

The humble

ANSWER

Of the

DIVINES

Attending the Honourable
COMMISSIONERS

OF

Parliament,

At the **TREATY** at *Newport*

In the Isle of **WIGHT**.

To the second Paper delivered to them by his
MAJESTY, *Octob. 6. 1648.*

About

Episcopall Government.

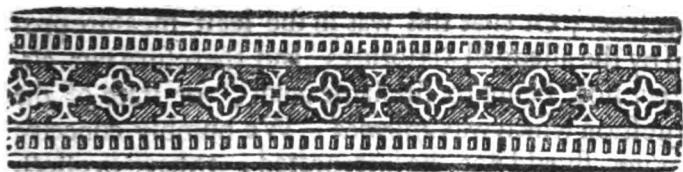
Delivered to his Majesty , *October. 17.*

Appoint *Abel Roper* to Print this Copy, entituled *The Hum-
ble Answer of the Divines, &c.*

Richard Vines,

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The humble **A**NSWER of the *Divines*
attending the Honourable *Commissioners*
of **P**ARLIAMENT at the *Treaty at New-*
port in the *Ile of Wight*.

To the second Paper delivered to them by his Majesty,
O^{ctob.} 6. 1648.

Delivered to his Majesty, O^{ctob.} 17.

May it please your Majesty,



Sin our Paper of O^{ctober} the third;
in Answer to your Majesties of O^{ctober}
the second We did, so now a-
gain we do acknowledge, that the
Scriptures cited in the Margin of
your Majesties Paper do prove, that
the Apostles in their own persons, That *Timothy*, and
Titus, and the Angels of the Churches, had power re-
spectively, to do those things, which are in those pla-
ces of Scripture specified; But as then, so now also
we humbly do deny, that any of the persons or Offi-
cers fore-mentioned were Bishops, as distinct from,

Presbyters, or did exercise Episcopall Government in that sence; Or that this was in the least measure proved by the alledged Scriptures, and therefore our *Negative* not being to the same point, or state of the Question which was *affirmed*; We humbly conceive that we should not be interpreted, to have in effect, denied the very same thing, which we had before granted, or to have acknowledged that the severall Scriptures do prove the thing, for which they are cited by your Majesty. And if that, which we granted were all, that, by the Scriptures cited in your Margin, your Majesty intended to prove; It will follow That nothing hath yet been proved on your Majesties part, to make up that conclusion which is pretended.

As then we stood upon the Negative to that assertion, so we now crave leave to represent to your Majesty, that your reply doth not infirme the Evidence given in maintenance thereof. The reason given by your Majesty in this Paper, to support your assertion: That the persons that exercised the power aforesaid were Bishops in distinct sence, is taken from a description of Episcopall Government; "which is (as your Majesty saith) nothing else, but the Government of the Churches within a certaine Precinct (commonly called a Diocese) committed to one single person, with sufficient authority over the Presbyters, and people of those Churches for that end; which Government so described, being for substance of the thing it selfe in all the three forementioned particulars, (Ordeining, giving rules of Discipline, and Censures) found in Scriptures, "except

“except we will contend about names and words, must
 “be acknowledged in the sense aforesaid to be suffici-
 “ently proved from Scriptures : and your Majesty
 “saith further, that the Bishops do not challenge more,
 “or other power to belong to them, in respect of their
 “Episcopal office, as it is distinct from that of Presby-
 “ters, then what properly falls under one of those
 “three.

We desire to speak both to the Bishops *challenge*,
 and to your Majestys *description* of *Episcopall govern-
 ment*. And first to their Challenge, because it is first ex-
 press in your Majesties reply.

The Challenge we undertake in two respects : 1.
 In respect of the *Power* challenged ; 2. In respect of
 that ground , or *Tenure* upon which the claim is laid.
 The Power challenged consists of three particulars ;
Ordaining , *giving Rules* of Discipline , and *Censures*.
 No more, no other, in respect of their Episcopal office.
 We see not, by what warrant this Writ of partition is
 taken forth which by the Apostolical office is thus
 shared or divided ; The *Governing* part into the Bi-
 shops hands ; the *Teaching* , and *administring* Sacra-
 ments , into the Prebyters. For besides that the Scri-
 pture makes no such inclosure, or partition-wall, it ap-
 pears , the challenge is grown to more then was pre-
 tended unto in the times of growne Episcopacy. *Je-
 rams* , and *Chrysostome* do both acknowledge for their
 time , that the *Bishop* and *Presbyter* differed only in
 the matter of Ordination: and learned Doctor *Bilson*
 makes some abatement in the claim of *three* , saying,
 the things proper to Bishops, which might not be com-
 mon to Presbyters , are singularity of Succeeding, and
 superiority in Ordaining. The

