminians and Socinians doe. 2. We as Embassadors pray you in Christs stead to be reconciled, 2 Cor. 5. 20. Ephes. 4. 11. 1 Cor. 12. 29. Are all Prophets? Ergo, would you say no reconciliation in a land without apostolick Ambassadors? It followeth not, ex negatione unius medii, for then there should be no grace, nor salvation, where there be none of your lay-Preachers.

Coachman. Knowledge, judgement, utterance, with gravitie, authoritie, power, maketh a man a Minister, whether he be in office or not; Preaching is accidentall to the office, and no part of the office, but onely an ornament or appendix of it, a Minister is in full office of the order of Priesthood, though he never preach; an office maketh not a Preacher, it maketh him onely such a peoples Preacher, when they have chosen him, hee preacheth by vertue of his gift, not by vertue of his office.

(z) Gerard. loc. com. tom. 6. de Minister. eccles. c. 3. sect. 1. n. 70. pag. 78, 79. Ans. 1. Here are Socinian mysteries revealed, (z) Gerardus saith, by this meane the Hereticke called Pepuziani permitted, in the primitive Church, to women, the Ministry of the Sacraments. And upon this ground the Socinians and Anabaptists proceeded, that except a man would digge his Talent in the earth, hee may preach, though he have not a calling of the Church; so doth Mr. Coachman make talents, as judgement and utterance, enough to constitute one a Minister, whether he be called to the office, or not. And Gerardus setteth downe a good answer of (a) Luther to the Argument. God giveth talents, but to those whom hee calleth, therefore gifted men should in the use of their calling attend and accept the calling of God. It may be the Church perversly set, denyeth a calling to one who is gifted. Then I say, let him use his talent in private. God reapeth not where he doth not sow.

(a) Lutherus tom. 2. Com. in Ps. 8. fol. 96. lat. tradidit quidem Dominus talenta servis, sed non nisi vocatis. expecta igitur & in donec voceris, interea ne ambias.

2. This is a wild saying, A man is a Minister whether he be in office or not. A ministry is essentially an office, or a place that the Lord hath called a man unto, else define what an officer is, and how can he expone that, Rom. 10. 14. how can they preach except

except they be sent? if as our Divines doe? then none are sent, but such as are called to the office, and this is against him, if as Socinians say, all gifted men are sent of God to preach, then gifts essentially conitituteth a sent man, and what is a sent man, but a man called to the office?

3. Preaching is accidentall to the office of a man that maketh court and the world his conscience, it is true indeed, but that preaching is accidentall to the office of a Pastor, is Popish and Prelaticall; for what is essentiall to the office? to administer the Sacrament and consecrate the body of Christ? Well said for the Popish cause. (b) Pope Eugenius in his decree and the councell of Florentine teach us, that the essentiall forme of the office of the Priests is in these words, receive power to offer a sacrifice in the Church, for the living and the dead: for saith (c) Scotus and the Councell of (d) Trent teach us, that all the essentials of the Priesthood be in two. 1. In a power to consecrate Christs body, and this is given in the last Supper. 2. In a power to absolve a sinner, so saith (e) Meratius the Jesuite, where the reader shall observe silence of preaching the word, and (f) Bellarmine saith the same; (g) Gulielmus Estius saith, the essentiall and most principall worke of the Priest is to offer Christs body, and then to absolve from sinnes, and this they have from their (b) Master Aquinas, and further warrant for a Priest essentially dumbe, you may find in Suarez, And Vasquez doth collect from (i) the fainzed Canons of the Apostles from (k) Clemens bis Epistles, such a Priest. I desire (if preaching be accidentall to the office of a Pastor) to know if feeding of the people, Act. 20. 28. and feeding the flock, Ezekiel, 34. 2. be all in administering of the Sacrament. It is strange, if a watchman as as a watchman, and by office, should not preach and give warning, Ezek. 3. 17, 18. if an Ambassadour, as an Ambassadour, in Christs stead should not pray the people to be reconciled to God, 2 Cor. 5. 20. if a Pastor, as a Pastor, should not feed the flocke with knowledge, Jer. 3. 2. 15. if as a workeman and a Minister he should not divide the word aright, 2 Tim. 2. 15. if as a fisher he should not catch men; but of this enough. Lastly, 1 Cor. 1. v. 17. Christ sent mee not to

(b) Eugenii decretum, forma sacerdotii talis est, Accipe potestatem offerendi sacrificium in ecclesia pro vivis et mortuis.

(c) Scotus in l. 4. d. 24 q. 1.

(d) Concilii Tri. dentini.

sess. 14. cap. 1.

(e) Lodo Meratius tom. 3. trac. de ordi. disp. 7. sect. 1.

Bishops preach not, nor is it essentiall to their office, and therefore

Papists by contempt call our Ministers, predicant preachers, saith Gerard,

tom. 6. q. 3. n.

294. pag. 336.

(f) Bellarm. tom. 3. de sacry. ordin. l. 1. c. 4. (g) Guliel. Estius l. 4. dist. 24. s. 3. (h) Aquinas supplem. 2. 3. 4. art. 4. 5. (i) Canon. Aposto. lic. 2. 9. 17, 18. 25. 42. 43. (k) Clemens in Epist. 3. ad Iacob.

*baptize, but to preach, Joh. 4. 2. Christ baptized none, but was sent to preach, Luk. 4. 43.*

CHAP. 5. SECT. 3.

*The way of Church judging in New England.*

*Manuscript.*

The way of the Churches of Christ in New England.

**W**E doe not (saith the Author) carry matters either by an over-ruling power of the presbytery, nor by the consent of the major part of the Church, but by the generall and joynt consent of all the members of the Church, and we are of one accord as the Church of Christ should be, Act. 2. If any disassent out of ignorance, we labour to bring him to our mind, by sound information. 2. If by pride hee disassent, the libertie of his voyce is taken from him. If, 3. the matter be difficill, we seeke advice of sister Churches.

*Answ.* Unitie is much to be desired in the Church with veritie, but your way we understand not.

Nor doe we in our Synods carry matters by the major and maniest voices, because they are maniest, nor because they are the the voice of men, but because the thing concluded is agreeable to the word of God: but what if the Church be divided, and the people (upon whose voyces principally the conclusion of the Church dependeth) goe against both the truth and the Elders?

In the Answ.  
to 22. quest.  
9. 15.

They answer, *These are miserable mistakes, either to thinke that the people or Elders must needs disassent, or that except they all consent, there can be no rule?*

I answer, it is a miserable necessitie, through the corruption of our nature, not a mistake; for *Simon Magus*, and fortie like to him, in a Church consisting of threescore, must dissent from twentie, whose hearts are streight in the truth: You have no refuge here, but let the maniest carry the matter to a mischiefe, and the other twentie must separate, and make a new Church presently.

*Answ.* to the  
15. quest.

Againe say I, what if the Church differ? They answer, *That ought not to bee, nor will it bee, if the Church will lay aside corrupt judgement and affections, and if they attend the rule, and depend upon Christ*



Christ, considering the promises made to the Church, Jer. 32. 39. Zech. 3. 9. Matth. 18. 10. But if such a thing fall out, as not often it doth, if the Elders and major part consent, and one dissent; it is either of corrupt affection, and pride, and so he loseth his voyce, or of weaknesse, and then he is to submit his judgement to the Church.

Ans<sup>r</sup>. But to beginne at your last, if one out of weaknesse dissent, he is to submit his judgement to the Church. But I say, what if forty out of weaknesse dissent from twenty, may not that whole Church as well submit to a Synod, as Act. 15. as one must submit his judgement to a Church? the conscience of one should no more be fettered, then the consciences of a whole Church.

3. I grant the maniest should have Scripture, but what if they say the Scripture, yea and the Apostles are with them, when there is no such thing, as the case was Act. 15. 20. the wrong side alleadged Scripture and the Apostles commandement, when the Apostles gave no such commandement, should you not take Gods remedy to appeale to a Synod, as the Apostolike Church doth? Act. 15. 6.

They answer, in our Churches hitherto, the major part, yea all mind one thing, as Rom. 15. 16. 1 Cor. 1. 10. Act. 1. 14. I answer, 1. that is because they are in Church-government all one, and a conspiracy in error, is but seeming unity. But 2. I say, good men as Paul and Barnabas will differ. But 3. what if all be wrong of three parts, as 1 Cor. 1. 12. Some said, I am of Paul, some, I am of Apollo, some, I am of Christ; all the three were wrong, in that case, doth not a Synod by the word of God determine the matter best? certainly, though Synods may erre, yet are they of themselves Christs lawfull way to preserve veritie and charity and unity. But our brethren answer us, divisions ought not to be, and they will not but all agree in the truth, if the Church will lay aside corrupt judgement, and depend on Christ, considering the promises made to the Church, Jer. 32. Ephes. 3. 9. Matth. 18. 20. Let me answer, there is much more charity in this answer, then verity. 1. They ought not to dissent from truth: true, but what then? the remedy is not given except you returne to a Synod; the division, Act. 15. ought not to be; the house should not be fired: true, but the question is how shall

Ans<sup>r</sup>. to quest.  
15.

water be had to quench it, for many things are, which ought not to be. 2. (Neither will *divisions be*,) *that is false*, 1 Cor. 1. 12. 3. As heresies must be, so scandals must be, our author saith (*they will not be; they wil not be*) (say the brethren) *if the Church lay aside corrupt judgement, and affection, and attend upon the rule, and depend on Christ*. I answer. There is but vanity, and no solidity (I crave pardon) in this answer, it is the vaine answer of *Arminius* in the case of the Saints perseverance. The regenerate (say they) *cannot fall away if they be not inlaking to Gods grace, and if they in holy feare take heed to their wayes*, so saith (a) *Arminius* in his Declaration; and in his (b) answer to *Perkins*: so also (c) say the *Arminians* in their confession, and (d) *Episcopi*. But what is this, but regenerate persons shall persevere, upon condition that they shall persevere? for not to be inlaking to the grace of God, is to cooperate to the grace of God, or with the grace of God, and to cooperate with the grace of God is verie perseverance it selfe; for saith the (e) the wicked *Socinus*, and (f) *Smalcus*, and so say our brethren, all shall agree in the truth, *if they lay aside corrupt judgement*. And what is that, *if they lay aside corrupt judgement*? that is, if they agree with the truth, and assent to the *Word of God*. But so it is, that the best regenerate, even *Barnabas*, *a man full of the holy Ghost*, *Act. 11.* doth not lay aside corrupt judgement. But our brethren proveth they will law aside corrupt judgement; but how? you alleadge the *Papists* abused Scriptures, *Jer. 32.* *God promiseth to put his Spirit and feare in his Church, that they shall not depart from the Lord*. True (say I) they shall not depart from God, providing they lay aside corrupt judgement, as you teach us. But doe you not teach us by your answer to elude these pregnant places, which unanswerably prove the necessity of the perseverance of the regenerated? But 2. what though God promise to put his feare in the heart of the regenerate? this promise is not made to the visible *Church* convened in a Synod, as it is such, nor will it prove that a Synod shall all agree in the truth, & that the whole *Church* shall lay aside corrupt judgement, except you serve your selves with these and the like places, as *Papists*, and by name as *Bellarmino*, *Gretserus*, *Suarez*, *Bucanus*, *Stapleton*, *Gregorius de Valentia* doe serve themselves with them, and the like

(a) *Armin. in declar. sen. p. 57*

(b) *Armin. an-  
tiperkins. pag.  
224. quamdiu  
amor Dei in ip-  
so un cordibus  
vigebit, impe-  
diatur ne rece-  
dant a Deo.*

(c) *Remonstran.  
confess. c. 18.  
Sect. 6.7.*

(d) *Episcopi  
disp. 27. ch. 9.*

(e) *Socinus de  
justif. fol. 10.  
quod si ab hac o-  
bedientia defi-  
ciamus, &c.*

(f) *Smalcus  
bomil. 7 in Jo-  
an. fol. 78.*

like, to prove that Councils are infallible. What is said in the fourth Section anent the power of the people in *Church-govern-ment* is already examined, onely in the closure thereof, they seeme to give something peculiar to the Elders, which the people have not, which I discusse in the insuing question.

Quest. VIII. *What peculiar authority is in the Eldership, for the which they are over the people, in the Lord, according to the doctrine of our brethren?*

We hold that Christ hath given a superiority to Pastors and Overseers in his House, whereby they are, by office, government, and power of the keys, above the people. But 1. this authority is limited, and conditionall, not absolute, as if they may doe what they please. 2. It is a power ministeriall, not a Dominion; for as meere Servants and Ambassadors of Christ, they doe but declare the will and commandment of the King of Kings. 3. When this authority is not exercised by the precise rule and prescript of the Law of God, it is not valid, but null, and of no force. 4. They are so above the people, as 1. they are their Servants, for Christs sake, 2 *Cor.* 4. 5. yea we are their servants servants: not as if the people had a dominion over the Pastors, or as if they had their authority from the people, they have it immediately from *Christ*, but because all their service is for the good, and the salvation of the people. 5. They have so superiority, as they are subject to the Prophets to be judged, and censured by the *Church* representative of Pastors, Doctors and Elders.

It will be found that our brethren give no authority or superiority to the Eldership above the people. In their answers to the 32. questions. We acknowledge (say they) a *Presbytery*, *whose worke it is, to teach and rule, and whom the people ought to obey,* *and condemne a meere popular government, such as our writers condemne in Morellius.* Answ. to 32. quest. q. 15.

*Answ.* So say our brethren in their Doctrine, we acknowledge that the people, and gifted men not in office, should teach, and all the faithfull is the governing *Church*, to which *Christ* hath committed the keys, and power of ordination, and high-  
est

elt Church cenſures, even excommunication, and that the Elders ſhould obey the Church of beleivers. *Ergo*, in teaching and ruling you acknowledge no *Presbytery*. 2. Seeing you ordaine the Elders to be ordained by the impoſition of the peoples hands, to be elected, called, cenſured, excommunicated, exauthorited, ſhew us why the people are not the Rulers, *regentes*, and the Elders ruled. 3. The key of knowledge is a chiefe part of the keys, and theſe keys by which ſinnes are *remitted and retained*, and men bound or looſed on earth and heaven: and ſeeing *Morellius*, Anabaptiſts, and your ſelves teach that theſe keys were given to the whole Church of beleivers, how doe you thinke that people are not in teaching, Overſeers as properly as the Elders, and that your government is meerely popular, as *Morellius* taught? to ſay nothing that when you deny your government to be meerely popular, you doe not deny, but it is popular; for a government meerely popular admitteth of publike men to rule for the people, and we never read of a government in *Athens*, *Lacedemonia*, or any where, in the which all the people did actually judge, rule, and command, and ſo was meerely popular.

But the Word of God giveth a reall ſuperiority to the Paſtors and Church guides over the people in the Lord, as *Jer. 1. 10.* So I have ſet thee this day over the Nations, and over the Kingdomes, to roote out, and to pull downe, and to deſtroy, and to throw down, to build and to plant, here is a reall authority given to *Jeremiah*, onely by his office of his prophecying, without any power of the ſeales or ſacrificing, or judging, or governing, which was the part of the Tribe of *Levi*, of which Tribe *Jeremiah* was not, *Matth. 10. v. 40.* He who receiveth you, receiveth me, *Luke 10. 16.* He that heareth you, heareth me, he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me, *John 13. 20.* 2 *Cor. 10. 8.* For though I ſhould boaſt ſomething of the authority which the Lord hath given us for edification, and not for your deſtruction, I ſhould not be aſhamed, 1 *Cor. 4. 1.* Let a man ſo account of us, as of the Miniſters of Chriſt, and of the Stewards of the mysteries of God, *John 20. 23.* Whoſe ſoever ſinnes yee remit, they are remitted, and whoſe ſinnes yee retaine, they are retained, 2 *Cor. 5. 18.* And he hath given to us the word of reconciliation, 20. Now then wee are Ambaſſadours for Chriſt, 1 *Cor. 12. 28.*

And

And God hath set some in the Church, first Apostles, secondly Prophets, &c. Eph. 4. 11. And he gave some Apostles, &c. 1 Thel. 5. 12. And we beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your soules, as they that must give an account, ACTS 20. 28. Take heed therefore unto your selves, and to all the flocke over which the Lord hath made you Overseers, to feed the Church of God, which he hath purchased with his owne blood, 1 Pet. 5. 2. Feed the flock of God, which is among you, taking the over-sight thereof, not by constraint, &c. 1 Tim. 3. 2. A Bishop then must be blamelesse, &c. 4. One that ruleth well his owne house, &c. 1 Tim. 5. 17. Let the Elders that rule well, be counted worthy of double honour, v. 21. 22. 2 Tim. 2. v. 1, 2, 3, 4, 5, 6, 7. Tit. 1. 9, 10, 11. 2. The Lord in his house, putteth a difference betwixt the Feeders, and the flocke, the Governours, and the governed; those who are over the people in the Lord, and those who are under them in the Lord; the Overseers and Watchmen, and the City over which they watch; the Stewards, and the family; therefore there must be a peculiar authority in those who are Elders. 3. The flock is to obey, heare, follow, in the Lord, to have the Elders in high estimation, to submit to their doctrine, to receive them as Christ; Ergo, some authority they must have. 4. The Lord hath given to them an over-sight, ACTS 20. 28. and hath committed to them a ministry, 2 Cor. 5. 15. hath put them in his worke and ministry, 1 Tim. 1. 12. 5. God will seeke an account of the blood of the lost at their hand, Ezech. 3. 20. Heb. 13. 17. and God giveth a reward for the discharge of their office, 1 Pet. 5. 4. 2 Tim. 4. 8. Math. 24. v. 45. 46. Ergo, they must have a place of authority over the people, which the people have not. 6. The proportion betwixt the priesthood in the Old Testament, and the ministry of reconciliation which is more excellent and glorious, 2 Cor. 3. 7, 8. requireth the same. Now the Lord in a peculiar manner choosed the Tribe of Levi, Deut. 33. 8, 9. Esay 52. 11. Num. 3. 12. v. 45. ch. 8. v. 6. Separate the Levites to me, ch. 18. 23. Josh. 3. 3. 1 Chron. 15. 2. Josh. 14. 3. 8. But let our Author speake what peculiar authority, or what singular acts of authority are due to the Elders above the people.

ple. The Church (saith he) exerciseth severall acts of authoritie over the Elders. 1. In calling and electing them to office, and ordaining them in defect of the Presbytery.

I answer. 1. Calling and electing are not to be confounded; electing is no act of authority; but that the people calleth and ordaineth the Elders, wanteth example in the word of God, and therefore the Author addeth, that the people ordaineth the Elders *in defect of their Presbytery*, that is, where there is no Presbytery; then in case of extraordinary necessitie, and where the Church is not constituted, they are to ordaine the Elders, but in a Constituted Church, the power of ordination is in the Presbytery; Ergo, ordinarily the people doe not exercise this authoritie over the Elders.

2. The Church of beleevers, saith the Author, sendeth forth the Elders for the publick service of the Church; as the whole Church of Jerusalem sent forth chosen Ministers, with letters of instruction to Antioch, and to other Churches, Act. 15. 22. Now the Ambassage is not greater then he that sent him, but usually inferiour, Job. 13. 16.

Ans. 1. I deny not, but a Church of beleevers in the least Congregation is greater then any Pastor, or number of Pastors, as they are such; for the Pastors are servants for the Church, and meanes for the end, and lesse and inferior in respect of Christian dignity, but this is not the point, we doe not now dispute of Christian dignitie, one redeemed soule in that respect is of more worth then a thousand Pastors as they are but meere Pastors, but because the Church sendeth the Elders, the Elders are a part, and a great part of the visible Church, which also send themselves, but it proveth not the Peoples Church authority, as they are contradistinguished from Elders to be superior and above the authority of Elders; for here the comparison must not be betwixt one or two Elders, and the Church including all the people and the rest of the Elders, but the comparison is betwixt spece and spece, the office and dignitie and authoritie of the Elders as Elders, and the people as people; and the Church of Jerusalem was not a Parishionall, but a Presbyteriall Church, consisting of many Elders, and Congregations: now we deny not two Elders to be inferior in authoritie to the whole

whole Colledge of Elders and people, and so there is no authoritie of the people above the Elders, from this proved.

2. (a) *Morton* answereth Papists in the like argument, that sending proveth onely that those who are sent, are not superiors to those who sent them, for the Father sent his Sonne into the world.

(a) *Morton*  
Grand Impos-  
ture. Sect. 5.  
Pag. 47.

3. (saith the Author) if an Elder or a whole Eldership erre, the Church may call him, or them to account, and in case of obstinacie excommunicate them: for it is not reason that Elders should want the medicine of excommunication to save their soules, if they stand in need thereof, more then other. As Peter gave an account, *Act. 11.* to the Church of *Jerusalem* of his going in to the uncircumcised.

*Answ. 1.* If a warrant or example from the word, that one single company of sole beleivers wanting Elders, did in a Church way censure any one Pastor, or a whole Eldership, and that the Church of *Jerusalem* consisting onely of beleivers without Elders, called Peter before them judicially to give an account of going in to the uncircumcised, is a dreame: and though Peter should have given satisfaction to a number of sole beleivers, to remove the scandall, it proveth not that they had authoritie over Peter, for one private offender is obliged to give an account, and a satisfaction to another private brother, whom he hath offended, *Matth. 18. 15.* yet hath not a brother Church authoritie over one another, to excommunicate him, as our brethren say, that a company of onely private beleivers may excommunicate all the Elders of the Congregation. 2. It followeth not that Elders should want the medicine of excommunication, when they stand in need thereof, because the people may not excommunicate them, for there be others who of office should excommunicate; and also the want of a means of salvation, as the want of baptisme, where such are wanting, as have the onely Church power, to administer such means, doth not condemn men.

On the other side, (saith the Author) the Elders have rule over the Church, and that in sundry *Acts*, as 1. in calling together the Church upon any weighty occasion, *Act. 6. 2.*

*Answ. 1.* This power of conveening the multitude, cannot be the power of governing Gods house spoken of, *2 Tim. 3. 4. 5.* *Tit. 1. 5.* to obey those who watch for our soules, *Heb. 13. 17.*

cannot bee to conveene to a Church meeting at their commandment. 2. To conveen the Church meeting or Synods, is an action of the whole Church, for Christ hath given power to his owne Church an ecclesiastick power to conveen her owne Courts, and this can no more be a peculiar act of authoritie, agreeing onely to the Elders, or to a Pastor, then the act of excommunication, for it is given to all the faithfull by your owne grounds, 1 Cor. 5. 4. 1 Cor. 11. 18. 1 Cor. 14. 23. how then is it a peculiar act of authoritie in the Elders? 1. The Elders, if they bee to bee accused and censured, are they to conveen the Judicatory, as the Consull did conveen the Senate, and to summon themselves? also if they have any power to conveen the Church, it is but delegated, for orders sake, to them, by the Church; Ergo, this authoritie is principally and first in the Church, and so it is no authoritie peculiar to the Elders; also, if it be but a thing of meere order, it is not an act of jurisdiction over the Church; a Moderator who conveeneth the Synod, or a Consul who conveeneth the Senat, have not in that, jurisdiction or authoritie over the Synod or Senat, and may the Elders hinder, I pray you, the conveening of the Church? I thinke not.

An. 1547. 9.  
Sess. of Trent.  
April. 21. An.  
1548.

(a) Bellar. l. 1.  
de concil. c. 12.  
(b) Harding  
4. Article of  
Peters supremacy  
as Jewell  
saith.

3. This is but a Popish argument, Pope *Julius* the third, in his Bull taketh this upon him, to conveene Councells. The Cardinal *de Monte* President for the Pope gave leave by a speciall Bull from the Pope to the Councell of Trent to advise about the translating of the Councell from Trent to Bonony. And (a) Good *Bellarmino* and (b) *Harding*, as *Jewell* teacheth us, make this a part of the transcendent power and authoritie of the Pope over the Church, to conveen the Church Catholick; and if it bee an act of authoritie over the Church to conveene the Church, farre more must it bee in the Pope to conveene the Catholick Church.

Lastly, this power in Elders should bee made good by the Word of God.

Secondly, (saith hee) their authority over the Church is in opening the doores of speech and silence to any of the Assembly, Act. 13. 13. unlesse it be where the Elders themselves lie under offence or suspicion, then the offended party may begin with them, Act. 11. 2. Yet with due reverence observed, as to their yeeres, so to their place, 1 Tim. 5. 3.

Answ.



*Ans<sup>r</sup>.* If to speake first in a Church meeting, prove that the Elders have authority over the Church; then one Elder hath authority over all the rest of the Elders, and must be a little Pope, or a great Prelate, for two or foure Elders cannot all speake first. We seeke now an act of authority due to Elders or Pastors, as they are such, and above the people; if you make this an act of authority, you then give us in every Church-meeting and Synod a Pastor of Pastors, and an Elder of Elders, and a Pope. 2. If this be an act of authority over the Church, then have Papists well proven that Peter hath an authority and power over all the Church, for (c) *Suarez*, and (d) *Bellarmino*, and (e) *Harding* prove Peter to be a Pope, because he speaketh first in the councill, *Act. 13. 13.* and the text that you cite, they cite also: But (f) *Whittakerus*, and (g) *Gerson* saith, as also (h) *Lyran*, and (i) *Carthusian*, It is like that *James* spake first as President of the Councill. 3. The Author leaveth this act of authority, as weake, and saith, *that the offended party may speake first.* Ergo (say I) to speake first is not an authoritative act of Pastors as Pastors agreeing to them, by vertue of their office, seeing this act is communicated to those who are out of office. Ergo, they have not shewen as yet any Pastorall act of office due to the Elders as Elders; and if it were most convenient that Elders should first speake, our brethren will not say that it is due to them by their office, but for their age and gifts, and so they say nothing.

Thirdly, (saith the Author) *Elders have rule over the Church in preaching the word, and they have power to teach and exhort, to charge and command, to reprove and rebuke with all authoritie, 1 Tim. 5. 7. and 6. 17. 2 Thes. 3. 6.*

*Ans<sup>r</sup>.* It cannot be denied, but Elders, that is, preaching Elders or Pastors, have authoritie over the people in preaching and rebuking with all authoritie; but 1. I aske at our brethren, by what authoritie of the Scripture is pastorall bind-

(c) *Suarez 10. de triplic. virt. dist. 10. de sum. Pont. Sect. 1. Num. 22.* (d) *Bellarmino. de Pontif Rom. l. 1. c. 22. Petrus in concilio primo primus loquitur.* (e) *Harding loco citato.* (f) *Whittakerus tom. 2. contro. 4. q. 2. c. 14. Respondeo non posse colligi ex hoc loco. Petrum esse locutum in concilio primum: nam constat ante hanc  $\pi\alpha\rho\rho\lambda\iota\kappa\alpha$   $\epsilon\upsilon\alpha\gamma\epsilon\lambda\iota\sigma\tau\alpha$   $\tau\alpha\kappa\upsilon\tau\iota$ , quis primus locutus fuerit evangelista tacuit.* (g) *Gerson 10. 4. in propos. utilit. ad ex- ter. schisma.* (h) *Lyranus in loc.* (i) *Carthusian in locum.*

ing and looſing an authoritative act of the preaching Elder onely? for the concionall or preaching power of remitting and retaining finnes, *Job. 20. 21.* is all one with the power of the keyes, *Matth. 16.* and that is given (ſaith our brethren) to the whole Church, and by theſe texts are not reſtricted to Paſtors as they expone them. 2. Our brethren alledge there is a two-fold power of preaching in Paſtors, one by vertue of their gift, another by vertue of their office. By the firſt Paſtors doe preach to *Infidels, Turkes, and unconverted ones*; now this preaching is not proper to Paſtors as Paſtors, nor is it any authority peculiar to Paſtors over all the flocke, for all gifted perſons (as our brethren teach) may preach, and ſo the gifted ones amongst the people have authority over the Paſtors in this meaning, as well as the Paſtors have over them, and ſo the difference of rulers and ruled, of feeders and the fed, is taken away. Now for the power of Paſtorall teaching, the Paſtors have authority over the Church, but that is over the inviſible Church of believers, and regenerated perſons, for Paſtors as Paſtors doe not convert Soules, and ſo they preach to the unconverted not as Paſtors, or with any Paſtorall care: for they teach that Paſtors, Doctors, and Church-officers are given, *Ephes. 4. 11.* onely for confirming of thoſe who are already converted, not for converting of Soules, and by this meanes, 1. Paſtors doe not preach the Law, for the humbling of unconverted ſinners, they doe not as Paſtors, or by vertue of the office *open the eyes of the blinde*, nor are they *Ministers by whom men beleeve*, *1 Cor. 3. 5.* nor are they Fathers who begot men in Chriſt Jeſus, through the Goſpell, as *1 Cor. 4. 25.* Nor doe they pray men in Chriſts ſtead to be reconciled unto God, as *2 Cor. 5. 20.* Which is ſtrange and uncouth Doctrine of our brethren, for all theſe acts miniſteriall are performed upon non-converts, who are not properly members of Chriſts myſticall body, nor of the ſpouſe of Chriſt, nor members of the viſible Church, nor the *Sonnes and Daughters of the Lord God Almighty*, nor have *ſome meaſure of ſincerity and truth*, as this author Chap. 3. Sect. 3. requireth of members of the viſible Church, and theſe are not under any paſtorall care, really and in very deed, who are yet unconverted to the faith, therefore the Paſtor, if hee convert any by his preach-

preaching, he doth it by vertue of his gift, not as a Paſtor or by vertue of his office, as they teach in their answer to the 2. questions, & ſo as Paſtors they have no authoritie over the unconverted within the viſible Church; and this authoritative act of Elders over the people, falleth to the ground, by their principles.

3. This authoritative preaching doth not yet make over to the Elders authoritative power above, or over the people, ſuch as wee now ſeek. For 1. By this ruling Elders who do not preach and labour *not in the Word and doctrine*, 1 *Tim.* 7. 17. by office, have not this power; Ergo, yet you give no peculiar authoritie to the whole Elderſhip over the people. 2. The Spirit of God requireth an authority of overſeeing and governing to bee in Paſtors beſide the authoritative power of preaching; for beſides that a *Biſhop ſhould bee apt to teach*, 1 *Tim.* 3. 2. hee muſt alſo, v. 4, 5, 6. bee one, who can both govern his own houſe; and alſo the Church of God, and not onely muſt hee not neglect the gift of prophecyng, 1 *Tim.* 4. 14. but alſo hee muſt know, 1 *Tim.* 3. 13. how to behave himſelfe in the Church of God, and muſt bee circumſpect in receiving accusations againſt an Elder, and lay hands *ſuddenly on no man, and not be partaker of other mens finnes*, 1 *Tim.* 5. 19. 22. he muſt not onely bee an approven workman, to divide the Word aright, 1 *Timothey* 2. 15. and preach in ſeaſon and out of ſeaſon; 2 *Tim.* 4. 2. but alſo muſt commit the Word to faithful men who are able to teach others, 2 *Tim.* 2. 2. All which are ſingular points of authoritative power of government different from authoritative power of teaching. And ſo *Titus* muſt not onely have the overſight by ſound doctrine to exhort and convince the gaineſayers, *Tit.* 1. 9. but hee hath power in governing to order the things of diſcipline, and to appoint Elders in every citie; *Tit.* 1. 9. *Act.* 4. 23. yea there is an overſight in watching for ſoules, in governing no leſſe then in teaching, *Heb.* 13. 17. Now this Author ſheweth us nothing, that is a peculiar authoritative power in ruling, governing and a diſciplinary overſeeing of ſoules, which the Word giveth to Elders, as they are Elders, and called Governors of Gods people, as yet, yea all the people are governors, rulers and overſeers in government by them, no leſſe then the Elders.

4. The Author saith, *Elders have rule over the Church in dispensing all the censures of the Church, (unlesse it bee in their owne cause) for though they take the consent of the Church in dispensing a censure, yet they set on the censures with great authoritie, in the name of the Lord; yea it is no small power, that they put forth in directing the Church, wh it censures are due according to the word: as, though the Judge dispense no sentence, but according to the verdict of the Jury, yet his authority is great both in directing the Jury to give their verdict according to the Law, and in pronouncing the sentence with power and terror; the like doe the Elders in dispensing Church censures.*

*Ans. This dispensing of Church censures hath two branches. 1. A directing of the Church in the qualitie of the censures. 2. A binding of the censures upon them, or in executing the censures of the Church. For the former, if it bee a pastorall direction, it is all one with preaching of the Word, and is not an act of authority by way of governing, but by way of pastorall teaching. But, 1. Wee would have a word from God, giving this power of the keyes peculiarly to the Pastors, for if you give the keyes to all the Church of beleivers, as beleivers, and because they are Christs Spouse, his mystical body, the habitation of his Spirit by faith, then with your good leave, there bee neither keyes, nor any power of the keyes given to the Pastors as Pastors, and in respect of their office, but onely as they are a part of Christs body; now as Pastors or Elders, they are neither beleivers, nor the bride, nor a part of the bride, but at best the friends of the Bridegroom; Job. 3. 29. especially seeing the Church as the Church; and as using actually the keyes, doth censure and judicially prescribe the qualitie and quantitie of the censure, as they are directed, Matth. 18. 1 Cor. 5. 2, 3, 4, 5. yea and the Church judicially, and authoritatively pronounceth the sentence, and maner of the censure on the sentence: for example, of ten collateral and coequall Judges, if two of these ten bee skilled Juristes, and shall direct the rest in the qualitie of the punishment to bee inflicted upon a malefactor, that direction commeth from them, not as Judges over the rest, nor by any peculiar power that they have above the rest, seeing all the ten are equally and joyntly Judges of a like power, but that direction commeth from*

from them as skilled Jurists : So here, though the Elders direct the Church anent, the qualitie of the censure, they doe not this by an authority above the Church, seeing the Church with them have received the Keyes; yea they principally as the Spouse of Christ, and his mysticall body, have received the keyes, and the Pastoes and Elders as such have the keyes, not but as they are beleivers and a part of the mysticall body, but as they are Pastors and Elders they have not received the keyes at all, by our brethrens doctrine; yea as Elders or officers they are not parts of the Church, but onely adjuncts and ornaments thereof. For the second, to wit, the execution of the censures of the Church, if they doe it as Pastors, and by vertue of their office execute the sentence of the Church as Pastors, they are meere servants of the Church, not collaterall Judges, with the Church, and are not as the Judge who doth direct the Jury: for the Jury doth only cognosce of the fact; but hath no judiciall power to pronounce the sentence or discern the qualitie of the punishment, nor can the Jury at all discern any punishment. But the Judge cognosceth both of the Law, and the fact, and authoritatively pronounceth sentence; but the Elders have no authoritative power in directing the people to pronounce, or not pronounce the sentence; or what sentence to pronounce, or what censure to inflict; for if they have this authoritative power, then we seeke Scripture to warrant this power. 2. The Elders must then have the keyes in a more eminent manner then the people or Church of beleivers; so all bee but blanke and emptie titles given to Elders hitherto.

Fiftly, saith the *Author*, *The Elders have power to dismiss the people or Church, and that with a blessing*, Numb. 6. 23. to 26. which is an act of seperioritie, Heb. 7. 7.

*An.* This is but an emptie title also. For, 1. The Pastor only, & one dismisseth *Doctor, Elders, Deacons*, and the whole Congregation; and so one is a Pastor of Pastors, and an Arch-Elder of Elders hath authority, by this, over his fellow Elders, and can dismiss them, therefore there is nothing peculiar in an officiall power, here to the whole presbytery, above the people. 2. A majority or superioritie is one thing, and a power of jurisdiction is another. Blessing of the Church at their dismissi-

S. f. on

on is nothing, but a prayer of the whole Church (the Minister being mouth) who bleſseth all, and is no act of ſuperioritie of jurisdiction, or power of the keys, of which wee now diſpute. And you cannot thinké that to obey thoſe who are over you in the Lord, and ſubmit to them, as it is, Heb. 13. 17. is nothing but to receive a diſmiſſory bleſſing from the Paſtor. And I much doubt, if the Priests bleſſing of the people, Namb. 6. was morall, and if it was not typicall, hee not taking in himſelfe, but as a type of Chriſt, pronouncing the whole viſible Church bleſſed, ſo typifying Chriſt our Priet, in whom all the nations of the earth are bleſſed, Gal. 3. 8. 14. And do not the people pay the Paſtor home in his owne coyne, for you make the Church of beleevors to ordaine their owne Elders, and to lay hands upon them and bleſſe them, ſo you teach. 3. Nor is diſmiſſing of the Church an act of authoritie, or of official power, for your preaching and unofficed professors may diſmiſſe, as well as they may publikely pray and preach. 2. A diſmiſſion is agreed upon by the Church, before hand, and floweth from the nature of all publique meetings. 3. *Ejuſdem eſt poteſtatis congregare & dimittere cætum congregatum*; you know to conveene Chriſts Courts authoritatively is due to no man on earth; the Church hath an inſinſecall power of herſelfe to conveene (being the Court of the Lord Jeſus) and ſo alſo to diſſolve, and this is the uſurped power that the Antichriſt taketh to himſelfe to conveene the generall councells; as (a) Bellarmin, (b) Suarez, (c) Pighius, and (d) Cajetanuſ teach us.

Sixtly, our Author ſaith; In caſe of Apoſtaſie of the Church, or other notorious ſcandals, or obſtinacie thereof, their Elders have power to denounce the judgement of God againſt the Church, and withdraw themſelves from it; As upon the Idolatry of the Iſraelites, Moſes tooke the Tabernacle and pitched it without the camp, Exod. 33. And Paul with Barnabas rejected the Jewes for their blaſphemie, and turned to the Gentiles, Act. 13. 45, 46.

(a) Bellar. l. 1.  
de conc. c. 12.  
(b) Suarez de  
tripl. tra. Theo.  
diſp. ſeñ. 3.  
(c) Pighius l. 6.  
c. 18.  
(d) Cajetan, de  
authorit. Pap.  
c. 16.

Anſw. Here be two diſerſe things ſewed together to make up one thing: 1. to denounce the judgement of God is one thing, 2. to ſeparate from the Church is another thing; the former is an act of authoritie, being rightly taken, the latter is an act of no authoritie. But for the firſt, to denounce judgement on a viſible Church, and that with a ſeparation, is 1. nothing but

but an act of Pastorall teaching, and so no act of official power of governing in the Elders above the Church, is brought in all these six, and so yet the difference betwixt the feeders and the fed, the shepherds and flocke, the watchman and the citie, or the people who are to submit and obey these who are over them in the Lord, who rule well, is close everted, and all the *Churches* are turned masters, feeders, governors, rulers; for Elders have no officiall authoritie by our brethrens doctrine, which is not in the Church of beleivers. 2. To denounce judgement to an Idolatrous and obstinate *Church*, who by their Apostasie do declare themselves, not to bee *Christis* body, is a Pastorall act of Pastors exercised on those who now leave off to be *Churches*, and this is to play the Pastors to that which is not a flocke, and as unlawfull as for a husband to exercise the actions of a husband to one who is not his wife. 3. To separate from an obstinate *Church* is by you thought lawfull to all private Christians, who would not defile themselves with the pollutions of the *Church*, how then do you make it an authoritative act of ruling Pastors? 4. For Pastors to remove the Gospel, and preach no more to an obstinate *Church*, is not, nor can it, in reason, be, that wherein wee are to submit and obey those, who are over us in the Lord. My reason is, we are to be agents, at least, for most part, in submitting and yeelding our selves to those who in teaching and governing are over us in the Lord, because they watch for our soules. But in their separating from us and removall of the Gospel, wee are mere patients and cannot be agents. 5. *Moses* his removall of the Tabernacle, and *Paul* his turning from the Jewes, was by another spirits warrant, then Pastors now a dayes can dare to remove themselves, and their Ministry from a visible Church, for *Paul* turned from the Jewes for their universall Apostasie, blasphemy, and opposing of the maine and principall foundation of the Christian faith, to wit, that *Christ Jesus* came in the world, died for sinners, rose againe, and ascended to heaven, &c. The 4. case, to wit, of any particular scandall, or scandalls and of obstinacie therein, cannot bee the like ground for Elders to separate from a Church and never preach the Gospel againe to them.

Also your unofficed Prophets may as well denounce judgement against an Apostat Church, as they may publicly preach mercy in the Gospel, and so this is no officiall act of authority.

## CHAP. 6. SECT. I.

Of communion of sister Churches amongst themselves.



Here bee seven wayes, saith the Author, by which wee keepe the communion of Saints in divers Churches. 1. By way of participation. 2. Of recommendation. 3. Of consultation. 4. Of Congregation. 5. Of contribution. 6. Of admonition. 7. Of propagation, or multiplication of Churches. It is allowed by the consent of our Churches, that when the members of any other Churches are occasioned to rest with us on the Lords day, when the Supper commeth to be administred, and neither the persons themselves, nor the Church they came from, under any publick offence, they bee by us admitted to the participation of the Lords Supper: for wee looke at the Lords Supper, not onely as a seale of our communion with the Lord Jesus, but also of our communion with his members, and that not onely with the members of our owne Churches, but of all the Churches of the Saints; and this is the first way of communion with other Churches, to wit, by participation.

Ans. 1. We heartily embrace the doctrine of the communion of Saints, but many things are here which are incompatible with your doctrine; as first communion of Churches, which you call a branch of the communion of Saints, cannot consist with your doctrine, for a Church by you is relative onely, to the Eldership of a Church, as sonnes are relative to Fathers, but a Sonne is not relative to a brother, so neither is a Parishionall Church properly a Church in relation to a neighbour Church; for a Church hath no Church-state, no Church-priviledges, no Church-worship, in relation to a sister-Church; therefore you should say, the Communion of Christians of sister-Churches, not the Communion of Churches, for no Church by your doctrine hath any Church-state, or Church-worship in relation to any, but to its owne members.

2. This enumeration is defectiva, you make a Communion of Churches in the members of sister Churches, in the Lords Supper, though the members of neighbour Churches bee not in churchd.



in Church-state, by oath, as a member of that Church, where hee partaketh the Lords Supper, and why should not the Child of beleeving parents in the death or absence of the Pastors of neighbour Churches have communion with you in baptisme also? for this communion in baptizing, you deny to any but those who are members of that Church, wherein they receive baptisme.

3. if you admit communion of Churches in some things, to wit, in the Lords Supper, how can you deny communion of Churches in other holy things of God? for you admit no communion of Churches in the power of the keyes, as in mutuall counselling, warning, rebuking, binding and loosing, for Christ hath left no common power of the keyes in many visible Churches, who are united together in an Iland or Nation, or Continent, by which these acts of communion should bee regulated, and in case of neglect and abuse, censured according to Gods Word as you say, for you deny all authoritative power in Synods, let me bee resolved, deere brethren, in this, how Christ hath put whole Churches and their soules in worse case then members of your independent Congregations are, for the keyes of the kingdome of heaven in binding and loosing, in excommunicating, that *the spirit may bee saved in the day of the Lord*, the removing of scandalls out of sister parishionall kingdomes of Christ, the gaining of sister Churches from heresies and scandalls, as brethren are to bee gained, *Matth. 18. 15. 1 Cor. 5. 5. 1 Tim. 1. 20.* by censures, the keeping of the holy things of God from profanation, authoritative rebuking, warning, that others may feare, and that the rebuked may bee ashamed, and all these meanes of salvation are denied to your particular Congregations, as if they were Angels and Popes, who cannot be lacking in duties, and yet all these are granted to members of any one particular Church, how hath the care & wisdom of Christ denied these meanes to many united Churches, and yet you acknowledge that sister Churches have communion amongst themselves, and that seven wayes, in visible acts of externall communion. I beleeve this one argument, though there were no more, doth strongly conclude the lawfulness of Synods, and by consequent

sequent, the Law of nature would say, if Christs wisdom provide wayes to regulate the publike actions of the members of a particular Church, that they may be edified and *buildd up in the most holy faith*, farre more hath he taken care for many Churches united in a visible communion seven wayes; that Lord that careth for the part, must farre rather care for the whole body.

4. You say members of other Churches are admitted to the Lords Supper amongst you, *by consent of your Churches*, but what consent doe you meane? is the consent *authoritative*, by power of the keyes? 1. This consent authoritative is either concluded in a Synod of many Churches, and so you acknowledge the authoritative power of Synods, if it be done and agreed upon in every particular Church by them alone; then I aske, seeing to administer the Lords Supper to any, and so to make in your Church meeting, that it shall be administred to any, is (as you teach) *an act of ministeriall power over those, to whom you administer the Seale*, chap. 4. Sect. 5. Now how doe you exercise acts of ministeriall power, or conclude ecclesiastically to exercise these acts in your parishional meeting toward those over whom you have no ministeriall power? for members of neighbour Churches are under no ministeriall power in your particular Church, as you teach in the same place, as you can exercise no power of the keyes when some are absent, that is tyranny upon the conscience, saith (a) *Answorth*, who will have none censured, or excommunicated, except the whole congregation be present: also he who of another Church communicateth with you, 1. Hath no faith of the lawfull calling, and choosing your Ministers; for he neither could nor ought to be present thereat. 2. He knoweth not but he may be leavened by a scandalous lumpe, which leaveneth the whole Church, and is enough, as you say (chap. 4. Sect. ) to hold any from communicating in the Seales with any Church. Now these and many other things he must take in trust from you, which *Answorth* thinketh tyranny of conscience; neither can a letter of recommendation make one of another congregation, capable of Seales with you; for to dispoise is to alienate and give away the ministeriall power of the Seales to another Church. Now this

(a) *Answorth*  
pag. 42. 43. in  
his *Animadver.*

power (say you, chap. 5. Sect. 4.) is a part of the liberty where-  
with Christ hath made you free, and so you cannot dispoſe it to  
another Church, except you bring your ſelfe in bondage, contra-  
ry to Gal. 5. 1.

5. Mr. Beſt. (b) and your (c) ſelfe, hold that a Paſtor can ex-  
erciſe no paſtorall act, but over his owne flocke; and you ſay that the  
Scripture ſaith ſo, Act. 20. 28. 1 Pet. 5. 2. Ergo, either to admi-  
niſter the Lords Supper, is no paſtorall Act, and may be done  
by non-Paſtors, (as Arminians and Socinians deſtroying the ne-  
ceſſity of a miniſtery, doe averre) or then a Miniſter cannot ad-  
miniſter the Lords Supper to any but his owne flocke: ſee you  
to this:

(b) Beſt. the  
Churches plea,  
pag.  
(c) Chap. 4.  
Ser. 5.

6. If the ſiſter Church lie under any offence, you will not admit  
any of their members to the Lords Supper; though theſe mem-  
bers be of approven piety; and why? What a ſeparation is this?  
What if theſe members do not conſent to that offence, as ſome  
of the godly in Corinth might be humbled and mourne, that the  
Church did not caſt out the inceſtuous perſon, ſhal they be debar-  
red by you from the ſcales; becauſe they ſeparate not from that  
infected lump? the Apoſtle alloweth communicating, (ſo that  
every one examine himſelfe, 1 Cor. 11. 21. 30.) with drunken  
perſons, and where many were ſtricken of God, with death, and  
diverſe diſeaſes, as eating and drinking their owne damnation.

7. You looke at the Lords Supper, as a ſcale of communion with  
all the Churches of the Saints. What communion meane you?

inviſible? no. You deny that the ſcales are given to the invi-  
ſible Church; and the members thereof; but to the viſible Church,  
as you ſay; (d) If you meane a viſible communion of all the

viſible Churches of the Saints; why then brother doe you call  
the univerſall viſible Church a Chimera; or a dreame; as you ſay?  
(e) and if all the viſible Churches have a viſible communion, it  
is to deny Chriſts wiſdome and care of his Church, to deny  
the lawfullneſſe of a Oecumenick and generall councill of all  
the Churches of the Saints. We recommend (ſaith the Author)

Brethren for a time to other Churches; as Paul recommended Phœbe to  
the Church of Rome, Rom. 16. 1. 2. or we give letters diſmiſſorie to  
ſuch as are for ever to reſide in another congregation; but members  
are not to remove from their congregation; but upon juſt and weighty  
reaſons

(d) Chap. 4.  
Sect. 5.

(e) Chap. 1.  
Ser. 2.

Manuſcript. 6.

reasons made knowne and allowed by the whole Church, for wee looke at our Church Covenant, as an everlasting Covenant, Jerem. 50. v. 5. And therefore though it may be resigned, and translated from one Church to another, (as Gods hand shall direct) yet it is not to be violated, and rejected by us; if members cut off themselves by excommunication, it is their owne fault; if any upon light reasons be importunately desirous to remove, the Church is to use indulgence; as not willing to make the Church of God a prison, but often the hand of God in poverty and scandall followeth such, and driveth them to returne: when a person recommended by letters cometh to another congregation, the Church by lifting up their hands, or by silence receive him; if he be altogether unknowne, and doubted of, because the Church may erre, he is not received till due triall be taken of him.

Answer. We see not how letters of recommendation, most lawfull, as we judge, and necessary, can resigne ministeriall power, a liberty bought with Christs blood, (as you say) to any other Church, for we think all the visible Churches are one Catholike visible Church, and should have a visible communion, and so that there is no resignation of ministeriall power in these letters, but they are declaratory of the Christian behaviour of the dismissed Christian. We aske if dimissory letters be authoritative, and done by the Church as the Church, and how can a Church usurp authority (by your way) over a sister Church to recommend a sojourner to a Church state and Church liberties, and seales of the Covenant? one Church hath no authority over another. If these letters be meere private, and meere declaratory, to manifest and declare the sojourners Christian behaviour only then he had power and right without these letters, or any act of resignation, or giving away ministeriall power, to be a Church-member, of the visible Church to the which he goeth. Ergo, he was a member of the visible Church, to which he goeth before the dimissory letters were written; and the letters doe resigne no right, but onely notifie and declare the sojourners preexistent right, and so there is a visible Church and a visible communion of all congregations on earth, and must be an externall power and authority in all, for Synods. Let our brethren see to this.

3. The person to remove must be dismissed and loosed by the consent

consent of the whole congregati-  
on (if conveniency permit) else  
he is not exoner'd of his Church-  
oath made to that congregation;  
What if conveniency doe not per-  
mit? then is he loosed from an

oath without consent of the Church, which did by oath re-  
ceive him. I thinke *ejusdem p testatis est* (as the Law saith) *li-  
gare & solvere*, that Church power which bindeth must loose.

4. If the Church-Covenant be an everlasting Covenant,  
as *Jer. 50. 5.* tying the man to the membership of that particu-  
lar congregation for ever; I see not how the Church can use in-  
dulgences, and Pope-like dispensations against the oath of God,  
to breake it upon light and frivolous reasons; for if God punish  
Covenant breaking, so also should the Church, and can by no in-  
dulgence be accessory to the breach of Gods oath, there is too  
great a smell of Popery, *Arminianisme*, and *Socinianisme* in this  
way, in my weake judgement. But if the man be not sworne a  
member of that particular Church by his oath, he is sworne a  
member of the visible Church universall, which our brethren  
cannot well say. Neither is any Covenant called an everlasting  
Covenant in the Scripture, but the Covenant of grace, *Jer. 31.  
33. c. 32. 40. Isa. 54. 9, 10.* and that is made with the invisible  
Catholike Church of beleevers, as is the Covenant, *Jer. 50. 5.*  
and not a Covenant with one visible congregation, and what  
warrant hath the Church to dispense with the breach of such an  
everlasting Covenant?

5. The testimony of other Churches, if it be a warrant to you,  
in faith, to receive into the Church such a one as a Saint, and a  
Temple of the holy Spirit, how should it not also be a warrant  
to you, to cast out and excommunicate also?

6. The person comming from another Church, if of appro-  
ven piety, is received, by lifting up of the hands, or silence of the  
Church, as you say, 1. Have we a warrant from Gods word, for  
such a new inchurching? 2. Why is he not received by a Church  
oath? as a Minister transplanted to another Church, must have  
ordination and election of new, for to you there is alike rea-  
son. 3. If there be no need of a new Church oath to make him a

member of that visible Congregation, seeing now he is loosed from the former, you insinuate his former Church-oath did make him a member of a visible Church, and so he that is a visible member in a Church, is a visible member of all, and so there must be a visible Church-Catholike, if there be a Catholike visible membership in any one member, and so you destroy what you build.

*Manuscr. 16. A third way of Communion with other Churches (saith the Author) is by seeking their helpe and presence. 1. In admitting of members. 2. In case of differences of judgments. 3. In matters darke and doubtfull.*

*Ans. We seeke a warrant from the word for this, for Elders are present at the admission, and choosing of officers, as prime agents by authority, not by way of naked counsell and advise. Act. 1. 13. c. 6. 26. c. 14. 23. Act. 13. 3. 1 Tim. 1. 13.*

*Manuscr. The fourth way, (saith he) is by gathering many Churches, or their messengers in a Synod, to examine and discusse either corrupt opinions, or suspicious practises. Here 1. the Magistrate is acquaint with our Assembly, he being a nourishing Father of the Church. 2. They meeete in Christs name. 3. The Elders declare their judgement in order, and the reasons thereof. 4. All may speake till the truth either be cleared, and all either convinced or satisfied, as Act. 15. 7. 5. If things be not fully cleared, and if it seeme that the nature of them admit farther disquisition, yea and difference of judgements, without disunion of affection, or prejudice of salvation, each man is left to his Christian liberty, and if any be otherwayes minded, God shall reveale the same thing to him.*

*Ans. This Section being closed, I have here two considerable points to be discussed; the one anent the power of Synods: the other anent the power of the civill Magistrates.*

*Quest. I. Whether or not Synods have authority, by divine right, to oblige the Churches to obedience, in things lawfull and expedient?*

*For the fuller clearing of this grave question, I would have these considerations weighed by the godly reader.*

*Consider. 1. Canons of Councils may be thought to tye as authoritative*

ritative Commandements, or as advises and friendly counsell.

2. An advise or counsell doth obleige and tie both for the intrinsecall lawfulnessse of the counsell, it being for matter Gods word, and also for the authority of the friends counselling, because the first Commandement enjoyneth obedience to all our betters, not onely in place, and officiall relation, as to Kings, Fathers, Pastors, &c. but also to all above us in age, gifts, knowledge, experience.

3. Hence there is a superiority of dominion, or jurisdiction, and a superiority of reverence, and endowments: the former is the narrower, inadequate, and straiter subject of the fifth Commandement, and both are considerable objects, in this Commandement.

4. All who as friends, equals, brethren, and indued with more grace, experience and light, doe advise and counsell good, are superiors in so farre, but it is a superiority of reverence, not of jurisdiction: for by this they who are aged, and may counsell what is lawfull, have not power to censure or excommunicate those who follow not their counsell. Yet if David had rejected the counsell of Abigail, dissuading him from passionate revenge, he had in that despised God, unless the Prince or the High-Priest had given that counsell by way of command, though there be degrees of Latitude in despising the one, rather then the other.

5. There is a difference betwixt habilitie to judge, and right or power to judge: a Presbyteriall Church may have right, jus, and ecclesiasticall Law to judge of a point, to the judging whereof, they want habilitie, and therefore de facto, it belongeth to a higher Synod, where more learned men are, though de jure the Presbytery may judge it.

6. Though government of the Church by Synods, be Gods positive Law, yet upon the laid downe ground, Christ hath given the keyes and power of Government to every visible Church, the Government of united Churches by Synods, is a branch of the Law of nature.

7. Synods are necessary for the well-being of the Church, and still are in the visible Church in more, or lesse degrees, for the authority of Synods consisting of six onely, differeth not in nature and essence, from a generall councill of the whole Catholike visible Church. *Magis et minus non variant speciem.* And therefore if Synods be warranted by the word of God, (as no question they are) there is no neede to prove by particular places of the word, the lawfulnessse of every one of these, a fessi-

onall meeting of the Eldership of a single Congregation. 2. A Presbytery, or meeting of the Elders, or Pastors & Doctors of more Congregations. 3. A Provinciaall Synod of the Presbyteries of a whole province. 4. The Nationall Assembly, or meeting of the Elders of the whole Nation. 5. The generall and Oecumenick Councell of Pastors, Doctors, and Elders of the whole Catholick Church visible; for all these differ not in essence, but degrees, and what word of God, as *Matth. 18. 16, 17.* proveth the lawfulness of one, is for the lawfulness of all the five sorts of Synods.

8. Grant the consociation of authorities in sundry Churches, and you cannot deny the authority of Synods above particular Churches.

9. Consociation of Churches to give advise and counsell, is not Consociation of Churches as Churches, but onely consociation of Christian professors, who are obliged to teach, admonish, and rebuke one another.

10. There is a right of dominion, and a right of jurisdiction, as we shall heare anon.

Hence our first conclusion, a generall councell is a Congregation of Pastors, Doctors, and Elders, or others, met in the name and authority of Jesus Christ, out of all Churches, to determine according to the word of God, all controversies in faith, Church-government, or manners, no faithfull person, who desireth, being excluded from reasoning and speaking. Neither is the definition of

(a) *Amin*, and (b) *Gerson* much different from this, save that they thinke that councells are lawfully convened, if such and such onely, as are of the Hierarchike order be members thereof, which we thinke Antichristian. 2. As also the Pope president here, we disclaime. Yet doth *Almain* confesse that a

(a) *Fac de Almain de potesta. eccles. et lav. c. 15. est congregatio auctoritate legitime facta, ad aliquem locum ex omni statu Hierarchico, nulla persona fidei parente audiri exclusa, ad tractandum ea que concernunt publicam ecclesia utilitatem et ipsius mores.* (b) *Gerson de prest. eccles.*

generall councell may be convened without the Pope in three cases. 1. when the Pope is dead, either departing this life, or civilly dead, being excommunicated for any crime of heresie: for the Apollolike Sea hath vaiked often two yeares together.

2. When the Pope is averse and opposeth reformation. 3. When time and place hath beene assigned for the next generall,

councell



councell, as was done in the councell of *Basil*; and the Papists grant that, *Matth. 18. Tell the Church*, is a warrant for a generall councell. 1. Because it is a meane for the saving of the spirits of all men, even Pastors and Apostles in the day of the Lord. 2. Because Apostles, though in prophecying and writing canonick Scripture, when they were inspired, could not erre, yet otherwise they might erre; and if *Peter* should have remained obstinate in his Judaizing, *Gal. 2.* and refused to heare *Paul* or the Church, hee was to bee excommunicated. 3. By the Church, *Matth. 18.* (saith (d) the Schoole of Paris) cannot bee understood, the Prelats of the Church onely, because Christ did speake to *Peter*; and saith, *Almain* and *Gerson*, *Peter* cannot bee both an *accuser*, a *witnesse*, and a *Judge*. 4. There is a power of the keyes to bind and loose, given immediatly by *Christ* to all the rulers of the Catholick or universall Church visible; *Ergo*, the exercise of this power, though it bee sometimes (*physicè*) impossible, because of the corruption of mans nature, there being bloody warres in Christendome, yet it is morally lawfull, for many things may bee inconvenient, through mans wickednesse, and so *hic & nunc* not expedient, which are morally lawfull.

2. Conclusion; Every particular Pastor hath a power, though unproper, of dominion and authoritie, even out of a Synod, about the Acts of preaching and determining truth, according to the word of God, as *Jer. 1. 10. See, I have this day set thee over the nations, and over the kingdomes, &c.* *1 Tim. 6. 17. Charge them that are rich that they bee not high minded, &c.* *2 Tim. 4. 1. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.* So any Pastor hath power of dominion and authoritie over a Synod, and *Paul* as a Pastor might preach, even before the councell at Jerusalem passed their Synodicall determinati on, *Act. 15.* that circumcision was not necessary, and that to abstaine from things strangled, from blood, and fornication was necessary and lawfull, yea and in preaching truth the Pastor is subject to no Synod. But the Pastor hath not full power of jurisdiction about his acts of preaching necessary truth. 1. Because the Church may for just causes deprive him from preaching. 2. Because hee cannot use the censure of excommunication against those who refuse to receive

(d) Schola Parisiensis de past. Eccles. pag. 17.

his true and necessary doctrine, without the Church joyne her power of jurisdiction with him. 3. He, his alone, cannot in a Synod determine ecclesiastically, and in an authoritative Church power, that same truth which as a Pastor hee determined, and with the power of pastorall dominion hee pressed upon the consciences of the Church, yea of the whole Synod, because one man is not the Church, or Synod; and James his alone, *Act. 15. v. 15.* could but say, *Wherefore my sentence is that yee trouble not them, which from among the Gentiles are turned unto God,* though this was the very word of God, which James as

A Pastor may propone James the Apostles mind, anent fornication, blood, &c. *Act. 15. per modum consilii*, as a counsel to some other Pastor, but it hath the power of a Synodical decree not from James, though an Apostle, but from the joynt voyces of the Synod; and it is not like that James as an Apostle said, *Wherefore my sentence is, &c.* as an Apostle hee should have said as Paul doth, *what I received of the Lord, that I delivered unto you, &c.*

a Pastor, even as an ordinary Pastor might have preached in the name of God; yet is it not the decree of the Church, which the Churches is to keep, *Act. 16. 4.* while it bee determined by the Church. An example wee may have possible not unlike to this.

A man hath a power of dominion over his owne proper lands

and goods to use them in God, for his owne use, but the supreme magistrate and Parliament hath a dominion of jurisdiction in a judiciall sentence over those same lands to forfeit them for crimes committed against King and State: or this may cleare it, *Samuel* hath a power immediately from God, to anoint *David* King, and in this hee is not subject to the suffrages of the tribes of *Israel*, hee hath a power of dominion here; but suppose wee that *Samuel* live till Gods time, when all *Israel* shall crowne *David* King at *Hebron*, *Samuel* as a part of the Assembly of *Israel*, his alone, without the suffrages of *Israel*, could not make him King at *Hebron*. Hence wee may see how weake the assertion of our brethren is, who (e) say, *That Synods should have power to bind the Churches (say they) wee see not; (f) Bellarmine indeed holdeth so. But orthodox writers hold that the sentence of councils is but a certaine inquisition of the truth; and a ministrall and limited sentence, so that the decree of a councill is of as great*

(e) Answer to  
32. questions  
ad quest. 18.

(f) Bellarmine

de concil. lib. 1. c. 18. Est tantum (inquunt) inquisitio quaedam & dicta sententia ministratoria et limitata, ita ut tantum valeat decretum concilii quantum valeat ejus ratio.

force

force as the reason thereof, so saith Amesius and (g) Junius. But certainly this is a meer mistake of our brethren, as if they were not orthodox writers; but conspirers against the truth with Bellarmine, who hold the authoritie of Synods. The essentiall end (to speak so) of Synods is unitie, and the eschewing of schisme; and wee doubt not, but Peter, Paul, James had in their Sermons, and doctrine determined that same veritie; to wit, that the Law of Moses and ceremonies was a yoke not to be laid upon the Christian Churches, yet it was not a decree for unities sake, and fuller authoritie binding the Churches to observe these, as Act. 16. 4. while it was determined in a Synod, Act. 5. 24. 25.

But truely wee hold nothing in this common with Jesuites and Papists, for wee condemne not that in Bellarmine, that hee holdeth that lawfull Synods (for of such wee dispute with him) do bind the Churches to obedience in God; to their decrees, not because they say it, but because they say it authoritatively from Gods Word; authoritie of Synods no orthodox writers deny, authoritie official as the representative Church of Christ they have, He that heareth you heareth mee, hee that despiseth you despiseth me; Where two or three are gathered together (in a Synod, say our Divines) I will be amongst them. But authoritie objective they have not, so as what they say, because they say it, therefore the very matter, object and thing said by them, is no lesse the Word of God, then if the Prophets and Apostles by divine inspiration had said it; at least it is not infallibly true, because they say it, for that wee disclaime, and it is that authoritie of Synods, which Bellarmine and Papists hold, Councells (saith (b) Bellarmine) and Scripture are both infallible, and (i) the Jesuits of Rhemes, and (k) Lorinus the Jesuite said councells are infallible, the holy Spirit is there present; (l) Gratian said, all the decretall Epistles of Popes, and (m) the Canons of the Councells are of equall authoritie with the Scriptures: and their (o) Gregorius said hee received with the same reverence and authoritie the foure generall Councells, & the foure Evangelists; it is certaine (saith (p) Suarez) that a Councell is an infallible

(g) Junius anti-  
madvers. in Bel-  
larm. lib. 1. de  
concilio. 18.

(b) Bellarm.  
de concil. autho-  
rit. lib. 2.  
c. 12.

Concilia &  
Scriptura  
sunt utraque  
infallibilis ve-  
ritatis.

(i) Rhemists  
in art. 15. 8. 10.

(k) Lorinus

comment. in Act. 15. (l) Gratian. dist. 19. in Canon. (m) dist. 20. can. decretales. (o) Gregorius 1. Epist. 24. (p) Suarez de tripl. virtut. disp. 5. sect. 7. num. 6. certissimum est concilium generale, in quo praesens adest pontifex, esse infallibilem regulam fidei.

rule of faith, and (q) *Turrecremata* saith the same: It is certaine  
 (q) *Turrecremata* *syn. de Ecclesi. lib. 3.* (saith (r) *Bailius*) Councils are as  
 (r) *Bailius* *Caricbis. trac. 2. q. 6. concilia nobis in* the Oracles of God to us in difficul-  
 difficultatibus sum instar oraculorum. ties, so saith (s) *Cajetanus*, (t) *Ca-*  
 (s) *Cajetan. trac. de author. Pontif. c. 9.* nis; and (u) *Gregorius de Va-*  
 (t) *Me'ior. Canis de loc. com. l. 5. c. 5.* lentia; wee hold the authori-  
 (u) *Gregorius de Valent. tom. 1. disp. q. 1. de objecto* tie of Councils, but ascribe to  
*fidei punct. 7.* them as much power over the  
 conscience, as there is reason in

them from Gods Word, and no more.

But 2. This is a weake reason; councils have no power to command obedience, because their Canons and Decrees are of no more force, then they have reason from Gods Word. For 1. Friends, brethren, equals, by that have no warrant to rebuke, because their rebukes have but as much force, as they have reason from the word of God, for the reason is alike in both; lawfull Pastors cannot command obedience in the Lord; your independent Congregations cannot command that which bindeth the Church to obedience, because the word or a commandement of a Pastor, or your independent Church is onely a commandement ministeriall and limited, and hath as much force as there is reason in it, from the Word of God; yea the Church of *Corinth* hath not then the power of the Lord *Jesus*. to excommunicate the incestuous person, nor the Church of *Thyatira*, to cast out and condemne *Jezabel* the false prophetesse; nor do these commandements of the Synod, or Church assembly have any power to bind the Churches to obedience, because these commandements and decrees of censure are but ministeriall and limited, and in so farre onely of force, as they have reason from the Word of God, as you say.

3. Conclusion: There is an authoritative power in Synods, whereby they may and doe command in the Lord the visible Churches, in their bounds; the whole Churches are subject to the ordinance and decree of the Church, *Act. 1.* where with common consent of a Synodical meeting, *Matthias* is ordained an Apostle; Ergo, all the Churches are to take him for an Apostle. This argument cannot bee repelled, because the Apostles by their extraordinary power did choose *Matthias*. Be-  
 cause,

cause, 1. they themselves cite this place to prove the peoples power ordinary, which is to indure to Christs second comming, in calling and electing their owne officers and Elders. 2. *Almain* (x) a Papist alleadgeth the place with good reason, to prove that a generall councell is above *Peter* or the *Pope*, because *Peter* would not choose *Matthias* without consent of the Apostles and Church. 3. If this was extraordinary that *Matthias* was chosen, why then is the vow and consent of the Church sought? for there is nothing extraordinary and Apostolick flowing from an *Apostolick spirit*, which is concluded or done by the spirit ordinary of the Church of beleevers. So also *Act. 6.* If the Apostles did not by the ordinary and Synodical power of ordinary Pastors choose seven Deacons, how doe they first require that the Churches of Grecians and Hebrewes should seek out seven men? *v. 3.* and did ordaine them with the common consent of the whole multitude, *v. 5. Act. 15.* A Synod of moe Churches give decrees which obliege the Churches, *v. 28. ch. 16. v. 4. Ergo,* Synods have authoritie over the Churches. Those who say this Synod is not a patterne for after Synods, say farre aside; for their reason is, this was 1. An Apostolick Synod; 2. the holy Ghost was here; 3. the thing determined was canonick Scripture. But this is a way to elude all the promises made to Pastors in the word, when as they are first made to Apostles: this promise, *Behold I am with you to the end of the world*, and this, *I will send you the other Comforter, who shall lead you in all truth*, cannot bee made to faithfull Pastors, and the Christian Church, that now is, for it is certaine Christ is otherwise present with his Apostles, then with his Pastors after them. And that he gave them a tongue & a spirit when they were before the councels and rulers, as to Apostolick men, as *Act. 4. 8. 9, 10. Act. 5. 29.* as Christ promised, *Matth. 10. 19. 20. Luk. 21. 13, 14, 15.* for they where full of the holy Ghost before rulers, but by our brethrens doctrine, it shall follow none of these promises belong to Pastors now adayes in the like, because no pastors now are Apostles. Surely this were to fetter and imprison many glorious promises within the pale of the onely Apostolick Church; and because Christ ascending to heaven sent downe the Apostolick spirit to his

(x) *Almain de potest. eccles. et civ.*

Apostles to write and preach canonick Scripture, it shall follow he fulfilleth that promise, *John* 16. 13. to none now adayes, because none have the Apostolike spirit in the manner and measure that the Apostles had. Yea further it is canonick Scripture that the Apostles at the last supper did shew forth the Lords death till he come againe; therefore it shall follow that we have no warrant to shew forth the Lords death till he come againe.

2. But that the Apostles in an ecclesiastick way did determine in the Synod for our imitation, and not in an Apostolike way, is cleare by many evidences in the text, as *Act.* 15. 2. *Paul* and *Barnabas* were sent commissioners to the Apostles and Elders about this question: *Paul* as an Apostle needed not be sent to know more of the matter then he knew, as an Apostle; for as an Apostle he knew the whole mystery of the Gospel, *Gal.* 1. 16. 17. *Ephes.* 3. 4, 5. Ergo, he was sent to the Synod as a Pastor, and that as an ordinary Pastor. 2. They came together, v. 6. to consider of this businesse, but as Apostles they needed not the help of a Synod. Ergo, they came together as ordinary Pastors for the Churches after imitation. 3. There was much debating and disputing, v. 7. about the matter. 4. They set down their minds and sentences in order, one after another, as *Peter* first, v. 7. 8. then *Barnabas* and *Paul*, v. 12. then *James*, v. 13. and to *James* his sentence the whole Councell agreeth, v. 22. Now what the Apostles, as Apostles and from an infallible Spirit do, they doe it not by seeking light and help one from another. 5. The Decree of the Councell is a thing that Apostles, Elders, and Brethren, and the whole Church resolveth after much dispute, v. 22. But all these, especially brethren, and the whole believers, as our Brethren say, doe not joyne themselves with the Apostles, either to write canonick Scripture, or to give their consent to the writing of it, therefore they doe consent by a synodall authority, for the after imitation of the Churches.

Also there bee reasons of moment for Synods; and 1. if according to the Law of nature, and nations, no man can bee a Judge in his owne cause, then are appeales from the Eldership of one congregation, when they are a party to the accused person, naturall, and from a Session to the Presbyteries and Synods of many moe Elders. But the former is reason, nature,

Law of Nations. Ergo, so is the latter. I. It is best reason which hath most of Scripture. Paul and Barnabas, *Act* 15. 1. 2. had no small disputation with those who said circumcision was necessary; finding their parties could not be Judges. They appeale to a generall councell at *Jerusalem*, where were the Apostles and Elders; The Church of the Grecians and the Church of the Hebrewes strive, neither of them can judge other, and both appeale to a higher judicatory, to the twelve Apostles, and their owne Churches meeting with them, and there is the matter determined anent helping the poore by *Deacons*; if the Judge doe wrong, and one particular congregation shall oppresse one sincere and sound beleever, what remedy hath the care of Christ provided for this? that the oppressours may be edified by Church censures, and the oppressed freed, and delivered by remedy of discipline of Christ, whose it is to judge the poore of the people; and to save the children of the needy, *Ps.* 72. 4. Now it is knowne that *Diotrepes* doth sometime excommunicate, (a) and the evill servant ruleth all, (b) *Hieronymus* saith *Arrians* ruled all in the dayes of *Constantius* and *Valens*: (c) *Basil* saith, we may say in our time, that there is neither Prince, nor Prophet, nor Ruler, nor oblation, nor incense: (d) *Athanasius* and (e) *Vincentius Lyrinent* complain'd that it was in the *Arrians* times, as with the Church and Prophets in the dayes of *Elias*: and amongst *Papists* (f) *Occam* (g) the author of *Onus ecclesie*, and (b) *Picus Mirandula* complaine, there was in their time, no faith, no truth, no Religion, no discipline, no modesty; but all sold offices, Churches, dignities, and benefices, and that ambitious Popes spill all, the Clergy entered by *Simony*, ruled by *Simony*, the holy place corrupted. At which times all the godly were crying for a free generall councell, as a remedy against the corruption of inferior judicatories. *Sauvrola* reputed a Prophet, counselled *Charles* the eighth of *France*, to reforme the Church, as he would returne from *Italy*, with honour, as saith (i) *Philip de Comines*. (k) *Gerson* pleaderth for the necessity of a generall Councell. (l) *Genebrard* saith, for an hundred and fifty yeeres, Popes, to the number of fifty, had made de-

(a) 3. *Epist.* *Joh.* 9. 10. *Mat.* 21. 41.  
 (b) *Hieronymus* con. *Lucif.* *Gr.* in *Gal.* 5.  
 (c) *Basilii* 17 *Epist.* nobis jam dicere licet, quod in hoc tempore non sit, neque princeps, neque propheta, neque preces, neque oblatio, neque incensum.  
 (d) *Athanasius* lib. ad *Solit.* agit.  
 (e) *Vincentius* *Lyrinent.* *hæres.* c. 6.  
 (f) *Occam.* *dial.* par. 3. l. 3. c. 13.  
 (g) *Onus ecclesie*, c. 42.  
 (h) *Franc. Pic. Miran.* *orat.* ad *Leon.* 10.  
 (i) *Philippus de Comin.* l. 8. c. 2.  
 (k) *Gerson de concil.* unius obedient.  
 (l) *Genebrard.* *Chren.* l. 8. an. 991. *PÆ.*

(m) *Avennius* fection, from the faith and godlineſſe of their Anceſtors. (m) *Aven-*  
*annat. Boior. l. 4* *tinus* maketh the ſame complaint, and (n) *Almain* alſo, that Prelats  
 pag. 322. were more eaten up with the zeale of money, then the zeale of Gods  
 (n) *Almain. in* *bonſe*. Is there not need then of a generall Councell? Hence  
*queſtio. veſperri.* came alſo appeales from the Pope. The Emperour *Lodovicus Ba-*  
 (o) *German.* *varus* (faith (o) the German Chronicle) appealed from Pope  
*Chron. l. 4. pag.* *John 22.* miſinformed to a generall Councell, and the Pope bet-  
 227. ter informed, and the crime was, becauſe he had taken the title  
 of Emperour before he was confirmed by the Pope, for which  
 he was excommunicated. *Sigismond* Duke of *Auſtria* appealed  
 from Pope *Pius* the ſecond, to the next ſucceeding Pope, and a  
 generall Councell under him, for the Pope excommunicated  
*Sigismond*, becauſe he kept backe *Cardinall Cuſan* from the Bi-  
 ſhoprick of *Brixen* within his Dominion; for the Biſhoprick  
 (p) *Aeneas Sil-* was given to him by a *commendam*, by the Pope: See (p) *Aeneas*  
*vius Epist. 14.* *Silvius*. *Philip* the fourth appealed from wicked *Boniface* the  
 (q) *Platina in* *Silvius*. *Philip* the fourth appealed from wicked *Boniface* the  
*Bonifac. 8.* eighth, to the Sea Apoſtolike then vacant, and to a future  
 (r) *Fasciculus* Councell; ſo (q) *Platina* relateth. The University of *Paris* ap-  
*rerum expeten-* pealed from *Leo* the tenth, who wickedly condemned the  
*darwn.* Councell of *Baſill*, to a future Councell; as you finde it in the  
 (s) *Sleidan* treatiſe called (r) *Fasciculus*, &c. The Archbiſhop of *Cullen* ex-  
*com. l. 18.* communicated by *Paul* the third, appealed to a lawful Council  
 (t) *Com. 23. q.* in *Germany*, becauſe the Pope ſtood accused of hereſie and ido-  
 3. *ne quis in pro-* latry, as (s) *Sleidan* faith. The (t) gloſſe of the Canon Law faith,  
*pria cauſa judi-* the Pope cannot be Judge in his owne cauſe; and we all know how  
*cer.* So alſo juſtly *Luther* appealed from *Leo* the tenth, to a generall Coun-  
 how great Ro- cell: all which faith that the like is warranted by the Law of  
 maniaſts have nature, where a particular Eldership and congregation is accu-  
 made Coun- ſed of ſcandals, that ſuperiour Synods there muſt be to diſcuſſe  
 20 wicked ſuch cauſes. And the good uſe of councils you may ſee in one:  
 Popes and vi- The Councell of *Conſtance*, *Seſſ. 1. 1. art. 67.* condemned *John 23.*  
 cious Prelats, becauſe he taught there was no life eternall, *Neque aliam, poſt*  
 as *Panormitan* *hanc, vitam; pertinaciter credidit animam hominis cum corpore mori,*  
*decretal. d. elec.* & *extingui, ad inſtar animalium brutorum, dixitque mortuum ſe-*  
 ſignif. *Cuſan.* *mel eſſe etiam in noviffimo die minime reſurrecturum.* The neceſſity  
*concord. l. 2. c. 3.* of Aſſemblies when common enemies trouble the Church, prove  
*c. 5. c. 10. c. 13.* that *Chriſt* hath inſtituted Synods. And 1. our preſent Au-  
*Occam. dialog.* thour reaſoneth from the Churches neceſſity, Synods may con-  
*par. 3. b. 3. c. 13* veene  
*Almain. veſp.*  
*queſtion.*



veene to examine (saith he) either corrupt opinions or suspicious practises; and citeth for this the Councell of Jerusalem, Act. 15. Now this councell did authoritatively command, Act. 15. 28. Act. 16. 4. Act. 20. 19. and not give advise or counsell onely.

2. If by the Law of nature, and by vertue of the communion of Saints, Churches conveened, may give advise; then say I, as communion of counsels and advises is lawfull, so by the Law of nature communion of authoritative power is lawfull.

As after the eye (saith (w) *Almain*) seeth the danger of the body, it should give warning to the rest of the members to use their power. And this power (saith he) denunciative, or by way of charity, though not authoritative, is in private persons for the conveening of a Councell. As after (saith *Almain* (x) in the same place) any is

instructed by a skilled Physitian of that which is necessary, for the health and safety of the whole body, he is obliged to use that necessary meane, not now by vertue of the precept, or rather counsell and advise of the Physitian, but by vertue of the precept and authoritative power of the Law of nature, for the safety of his body: yea further (saith he) if the right

(x) *Almain* ibid. propof. 4. Si enim ligata foret dextera manus, aut ad nutum imaginationis pertinaciter nollet vacare defensionis corporis, apud sinistram tunc defendendi corpus tota residebit autoritas. Eisi una pars provincia, inimicis volentibus eam destruere, nollet succurrere, quis dubitat reliquam partem, quamvis sit minor numero, pro tunc habere autoritatem totam provinciam defendendi, &c.

band were fettered with chanizees, or should refuse pertinaciously at the nodde of the imagination to defend the body, then the whole power of defending the body, should remaine in the left band. And certainly this is most naturall, if a forraine enemy should invade a whole Land, or any part of a Land, the whole Land by the Law of nature were obliged with joynt authority and power to resist that common enemy. Now seeing a number of confociated sister Churches make one visible Church body, having visible communion together, as the Author granteth in the Sacrament of the Lords Supper, which is (saith he) a scale of the communion of all the Churches of the

Saints, and in other externall acts of Church communion; as hearing the Word, exhorting, rebuking, comforting one another, then are all these visible Churches with united authority

chap. 6. Sect. 1. Bellarm. de Pontif. Rom. l. 2. c. 27. saith the Councell of Chalcedon, is of no force. Azerius instit. moral. to. 2. l. 5. c. 12. A lawfull Councell going a naile breadth from the instruction of the Pope, may erre.

and Church power, as Churches, and not as Christians onely, to conveen and condemne a common heretick infecting all or any part of that visible Church body; and if any one Church or Congregation under the pretence of plenitude of independencie of government within themielves, should refuse to joyne with the whole, yet the authoritative power of Synodically judging and condemning such a heretick, doth reside by the Law of nature, in the rest of the body. If there bee a communion of gifts, there is also a communion of authoritie. And if a nation have intrinsically authoritative power under a Prince to repell a common enemy, for the safetie of the whole, then hath a visible body of many Churches in joyning one externall communion of filterly consociation, under one Christ, one Church, power to repell a scandalous heretick, who is a common enemy to the whole Churches visible.

This Argument is grounded upon the necessitie of Synods; our brethren are forced to acknowledge their necessitie, by way of counselling, and advising, but Synods as Synods to bee necessary, they thinke popish. The best popish councill wee read of, is that of *Basil*, where it was ordained that (a) a generall councill should be holden within five yeers next following, the next councill within seven yeers, and alwayes after that, every ten yeers; and in the (b) councill of *Basil* the Pope is discharged to transgresse that time of convocating a councill. Now the councill as councill are no popish devices, but rather hated by right downe, and well died Papists, as is cleare by *Gersons* complaint (c) who saith omission of generall councill is the Churches plague; a lover of reformation (d) *Franc. Zabarell* saith, wicked Popes neglecting generall councill, have undone the Church. The learned (e) author of the review of the councill of *Trent* saith gravely, It is but a cheating of Christendome above board, to leave the judgement of the necessitie of generall councill to the Popes will, and no marvell then Popes decline councill; for the councill of *Pisan* (as (f) *Bellarmino* granteth) was convocated against *Julius* the second that wicked man, and therefore was rejected by *Julian* the second in the councill of (g) *Lateran*, yet this councill and all the decrees thereof was approven and confirmed by *Alexander*

(a) Concilium  
Constant. sess.

39.  
(b) Concilium  
Basil. sess. I.  
and sess. 11.

(c) Gerson de  
eccles. potest.  
confid. 10.

(d) Fran. Zabarell  
tract. de  
schism.

(e) Review of  
the councill  
of Trent, l. 5.  
c. 6. by a French  
Papist.

(f) Bellarmino.  
de concil. l. 1.  
c. 6.

(g) Concilium  
Lateran. sess.  
2. & 3.

der the first, who was accounted lawfull Pope; and (b) Platina (a) Platina in  
 faith, this councill was approved, and that in it Gregory 12. Gregorio. 12.  
 and Benet 13. were deprived of their papall dignitie, all nati-  
 ons assenting, except neither Spaine, the King of Scotland; And because  
 and Earle of Armac, who followed Pope Benet: and for ap- counsell are  
 probation of the counsell of Pise, Constance, and Basil, which against Papists  
 censured Popes and deprived them, and subjected them to a and Popes,  
 generall counsell, let any man read the (i) Review of the Counsell therefore they  
 of Trent, and Bellarmine is therein fully confuted. Also gene- have taken the  
 rall counsell have condemned the doctrine of the Church of sting out of  
 Rome, for which they thinke them not necessary, as the coun- counsell, as  
 cell of Frankford, faith (k) Bellarmine, and Basil and Constance Gerardus pro-  
 are not approved in all, because they favour not the Ro- vech, to 6. pag.  
 man Churches doctrine and the Popes supremacy above Councils; 611.  
 yea and generall counsell cannot bee simply necessary (faith (i) Review of  
 hee (l) because the Catholick Church remained safe, the first three the counsell of  
 hundredth years after Christ, without generall counsell, and might Trent, l. 4. c. 7.  
 have remained safe other three hundredth years, and so a thousand years, (k) Bellarmine  
 and faults may bee amended by the Lawes of Popes, and by provinciall de concil. l. 1. c. 6.  
 counsell (faith hee,) and their Costerus (m) faith, the Pope him (l) Bellarmine  
 selfe without counsell hath condemned many heresies, and this is a 16. c. 10. quem-  
 shorter and more compendious way, then by counsell, for it is hard admodum enim  
 and laborious to conveene counsell, therefore the Churches ecclesia sine con-  
 salvation doth not depend upon them, faith (n) Bellarmine, yea ciliis generati-  
 it is in vaine (faith the Jesuit (o) Pererius) to doe that by many, which bus incolumis  
 may as conveniently bee done by fewer, he meaneth counsell may be mansit, scieriam  
 wanted. Our brethren rejecting counsell, and their necessitie at all, potuisset aliis  
 in this fideth with Papists. Though (p) Calvin faith, Nullum esse C C C. & sur-  
 nec melius, nec certius remedium, that there is no better, nor surer sus aliis DC.  
 remedy to find out the truth, then a Synod of true Pastors. And Ar- aique aliis mille  
 minians and Socinians thinke that Synods are neither necessary, nor permanere.  
 profitable; for as our brethren here give no authoritie to Synods, (m) Costerus in  
 but to counsell and advise: the very same is taught by a grand Enchirid. de  
 Arminian (q) Episcopus, who faith, Synods are not profitable, for Pontif pag 135.  
 the establishing the truth, or rooting out of errors and heresies, but onely (n) Bellarmine  
 to advise, sift, examine, and by reasons and arguments to perswade, de Pontif Rom.  
 and therefore are not profitable, either for the being, or for the well be- l. 1. c. 9.  
 ing of the Church. Synodici conventus nec ad esse, nec ad bene esse disp. 32. thes 4.  
 ecclesia

ecclesiæ absolute necessarij sunt; ad veritatis divinæ stabilimentum, & hereseon, errorumque averruncationem vel exstirpationem, eo tantum casu utiles esse statuimus, si ad deliberandum, ventilandum, examinandum, & rationibus argumentisque persuadendum congregentur; litium finem facere, circa religionis capita, aliter quam persuadendo, est tyrannidem in ecclesiam invehere, & libertatem conscientiarum, si non omnino tollere, saltem vehementer astringere & ligare. To end controversies in the Church any other wise, then by perswading, is to bring in a tyranny in the Church of Christ, and to hurt, if not altogether to evert the libertie of consciences of men. And the Arminians in their Apologie (r) teach us that a decision or a determination of a

(r) Remonst. in Apol. c. 25. fol. 289. (s) Answorth Animadver. pag. 20. Remon. 16. Decisionem factam in Synodo non leviter habendam, quum & merito inclinare animos nostros ad acriorem decisionis factæ considerationem, sed ut ea cuiquam proscribat aut dissentientem cogat ad assensum aut obsequium, ratio non permittit.

Synod obligeth not those who were not present at the making of that decision. And so have I shown from (s) Answorth, and our brethrens doctrine that they teach, people cannot assent, without tyranny of consciences, to the decrees of the Elders, at the making whereof

they were not present, and present, consenters. 2. A Synods decision doth incline the mind to consider of the decision, but doth not compell authoritatively to consent and obey. 3. This is violence to the conscience. 4. To fetch expositions of the word from confessions of faith, or decrees of counsellis is dangerous; and this is the doctrine of Socinians: for (t) Theophil. Nicolaides saith, the Church in a Synod cannot decide controversies, because shee may erre, neither can shee take

(t) Theoph. Nicolaid. in refu. irac. de eccl. c. 9. f. 79. Hac ratione Synodica errores aut controversias non solli, sed tantum vim inferri conscientijs nostris.

(u) Smalcus in refut. lib. de errorib. Arrian. l. c. 1. fol. 6. (x) Answer to the 8. quest. to the Papists. Pighius lib. 6. c. 10. de eccles. Hierarch. calleth generall counsellis, Constantini Magnum inventum, a devise of Constantine without any warrant of the word of God; and John Weemes of Craghton denyeth counsellis to be necessary by any commandement of God, de regis primatu, l. c. 7. pag. 74. Elemeus the seventh said, Counsellis are dangerous, if the Popes power be called in question.

them away, for that were to doe violence to mens consciences: and (u) Smalcus saith, this were (tacite) quietly to leave the writings of the Apostles, and commend humane traditions. So our brethren give nothing, but a power of counselling and morall perswading to Synods, and no authoritie to command, because (say they (x) in their answers to the 32. questions) Synods

nods may erre, and their decrees have no more force then they fetch reason from Gods Word; and truly our brethren with Socinians and Arminians here do fall in many foule errors. For, 1. all preaching of the Word, and all power of authoritie of Pastors commanding in the name of the Lord, faith and obedience, is onely morall and to perswade, and not authoritative to command, because Pastors may as well erre in preaching, as the Church may erre in Synods. 2. Because what Pastors preach hath no more force over the conscience, then they have warrant to speake from the Word of God, as is cleare, *Ezek. 3. 7. Gal. 1. 9. 1 Thess. 2. 13.* 2. All confessions of faith that are set downe by lawfull Synods are null. 3. Libertie of prophesying, and a *Cassandrian* licence of beleiving in things controverted, any thing in this or on that side, is lawfull. 4. A perpetuall doubting of conscience, except in two or three points fundamentall, that all Christians beleeve, yea and all hereticks, is brought in in the Church. 5. The Lords working with the word preached, is but by way of morall perswasion. 6. But our Divines hold the authoritie of Synods, and of Pastors preaching the Word from the Scriptures: (z) but I find both our brethren and *Arminians* do misken the authority of the Church, and of Pastors in both Preaching and Synods, for they thinke to set up the authoritie of Synods, is to cast downe the authoritie of the Scriptures, because things to bee distinguished are confounded; for wee deny that Synods or Pastors have peremptory, absolute, and illimited authoritie, and power to determine as they please in Sermons and Synods, their Power is limited according to the Word of God, and their word is onely to bee beleaved, in so farre as it is agreeable to the Word of God; but hence it followeth not, that Pastors and Synods have no power and authoritie at all to determine, but onely to counsell, advise and perswade; for private Christians, our equals and inferiours, have power to counsell, perswade, and advise in a private way by teaching, (a) admonishing, (b) exhorting, (c) rebuking, (d) conference.

They build upon the reprovng of events of councells by (e) *Nazianzen*, which is not against their authoritie and true

*ita animo affectus sum, ut omnia episcoporum concilia fugiam, quoniam nullius latinum faustumque vidi.*

(z) *Matth. 18. 17.*

*Matth. 28. 19.*

*Joh. 20. 25.*

*Act. 15. 28. 29.*

*1 Cor. 7. 25. 35.*

and *14. 29. 32.*

*33.*

*Gal. 6. 16.*

*Coloff. 2. 7. 8.*

(a) *Col. 3. 16.*

(b) *1 Thes. 5.*

*11. 12. Heb. 3.*

*13.*

(c) *Levit. 19. 17.*

(d) *Mal. 3. 16.*

(e) *Nazianzen*

ad *Procopium*

epist. 55. alias

42. *Ego, si vera*

scribere oportet,

concilii sine

fulnesse, and he speaketh of the councells of his time, and it is not to bee denyed but (f) *Panormitan* saith well, *dictum unius privati est preferendum dicto pape, si ille moveretur melioribus rationibus veteris & novi Testamenti*; and (g) *Augustine* saith, latter councells may correct older councells; and *Petrus de (b) Monte* under *Eugenius* complained that there was no godly and learned Bishops in his time, to determine truth in a Synod, when Doctors, Professors, Bishops, and all have sworne obedience to the Pope, to their Oecumenick councells, and to the wicked decrees of the councell of *Trent*, as the *Bull of Pius* the fourth requireth.