The ~~tenure~~ or ground upon which the claim is made is Apostolical, which with us is all one with *Divine Institution*. And this as far as we have learned, hath not been *anciently, openly, or generally* avowed in this Church of *England*, either in time of Popery, or of the first Reformation, and whensoever the pretension hath been made, it was not without the contradiction of learned, and godly men. The abbottors of the challenge, that they might resolve it at last into the Scripture, did chuse the most plausible way of ascending by the scale of *Succession*; going up the River to find the Head: but when they came to Scriptures, & found it like the head of *Nile* (which cannot be found) they showed it under the name and countenance of the *Angels of the Churches* and of *Timothy and Titus*. Those that would carry it higher, endeavoured to impe it into the *Apostolical office*, and so at last called it a *Divine Institution*, not in force of any *express precept*, but *implicite practise* of the Apostles; and so the *Apostolical office* (excepting the gifts, or enablements consist only extraordinary) is brought down to be *Episcopal*, and the *Episcopal* raised up to be *Apostolical*. Whereupon it follows, that the *highest Officers* in the Church are put into a *lower orb*; an extraordinary office turn'd into an ordinary distinct office, confounded with that which in the Scripture is *not found*, a temporary, and an extinct office revived. And indeed if the definitions of both be rightly made, they are so incompatible to the same subject, that he that will take both must lose the one: *aut Apostolus Episcopatum, aut Apostolatum Episcopus*, For the Apostles, though they did not in many things *ut aliud*, yet they acted *alio nomine & alio munere*, then Presbyters

Presbyters, or Bishops do : and if they were indeed Bishops, and their government properly Episcopal in distinct sense, then it is not needfull to go so far about to prove Episcopal government of Divine institution, because they practised it; but to assert expressly, that Christ instituted it immediately in them.

For your Majesties *definition* of Episcopal government, it is extracted out of the Bishops of latter date; then Scripture times, and doth not fure to that Meridian, under which there were more Bishops then one in a Precinct, or Church; and it is as fully competent to Archiepiscopal and Patriarchal government, as Episcopal. The parts of this definition, *materially*, and *abstractly* considered, may be found in Scripture. The Apostles, *Timothy* and *Titus*, were single persons, but not limited to a Precinct. The government of the *Angel* was limited to a Precinct; but not in single persons. In several offices, not to be confounded, the parts of this definition may be found; but the aggregation of them all together into one ordinary Officer cannot be found. And if that word, *ordinary*, and *standing Government*, had been made the *genus* in your Majesties definition (as it ought to be) We should crave leave to say it would be *gratis dictum*, if not *petitio principii*: for the Scripture doth not put all these parts together in a Bishop, who never borrowed of *Apostles*, *Evangelists* and *Angels*, the matter of Governing and Ordaining, and left the other of Teaching, dispensing Sacraments and dealing onely *in foro interno*, to Presbyters, untill after times. By this that hath been said it is manifest enough that we contend not *first de nomine*, about the name of Episcopal Government: which yet (though

(though *names* serve for *distinction*) is not called or distinguished by that name in Scripture. Nor *secondly de opere* about the worke, whether the worke of Governing, ordering, preaching &c. be of continuance in the Church, which we clearely acknowledge; But *thirdly de munere*, about the Office, it being a great fallacy to argue; That the Apostles did the same work which Bishops or Presbyters are to do in ordinary. Therefore they were of the same Office: for as it is said of the liberall, and learned Arts one and the same thing may be handled in divers of them, and yet these Arts are distinguished by the *formalis ratio* of handling of them, so we say of Offices, they are distinguished by their callings and Commissions, though not by the worke, as all those that are named, (Eph. 4. 11.) *Apostles, Prophets, Evangelists, Pastors and Teachers*, are designed to one and the same generall and common worke: *The work of the Ministry*, ver. 12. And yet they are not therefore all one, for its said *some* Apostles, *some* Prophets, *some* Evangelists, and *some* Pastors and Teachers; A *Dictator* in Rome and an ordinary *Tribune*, *Moses* and the subordinate governors of *Israel*, The Court of *Parliament* and of the *Kings-Bench*, an *Apostle* and a *Presbyter* or *Deacon* may agree in some common worke, and yet no confusion of Offices, followes thereupon.