(f) *Panormitan*  
de electione, C.  
significasti.  
(g) *Augustine*  
contra Donatist.  
l. 2. c. 3. priora  
concilia a poste-  
rioribus corrigi  
(b) *Petrus de*  
*Monte in Mo-*  
*narchia Concil.*  
*tertio. m. I.*

But before I say any thing of the second question anent the magistrates power, I shall close the other wayes of communion of sister Churches.

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## CHAP. 6. SECT. 5.

### *Three other wayes of communion of sister Churches.*

*Manuscrip.*

**A** Fift way of communion (saith the author) is by helping and contributing to sister Churches, Prophets, and Teachers, when they are in scarstie, as *Act. 11. 29. Rom. 15. 25. 26.*

*Ans.* This way of communion we acknowledg, but we see not how this communion can stand, without the authoritie of Synods; if Churches bee not united in one visible body, they cannot authoritatively send helpe of teachers one to another; and this is a direct acknowledgement of a visible union of more Churches in one visible body; for the Church of *Jernsalem* authoritatively sent *Pastors, Paul and Barnabas*, as *Pastors* to the *Gentiles*, you will have them sent as gifted men, and that they are not *Pastors* while they bee ordained, and chosen by these Churches to which they goe.

*A sixt way of communion* (saith hee) is by admonition; if a sister Church or any member thereof bee scandalous, wee are then to send *Elders* to warn them to call *Archippus* or any other *Elder*, to take heed to do their dutie; if the *Elders* or Church bee remisse in censuring, wee are

to take the helpe of two or three Churches moe, if yet that Church beare not, wee are to tell a Congregation of Churches together; or if the offence bee weightie, wee are to withdraw the right hand of fellowship from such a Church, and to forbear all such sort of exercise of mutuall brotherly communion with them, which all the Churches of Christ are to walke in, one towards another.

*Ans.* You acknowledge that same order which Christ commandeth, *Matth. 18.* to gaine a brother, is to bee kept in the gaining of scandalous Churches. But 1. What warrant have you of the two first steps of Christs order against scandalous Churches, and to omit the third iudiciall and authoritative way, when sifter Churches turne obstinate? Christs order for gaining the scandalous is as necessary in the third, as in the former two. 2. Why doe you allow the third in a sort? for if the sifter Church will not bee admonished, you will have her rebuked, before moe sifter Churches, that are convened, that is, before a Synod; is it because you thinke there is more authority in a Synod, then in one sifter Church? then you thinke there is authoritie in a Synod; for by good Logick, wee may inferre the positive degree from the comparative, and there is no other reason why the matter should come before a Synod, for all in a Synod wanteth authority and power to censure, as you thinke, yet to complaine to a Synod is an acknowledgement of the authoritie of a Synod, as Christs order saith, *Matth. 18. 17.* *If hee neglect to heare them, tell it to the Church.*

3. What is the withdrawing of brotherly communion from obstinate sifter Churches, but as (a) *Amesius* saith well, excommunication by proportion and analogie? Ergo, say I, in this a Synod hath a Synodicall authoritie over the Churches within the bounds of the Synod by proportion, for who can inflict a punishment of a Church censure, by proportion answerable to excommunication, but a Church, or a Synodicall meeting, which hath the power of the Church by proportion? *Amesius* would prove that a particular Church cannot bee excommunicated, because a Church cannot bee cast out of communion with it selfe, for then she should bee cast out of herselfe. But this argument with reverence of so learned and godly a man, proveth onely that a

(a) *Amesius*,  
l. 4. c. 11. n. 26.  
de conscientis.

particular Church cannot excommunicate herselfe, which I grant, but it concludeth not, but a particular obstinate Church may bee excommunicated out of the societie of all sister Churches, who meeting in a Synod in the name of Jesus Christ have power to *save the spirits of sister Churches in the day of the Lord*, and are to edifie them by counsell and rebuking, as the Author granteth, and why not by an authoritative declaring that they will have no communion with such an obstinate sister or rather daughter Church?

*Manuscript.*

Wee have never, saith the Author, been put to the utmost extent of this dutie, the Lord hitherto preventing by his grace, yet it is our dutie. *The Church, Cant. 8.* took care not onely for her owne members, but also for her little sister, that had no breasts, and would have taken care, if having breasts they had been distempered with corrupt milke: if the Apostles had a care of all the Churches, *1 Cor. 8. 11.* is that spirit of grace and love dead with them? ought not all the Churches to care for sister Churches, if not, virtute officii, by vertue of an office, yet intuitu charitatis, for charities sake?

*Answ.* That you have never beenc put to these duties to the utmost, will never prove that the government is of God, for *Corinth, Ephesus, Pergamus, Thyatira*, which were glorious Churches by your owne confession, were put to a necessitie of the utmost extent of these duties; yea it proveth your government to bee rather so much the worse, because Christs government is opposed by secret enemies in the Church.

2. You make the spirit of love in a pastorall care over other Churches to bee dead, because none have any pastorall care over any other Churches, but the particular Congregation over which they are Pastors, and pastorall love to unconverted ones, as pastorall, you utterly deny.

*Manuscript.*

*The last way of communion* (saith the Author) is by propagation or multiplication, which is, as the Apostles had immediat calling from God to travell through the world, and to plant Churches, so have particular Churches given to them immediatly from Christ, the fulnesse of measure of grace, which the enlargement and establishment of Christs kingdome doth require, that is, when the Bee-hive a parishionall congregation is surcharged, they have power to send forth their members,



to enter, by Covenant, in Church-state amongst themselves, and may commend to them such able gifted Ministers, as they thinke may bee Ministers in that young Church.

Ans<sup>w</sup>. I. This way of inlarging Christs kingdome is defective. I. It sheweth the way of inlarging the number of invisible Churches, and multitudes of converts into new incorporations, but doth shew no way how to plant soules who were non-converts, and branches of the wild olive in Christ Jesus, and to make new visible Churches; but it is certaine that the Apostles as Apostles, and as Pastors, by vertue of their office converted obstinate finners to the faith of Christ, and planted them in a visible Church, consisting of professors of the faith, partly converted, partly not converted; but the pastors by your doctrine have no power as Pastors, or by any Pastorall authoritie, to plant the Gospell where it hath never beene, that pastorall spirit is dead with the Apostles; and in this, contrary to all reason and sense, and contrary to the Scriptures, you make private Christians the successors of the Apostles to plant Churches, and to convert soules, and to make them fit materials for the visible Church of regenerate persons; for Pastors as Pastors, and visible Churches as visible Churches doe nothing at all to the multiplying of Churches, seeing Pastors and visible Churches as they are such, by your doctrine, are but nurses to give suck to those who are already converted, but not fathers to convert them; for private Christians, or pastors as Christians gifted to prophesie, not as Pastors, doe multiply Churches, and convert men to Christ, as you teach, now wee all know that nurses as nurses doe not propagate, or by generation multiply people in the Common-wealth, that fathers and mothers onely can doe; your Churches have no ministeriall breasts, but to give suck to babes who are already borne: but wee see by your doctrine no ministeriall power of Pastors or Churches to send forth members to enter in a Church covenant, or to enter in a new Church relation of a daughter, or a sister visible Church; if they send a number to bee a new Church, your Pastors or visible Church did not multiply them, it is presumed they were converts, before they were members of the visible Church, which now sendeth them out;

and.

and if they bee multiplied in the bosome of your visible Church and converted, they were not truly members of that visible Church before their conversion, and also that they were not converted by any publike ministry, but by private Christians gifted to prophesie, who are the onely successors of the Apostles to plant visible Churches: but what pastorall authoritie have you to send them forth to bee a new visible Church? none at all? they have as beleevers power to remove from you, and because of multiplication, to make themselves a new Church, and this ministeriall power of making themselves a new Church they have not from you, but from their fathers who converted them, so that you make a visible Church within a visible Church, but not a Church begotten or borne of a visible Church, as a child of the mother; and wee desire a word of God, either precept, promise, or practise of such a Church multiplication, mans word is not enough.

2. Wee hold that the sending of the Apostles to all the world was not in it selfe, that which essentially distinguisheth the Apostle from the now ordinary Pastor, who is fixed to a single Congregation, but the gift of tongues to preach to all the world upon the Lords intention to send the Gospel to all nations, that as many as were chosen to life, might beleeve, was that which essentially differenceth the Apostle from the ordinary pastor, together with a speciall revelation of God, to goe to such and such people, to *Macedonia*, and not yet to *Bythinia*. And now seeing these two are taken away, the ordinary Pastors which now are, have as Pastors a sufficient calling to preach the Gospel to all nations, to whom by Gods providence they shall come, and can understand their language, whether of their owne Congregation or not. Neither is a Pastor tied as a Pastor by Gods Word, to one onely Congregation, for then it should bee unlawfull for a Pastor as a Pastor to plant a new Church; but shall it bee lawfull for private Christians to plant new Churches, who are not the Apostles successors, and yet it shall bee unlawfull for Pastors, who are the undoubted successors of the Apostles, to plant new Churches? I would think that admirable doctrine, for so you give to private Christians that which you make essentiall to the Apostles, and you deny

deny it to the undoubted successors of the Apostles, to wit, to Pastors. But we hold a lawfull Pastor is a Pastor in relation to all the world, with this distinction, hee is by Christs appointment and the Churches a Pastor to all congregations, to plant and water, and preach, but by speciall designation of Gods providence, and the Churches appointment designed and set apart for such a determinate flock, just as the Apostles in generall were made Pastors to all the world, *Matth. 28. 19. Go teach all nations*, but by speciall revelation and Apostolick appointment, *Peter* was appointed the Apostle of the *Jewes*, *Paul* of the *Gentiles*, *Gal. 2. 9.* yet *Paul* was a Pastor in relation to the *Jewes*, and *Peter* also in relation to the *Gentiles*: so by speciall revelation, *Act. 16.* they are forbidden to preach the word in *Bythinia*, and commanded to preach it elsewhere; and for this cause, pious antiquity, as *Morton* (a) observeth, called some learned fathers Pastors of the World,

(b) *Arbanasius* is saluted *Pontifex maximus*, as *Ruffinus* saith, and *Origen* *magister ecclesiarum*, master of the Churches, so (c) *Hieronymus*, and *Cyprian totius orbis pæses*, *Cyprian* the Bishop of all the world, yea and Pope, so (d) *Nazianz. Hilarius* is called by

(e) *Augustine insignis ecclesiæ doctor*, a renowned teacher of the Church, and (f) *Nazianzenus* calleth *Basilius* the light of the word, and (g) *Damascenus* the light of the whole world, and (h) *Theodore* saith *Chrysofome* is called *totius orbis terrarum doctor*, the Doctor and teacher of the whole world: all which titles saith evidently that antiquitie beleved never a Pastor, or Bishop, not to bee a Pastor onely in relation to the one single Congregation, whereof hee is Pastor, but a Pastor in relation to the whole visible Church, though by designation of the Church his ministry bee appropriated to one particular Church. Thus it is cleare that our brethren deny all communion of Churches, while they confine a visible Church to one onely single and independent Congregation, subjected in its visible government to Christ Jesus immediatly, and to no universall visible Church or Synod on earth.

(a) *Morton* *Apol. par. 2. c. 14. pag. 422.*  
 (b) *Ruffinus* *l. 2. hist. c. 26.* (c) *Hieronymus de loc. helero.* (d) *Nazianz. Serm. de Cypriano.* (e) *Augustin l. 1. contr. Julian.* (f) *Nazianz. Epist. 10. ad Basilium.* (g) *Damasc. de fid. orthodox. l. 4. c. 17.*  
 (h) *Theodore. hist. l. 5. c. 32.*

Quest. II. *Whether the Magistrate hath power to compell persons to a Church profession?*

(i) Robinson  
justific. of sepa-  
rat. pag 374.

Anent Magistrates sundry things are questioned to make presbyteriall government odious. And first our brethren complaine that our Churches are constitute by the authoritie of the Magistrate, (i) Robinson saith, *it was a presumptuous enterprise, that people were haled against their will into covenant with God, to swear obedience to the protestant Faith, being a profane multitude, living before in grosse idolatry, and that by the authority of the supreme magistrate, for the commandement of the magistrate (say they) can make no members of the visible Church, or of Christs body, because it is a voluntary act of obedience to Christ, that men adjoyne themselves to the visible Church; Ergo, none can be compelled thereunto by the authoritie of the Magistrate; saith may bee counselled, it cannot bee compelled. For the clearing of this question, these considerations are to bee weighed.*

1. *The Magistrate may compell to the meanes, and externall acts of worship, and to desisting from externall false worship of the false God, or of the true God worshipped in a false way, hee cannot compell to internall acts of faith, love, and such like, as having no power over the conscience.*

2. *There is one consideration of a Heathen or Pagan nation which never received Christianitie, and the true faith, and another consideration of a nation baptized and professing Christ.*

3. *A Magistrate may compell a heathen nation to the negative reverence of Christ in a indirect way, and that with the sword, though he cannot compell to the positive worshipping of him: if a Christian Prince subdue a Pagan nation, hee cannot force them with the Sword to a positive receiving of the doctrine of the Gospel, but if it bee a nation expressely blaspheming Christ, as the nation of the Jewes now do, hee may compell them to an abstinence from a professed blaspheming of Christ, because he is to use the sword against blasphemy.*

4. *The weapons of the Church as the Church are not carnall, but spiritual and mightie through God.*

5. *The compelling power of the Magistrate is terminated upon externall worship as abstracted from either hypocrisie or sinceritie in worship.*

6. *Though*

6. Though no man resist the Magistrate in a matter of religion, except in a hypocritical way, save onely he who thinketh hee hath reason to resist, and is led by the judgement and inditement of conscience to resist, yet is not the inditement of conscience, but onely the Word of God the rule of mans obedience, or resisting in actions, purposes & conversation.

I. Conclusion. Fire and sword, or warre, or the coactive power of a magistrate is not Gods way of planting the Gospell in a heathen nation, which never heard of the Gospell before. 1. Because the Apostles were commanded, by teaching the Gospell to all nations, *Matth. 28. 19, 20. Mark. 16. 15. Act. 7. 8.* and not by warre, to spread the Gospel. 2. Because Christs Kingdome is not of this world, for then his servants would fight for him, *Joh. 18. 36.* nor are the weapons of our warfare carnall, *2 Cor. 10. 4.* nor is Christs sword any other thing, then the Word of God, *Rev. 19. 15. Gal. 6. 17.* And in this meaning, and with relation to the internall acts of sound beleiving, have the lear-

ned taught us, that, *religio suaderi potest, cogi non potest*: if these be the constitutions of (a) Clemens, let it goe for a truth in this sense, that God hath given libertie of will to men, not punishing them with temporall death, but calleth them to give an account of their doings, in the life to come: which yet cannot bee universally true, except that the Author with Anabaptists take away the power of the civill magistrate; and (b) Athanasius meaned with us, when hee citeth that, *If any will come after me, let him take up his crosse; to prove that the will cannot bee compelled; and that of (c) Lactantius is approved by all, defendenda tamen religio est, non occidendo, sed moriendo, non sevitia, sed sapientia, non scelere, sed fide; illa enim malorum sunt, haec bonorum; & necesse est bonum in religione versari, non malum: Nam si sanguine, si tormentis, si malo religionem defendere velis, jam non defendetur illa, sed polluetur, & violabitur. Nihil est tam voluntarium quam religio, in qua si animus sacrificantis est eversus, jam sublata, jam nulla est*: all which tendeth to this, that religion is like free-will, and free-will like a Virgin which cannot bee ravished. Let that of (d) Tertullian stand, *Lex nostra non se vindicat ultore gladio*: (e) Procopius saith that Justinian was blamed, because hee compelled the Samaritans to imbrace the Christian faith.

(a) Clemens in  
constitut. τὸ  
ἀυτεξέσπον  
τῶν ἀρρώπων  
ἀφίκεν ἐλεύ-  
θερον ἔσθω  
καὶ ἰατρῶν  
ἀνάγκη, ἀλλ'  
ἐν ἑτέρῳ κατα-  
στήσει λόγοθεν  
τῶν αὐτό.

(b) Athanasius.

(c) Lactantius  
Instit. l. 5. c. 19.

(d) Tertul.

(e) Procopius  
in Arca. histor.

2. Conclusion. A Christian Prince subduing a heathen

Nation, may compell them to desist from a negative dishonouring of Christ, and from an externall false worship. Dan. 3. 29.

Therefore I make a Decree, that every People, Nation, and Language,

(f) Tacitus in Tiberio, Deorum injurie Discurre sunt.

(g) L. 2. Cod. de reb. Ged. juris jurandi contempta religio satis Deum ultorem habet.

(h) In Lege nemo Codice de Pagan.

(i) Ambrosius Epist. 30.

(k) Augustin. Epist. 48.

which speake any thing amisse against the God of Sadrach and Abednego, shall be cut in peeces, and their houses shall be made a dung-bill. 2. The Magistrate beareth not the sword for nothing, or in vaine,

for he is the minister of God, a revenger to execute wrath on those who

doe evil, Rom. 13. 4. Therefore he should be Gods Minister to

execute wrath on those who dishonour Christ. Nor must we approve of that of Tiberius, (f) that Gods take care of wrongs done

to themselves: and that of the Emperour Alexander, (g) it's sufficient that the breach of an oath hath God to be the revenger. Yet the

Emperour (h) Constantine commanded all the Churches of the

Pagan Gods to be closed up, and (i) Ambrose and (k) Augustine

both commended the fact; and Ferdinand King of Spaine, commanded all the Jewes, who would not turne Christians, to remove out of Spaine.

3. Concluf. Where a Nation hath embraced the faith; and

sworne thereunto in Baptisme, it is lawfull for the Magistrate

to compell them to professe that truth to the which they have

sworne in Baptisme. 1. Because the Magistrate is a keeper of

both Tables of the Law. Ergo, he may take care that these

who are baptized, and sworne to be followers of Christ, should

professe what they have sworne to professe. 2. Because the Magistrate may compell, *ad actus imperatos, non ad actus elicitos*,

commanded and externall acts of worship, though he have no

power over the conscience to command the elicited acts of will

and mind. 3. He may command to use the meanes of Religion,

though he cannot force Religion it selfe: and this Jehoshaphat,

Exechiab, Asa, and Josiah, and other good Kings commanded,

and in that are set forth to all Princes as patterns of zeale.

4. The most pungent argument of our brethren in the contrary

is of no weight, because (say they) for one to adjoyn himself to

the visible Church in a profession of the faith, it is a supernaturall

worke of Grace, and must be voluntary, else the Magistrate should

compell men to hypocrisie; yea and he should, saith (l) Gregorius

de Valenia, following Cajetanus, indirectly concurre to sacriledge,

to profane the holy things of God; and feare of punishment maketh an

action

(l) Gregorius de Valenia 10. 3. disp. 1. punc. 6. q. 10. de infirmitate arg. 4.

action against the will, *secundum quid*, in some respect, and for the point of supernaturality of professing, (m) *Durandus* handleth it. Now (I say) that this is of no weight, because (as (n) *Suarez* saith) one may be compelled to heare the Word, who yet cannot be compelled to beleeve; so (say I) to make such a profession, as may constitute any one a member of the visible Church, is no supernaturall act, though there be a morall obligation tying the professours to the supernaturall sincerity of the act, yet there is no essentiall obligation, as touching the essence of a visible member tying him thereunto, and therefore the Magistrate may compell thereunto, and so (o) *Antonius* following (p) *Gregorius* doe teach that an indirect compulsion to the faith is lawfull; and the compelling power of the Magistrate is terminated upon the profession, not upon the hypocrisie of the profession; else it were as good an argument to prove that the Magistrate by the sword cannot compell subjects to abstaine from murther, sorcery, perjury; because many in an hypocriticall and servile manner, for feare of the Magistrates wrath, not for feare of God, doe abstaine from these ills, nor is their abstinence from worshipping idols, a thing of it selfe, as the Magistrate commandeth it, supernaturall. Neither would men by the Covenant of the Lord, which King *Asa* did cause the people to sweare, to wit, that they should seeke the Lord God of their fathers, 2 *Chron.* 15. 12. be compelled, so as their seeking of God, should not be willingly performed. 5. This opinion is the way to *Arminian* liberty of conscience, that men in a Christian Common-wealth, may be of any Religion, and the Magistrate is to behold men as an indifferent spectator, not caring what religion they bee of, whether they be *Papists*, *Jewes*, *Pagans*, *Anabaptists*, *Socinians*, *Macedonians*, &c. which should inferre, that the Magistrate were no nurse-father of the true Church, nor yet a preserver of Religion, if men might be of any Religion. Neither is this the way (as saith (q) *Robinson*) to the *Papists* implicite faith, when men beleeveth, as the Church beleeveth, though they know not what it is: nor is it a compelling of men (as he saith) to blasphemy, and apparent wickednesse, because the Magistrate is not to compell to profession of the truth immediately, and without any foregoing information of the

(m) *Durandus*  
q. senen. d. 4.  
q. 6. art. 1.

(n) *Suarez*, de  
tripl. virt. d. eol.  
disp. 18. sect. 2.  
n. 5.

(o) *Antonius* 2.  
p. iit. 12. c. 2.

(p) *Gregorius*  
l. 7. Epist. 30.

(q) *Robinson*  
justif. of separa.  
pag. 224.

(r) Robinson.  
justif. pag. 373.

mind; for the Church is to teach and instruct in all the external acts of worship, before the Magistrate doth compell to these acts; yea and the same (r) Robinson acknowledgeth that *Jehoshaphat* made compulsive lawes about Religion. Ergo, if he should execute these Lawes, he should compell to some acts of Religion, and should compell to hypocrisie, as the same Mr. Robinson argueth against us.

2 King. 10.

4. *Conclus.* It is one thing to command acts of divine worship, under the paine of civill punishment, and another thing to punish, or inflict civill punishment, when these commandements are transgressed, Christian Princes may doe both. And that they doe the latter by Gods commandement and warrant is cleare, in that *Jehu* destroyed all the house of *Ahab* for Idolatry, and killed *Baals* Priests. Good *Josiah* killed the Priests of the high places, and burnt their bones upon the Altar. *Elias*, when the Magistrate would not doe his duty, in an extraordinary way, killed *Baals* Priests; and if the Magistrate also in the New Testament have the sword given to him of God, for the punishing of evill doers, as *Rom.* 13. 4, 5. that same Law must now also have force, though in the use of the sword sundry hereticks are here to be distinguished, as 1. seducing hereticks, drawing others away, from the worship of the true God to idolatry, such are not to be pitied by the Magistrate, as *Deut.* 13. 5, 6, 7. *Zach.* 13. 4, 5, 6. whereas seduced, and drawne away soules, for simple heresie, cannot be put to death. 2. Hereticks falling away in many particulars from the faith to Popery, or other hereticall wayes, are more severely to be punished, then those who are hereticks in one or two fundamentall points onely. And those who are universall Apostates, and fall from the Christian faith to *Judaisme* and *Paganisme*, deserve no lesse then death. 3. Selfe-condemned hereticks, after sufficient information, and malicious opposers of the truth, deserve harder dealing, then simply seduced hereticks. 4. All who beleve blasphemies to be truth, and hold them, are not to be reckoned amongst formall blasphemers, whose malice carrieth them on to raile upon the unspotted wayes of God. 5. No hereticks having false opinions of God, such as *Antinomians* and *Libertines*, who think that the regenerate cannot sinne, or that the worshipping



shipping of a creature is not idolatry, can be innocent, as if  
 1. simply acts of the judgement and mind not conforme to Gods  
 will revealed in his word were not sinnes, (as *Arminians* teach)  
 whereas all the faculties of the soule are under Gods Law.  
 2. Hardly doth the mind conceive false thoughts of God, or his  
 worship, but there be wicked crookes in the will and affections  
 inclining thereunto the mind, and smoaking the mind with  
 will-guiltinesse.

6. Except God was too rigorous and cruell in the Old Testament (God avert such blasphemous thoughts) what ever punishment even to bloud and death was inflicted upon hereticks, seducing Prophets, Idolaters, Apostates, these same stande yet in the plenitude of morall obligation against such as offend in the New Testament, if the Magistrate beare the Lords sword, as he doth in the New Testament, Rom. 13. 4, 5.

*Monfortius* the Anabaptist as (s) *Beza* faith, had no Scripture to say, because Christ is a meeke Saviour, all corporall punishment inflicted upon hereticks in the Old Testament, is turned over in spirituall punishment; onely our brethren who deny that the Magistrate can compell any to an externall profession of the Gospel, doe herein follow *Arminians* and *Socinians*. So the (t) Remonstrants, and (w) *Episcopus* deny that the Magistrate can use any bodily punishment against hereticks. The learned (x) Professors of *Leiden* observe that *Arminians* here teach that same with the *Socinians*, and the same is refuted well by (y) *Vedelius*, yea and *Gerardus*, and (z) *Mersnerus*, and other pretended Disciples of *Luther* in this side with *Arminians* and *Socinians*: and *Socinians* teach in this, 1. that Hereticks should not be molested nor punished with the sword. So (a) *Socinus*, (b) *Theophilus Nicolaides*, (c) *Ostorodius*, because the tares are not to be rooted out till harvest. 2. (d) *Episcopus*, (e) *Stadius* amongst *Arminians*, and (f) *Ostorodius*, and (g) the Catechise of *Raccovia* teach farther, that the Magistrate may punish by fines and pecuniall mulcts,

(s) *Beza de heretic. a magist. pun. pag. 158.*

159.  
 (t) *Remonst. in confess. c. 24. Sect. 9. qui hereticidio aut simili tyrannidiz aut persecutioni. ullo modo patrocinentur, a ministerio Christi spiritu profusus alieni sunt.*

(w) *Episcopus. disp. 28. Thes. 25.*

(x) *Professores. Leidens. in sua cens. 16. id Sociniana doctrina consentaneum: quidem est.*

(y) *Nicolaus*

*Vedelius* *arca. Arminianis. par. 1. l. 2. c. 9. (z) Joan. Gerard. 10. 6. de Magistrat. politico. n. 9. 2. n. 314. pag. 743. 744. (a) Socinus de effic. hom. Christ. c. 1. (b) Nicolaides defens. tract. de eccles. c. 4. fol. 73. 93. 94. (c) Ostorodius Christ. relig. c. 29. (d) Episcopus disp. 13. Thes. 18. 19. (e) Henr. Stadius apert. dect. f. 53. (f) Ostorodius inst. relig. c. 28. (g) Cateches. Raccoviens. de preph. Man. I. Christi c. 1. f. 136.*

but he cannot shed bloud, or punish to death any murtherer, because the Commandement of our meeke Saviour, doth not permit to take away any mans life; now it is certaine meeke Jesus, while hee was on earth, did neither fine nor imprison, more then put to death.

3. Socinians teach that all warres under the new Testament are unlawfull; for saith Smalcius, (b) warres cannot consist with the love of our enemy, commanded by Christ:

(i) Socinus and Ostorodius say it is an old precept not to shed blood, and never retracted in the New Testament, and God licenced it to the Jewes, because he promised to them an earthly kingdome, which hee hath not now promised under the New Testament. Our Divines hold ringleading and seducing hereticks are to bee punished to death, for so

(b) Smalcius contra Franiz. disp. 7. pag. 241. acua ejusmodi dilectio est qua interficere alium permittit et jubet. (1) vid. Socin. in defens. sent Veres. pro Raccoviensi adversus Jac. Paleol. de mag. polit. pag. 1 fol. 13.

(k) Beza. tract. de hereticis a magist. puniend. advers Martin. Belling. vol. 1. opus pag. 85. & seq.

(l) Junius advers. Samosat. edit. Heidelbur. an. 1591. p. 40. (m) Bucanus loc. com. 49.

(n) Zanchius, to. 1. msc. de magistr. (o) Perkins. in cathol. reforma. contro. 21. c. 2. pag. 367.

(p) Daneus in Ethic Christian. l. 2. c. 13. (q) Bulling. concio. 18. fol. 89. (r) professo. Leydenes censu Remon. c. 24. sect. 9.

(s) Cyprian ad Demetrium. Si quid diis tuis numinis & potestatis est, ipsi in ultionem suam surgent, ipsi se majestate sua defendent; pudeat te eos colere, quos ipse defendis, pudeat tu clam ab ipsis sperare, quos tu tueris.

(k) Beza, (l) Junius, (m) Bucanus, (n) Zanchius, (o) Perkinsius, (p) Daneus, (q) Bullingerus, (r) the Professors of Leiden teach.

All that can be said commeth to this, that Hereticks should not bee

punished, 1. (s) Cyprian saith to Demetrius that hee was greater then his Gods, because he revenged the wrongs done to his Gods, and that it was a shame for him to hope for helpe from the Gods which hee behooved to defend.

Answer. This proveth that the false Gods of Demetrius were but false Gods, because they were not able to revenge the wrongs done to themselves, as the true God, who made the heaven and the earth, can doe, but nothing against the punishing of the Hereticks, for then it should follow, that blasphemy against the holy Ghost, and no sinnes should bee punished, for all sinnes are injuries done to God, and therefore neither Magistrates, nor parents, nor doctors, yea nor the Church should use any rod, either corporall or spirituall, against subjects, children, or scandalous persons, because God can revenge his owne quarrell; yea excommunication is a revenging of a wrong done

to God. 2. They object the Apostles way was to watch against Hereticks, *Act. 20. 29. 31.* and *Rom 16. 17.* to eschew them, *2 Tim. 2. 25.* the servant of the Lord must be gentle.

*Ans.* This is objected by (1) *Gerardus*, as also because they may be converted, Ergo, they are not to be killed, Christ would not have fire coming down from heaven to destroy the Samaritans, for afterward they were converted; but wee thinke not any should be put to death for simple heresie; as (u) *Musculus* and *Whittaker* teach, they are to be instructed, censured, rebuked, eschewed, but though *Ananias* and *Saphira* might be converted, Peter strake them with death, and *Paul* did right in striking *Elymas* the Sorcerer with blindnesse, *Act. 13.* because he laboured to turne away *Sergius Paulus* from the faith, these were extraordinary judgements, but yet they doe well prove that where the Magistrate is armed with authority, hee ought to inflict bodily punishment upon the seducing hereticks, so it be done as (y) *Augustine* saith, *Animo corrigendi, non vindicandi.* See (z) *Beza*, (a) *Professors of Leyden*, and what *Elias* did by an extraordinary power in killing *Baals Priests*, that *Achab* the then supreme Magistrate should have done. 3. They object that it is contrary to the meeke spirit of Christ in the New Testament, that any should be punished for heresie, and that it is proper to enemies of the truth, and *Antichrist* so to doe, as their (b) practise declare. *Nestorius* being made Archbishop of Constantinople, said to the Emperour, *I will give thee heaven O Emperour, if thou wilt free the earth of hereticks: Dioscorus* compelled, with armed souldiers, the Bishops to subscribe to the heresie of *Eutyches*; *Eudoxius* the *Arrian* obliged *Valens* the *Arrian* Emperour to root out all the orthodox professors. The *Turke* in his *Alcoran* commandeth to kill all who obey not his law.

*Ans.* The sword is expressly given by God, *Rom. 13.* to Christian Magistrates, and this is not against the meeknesse of Christ, no more nor to deliver to Satan, or to curse and excommunicate Apostats with that great curse called *Anathema Maranatha*, *1 Cor. 16. 22.* And though Hereticks and Mahomet teach that Hereticks, as also they teach that manslayers, adulterers, paricides should die the death, it followeth not that we are not to teach the same. Fourthly, The parable of letting

the.

(1) Gerardus  
tem. 6. de ma-  
gist. pol. q. 2. n.

331.  
(u) Muscul, in  
loc. com p. 13. 9.

(x) Whittaker  
ad Campian.  
pag. 234.

(y) Augustine  
epist. 47. ad  
Vincencium,  
Epist. 50 ad  
Bonifacium  
com.

(z) Beza de ha-  
retic. a Magist.  
puniend. pag.  
161, 162.

(a) Professors  
of Leiden in  
censur. confess.  
Remonstr. c. 24.  
sect. 9.

(b) Tripart.  
histori. l. 12. c. 4

(c) Chrysoſtom. *the Tares grow, while the day of judgement is alleaged. It is true* (c) Chrysoſtome ſaith that *many innocent persons are killed in the rooting out the tares by bloody warres;* (d) Chryſologus ſaith, *Neither Matthew the publican, nor Paul ſhould have bene converted, if the Sword had bene uſed, and Auguſtine* (e) ſeemeth to call the tares *hereticorum falſitates,* and (f) Theophylact, *Zizania ſunt hereses.* But I answer, Chriſt exponeth the tares *οι υιοι τῆς πονηριᾶς,* Syriace **בְּנֵי הַיָּדֵיִם** (g) Beza, *filius illius improbi,* (h) Erasmus *diaboli,* the children of the devill, and Theophylact addeth, *Zizania ſunt hereses, vel male cogitationes,* and Gerardus perverteth Theophylact, for he extendeth the tares not onely to Hereticks, but alſo to wicked men, to Matthew who was a publican, but not a Heretick properly. And firſt the field is the world of the viſible Church, where the ſeed of the Word is ſowne, and it muſt bee meant of all ſcandalous persons in Chriſts viſible kingdome, ſo all ſhall bee ſpared, and there ſhall neither bee uſe of the Magiſtrates ſword, nor of the Church diſcipline in the Church, as Anabaptiſts expone the place. 2. There ſhould not ſo much as rebukes and threatnings bene uſed, but wicked men ſhould bee permitted to grow, while the day of judgement, that the Angels root them out. Now it is knowne that the power of the word preached hath rooted out ſome tares, becauſe it hath converted them. 3. Hereticks are not all things which offend; the inceſtuous Corinthian offended alſo. 2. Onely Hereticks are not ſuch as worke iniquitie, there bee others alſo in the viſible Church, as our brethren expone, Revel. 22. 15. nor are onely hereticks to be caſt out in the furnace of fire, where there ſhall bee weeping and gnawing of teeth. 3. Nor are onely the good wheat thoſe who are orthodox and oppoſite to hereticks, who ſhall ſhine as the Sunne in the kingdome of their father, p. 42. 43. except wee would ſay that all ſound in the faith and holding no hereticall doctrine ſhall ſhine in the firmament as the Sun. 4. The caſting out of Hereticks out of the viſible Church by excommunication is a rooting of them out of the field of the viſible Church; Let more of this be ſeen and conſidered in thoſe who have written thereof, as in Gerardus, loc. cit. Beza de puniend. Heret. Bellarm. de laicis, c. 21. Coſterus Enchirid. de moribus hereticor. Petr. Gregorius, lib. 12. de repub. c. 4.

Deus non per-  
mittit heretico  
bellis consumi  
ſimiliter neque  
propter malas  
cogitationes vult  
Deus excindi  
hominem: ſi  
Mattheus exci-  
ſus eſſet ex hac  
vita, cum eſſet  
zizanium, ſimul  
etiam exciſum  
eſſet frumentum  
quod poſtea ex  
ipſo erat orim-  
rum.

*Suarez, de tripl. virtut. theolog. disp. 18. sect. 2. Gregorius de Valent. tom. 3. disp. 1. q. 10. punc. 6. Jus Canonicum C. Quid autem. dist. 49. Meiser. lib. 4. de legibus, sect. 1. q. 10, 11, 12. Lipsius l. 4. politic. c. 2. Conrad Brunus, l. 3. de heretic. c. 13. Paulus Windeck. lib. de extirpandis heretic.*



## APPENDIX.

*A further consideration of compelling, or tolerating,  
those of contrary Religions and Sects  
in the Church.*

**W**EE still hold (as is already said) that *Christian Magistrates* cannot compell *Pagans* to embrace the *Christian faith*: Nor can the *Church* in a *Church-way* compell *Pagans* or *Jewes* coming to remaine amongst us *Christians*, because *Pagans* are to bee gathered to a *Church*, by the preaching of the *Word*, and by that way that the *Apostles* planted *Churches*, which was by the sword of the *Spirit* only, as *Matth. 28. 19, 20. 1 Cor. 2. 1. 2. 2 Cor. 10. 4, 5, 6*. But the argument which the (a) *Jesuit Tannerus*, & other *Papists* bring for it, I judge most weake, for they will not have them compelled to the faith, because, 1. faith is a voluntary and free act, 2. because it is a supernaturall worke of *God*, and so they are not under the stroake of the *Magistrates sword*; for freewill in supernaturall acts is alike uncogible and free from all externall violence, in both those who are baptized professors within the bosome of the visible *Church*, and in *Pagans*; and the truth is, neither the *Magistrate* nor the *Church* can censure opinions, even erroneous in fundamentall points, as they are opinions, for no societie, no humane authoritie can either judge of, or punish the internall acts of the mind, because as such they are indeed

(a) *Tannerus*,  
22. q. 10. 7. 87.

deed offensive to God, but not offensive or scandalous to either Church or Commonwealth, and so without the Spheare of all humane coercive power: nor is Titus, Tit. 1. To rebuke gaine sayers, v. 9. that they may be found in the faith, v. 13. but in so farre as that faith is visible. and as it cometh out of perverse mouthes, which must be stopped, v. 11. Also punishments either civill or ecclesiasticall do no other wayes worke upon the mind and heart, but by a morall & swasory influence, for it is a palpable contradiction, that freewil can physically be compelled, & therefore here (saith (b) Philip Gamacheus) there is no need of an Emperours sword, but of a Fishers Angle. Let it goe then, which is taught as a truth, in this point, by (c) Covarruvias, (e) Gregori. de Valent. (e) Gamacheus, (f) Tannerus, (g) Malderus, that Princes have neither from the Law of nature, or from any divine Law, a coercive power over the faith of Pagans; nor is (b) Scotus in this to bee heard, that the same divine law oblieth all Princes, and the Churches, that did lie upon Israel to destroy the Canaanites.

(a) Quicumque et l. heretici, et l. Manichei Cod. de heretic. as Tertullian in Scorpiac c. 2. heretici compelli debent, non alligi, et duritia vincenda, non suadenda; which saith, that hereticks are otherwise to be delt with then those who never embraced the Christian faith, (b) Phil. Gamacheus com. in 12. q. 10. c. 3. Non hic epus gladio imperatoris, sed hano piscatoris. (c) Covarruvias in regula peccat. p. 2. sect. 10

Yet may it bee lawfull in some cases indirectly to force them, in their false worship, (as (i) Molina saith against (k) Alphonsus a Castro) if they kill their innocent children to their false Gods, because it is lawfull to defend the innocent; neither is that to bee regarded, as a sufficient reason that these Infants doe not consent, that they should bee defended, because as (l) Malderus saith it is lawfull to hinder a man, who is willing to kill himselfe, from unjust violence against his owne li. 2. It is lawfull as saith (m) Aegidius Conin k, (n) Lorca, (o) Aquinas, and (p) Cajetanus, to compell Pagans to desist from violent impeding of Pastors to preach the Gospell to some amongst them, who are willing to heare, because in that they are injurious to the salvation of those, who are appointed to bee saved, and doe manifestly hinder the Gospels progresse, which the Church is (so farre as is in her power) to propagate, even as her prayer is, let thy kingdome come.

(d) Greg. de Valent. in 22. q. 10. art. 80. pum 6 (e) Gamacheus loc. cit. (f) Tannerus in 22. q. 10. art. 8. Dub. 1. (g) Malderus de virtut. Theolog. q. 10. art. 8. (h) Scotus in a. dist. 4. (i) Molina de just. et jure tract. 2. disp. 116. (k) Alphonsus a Castro de puni. heretic. l. 2. c. 14. (l) Malderus loc. cit. (m) Coninck. de arrib. supernatur. disp. 18. de infidelit. dub. 14. n. 226. (n) Lorca in 22. q. 10. art. 8. (o) Aquinas 22. q. 10. art. 8. (p) Cajetani in Thomam. ibid.

2. Nor doe we thinke that *Princes* may compell *Pagans*, who are under their dominions, to the faith, without foregoing information of their conscience, or that simply they may compell them to embrace the faith; except that here *Princes* have greater libertie, indirectly to force them, because they being now living (as wee suppose) in a visible *Church*, they may infect the *Church*, and therefore here should bee an indirect hindering of the exercise of their false religion, in so farre as it is infectious to the *Church* of God, *ne pars sincera trahatur*: for to this by a certaine proportion the power of excommunication given to the *Church* by *Christ*, may lead us, 1 *Cor.* 5. 6. and if wee must live by Lawes, and not by examples, (q) *Paul* the fourth his suffering of the Jewes Synagogues at Rome, and their ancient feasts, which saith (r) *Malderus*) of themselves are not evill, is no law to us, yea but (s) to Christians it is a falling from *Christ*, and his grace; nor is (t) Rome who tolerateth Jewish religion, nor the (u) edict of *Honorius* and *Theodosius* our warrant.

(q) *Extravan. Pauli III. decret. l. 7. tit. de de Iudais.*  
 (r) *Malderus in 12 q. 10. de infidel. cap. 31.*  
 (s) *Gal. 5. 4.*  
 (t) *Cap. qui sincera. et cap. de Iudais dist. 45.*  
 (u) *Codi. de Iudais.*

3. Nor can wee beleeve, that no other sinnes, in opinion, concerning God, his nature, attributes, worship and *Church-discipline*, (except onely such as are against those points, which are called fundamentall, and the received principles of *Christianitie*) should bee censurable by the *Church*, or punishable by the *Magistrate*.

1. Because *Jesus Christ*, *Mat.* 18. ordaineth that every sin against our brother, or a *Church*, 1 *Cor.* 10. 31, 32. in which the delinquent shall continue, with obstinate refusall to heare the *Church*, should bee censured with excommunication.

But there bee divers opinions concerning God, his nature, attributes, worship and *Church-discipline*, which are not against points fundamentall, which being professed are sinnes against our brother and the *Churches*. Ergo, many opinions not against points fundamentall, if professed, are censurable by the *Church*, and punishable by the *Magistrate*. I prove the proposition, because *Christ*, *Matth.* 18. maketh no distinction and exception of any sinne, but saith universally, v. 15. *εάν δε ἀμαρτίαν εἶς σὲ ᾠ ἀμαρτία σου*, if thy brother trespass against thee, &c. and wee can make no exception against an indefinit and *Catholick* statute,

and ordinance of *Jesus Christ*. I prove the assumption: because there bee many scandalous points of *Arminianisme*, *Pelagianisme*, of *Poperie* ancient Church government, traditions, the power and efficacy of grace, circumcision; forbidding of marriages, and of meates, which are doctrines of devills, comming from such, as have consciences burnt with an hot Iron, 1 *Tim.* 4. 1, 2, 3. many points of *Anabaptisme*, *Antinomianisme*, *Soemianisme*, and of divers other sects are not points fundamentall, because many (no doubt) are glorified, who lived and beleved in *Christ* and died ignorant of either opinions, either on the one side or the other, & yet being professed, preached and maintained, especially wilfully and obstinately, do wonderfully scandalize our brethren and the Churches. Nor can I say that such as beleve that marriage of Churchmen is unlawfull, and defend it, as many holy and learned men in *Poperie* did, and died in that error, if otherwise they beleve in *Christ*, and the like I say of *Chustising the body*, and abstaining from such and such meates; which yet are doctrines of devills, and offensive to our brethren, 1 *Tim.* 4. 1, 2, 3. can bee points fundamentall, so as the holding of these must bee inconsistent with saving faith. Some doe yet maintain that circumcision is lawfull, and yet beleve all points fundamentall; shall wee say, that such are damned? and wee read, *Gal.* 5. 2. Behold I Paul say unto you, that if yee bee circumcised, *Christ* shall profit you nothing.

2. Opinions in points not fundamentall, are either sinnes forbidden by Gods Law, or they are not sinnes; the latter can by no reason bee asserted, because God hath in his word determined all controversies not fundamentall, as well as fundamentall, therefore it is necessary, *necessitate præcepti*; by vertue of a divine precept, that wee beleve that to bee true, what God saith in his Word, therefore the not beleving of it must bee a sinne and a transgression of a Divine Law. 2. If it bee no sinne, it must bee because the mind is under no Law of God; except in so far as the minde is ruled and led by the dominion of free-will; but this is *Pelagianisme* and *Arminianisme*, and *Papists* and *Pelagians* will needs examine the inclinations, powers, and motions of the soule, which goe before the wills consent, or arise in us without the wills consent; from all subjection to a



Law, that so originall sinne may bee no sinne, because (as *Pelagius* said) it is not voluntary, and concupiscence, when the will joyneth no consent to it, is no sinne; yea so the unbeliefe and ignorance of fundamentall points, as they remaine in the mind, shall bee no sinne. 3. If this bee no sinne, we are not to pray for illumination, to see either the truth on the one side, nor on the other; and what actions wee doe according to these opinions, in things not fundamentall, wee doe them not with any certaintie of faith, or any plerophorie, but blindly, or doubtingly, and so sinfully, which is expressly condemned, *Rom.* 14. 13. and is expressly against that full assurance of faith, that wee are to have in those very actions, which in their owne nature are indifferent, as is evident, *Rom.* 14. 14. *I know and am perswaded by the Lord Jesus, that there is nothing uncleane of it selfe,* v. 5. *Let every one bee fully perswaded in his owne mind.* 4. If they bee not sinnes, then are none to bee rebuked for these opinions, no more then they are to bee excommunicated for them, and though any erre in points not fundamentall, they are not to bee rebuked, yea nor to bee convinced of them by the light of the word.. (2.) If they bee sinnes, then when they are publickly professed, they must scandalize our brother, but there bee no sinnes which scandalize our brother, but they are susceptible and in capacitie to bee committed with obstinacie, Every sinne, *sub ratione scandali*, is the subject of *Church-censure*; Yea *Rom.* 16. 17. *Every one is to bee avoyded, who causeth divisions, and offences contrary to the doctrine which the Church hath learned of the Apostles, and every one who walketh disorderly, 2<sup>d</sup> Thess. 3. 11, and obey not the commandement of the Apostles, is to bee excommunicated, till hee bee ashamed,* v. 14. but opinions contrary to the Apostles doctrine in *non-fundamentalls*, are not *fundamentalls*, and if they bee professed, cause divisions and offences contrary to the Apostolik doctrine, for many *non-fundamentalls* are the Apostles doctrine.

3. What ever tendeth to the subversion of *fundamentalls*, tendeth also to the subversion of *faith*, and so doth much truly scandalize and bring on damnation, that *Christ* hath ordained to be removed out of the *Church* by *Church-censures*: but erroneous opinions, in points *not fundamentall*, and in *superstructures*, being

professed and intilled in the eares and simple mindes of others, tend to the subversion of fundamentalls, as having connexion, by just consequent, with fundamentalls, and doe scandalize and bring on doubtings about the foundation, and so bring damnation. Ergo, erroneous opinions, in points not fundamentall, must be removed out of the Church by Church-censures. The proposition is cleare, he that falleth in a publicke scandalous sinne is to be *delivered to Satan*, both for his owne sake, that he be not damned himselfe, but that *1 Cor. 5. 5. to the destruction of the flesh, the spirit may be saved in the day of the Lord*; and so also for others, because *a little Leaven leaveneth the whole lump, v. 6.* The assumption is proved by dayly experience, for corruption in Discipline and Government in the Church of Rome, brought on corruption in Doctrine, and the same did we find in the Churches of Scotland and England.

4. Fundamentalls are no other thing, then that which the Apostle calleth, *Heb. 6. 12. τὰ στοιχεῖα τῆς ἀρχῆς τοῦ λόγου τοῦ Θεοῦ, the first principles of the oracles of God*; and *ch. 6. 1. τὴν ἀρχὴν τῆς χρείας λόγου, the Doctrine of the Principles of Christ*, which are laid as foundations, as *ib. μὴ πάλιν θεμέλιον καταβαλλόμενοι, not laying the foundation againe*, &c. Then non-fundamentalls must be such superstructures as are not the first Principles of the Oracles of God, and are not the Doctrine of the Principles of Christ. But the Apostle will not have us to fluctuate and doubt as Skeptickes, in a Pyrrhonian Vacillation and Uncertainty, in these, which he calleth the superstructures. **I.** As is evident by his words: **II.** Of whom we have many things to say, and hard to be uttered, but you are dull of hearing. **12.** For when, for the time, yee ought to be teachers, yee have need that one teach you againe, which be the first Principles of the Oracles of God, and are become such as have neede of milke, and not of strong food. **13.** For every one that useth milke is unskilfull in the word of righteousness: for he is a babe. **14.** But strong meate belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. **Chap. 6. 1.** Therefore leaving the doctrine of the beginning of Christ, let us goe on unto perfection, not laying againe the foundation of repentance from dead workes, &c. Whence it is more then evidently apparent to any intelligent mind.

Or 1. That when he saith, *they ought to be teachers of others*, he cannot be thought to meane that they should teach fundamentalls onely to others, because he would have them to be capable of the *food* of such as are stronger, and have their senses exercised to discern good and ill, and will have them carried on to perfection: now fundamentalls are expressly the *foode* of babes which have neede of milke, *e. 6. v. 12.* and not the foode of the stronger; if then they ought to teach superstructures, and non-fundamentalls to others, they cannot teach and exhort privately, (for of such he speaketh) these things whereof they have no certainty of faith, and which they beleeve with a reserve, as ready to reject them to morrow, upon second thoughts, for what we teach to others, those (as I conceive) we are obliged to speake, *because we beleeve. Psal. 116. 10. 2 Cor. 4. 13.* and those we are to perswade, because we know (not with a reserve, but with certainty of faith) the terror of the Lord, *2 Cpr. 5. 11.* If it be said, teachers now are not obliged to know all that they teach now to be divine truths, with such a certainty of faith, as Prophets and Apostles, who were ledde by an infallible Spirit: for our private exhorting, our publick Sermons come not from a Spirit, as infallible as that Spirit which spake and wrote canonick Scripture, for we may erre in exhorting, in Preaching, in writing, but the pen-men of canonick Scripture were infallible. I answer, the pen-men of Scripture when they did speak and write Scripture, were infallible, *& de jure, & de facto*, they could neither erre actually, and by Gods word they were obliged not to erre, and in that they were freer from error, then we are, who now succeed them to preach and write; but what God hath revealed in his word, whether they be fundamentalls or superstructures, doth oblige us to belief and certainty of faith, no lesse then it obligeth the Pen-men of Scripture; and our certainty of saying faith, is as infallible as the faith of the Prophets and Apostles, except with Papists we say no man can be assured that he is in the state of grace. If therefore we be obliged to beleeve all revealed superstructures, though not fundamentall, as the Prophets and Apostles were, we linne scandalously (when obstinacie is added to ignorance) if we beleeve them with such a reserve as is con-

trary to faith, and because there is no ignorance of those who teach others, but it is capable of obstinacie, and consequently it is capable of Church censure, *Math. 18. 17.* I grant the weak and unlearned, though ignorant of their Christian liberty, in that *interim*, and case when many things are indifferent, as the case was, *Rom. 14.* though they be instructed by *Paul* sufficiently, that nothing is unclean, and that they erre in that, out of an erring consciences light, or rather darknesse, they abstain from such and such meates as Gods law hath now made lawfull to both Jew and Gentile, yet are they not to be censured, nor troubled with thorny disputations, but if these weak ones, 1. persist in their error, and 2. teach it to others and mislead them, they knowing that they beleve these errors with a reserve, are (as I conceive) false teachers, and censurable by the Church and State, and not weak, but obstinate.

2. We are not to be *dull of hearing*, but are to be fully instructed, and certainly perswaded so of superstructures, which are not the first principles of the *Oracles of God*, as that we are to teach others. *Ergo*, a *Pyrrhonian fluctuation* in these, is damnable. How then can it be a principle, next to *Gods word*, most to be followed, *not to make our present judgement and practise, in matters not fundamentall, a binding Law to us for the future?* 2. The *Apostle* ought not to rebuke them for being *dull of hearing* of those things, whereof either sides may be beleved, in a necessary case of *syncretisme* and *pacification*, without any hazard of punishment or *Church-censures*, for what is a necessary principle, and to be holden and enacted, as the most sacred Law of all others, next unto the Word of *God*, the matter of that principle being unknowne, and neither sides understood, received, or beleved, cannot put on any the rebuke of *dull hearing*: For example, if the point of *Presbyteriall government* of the *Church*, or of independencie of single congregations, be a point not to be received, with such certainty of faith and assurance, but we are to reject either, or both, when we shall receive new light, that they are false and contrary to the rule of holy Scripture; and againe, if we are to reject the opinion contradictent to these former points of *Presbyteriall government* and independent congregations, for there is, by this opinion, the same reason

son of the contradictent, as of the formerly affirmed opinions; I see not how I may not *be dull of bearing*, yea how I may not simply be ignorant of both, and not sinne against God. 3. Those superstructures which are not fundamentall, are the *strong persons food*, as the knowledge of principles fundamentall is the *food of babes*, vers. 12, 13. Then I must be perswaded of the truth of them, else they cannot feed my soule with knowledge, because knowledge of *Pyrrhonian fluctuation*, which is conjecturall, and may be no *lesse false then true*, and which I must so beleve for truth, as possible the tyde of a contrary light may carry me to beleve the just contrary as truth, can never be the strong food of such as are *skilled in the word of righteousnesse*. 4. The knowledge of these superstructures or *non-fundamentals* belongeth to those who are of full age, and have their senses exercised to discern both good and ill, vers. 14. and which are carried on to perfection, c. 6. v. 1. having now left the fundamentals, as food to babes and unskilled, c. 5. v. 12. But I heartily crave to learn, what perfection doe we arive unto? and what encrease of fuller age, what experience of more spirituall knowledge, perfecting the spirituall senses, doe I attainé, to know certaine truths, which to me may be no lesse rotten conclusions, and meere forgeries of mens braines, then divine truths? Hence if this *Arminian liberty* of prophecying, and this perpetuall fluctuation of men *alwayes learning, and never comming to the knowledge of the truth*; be contrary to growing in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3. 18. and contrary to that which is called, 1 Cor. 1. 5. *all knowledge*, and to the abundance of knowledge, which in the last dayes, is to fill the earth, as the sea is filled with waters; so that when I have once over-sailed that point of the coast of the knowledge of fundamentall articles, I am now in a Sea of foure contrary winds, and foure contrary tydes at once, and I know nothing for truth, but its contradictent may be, yea, and to me is as true, (I say) if this fluctuation of knowledge be contrary to growing in knowledge, it must be rejected as a *Chimera*, and the dreame of mens heads.

5. Let us take one point not fundamentall, to wit this, (Every congregation hath absolute power of Church government within it selfe, without subjection to Classes, Presbyteries, and Synods) You are

so perswaded of the truth of this, that your present judgement and practice is *no binding Law to you*, for the morrow; but you leave roome in your judgement to beleeve, to morrow, the contradictent, when new light shall appeare. Well then to morrow, this non-fundamentall, and this contradictent is now to you true, (*No congregation hath absolute power of Church-government within it selfe, but hath its power in dependance upon, and with subjection unto Classes, Presbyteries, and Synods.*) Well, to morrow is come, and this you beleeve now to be *Gods truth*, yet so, as your present judgement, and practice is *no binding Law to you*, for the second morrow, but you leave roome for light, which shall appeare the second morrow; well, in the second morrow, new light appeareth and convinceth you, that the contradictent is true, and you recurre in a circle, to beleeve your first proposition againe is true, to wit, the contradictent of your second dayes proposition, and now to you this is true, as it was once, (*Every congregation hath absolute power of Church-government within it selfe, without subjection to classes, Presbyteries, and Synods:*) Now, on the third morrow, a new light appearing, you are to beleeve the contradictent; and because all circular motions are in credit to be deemed eternall, and your mind is alwayes obliged to stoop and fall downe before new light, and the conscience is to render her selfe captive to every emergent truth: what can you here say but there is no end of fluctuations and doubtings? But you say, *Gods spirit, the revealer of all truth, doth not fluctuate, though I change, God Jehovah changeth not, he can reveale no contradictory truths, for one of them must be a lie, and he is the Lord who cannot lie.*

*Answ.* Then I say, these non-fundamentals are in themselves and intrinsically certaine, and if God reveale them in his Word, he must reveale them under the notion of things certaine, and we are to beleeve them as certaine truths, having intrinsicall necessity in themselves from the authority of God the revealer, therefore I am not to beleeve them with a fluctuation of mind to caschere the truth of them, to morrow, and the next, and the third morrow.

But you say, *I doe beleeve non-fundamentals as they are revealed, now they are not revealed to me in the word, in that measure and degree of clearnesse and evidence of light, that fundamentall points of faith*

*faith are revealed, therefore I may lawfully beleeve these non-fundamentals; which are lesse evidently revealed, with a reserve; that, upon the supposall, I see I had an error of judgement in taking them to be truths, whereas now I see them to be untruths, I doe renounce them; but because fundamentals are clearly revealed, I am to beleeve them, without any reserve at all.*

*Answ.* The degrees of revelation and propofals of truths to our minds, lesse or more, evident, or lesse evident, so they be revealed by God, in a sufficient measure of evidence, they free us from obligation of faith, *in tanto, non in toto*, as is cleare, *John 15. 22.* If I had not come to them, they should not have had sinne, the sin of unbelieve, and in such a measure; yet if God reveale these *non-fundamentals*, though not so perspicuously as he revealeth *fundamentals*, we are obliged to know them and beleeve them with certainty of faith, and upon this formall reason, because Jehovah speaketh them in his word, no lesse then we are obliged to know and beleeve *fundamentals*: for our *dulnesse* and blindnes of mind doth not licence us to beleeve what God revealeth to us in his Word with an *επιποχης* and a fluctuation of mind, no more then the naturall man is licenced to beleeve the *fundamentals* of the Gospel with doubting, because they come in under the capacity of his understanding, as foolishnesse, *1 Cor. 2. 14.* But, say you, upon supposall that our darkened hearts doe not see these *non-fundamentals* clearly, we are obliged to take their meaning and sense, with a reserve, and so to receive and entertaine the truths of these *non-fundamentals*, as we leave roome, upon supposall of our misapprehensions, to retract our judgement, and to beleeve the contrary of what we once beleeved, and this hindereth not but that we are simply and absolutely obliged to beleeve the *non-fundamentals*.

*Answ.* If we be simply and absolutely obliged to beleeve *non-fundamentals*, though they be not so clearly revealed to us as the *fundamentals*, as no doubt we are, then doe we contrary to the morall obligation of a divine precept, and so sinne in beleeving, with a doubting and hesitation; of that which God hath revealed in his word: and when we beleeve Gods truth with a reserve to retract our judgement, when a cleare light shall make naked to us our error, that revealed error, if revealed to be an error, by the Lord speaking in his word, doth clearly evince

that *God* never revealed, nor meant to reveale in his Word, the former truth that was *beleeved with a reserve*, for *God* cannot reveale things contradictory, and *out of the mouth of the Lord* cometh no untruth: therefore *God* in these *non-fundamentals* revealeth to us but one thing to be beleeved, and that absolutely without all reserves, for *God* can no more shine with a new light, to declare the contradictent of what he hath once revealed as truth, then he candeny himselfe, or lie; which to assert were high blasphemy: and if the first truth of the *non-fundamentall* doe onely appeare truth to our understanding, and be no such thing, but in it selfe an untruth, then doth the *God* of truth reveale no such thing. 2. Upon supposall that we see not the truth of these *non-fundamentals* clearly, we are neither to beleeve with a reserve, nor to beleeve them absolutely, nor yet are we to suspend our believe, because I conceive all the three to be sinfull, and we are never obliged to sinne, but we are obliged to know and beleeve simply without all reserve, having laid away our darke and confused conscience, and are to know clearly and beleeve firmly that *God* speaketh this, not this in his Word; nor, because I doe fluctuate about the truth of these *non-fundamentals*, am I obliged to follow in *non-fundamentals* the endictment of a fluctuating conscience, seeing holding the plenitude and plenary perfection of *Gods Word*, the Lord hath no lesse manifested his will, in setting downe superstructures and non-fundamentals, in his Word, then he hath revealed his mind to us in fundamentals.

But our Brethren prove that we may tolerate one another in diverse and contrary opinions about *non-fundamentals*, from *Pbil. 3. 15. Let us therefore, as many as be perfect, be thus minded: and if in any thing yee be otherwise minded, God shall reveale this unto you. 16. Neverthelesse, whereunto we have already attained, let us walke by the same rule, let us mind the same thing. Now there is nothing more opposite to this rule, then the practises of some, who will exclude and allow communion in nothing, where there is difference in anything. The labours of Davenant and others in this needfull case, of syncretisme and pacification in those times are very seasonable.*

I answer, I distinguish three things that may be judged the object of syncretisme or mutuall toleration. 1. *Fundamentalia*, fundamentall



damentall points. 2. *Supra & circa fundamentalia*, things that are builded on the foundation or superstructures, or things about the foundation; as many positive and historicall things that cannot result by good consequence off, or from the foundation, as that there were eight soules in *Noahs Arke*, and some rituals of Gods institution in the Sacrament of the Supper and Baptisme, &c. 3. *Præter fundamentalia*, things meereley physicall, not morall, having no influence in Gods worship at all; as such a day for meeting of an Assembly of the Church, Wednesday rather then Thursday; a cloake when you pray in private, rather then a gowne; these have, or contribute of themselves no morall influence to the action, as in what corner of your Chamber you pray in private, these are meereley indifferent, and tolerance in these I would commend. It is true, there is a strict connexion often betwixt the physicall and the morall circumstances, so as the physicall circumstance doth put on, by some necessity, a morall habitude and respect; and then the physicall circumstance becommeth morall, as in what corner of your Chamber you pray, it is meereley physicall and indifferent, but if that corner that you pray in, call you obvious to the eyes of those who are walking in the streets, that they may see and heare your private prayers, then the place putteth on the morall respect of a favour of some Pharisaicall ostentation, that you pray to be seene of men; and so the circumstance now is morall, and is to be regulated by the Word, whereas the circumstance that is meereley physicall is not, as it is such, in any capacity to receive scriptorall regulation; nothing is required but a physicall convenience for the action. Now for *fundamentall* superstructures, for things about the foundation, in so farre as they have warrant in the Word, to me they oblige to faith and practises, in so farre as the Lord intimateth to us in his Word, either expressly, or by good consequence, that they are lawfull. Now I may adde to these, that there be some things adjacent, circumvenient, circumstantiall to these fundamentalls, superstructions, and others that I named, wherein mutuall tolerance is commendable; Nor doe we thinke any Church Reformation so perfect as that reformers have not left it in some capacity more or lesse of receiving increase and latitude.

titude of Reformation; but truly I doe not see the consequence, that therefore in all points not *fundamentall* the conscience must be of that compliable latitude of Kid-leather to take in, and let out, so as none of these superstructures or *non-fundamentals* are to be beleev'd but with a reserve, that you take them to day as Gods truths, and are in capacity to beleev'e their contradicents to be Gods truth to morrow.

And for the place, *Phil. 3. 14. 15.* The sense given by *Zanchius* pleaseth me. *We that are reputed perfect, let us all think and mind this truth that I write, to contend for the price of the high-calling of God; and if any mind any other thing contrary to, or diverse from my doctrine, God in his owne time, shall reveale it to him; Zanchius saith, Deus id quoque revelabit suo tempore, nempe an falsum sit vel verum.* God shall reveale it to him in his owne time, whether it be true or false: to which part I doe not subscribe; that God shall reveale to any other minded then *Paul*, whether his doctrine be true or false, for that may inferre a possibility that *Paul* taught in this point, or in the matter of ceremonies, something false: but the meaning is, God shall make him know by the revelation of truth, that what I have taught is true; and he addeth as *Zanchius, Estius, Cornelius à Lapide, Salmeron*, yea our owne *Calvine, Marlorat*, and others, upon this condition, that they walke with us in peace and concord, according to the rule of the Gospel: and that these words are a condition, I beleev'e, because *Christ* saith, *John 7. 17.* *If any man will doe his will, he shall know of the doctrine whether it be of God, or whether I speake of my selfe.* But I see nothing here that reacheth the conclusion that we deny; it will beare this indeed, if any man be otherwise minded, and thinke that *Paul* hath not delivered sound doctrine, either concerning our pressing forward toward the prise of the high calling of God in *Jesus Christ*, or concerning ceremonies; that is, if any man beleev'e untruths contrary to *Pauls* doctrine, let him beleev'e these untruths, leaving roome to Gods light, to bow downe under truths feet, when God shall reveale that *Pauls* doctrine is true, and that his thoughts diverse from *Pauls* doctrine was misapprehensions and errors; but there is nothing here, that if any beleev'e true *non-fundamentals*, he is to beleev'e them with a reserve, that if God, with a new light,

light, shall appear, to discover these truths to be untruths, he shall change his mind. Now the supposition is vaine, and as impossible, as to say, *God* can contradict and belie his owne truth, nor is there any word of toleration of Sects in the text. Yea, but (say they) *Paul* professeth to walke according to the rule to which they have all attained, with those who are contrary minded. Ergo, we are to tolerate and to keepe peaceable communion with those who are contrary minded in opinions, and disagree from us.

*Ans.* Marke, I pray you, that *Paul* doth not say he will walke with them, and keepe communion with them simply; but onely, 1. while *God* shall reveale their error, and by his light make them see that *Pauls* doctrine is true. 2. So in other things, they be of one minde with *Paul*, as perfect men should be: and so I thinke *Paul* doth indeed condemne separation and breach of love for diversity of opinions in some things; and we doubt not, but if the servant of the Lord should with gentlenesse instruct malicious opposers of the truth; and wait on them to see, if *God*, peradventure, will give them repentance, to the acknowledgment of the truth, 2 *Tim.* 2. 24, 25. farre rather should *Paul* walke with those that are perfect according to the same rule, though they be of another mind; but it followeth not that those who are of another mind from *Paul*, should, 1. obstinately continue in that mind, after that *God* hath by writings and dispute convinced them of their error. 2. It followeth not that their obstinate continuance in their error should alwayes be tolerated, and never censured, especially if it be such an error as causeth divisions and offences, *Rom.* 16. 17. for then such should be avoided, saith *Paul*, in that same place. 3. It followeth not that we are to beleeve no *superstructures* or *non-fundamentals*, but with a reserve: it is observable that *Paul* speaketh here of those who beleeve errors and doctrines contrary to *Pauls* doctrine; Now consider then the force of the argument, those who beleeve errors contrary to *Pauls* doctrine, have no certainty of faith, that what they beleeve is true, and therefore must beleeve with a reserve, leaving roome to new light; therefore those who beleeve any true *superstructures* and any *non-fundamentals*, have also no certainty of faith, but must beleeve with a reserve, that when light shall appear, they shall beleeve the contradictent of what

what they now beleeve, there is no force in this connexion. It is just like the question betwixt us and the Papists, *whether a man can be certaine with any divine and infallible certainty that he is in the state of grace and salvation.* Papists say hypocrites beleeve that they are in the state of grace, and yet they have no certainty thereof. *Ergo,* (say they) the regenerate beleeving that they are in the state of grace, can have no certainty. This is a very ill consequence, for a sleeping man is not certaine whether he be dreaming or waking. *Ergo,* a waking man knoweth not whether he be waking, or not. So a distracted man hath no certainty that he is as wise as *seven men who can render a reason;* therefore a man sober in his wits knoweth not that he is in his sober wits: these be poore and loose consequences. It is true, when we beleeve some alterable circumstances of some things rather about, then in doctrine and discipline, which are disputable, and to us both sides have great probability, we have not certainty of faith, and possible here in our opinions learned and holy men; yea and whole Churches may looke beside their booke, and be deceived; and these we take not to be the subject of a sworne confession of faith, and here we grant a [*non liquet*] on both sides, and doe allow some graine weights of reserve to persons and Churches, to retract in those things: but hence it is badly concluded that we beleeve these *non-fundamentals* of discipline, for which we have certainty of evidence from Gods Word, with a reserve, and with a loosnesse of assent and credulity to beleeve the contrary to morrow; for so the same argument should militate against the certainty of faith in some fundamentals: for a person, yea any particular Church may erre in denying the resurrection of the dead, as some did in the Church of *Corinth*; and Christs Disciples, though true beleevers, doubted of his rising from the dead, *John 20. 9.* Peter and the disciples doubted of Christ dying for the losed world, *Mat. 16. 21, 22.* *Luke 24. 25, 26.* and because any true beleever may fall in that temptation and weaknesse, as to deny all the articles of faith, taken divisively, for they may deny this or this article fundamentall, (though I doe not thinke a regenerated person can deny the whole systeme and body of fundamentals collectively) it shall follow by this argument that regenerated persons

sons and particular Churches are to beleve some fundamentals with a reserve, and keeping roome for light to beleve the contrary, and so if this argument be good, wee have nō certaintie of faith in beleiving any one fundamentall article its alone. Nor can *Nathan* or *Samuel* have certaintie of faith in beleiving their owne prophecies flowing from the immediate inspiration of the Spirit; but they are to beleve them with a capacity to receive the faith of the contradictent prophecies, because *Nathan* had no certaintie of faith in commanding *David* to build the Temple; and *Samuel* had as little certaintie in pronouncing *Eliab* to be the Lords annoynted.

Another doubt against this is, *That if any, out of weaknesse and meere tendernesse of conscience, deny some superstructures, which are indeed scripturall truths, they are not to be counted hereticks, because out of weaknesse, not out of obstinacy they erre, nor to be censured with excommunication or censures of Church or Magistrate, and therefore in these we are to beleve truths, with a reserve, and to tolerate the contrary minded, if they agree with us in fundamentals.*

*Ansiv.* That this may be answered, 1. The object of these opinions would be distinguished. 2. The persons, weak or strong. 3. The manner of refusing instruction, or of admitting light, of meere weaknesse, or of obstinacy. For the first, if the matter be faultlesse or light, as *eating meats or not eating meats*, in time when they are meereley indifferent, and the person weake and scarce capable of disputation, he is to be tolerated, and not received into knotty and thorny disputations, about things indifferent: for so *Paul Rom. 14.* is to be understood, when he will not have the weake taken in *εις διακεισταις διαλογισμων*: so *Michiel* strove with the Angel disputing, *διακεινθμεν & διελεχτο*: if the matter concerne an institution of Christ, and our necessary practise in a Church, and the party be not weake. It is a question what maketh obstinacy, and what tendernesse and weaknesse, (a) *Turrecremata* faith, he who is ready to yeeld to light, is not obstinate, (b) *Scotus*, grosse ignorance, (c) *Canus* faith, affected ignorance maketh obstinacie, (d) *Malderus* faith that grosse ignorance may leave a man ready to yeeld to the inform-

*facit pertinacem. (d) Malderus crassa ignorantia relinquit hominem paratum sbedire ecclesie, ideoque non excluderet obiectum formale fidei. de virtut. Theol. in 22. de hares. q. 11. ad 2. mem. 4.*

(a) *Turrecremata* qui paratus est tenere contrarium, l. 4. sum. de eccle. p. 2. c. 17.  
(b) *Scotus* ignorantia crassa, 4 d. 22. ar. 3.  
(c) *Canus* l. 12. de loc. c. 12. affectata ignorantia.

(e) *A Castro de  
punitio. bares.  
li. 1. c. 9.*

tion of the Church, (e) *Alphonfus a Castro* saith better, he is obstinate who 1. defendeth an opinion against the Scripture, or, saith he, (which is his error) against the definition of a generall Councell, or of the Pope. 2. Who being admonished doth not amend. 3. Who seeketh not resolution from the learned, with a purpose to render himselfe truths captive. 4. Who sweareth that he shall adhere to the end, to that opinion. By the light and knowledge of the holder of the opinion, it may be collected whether he seeketh truth, and is ready to yeeld himselfe and his understanding thereunto: and except the point be fundamentall, it can hardly be judged heresie: if the point may be holden without any scandall, or breach of peace, much tolerance is required where error seemeth to be a temptation to holy men, but finall tolerance, and unlimited, where the party is of great knowledge, and hath sway in the minds of many, to prevaile to draw others after him, is harder.

*Object.* But hee that serveth God in these is acceptable to God, *Rom. 14. 18.* and if a man judge some doctrine to be error, though it be no error, yet to him that so judgeth it is error; if hee suffer death for that hee judgeth truth, hee suffereth for righteousnesse, being truth in his judgement, and therefore libertie of conscience is to be given to all sects; Christ would not forbid a man that preached in his name, to preach, though hee did not follow him, *Mark. 9. 38. Luk. 9. 50.* The best way to hinder Sects is to refute them by the Scriptures, and not to set decrees of Synods to others, because that is done already by Christ and his Apostles; for Gods judgement shall still be on you, while you establishe Christs Jubilee, and freedome of consciences, *Luke 4. 18.*

*Answer.* Let none thinke that these be the words of our brethren, but of a certaine *Anabaptist*, and of *Arminians* and *Socinians* who object the same; for *Paul, Rom. 14. 18.* hee that serveth God, *in veritate*, is to be understood (as the context teacheth us) that is, that they relate the words going before, *v. 17.* hee who serveth God in righteousnesse, in peace, in joy of the holy Ghost, the meaning is not that hee is acceptable who serveth God in following the inditement of his light and conscience, because it is his conscience, for then some should please God in sinning against God. But it is a point worthy our consideration, what

what tie and obligation an erroneous conscience layeth on men: hence with correction these considerations.

1. The true cause why an erring conscience obligeth to abstinence from the fact in the case of error and misrepresentation of conscience, is, 1. Because conscience is the nearest divine principle of our morall actions, and standeth in the roome of God, and therefore hee who doth any thing against the very erroneous ditement of conscience, is hence convinced to have a perverse will to sinne against the majestie of God, because hee who should beleve usury to bee theft, (though we should suppose with *Calvin* and other great Divines usurie to bee in some cases lawfull) should yet take usury, hath a thetious will in that, and doth steale. 2. Because the obliging Law of God is not applyed to our actions at all, but by the intervening actuall use of our conscience; see (f) *Pirerius*.

2. Consideration. In the question, whether an erroneous conscience doth oblige a man, or no. It is taken for a thing out of controversie, yea that this is no question at all, *Whether or no doth an erroneous conscience so bind, that we can doe nothing against the standing enditement of an erring conscience:* for the Scripture is cleare in this, *Rom. 14. 14. I know and am perswaded by the Lord Jesus, that there is nothing (of meat-kind now under the Gospel) uncleane (or unlawfull to eat) of it selfe, but to him that esteemeith any thing to bee uncleane, (in the light of his ill-informed and erroneous conscience) to him (so thinking) it is uncleane,* that is, to this man now under the actuall darknesse and errour of an ill-informed conscience it is not lawfull to eat, but hee must abstaine from eating, not simply from eating, but from eating, *tali modo:* So all who have commented on the place, *Calvin, Beza, Pareus, Rollocus, &c.* and of the Fathers, all who either commented on, or handled the text occasionally, as *Theodoret, Chrysostome, Basilus, Augustine, Cyprian, Ambrose, Origen, Anselm,* all the Popish writers, *Lyra, Hugo Cardinalis, Aquinas, Toletus, Pirerius, Estius, Cornelius a Lapide, &c.* yea (g) *Adrianus, (h) Vasquez, (i) Pezantius,* say it is manifestly against the Scripture, and hereticall to say, *it is no sinne to doe contrary to the commandement or prohibition of an erring conscience.*

(f) *Pirerius*  
com. in *Rom. 14*  
v. 14 disp. 2.

(g) *Adrianus*  
quolib. 2. punct.  
3. ad. 5.

(h) *Vasquez*  
in 22. q. 19. ar.  
5. 6. disp. 59.  
c. 2.

(i) *Pezantius*  
ib. disp. 2.

3. Hence the conscience carrieth to the agent from God a

twofold obligation most considerable here; 1. one from the action it selfe to be done, or not done; and this commeth wholly from the oblieging Law of God, and not from the conscience: there is another obligation that consisteth not in the action, and commeth not from the action, but in the manner of doing, and this obligation commeth from conscience it selfe, and that is that we doe nothing, in such a manner, that is against the light or inditement of our conscience: for this is an imbred Rose & Flower of divinitie and majestie that groweth kindly out of conscience according to that high place of some sort of royaltie, that it hath to bee something of *God*, a little *breast-God*, a little Deputie and Judge not to bee contemned; so when a proconsull bringeth to mee a forged commandement from my Sovereigne and Prince, I may receive it with non-obedience, if I know it to bee a forgery, but I am not to despise and put any note of disgrace upon the proconsull, because hee is in respect of his office the deputie of my Sovereigne, though in this particular mandat, hee doth prevaricate, and not represent the soveraigne power and Prince, whose deputie otherwayes he is, by vertue of his office; so is this the deputed royaltie of conscience, that it standing to me, *hic & nunc*, as representing a message from God, though it represent it falsely, that I can doe nothing in the contrary, that deputry and message standing actually in vigor.

4. I desire that these two obligations of conscience bee carefully kept in mind; hence I say, that conscience carrying the former obligation of Gods Law, from which formally the action hath its lawfulnessse, and in an eccentricke and irregular discrepance from which, it hath its unlawfulnessse, it doth not obliege mee to the action, because it is conscience simply; for when it offereth an action to mee as lawfull, which in very deed, and *a parte rei*, in it selfe is unlawfull, I am not oblieged to that unlawfull action: for as God hath given to no ruler made of clay, any royall power to bee a tyrant and to destroy, where as his office is as a father to save and governe; so hath not *God* given to conscience any power to obliege me to sinnes; yea and *conscience* remaineth *conscience*, when it representeth forged and illegall mandates under the notion of things good,

even.



even when men love to goe to hell by reason, yet in that false representation conscience is not *Gods* deputie; therefore though if a man judge some doctrines to be errors, though they be in themselves truths, to him that so judgeth they are errors, yet are these truths not to be rejected simpliciter and absolutely, by him who judgeth so, onely they are to be rejected *relatiuè*, in some respect as they come in under the notion and garments of errors; & also, if any suffer death for an error which in conscience he conceiveth to be truth, that error is to him truth. Distinguo: it is to him truth, that is, he conceiveth and dreameth that it is truth; that is most true: but to him it is truth, that is, it ought to be beleevd by him as truth, and practis'd as lawfull; that is most false: for it ought to be rejected both in point of beleefe, and in point of practise, and the erroneous opinion thereof should be rejected, and therefore if hee receive it as truth, and professe it, and die for it, hee dieth not for righteousnesse sake, but hee dieth for error, and for the dreames of his owne head, and so is not blessed as one who dyeth for righteousnesse; for this vaine reason saith, 1. that it is no sinne for the mind to beleeve a lie, to be a divine truth: and it is righteousnesse upon the beleefe, whereby I beleeve a lie to be a truth, to suffer for a lie under the notion of a truth. Both these are false: the former is false; for the mind is under *Gods* obliedging Law to conceive aright of all divine truths, as all the faculties of the soule are under a Law.

2. The latter is false, for to beleeve lies as divine truths, and suffer for them, because the erring conscience saith they are divine truths, is not righteousnesse, but sinfull credulity, and blind zeale. 1. Because wee are not to beleeve what our conscience dictateth as truth, under this formall reduplication, because our conscience thus doth dictate, and saith it is truth, but because *Gods* spirit saith to our conscience, it is a divine truth; not because our owne spirit and our owne dreaming and misled conscience saith so. This is the controversie betwixt us and *Papists*, anent the authoritie of *Gods* Word, but with a little change, for our conscience or the testimony of our conscience as such, is no more the formall object of our faith, and the formall medium and reason why with a divine faith I beleve a divine truth to be a divine truth, then the testimony

of the Church or the Pope is the formall reason of my faith; so Anabaptists make a Pope and an infallible spirit of their owne conscience: but the whole formall obligation tying mee to receive this, and this point as a divine truth, is because God hath revealed it in his Word; the consciences representing of it is but a necessary condition of my beleeving, but not the formall object of my beleeving: the conscience is the cause why I beleeve it, *tali modo*, after a rationall way, and by the evidence of practicall reason, but it is not the formall cause why I beleeve it *simpliciter*; for Papists, Arrians, Macedonians, and the most detestable Hereticks have consciences representing to them fundamentall truthes, as lies and untruthes, and have died for these lies, *did they suffer for righteousness for that?* and yet to their judgement that which they suffered for was truth. All the legall obligation is here from Gods Law, not from our conscience. Arminians, Socinians, Anabaptists imagine that our conscience is the nearest rule of our actions; which is most false; our present judgement is never a binding Law to us for the time to come, no not when we beleeve fundamentalls; Gods Word, because it is Gods Word, is a binding Law onely; our judgement is *regula regulata*, and not *regula regulans*, to be led, and not a leading or binding Law to us; for conscience, because conscience, is no more a Pope to us, then the dictates of the Bishop of Rome speaking out of his chaire, can captivate the conscience of any man; and Malderus (g) holdeth that *our opinion is a Law*, according to (b) Ambrose, and hee correcteth himselfe, and saith *our opinion or conscience (non tam legem esse, quam legis quoddam preconium, promulgationem, insinuationem) is not so much the Law of God, as the promulgation of Gods Law*: but hee addeth, (which maketh the businesse as bad) and saith, *promulgatio legis recte dicitur obligare*; but the truth is, the promulgation of the Law doth not oblige, for who can say that the Law hath an obliging power from the Herald his act of proclaiming, reading or declaring the Law? the promulgation of the Law is an approximation of it to the understanding of the people, but the Law of man hath its obliging power from the honesty of the matter of the Law, and it hath its obligation to punishment not from the Herald, but from the authoritie of the

(g) Malderus  
de virtut. Theo-  
No. q. 19 art. 59.  
disp. 84

(b) Ambros. l.  
de paradys. c. 8.

Law-giver. And our conscience doth onely promulgate Gods obliging Law, but it layeth not on us the obliging power, except wee speake of an obliging power in the manner of receiving and beleving the Law of God, that is; (as I said) that wee receive not as a truth, what God proposeth as an untruth, or that wee receive not as a lie, what God proposeth as spoken by himselfe, for that is to receive truths against the light of our conscience. And when *Ambrose* calleth our opinion an obliging Law, he speaketh (as *Augustine* often doth) of the Law of nature, which is that habituall opinion naturall that wee have of right and wrong, or of the Law written in our heart. I would not here distinguish betwixt (*recta ratio*) right reason, and (*vera ratio*) true reason, for some make right reason the nearest rule of our actions, so as the action is lawfull, if our conscience perswade to it, though the action swarve and decline from Gods Law, for to mee reason is never right which is not true and agreeable to Gods Law. It is objected, if one shall beleeve it is lawfull to kill a protestant King, because it is good service to God, to kill a heretick; (as there bee good store of consciences of this mettall amongst the nation of Jesuites) if hee kill him not hee sinneth against God, because he sinneth against the light of his conscience by the sinfull omitting of good service to God, and if hee kill him hee sinneth also in committing murder, both against the sixth Commandment, and also against the first, which commandeth to honour Kings: out of which it must follow that either an erring conscience, because it is conscience, obliegeth us to doe th it, which because wee doe it, in obedience to an erring conscience, now leaveth off to bee sinne to the actor under this condition of conscience; or then that there may bee such a perplexitie wherein a man by way of contradiction, whether hee doe such an act, or doe it not, is necessitated by Gods providence to sinne, which absurdity shall make God the author of sinne.

Ans<sup>r</sup>. There is no necessitie by way of contradiction, that a man thus perplexed must sinne, whether hee doe or not doe such an action: for I give easily a third case different from both, for such a perplexed Jesuite is neither obliged to kill the Prince, nor yet to abstaine from killing in such a perplexed manner; but hee is obliged not to kill the Lords annointed, *tali modo*: hee is obliged to abstinence, but not to abstinence *tali modo*, such

such a way, for hee is oblieged to lay aside his erroneous and hereticall conscience, and so to abstaine from killing with a well informed conscience: for no man is brought under a lawfull perplexitie to sinne, but men may bring themselves under sinfull perplexities of conscience, which is not to bee fathered upon the holy Lord, who hateth sinne with a perfect hatred.

I answer to the places, *Mark. 9. 30.* and *Luk. 9.* they be manifestly corrupted, for the man who *cast out devills in Christs name, and followed not Christ,* was not a man who followed the light of an erroneous conscience, who thought it service to God to cast out devills in Christs name, and not to follow Christ; for hee was not oblieged to follow Christ as the Disciples followed him, except he had had the same command to follow Christ that the Apostles had, which wee read not of; nay it is most like if it had beene the error of his conscience not to follow Christ, then should Christ have rebuked it, but Christ did not rebuke it in the man, but directly insinuateth, *v. 40.* that the man was with Christ, and a spirituall follower of Christ, though hee did not in such a bodily way follow Christ, as did *Judas* and the eleven; and it was the fault of the Disciples to tie all the duties of a Disciple, *casting out devills in Christs name,* to a bodily following of Christ, which was their pride.

3. It is a good way, to refute sects, and erroneous opinions by Scriptures, and so is it a good way to convince an incestuous man of the hainousnesse of his sinne by Scriptures, and to convince *Hymeneus* and *Alexander* of their blasphemous opinions by Scripture, for Scripture layeth open the vildnesse of sinnes and heresies: but it doth not follow, therefore it is not also a good way to deliver incestuous persons, and blasphemers to Satan, that *the spirit may bee saved in the day of the Lord,* and that they may *learne not to blaspheme,* *1 Cor. 5. 5. 1 Tim. 1. 5.* Preaching of the Word is one meane to beare downe sects and erroneous opinions, but it taketh not away, but establisheth Church-discipline as another meane, and the one is subordinate to the other: if *Matth. 18.* an offending brother can bee convinced and brought to repentance by the power of the

Word (as all rebukes must bee from the Word) it is good; but if he remaine obstinate in his offence, Christ will have the man excommunicated, and esteemed a *Heathen* and a *Publican*.

4. It is a vaine thing to say that God hath refuted all heresies in the Word, and therefore there is no need of Synods to refute them, and to make determinations on the contrary, for it was certaine that the Word of God had refuted the necessitie of *circumcision* and of observing *Moses* his Law, as *Peter*, *James*, *Paul*, *Act. 15.* doe strongly prove from the Word of God; and the word of God condemned the *eating of things strangled*; and of *things sacrificed to Idolls* in the case of scandall; therefore none of sound judgement will inferre that the determination of a Synod, such as is *Act. 15. 22.* is not necessary; yea because the bookes of *Moses* condemned the *Sadduces* in their Epicurish opinion of denying the resurrection of the dead, I hope it is not for that superfluous for Christ out of *Moses* his writings to determine and prove, *Matth. 22.* that the dead must rise againe; you may by as good reason say, nothing should bee determined in preaching, nor in writings, because all these are already determined in the Word, by the Lord, his Prophets and Apostles: this shall close evert all ministry, (as *Socinians* doe) especially now after the canon of the Scripture is closed, for they use the same very arguments against the necessitie of a ministry, because now the Gospell is fully revealed, there is no necessitie of a sent ministry, as was in the Apostles time: so teach (a) *Andr. Raddeccius*, (b) *Smalcus*, and (c) the *Arminians*.

And lastly, it is a vild abusing of Scripture to say that the acceptable yeare of the Lord, of which Christ speaketh, *Luk. 4. 18, 19.* is that Jubilee yeare of libertie of conscience to all sects of *Papists*, *Arminians*, *Socinians*, *Anabaptists*, &c. 1. Because a libertie of hereticall and blasphemous opinions of God, his nature, worship, and Word, cannot bee the acceptable yeare of the Lord which Christ as Mediator came to proclaim, *Esa. 61. 2. 5.* for that is licence, not libertie; Christs acceptable yeare, *Esa. 61.* is the spirituall Jubilee of remission of sinnes, and eternall redemption proffered in the Gospel, and really bestowed upon the

(a) *Andr. Raddeccius in notis ad librum Smigleccii pag. 3.*

*& in defens. tract. de missi. pag. 140.*

(b) *Smalcus in refut. Thes. Franz. dis. 4. pag. 377.*

(c) *Remonstr. in Apolog. c. 21. fol. 226. 2. 7. and 246. and Episcopus disp. 28. thes. n.*

meeke, the broken hearted, the captives, the prisoners, the mourners in Zion, and those whom Christ is sent to comfort, and to clothe with the garments of praise; but hee is not sent to comfort Macedonians, Sabellians, papists, Socinians, &c. because they are Sectaries; and doe adhere to their rotten and false grounds of divinitie; for then libertie of conscience should have beene a mercy purchased by Christs death, and Arius should obtaine by Christs death a power to bee an Arian, and to deny the divinitie of Jesus Christ. 2. In the Hebrew **נִקְמָה** ultio, a revenging, is an allusion to **נַחַם** *nacham*, *consolatus est*, for this yeare was to the beleivers *Nechama*, or *consolation*, and to unbelievers *Nekama*, a *revenge* or a *vengeance*, which cannot sort with sectaries. 3. The acceptable yeare is as Paul expoundeth it, 2 Cor. 6.2. the acceptable time of the Gospell, and the day of

salvation, and as (d) Hugo Cardinalis expoundeth it well, the time of the fulnesse of grace under the Gospel, and that which is called, Esay 49. 8. the day of salvation, **יְוֹם רַחֲמִים** *ratson*, the day of good will; and so (e) Beda, (f) Toletus, (g) Cyrillus, (h) and the Jesuit Salmeron and (i) Glossa Ordinaria expoundeth it *faith and salvation*, (k) Procopius the day of the Lords incarnation, as (l) Hieronymus expoundeth the day of

(d) Hugo Cardinalis com. in Esa. 6.  
 (e) Beda in locum. (f) Toletus luc.  
 (g) Cyrillus. (h) Salmeron. (i) Gloss. ordin. annum placabilem, id est, fidem & salutem hominum. (k) Procopius incarnationis domini tempus innuit. (l) Hieronymus diem ultionis, id est, damnationis Romanis. (m) Lyra, annus dominicae passionis in quo placatus est generi humano.

vengeance opposit thereunto, to bee the day of damnation; and (m) Lyra the yeare of Christs suffering, in which Christ is pleased with mankind.

Quest. III. Whether the Jesuited Lysimachus Nicanor, and the Author of the Survey of Discipline, doth with good reason impute to the Church-Government of the reformed Churches, the eversion of the civil Magistrates power in matters ecclesiasticall?

There came to the light of day, a night-peece of darkenesse, Anno 1640. A Pamphlet by one Lysimachus Nicanor, acting the person of a Jesuite, but better resembling his nature, against our blessed Reformation, imputing to us Treason to Kings, as the

the Popish author of the Survey had ledde the poore man : (a) (a) Survey of discipl. c. 22. 28 both of these, as Jesuites, doe raile against Calvin, Beza, and the Geneva-discipline, as Becanus, Suarez, Vasquez, Bellarmine, Greiserus, and other their Doctors and teachers doe leade them. That I may adde to what I have said before, I desire the reader to eye and consider these distinctions.

1. (b) (b) Eranus com in Rom. c. 13. dub. 5. in appen- dic. ad fol. arg. resp. 1. Paræus teacheth that there is a double Church-power, one internall and proper, as to preach, binde, and loose, to administrate the Sacraments, &c. This is not in the Prince: and there is another im- proper and externall, which is exercised about Church-matters, and Church-officers: and this distinction is grounded upon that saying of Constantine the Emperour to the Bishops, as (c) (c) Pusebius l. 4 c. 24. de vita Constantini, ves istis episcopi in ecclesia, ego ex- tra ecclesiam seu templum a deo sum consti- tutus. Eusebius relateth it.

2. An externall power about matters ecclesiasticke is three- fold.

1. A power of order and jurisdiction about the externall, or rather in the externall acts of the Church, which are visible and incurreth in the senses, as to preach, baptize, and these, (as saith that learned and (d) worthy preacher at Middleburgh, Guliel. Apollonii) (d) Gul. Apollo- nii. contr. Vede- lium de Episco. Constan. c. 2. nu. doe properly pertaine to the spirituall and proper Church-go- vernment, and without controversie doe not belong to the Prince.

2. A power externall about Church-matters, which is objective, in respect of the object, sacred or ecclesiastick, but improperly, and by a figure onely ecclesiasticke, and essential'y and in it selfe politick, such as we hold to be the Magistrates power in causing Church-men doe their duty in preaching sound doctrine, and administrating the Sacraments, according to Christs institution, and punishing hereticks and false teachers.

3. Some have devised a mixed power ecclesiastick, (as Henric. (e) (e) Salecbri- zens. p. 121. Salcobrigiensis) whereby the Prince is the head of the Church, and hath a nomotheticke, and legislative power, in things ecclesiasticall: and this is not onely objective in respect of the object ecclesiasticall, but also subjective in respect of the subject, ecclesiasticall, in respect that the Prince by vertue of his civill office, as a King may ordaine Prelats, and make Lawes in Church-matters.

Distinction. 3. There is a twofold power in a King, one in a King as a King, this is alike in all, and ordinary, regall, coactive; whe-

ther the King be a Heathen, a Turke, or a sound believing Christian. There is another power in a King, as such a King, either a King and a Prophet also, or as a Propheticall King: and this extraordinary power, was in Solomon and David, to write Canonick Scripture, and to prophesie, and is not properly a Kingly power: or there is in a King as such a King, even as a Christian believing King, another power ordinary indeede, but it is not a new regall power, but *potestas executiva*, a power or a gracious hability to execute the Kingly power that he had before as a King; so Christianity addeth no new Kingly power to a King, but onely addeth a Christian power to use, inlarge, and dilate the Kingly power, that he had before.

Distinction 4. *The Magistrate as a Magistrate is a politicke head and ruler of the Common-wealth, but as a Christian he is a member of the Church.*

5. *The Kings power as King in things ecclesiasticke, is not servile and meere executive, as the Churches servant, to put their decrees in execution, but it is regall; princely and supream.*

6. *The object of the Kings power is not simply a peaceable life, and externall peace of humane societies, but also honesty and godlinesse, but to be procured by a civill, politicke, regall and coactive way, by the Sword of the secular arme, as the object of the Church power is honesty and godlinesse to be procured by a ministeriall, ecclesiasticall, and spirituall power, without any forcing of men by externall power.*

7. *The end of Kingly power, de jure, by Gods right and divine Law, ex intentione Dei approbativa, is godlinesse, but the end of Kingly power according to its essence, and de facto, is a quiet life, though it attaine not Godlinesse, as it doth not attaine that end, nor can it attaine it, amongst Pagans, and yet there is a Kingly power in its essence, whole and intire amongst Pagans, where there is no godlinesse, or Christian Religion.*

8. *There is in Heathen Kings a regall and Kingly power to establish Christian Religion and adde regall sanctions to Christian Synods, though there neither is, nor can be, during the state of Heathen Paganisme, any Christian Religion there; this power is essentially and actu primo, regall, yet as concerning execution, it is virtuall onely.*

9. *There is a difference betwixt a royall command under the paine of*



of civill punishment, with a royall power to punish the contraveners of lawes ecclesiasticke, and a nomotheticke power to make Church Lawes; the Prince hath the former power, but not the latter.

10. If the royall power be of that transcendent and eminent greatness, as to make Lawes in all things, belonging to Church or State, and so as (f) *Camero* must be heard, saying, that the King is the supream ruler, and Church-men be as servants, and instruments under him, and doe all in the externall government of the Church by vertue of the Kings supream authority; the King is not much honoured by this; for they must say that the King in the Physitian giveth dregs to the sicke, in the Plow-man laboureth the earth, in the fashioner seweth and shapeth garments, whereas *Paræus* (g) who without reason also giveth to the Prince a nomothetick power in Church-matters, doth except some things that the Prince cannot doe, sometimes for want of right and law, other sometimes for want of knowledge, sometimes because it is against the dignity of his Majesty, as in fordid and base arts.

(f) *Camero*  
pralect. 10. 1. p.  
370. 372.

(g) *Paræus* com.  
in Rom. 13. in  
append. ad dub.  
5. Præcognit. 6.

11. The power of governing the Church of the Jewes, though it was ordinarily in the Priesthood, the *Sonnes of Aaron*, whose *lippes did preserve*, ex officio, knowledge, Mal. 2. yet as the Prophets were raised up by God, extraordinarily to teach, they also by that same extraordinary power did governe, and therefore though the Kings of *Israel* were not Priests, yet without doubt some of them were Prophets, and as Prophets they did prophecy, and as Prophets determine many things of Government, by that same extraordinary power by which some of them, to wit *David*, and *Solomon*, did prophecy, and pen Canonick Scripture.

12. There is one consideration of abuses and heresies manifestly repugnant to Gods word, and another of those things that are ordinarily doubtfull. In the former there is no neede of the Churches ministeriall power of condemning them, and therefore *Ezechias*, *Josias*, *Asa*, *Jehosaphat*, did manifestly by the light of nature, and Gods word reforme abuses, and Idolatry in Gods worship without the Churches determination, seeing the Church representative was guilty of these corruptions themselves; but in the latter, seeing the Kings place is to command and compell by externall force and bodily punishments, and is

is the Churches part to teach, informe, binde, and loose, therefore the King can make no Church Canons.

Hence our first conclusion. The Christian Magistrate as a Christian is a member of the Church, but as a Magistrate he is not formally a member or part of the Church.

1. Because he is neither a Pastor, Doctor, Elder, nor Deacon, as is cleare to any, for these offices were compleate in the Church without the Magistrate, *Ephes. 1. 11.* else Christ ascending to heaven should have given Kings, for the edifying of his body; Neither is hee as a Magistrate a part of the company of beleevers. 1. Because then all Magistrates as Magistrates should bee professors of the faith, which is knowne to bee false. 2. Because the Magistrate, as such, is the head of an externall politick civill societie, not of Christs body.

2. The Magistrate as a Magistrate wanteth such things as essentially constituteth a member of the Church, as a Magistrate onely hee hath neither baptisme, profession, nor faith, because then heathen Magistrates should not bee Magistrates, the contrary whereof the Word of God saith, *Jeremiab* in Gods name commanded to obey the *King of Babylon*, and *Paul* commanded to pray for Kings and heathen Magistrates, *1 Tim.*

2.1. Hence let us have leave to deny these, (Hee who is the Churches nurse-father, is the Churches father, and a part of the family.) 2. (Whose office it is to cause all in the visible Church to professe the truth, obey God, and keep his Commandements, hee is a member of the Church.) 3. (Hee who is a keeper and preserver of Law and Gospell by his office, hee is by his office a member of the Church.) For the first: hee is a father metaphorically, and doth by an externall coactive power, and by the sword nourish the Church, and therefore is not the Church, nor a part of the Church, *ex officio*, by his office, as the nurse-father is not the child, nor a part of the child, whereof hee is nurse-father; and this, and both the other two are to bee denied, because the Magistrate doth neither nurse the Church, nor cause the Church doe their dutie, nor defend the Law and Gospell by any power that is intrinsically Church-power, but by the sword, and coactive power, which in no sort belongeth to Christs kingdome as a part thereof,

thereof, either as it is internall, and invisibile, or externall or visible, which is not of this world, *Joh. 1. 36.*

3. By no word of God can (b) *Salcobrigiensis*, and (i) *Weemes* (b) *Salcobrig.* prove, that the Magistrate as the Magistrate is a *mixt person*, and his power a mixt power, partly civill, partly ecclesiastick, for *pag. 121.* so the ruler commeth in amongst the ordinary *Church-officers*, (i) *Joan Weems de Craighion de primatu re. gio. l. 1. c. 8.* *Rom. 12. Ephes. 4. 1. 1. Tim. 2. 2.* which the Word of God doth never insinuate, and hee should no lesse watch for soules, as one *who is to give an account to God*, then other *Church-officers*, *Heb. 13. 17.* for the Magistrates office may bee performed by himselfe alone, hee himselfe alone may use the sword in all things, which hee doth as a Magistrate, as is cleare, *Rom. 13. 1.* and *1 Pet. 2. 13. 14.* the King judging his alone, and the Kings deputie sent by him judging his alone is to bee obeyed, but no Church power, mixt or pure, and unmixt is committed to any one man, but to many, as to the Church, *Matth. 18. 17. 1 Cor. 5. 2. 3. 4. 2 Cor. 2. 6.*

4. The Magistrate as the Magistrate hath a civill dominion over the body, goods and lives of men. 2. And hath the sword to compell men to doe their duties. 3. And compelleth to externall obedience, and leadeth men on to godlinesse and to eternall life, by externall pompe, force and the terrors of bodily and externall punishment, and his warfare is carnall, as the (k) Scripture doth prove, but the Church, and members of the Church as they are such, have no majoritie of dominion, *1 Pet. 5. 3, 4. Luke 22. 24. 25.* over the body, and goods, and blood of men. 2. They have not the sword, nor power of the sword, *Joh. 18. 36. John 8. 11. Luke 12. 13. 14. 2 Cor. 10. 4.* 3. The Church as the Church dealeth by the word of admonishing, teaching, rebuking, excommunicating, praying and requesting, as the (l) Scripture cleareth: therefore the power of the Church and the power of the magistrate must differ in *specie* and *nature*.

5. If the Magistrate be a chiefe member of the Church, as a Magistrate with mixt power to make Church-Lawes, then is the Church not perfect in its beeing, and operations, to obtaine the end convenient to the Church as the Church, so long as it wanteth the Magistrate, because it should bee made defective,

(k) *Dan. 3. 29. Dan. 6. 26, 27. Luk. 22. 24, 25. Rom. 13. 4. 1 Pet. 2. 13, 14. &c.*  
 1 *Tim. 2. 2.*  
 (l) *Col. 2. 16. 1 Thes. 5. 11, 12. Lev 19. 17. Matth. 18. 15. 16, 17. 1 Cor. 5. 2, 3, 4. 1 Tim. 1. 20. 1 Tim. 5. 20. 2 Cor. 5. 19, 20. 2 Cor. 10. 14.*

defective, and not able to exercise all its operations for the edification of Christs body, and gathering of the Saints, *Ephes. 4. 11.* without this principall member, especially seeing the Magistrate is alleadged to bee a member, or integrall part of the Church, such as the head or eyes, otherwise without this, or that professor, a Church may be perfect, as an army may be perfect, without this or that common Souldier, but wanting a Leader it should not bee perfect. But so it is that the Church is and was perfect in its being, and operations, without the civill Magistrate; the Church of *Corinth* where the Magistrate was a heathen, and a Pagan, *1 Cor. 6. 1, 2, 3.* is yet a Church sanctified in Christ Jesus, called to bee Saints, *1 Cor. 1. 2.* graced, *v. 4.* enriched by Christ in all utterance, and knowledge, *v. 5.* coming behind in no gift, *v. 7.* with power of excommunication which attaineth its proper end; the saving of the spirit in the day of the Lord Jesus, *1 Cor. 5. 4.* A perfect body of Christ, *1 Cor. 12.* able to edifie the whole body, *1 Cor. 14. 12. 25, 26, 27.* having power of the seales of the Covenant, *1 Cor. 11. 20, 21; 22, 23.* So was there a perfect Church-Synod without the civill Magistrate, *Act. 1. Act. 6. Act. 15.* and all for the saving of the redeemed Church is laid upon the Eldership of *Ephesus*, *Act. 20. 28, 29, 30, 31.* without the Magistrate.

6. If the King bee a mixt person indued with Church power to make canons, and because annointed with holy oyle, capable of jurisdiction ecclesiasticall, as some say, then as hee is a King by birth, so is hee also borne with an ecclesiasticall power to exercise spirituall jurisdiction; but *Paul* saith, all ecclesiasticall power that hee had, was given of God, not borne with him; hee was made, not borne a Minister, *Col. 2. 25.* the power to edifie was given him; *2 Cor. 10. 8.*

2. Conclusion. Wee cannot by the Word of God acknowledge that difference, betwixt the Magistrate, and the Christian Magistrate, that the Magistrate as a Magistrate hath a kingly power to rule over men as men, and the Christian Magistrate hath a Christian kingly power to rule over men as they are Christians. Because by one and the same kingly power the King ruleth over men as men, and men as Christian men, commanding by the sword and kingly power that Pastors preach sound doctrine,

admini-

administrate the Sacraments aright, that all the Church professe Christ, and abstaine from blasphemy, and Idolatry. *Hee is the minister of God for good, Rom. 13. Ergo,* hee is the Minister of God for all good, for a Christian good, and is a King compelling to a Christian good: Also though the King were not a Christian magistrate, yet hath hee a Kingly power to command men as Christians, and it is by accident, that hee cannot in that state actually command Christian duties, and service to Christ, because hee will not, and cannot command these duties remaining ignorant of Christ, even as a King ignorant of necessary civill duties cannot command them, not because hee wanteth kingly power to command these civill things, for undeniably hee is a Judge in all civill things, but because hee hath not knowledge of them. 3. Christianitie maketh him not a King over Christians as Christians, for then hee could not bee their King, and were not a King over Christians, so long as hee wanteth Christianitie, which is false, for the Christians acknowledged heathen *Emperours* as their *Kings*; the people of God were to obey *Nebuchadnezzar, Darius, Cyrus,* and other *heathen Kings*. *Paul* will have obedience and subjection due to every power, *Rom. 13. 1, 2. 1 Tim. 2. 1, 2, 3. 1 Pet. 2. 7, 18.*

4. It maketh way to the popish dethroning of Kings when they turne hereticks, and leave off to bee members of the Christian Church, which wee abhorre. 5. A King is *parens patrie*, the father of the Commonwealth. Now Christianitie addeth no new fatherly power to a father over his children, for a heathen father is as essentially a father, as a Christian Father, and a heathen commander in warre, a heathen husband, a heathen master, a heathen doctor or teacher, are all as essentially commanders, husbands, &c. in relation to their souldiers, wives, servants, and schollers, as are the Christian commander, the Christian husband, the Christian master, and Christian Doctor, in relation to Christian souldiers, Christian wives, &c. and no man can say that Christianitie giveth a new husband-right to the husband, once a heathen, over his wife, that hee had not before.

3. Conclusion. The King is not debarred as King from the inspection, oversight, and care of ecclesiasticall affaires, but the

(a) M. Anton.  
de domi. Archie.  
Spalaens. l. 6.  
c. 3. n. 4, 5, 6.  
seq.

(b) Gulielm.  
Apollon. de  
jure magistra.  
in sacr. par.  
l. c. 4. § 5.

end of the Kingly power, is not onely externall peace, but also godlinesse, 1 *Tim.* 2. 2. And in the intrinsecall end of magistracie as magistracie, is not onely naturall happinesse, and a quiet of life; as (a) *Spalato*, and after him that learned author (b) *Apollonius* saith, but also godlinesse that wee may lead a quiet and a peaceable life, in all godlinesse and bonestie; Ergo, in all that may conduce to life eternall, hee is a King by office, but in a coactive and regall way.

2. The ruler is (*Rom.* 13. 4.) *The minister of God to thee for good, v. 3. Do that which is good, and thou shalt have praise of the Ruler:* then looke how farre good and well doing, which is praiseworthy extendeth, as farre doth the intrinsecall end of magistracy reach; but this good, and welldoing which the magistrate as the magistrate procureth, is not onely a naturall happinesse, and the quiet life of a civill societie, but also the good and well doing of Christians as Christians, to wit, publick praying, praying, preaching, hearing of the word, religious administration and receiving of the Sacraments, all which the King as King is to procure; for what ever good externall Pastors as Pastors doe procure, that same also, but in a civill and coactive way, is the King as the King to procure, and therefore his end as King is godlinesse, and eternall life; but he is busied about this end, after a farre other and more carnall way then the pastor, the weapons of whose warfare are not carnall. 3. That the Kings end intrinsecall, as King, is more then externall and naturall peace, is cleare, because ill doing against which he as the *Minister of God*, is to execute vengeance, and wrath, *Rom.* 13. 3, 4. is not onely that which is contrary to externall quietnesse of the commonwealth, and the naturall happinesse of civill societies, but also that which is contrary to the happinesse supernaturall of the Church, as beleivers in the way to life eternall, for hee is to take vengeance upon blasphemy, idolatry, professed unbeleeve, neglect of religious administration of the seales, and the eating and drinking damnation at the Lords Table, which are ill not formally contrary to externall quietnesse, but which are directly scandalls, and morall ills hindering men as members of the Church in their journey to life eternall; for though men should never

faile.

faile or sinne against the externall quietnesse of the naturall happinesse of the members of a commonwealth, yet the magistrate as the magistrate is to execute vengeance upon all externall ill-doing, as blasphemy, adoring of idolls. 4. The magistrate as the magistrate, in the zeale of God, is to set himselfe against sinnes, as dishonorable to God, and his glory, seeing the judgement that hee executeth, *is not mans, but the Lords,* 2 Chron. 19. 6. and hee is a little God in the roome of God, yea God sitteth judging in, and through him, *Psal. 82. v. 1.* and therefore his end is not onely to punish sinnes, as they trouble the externall peace of the commonwealth, but all externall sinnes, that may wound the honour of God, and against which the magistrate, as he is such, is to be armed and cloathed with zeale. 5. Those who with *Spilato* teach that life eternall is not the end of the magistrate, as a magistrate, but onely the extrinsecall end of the magistrate, or the end of the person who is the magistrate, must foulely erre; so it is not, in their meaning, the end of the office or kingly art to maintaine religion and pietie, but this is the end of the person cloathed with the office, and so they deny that God hath destined the kingly office to helpe men as Christians to heaven, and to promote Christs kingdome mediatory, and they must bee forced to say, *God hath ordained magistracie to helpe men as men,* or as they have a life common to them with the bealts, and not to helpe them as Christian men, *to flie from the wrath to come,* and obtaine life eternall, which certainly is against the honour of magistracie, (b) which of its owne nature is destined for the promoting of religion, else the magistrate as the magistrate is not a *nurs-father* in the Church, nor to bring *his glory to the new Jerusalem,* nor to *kisse the Sonne,* nor to exalt the throne of *Jesus Christ,* contrary to the Word of God. 6. Yea they were onely to promote the Church as a societie of men, and to set up the throne of justice for the second table of the Law, and not a throne for pietie, and for the first table of the Law, which is observed by (c) *Augustine,* who will have *Kings to serve the Lord,* not onely as men, but also as *Kings,* in such sort which none can doe, who are not Kings, and that not onely in civill affaires, but also in matters concerning divine religion: which passage, as (d) *Bellarmino* corrupteth it on the one hand, making the King a Governour of men according to their bodies,

(b) *Esa. 49. 23.*  
*Revel. 21. 16.*  
*Psal. 2. 10, 11,*  
 12.

*Psal. 71. v. 10,*  
 11, 12.  
 (c) *August.*  
*contr. liter. Pet-*  
*tilian. l. 2. c. 92*  
*contr. Cresco. lib.*  
 8. c. 51.

(d) *Bellarmino.*  
*de ponif. Rom.*  
 l. 1. c. 7.

and his old father the Antichrist a governour of men according to their soules, so doth that virulent libeller (e) *Lysimachus Nicanor*, with no reason inferre that the King is head of the Church, and hath a Nomothetick power to impose the service booke, and booke of Canons upon the Church of Scotland. But because the King as King is to promote religion, therefore (f) saith *Junius Minos*, *Lycurgus*, *Charondas*, *Zeleucus*, and *Numa* obliged men to their Lawes by some colour of religion. 7. Nor doe I thinke what is said against this by some learned men of great weight; see (g) *Guliel. Apollonius*, (h) *Spalatensis*, (i) *Tilenus*, (k) *Daneus*, (l) *Bucanus*, (m) *Professor. Leidens.* Some say the magistrates power and the ecclesiastick power differ in the objects, the Magistrates powers (say they) object is things earthly, and the externall man; the power of the Church is things spirituall, and the inner man.

I answer, these two powers differ in the objects no question; I meane in the formall objects, not in the materiall, for the magistrate as a magistrate is a nurse-father, and keeper, and avenger of both Tables of the Law, and hath a coactive power about hearing the word, administration of the Sacraments, Idolatry, blasphemy, and the right serving of God in Jesus Christ, and these things are not *res terrene*, earthly things, or things of this life, but spirituall things. Yea the affaires of Jehovah and the Kings matters, 2 *Chron.* 19. 11. saith *Amesius*, (o) are not so different, *non ita disparata sunt*, as that the care and knowledge of the things of God, *belongeth not to the King, sed ita distinguuntur, ut in modo procurandi, rex politice suas partes agat, & sacerdos ecclesiastice suas*; the objects of the magistrates power, and of the Churches power may be materially and are one & the same, but the King worketh in a coactive and kingly way, and the Church in an ecclesiastick and spirituall way.

For doe not both the King as King, and the Church as the Church, command and forbid one and the same thing? doth not the King command the right worship of God, and forbid Idolatry, and the Blasphemy of God? and doth not the Church

(e) *Lysimach. Nicanor, epist. to the Covenant of Scotland, pag. 16.*

(f) *Junius eccles. l. 3. c. 5.*

(g) *Guliel. Apollon. de jure magistr. contr. Vedeli. par. 1. § 3. pag. 52.*

(h) *M. Anthon. de domi. Archiepis. Spalat. de rep. eccle. l. 6. c. 3. sect. 17. (i) Tilenus Syntag. pag. 2. disp. 32. thes. 33. (k) Daneus polit. Ch. l. 6. c. 1. (l) Bucan loc. com 49. 7. 13. § 31. (m) Professor. Leidens. d 50. thes. 49.*

(o) *Ames. de Conscien. l. 5. c. 25.*

*Amesius Medul. Theol. l. 2. c. 17. nulla enim est res, aut causa tam ecclesiastica*



in their Synodical Canons command and forbid one and these same things? yea certainly, but the King doth command and forbid by a kingly and coactive power, under the paine of bodily punishment, as incarceration, exile, proscription, or death, according to the quality of the fact. And the Church commandeth also the right worship of God, and forbiddeth Blasphemy and Idolatry, but by a spirituall and ecclesiastick power, and under the paine of spirituall and ecclesiasticall censures, as open rebuke, suspension, and excommunication; and they differ not so in their ends, as some teach, so as the end of the Church power should be the communion of Saints, and the edifying of the body of the Church, which I grant is true, and the end of the Ruler should be onely preservation of peace, and the externall tranquillity of the Common-wealth: yea (I say from the Word of God) that externall peace is too narrow an end, and it doth belong to the second Table, the Kings end as Nurse-father, and his alike care is to preserve the first Table, and as a Nurse-father, to see that the childrens milke be good and wholesome, though the milke come not from his owne breasts; and so his power hath a kingly relation to all the Word of God, and not to externall peace and naturall happinesse onely. And the King as the King, his end is edification and spirituall good of soules also, but alwayes by a kingly power, and in a coactive way, by the sword, whereas the Church, are in their care of edifying soules, to use no such carnall weapons in their warfare; 2 Cor. 10. 4. For which cause (p) that learned P. Martyr, and (q) reverend Parker, and also (r) the Professors of Leyden say that Ministers deale with consciences of men, *Quoniam Spiritus Sanctus* (inquit Martyr) *vim suam adjungit cum prædicationibus orthodoxis, the holy Spirit conjoyneth the power and influence of grace with sound preaching;* and the Magistrate doth onely exercise externall discipline. And Parker reasoning against Whitgift and Bancroft, proveth well that the Church visible, though externall, yet is Christs spirituall Kingdome, and that Church discipline is a part of Christs spirituall Kingdome, and that the externall government of Christ by discipline, is spirituall every way, according to the efficient, 1 Cor. 12. 1. according to the end, spirituall edification, Ephes. 4. 12. according to the matter, the Word and Sa-

*quin aliqua ratione pertineat ad jurisdictionem Magistratus, neq; ulla est actio tam secularis, modo ab ecclesie membro præstetur quin quatenus observantiam erga Deum respicit, pertinere possit ad ecclesiasticam gubernationem.*

(p) Martyr. loc. com. clas. 4. loc. 3.  
 (q) Parkerus de Politia eccles. lib. 1. c. 6.  
 (r) Professor; Synop. Theol. disp. 50. Thef. 49 50, 51, 52. Parkerus 16. Ecclesia visibilis, quanquam externa, ad regnum Christi esse pertinet.

craments, 2 Cor. 10. 3, 4. according to the forme of working, by the evidence of the Spirit, 2 Cor. 2. 4. 13. And this is the cause (I conceive), why great Divines have said the object of the Magistrates power as a Magistrate is the externall man, and earthly things, because he doth not in such a spirituall way of working, take care of the two Tables of the Law, as the Pastor doth; and yet the spirituall good and edification of the Church in the right preaching of the Word, the Sacraments, and pure discipline is his end. It is true, whether the blasphemous professe repentance, or not, the Magistrate is to punish, yea and to take his life, if he in seducing of many, have prevailed, but yet his end is edification, even in taking away the life; for he is to put away evill, that all Israel may feare, and doe so no more: but this edification is procured by the sword, and by a coactive power, and so the Church power and the kingly power differ in their formall objects, and their formall ends. But (s) Spalato speaketh ignorantly of Kings. Who saith, as the internall and proper end of the Art of painting, the Art of sailing, &c. is not life eternall, but onely to paint well, according to the precepts of Art, and to bring men safe to their harborie, though the persons who are painters and sailers may direct works of their Art to life eternall: so (saith he) the end of the kingly Art is not life eternall, but onely the externall peace of the Common-wealth; hence inferreth he, that there is no subordination betwixt the power of the Magistrate, and the power of the Church, but that they are both so immediate under God, as the Church cannot in a Church way regulate the King, as a King, but onely as he is a christin man; the Church may rebuke the King, while as he abuseth his kingly power to the destruction of soules, and that the Church power, as such, is not subordinate to the kingly power, onely the King may correct with the sword the Pastors, not as Churchmen and Pastors, but as men who are his subjects. But, 1. whereas it is certaine the King in respect of politick power is the immediate Vicegerent of God, and above any subject in his Dominions, so doth the Bishop, make the Shoe-maker, the Painter, the master-fashioner immediate unto God and censurable by none, as they are Artificers, even as the King is censurable by none as King, and so the King is dishonoured; who by office is the Lords annoynted, and a little God on earth, Psal. 82. v. 1. (2) The intrinsecall end

(s) Anthon. de  
Dom. Archie-  
pisco. Spalatenf.  
16. c. 3. 9. 10.

of *kingly power* is no more the advancing of godlinesse, and the promoting of the Kings daughter towards life eternall, by the sincere milke of the Word, as the Lords Vicegerent, and Nurse-Father of the *Church*, then the Painter as a Painter, or a Sea-man as a Sea-man is to advance godlinesse: for this mans intrinsecall end is onely a safe harbour and shoare to temporall lives, not the harbour of salvation to soules; and his end is onely a faire Image of Art in Paper or Clay, not the Image of the second *Adam*; and by this the King as King is interdicted of any *Church businesse*, or care of soules to be fed by the Word or Sacraments, to keepe them cleane; if he looke to any of these, as an end, that is not the eye or intention of the King as King, but of the King as a godly *Christian*, (saith *Spalato*;) hence to care for the spirituall good of the Church, and the promoting of the Gospel is as accidentall, as to say, an excellent Painter, such as *Apelles*, intendeth in his painting life eternall: so the King, by this, looketh to the Law of God, to Religion and the eternall happinesse of the Church, by guesse, by accident, and as King, hath neither chaire nor roome in Christian Synods, nor a seat in the Church. 3. If the meaning be, that the King as King, that is rightly exercising the office of a King, is subordinate to no Church power, that is, he cannot be justly and deservedly rebuked by Pastors, that is most true, but nothing to any purpose; for so the Pastor as a Pastor, *Jeremiab* as he doth truly and in the name of the Lord exercise the propheticall office, cannot be deservedly censured, nor punished either by the *Church-synodie*, or the King and Princes of the Land: but thus way all members of the Church, and any one single beleever, doing his duty, should be as immediate, and independent, and highest next on earth to Christ as the King, and his three Estates of the Honourable Parliament are in civill matters, and as an Oecumenick Councell, or in our brethrens meaning, independent Congregation, which is against reason. But if the meaning be, the acts of a King as aberring from justice, not as a King, but as a fraile man, may be censured and rebuked deservedly by Pastors in a Church way; this way also, the Pastor as a Pastor is not subject to the Church, but onely as a fraile man, and so nothing is said to the purpose in this more then the in the former. But if the meaning

be.

be thirdly, that which onely maketh good sense, that the acts of the King abstracted from good or bad, or as kingly, or not morall, nor acts of justice or injustice, more then the acts of Painting, of sailing, of making of Shooes, and thus the King is not subject to the Church power, nor is his intrinsecall end as King, justice, and godlinesse and preservation of Religion, the man speaketh non-sense, and wonders; for the King as a King is a morall agent, and not infallible in his Lawes or administration. Ergo, as a King he is under the Scepter of the King of Saints in discipline, and in the keyes of the Kingdome of God; and so the kingly office is subordinate to the power of Christ in his Ministers and *Church discipline*; and by that same reason, the power and offices of Ministers as they are morall agents and obnoxious to sinne, to false doctrine, blasphemy, idolatry, idlenesse and sleepeinesse in feeding the flock, are under the coactive power of the supreme Governour; and he doth as King use the sword against them: hence it is cleare that both the kingly power is subordinate to *Church-power*, and that the subordination is mutuall, that also the *Church-power* is subordinate to the kingly power, and that both also in their kind are supreme; the kingly power is the highest and most supreme, and under no higher coactive power: I meane the *kingly* as *kingly* conjoynd with the collaterall power of Parliaments, where the Realme is so governed, and the *Church-power* is the highest in the kind of Ecclesiasticall power. (t) *Joan. Major* saith well, that they are not subordinate, that is, not one of them is above another, that I grant, but that which he and *Spalato* saith, *neutri in alteram est imperium*, that neither of the two hath a commandement over another, that we deny, yet are they powers in office and nature different, for they differ in their objects. 2. Use and end. 3. And their manner of specifick operations, and the Kings power is not ecclesiastick.

Others say that there was a perfect civill policy, having no need of the Church power, anent the perfect civill government amongst the Heathen, and in Christian Common-wealths, the civill power of it selfe and of its owne nature can doe nothing, for the attaining of eternall happinessse, except we would goe to the tents of Pelagians, whither Papists doe lead us, while as they teach that the naturall end of civill power, of

(t) *Joan. Major*  
*Parisiens. lib. 4.*  
*sent. dist. 24.*  
93.

its owne nature and intrinsecally is ordained to eternall happinesse. But the civill power of it selfe doth conferre nothing, whereby the spirituall power of the Church hath intrinsecally, and properly, and formally its dignity, power, strength, and proper vertue; and doth produce its owne proper effect and end, because, as saith (w) Spalato, the civill Magistrates end is of another republike different from the Church, he is head of the Common-wealth, and civill body: see (x) Apollonius.

(w) Spalatens. de rep. eccles. l. 6. c. 3. n. 17.  
(x) Gulielm. Apollonius pastor Medleburgens. Magist. par. 1. c. 3. pag. 52, 53.

But I answer, there is a Policy civill without the Ecclesiasticall Policy, and the King is essentially a King, though neither he be a Christian himselfe, nor his subjects Christians; and to the essence of a King, and to the essence of a civill government, Christianity and a Church-power is not required, yet hath the King as King essentially a right and civill coactive power to promote Christian Religion, and the edification of Christs body, though he be a Heathen; the want of Christianity doth not take away his kingly right, onely it bindeth up and restraineth the exercise thereof; but though he be a King essentially, and *actu primo*, while he wanteth Christianity, and so is a perfect Magistrate, *quoad esse*, and the State that he ruleth over, a perfect civill body, *quoad esse*, in respect of essence and being, yet is he not a perfect Magistrate, *quoad operari*, neither he nor his civill State and body are perfect in operations. And it followeth not that the King as King can doe nothing about the obtaining of life eternall, for as a King he hath a perfect right, and kingly power to doe, and being a Christian he actually exerciseth that power, as a Nurse-father of the Church, to see that the Kings daughter be fed with wholsome milke, to see that the first and second Table be kept, and that men serve Christ, and have the seales of the Covenant in purity, under the paine of suffering the weight of his royall sword; and I wonder that this should be called nothing for the obtaining of eternall happines, seeing it is a way to eternall happinesse to be thus fed under a Christian King as a King. But (say they) it is Pelagianism that the Kings power compelling the Nurses to let out their breasts to the Kings daughter, that she may sucke the sincere milke of the Word, should be a meane of eternall happinesse. I answer, and it is also Pelagianisme to say, that the planting of Paul, and watering of Apollos, and

the ministeriall power and paines of Ministers, without the grace of God, can produce or effectuare supernaturall happinesse, and it is false that the kingly power of it selfe doth confer nothing whereby the spirituall and ecclesiasticall power hath *intrinsically and formally dignity, and power, and its proper effect*; for it is true, the kingly power maketh not the ecclesiasticall power, but it setteth it on worke, in a coactive way, for the *edifying of Christs body*, and doth causatively edifie. Lastly, where-as it is said the King as King is over the civill body and the Common-wealth, which is a body different in nature from the Christian body or Church; I say, that is false, for the King as King ruleth over men, as men, and also as Christian men, causing them to keepe both the Tables of Law. But 3. (say they) *the office of a King is not a meane sanctified of God for a supernaturall good, because it is amongst the Gentiles*. I answer, this is no consequence, for that office of it selfe is sanctified and ordained of God, for keeping of both Tables of the Law, and that it worketh not this, in its owne kind, is not from the nature of the kingly office, but from the sinfull disposition of the Gentiles; so the Word is the favour of death to some, through their default. *Ergo*, it is not a meane sanctified for that end; it followeth not. But 4. *the office of the King of it selfe and its owne power doth not governe or subdue the inward man, for immediately and of its owne power it cannot bind the conscience, but onely by the interveeing mediation of the Word of God*. *Ergo*, of it selfe it intendeth not to produce a supernaturall and eternall good. Answ. Nor can the office of a Minister of it selfe, and in its owne power, produce a supernaturall good, but onely by the authority of the Word, *Esa. 8. 20. Jer. 23. v. 22. Tit. 1. 9. 10.* is it therefore no office sanctified for a supernaturall end? But 5. they reason, *a supernaturall good, and life eternall, are effects flowing from the mediatory office of Christ, bestowed upon the Church: but the kingly power floweth not from the Mediator Christ, but from God as Creator, who bestoweth lawfull Kings and Magistrates upon many Nations, who know nothing of a Saviour*.

I answer, When I consider the point more exactly, I see not how Kings, who reigne by the wisdom of God Jesus Christ, *Prov. 8. 14. 15.* have not their kingly power from Christ, who hath

hath all power given to him in Heaven and in Earth, *Matth. 28.*

18. for they are Nurse-fathers of the Church as Kings, *Esa. 49. 15.*

they are to kisse the Sonne, and exalt his Throne, as Kings, *Psal. 2. 11.*

they bring presents and kingly gifts to Christ as Kings, *Psal. 72.*

v. 10. 11. and they serve Christ not one'y as men, but also as Kings, as

*Augustine* saith: (y) therefore are they ordained, as meanes, by Christ the Mediator, to promote his kingly Throne. Some of our Divines will have the kingly power to come from God as Creator, in respect God giveth Kings, who are his Vicegerents, to those who are not redeemed, and to Nations who never heard of Christ; and others hold that the kingly power floweth from *Christ-Mediator*, in respect he accomplisheth his purposes of saving of his redeemed people, by Kings authority, and by the influence of their kingly government, procureth a feeding ministry and by their princely tutory, the edification of his body the Church, which possibly both aime at truth. See (a) the groundlesse carping at *Cartwright, Calvin, Beza*; and others, by that sharp toothed envier of truth the Author of the Survey of holy discipline: of this hereafter more.

(y) *August. Epist. ad Bonifac. com. 50.*

(a) *Survey of discipline. c. 23*

4. *Conclusion.* The King as King hath not a nomothetick, or legislative power to make Lawes in matters ecclesiastick, in a constitute Church, nor hath he a definitive sentence, as a Judge.

1. All power of teaching publikely the Church or the Churches of Christ, is given to those who are sent and called of God for that effect: but Magistrates as Magistrates are not sent nor called of God to the publik teaching of the Church. Ergo.

The proposition is cleare from the like, *Rom. 10. 14. How shall they preach, except they be sent? Ergo, how shall they publikely and synodically teach, except they be sent? Heb. 5. 4. No man taketh this honour upon him, but he that is called of God, as was Aaron, &c.*

Ergo, if none be a Priest to offer a Sacrifice without Gods calling, neither can he exercise the other part of the Priesthood, to teach synodically, & to give out (*δύναμις*) decrees, *Acts 16. 4.* that obligeth the Churches ecclesiastically, but he who is called.

2. Who so hath nomothetick power to define and make Lawes in matters ecclesiastick, have onely a ministeriall power to expone Christs will in his Testament, under paine of Church-censures, and hath no coactive power of the sword to command

these Lawes enacted, and to injoyne them on the Churches. But onely Church-men, who are formally members of the Church, as *Pastors, Doctors, Elders*, and others sent by the Church have this ministeriall power, without the coactive power of the sword, and what ever the Magistrate as the Magistrate, commandeth, he commandeth it, in things ecclesiastick necessary and expedient, under bodily punishment; I adde this, because threatning of bodily punishment, is not essentiall to Lawes in generall, because some Lawes are seconded onely with rewards, as the Judge offereth by law a reward to any, who shall bring unto him the head of a Boar, or of some notorious robber.

(b) *Iunius Cent.* Ergo, &c. The proposition is cleare; the learned (b) *Junius* giveth to the Magistrate with our Divines, an interpretation of Scripture, as a *Judge*; which concerneth his owne practise, they are interpreters, *pro communi vocationis modo*, in a Christian way, as private men, but they have no power of ecclesiastick interpretation. 2.

(c) *Gul. Apolon.*  
de jure Magistr.  
par. 2. c. 4. pag.  
257.

(d) *Ruffinus*  
histor. eccles. l. 1  
c. 2.

(e) *Act. conc.*  
*Chalced. act. 2.*

(c) *Gul. Apollonius* saith, the Prince as a Christian, hath an office to exhort the Synod, by word or Epistle, as *Constantinus* did the Fathers of the *Nicen Councell*; and his Legates exhorted the Councell of *Chalcedon*, *ut Deo rationem reddituri*. See (d) *Ruffinus* (e) and the acts of the Councell of *Chalcedon*. 3. The Magistrate hath a power judiciale, as a Magistrate, in so farre as his owne practise is concerned, to expone the things defined, but this exposition he useth, *non instruendo synodice, non docendo ecclesiastice, sed docendo seu potius mandando cum certa relatione ad penam a brachio seculari infligendam contemptoribus*, not in an ecclesiasticall way teaching and instructing synodically, but teaching or rather commanding with a certaine relation to civill punishment, to be inflicted upon the contemners; as he teacheth, what is just, or unjust in his civill Lawes, not directly to informe the mind, but to correct bad manners, and this maketh the object of kingly power about Churches matters, and the object of ecclesiasticall power, formall objects different.

3. Those who have a nomothetick power to define in Synods, are sent by the Church to Synods with authoritative commission and power for that effect, representing the Church which sent them; as all who are sent with any ambassage doe represent those who sent them. But Magistrates as Magistrates,  
are



are not sent to represent those who sent them with authoritative commission of the Church. Ergo, they have no such power to define in Synods: I prove the proposition from the Apostles practise: Paul and Barnabas were sent as chosen men by the Church of Antioch, *Acts* 15. 2. 3. *Acts* 15. 6. the Apostles and Elders came from the Church to consider of this matter, *Acts* 21. 18. *Acts* 22. 17. and *2 Cor.* 8. 17, 18. if the Apostle with the Church sent Titus & a Brother, whose praise is in the Gospel, as chosen of the Churches, to travell with us, *v.* 19, in gathering the charity of the Saints; for the poore at Jerusalem, then by the like, those who are sent to declare the minds of the Churches, are also clothed with the authority of the Churches, who sent them; but Magistrates as such, are not sent, but are there with the sword of Commonwealth, and not with the mind of the Church, as Magistrates, except they be also Christians.

4. The Apostolike Synods, is to us a perfect patterne of Synods, but persons defining in them are *Apostles and Elders*, *Acts* 16. 4. *Acts* 15. 6. the Church, *Matth.* 18. 18. defineth, and *1 Cor.* 5. 4. those who are convened in the name of the Lord Jesus, and the Apostles pastorall spirit, *those who are over us in the Lord, and watch for our soules*, *1 Thes.* 5. 14. *Heb.* 13. 17. but in these Synods there are no Magistrates, yea there was at Corinth a Heathen Magistrate, *1 Cor.* 6. 1. and in the Apostolike Church a persecutor, *Acts* 22. 1, 2, 3. &c. And the Magistrate as the Magistrate, is not a member of the Church, and is neither Pastor, Elder, nor Doctor, nor a professor of the Gospel, except he be more then a Magistrate.

5. No Ecclesiasticall power, or acts formally Ecclesiasticall, are competent to one who is not an Ecclesiasticall person, or not a member of the Church; but a civill person; but a power to define in Synods, and the exercise of acts Ecclesiasticall and matters Ecclesiasticall, are due to Ecclesiasticall persons, and to the Church. Ergo, they are not competent to the civill Judge. The proposition is evident by differences betwixt Ecclesiasticall persons and civill Magistrates, which might be more accurately set downe by others, then by me. But they differ, 1. that the Churches power is spirituall, the Magistrates causatively, effectively or objectively spirituall; but not intrinsically and formally

mally spirituall, because he may command by the power of the sword spirituall acts of preaching, administering the Sacraments purely, of defining necessary truths in Synods, and forbid the contrary, but he cannot formally himselfe exercise these acts. 2. The Church-men are members of the Church, the Magistrate as such is a politick Father and Tutor of the Church, but not formally, as he is such a member of the Church. 3. The power of the Magistrate is carnall, and corporall, and coactive upon the bodies; for which cause, *Tylenus*, *Daneus* and others say, the externall man is the object of his power, the power of the Church is spirituall, not carnall, not coactive, not bounded upon the body; the Church hath neither power of heading or hanging, but onely they may use the sword of the Spirit, exhortations, rebukes, censures, excommunication. 4. Edification to be procured by the Word and Sacraments and Church-censures, is the end of Church-power, but edification to be procured by the sword, is the end of the civill Magistrate. 5. The Magistrate judgeth not what is true and false to be beleaved simply, as teaching, instructing, and informing the conscience, but onely what is true and false to be beleaved or professed in relation to his sword and bodily punishment, or civill rewards. 6. The Magistrates judgement is kingly, supream, peremptory, and highest on earth, from which we are to provoke in no sort, except in appealing to God, the Churches judgement is ministeriall, conditionall, limited by the Word of God. 7. The Magistrates power is over all, Heathen and Christian, over men as men, and over men as Christians, and agreeth to Heathen and Christian Magistrates alike; the Church power agreeth onely to members of the Church, and is onely over members of the Church as they are such. 8. What ever causes the Magistrate handleth, as hurtfull to the Common-wealth, and contrary to the Law of God, in a politicke and civill way, these same the Churches handleth as they promote edification; or if they be sinnes, the Church cognosceth of them, *sub ratione scandali*, as they are Church-scandals. 9. The civill power is above the Church-men as they are Church-men, and members of a Christian Common-wealth, and the Church power is above the Magistrate as he is a member

ber, of the Church and to be edified to salvation, or censured for scandals, *Matth. 18. 17. 2 Thes. 15. 13. 1 Tim. 5. 20.* and therefore there is both a mutuall subordination betwixt the honors, and also because both are highest and most supreme in their kind, they are also coordinate, and two parallel supreme powers on earth: as the Church hath no politick power at all, so hath the Church no politick power above the King, but he is the onely supreme power on earth immediate under God; so the King hath no power formally and intrinsically ecclesiasticall over either the Church, or any member of the Church, but the Churches power is supreme under Christ the King and head of the Church: 10. The Churches power may be without the Magistrate, and is compleat both in being and operation, as *Acts 1. 1. and Acts 15. 1, 2. 1 Cor. 5. 1, 2, 3, 4.* without it, yet it is helped much by the Magistrates power, which is cumulative, to ad help to the Church, and not privative, to take away any right or priviledge from the Church, for then the Church should be in worse case and greater bondage, under a Christian King, then if there were no King to defend the Church at al, if the Kings power were privative; and it is true the Churches own power is cumulative, & not privative, because the Church hath no power to take nothing from it selfe; but the King is to adde his royall shield to the Bride of Christ, out of zeale to the honour of the Bridegroom, for a politick promoting of godlinesse, which the Church as such wanteth. But the kingly power though it may be, and is, in Heathen Nations perfect in its being without the Church power, yet is it not perfect in its operations, as is said. 11. The Church power is to goe before, and to define, prescribe and teach first, and the civill power to adde a civill sanction thereunto, as an accumulative and auxiliary supplement. 12. The Magistrate hath no power properly to define controversies, yet hath he the power of the judgement and discretion, and also may with a coactive power cognosce in a politick way of Church matters in reference to the use of the sword, but the Church as the Church hath a ministeriall power *ex officio*, to define controversies according to the Word of God. 13. Every one helpeth another to obtaine their owne ends, but hey cannot be contrary one to another formally, yet doe these

these differences prove, that the Magistrate, as such, cannot define in a Synod, what is truly to be beleaved and practised by members of the Church, what not. And also godly Princes have refused this. *Hosius Cordubensis* writeth to *Constantius* the Arrian Emperour, which words *Ahanasius* commendeth, *Desine, desine, queso, & memineris te mortalem esse, reformida dicim judicii, neque te immisceas ecclesiasticis, nec nobis in hoc genere præcipe, sed ea potius a nobis disce: tibi autem deus imperium commisit, nobis autem que sunt ecclesiæ, concredidit.*

*Ambrosius* epist. 14. ut alii. 33. ad *Marcellinam* sororem, dicit, se *Valentiniano* dicere, *Noli te gravare, imperator, ut putes te in ea, que divina sunt, imperiale jus habere, noli te extollere, sed si vis divinitus imperare, esto &c. subditus — ad imperatorem palatia pertinent, ad sacerdotem ecclesia; publicorum tibi manuum jus concessum est, non sacrorum.*

*Augustin.* Epist. 48. & 162. *Neque ausus est Christianus imperator, sic eorum (Donatistarum) tumultuosas et fallaces querelas suscipere, ut de judicio Episcoporum, qui Romæ sederent, ipse judicaret* 16. *ius ipse (imperator) cessit ut de illa causa, post Episcopos, ipse judicaret, a sanctis antistitibus postea veniam petiturus.*

*Chrysostr.* hom. 4. & 5. de verbis *Esa.* *Quamquam admirandus videtur thronus regius, tamen rerum terrenarum administrationem sortitus est, nec præter potestatem hanc, præterea quicquam auctoritatis habet.*

*Leontius Tripolis Lydiæ Episcopus, cum Constantius in conventu Episcoporum multa præscriberet, Miror (inquit) qui fiat, ut aliis curandis destinatus, alia tractes, qui cum rei militari et reipublicæ præsis, Episcopis ea præscribas, que ad solos pertinent Episcopos.*

*Constantinus Magnus in concilio Niceno (ut ait Ruffinus hist. l. 1. addit. Eusebio cap. 2.) recusavit ferre judicium inter Episcopos. Deus (inquit) vos constituit sacerdotes, & nobis a deo dati istis iudices, & conveniens non est, ut homo judicet deos.*

*Sozomenus hist. l. 6. c. 7. Mibi (inquit Valentinianus senior) qui sum in sorte plebis, fas non est talia negotia & ecclesiastica, perscrutari; sacerdotes, quorum ista curæ sunt, inter seipos, quocunque voluerint loco, conveniant.* *Theodosius Junius* epist. ad *Ephesinum*

phelinum Synodum. Deputatus est Candidianus magnificus Comes strenuorum domesticorum transire usque ad sanctissimam Synodum vestram, ac in nullo quidem, que facienda sunt, de piis dogmatibus questionibus communicare: illicitum namque est, eum qui non sit ex ordine sanctorum Episcoporum, ecclesiasticis immisceri tractatibus. Gregorius Mag. l. 5. Epist. 25. Notum est piissimos dominos disciplinam diligere, ordines servare, canones venerari, & in causis sacerdotalibus sese non immiscere.

Distin. 96. C. satis evidentem, illicitum est imperatoribus ecclesiasticis se immiscere tractatibus.

Constantius would not take on him to judge the Arrian cause, but convened a Councell, and commanded them to judge according to the word: So saith Eusebius de vita Constant. l. 3. c. 10. ad Theodor. l. 5. c. 9. Neither can it be said that Constantine judged with the Synod as Emperour, as some affirme, for though it be true, yet he judged not in the Synod as Emperour, but as Episcoporum consorsus as he nameth himselfe, and as Eusebius saith, de vita Constant. l. 3. c. 16. ipse tanquam unus e vestro numero, non recusabam. Now Constantine as Emperour was not a fellow-servant with Pastors or one of the number, but above them, as the annointed of the Lord; but he judgeth with them, as one of their number, as a Christian having one faith, one baptisme, one Lord, with them; and so as a member of the Church, and so saith he in that same place, Literarum divinitus inspiratarum testimonio res in questionem adductas dissolvamus. And let this be our first distinction.

Emperours of old defined in Synods, as Christian members Distinct. 1. of the Church, not as Emperours, for as Emperours they be politicke heads of the men of the Church. Gerardus Tom. 6. de Gerardus. Magist. polit. n. 175. pag. 586, 587. who giveth also a nomotheticke power to Magistrates in matters ecclesiasticall, furnisheth us with an argument here, because the Magistrate is a principall member of the Church, and all the members of the Church are to judge and try the spirits, and to try all things, now this proveth well as a member of the Church, and so as a Christian he may judge, and that in a meere ecclesiastick way, as Pastors and Elders doth, as private Christians may doe, being called thereunto by the Church, though the ground be weake, for

the Kingly power maketh not *New, Tiberius* and other Emperours, members of the Church, onely grace, faith, and communion with Christ, maketh Kings members of the invisible Church, and baptisme and profession of the faith, and not any earthly Prerogative of Scepter, or Crowne, maketh them members of the visible Church.

Distinct. 2.

Our second distinction from Fathers, is, that Emperours have a Kingly power politicke to confirme, and adde their civill sanction to Church constitutions, but they have no power formally ecclesiastick to define and make Church-lawes. So (a) *Augustine*:

(a) *Augustin*  
ad *Bonifac. Co-*  
*mit. circa epist.*  
50. *Quia vero*

*etiam Rex est*

*servit, Leges*

*justa precipientes,*

*& contraria prohib-*

*entes, conveniente rigore*

*fanciendo, sicut servivit*

*Rex Ninivitarum,*

*universam civitatem ad placan-*

*dum dominum compellendo.*

(b) *Augusti: l. 2. conr. e-*

*pist. Gaudentii. c. 26. quoadiu*

*vos non tenetis ecclesiam,*

*quam prauunciaverunt*

*Piscatores, Apostoli plantave-*

*runt, tam diu reges qui eam*

*tenent, rectissime ad su-*

*am curam indicant pertinere,*

*ne vos adversus eum*

*rebellatis impune.*

as a man the King serveth the Lord, *vivendo fideliter*, by living the life of a sound beleever, and as a King he serveth the Lord, by adding the convenient vigour of a civill sanction to just

Lawes — as the King of *Ninive* did, by compelling the men of *Ninive* to pacifie God.

And when *Gaudentius* the Donatist objected that the Emperour could not take course with the Schism made in the Church by their separation, because

God hath laid upon Prophets, not upon Kings, the Preaching of the word: *Augustine* (b) answereth, not that Kings may either preach, or define controversies in the Church, but that, since *Donatists* separate from the Church, it should be the care of Kings to see, that none rebell against the Church of Christ. Hence I reason thus, no Synods ecclesiasticall can meddle with the blood and temporall lives of men, nor can they forbid the believe and profession of heresies and erroneous doctrine, or scandalls against pure discipline under the paine of bodily punishment, as banishment, imprisonment, heading or hanging. But Emperours and Kings, either in a Synod or out of a Synod, may lawfully forbid such things, and that by a Kingly power, therefore if Emperours in Synods make any Lawes of this kinde, they are not Synodicall, nor ecclesiasticall Lawes, nor doe they make such Lawes, jointly with the Church-Synod, as some teach, nor by any ecclesiastick power, for coactive power, and ecclesiasticall power, cannot be joyned together

ther as one power, to make one and the same ecclesiasticall lawes. Let any judge then if the ancient Lawes of some Emperours were any other things, but civill and politick sanctions of *Church-constitutions*. And judge of this Law, which some call the ecclesiasticall determination of (c) *Heraclius* the Emperour by the consent of Pope *John*, he ordained *that there is neither one nor two operations in Christ*. *Heraclius* a Monothelite commanded this under the paine of civill punishment, as is certaine. But had Pope *John* as collaterall Judge with the Emperour in this, that same coactive power that the Emperour had? I thinke none can say it. So (d) three Emperours commanded all people to hold the doctrine of the Trinity, and that those who hold not this be heretickes. This is but a civill sanction of a Church Law. So (e) *Martianus* commandeth that the decrees of the Councell of *Chalcedon* be established, and that no man dispute or call in question these decrees. This is clearely the Emperours civill ratification of *Church-lawes*: and (f) *Justinianus* forbiddeth any publick service to be in the *Church* by laicks onely, in the absence of the Clergie, and (g) commandeth the Bishops not to mutter into themselves, but to speake in the administration of the Sacraments with a cleare and distinct voice. If Emperours did proceede any further, as some say that *Theodosius* deposed the *Nestorian Bishops*, though indeed he onely (h) commanded them to be deposed, their deeds are not Lawes, *a facto ad jus non valet consequentia*. Papists here are in two extremities. For 1. they will not have Princes to meddle with *Church-affaires*, whereas by office they are *Nurs-fathers* in the *Church*. *Charles the first* is rebuked by *Paul the third*, because he convened councells for composing of dissentions in the *Church*, and he compareth him to *Uzzah*, who touched the *Arke* without warrant, as we may see (i) *Wolffius*. 2. *Stapleton*, *Bellarmino*, (k) and Papists will have them to be brutish Servants, to execute whatsoever the Pope and Councells shall decree, good or bad, without examination also; as (l) *Suarez*, the Councell of *Paris*, their (n) Law saith, and (o) *Innocentius the first*, and (p) *Gregory the seventh* doe teach: Making Kings in their judgement slaves to the Pope and his determinations, and to have no light but from their vertuall *Church*, as the *Moone* hath all her light from the *Sunne*. Our

(c) *Imperat. Constitut. 1.*

(d) *In codice 1. leg. cunctus populus. c. de sum. Trinit.*

(e) *Codice leg. 4. Synod. Chalcedonensis de fide Christiana justa expositiones apostolicas a sacerdotibus, per nostra decreta statuta sunt.*

(f) *Justinian. Novell. 123. c. 32.*

(g) *Novell. 137. c. 6.*

(h) *L. 3. de sum. trin.*

(i) *Wolffius rom. 2. lect. moral. pag. 539.*

(k) *Bellarmino. l. 3. de laicis c. 17.*

(l) *Suarez in opuscul. l. 3. de Primat. Summi Pontif. c. 22.*

(n) *Distin. 96. si imperator.*

(o) *Dist. 22. inc. Quoties 24. q. 1.*

(p) *In capite qui dubitet.*

Our third distinction is, that the Magistrate as Magistrate, and a preserver of publicke peace, may doe some thing, when a Schisme and dissention is among the *Church-men* in a Synod. 1. In this case he may punish perturbors of peace, as *Augustine* answereth (q) *Gaudentius* the Donatist, and the separators from the Church, in which case the Magistrate indirectly condemneth one of the parties, which the Church hath condemned: but there be many other cases of dissention in this case; therefore when the Magistrate findeth the Synod divided in two parties equally; or three, if the corrupt part prevaile; or foure, in the case of the Churches aberration in one particular fact: or five, if there be an universall apostasie of the whole representative Church: or sixe, an universall defection of both the representative and essentiall Church: all these being too casual and of too frequent occurrence, one and the same answer cannot be given, and here be sundry subalterne distinctions considerable.

Hence our fifth Conclusion: when there is an equall rupture in the body, nothing extraordinary would be attempted, if ordinary wayes can be had: if *Saul* the ordinary Magistrate had at Gods Commandement killed *Hagaz*, *Samuel* the Prophet should not have drawne his Sword, and therefore in this case the Magistrate would first seeke helpe from other Churches, as that (r) learned *Apollonius* saith. But if that cannot be conveniently had, as in a nationall Church it may fall out, then the Magistrate as a preserver of peace and truth, may command the sincerer part to convene in a Synod, and doe their duty, as the good Kings of the people of God did: 2 *Chron.* 15. *Asa* gathered together a people who entered in Covenant to seeke the Lord God with all their heart, and layed an obligation of punishment to death on the rest, v. 12, 13. and *Jehoshaphat*, 2 *Chron.* 23. 4. he layed charge on *Hilkiab* the High Priest, and the Priests of the second order, whom he knew to be better affected to the worke, to bring out the Vessels made for *Baal*; which proveth that the King should put the sincerest to doe that, which in common belongeth to the whole, in which case of the erring of the most part of the Church, the Prince indirectly condemneth the erring part of the Synod, because it is his place to forbid.

(q) *August.* cont.  
epist. *Gauden.* l.  
2. c. 26.

(r) *Apollonius*  
de jure Magist.  
leg. cit. pag. 206.



bid and to punish with the sword, the transgressors of *Gods Law*. But because his power is accumulative, not privative, under that pretence hee hath not power to hinder the sincerer part to meet and determine according to the Word of *God*.

6. Conclusion. In the case of the prevailing of the corrupt part of the *Church*, or in the fourth case of the aberration of the *Church* in one particular, the *King* hath a regall power to punish the *Canonists*, if they shall decree in their *Synod* Popery, and hereticall doctrine, and so give to the *Bride of Christ* noysome and deadly milke; the *Prince* as nursefather may punish the *Canonists*. 1. Because hee is a keeper of both *Tables of the Law*, and hath a royall power to inflict bodily punishment upon all finnes, even committed, *in foro exteriori ecclesie*; as the *King* may punish false teachers. 2. Because the *Magistrates* power is auxiliary & accumulative, as a tutor and nursefather, who hath law to helpe the *Pupill*, and to adde to the inheritance; but hath no *Law* nor power to take away any part of the inheritance from the *Pupill*; Ergo, as a nursefather, hee is to helpe the *Church of Christ*, against the wicked *Canons* of the representative *Church*. If any object, then the *King* as *King* hath power to rescind and annull the ecclesiasticall *Canons*; the contrary whereof that learned author of *Altare Damascenum* (s) doth prove.

(s) *Didoclavius*  
dad. *Calderwood*  
*in altari Dama-*  
*scenode commen-*  
*tariis regis, pa.*  
29, 30.

Answer, that learned and worthy author proveth that the *Prince* cannot annull the *Church-Canons*, and that the councell of *Trent* thought shame that the *Pope* should absolve any condemned by the *Church-Canons*; and certainly the same power that maketh *Canons*, should dissolve them; but the *Kings* power cannot make *Church-Canons*, for it is a part of the ministeriall calling to make *Canons*, and therefore hee cannot annull and dissolve *Canons*: but some greater *Kingly* power is due to the *King* in the case of the *Churches* aberring, then in the case of the *Churches* right administration; and as our *Divines* doe justly give to the *Prince* an extraordinary *Kingly* power in the case of universall apostasie of the *Church*, as *Jehoshaphat*, *Hezekiah*, *Josiah*, and other worthy reformers in the *Church* of the *Jewes*, did warrantably use their *Kingly* power, when the *Church-men* were corrupted and negligent in their dutie; so

in a particular case of a particular error of the Synod, the King as King, may use his Kingly power in this fact, that is, *secundum quid extraordinarie*, for the King is obliged as King to adde his accumulative power of a civill sanction to all just and necessary Church constitutions, and if the Canon or Church constitution bee wicked and popish, he is obliged to deny his civill sanction, and not that onely, (for hee that is not with Christ is against him) but hee is to imploy his kingly power against such Canons, and so is to deliver the Church of God in that, and in denying his accumulative power to unjust Canons, hee addeth his kingly power accumulative to the true Church, in saving them from these unjust Canons.

2. Also it may bee objected, *If the King by a regall and coactive power may annull and rescind unjust Canons, hee may by this coactive power make Canons, for it is that same power to make and unmake Canons.*

I answer, if hee may annull unjust Canons, that is, liberate his subjects from civill punishment to bee inflicted for refusing obedience to such Canons, and forbid the practise of wicked Church constitutions under the paine of the sword; It will not follow, that therefore hee may make Canons, but onely that hee may adde his civill sanction to just Canons. 2. Neither can the King properly annull the Canon, but onely deny to adde his civill authoritie for the execution of such Canons.

But thirdly, it is objected, that *the King bath a judgement that such Canons are wicked and superstition; the Church-mens judgement at the assembly of Glascom, Edenbrough, an. 1638, 1639. is that such Canons are lawfull, edificative, and necessary, then is the King obliged as King to deny his royall sanction, and who shall bee Judge in the matter?*

If you say the Word of God, it satisfyeth not, because both the King, and the Synod alledgeth the Word of God, as *norma judicandi*, a rule of judging, but the rule of judging is not formally the Judge, but wee aske who shall bee the visible ministeriall and vocall Judge under Christ, speaking in his owne Testament, for the King is a Politick and civill Judge, and the Church an Ecclesiasticall Judge.

I answer, this same is the question betwixt us and Papists anent the Judge of controversies, whether the Judge bee a Synod or the Scriptures; and wee answer by a distinction, the Scripture is *norma judicandi*. 2. Christ, the peremptory and infallible Judge speaking in his owne Word. 3. A Synod lawfully convened, is a limited, ministeriall, and bounded visible Judge, and to bee beleev'd in so farre as they follow Christ the peremptory and supreme Judge speaking in his owne Word. But wee deny that there is on earth any peremptory and infallible visible Judge. But to come yet nearer; if the King have sworne to that same religion which the Church doth professe, and so acknowledge and professe the reformed religion of that Church, hee must then acknowledge the lawfull officers of that Church to bee his ordinary teachers, and the lawfull ministers of the Church, and that they are both in a Synod, and out of the Synod, to preach, and to bee ministeriall definers of things contraverted, and that they shall first determine in an ecclesiasticall way according to Gods Word, and hee as King is to command them to determine according to *Gods Word*, under the paine of civill punishment, and the Kings civill and coercive way of judging is *posterior* and *ratificatorie* of the right and orthodox ecclesiasticall determination; and *Junius* saith that the Magistrates judging politick, presupposeth the Church judging ecclesiasticall, going before; and (d) *Calvin* (e) and *Amesius* are cleare that in this case the Church is to cognosce of her owne ecclesiasticall affaires. *Ambrose* writeth to the Emperour *Valentinian*, that none should judge of this cause which is ecclesiasticall as one said, but a *Church-man*, *qui nec munere sit impar, nec jure dissimilis*. *Gelasius* the Pope inveigheth against *Anastasius* the Emperour, because hee confounded these two, civill and ecclesiasticall causes. But if the Emperour or King professe not the religion of the land, and repute it false, and if the religion bee indeed hereticall, then the Church is not constitute, and the case extraordinary; but the truth is, neither the Kings judgement, as a certaine rule to the representative Church, nor the representative Churches judgement a rule to the King, but the Word of God the infallible rule to both. Judgement may crooke, truth cannot bow, it standeth still unmoveable

(d) *Calvinus*  
instit. l. 4. c. 11.  
sect. 19.

(e) *Amesius*  
tom. 2. in Bel-  
larm. enervat.  
c. 6. 2. 1.

unmoveable like God the father of truth; but in this case if both erre, excellently saith (f) Junius, the Magistrate erring the Church may do something extraordinarily, and the Church erring the Magistrate may do something also in an extraordinary way, as comon equitie and mutuall law requireth that friends with mutuall tongues bicke the wounds of friends. Also fourthly, some say, they who make the King the head of the Church, acknowledge that the King doth not judge, except the matter be first defined in the Scriptures, and in

the generall counceils, yet they give a primacie spirituall in matters ecclesiasticall to the King, and therefore if the King as King may forbid the inacting of wicked Canons, hee determineth them to bee wicked, before the Synod have passed their judgement of them.

I answer, that learned (g) Calderwood saith indeed, the pretended Lords of high Commission have an act for them under (h) Queene Elizabeth for this effect, but it is made for the fashion, for all errors and heresies are condemned in Scripture, but not onely should there be a virtuall and tacit determination of matters ecclesiastick, which is undeniably in Scripture, and may be in generall counceils also, but also a formall Synodicall determination in particular must goe before the Princes determination in a constitute Church. The Prince may before the Synods determination exhort to the determination of what hee conceiveth is Gods will in his Word, but hee cannot judicially and by a Kingly power determine in an orderly way, what is to be defined in a Synod, except hee infringe the Churches liberties, and judicially prelimit under the paine of civill punishments, the free voyces of the members of the Synod, which is indeed, an abuse of the authoritie of a nurse-father.

But fifthly, it may be objected that hee may, in a thing that is manifestly evident by the Word of God to bee necessary truth, command by the power of the sword, that the Synod decree that, or this particular, so cleare in the Word, the contrary whereof being Synodically determined, hee may punish by the sword,

(f) Junius animad. in Bellarm. de concil. l. 1. c. 12. not. 18. Deficiente conjunctione Magistratus, potest aliquid ecclesia extra ordinem facere, quod ordinarie non potest, & contra deficiente ecclesia a suo officio, potest magistratus extra ordinem procurare, ut ecclesia ad officium redeat, id enim juris communis est, extraordinariis malis remedia eriam extra ordinem adhiberi posse.

(g) Calderwood in altari Damasceno, pag. 20.  
(h) Elizabeth Stat. 1. c. 1.

sword, and so hee may judicially predetermine some things before the Synod passe their Synodicall act thereon, and if hee may predetermine judicially one thing, hee may predetermine all things.

I answer: what the King may judicially determine and punish with the sword, that hee cannot judicially predetermine and command in any order that hee pleaseth, but in a constitute Church, whereof hee is a member and to be taught, hee is to determine judicially in an orderly way, as a nurse-father.

But sixtly, it may be objected, that if the King have a judiciall power by the sword to annull unjust acts, then hath hee a power to make them, though hee abuse that power in making them, as unjust, and then hath hee a power to interpret Church acts, and to defend them; but the Law (i) saith, it is that same power to make Lawes, and to defend them, and interpret them: see (k) Pareus.

I answer, the proposition is not universally necessary, except onely in civill matters, in the which, as the Prince who is absolute hath supreme authority to defend, and interpret civill lawes, so hath hee power to make them; for if the Magistrate hath a supreme judiciall power to interpret Church-Lawes, hee is a minister of the Gospell in that case, and may by that same reason administer the Sacraments; so the argument is a just begging of the question. 2. Though the King have power in case of the Church aberration (which is somewhat extraordinary) it followeth not therefore, in ordinary, hee hath a nomothetick power to make Church-Lawes.

Also seventhly, it may be objected, if the King in case of the Churches aberration, may by the sword rescind Church-Lawes, then may hee make a Law to rescind them: but those who affirme that the King hath a sort of primacie and headship over the Church, say not that the King hath any power formally ecclesiasticall to make Lawes, as Ministers in a Synod do, but onely that hee hath a power to command any forme of externall worship, under the paine of bodily punishment, they say not that the King may preach, administer the Sacraments, or excommunicate or inflict any Church-censures.

I answer, the transcendent power of Princes and their commissioners is not well knowne, for the authors (saith (l) Calderwood) agree not among themselves; but it is true in words,

(i) Lib. 22.  
si imperialis C.  
de legibus  
princip.  
(k) Pareus  
Comment. in  
Rom. 13. dub. 5.  
in append. pro. 3.  
arg. 2.

(l) Calderwood  
in altar. Danae.  
pag. 36. Lance.  
Andreas.

(m) Tortur. tor-  
11. 95. dicimus  
regem gubernare  
ecclesiastica, sed  
non ecclesiastice.

(n) Burbillus  
in vindic.

Tortur a torti. pa.

35. non dicit

(Episc. Eliensis)

primatum spi-

ritualem, sed

primatum quoad

spiritualia, de

beni regitus

omni iure.

(o) Hen. Salco-

brigiensis in

Becano baculo

pag. 140.

(p) Pag.

(q) Calderwood

in altar. damas

pag. 14, 15, 16.

& seq.

the author (m) est Tortura torti, the Bishop of Eli denyeth in words (if you have strong faith to beleieve him) all spirituall headship over the Church, to the King, and (n) Burbillus also. But (o) Henric. Salcobrigiensis calleth the King *primatem ecclesie Anglicanae*, the *Primate of the Church of England*, and *reges oleo sacro uncti*, *capaces sunt jurisdictionis spiritualis*, because they are annointed with holy oyle, therefore are they capable of spirituall jurisdiction; also may (p) *creat propria autoritate*, by his owne authoritie, create Bishops and deprive them. See what (q) Calderwood hath said, and excerpced out of the writings of these men; the King as King, 1. convocateth Synods; 2. defineth ecclesiasticall canons; 3. giveth to them the power of an ecclesiasticall Law; 4. executeth Church Canons; 5. appointeth commissioners, who in the Kings authoritie and name, may try heresies and errors in doctrine, punish non-conformitie to Popish ceremonies, may confine, imprison, banish Ministers; 6. descerne excommunication and all Church censures, and use both the swords; 7. relax from the power and censures of all ecclesiastick Lawes, give dispensations, annull the censures of the Church, upon causes knowne to them, give dispensations against Canons, unite or separate Parish Churches, or diocesan Churches; and by a mixt power partly coactive and civill, partly of jurisdiction and spirituall, the King may doe *in foro externo*, in the externall court of Church discipline, all and every act of discipline, except hee cannot preach, baptize, or excommunicate.

And whereas Cartwright saith, when a lawfull Minister shall agree upon an unlawfull thing, the Prince ought to stay it; and if Church ministers shew themselves obstinate, and will not bee advised by the Prince, they prove themselves to be an unlawfull Ministry, and such as the Prince is to punish with the sword. O but, saith hee (r) the author of the Survey; how shall the Prince helpe the matter? shall hee compell them to convene in a Synod, and retract their mind? but they will not doe this. 2. By what authoritie shall the Prince doe this? even by extraordinary authority, even by the same right that David did eate of the Shew-bread, if by ordinary authority the Prince would doe it, yet doe you resist that authority also.

Answ. Though the Prince had not externall force to compell

(r) Survey of

discipl. c. 23. pa.

262, 263.

pell Church-men to decree in their Synods things equall; holy, just, and necessary, yet it followeth not that the *King as King* hath not Gods right, and lawfull power to command and injoyne them to doe their dutie; force and Law differ much, as morall and physicall power differ much. 2. If they decree things good; lawfull and necessary, the Prince hath a power given him of God to ratifie, confirme, and approve these by his civill sanction, but hee hath no power ordinary to infringe, or evert what they have decreed. 3. And if the Church bee altogether uncorrigible and apostate, then wee say as followeth.

7. Conclusion. When the representative Church is universally apostaticall, then may the Prince use the helpe of the Church essentiall of sound beleivers, for a reformation, and if they also bee apostatick, (which cannot be, except the Lord utterly have removed his candlestick) wee see not what hee can doe, but beare witness against them, but if there bee any secret seekers of God, in whose persons the essence of a true Church is conserved. The *King* by a royall power, and the Law of charitie is obliged to reforme the land, as the godly Kings, with a blessed successe have hitherto done, *Asa, Josiah, Jehosaphat, Ezekiah*, in which case the power of reformation, and of performing many acts, of due belonging to the *Church* officers, are warrantably performed by the *King* as in a diseased body, in an extraordinary manner power recurreth from the members to the politick head and Christian Prince, who both, as a *King*, *ex officio*, in an authoritative way is obliged to do more then ordinary, and as a Christian member of the *Church*, in a charitable and common way, is to care for the whole body.

8. Conclusion. The influence of the Princes regall power in making constitutions is neither solitary, as if the Prince his alone could doe it; nor is it 2. collaterall, as if the Prince and *Church* with joynt concurrence of divers powers did it; nor is 3. as some flatterers have said, so eminently spirituall as the consultation and counsell of Pastors, for light onely hath influence in *Churches* Canons, but the Princes power hath onely the power to designe, so as the Canon hath from the Prince the power of a Law in respect of us. The Kings influence in Church

Canons (as wee thinke) is as a Christian antecedent, to exhort that the Lord Jesus bee served, 2. concomitant, as a member of the Church to give a joynt suffrage with the Synod; 3. consequent, as a King to adde his regall sanction to that which is decreed by the Church according to Gods Word, or otherwise to punish what is done amisse.

Now that the Prince as a solitary cause, his alone defineth Church matters and without the Church, and that by his ordinary Kingly power, wanteth all warrant of the Word of God. 2. The King might have given out that constitution, *Act. 15. It seemeth good to the holy Ghost, and to us*, which in reason is due to the ministeriall function, for these are called *Act. 16. 4. the decrees of the Apostles and Elders*, not the decrees of the King or Emperour, either by Law or fact. 3. Christ ascending to heaven gave officers requisite for the gathering of his Church, and the edification of the body of Christ, but amongst these in no place we finde the King. 4. If this bee true, heathen Kings have right to make Church-Caxons, though they bee not able, and bee not members of the Christian Church, and so without, and not to bee judged by the Church, nor in any case censured, *Matth. 18. 17. 1 Cor. 5. 11.* and this directly is a King Pope, who giveth Lawes by a Kingly power to the Church, and yet cannot bee judged by the Church. *Burbillus* and *Thomson* acknowledge that a Heathen King is *primat* and head of the Church; and must hee not then have power *actu primo*, to make Lawes, and to feede the flocke by externall government? But *Lancel. Andreas*, Bi-

(s) *Episco. Eliens. Tortur. torti pag. 39. in Ethnico est vera potestas temporalis, idque sine ordine ad potestatem ecclesiasticam. item Rex quovis cum de Ethnico Christianus fit, non perdit terrenum jus, sed acquirit jus novum. Itidem cum de Christiano fit sicut Ethnicus, vigore sententiæ, amittit novum jus quod acquisiverat, sed retinet terrenum jus in temporalibus, quod fuerat illi proprium, priusquam Christianus fieret.*

(t) *Voetius de potest. ecclesi. tract.*

shop of Ely (s) *Tortura torti* saith that a heathen King hath a temporall Kingly power, without any relation to a Church power, and when hee is made of a Heathen King a Christian King, hee acquireth a new power. But the question is, if this new power be a new kingly power, or if it be a power Christian to use rightly his former kingly power; if the first bee true, then 1. as learned *Voetius* (t) and good reason saith, hee was not a King before hee was a Christian, for the essence of the Kingly power standeth in an indivisible point, and the essence of things admit not of



of degrees. 2. Then should hee bee crowned over againe, and called of God to bee a Christian King, and so hee was not a King before, which is against Scripture; for *Nebuchadnezzar* was to bee obeyed, and prayed for as King by the people of God, at *Jeremiabs* expresse commandement. 3. So a pagan husband becomming a Christian should by that same reason acquire a new husband-right over his wife; contrary to the *1 Cor. 7. 13, 14, 15.* the Captains, or Masters, who of heathens become Christians, should obtaine a new right and power over their Souldiers and Servants, and they should come under a new oath and promise to their Captaines and Masters. 4. If the heathen King have onely temporall Kingly power, he had no power as King to take care that God were worshipped according to the dictates of the law of nature, & law of nations, & had no power to punish, *perjury, Sodomie, parricid,* as sins against the Law of nature, and the heathen King should not by office and Kingly obligation bee obliged to be a keeper and a defender of the tables of the Law of nature, which is against all sense. But if the power which a heathen King becomming a Christian King acquireth, be onely a Christian power to use for *Christ* the Kingly power that hee had while hee was a heathen King, then a heathen King, *jure regali*, by a regall right is the head of the Church, though hee bee a Woolfe and a Leopard set over the redeemed flocke of *Christ*; yea though hee bee the great *Turke*, hee is a Pastor called of God & the Church, though for his moralls, hee bee a Woolfe and a hireling, yet by office and Law, hee is a feeder of the flocke: *Talis est a iquis, qualem jus officii requirit.* *Regula juris.* And certainly it is impossible that a heathen King can bee a member of the true Church, hee wanting both faith and profession, which doe essentially constitute a Church-membership: if it bee said hee is *ex officio*, by his office a member, that is nothing else but hee ought to bee a member of the Church, so all mankind are members of the Church, for they are obliged to obey *Christ*, and submit to him upon the supposall of the revealed Gospel, and the heathen King is no other wise a member by the obligation regall that layeth upon him as King; yea when the Gospel is preached, and the heathen King converted to the faith, hee is not a member of the Christian Church, as a King, but as a converted professor, and so Christianitie maketh

keth him not a Kingly head of the Church, but what essentially constituteth him a King, that also constituteth him a Christian King; Christianitie is an accidentall thing undoubtedly to the office of a King.

2. They doe no lesse erre, who make the King and the Church officers collaterall Judges in Church matters, so as with joynt and coequall influence they should bee Canon makers. 1. Because perfect Synods are and have beene in the Apostolick Church without any influence collaterall of Christian Magistrates, as being against their will and mind, who were Rulers of the people, as *Acts* 1. 14, 15. *Acts* 2. 46, 47. *Acts* 4. 1, 2. *Acts* 6. 1, 2, 3, 4. *Acts* 15. 6, 7, 8. &c. 2. What the Church decreeth in the name of Christ, standeth valid and ratified in Heaven and Earth, *Matth.* 18. 17, 18. *Joh.* 20. 21, 22. whether the Magistrate assent to it or not, so that he hath not a negative voyce in it by any ecclesiastick power, for Christ saith not, *What yee bind on earth, in my name, shall be bound in Heaven, except the Magistrate deny, as a collaterall Judge, his suffrage;* Now if he be a collaterall Judge by divine institution, no Church act should be valid in Christs Court without him, as excommunication not in the name of Christ, or performed by those who are not the Church, but onely in civill offices, is not excommunication; also what ever the Magistrate doth, as the Magistrate, he doth it by the power of the sword. *Ergo,* if he take vengeance on the ill doer, as his office is, *Rom.* 13. 3. 4. his acts are ratified in Heaven, though the Church as collaterall Judges say not Amen thereunto. 3. The coactive power of the King, and the Ecclesiasticall power of the Church, differ as carnall and spirituall, spirituall and not spirituall, of this world, and not of this world, and are not mixed by the Word oft, as *Joh.* 18. 36. *2 Cor.* 10. 3, 4. *2 Tim.* 2. 4. and therefore if in one and the same Church constitution, the King and the Church be joynt and coequall Judges and joynt definers, the constitution must both be injoynd under the paine of bodily punishment, which the Church, whose weapons are not carnall, cannot command, and under the paine of Church censures, as suspension, rebukes, and excommunication the King must command. Now the Canon should neither be an Ecclesiasticall, nor yet a civill Canon, but mixt, for the Canon makers injoyne with powers

powers and paines which are not due unto them, nor in their power. Now to make a Law (saith (w) Feild) is to prescribe a Law under the paine, which the Law-maker hath power to inflict: but neither hath the Church the power of the sword, 2 Cor. 10. 3, 4. Job. 18. 36. nor hath the King, by Gods Law, the power of excommunication. See (x) Calderwood. And one and the same Law should be backed both by a carnall and worldly power, and not by a worldly and carnall power.

3. The King as King must have a mixt power, halfe kingly, and halfe ecclesiastick, and by the same reason, the Church must have a mixt power, partly Ecclesiasticall and partly civill, and this were to confound the two kingdomes, the kingdome of this world, and the spirituall kingdome of Christ, which is not of this world, Job. 18. 36. condemned by (y) Anselme, and (a) Hilarius, and (b) Bernard, and (c) Augustin. But if they say, that every one hath their influence *partialitate cause, non effecti*, according to the nature of causes, then is not one and the same Church constitution from both King and Church. See (d) Apollonius. But the Kings Canon is civill, the Churches Ecclesiasticall, and every one of them without another, perfect in their one kind. See (e) what the learned Gerson, Bucer, and (f) Amesius saith, further to adde light to this point.

Those who maintaine a third, that the Church Canons hath all the power of being Church Lawes from the King, and all Ecclesiasticall and obliging authority from him, and that they have onely some helpe of consulting power from the Church, are grosser Divines. See (g) Joan. Weemes, for so the King is the onely Canon maker, and the Church-men giveth advice onely, as (b) the Kings Proclamation speaketh, *having taken the counsell of our Clergy, we command such a worship, &c.* and so the Canon runneth, *it seemeth good to the holy Ghost and the King, as the Canon speaketh, Acts 15. 2.* the King is made an Ecclesiasticall and ministeriall Preacher to expone publikely the Scriptures to the Church of God, for all lawfull Church Canons are but Ecclesiasticall expositions of Gods Word, and so the Emperours and Christian Kings are the onely lawfull Canon makers and definers in Oecumenick Councils, and Bishops, and Pastors, and Doctors have all a meere power of advising and counselling, which certainly all Christians on earth found in the

(w) Rich. Feild  
lib. 1. c. 53.

(x) Calderwood  
al. ar. Dan. asc.  
pag. 22.

(y) Anselme in  
Matth. 26.

(a) Hilarius  
contra Auxentium  
Epist. 40.

(b) Bernard Epist.  
ad Eugen.

(c) Augustin.  
See (d) Apolloni.  
de iure  
magistr. pag.

325. 326.

(d) Gerson. Bucer  
de gubernat.  
eccles. pag. 93.

(f) Amesius in  
Bellar. enervat.  
to. 2. c. 1.

(g) Joan. Weemes  
de Craigton. de  
regis prima. li.  
c. 7. pag. 88, 89.

seq.

(h) The Kings  
Proclamation  
for the Service  
Book of Scotland,  
An. 1636.

(i) *Weemes*  
*loc. cit. Duplex*  
*interpretatio*  
*directiva est, una*  
*ministerialis in*  
*suggestu, alia*  
*decretiva seu*  
*imperialis in*  
*senatu, illa pa-*  
*storum, hæc*  
*principis est.*  
*(k) Bancroft*  
*serm. ad Pauli*  
*crucem. 1589.*  
*pa. 70.*  
*(l) Calderwood*  
*in altar. Damaf.*  
*pag. 4.*

the faith, except women, have. O whither are all the tomes of the Councils Oecumenick, nationall, and provinciall, evanished unto? 3. Kings justly by this are made Popes, and more then Popes, for Kings onely have a definitive voyce in counsell, whereas Papists give a definitive voyce to all the lawfull members of the councill, no lesse then to the Pope. (i) *Weemes* hath a distinction to save the Kings invading the *Church-mens* place, while as hee giveth to Pastors a ministeriall interpretation of Scripture in the Pulpit, and to the King a decretive and imperiall power of interpreting Scripture in the Senat. But 1. there is no exposition of the word at all imperiall, but onely ministeriall by the Word of God, except that imperiall interpretation, that the Pope usurpeth over the consciences of men, and this is as (k) *Bancroft* said, that the King had all the honors, dignities and preheminiencies of the Pope, as (l) *Calderwood* observeth, and yet *Edward* the sixth, and *Edward* the eighth would neither of them take so much on them. What difference betwixt a Sermon made by the King in the Senat, and the Pastor in the Pulpit? It is that same word of God preached; only the Kings is imperiall, and so must bee in his owne as King, the Pastors ministeriall, in the name of Christ; the distance is too great. The administration of the Sacraments may be imperiall due to the King also, as a pastorall administration is due to the Pastors. 4. In the government of the Church there is nothing set downe of the King, but of Pastors, to feede the flocke, *Act. 20. 28, 29.* to edifie the body of Christ, *Ephes. 4. 11.* to rule the house of God, *1 Tim. 3. 2, 3, 4. 16.* to feede the sheepe and Lambs of Christ, *John 21. 14, 15, 16.* and alwayes this is given to Pastors and Elders. I know that Kings are nurse-fathers, to feed, edifie, and watch over the Church, causatively, by causing others so to doe; but this will not content the formalists, except the King command and prescribe the externall worship of God.

*Tooker, Bancroft, Whitegift, Lancelot Andrews, Salcobrigiensis* have a maine distinction here: That Pastors and Elders rule the Church, as it is an invisible body, by the preaching of the word and administration of the Sacraments, and of this government the foresaid places speake: but as the Church is a politick visible body, the government thereof is committed to the King. (m) *Bancroft* said

(m) *Bancroft*  
 pag. 48.

all the externall government of the Church is earthly, and *Whitegyst* and *Bancroft* two grosse Divines made for the court, say the externall government of the Church, because externall, is not spirituall, and not a thing belonging to Christs externall kingdome, (saith *Bilson*;) but this is, 1. false, 2. Popish, 3. Anabaptiticall, 4. Tyrannicall.

False, 1. Because externall and vocall preaching, and a visible administration of the Sacrament in such an orderly way, as *Christ* hath instituted, is an externall ruling of Church members according to the Law of *Christ* as King, an externall ordaining of the worship, is an externall ordering of the worshippers according to the acts of worship thus ordered, as *senle* teacheth us: but the externall ordaining of the worship, to preach, this, not this, to celebrate in both kinds, by prayer and the words of institution, and not in one kind onely, is an externall ordering of Gods worship: therefore as Kings cannot administrate the Sacraments, nor preach, so neither can they have the externall government of the Church in their hands. 2. The feeding of the flocke by Pastors set over the Church by the holy Ghost, *Act. 20. 28.* includeth the censuring by discipline, even the grievous *Woolves* entering in, not sparing the flocke, but drawing disciples after them, *vers. 29, 30, 31.* and therefore Pastors as Pastors are to watch, and to try those who say they are Apostles and are not, but doe lie, *Revel. 2. 2.* by discipline; so this externall feeding is externall governing committed to Pastors, whereas inward governing is indeed proper to *Christ* the head of the Church. 3. What? doe not the *Epistles to Timothy* containe comandements about externall government to bee kept inviolable by *Timothy*, not as a King I hope, but as a Pastor, even unto the appearing of our Lord *Jesus Christ*, *1 Tim. 6. 14.* and this taketh away that poore shift, that the externall government of the Church, as (n) *Tookerus* saith, was in the Apostles hands, so long as persecuting Magistrates were over the Church, but now, when the Magistrates are Christians, the case is changed, but the government of all such as *Timothy* is, must bee visible, externall, and obvious to men, as *1 Tim. 2. 1, 2, 3, 4. 3. 1, 2, 3, 4. v. 16. 1 Tim. 5. 9. 1 Tim. 5. 19, 20, 21, 22. 2 Tim. 2. 1, 2, 3, 4. 2 Tim. 3. 5.* all which must bee kept untill the coming of *Christ*,

(n) *Tookerus* in  
duello de pri-  
matu regio pag.  
65. & 304.

1 Tim. 5. 21. 1 Tim. 6. 13. 2 Tim. 4. 1, 2. 4. If externall government were in the Kings power, then were it his part to rebuke publikely, to excommunicate, and to lay on hands upon the *Timothies* of the Church; all which are denied by the formalists; and are undoubtedly the Churches part, as the Church, *Matth.* 18. 17, 18. 1 Tim. 5. 19, 20, 21, 22; 1 Tim. 3. 14. 1 Tim. 1. 20. 1 Cor. 5. 2, 3, 4, 5. (o) Parker proveth well that the *keyes* are Christ as Kings ruling in word and discipline.

(e) Parker. de polit. eccl. l. 1. c. 7.

(p) Stapleton de princip doctrinal. l. 6. c. 16

(q) Becanus 10. 5. Opisc cont. Spalat. l. 1. de repub. christi. c. 4.

(r) Parkerus de politeia eccles. l. 1. c. 6.

(s) Raynold. collat. cum Hartio. c. 1. divis. 2.

2. This is popish, for so doth the Papists teach, as (p) Stapleton and (q) Becanus, that the Pope, *quoad externum influxum*, according to externall influence of visible government is head of the Church, and Christ according to the internall influence of the spirit is the head of the invisible body of Christ, and here the King is installed in that externall government; out of which our Divines by Scriptures have extruded the Pope, which is a notable dishonor done to Kings; and as (r) Parkerus observeth. (s) Joan. Raynoldus answereth that, from two offices of the head, which is to give life and influence of motion to the members, and also to guide and moderate the actions externall of the body; wee cannot make two heads; and because the King hath some civill government about the Church, wee cannot make two heads over the Church, Christ one, and the King another under him.

3. This is *Anabaptisticall*; for because the visible government of the Church is externall, wee are not to cut off all necessitie of the ministry to feed and rule with ecclesiasticall authority, and because the Prince is gifted and a Christian, to give all to him, for a calling there must bee from God, for the King to governe the Church of Christ by Lawes, and prescribing externall worship therein, for Christ hath left, *Ephes.* 4. 1 Cor. 12. 1 Tim. 3. men to bee feeders and governours of his Church by office; whose it is to bee answerable for soules, *Heb.* 13. 18.

4. It is tyrannicall, because it putteth power into the Magistrates hand, to take from the Church; that inbred and intrinsicall power of externall and visible government over her selfe and members, which all civill incorporations by instinct of nature have; and the Magistrate, as such, not being a mem-

ber of the Church hath a headship, even being a heathen Magistrate, over the redeemed body of Christ. 2. By this reason; the Lord Jesus as King hath no Pastors in his name to use the keyes of his kingdom, by binding and loosing; for discipline being an externall thing (say they) is not a part of Christs kingly power, but the King as Christs civill vicar hath this power: but I say all acts of Christ as hee is efficacious by the Gospel to gaine soules, are acts of Christ as powerfull by the Scepter of his Word, and those who are his instruments to exercise these acts are subordinated to him as King of the Church, but *Churchmen* by an externall ecclesiasticall power delivering to Satan, and externally and visibly casting out of the Church, *that the spirit may bee saved in the day of the Lord*, are instruments subordinated to Christ, who is efficacious to save spirits by excommunication, and to gaine soules by rebukes. (t) *Gregorius Magnus* faith, *those to whom Christ hath given the Keyes of his kingdome, by those hee judgeth*, and why is this word the word of his kingdome? the Scepter of his kingdome? the sword that cometh out of his mouth, by which hee governeth his subjects, and subdueth nations, so called? but because *Christs* kingly power is with those, whom hee hath made dispensators of his Word.

(t) *Greg. Magnus* in *Psalme* penitent.

9. Conclusion. Nor hath the King power of ordaining Pastors, or depriving them, or of excommunication. 1. All these are acts of spirituall and ecclesiasticall power; *1 Tim. 3. 14. 1 Tim. 5. 22. Act. 6. 6. Act. 13. 3. Act. 14. 23. Tit. 1. 5, 6.* and flow from the power of the keyes, given by Christ to his Apostles and their successors, *Matth. 28. 18, 19, 20. Mark. 16. 14, 15, 16. Job. 20. 21, 22, 23.* Hence I argue, to whom Christ hath given out his power, as King of the Church, *Matth. 28. 18, 19.* power of the keyes, *Matth. 18. 18. Matth. 16. 19.* and a commandement to lay hands, and ordaine qualified men, for the ministry, and those who by the holy Ghosts direction practised that power by ordaining of Elders, these onely have right to ordaine Elders, and their successors after them: but Apostles and their successors onely are those to whom Christ gave that power, and who exercised that power, as the places prove.

2. Ordination and election both in the primitive Church of the Apostles was done by the Church, and consent of the multitude; *Act. 1. Act. 6. 2, 3, 4, 5, 6, &c.* but the civill Magistrate is neither the Church, nor the multitude.

3. Ordination is an act formally of an ecclesiasticall power, but the Magistrate as the Magistrate, hath no ecclesiasticall power; *Ergo*, hee cannot exercise an act of ecclesiasticall power.

4. If ordination were an act of Kingly power, due to the King as King; then 1. The Apostles and Elders usurped in the Apollolick Church the office and throne of the King, and that behoved to bee in them an extraordinary and temporary power, but wee never find rules tying to the end of the world, given to *Timothies* and Elders of the Church anent the regulating of extraordinary and temporary power, that were against the wisdom of God to command *Timothy* to commit the Word to *faithfull men, who are able to teach others*, as *2 Tim. 2. 2.* and to set downe the qualification of *Pastors, Elders, Doctors, and Deacons* to *Timothy*, as a *Church man*, with a charge to keepe such commandements unviolable to Christs second appearing; if *Timothy* and his successors in the holy ministry were to bee denuded of that power; by the incomming of Christian Magistrates. 2. The King by the laying on of his hands, should appoint *Elders in every citie*, and the spirits of the Prophets should bee subject to the King, not to the Prophets, as the word saith, *1 Cor. 14. 32.*

5. Those who have a Church power to ordaine and deprive Pastors, must by office try the doctrine, and be able to convince the gainesayers, and to finde out the Foxes in their hereticall wayes, and to rebuke them sharply, that they may bee found in the faith: but this by office is required of Pastors, and not of the King, as is evident, *1 Tim. 3. 2. 2 Tim. 2. 24. Tit 1. 9, 10, 11.* It is not enough to say, it is sufficient that the King try the abilities of such as are to bee ordained, and the boungates of hereticall spirits to bee deprived, by Pastors and Church men, their counsell and ministry, and upon their testimony the King is to ordaine, and make, or exauthorate, and unmake Pastors; because 1. so were the King a servant by office, to that which Church men shall by office determine, which they condemne in our doctrine, which wee hold in a right and sound meaning. 2. He who



who by office is to admit to an office, and deprive from an office, must also by office, bee obliged to bee such as can try what the office requireth of due to bee performed by the officer; nor is it enough which some say, that the ignorance of the King in civill things taketh not away his legall power to judge in civill things, and by that same reason, his ignorance in *Church matters* taketh not away his power to judge in ecclesiasticall matters; for I doe not reason from gifts and knowledge that is in the King simply, but from gifts which *ex officio*, by vertue of his Kingly office is required in him. It is true as King hee is obliged to read *continually in the booke of the Law of God, Deut. 17.* and to know what is truth, what heresie, in so farre as hee commandeth that Pastors preach sound doctrine, and that as a Judge hee is to punish heresie. Some say hee is to have the knowledge of private discretion, as a Christian, that hee punish not blindly. I thinke hee is to know judicially as a King, 1. Because hee hath a regall and judiciall knowledge of civill things, even of the major proposition and not of the assumption and fact onely. *Ergo*, seeing hee is by that same kingly power to judge of treason, against the Crown & the civill State, by which he is to judge of heresie, & to punish heresie, it would seeme as King hee is to cognosce in both, by a kingly power, both what is Law, and what is fact. 2. Because the judgement of private discretion, common to all Christians, is due to the King as a Christian, not as a King: but the cognition that the King is to take of heresie and blasphemy, whether it bee heresie or blasphemy, that the Church calleth heresie and blasphemy, is due to the King as King, because hee is a civill Judge therein, and if the Church should call *Christs doctrine* blasphemy, *Cesar* and his deputie *Pontius Pilat*, as Judges civill, are to judge it truth. Neither would I stiffely here contend; for whether the Kings knowledge of heresie in the major proposition bee judiciall, or the knowledge of discretion onely, as some say, wee agree in this against *Papists*, that the King is not a blind servant to the Church, to punish what the Church calleth heresie, without any examination or tryall; but though the Kings knowledge of heresie in the proposition and in Law, bee judiciall and kingly, yet because hee is to cognosce onely in so farre as hee is to compell and punish

with the sword, not by *instructing and teaching*. It would not hence follow that hee is to make *Church constitutions* as King, but onely that hee may punish those who maketh wicked constitutions, because the Canon maker is a ministeriall teacher, the King as King may command that hee teach truth, and hee may punish hereticall teaching, but as King he is not a teacher, either in Synod or Senate, in Pulpit or on the Throne; now if the King by office ordaine Pastors, and deprive them, by office hee is to know who are able to teach others, and must be able also to stop the mouthes of the adversaries, and to *rebuke them sharply, that they may bee sound in the faith*, and this is required in *Titus*, Ch. 1. 5, 9, 10, 11, 12, 13. as a Pastor, and as an ordainer of other Pastors; therefore that which is required of a Pastor by his office, must also be required to be in the King by his office.

6. It is admirable that they give to Kings power to deprive ministers, but with these distinctions. 1. *Hee may not discharge them to preach and administer the Sacraments, but to preach and administer the Sacraments in his kingdome, or dominions, because the King hath a dominion of places.* 2. *Hee may discharge the exercise of the ministry; but hee cannot take away the power of order given by the Church.* 3. *Hee may deprive (say some) by a coactive and civill degradation, because the supreme magistrate may conferre all honours in the Christian common-wealth, Ergo, hee may take them away againe, but hee cannot deprive by a canonically and ecclesiasticall degradation.* 4. *Hee may causatively deprive, that is, compell the Church to deprive one whom he judgeth to be an heretick, and if the Church refuse, hee may then in case of the Churches erring, and negligence, as King deprive himselfe.*

But I answer, the King as King hath dominion civill of places and times, as places and times, but not of places as sacred in use, and of times as sacred and religious: for his power in *Church matters* being accumulative, not privative, hee cannot take away a house dedicated to Gods service, no more then hee can take away maintenance allotted by publick authority, upon Hospitalls, Schooles, Doctors and Pastors. God hath here a sort of proprietie of houses and goods as men have. Places as sacred abused are subject to regall power, hee may  
inhibit

inhibit conventions of hereticks. 2. The Apostles might preach in the Temple, though civill authoritie forbid them. 3. Kings are as much Lords of places as sacred and publick, as they have a dominion of civill places, in respect the King may by coactive power hinder that false and hereticall doctrine bee preached, either in publick, or private places, for this hee ought to doe as a preserver of both tables and a bearer of the Sword for the good of Religion; and if they may command pure doctrine to bee preached, and sound discipline to bee exercised, they may command the same to bee done in publick places.

The second distinction is not to purpose. 1. To discharge the exercise of a ministry (saith *(u)* Calderwood) is a degree of suspension, and suspension is an ecclesiasticall degree to the censures of excommunication, and therefore the King may as well excommunicate, and remit and retaine sinnes, (which undoubtedly agreeth to the Apostles,) as hee can suspend. 2. As for taking away the power of order, it is a doubt to formalists, if the Church can doe that at all, seeing they hold Sacraments admittred by ministers justly deprived to bee valid; Ergo, they must acknowledge an indeleble character in Pastors, which neither King nor Church can take away. If then the King deprive from the exercise, hee must simpliciter deprive, by their grounds it is weake that they say, the King may deprive from the exercise of a ministry within his owne dominions, for (saith Calderwood *(x)*) they all know well that the King hath not power to deprive men from the exercise of the holy ministry, in other forraine Kingdomes. For the third way of deprivation, it hath a double meaning also. 1. If the meaning bee, that as the King by a regall and coactive power may take away all honours, either civill or ecclesiasticall, as hee giveth all honours, then this way of depriving Ministers cannot bee given to the King, for the King may give and take away civill honours, for reasonable causes, according to the Lawes. But in ecclesiasticall honours there bee three things. 1. The appointing of the honour of the office to bee an Ambassadour of Christ. 2. To give the true foundation and reall ground of a Church honour, that is, gifts and gracious abilities for the

*(u)* Altar Damascan. pag. 23. 24.

*(x)* Altar Damascan. pag. 23.

the calling, neither of these two doe come either from King or Church, or from mortall men, but onely from *Jesur Cbrist*, who ascending on high gave gifts unto men, and appointeth both office, and giveth grace for to discharge the office. Yea since morall philosophy maketh honor to bee *premium virtutis*, a reward of vertue, the King doth not give that which is the foundation of honour civill, for civill vertue is a grace of God: but in Church honour there is a third, to wit, a designation of a qualified man, for the sacred office of the ministry, and an ordination by the imposition of hands used in the Apostolick Church, *Act. 6. 6. Act. 13. 3. Act. 14. 23. 1 Tim. 4. 14. 1 Tim. 5. 22.* Whether imposition of hands bee essentiall to ordination, or not, I disput not, it is apostolick by practise, yet there is something ecclesiasticall, as praying of Pastors, and an ecclesiasticall designation of men, or the committing of the Gospell to faithfull men, who are able to teach others, *2 Tim. 2. 2. 1 Tim. 5. 22.* No Scripture can warrant that the King ordaine Pastors by publick praying, by laying on of hands, or ecclesiasticall blessing, or by such an ordination, as is given to *Timothy*, and the Elders of the Church, *Act. 13. 3. Act. 14. 23. Tit. 1. 5, 6. 7, 8, 9. 1 Tim. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 2.* If any say the King hath a publick and regall power in ordaining of Ministers, and so in depriving them, or a mixt power, partly regall, partly ecclesiasticall, as hee is a mixt person, and the Church hath their way of purely and unmixt ecclesiasticall calling or ordaining of Ministers, or the Church and the Magistrate both doth elect and choose the man, yet so that he is not elected without the consent of the King or Magistrate in the Kings roome.

I answer, many things are here to be replied. 1. That the King who may be borne an heire to an earthly Kingdome, is also borne and by nature a mixt person, and halfe a Minister of the Gospell, is against Gods word; ministers in whole, or in part, are made so of God, not so borne by nature: in *Aarons Priesthood* men by birth came to a sacred office, but that is done away now in *Christ*. 2. With as good reason may the King preach and administer the Sacraments, as a mixt person, as he may ordaine, by ecclesiasticall blessing, imposition of hands, eccle-

ecclesiasticall designation any person to the Ministry, that same authority of Christ which said to *Timothy*, *Lay hands suddainly on no man*, said also to him, *2 Tim. 2. 15. Study to be approved unto God, a workem in that needeth not to be ashamed, dividing the word aright*; that is, both ordaining of Ministers, and pastorall preaching of the Word, or pastorall acts flowing from an ecclesiasticall power. How then can the one be given to the King by vertue of that same mixt power? especially seeing baptizing is directly called *1 Cor. i. 17.* a lesse principall worke of the ministry then preaching. If it be said, as ordination is performed by the King, is not an ecclesiasticall action, but civill, or mixt, partly civill, partly ecclesiasticall.

I answer: by that reason, if the King should preach and administrate the Sacraments, these actions should not be called ecclesiasticall actions, and *Uzzab's* touching the *Arke*, should not be called an action by office incumbent to the *Levites* only; and it might be said, the person being civill, the actions are civill. And *Uzziah's* burning of incense upon the Altar of incense, was not a Priestly act, but an act of a mixt power, he was partly a King, and partly a Priest, who did performe the action, but he was a Priest by sinfull usurpation in that action, as we know. 2. This answer is a begging also of the question.

2 Chron. 26.  
16, 17.

2. Whereas it is said that the *Church* ordaineth Pastors, and the King also, but divers wayes: the one by a regall power, the other by an ecclesiasticall power.

I answer: this is spoken to make the people, *ad faciendum populum*, for *eiusdem potestatis est*, (saith the Law) *constituere & destituere*; it is the same power to ordaine and to destroy. The high-Commission by the Kings authority doth deprive Ministers, without so much as the knowledge of the *Church*. If then the King as King may deprive ministers without the notice of the *Church*, then may the King as King also ordaine Pastors without the notice of the *Church*. For the action of the instruments as such, is more principally the actions of the principall cause.

3. Election of a Pastor is farre different from ordination of a Pastor: the whole multitude as Christians have voyces in the election of a Pastor, and so hath the King or his Magistrate,

as a part and member of the Church, but this giveth no negative voice to the Magistrate in election, but ordination is not done by all the multitude, it is a worke of authority done onely by the Church-officers. 4. The coactive and civill degradation, must have also correspondent thereunto a coactive and civill ordination of Pastors. Now I ask what is a coactive ordination. If it be the Kings royall and civill authority, commanding that the Church-officers ordaine Pastors at Christs commandment; This we deny not, they fight with a shadow or a night ghost; not against us, who contend for this. But if they meane a coactive degradation by the Sword, in banishing, imprisoning, yea and for just causes, punishing Ministers to death with the Sword; this indirect deprivation we doe not deny: But so the King depriveth a man from being a Minister; when he is beheaded; or hanged, or banished for civill crimes, no other wayes, but as he depriveth a man from being a *Fashioner*, a *Sailer*, a *Plower*, a *Souldier*, or a Father to his owne barnes, a husband to his owne wife; for when the man is beheaded or hanged, by the sword of the Magistrate, he is deprived from being a fashioner, a sailer, a father, a husband: and *Solomon* did not other way deprive *Abiathar* from the Priest-hood; then indirectly by confining him for treason at *Anathoth*, so as he could not ex-

ercise the Priests office at Jerusa-

(a) Junius de concil. antrad. l. 1. c. 20. art. 10. (b) A liar. Damascen. pag. 23. (c) Guliel. Apollonius de iure Magistr. in iuris c. 5. pag. 327. (d) Sibrandus contra. Pag. 148. 149. (e) Muketus. de polveia potest. pag. 302. (f) Nice. Wedelius in tractatu de episcopatu coparu. Conflamini. (g) Becanus in opuscul. 19. 2. de primari. reg. l. 3. c. 5 n 37. 38.

lem. So after (a) Junius, (b)

Calderwood, (c) Gul. Apollonius;

(d) Sibrandus, yea (e) Muketus,

a man for the times, denyeth

that the Prince can take away

that ecclesiasticall power that

the Church hath given. And so (f) acknowledgeth *Wedelius* the same. That reasonlesse dycer *Lysimachus Nicator* in this, and in other things, hath no reason to say, we borrow Jesuites doctrine to answer this argument, for (g) the Jesuite *Becanus* is not unacquainted with Jesuits doctrine against the power of Kings; yet he answereth that *Solomon* as King had no power over *Abiathar* for treason, nor any other crime, and therefore following *Bellarmino* and *Gretserus* saith, that *Solomon* did this by an extraordinary prophetick instinct; yet (b) *Abulensis* a great textuall Pa-

(b) Abulensis q  
28. q 31.

pist,

pist, and (i) Bonaventura a learned Schooleman saith this proveth that the King is above the Priest; and that Priests in the Old Testament were not eximied from the civill Judges sword and power: this is very doubtfome to (k) Suarez who saith, that it was a temporall civill punishment of exile, and that deposition from the exercise of the Priests office followed upon the other. But we neede not this answer, for Solomons sentence containeth *in terminis*, a meere civill punishment; and these words 1 King. 27. So Solomon thrust out Abiathar from being Priest to the Lord, seem not to be words of the Kings sentence of banishment, but are relative to the fulfilling of the Lords word, and a consequent of divine justice relative to the prophesie against Elies house. Though verily I see no inconvenience to say that Solomon did indeed deprive him from the Priest-hood by an extraordinary instinct of the Spirit, as he was led of God to build the Temple. 1. Because the text saith, so Solomon thrust out Abiathar from being Priest to the Lord; and ver. 35. and Zadok the Priest did the King put in the roome of Abiathar, which is a direct deprivation from the Priest-hood: but I contend not here.

But that the King causatively may deprive, that is, command the Church to cast out hereticks, and to commit the Gospell to faithfull men, who are able to teach others, 2 Tim. 2. 2. wee confesse: as for the power of convocating of Synods, some thinke that the King may convocate Synods as men, but as Church men they have power, if the Magistrate bee averse, to convocate themselves, see (l) Junius who insinuateth this distinction. But certainly though the Kingly dignity be thought meere civill, yet let this be thought on; it may be thought that the Kings power is divine three wayes. 1. Effectually, and so we thinke that the Kingly power is an Ordinance of God lawfull, *jure divino*; many Papists say the contrary, but we thinke with Gods word, it is of divine institution, as is cleare, Psal. 2. 11. Prov. 8. 14. 15. Rom. 13. 1, 2, 3, 4, 5, 6. Matth. 22. 21. 1 Pet. 2. 17, 18. Eccles. 9. 20. Prov. 25. 2. Prov. 20. 2.

2. The Kings power may be thought divine, formally, and so as divine is opposed to civill; it is a humane ordinance, and not formally divine or ecclesiasticall, nor *subjectively*.

3. It may be thought divine and ecclesiasticall, objectively and

(i) Bonavent.  
in 4. dist. 24.

(k) Suarez in  
opusc. l. 3. de pri-  
ma sum. Pontifi-  
cis c. 26. n. 2.

(l) Junius con-  
tra v. 4. l. 1. c.  
12. art. 4.

*finaliter.* The end intrinsecall being a spirituall good, and so the King hath power to conveene Synods not onely as they are men, and his Subj<sup>ts</sup>, but also as they bee such subjects and Christian men, and members of Synods; as the King may command the minister of the Gospell both as a man, yea and as a Preacher in the Pulpit, to preach sound doctrine and to give wholesome and good milke to the Church, and this is formally an act of a nurse-father, such as the King is by his Kingly office: and this way also doth the King send members to the Synod, and moderate, and preside in Synods, *actu imperato, non elicitio: actu objective ecclesiastico; non intrinsece, non formaliter, non subjective ecclesiastico.* The King ruleth by the Sword, and commandeth the Synods to meete, ordereth politically and civilly the members and meeting, and as King cooperateth, but by a civill and regall influence, with the Synod, for the same very end that the Synod intendeth, to wit, the establishing of truth, unity, and the edification of *Christs-body*. But this power of the Kings to conveene Synods, is positive, not negative, auxiliary and by addition, not by way of impediton or privation. For the Church of her selfe, hath from Christ her head and Lord, power of conveening without the King, beside his knowledge or against his will, if he be averse, as is cleare *Matth.* 18. 17, 18. if they be conveened in his name he is with them; not upon condition that the Prince give them power. And *Job.* 20. 19. there is a Church-meeting without the Rulers, and a Church-meeting for praying, preaching, and discipline, *Act.* 1. 13, 14. &c. without the Magistrate; & *Act.* 15. 1, 2. and when the Magistrate is an enemy to the Church. 2. Where Christ commandeth his disciples to preach and baptize, *Matth.* 28. 19, 20. and with all faith in the exercise of their ministry, they shall be persecuted by rulers, as *Matth.* 10. 17, 18, 19. *Luk.* 21. 12, 13, 14. He doth by necessary consequence command Church-meetings, and Synods, even when the Magistrate forbiddeth, and this is practised, *1 Cor.* 5. 1, 2, 3, 4, 5. where the Magistrate is an heathen, *chap.* 6. 1, 2, 3. 3. It should follow that Christ cannot have a true visible Church, and ministry on earth, except the Magistrate countenance his Church, which is both against experience, and *Christs Kingly power*, who reigneth in  
the



the midst of his enemies; *Psal.* 110. 2. And what glorious Churches had Christ in Asia, with power of doctrine and discipline, and so with all Church-meetings, *Rev.* 2. chap. 3. where Tyrants did slay the witnesses of Christ; *Rev.* 2. 13. and certainly by what power Kings alleadge that Synods may not meet, for the exercise of discipline and good order in Gods house, by that same power they may say there should be no Church meeting for the hearing of the word and receiving the Sacraments, without their authority. For Church Synods for doctrine differ not, in spece, and nature, from Synods for discipline, all be one and the same acts under Christ as King and head of his Church, for

which see (m) *Spalato*, (n) *Voetius*, (o) *Amesius*, (p) *Calderwood*, (q) *the Professors of Leyden*. Now what any say on the contrary, for the power of Princes in matters ecclesiasticall, is soone answered, (r) *Gerardus* saith that *Moses* gave Lawes both to the People and Priests, *Exod.* 20. *Lev.* 8. *Num.* 3.

I answer, if this be a good argument, the Magistrate his alone without advise of the Church may impole Lawes, yea and institute new Lawes; and dite Canonically Scripture also, as did *Moses*, *Deut.* 5. *Exod.* 20. but it is certaine that *Moses* gave these Lawes, not as a Magistrate; but as a Prophet of God, who spake with God face to face, and it is more for us, then for our adversaries.

*David* also brought the Ark to its place, at Gods speciall direction, the Levites carrying it by Gods Law, though they failed in that sinfull omission, *2 Sam.* 6. but *David* did convoke the chosen of *Israel*, even thirty thousand, to reduce the Ark to its place, and so the Levites and Church-men, and did it not as King his alone, as *1 Chron.* 13. hee did it. And (s) *Junius* saith (and the text is cleare) that he did it by the counsell of an Assembly and the whole Church, and that a King may doe that in Gods worship, in case of the negligence of the Church, that is warranted by Gods word, is but his duty. Now *Jesuites* answer not to any purpose in this, for

(m) *Spalato de repub. eccles.* l. 5. c. 5 n. 88, 89. (n) *Voetius. tract. de potest. eccles.* (o) *Amesius in Bellar. enervat. de concil. c. 1. ad. 1.* (p) *Calderwood altar. Damasc. pag. 14, 15. &c.* (q) *Professor. Leydens. disp.* 49. lib. 26. (r) *Gerardus de Magistr. polit.* 10. 6. n. 171. pag. 508.

(s) *Junius 1 Chron. 13. 12.*

(t) *Becanus in opusc. l. 3. de prima. l. 5. n. 30. et seq.*  
 (u) *Suarez in opusc. l. 3. de primat. sum. pontificis, c. 25. n. 12.*

(t) *Becanus*, and (u) *Suarez* answer nothing to *David's* placing of the Arke in its place, onely they say all the people conveyed the Arke and danced before it, as well as *David*, but it is not hence proved, that all the people are heads of the Church, as they say the King is; and *Lysimachus* the Jesuite seeth in this that wee agree not with his friends the Jesuits.

*Solomon* builded the Temple, and dedicated it to Gods service, but this is no ground to make the King a Law-giver in the Church. I. Because none can deny but *Solomon* did all this, as a Prophet, by speciall revelation: for 1. if *Solomon* might not build an house to the Lord, but by speciall revelation, that hee should bee the man, and not *David* his father, 2 *Sam.* 7. 6. 13. farre more could hee not as an ordinary King, build that typicall house, which had a resemblance of Christ, and heaven it selfe, especially seeing the signification of the Holy of holiest in the Sanctuary is expressly given to the holy Spirit, *Heb.* 9. 7, 8. and the Temple was a type of Christ, *Job.* 2. 20, 21. and they may say Kings by an ordinary power as Kings might pen Canonick Scripture, as well as they could build a typicall Temple like *Solomons*. God filled that Temple with his glory, and heard prayers made in that temple and toward that Temple. I thinke Kings as Kings cannot now build such Temples, therefore *Solomon* by a Propheticall instinct builded that house. Jesuites give no answer to this, for (u) *Suarez* saith Kings may build Churches to God, because of it selfe it is an act of Religion which requireth riches for the building thereof, and for the dedication it includeth two, 1. By some religious action to consecrate a house to God, and this way onely the Priests by sacrificing dedicated the Temple, and God by filling of it with his presence, dedicated it to himselfe. 2. It includeth an offering and giving of an house to Gods service.

and answer by this *Solomon* as a private man builded the Temple, and dedicated it to God, and not as either King or Prophet; but this is a vaine answer, for no private man could have builded an house to God, with such typicall relations to Christ, and to the Church of the New Testament, except hee had been immediatly inspired by the holy Ghost. (x) *Becanus* saith three sorts of men were actors here, 1. *Solomon*, 2. The Priests, 3. The people: *Solomon* prayed and gave thanks, the Priests

(x) *Becanus de primatu regio l. 3. ob. 4. p. 73.*

carried the Arke, the Tabernacle, the holy vessels, and sacrifices, the people being present, rejoiced and gave thanks to God: there is nothing here for Solomons headship; Solomon dedicated a Temple to God, what, it will no more follow, hee was the head of the Church for that, because hee offered stones and timber to God, then the women can be heads of the Church, who offered to God gold, purple, Scarlet: hee builded a Temple to God, many Merchants build Temples upon their owne charges to God; and pray to God to accept these Temples; Prelates in England dedicate Temples to God, they are not for that head of the Church.

*Ans.* 1. This is another Temple then Temples builded daily; 1. Because it was wil-worship for David to build this Temple, and service to God for Solomon a King of peace, and a type of our King of wisdom Christ, to build this Temple and for no other; any Merchant may build a common house to Gods service, without a speciall word of promise, which word Solomon behoved to have, or then hee could not build this house, 1. To dedicate an house to God typicall of Christ; 2. Filled with the cloud of Gods presence, where God said, hee would dwell in this house; 3. With such ornaments as the Holy of holiest in it; 4. In which God said he would heare prayers; whereas now in all places hee heareth prayers, *Job.* 4. 21. *1 Timothy* 2. 8. this is another positive worship then that a merchant build a house for Gods daily service, which hath no relative holinesse in it; but onely is holy in the use; and to dedicate a house in these termes is more then an ordinary dedication to Gods service, and their Prelates in England, who dedicated Temples to God, cannot answer this reply of the Jesuites; nor can the new Jesuite *Lysimachus Nicanor* their brother answer the Jesuite herein; wee say from warrant of Gods Word, that Solomon did all this; by a propheticall insight; by the which also hee prophesied, and did write the booke of the *Proverbs*, *Ecclesiastes*, and *Solomons Song*; else Jesuites may say that these bookes doe no more prove Solomon to be a Prophet, then the tomes written by *Becanus* and *Suarez*; doth prove that they were divinely inspired Prophets.

*Obj.* David also prepared materials for the Temple, *1 Chron.* 22. 2. and divided the Levites in certaine ranks and orders, *1 Chron.* 23. 4.

*Ans.* *2 Chron.* 8. 13. for so had David the man of God commanded, the man of God is the Prophet of God, not the King of Israel

Israel as King, 2 Chron. 29. 25. and hee set the Levites in the house of God with Cymbals and psalteries and harpes according to the commandment of David, and of Gad the Kings Seer, and Nath in the Prophet, for so was the commandment of the Lord by his Prophets; they may prove then Gad the Prophet is the head of the Church, and hath power to make Church-Lawes. But it is a great mistake. Hezekiah, David, Solomon, commanded the people and the Levites to doe their duties according to Gods Word. Ergo, Kings may make Church-constitutions by a mixt power, it followeth in no sort; wee deny not but the King may command in Gods worship, what is already of cleare and evident divine institution, but that hee may obtrude it, as a thing to bee observed, by all Church-men, and urge it, as a constitution come from authoritie, to bee observed under the paine of ecclesiasticall censures, wee deny: now this formalists teach, that hee may command in the externall government, as a Church constitution to bee in his royall name executed, by Church men with Church censures, though the Church never heard of it before.

It is true that Jehoshaphat, 2 Chron. 19 8, 9, 10, 11. set of the Levites and Priests, and the chiefe of the fathers of Israel, for the judgement of the Lord, and for controversies — and charged them, to doe in the feare of the Lord, v. 11. and behold Amariah the chiefe Priest (saith hee) is over you in all the matters of the Lord, and Zebadiah the sonne of Ismael, the ruler of the house of Judah, for all the Kings matters; also the Levites shall bee officers, before you; deale contrariouly, and the Lord shall bee with the good. Hence doth Tooker and other court parasites inferre, 1. That the King constituting Levites, and Priests in a Citie, must bee head of the Church, and 2. That Jehoshaphat having constitute two Vicars and Deputies under him, one in Church matters, to wit, Amariah, another in civill matters, to wit, Zebadiah, therefore hath the King a jurisdiction and headship in both Church and State.

*Answer.* 1. The institution of Priests is one thing, and the calling of the persons to the Office another; the former was Gods due, who himselfe chused the tribe of Levi, and this the King did not. But it is another thing to constitute Priests and Levites, who were instituted and called of God, to serve in such a place at Jerusalem, rather then in any other place; this

is but to apply a person, who is *jure divino*, by Gods right in office, to such places and times. This is not a point of Ecclesiastical jurisdiction, for placing and timing Preachers belongeth to the people calling them, and in the time of Apostasy, as this was, *Jehoshaphat sent Levites to teach*, and commanded them to do their duty; but that the High Priest is the Kings Deputy or Vicar, as if the King offered sacrifices to God, as the principall and Church head, or by the Ministry and service of *Amariah*, as his instrument, deputy and servant, is most idly, and untruely spoken. Yet will I not use the argument of *Becanus* the Jesuite, who saith, *If Amariah was the Kings Vicar, then may the King by himselfe sacrifice, for what ever the Vicar or deputy may doe, that may the person above him, who giveth him power, doe without the Vicar.* The Kings royall commandement is formally terminated upon the quality and manner of Ecclesiasticall acts, that they bee done according to Gods Law, rather then upon the acts according to their substance.

It \* is one thing for Ministers to Preach sound Doctrine, and administrate the Sacraments in obedience, and at the Kings commandement, which wee acknowledge a truth, and another thing for Ministers to Preach in the name and authority of royall Majesty, as having a calling from him: this latter is false: as the King may do an act of justice, at the direction of a Minister, commanding him in Gods name to execute judgement impartially: yet the King doth not an act of justice in the name and authority of the Church. And that is true which *Becanus* saith, What the instrument doth, the principall cause may do, where the Vicar or Deputy, and the principall substituter of the Vicar are both civill persons, or are both Ecclesiasticall persons, for in a large and unproper sense, the nurse is a sort of deputy under the nurse father, the Father may take care that the nurse give milke, and wholsom milke to his child, yet cannot the Father give milke himself. The King may take care, *actu imperato*, as one intending, in a Kingly way, that Christs body bee edified, that the Priests and Prophets feed with knowledge, the Church and sister of Christ, and so are the Priests under the King, and at his command to feed, and to feed with wholsome food the flocke, and in obedience to the

*Note.*

King all are to do their duty, and his care is universall over all, and his end universall. That which is the end of Pastors, Doctors, Elders, Deacons, Lawyers, Judges, &c. is, in an universall intention, the Kings end, even Gods honor, by procuring in a regall way, that all do their duty in keeping the two Tables of the Law, and so is hee the great politick wheel moving by his royall motions, all the under wheeles toward that same end: yet cannot the King without sinne, and being like a Bird wandring from her nest, do that which is properly Pastorall, so that the Office is not subordinate to him, but immediately from God, yet are the operations of the Office, and to Preach *tali modo*, diligently sound Doctrine subordinate to him, but in a generall and universall way, as hee is a kingly mover of all, to keep the two Tables of the Law. Neither did the King (as (a) Suarez saith) one and the same way appoint both the High Priest and the civill Judge. And (b) Cajetan saith, he discerneth the two chiefe heads of Church and Commonwealth, but hee appointed not both, for God appointed Amariah, to bee High Priest, and not the King, but here is nothing to prove the Kings headship.

(a) Suarez l. 3. de prima. Pontif. c. 25 n. 7.  
(b) Cajetan comment. 2. pauc. 19. v. 11. *suprema duo capita judiciorum discernit.*

Asa reformed the Church and renewed the Covenant; Ezekiah reformed Religion also, and brake in peeces the Brazen Serpent, and all these in the case of universall apostasie, and the corruption of the Priest-hood did reforme the Lords house, breake in peeces graven Images, but all this giveth to them no mixt Ecclesiasticall power of making Canons, of ordaining and depriving Pastors.

Whereas some object, That the care both of temporall good, and spirituall good, belongeth to the Magistrate, therefore hee must have a power to make Church Laws. See (c) Pareus. For his care cannot bee supreme, if hee must rule at the nod and beck of Church-men.

(c) Pareus comment. ad Rom. 13. dub. 5.

In Answer; the connexion is weak: hee who hath the care of both the temporall and spirituall good of the people; hee hath a nomothetick power to procure both these two goods, it followeth no way, for then might hee have a power in his own person to Preach, and administrate the Sacraments, this power procureth the spirituall good, but such as is the care, such is the power, the care is politick and civill, Ergo, the power to procure

procure the spirituall good, must bee politick, and civill.

2. Neither is the King to do all at the nod and direction of the Priesthood, blindly and without examination. That is the blind doctrine of Papists, we hold that hee hath a regall power to examine, if the Decrees of the Church bee just, Orthodox, and tend to edification, *For hee is the Minister of God, for good, and to take vengeance on evill doing.* And there is no just obligation to sinne, hee is not obliged to punish with the sword, well-doing, but evill doing, and the Church can oblige the Magistrate to do nothing, but that which in case there were no Church Law, and in case of the Churches erring, hee should doe.

2. They object, *He to whom every soule is subject, he hath a power to make Church Lawes, about all good: but all and every soule, without exception of Apostles, or Church-men, is subject to the civill Magistrate.* Ergo. *The proposition is proved from the Law of relatives, for he to whom we are subject, he may give Lawes unto us, for our good.* See (d) Pareus.

(d) Pareus loc. citat.

Ans. *He to whom we are subject, may give any Lawes, or command any manner of way, for our good.* I deny the proposition in that sense; for then he might in the Pulpit preach the Commandements of God, for our good. He might give Lawes under the paine of excommunication. It is enough that he may give Lawes by sanction and civill enacting of Church Lawes, and pressing us by the power of the Sword, to doe our duty, for the attaining of a spirituall good. He to whom we are subject, he may give Lawes, that is presse, in a coactive way, obedience to Lawes, that is most true, but it proveth not a nomothetick power in the King.

3. They object, *What ever agreeth to the Kingly power concerning the good of Subjects, by the Law of Nations, that doth farre more agree to Kings by the Law of God.* For the Law of God doth not destroy, but perfect the Law of Nations. But by the law of Nations, a care of Religion belongeth to the King, for Religion by the Law of nature is indited and brought in by the Law of Nations. As (e) Cicero saith. And therefore to a Christian Kingly power, the care of Religion must be due.

(e) Cicero in Tuscul. nulla tam fera, tam immanis unquam natio fuit, quam non imberit religio deorum,

Answer: we grant all, for a care in a civill and politick way belongeth to the Christian Prince, but a care by any meane what-

soever, by Preaching, or by making Church Canons, is not hence proved by no light of nature, or Law of Nations, in an ecclesiasticall care of Religion due to the Christian Prince, but onely in a politick and civill way.

*Object.*

4. All beleivers, even private men, may judge of Religion, not onely by a judgement of apprehension, but also of discretion, to try what Religion is true, and to be holden, and what is false, and to be rejected. Ergo, farre more may the Christian Magistrate definitively judge of Religion, so he doe it by convenient meanes, such as are found and holy Divines, and the rule of Gods word. The consequence is proved, because the faithfull Prince hath supreme power, which is nomothetick, and a power to make Lawes.

Answer: it is true; all private beleivers may try the Spirits, whether they be of God or not: but hence we may as well conclude, therefore Princes may preach and administer the Sacraments, as therefore the Prince may define matters ecclesiasticall. For a civill coactive power giveth to no man an ecclesiasticall power; except he be called thereunto, as Aaron was. 2. The meanes alleadged are the judgement of holy and pious Divines, and the word of God, but Moses whom they alleadge for a patterne of a civill ruler, who had a nomothetick power in Church matters, used not the advise of Divines, nor the rule of the written word, but as a Prophet immediately inspired of God, gave Lawes to Gods people, and prescribed a Law to Aaron, and to the Priest-hood. Now if rulers have such a power of defining Lawes, they neede not follow the rule of Gods word. But how shall they prove that Moses gave the Law to the people and the Priesthood, as a King, and not as the Prophet of God, inspired immediatly of God? For if Moses his Law came from the ordinary power of Kings, as it is such, then commeth Moses Law from a Spirit which may erre, for the ordinary Spirit to Kings, is not infallible, but with reverence to Kings, obnoxious to erring. God save our King.

*Object.*

5. It is a Princes part by office to defend Religion, and to banish false Religion, and to roote out blasphemies and heresies. Ergo, he ought to know and judge by his office of all these. But if he be to use the sword at the nodde onely of the Church, without knowledge or judgement, he is the executioner and victor of the Church, not a civill Judge.

*Answer.*



*Answer.* In a Church right constitute, we are to suppose, that the Lawes of Synods are necessary and edificative, and that the Magistrate is obliged by his office to adde his sanction to them not by an unfolded faith, and as blind; but he is to try them, not onely by the judgement of discretion, as a Christian, (for so all Christians are to try them) but also (saving the judgement of some Learned) by a judicall cognition, as he tryeth civill crimes, which he is to punish: but his judicall cognition is onely in relation to his practise, as a Judge, to authorize these Lawes, with his coactive power, not to determine truth in an ecclesiasticall way, under the paine of Church censures. Neither doe I beleve, that the Magistrate is not subordinate to the Kingdome of Christ, *as mediator, but subordinate to God as Creator onely.* Though some Divines teach, that there should have beene Kings and supreme Powers in the world, though man had never fallen in sinne, and a Saviour had never beene in the World, and so that *Kings* are warranted by the Law of nature, and Nations, and not by any Law evangelick and mediatory; yet we thinke with reverence, this argument not strong, for generation and creation and multiplication of mankind should have beene in the World, though never a sinner nor a Saviour should have beene in the world, yet are creation, generation and multiplication of mankind, by our divines, *Junius, Trelocatus, Gomaras, Calvin, Beza, Melancthon, Polanus, Rollocus,* and many others, and with warrant of the word of God, made meanes subordinate to the execution of the decree of predestination to Glory, which decree is executed in Christ, as the meane and meritorious cause of salvation purchased in his blood. What heathen Magistrates as Magistrates know not Christ the Mediator; *Ergo,* they are not means subordinate to *Christs Mediatory Kingdome.* It followeth not. For by Christ the wisdom of God, Kings doe reigne, though many of them know him not. As they are created by Christ, as the second person of the Trinity, though they know not the second person of the Trinity. It is their sinne that they know him not.

2. It is objected. *The Magistrate is not given to the Church under the New Testament, by the calling of Christ, as an exalted Saviour, as all the gifts instituted for the government of the mediatory Kingdome are instituted for that end, Ephes. 4. 11. but it is instituted by*

God, as governer of the World, rewarding good and ill, Rom. 13. 1.

6. *Ans.* Neither is creation a gift of Christ as exalted mediator, therefore it is not a meane leading to the possession of that life purchased by the mediators blood, it followeth not. For the Magistracy is a nurse-father of the redeemed spouse of Christ with the sincere milke of the word. I meane a formall meane procuring, by a coactive power, that the Church shall be fed, and it procureth not onely the Churches peace, which respecteth the second Table of the Law, but also godlinesse, which respecteth the first Table of the Law, 1 Tim. 2. 2. and Ephes. 4. 11. there be reckoned downe onely officers, which *actibus elicitis*, by formall elicited acts, procureth the intended end of Christs mediatory Kingdome. Not all the offices which procureth edification any way. Such as is in civill Governours, who are to see that the body of Christ be nourished, and grow in godlinesse, for that is an essentiall and specifick act of the Churches nurse-father.

3. It is objected. *Magistracy compelleth men to the observance of Gods Law, Deut. 17. and doth not immediately, of it selfe, by spirituall gifts of the evangell, produce its effects. But all the mediatory Kingdome of Christ and the Government thereof, of its selfe and its owne nature, produceth the saving effects of the evangell, by vertue of its institution, as faith, repentance, and salvation.*

*Ans.* A Magistracy as a Magistracy, of it selfe concurreth, but in a coactive way, for producing of peace, honesty, and godlinesse, and serveth to edification; but I grant, not in such a spirituall way, as a Church-ministry, therefore it is not a meane subservient to the end of Christs mediatory Kingdome. It followeth not. It is not a spirituall meane. *Ergo*, it is not a meane. The consequence is null, and it is false, that all the meanes of Christs mediatory Kingdome are of their owne nature spirituall, for that is to begge the question, for the Magistrate procureth that the Church be fed, he punisheth blasphemers, that others may feare, and so abstaine, and so be edified, though the way be coactive, yet is it a way and meane appointed of God, as the nurse-father is a meane for the childs nourishing, though the nurse-breasts be a more subordinate meane, immediate meane.

4. It is objected. *The Magistrate is not the Lords Ambassadour and minister in name of the Mediator Christ, as the Minister is, but it is extrinsecall to the government of Christs Mediatory Kingdome, and conferreth helpe onely to those things, which concerne the externall man.*

*Ansiv.* Hee who is called God, and so is the vicegerent of God, is Gods Ambassadour politick commanding in Gods name, but in another way then a preaching Ambassadour commandeth: and though Christ as Mediator, may attaine to his end without the King, as many were edified in the Apostolick Church where the civill Magistrate contributed no helpe, and was rather an enemy to the kingdome of Christ, and so Magistracy may bee called accidentall to Christs mediatory government: but if this bee a good argument to prove that Magistracie is not subordinate to Christs mediatory kingdome, then Oecumenicall and provinciall Synods consisting onely of Church men shall be no meanes subordinate to Christs kingdome, because Christs kingdome may subsist in one Congregation, without a provinciall assembly, and circumcision is no meane subordinate to that kingdome in the Jewish Church, because that mediatory kingdome subsisted fortie yeeres in the Jewish Church in the Wildernesse without circumcision; yea and Apostles and Evangelists are no meanes subordinate to that kingdome, because Christs mediatory kingdome subsisteth now without these officers. 2. Neither is it true that magistracie conferreth no helpe to this kingdom, but in these things which concern the externall man, for in a politick and coactive way, the Magistracy taketh care by commandements, that the Church bee fed with the pure Word of God; onely this proveth that magistracie, and Church ministry have two different objects, and the way of proceeding of these two states, the one carnall and with the sword, Job. 18. 36. Rom. 13. 3, 4. the other spirituall, to the manifestation of the truth to the conscience, 2 Cor. 4. 1, 2. Psal. 110. 1. 2. Esay 11. 4. Heb. 4. 12. which we grant to be true.

5. It is objected, *Christ himselfe performed all the parts of his mediatory kingdome, and all the functions thereof, in his owne person, and by his disciples, while hee was on earth; but hee refused all civill Magistracy, and did inhibit his disciples thereof, because it is not contained*

tained under the administration of his mediatory office, as subordinate thereunto.

*Ans.* Christ refused magistracie, not because it is not subordinate to edification, which is the end of Christs mediatory kingdome, but because it is not compatible with his spirituall kingdome, in one and the same person, and therefore this is a *captio, à non causa pro causa*, in one and the same person and subject; the civill and the Ecclesiasticall power are inconsistent and incompatible, that is true. *Ergo*, in the kind of lawfull meanes these two powers are unconsitent and uncompatible. I deny it to follow, for both royall power and Church power concurre for the producing of one and the same end, to wit, edification and obedience to both Tables of the Law, but after different wayes, carnall and spirituall. \* I thinke it most considerable that though the Prince may by a coactive way, command that same which a Church Synod may command in an ecclesiasticall way, yet differeth these same powers in their formall objects, because the King commandeth that which is good, religious, decent in Gods worship as a thing already taught and determined judicially, either expressely in Gods Word, or then by a pastorall or Synodicall determination, and that not by way of teaching, informing the mind, expounding the Scripture, or by pastorall dealing with the conscience, as oblieting to a Church Liturgie, and ceremonies, as one who intendeth formall edification and faith, repentance, and obedience to God; but the King commands that which is good and *extra*, as it is already taught, and expounded, and as it is an imperated act of externall worship, or mercy and justice done by a coactive power.

Note.

Hence the Magistrates power is not to edifie formally, but to procure that edification may bee. 2. The Magistrates power is Lordly, the Churches power is onely ministeriall. 3. The Magistrates power may bee in one, to wit, in the King, the Churches power of the keyes is in the Church. 4. They differ in formall objects, as hath been said.

Now to obviate what the Jesuite *Lysmachus Nicanor* saith, wee are no wayes of Papists mind in the matter of the Magistrates power, for Papists, 1. exclude Kings and Emperours from

from any meddling with *Church matters*. Charles the fifth was upbraided by *Paul* the third, the *Pope* of *Rome*; because hee did, as became a Prince, ordaine meetings, conferences, and assemblies for composing of differences in *Churches matters*, not giving the power of convening councells, onely to the *Pope*, (a) comparing his fact to the attempt of *Uzzah*, who put his hand to the *Ark*, and to *Corah*, *Dathan* and *Abirams* conspiracie against *Moses*; yea and (b) *Nicolaus* the first in his *Epistle* to *Michael* the *Emperour*, denyeth that *Emperours* are to bee present in *Synods*, except in generall *Synods*, where both *Church men* and *laicks* are present: wee teach that the *Magistrate* is as the hand, the *ministry* as the eyes, and both are to concurre for the spirituall good of the body of *Christ*.

(a) *Literæ Pauli 3. ad Carol. 5. imperatorem. apud Wolfium tom. 2. Lett. memor. pag. 539.*  
(b) *Nicol. 1 in Epist. ad Michæ. Impera. C. ubi nain dist 96.*

2. *Papists* will have the *Magistrates* so to defend the faith, as they have not power to judge, not as *Christians* with the judgement of discretion what is right, or wrong, but they must, as blind servants, execute what *Prelates* decree, yea and see (*non propriis* (saith (c) *Henr. Blyssemius*) *sed alienis Episcoporum ac prelatorum suorum oculis videre*) not with their owne eyes, but with the eyes of their *Prelates*, yea and the *Magistrate* should not read the *Scripture*, (say *Papists* and *Nicanors* brethren the *Jesuits*) expressely contrary to *Gods Word*, *Dent. 17. 17.* Hee shall read in the booke of the *Law*, all the dayes of his life, *Josua 1. 8.* but onely beleve as the *Church* beleeveth, and this is blind obedience that they require of *Princes*; this faith or obedience wee thinke abominable in all men, as in *Princes*.

(c) *Henric. Blyssemi tract. de Eccles. p. 37.*

Of old, *Popes* and *Prelates* were subject to *Kings* and *Emperors*, as wee teach from the *Word of God*, *Rom. 13. 1.* and 1. wee teach against the *Jesuit* *Lysimachus Nicanor*, that his *Prelates* should not invade the *King* and civill *Magistrates* sword, and be civill *Judges*, as *Popes* and *Prelates* are; against which writeth (a) *Tertullian*, (b) *Origen*, (c) *Hilarius* (d) *Chrysostome*, (e) *Ambrosius*, (f) *Augustinus*; The (g) author of the *Survey*

(a) *Tertullian de idol. e. 8.*  
*Christus gloriam seculi & sibi*

*& suis alienam esse judicavit.* (b) *Origen homil. 12. in Matth.* (c) *Hilarius ad Auxent.* (d) *Chrysostom. hom. 42. in Joan. Christus fugit (diadema terrenum) ut ostenderet suum regnum nullis secularibus rebus indigere.* (e) *Ambrosius 2. tom. 2. 4. in Dei rebus sollicitus (sit Episcopus) a seculari negotio alienus, non enim convenit unum, duplicem habere potestatem.* (f) *August. trin. Cef. in Joan.* (g) *Survey of discipline, cap. 23. pag. 280, 281.*

saith, that if every Eldership be the tribunall seat of Christ, what appellation can bee made therefrom to either provincially or generall councell? and hee meaneth, that there can bee no appellation to the King, seeing the Presbytery in Churches causes is as immediatly subject to Jesus Christ, and the highest Judicature on earth, as the King is Gods immediate vicegerent on earth, nearest to Jesus Christ, in civill causes.

I answer: the cause that is meere ecclesiasticall, as the formall act of preaching and ecclesiasticall determining of truth in Pulpits, and the determining the truth in Church assemblies, in an ecclesiasticall way in Synods, and the excommunicating of a scandalous person, are immediatly subject to Jesus Christ, speaking in his owne perfect Testament: and these causes lie not at the feet of Princes to bee determined by them, as Kings, but in a constitute Church they are to bee determined by the ordinary Church assemblies, and in this place there is no appeale from the Presbytery to a King; but it followeth not, that there can bee no appellation from a Presbytery to a provincially, or to a nationall assembly; 1. Because though every Presbytery bee the tribunall seat of Christ, yet it is but a part of the tribunall seat of Christ, and such a part as may easily erre, and therefore appellation may bee made from the weaker, and the part more inclined to erre, to the stronger and maniest, or the whole, who may more hardlier erre: and that is not denied by this author, who dare not deny, but they may appeal from a Bishop who doth, and may misleade soules, and emptie purses; to a Metropolitan, and an Archbishop, who is as dexterous and happy in emptying of poore mens purses, and destroying soules, if not large better, as a pettie Lord Prelate, from whom hee appealed; yet is the one Lord Prelate the Vicar of Christ, as well as the other, by formalists bookes. And, 2. If the cause bee proper to the Presbytery, they have just right to judge it, as well as the provincially assembly hath, but possibly not such knowledge, and if the partie complaine that hee is wronged, or may bee wronged, hee may well appeale to a larger part of Christs tribunall, lesse obnoxious to erring, which is no wrong done to the Presbyterie. This man labourereth to make a division amongst our Divines, because we know  
not

not whether to make our Pastors, Doctors, and Elders immediately subject to Christ, as Priests, because then they are Priests of the New Testament, or subject to Christ, as King, and then all our officers shall belittle Kings, under Christ, and the Christian Magistrate shall be so thrust out of his kingdom and chaire. And the ignorant railer maketh much ado in this matter, but the truth is stronger then this Popish scribler; for 1. as Christ is a Priest having a body to offer for the sinnes of the people, and a reall Sacrifice, our Divines deny that Christ hath any substitute and demie Priests under him, or master Priests to offer sacrifices reall to God: if this Author put any Priests under Christ in this meaning, hee is upon an unbloody Masse-sacrifice, much good doe it him; if (b) Fenner make this propheticall office of Christ a part of Christs Priesthood, because the Priest was to teach the people, *Matth. 2. 7. Hof. 4. 6.* and (i) Abraham Henrick say the same, there is no absurd to make the officers of the New Testament subordinate to Christ, as to our high Priest teaching us Gods will, not to Christ as our high Priest offering a bloody or a reall sacrifice to God, & this Author maketh much ado to cite (k) Cartwright, (l) Fenner, (m) Beza, (n) and Somnius, men whose bookes hee is not worthy to beare, making the officers of Christs kingdom subordinate to Christ as King, for as much as Christ as King prescribed the forme of ecclesiasticall government, and then saith the poore man (o) the Pastors under Christ the King must be all Emperors, the Doctors Kings, the Elders Dukes, the Deacons Lords of the treasury, &c. and if they be Christs immediate vicegerents, within their owne Kingdomes, who shall controll any of them, or whither shall an injured man appeale? Answ. 1. Wee are to blesse God that these Officers, Pastors, Doctors, Elders & Deacons are expressly in the Word of God, and that this railers officers, to wit, Bishops, Archbishops, Metropolitans, Primats, Deanes, Archdeaues, officials, &c. are in no place of Christs testament, onely they are in the Popes Masse book: now if the man offend, be-

because hee is no subject; The Jesuits vow out of Julius the third his Bull, *qua confirmatur in finibus Jesuitarum*, c. 21. l. 3. *de vita Ignat. Laiola.* All people are subject to the Pope; we Jesuites beside the communitie of the three ordinary vowes be bound by a more specialty to whatsoever the present Pope and all others hereafter shall command, &c. and that is as Mr. Allen principall of the Colledge of Jesuits at Rheimes in a solemne oration; It is permitted to us to kill Kings,

(b) Fenner  
Theolog. pa. 96.  
(i) Henrick, thef.  
Genes. pag. 219.  
(k) Cartwright  
l. 2. p. 440.  
(l) Dudlie Fenner, theolog. l. 4.  
pag. 110.  
(m) Beza annot.  
Joh. 18. v. 36.  
(n) Somnius  
ap. tom. 1. pag.  
399.  
(o) Survey of  
discipl. cap. 23.  
pag. 280.

Emanuel Sa. in  
verbo Clericus  
spake like a  
Jesuite, the re-  
bellion of a  
Clergy man,  
againgt a King,  
is no treason

cause they are subordinate to *Christ* as *King*, hee must make his Primates, his Metropolitans, his Diocesan Lords, his Deans, Officials, and such wild Officers, Emperours, Kings, Dukes and Lord Treasurers under *Christ*, for some roome these creatures must have, else they must bee put out at the Church doors, and if a man bee injured by the Primate, to whom shall hee appeale, but to some above him, a *Cardinall*? and if that creature be a *Christ*, who cannot do wrong, well and good it is, wee rest, but if hee bee a man like the rest of the world, surely poor folk must appeale to his high holines the *Pope*. 2. Deacons are not men of ecclesiastick authoritie in our account, but are to serve tables, *Acts* 6.3. nor are our officers little Kings under *Christ*, (for the man cannot hold of the sent of a *Lord Bishop*) but meere ministers and servants, and the Ambassadors of the King of Kings, who have no power to make lawes, as if they were little Kings, but are to propound *Christ*s lawes; hee is ignorant of *Christ*s kingdome, for the officers of the New Testament are under *Christ* as their King; Ergo, they are under him as little deputie Kings to make Lawes, as Judges earthly are under those whose kingdome is of this world, *Job*. 18. 36. the man is both beside his booke, and his wit, to infer this; *Christ* hath no Popes nor visible substitute Kings under him, but under him are meere servants and heralds.

4. Wee are farre from holding, that one *Church man* such as the *Pope* may excommunicate Kings; *Gregorius* the second excommunicated the *Emperour Leo*, and *Gregorius* the seventh, alias wicked *Hildebrand*, excommunicated *Henry* the fourth; *Christ* hath committed the power of excommunication to the whole *Church*, *1 Cor.* 5.4. *Matth.* 18. 17, 18. and therefore *Lysimachus Nicanor* cannot but side with *Papists* in laying this power upon one *Prelate*, as the *Kings* substitute, or rather the *Popes* *Vicar*.

5. Wee doe not teach that the *Pope* or any *Church man* may dethrone *Kings*, and alienate their crownes to others. *Gregory* the first in a certaine decree saith, *Kings and Judges, who contraveneth the constitution of the Sea of Rome, are to bee deprived of her honour*; *Gregory* the second having excommunicated the *Emperour Leo*, discharged the *Italians* to pay him tribute, and that because



because Leo was against the worshipping of Images; See (p) *Haiminsfeldius*, and (q) *Arniseus*, and (r) *Baleus* saith the Pope drew the subjects of this *Leo Isaurus*, in *apertam rebellionem*, open rebellion, and so the Emperors of the east were deprived of the kingdome of Italy, *per sanctissimum diabolum*, by a most holy devill: Pope *Zacharias*, (not the Prophet) deprived *Childericus* King of France of his kingdome, and procured that *Pipinus* the father of *Charles* the great, should bee created King, so saith (s) *Baleus* also.

*Leo* the third transferred the Empire from the Grecians to the Romans, and by the hand of Pope *Leo* (saith *Sigebertus*) *Charles* was crowned; See for this (t) *Shardius*. *Gregorius* the fifth being the brother germane of *Otbo* the Emperour, made a Law that the Emperour should bee chosen by seven Princes electors, which fact weakened the majestie of the Empire, which went before by inheritance, hence *An. 1350*. *Charles* the fourth, that his sonne might succeed him in the Empire, laid in pledge the free Cities of the Empire, in the hands of the Prince electors, which to this day are not redeemed. So did the Pope shake the Empire, at his owne will. *Gregory* the third began, and *Leo* the third finished the devise of erecting a new Empire in the West, and weakened the power of the Emperour of *Constantinople*.

*Gregorius* the seventh, *alias* *gracelesse Hildebrand*, deprived *Henry* the fourth, and created another in his place, as (u) *Sleidan* and (x) *Lampadius* relateth. *Innocentius* the third dethroned *Otbo* the fourth; and *Innocentius* the fourth dethroned *Frederick* the second, and the like did *Clemens* the sixth to *Lodovick* the fourth, by *Bellarmines* owne confession. No Emperours can bee created but by their consent, saith the (y) Author of that learned worke, *Catalog. testium veritatis*. They loose the subjects from the oath of fidelitie. *Lodovick* the fourth answering the calumnies of *John* the 22. (z) saith it is against all Law that the Emperour bath no imperiall authoritie and power, except hee bee anointed, consecrated and crowned by the Pope; he citeth their owne (a) Law on the contrary. That *Joannes* the 22. (saith the Emperour) insinuateth in his Bull, that hee is universall Lord in both temporall and spirituall matters. *Bonifacius* the eighth setteth out a Bull against *Philip* the Faire, *Philippus Pulcher* King of France (as LII 3, saith.

(p) *Haiminsfeld* in constit. Imperi.  
(q) *Arniseus* de exemptio. clericor.  
(r) *Baleus* in ventur. pag. 82.  
(s) *Baleus*, 16.

(t) *Simonius Shardius* in polit. imper. Golstad par. 4. pag. 276.

(u) *Sleidan* pe- riod. 5. c. 8.  
(x) *Lampadius* part. 3. pag. 203.  
(y) *Catalogus testium veritatis* lib. 15. seculo 12. pag. 1544. 1545.  
(z) *Apologia* Lodov. 4. contra calumnias Joann. papa 22.  
(a) In decret. 96. dist. c. cum ad verum & canene duo sunt.

(b) *Stephanus Aufrierii* and speaketh thus, that he is universall Lord of the earth in both temporall and spirituall things.

*Bonifacius Episcopus servus servorum dei, Philippo Francorum regi, deum time & mandata ejus serva, scire te volumus quod in spiritualibus & temporalibus nobis subes, beneficiorum & prebendarum ad te collatio nuda spectet, &c.* Beleeve if ye will, that *Constantine* gave to the Popes of Rome freedome and immunity from the imperiall Laws, and that he gave to the Pope the territories of Rome, and the City of Rome the Seat of the Empire to be *Peter* the fishers patrimony, and this (say they) *Constantine* gave to *Silvester*, which is the Patrimony of the Crowne, and the very Empire it selfe given to *Peter*, we teach no such Kingly power given to Church-men, and judge this donation to be a forged lye, invented by Papiſts, because they are their owne witnesses of this donation.

(c) *Hieronymus Paulus in Libro qui inscribitur practica Cantellaria Apostolica.*

*thalarus*, a Lawyer, and Chamberlaine to Pope *Alexander* the sixth, saith expressly there was no such donation made by *Constantine*. And because those who are most diligent observers of memorable antiquities speake nothing of this donation, as neither *Eusebius*, nor *Hieronymus*, nor *Augustine*, nor *Ambrose*, nor *Basilius*, nor *Chrysostome*, nor *Ammianus*, nor *Historia Tripartita*, nor *Pope Damasus* in his *Chronicle*, nor *Beda*, nor *Orosius*, it is but a dreame, yet it is certaine that three hundred yeares after *Constantine* the Emperours kepted Rome, and the Townes of Italy, by their presidents and deputies, as may be

(d) *Justinian lib. 1 & 2. de off. pras. pras. Apric.* (e) *Bellarmin de clericis c. 28.* (f) *Innocentius III. decret. tit. 32. de Major. & obed. c. solita. imperium non p̄est sacerdotio, sed subest, & ei obedire tenentur.* (g) *Bonifacius 8. extra de Major. & obed. c. unum sanctam. omnes Christi fideles de necessitate salutis subunt Pontifici Romano, qui utrinque gladium habet, & omnes iudicat, a nemine iudicatur.*

seene in (d) *Justinian*. And this they did to the time of *Innocentius* the second, as *Chronicles* doe beare.

6. Wee doe not teach that Church-men are loosed from the positive Lawes of Emperours and Kings. *Bellarmino* (e) saith that

the Magistrate can neither punish Church-men, nor conveene them before the tribunall: so *Innocentius* the third, saith (f) the Empire is not above the Pope, but the Pope is above the Empire. And *Bonifacius* the eighth (g) saith, all upon hazard of their salvation, are subject to the Pope of Rome, who hath the power of both swords,

swords, and judgeth all and is judged by no man. Now it is knowne to *Lyfsmachus Nicanor*, that the Prelats of *England* and *Scotland* in their high Commission, had the power of both swords, and that by *Episcopall Lawes*, the *Primate* judgeth all the Kingdome, and is judged by none, and who but he? and who ever spake as (b) *Suarez*? That *Church-men* may use a co-active power against *Princes*, even to dethrone them. And as he saith, *jure divino*, by divine Law the Pope is eximied from all Lawes of *Princes*: and shall we in this beleve

(i) *Bellarmino*, (k) *Soto*, (l) *Cajetanus*, (m) *Turrecremata*, (n) *Gregorius de Valent.* (o) *Suarez*? and then forsooth they bring us their (p) *Canon Law* to judg the Law of *God*, & to prove it, because it is said by their *Silvester*, *nemo judicabit primam sedem*, and their (q) *Gratian*

(b) *Suarez* opusc. l. 3. de primat. sum. Pontific. c. 23. Pontificem summum potestate coerciva in reges, uti posse usque ad depositionem etiam a regno, si causa subsistat. (i) *Bellarmin.* l. 2. de ponif. Rom. c. 26. (k) *Soto* l. 5. de instit. 44 ar. 1. (l) *Cajetan.* tom. 1. spusc. tract. 1. de potest. Papæ c. 27. (m) *Turrecrema.* l. 2. sum. c. 93. (n) *Gregorius de Valen.* 3 to. dif. 5 q. 11. punct. 1. (o) *Suarez* in opusc. l. 4. de immunit. eccles. c. 4. n. 3. (p) *Silvest.* in Concil. Rom. c. 20. (q) *Gratian* 9. 43. c. nemo judicabit.

learned this *jus divinum*, this divine Law from *Innocentius* the Pope. And what they alledge for *Peters* exemption from paying tribute, will exime all the disciples, and so all *Church-men* by divine right from the Lawes of *Princes*. Yea all *Clergy-men* (say they) by a divine positive Law are eximied from the Lawes of *Magistrates*. So saith (r) *Suarez*, (s) *Bellarmino*, and (t) the *Jesuits* of *Rheimes*, but with neither conscience, nor reason. And contrary to their owne practise and doctrine. For *Paul* will have every soule subject to superiour Powers, and except the *Roman Clergy* want Soules, they must also be subject. *Salomon* punished *Abiathar*, *Josiah* burnt the bones of the *Priests* upon the *Altar*, *Christ* subjected himselfe to his Parents, payed tribute to *Cæsar*, and commanded *Scribes* and *Pharisees* to doe the like, *Matth.* 22. Willing that they should give to *Cæsar* those things which are *Cæsars*. *Paul* appealed to *Cæsars* *Tribunall*, and *Rom.* 13. as many, as may doe evill, as many, as are in danger of resisting the power, are to be subject. *Rom.* 13. 4. 2. but *Church-men* are such, therefore they are subject.

(r) *Suarez* in opusc. l. 4. de immunita. ecclesiastica. c. 8. n. 9. (s) *Bellarmin.* de Cleric. l. 1. c. 28. (t) *Jesuit.* *Rhem.* annor. in *Rom.* 8. v. 11.

*Agatho* Bishop of *Rome* writing to *Constantius* the Emperour, calleth himselfe *imperii famulum*, a Subject of the Empire, and saith,

- saith, *pro obedientia quam debuimus*. Leo submitted himselfe to Lodovick the Emperour. (w) The Clergy of Constantinople may be conveyed before the Patriarch or President of the City. See the (x) Law. And (y) and (z) Bishops, Clerks, Monkes, &c. for criminall causes are judged by the Presidents: If a man have a suit with a Clerk, for a money matter, if the Bishop refuse to heare, *tunc ad civilem judicem*, &c. (a) say they. Sigebertus, as also (b) Luitprandus doth witnesse that the Bishops of Rome were compelled to pay a certaine summe of money to the Emperors, to be confirmed in their Bishopricke, even till the yeare 700.
- Leo the fourth, who is canonized by Papists as a Saint, (c) writeth to Lotharius the Emperour, that they will keepe the Emperors Lawes for ever, and that they are liars who say the contrary. Arcadius made a Law, that if a Priest were found to be seditious and troubling the publick peace, he should be banished an hundred miles from that place. But how farre Popes have surpassed bounds in these; see their blasphemies. As they say (d) God should not have beene discreet, nisi potestatem Pontifici super principes contulisset, except he had given power to the Pope above Princes. Also (e) *Papam superioritatem habere in imperatorem, & vacante imperatore, imperatori succedere*. Also (f) *Papa habet utriusque potestatis, temporalis nempe & spiritualis, Monarchiam*. Also (g) *Quanto sol lunam, tanto Papa superat Imperatorem*. The Pope is above the Emperour and succeedeth to the Emperors throne, when it is vacant, and he is as farre above the Emperour, as the Sunne is above the Moone. The Pope also (h) in the Nativity night, blesseth a Sword, and giveth it to some Prince, in signe, that to the Pope is given all power in heaven and in earth.

7. The Pope may loose all Subjects from their oath of Loyalty and may command that a Jesuite stabbe or poyson a King, when he turneth enemy to the Roman Faith. All these Satan and envy it selfe cannot impute to our doctrine. Let *Lysimachus* the Jesuite heare this, and see if his owne little Popes, the Prelats, doe not teach or aime at all these points against the Kings of the earth.

CHAP. 7. SECT. I.

Of the way of Reformation of the Congregations of England.

The way of the Churches of Christ in New England.

**I**N the first article, the Author acknowledgeth the Church of England was once rightly, and orderly gathered, either by Apostles or apostolick men, whether Philip, or Joseph of Arimathea, or Simon Zelotes, as we may read in Fox, &c. So that all the worke now, is not to make them Churches which were none before, but to reduce and restore them to their primitive institution.

Ans<sup>w</sup>. Though the Churches of England were planted by the Apostles, yet since Popery universally afterward prevailed, in both England and Scotland, as Bede and Nicephorus and ancient histories witness, we thinke by our brethrens grounds England losed the very essence of a true Church. So that there be neede of the constituting of a new Church, and not of simple restitution to the first restitution. 1. Because the Congregations wanteth the essentiall constitution of right visible Churches, as you say. 2. Because you receive none coming from the Church of New-England, to the seales of the Covenant, because they are members of no visible Church.

Sect. 2. Certaine propositions tending to Reformation.

In the third or fourth Proposition the Author condemneth Laicks Patronages.

2. Dedicating of Lands to the Ministry; to these adde what the Ministers of New-England say (a) in their answer to the thirty two Questions sent to them from Old-England, where they condemne stinted maintenance. Though the right of Church Patronages were derived from Romulus, it is not for that of noble blood. For (b) Dionysius Halicarnassens saith Romulus instituted Patronages, when he had divided the people in noble and ignoble, called Patricii & Plebeii. But this Patronage was civill, and when servants and underlings were hardly used, it hath a ground in nature, that they choose Patrons

(a) Answer to the 26. Question.

(b) Dionys. Halicarnass. l. 2. antiquit. optione cuiquam ex vulgo data, ut quem vellent sibi patronum eligerent

trons to defend them, therefore hee who gave libertie to a servant, amongst the Romans was called a Patron, and (c) he who defended the cause of the accused, as *Valla* saith, was called a Patron. If it bee said that the servant was the proper goods, and part of the Masters patrimony, because hee might sell his servant, and therefore there could bee no Law given to prove men may limit the dominion of the master over the servant.

(c) *Terentius in Eunuch. te mihi Patronum cupio. Thais.*

I answer; the servant was a part of his masters patrimony, but a part thereof for sinne, not as his Oxe or his Ass, is a part of his patrimony; therefore by the Law of nature, whereby the weaker imploreth helpe of the stronger, as the Lambe seeketh helpe from the mother, and the young Eagle from the old, the slave might well have libertie to choose a Patron, and this is a ground that the Magistrate the *Churches nurse-father* by office should plead the Churches cause, as her Patron, and every one in power is to defend the Church in her liberties and patrimony; and therefore in the Apostles time, when holinesse and the power of Religion did flourish, and was in court, there was not need of any positive, civill or Church Law, for a Patron to the Church, every beleever in power is obliged to defend the Church: but when men became Vulturs and ravenous birds to plucke from the Church what was given them, the Councell of *Millian* (d) in the yeare of God 402. wherein some say *Augustine* was president, under *Honorius* and *Arcadius*, some holy and powerfull men were sought from the Emperour to defend the Church in her patrimony, and rights against the power and craft of avaritious men, and they were called Patrons, and the same was desired (e) in the first Councell of *Carthage*, but with the Bishops advice, *cum provisione Episcoporum*. Hence it is cleare, patronages from their originall were not Church priviledges, and Bishops being a part of the Church, could not be the Patrons, *quia nemo sibi ipse potest esse patronus*, and for this cause that learned (f) thinketh this was the originall of Church Patronages, but the Patrons have beene chosen with consent of the Church; hence they were not as our Patronages are now, which goeth 1. by birth, 2. and are a part of a mans patrimony, and civill thing, that the Patron hath right unto,

(d) *Concilium Meletianum an. 402.*

(e) *Concilium Carthagin. 1. c. 9. an. 420.*

(f) *Hospinian de orig. templo. 19. 4. de orig. honor. ecclesie. 6.*

unto, under the Kings great Seale; - but as a Minister is not a Minister by birth, neither was a Patron a Patron by birth: and from this wee may collect, that the Patrons right was but a branch of the Magistrates right, and accumulative, not private, and that hee could take nothing from the Church, and farre lesse might the Patron forestall the free election of the people, by tying them and their free suffrages to a determinate man, whom hee presented; and it is not unlike which *(g) Aventinus* in *præfat ad lib. 6. anal.* saith, when Bishops gave themselves onely to the Word of God, to preaching and writing bookes in defence of the truth, the Emperour tooke care that they should bee furnished with food and raiment, and therefore gave them a *patronus quem Bondd. patronum curatoremque vocabant*, whom they called a patron; and here observe the Bishop of old was the client, and the sonne and Pupill, now hee must bee the Patron and Tutor, and therefore in time of Popery, Antichristian Prelates would bee Patrons both to themselves, and to the Churches.

But this seemeth not to bee the originall of patronages, because this ground is common to all Churches, but not all, but onely some certaine Churches have patronages; therefore their ground seemeth rather to bee that some religious and pious persons founded Churches, and dotted, and mortified to them benefices, and the Church by the Law of gratitude did give a Patronage over these founded Churches to the first founders and their heires, so as they should have power to nominate and present a Pastor to the Church. But there were two notable wrongs in this; for 1. If the fundator have all the Lands and Rents in those bounds, where the Church was erected, hee is obliged to erect a Church, and furnish a stipend, both by the Law of nature and so by Gods Law also. Ergo, the Church owe to him no gift of patronage for that, nor is hee to keepe that patronage in his hand, when hee erecteth a Church; but and if hee being Lord heritor of all the Lands and Rents, both erecteth a Church, and dotteth a stipend, *sub modum elemosyne, non sub modum debiti*, by way of almes; not by way of debt, then is there no gratuitie of honour, nor reward of Patronage due to him, for almes as almes

hath no reall or bodily reward to bee given by those on whom the almes is bestowed; but onely the blessings of the poore, *Job 31. 20.* it being a debt payed to God; hee doth requite it. And  
 (b) *Caldernword* saith, no wise man would thinke that the Churchmen should allure men to found Churches, and to workes of Pietie, by giving them the right of presenting a man to the charge; and also hee would call it *Simonie*, not pietie or religion, if one should refuse to doe a good worke to the Church, except upon so deare a rate, and so hard a condition as to acquire to himselfe power over the Church of God.

Though the right of presenting a man to a benefice were a meere temporall thing, yet because it removeth the libertie of a free election of the fittest pastor, as (i) *Origen* saith, it cannot bee lawfull, but it is not a temporall or civill right, but a spirituall right, though wee should grant that the people have a free voyce in choosing, and that the patron were obliged to present to the benefice, the man onely whom the people hath freely chosen, and whom the Elders, by imposition of hands, have ordained. 1. Because the Pastors hath right to the benefice, as the workeman is worthy of his hire, and hee hath a divine right thereunto by Gods Law, *1 Cor. 9. 8, 9. &c. Gal. 6. 6. Matth. 10. 10.* Ergo, if the patron give any right to the Pastor to the benefice, it must bee a spirituall right. If it bee said, hee may give him a civill right before men, that according to the Lawes of the Commonwealth, hee may legally brook and enjoy the benefice; this is but a shift, for the civill right before men is essentially founded upon the Law of God; that saith, *the workeman is worthy of his hire*; and it is that same right really that the Word of God speaketh of: now by no Word of God, hath the Patron a power to put the Preacher in that case, that hee shall bee worthy of his wages; for hee being called, chosen as Pastor, hee hath this spirituall right not of one, but of the whole Church. 2. It is true, Papists seeme to bee divided in judgements in this, whether the right of patronage bee a temporall or a spirituall power; for some Canonists as wee may see (k) in *Abb. decius*, (l) and *Rubio*, and the Glosse (m) saith it is partly temporall, partly spirituall. Others say it is a spirituall power, as (n) *Anton. de Butr.* and (o) *Andr. Barbat.* and

(b) *Eduar. Di-*  
*doctav. in altari*  
*Damasc. p. 591.*

(i) *Origen. ho-*  
*mil. 6. in Levit.*  
*is eligendus ex*  
*omni populo*  
*qui praestantior,*  
*qui doctior, qui*  
*sanctior.*

(k) *Abb. decius*  
*et.*

(l) *Rubi. in c.*  
*Quanto de iud.*  
*et in d. ca. de*  
*iure.*

(m) *Glosse in*  
*c. praemensis 16.*  
*q. 7.*

(n) *Anton. de*  
*Butr. et.*

(o) *Andr. Bar-*  
*bat. in d. c.*  
*Quando.*



and (p) *Suarez*, and whereas Papists doe teach that the Church (p) *Francis. Suarez 10m. de vi tue & Statu religio. l. 4. de Simonia c. 28 n. 5.* may lawfully give a right of presenting to Church benefices, even to those who are not Church men, the power must bee ecclesiasticall and spirituall, and cannot bee temporall; also *Suarez* saith, that the right of patronage may bee the matter of Simony, when it is sold for money. Ergo, they thinke it an holy and spirituall power. It is true (q) the Bishop of *Spalato* calleth it a temporall power, which is in the hand of the Prince, but there is neither reason nor Law, why it can bee called a temporall power due to a man, seeing the patron hath (amongst us) a power to present, and name one man, whom he conceiveth to be qualified, for wee find the nomination of a list, or the seeking out of men fit for the holy ministry, sometimes ascribed to the Church, as *Act. 1. 23.* Then they appointed two, *Joseph* called *Barsabas*, who was surnamed *Justus*, and *Matthias*, which words may well bee referred to the eleven Apostles, and so they nominated men, or to the Church of beleivers, and so though it bee not an authoritative action, it is an ecclesiasticall action, and belongeth to the Church as the Church, and so to no Patron: and the looking out of seven men to be presented as fit to bee ordained Deacons, is expressly given to the Church of beleivers, *Act. 6. 3.* Wherefore Brethren, looke yee out amongst you, *innoxiate*, seven men of honest report; and sometimes the Apostles doe nominate men for the ministry, but never doth the holy Ghost mention a Patron. But if the thing it selfe (say they) bee necessary, then is the office not unlawfull.

But it is most necessary that some one or more eminent and powerfull men, should have power to see that the Church goods bee not delapidated.

*Ans.* It is a part of the Magistrates office, with his accumulative power, whereby hee seeth that every one doe their dutie, to take care that *vulturs* and sacrilegious devourers of Church livings bee punished; and the Church themselves are to censure all guiltie of Simony or delapidation of the rents of the Church, as may bee gathered by due analogie from *Peters* punishing with death, the sacrilege of *Ananias* and *Saphira*, and the Simony of *Simon Magus*. 2. The ancient Church tooke care of dividing of the Church rent very carefully in foure

(r) *Ambrosius*  
 l. 5. epist. 31.  
 epist. 33. nihil  
 Episcopus habet,  
 quod pauperum  
 non est.

(s) *Synod. 3.*  
 Rom. sess. 1. c. 4.  
 (t) *Synod. Bra-*  
*cauens. 1. c. 25.*

(u) *Aventinus*  
 l. 3. Anal. fo. 289

(x) *Gregorius*  
 12. q. 2. Mis est  
 Apostolicæ sedis,  
 ordinato Episco-  
 po præcepta da-  
 re, ut de omni  
 stipend. quod  
 provenit, quæ  
 sunt portiones,  
 una videlicet  
 Episcopo & fa-  
 milia eius, prop-  
 ter hospitalita-  
 tem & suscepti-  
 onem, altera Cle-  
 ro, tertia pauperi-  
 bus, quarta re-  
 parandis eccle-  
 siis.

(y) *C. Abbatem*  
 4. 18 q. 2. c. no  
 hic. C. pia men-  
 tis. c. monasteri-  
 um 16. 4. 7.

(z) *C. decerni-*  
*mas 19 9. 7.*

(c) *Filiis 16.*  
 q. 7.

(a) *Altar. da-*  
*in. sc. pag. 332.*

(b) *Gerardus*  
 loc. com. 10. 6 de  
 minister. eccles.  
 sess 5. pag. 134.

135. (c) *Suarez. rom. de virtut & statu relig. l. 4. de Simon. c. 28 n. 1, 2, 3.* (d) *Spalato ostend. error.*  
*Suarez c. 3 n 39.* (e) *Hospinian. de origi. templ. de orig. honor. eccles. c. 6. c. 7.* (f) *Justinian. Novel.*  
*57. c. ult. & c. 18. Nov. 123.*

parts; one was given to the Pastor, who was not to imploy rents of the Church upon Houses and Coaches, and conquering Baronies and Lordships to their sonnes, as our idle belleys were in custome to doe, but the Bishop was to entertaine Hospitalls, and to feed the poore, to take care of bridges, repairing of Churches, so as (r) *Ambrose* saith, what ever is the Bishops, it is the poores; a second part was given to the Elders and Deacons; a third part was for the repairing of Churches, and a fourth part for Hospitalls, for poore and strangers; this distribution with some other order, is made, if wee beleve Pa- pils, (s) in a Synod at Rome under *Silvester* the first, though *Socrates*, *Theodoret*, *Sozomen*, and others well versed in antiquitie speake nothing of this Synod, but you may see this cleare in (t) *Synodo Bra. cauensi*, in (u) *Aventinus*, in (x) *Gregorius*, so there is no need of a Patron, nor was there any in the Apostolick Church. Deacons were to take care for tables, and the goods of the poore, no reason that men seeme more carefull for the good of the Church then *Jesus Christ*. 3. Though there bee a necessitie that the Church bee defended in her liberties, yet is there no reason, an office should be made thereof; as the *Canonists* make it an office, with a sort of stipend; And therefore to make a Patron they require not onely the founding of a Church, but also the building of the house, upon his owne charges, and the donation of a maintenance for the Church, (y) and for this cause the Patron hath a buciall place in the Church; and if hee or his children become poore, they are to be entertained of the Church rents; and therefore they call it *ius utiæ*, a gainefull power. 2. It is *ius honorificum*, hee hath power to nominate and present a man to the benefice of the vaiking Church. 3. It is *ius onerosum*, because hee is obliged to defend the Church; see thei (z) Law for this; so see also (a) *Calderwood*, (b) *Gerardus*, (c) *Suarez*, (d) *Anton. de dom. arch. Spalaten.* (b) *Hospinianus*; yet *Justinian* himselfe forbiddeth that the Patron should present a man to the Bishop to bee examined and tryed, and certainly this place and charge for the defending of the Church of Christ from injuries and wrongs argueth Christ of want of foresight and providence, who hath not appointed officers civill and

ecclesiasticall to take care of his Church, for no power over the Church was ever given to builders of Synagogues, and therefore a calling by the Patron is no more Christs way, then a calling by the Prelate and his Chaplaine. 2. Nor would the Church receive the ministers from Christ *Jer. 2. 5.* and the laying on of the hands of the Elders, *1 Tim. 4. 14. 2 Tim. 2. 2.* but by the authoritie of the Patron, who doth nominate the man, and may charge the Presbyterie, by Law to admit him minister of such a flock. Nor is it enough to say that the Patron doth present to such a benefit onely, and doth leave all the ecclesiasticall part to the Church, and the officers thereof, for this would say something, if the Patron were tied to the Churches free choise, whereas the contrary is true, that the Church is tyed to the Patrons free election of the man, but this is nothing, because the Patron being but one man onely, and so the Church can have no lawfull proprietie, right and dominion over the rents of the Church, for Christ is onely Lord and proprieter, and just titular of all rents dotted for the maintenance of the ministry, and under Christ, when the place vaiketh, the rents recurre to the Church, as the proper proprieter under Christ: as the goods of *Ananias* and *Sapphira* are the goods of the Church, after they had given them in to the publick treasure of the Church; *Ergo*, the Patron can give no right to any person to bee presented and ordained; for no man can give to another that title and right which hee hath not in himselfe. If it bee said, hee may give in the Churches name, as the Churches Patron, those goods which are mortified to the Church, well, then is the Patron in the act of presenting the representative Church, and hath the Churches power; *Ergo*, hee is but the Churches servant in that, and to doe at the Churches will, and the Church is the first presenter, this is a new representative Church, that wee have not heard of.

2. This is against the nature of the Patrons office, whose it is, when hee foundeth and buildeth a Church, to reserve the right of patronage to himselfe, and never to give that right to the Church; *Ergo*, by his owne authoritie, and not in the Churches name, hee giveth title to the benefice, to the Pastor or Minister.

3. The

3. The Church hath not power to alienate and dispose to one particular man, those goods which are given to God, and to his Church, so as that one hath power in Law to dispose those goods to any, without the Churches consent, as the Patron may doe. The Church may dispose and give power to one man to doe certaine actions in the Churches name, but yet so as the Church retaineth power to regulate that her delegate, or commisioner in these acts, and to correct him, in case of aberration; but the Church hath no power over the Patron as Patron to limit him in the exercise of his power, for the right of Patronage is his by birth, he may sell it for mony to another; to a Papist, to an excommunicate person, to a Jew, or an enemy of the Church, as hee may sell his lands and houses; and hath a civill right thereunto under his Majesties great Seale; therefore the patron doth here, *proprio suo jure*, by his owne proper right, present and give title and Law to the Church benefice, and doth not present in name of Church, or as having from the Church a power.

3: What ever taketh away an ordinance of Christ, that is not lawfull: but the power of Patrons taketh away the ordinance of Christ, and the free election of the People, because the people have power to choode out of many one fittelt, and most qualified, for the office; as is cleare, *Act. 6.3 Act. 1. v. last. Act. 14. 23.* because the man chosen should bee one of a thousand, as (g) *Dido clavins* or *Calderwood* saith in that learned Treatise, called *Altare Damascenum*. Nor can it be said (saith that learned Author) that the Church may transferre her right of presenting to a Patron, for that is in effect to transferre her power of election, but that (saith hee) the particular Church cannot doe except by the decree of a generall assembly; neither can that right bee transferred over to a generall assembly, especially a perpetuall and hereditary right, because (as saith (h) *Cartwright*) it is a part of that libertie, which is purchased by Christs blood, which the Church can no more alienate and dispose; then shee can transferre or dispose to another her inheritance of the kingdom of God, to the which this libertie is annexed: thus he.

4. The discerning of the spirits, and the knowing of the voyce of Christ speaking in his called servants, is laid upon the flocke of Christ, whose it is to elect, but not upon the Patron, which

(g) *Altare damas.*  
Pag. 332.

(h) *Cartwrig't*  
2. reply, 1 part.  
pag. 226.

which may bee a Heathen, and a Publican, and as such is no member of the Church.

5. Every humane ordinance not warranted by Christs Testament, and abused to sacrilege, rapine, delapidation of *Church-rents*, and Simoniackal pactions with the intrants into the holy ministry, is to bee abolished, and is unlawfull: but the right of patronages is such as experiences teacheth to many and lamentable. The proposition is above cleared.

6. That calling in part or in whole, which giveth no ground of faith, and assurance of a lawfull calling to the Ministers entry to that holy charge, cannot be lawfull; but the calling to the ministry by the good will and consent of the Patron as Patron, is such. *Ergo*. The proposition is cleare, every lawfull meane and way of entry unto that calling is warranted by a word of promise, or precept, or practise; the calling by the patrons consent, *both neither word of promise, or precept, or practise in the Word*; and stayeth not the conscience of the man of God, that hee did not runne unsent: but a man is never a whit the more staid in his conscience, that hee is presented by a Patron, to the tithes, and parsonage and vicarage of such a Congregation. It is but a cold comfort to his soule, that the Patron called him.

7. What ever priviledge by the Law of nature all incorporations have to choose their owne rulers and officers, this *Christ* must have provided in an eminent manner to the *Church*: but all cities, societies, incorporations and kingdomes have power to choose their owne rulers, officers, and members, as is cleare by an induction of all free colledges, societies, cities and republicks. *Ergo*, this cannot bee laid upon a Patron; see for this also (i) *Amesius*, (k) *Guliel. Apollonius*, who citeth that of (l) *Athanasius*, *Where is, that Canon in the Word, that the sent Minister of Christ, is sent from the Court, or the Princes Palace?*

(i) *Amesius, de conscient. l. 4. c. 25. § 5. n. 23.*

(k) *Gul. Apollonius de jure magistrat. in sacra sect. 2. c. 1. pag. 161, 162.*

(l) *Athanasius epist. ad solitariam vitam agenes: Ubi ille Canon ut a palatio mittatur is, qui futurus est Episcopus?*

As concerning the other two, this author condemneth *Lands dedicated to the ministry*, because the *New Testament* speaketh nothing of such *Lands*.

*Answe.* This speaketh against *Glebes of Ministers*, but the *New Testament* speaketh not of *Manses or houses*, or of

moneys for Ministers; yet a wage wee know is due, *Matth. 10. 10. 1 Cor. 9. 8, 9, 10. Gal. 6. 6.* and the Levites were not to bee distracted from the most necessary worke of the Tabernacle, and service of God, more then Ministers, yet they had *Lands and Townes* assigned of God to them; though the lesse distractious the wages bee, the better, and the more convenient they are, *2 Tim. 2. 3. 4. 5.* As for the tithes wee thinke *quotta decimarum*, or a sufficient maintenance, of tithes, or what else may conduce for food and raiment, of divine right, *Matth. 10. 16. 1 Cor. 9. 8, 9.* tithes formally as tithes are not necessary, so the Ministers bee provided, and a stipend bee allowed to them, *not as an almes, but as a debt, Luk. 10. 7.* But the stinting of maintenance for Ministers the author condemneth, because when *Constantine* gave large rents to the Church, it proved the lane of the Church.

But I answer; stinting maketh not this, but excesse, for mountaines of rents may bee stinted, no lesse then mole-hills.

In the first proposition Pastors are to bee chosen of new, in England, though they have bene Pastors before, and that by the imposition of the hands of some gracious and godly Christians.

*Answ.* Such an ordination wanteth all warrant in the *Word of God.* 2. Why are they ordained over againe, who were once ordained already? belike you count them not Ministers, and baptisme administr'd by them, no baptisme, though these same gracious Christians have bene baptized by such, and so England hath no Church visible at all, and no ministry; see what you lay upon *Luther* and some of our first reformers, who had their externall calling from *Anticristian Prelates*, the same very thing which *Papists* lay upon them. 3. If there bee called Pastors in England to lay on hands on Ministers, why are not they to impose hands on such as you judge to bee no ministers? because possibly the Prelates laid hands upon them, seeing you grant *Chap. 5. Sect. 9.* where there are Presbyters to lay on hands, it is convenient that ordination should bee performed by them. I confesse I am not much for the honoring of the Prelates foule fingers, yet can they not bee called no Pastors, no more then in right wee can say, *Caiaphas* was no High Priest.

*Proposition 6.* Hee willetb Pastors, and Docters, and Elders to  
bee

bee put in the roome of Parsons and Vicars.

- *Ans.* If the offices of Parson and Vicar bee set up, it is reason they be abolished, but for the names there is not much necessitie of contending, though in such cases it bee safer to speake with the Scripture, then with Papists; the Vicar Generall is indeed the Bishops delegat, and a creature to bee banished out of the house of God, of whose unprofitable place & stile, see that learned writer (m) David Calderwood, who findeth him to bee made of the metall of the Popes service, base Copper not Gold, (n) and the Popish parson is as the Vicar; Firewood for Antichrists Caldron.

(m) *Altar. damas. pag. 458.*

(n) *6 Decr. tit. de offic. Vicarii c. cum in generali.*

In the 12. and 13. Propositions, it is said, that it is necessary that godly Preachers countenanced from King, and State, were sent to preach to congregations generally ignorant, and prophane, and till they bee come to such a measure of gracious reformation, as they can testifie their faith and repentance, it were meet they should never renew their Covenant made in baptism, nor yet have the Seales of the Covenant conferred upon them, but till then they shall lament after the Lord, as the Israelites did when the Arke had bene long absent, 1 Sam. 7. 2.

*Ans.* In these Propositions most of all the Congregations of England, except some few following the way of independencie of Church government, though they bee baptized and professe the truth, are brought just to the state of *Turkes* and *Indians* willing to heare the Word, or of excommunicated persons, for they and their seede are to want the Seales, their children *Baptisme*, themselves the *Lords Supper*. But 1. how can the keys in ordinary rebukes, and excommunication from the Seales bee exercised upon these who are without, and no Churches as yet? for while they swear the Covenant, they are not Churches. 2. It is said, godly Preachers must bee sent to them, untill they bee reformed; but why not godly Pastors? because though these preachers preach unto them, yet exercise they no Pastorall care over them, because they are not yet a visible Church and flocke, and therefore have no more Pastors to care for their soules, then *Turkes* and *Indians*, and Preachers have no more a Pastorall relation to these, though baptized, and professing Christ, then to *Indians*, *Jewes* or *Turkes*, as our brethren teach, & a paterne of such flocks is not hard in the word,

where ordinarily the word is preached to a number of people baptized, and yet baptisme denyed to all their seed, and the Lords Supper to themselves. 3. It is the same Covenant the author speaketh of here with the *Church Covenant that Israel and Judah made with God*, and which they say essentially constituteth a *Church*, and hinteth at the Covenant of the *Church of Scotland*, sworne and subscribed by many thousands ignorant and prophane, and who never came to such a measure of gracious reformation, as they can testifie their faith and repentance; yet did this nation right in putting all to sweare and enter into a Covenant with God, for *Israe'*, *Deut. 29.* where there was many who had not eyes to see, eares to heare, and a heart to understand, *v. 3. 4.* and where there were many rebellious and stiff-hearted, *Deut. 31. 27.* entered all of them into Covenant with God, *Captaines, Elders, Officers, all the men of Israel, Deut. 29. v. 10.* Little ones, wives, children, hewers of wood, &c. all which attained not to such a measure of gracious reformation. *2 Chron. 15. 9.* all Judah and Benjamin, and the strangers with them out of Ephraim and Manasse, and out of Simeon, entered into a Covenant with God, who after such Apostasie could not all have attained to that measure of gracious reformation, as to testifie their faith and repentance by prayer, conference, experiences of Gods wayes in their heart and confession, and yet the Author saith (o) that there is no colour to conceive this way of entering into Church estate by Covenant, to be peculiar to the pedagogue of the Old Testament. 4. Israels lamenting after the Lord, *1 Sam. 7. 2.* was not the repentance of a people, who was not a *Church* visible, but was onely a people to bee prepared for a *Church* State, and not fit to receive circumcision and the passover; as you conceive of the ignorant and prophane in England, which to you are no visible Churches; for Israel at this time was a true visible Church. The rest of the propositions tending to reformation not discussed elsewhere, I acknowledge to be gracious and holy counsellors, meet for a reformation. The Lord build his owne Temple in that Land, and fill it with the cloud of his glory.

(o) Chap. I.  
Sect. 1.

FINIS.





2 sets of Alder - 1855

2 sets of Alder - Alder - 1856

Succession - 1855

Permit Admittance - Admittance + value - 186, 2318

Admittance - Admittance + value + Admittance + value (Admittance)

- net annual product - 208 } net + value of 49

Admittance - 494

After removal of admittance  
Admittance - 305

dist. parts of admittance U (Admittance)  
Admittance - 208