To that which your Majesty conceives, that the most that can be proved from all, or any of those places, by us alleadged (to prove that the Name, Office, and work of Bishops and Presbyters is one and the same in all things, and not in the least distinguished.) " Is, that the
 " word Bishop is used in them to signifie a Presbyter,
 " and that consequently the Office, and work mention-
 " ed

"ed in these places as the Office and work of a Bishop
 "are the Office of a Presbyter, which is confessed on
 "all sides. We make this humble returne, that
 though there be no supposition, so much as implied,
 that the Office of a Bishop & a Presbyter, are distinct
 in any thing (for the names are mutually reciprocal,) yet
 we take your Majesties concession, that in these times
 of the Church, and places of Scripture, there was no
 distinct Office of Bishops & Presbyters; and consequent-
 ly that the identity of the Office must stand, until there
 can be found a clear distinction or division in the Scrip-
 tures; And if we had argued the identity of Functi-
 ons, from the *Community* of names, and *some part* of the
 work, the Argument might have been justly termed a
fallacy, but we proved them the same Office from the
 same work, *per omnia*, being allowed so to do by the
 fulnesse of those two words used in the *Acts* and St.
Peter his Epistle ποιμαίνει and ἐπισκοπῇ under the force
 which words the Bishops claime their whole power of
 Government and Jurisdiction, and we found no little
 weight added to our Argument from that in the *Acts*,
 where the Apostle departing from the *Ephesians Pres-*
byters or Bishops, as never to see their faces more, commits
 (as by a finall charge) the Government of that Church
 both over particular Presbyters and people; not to *Ti-*
mothy who then stood at his elbow, but to the Presby-
 ters under the name of Bishops, made by the Holy Ghost;
 whom we read to have set many Bishops over one
 Church, not one over either one or many, and the Apo-
 stles arguing from the same qualification of a Presbyter
 and of a Bishop in order to ordination or putting him
 into Office, fully proves them to be two names of the
 B same

same order or function: the *diverse* Orders of Presbyter and Deacon, being diversly characterised, upon these grounds (we hope without fallacie) we conceive it justly proved, that a Bishop and a Presbyter are wholly the same. That *Timothy* and *Titus* were single persons, having authority of Government, we acknowledge; but deny, that from thence any argument can be made unto either *single* Bishop or Presbyter: for though a single Presbyter by the power of his Order (as they call it) may preach the Word and dispense the sacraments; yet by that example of the Presbytery, their *Laying on of hands*; and that Rule of *Telling the Church* in matter of scandal, it seems manifest, that Ordination and Censures are not to be exercised by a *single Presbyter*; neither hath your Majesty hitherto proved, either the names of Bishops and Presbyters, or the function, to be in other places of Scripture at all distinguished; You having wholly waved the notice or answer of that we did assert (and do yet desire some demonstration of the contrary), viz. That the Scripture doth not afford us the least notice of any *qualification*, any *ordination*, any work or duty, any *honour* peculiarly belonging to a Bishop distinct from a Presbyter; the assignment of which, or any of them unto a Bishop, by the Scripture, would put this question neer to an issue. That God should intend a distinct and highest kind of Officer for Government in the Church, and yet not expresse any qualification, work, or way of constituting and ordaining of him, seems unto us improbable. Concerning the signification of the word *Episcopus*, importing an Overseer, or one that hath a charge committed to him; for instance

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of watching a Beacon, or *keeping sheep*; and the application of the name to such persons as have inspection of the Churches of Christ committed to them in *spiritualibus*: We also give our suffrage, but not to that distinction of *Episcopus gregis*, and *Episcopus pastorum & gregis*; both because it is the *το κεινόμενον* or point in question; and also because your Majesty having signified that *Episcopus* imports a *keeper of sheep*, yet you have not said that it signifies also a *keeper of shepherds*. As to that which is affirmed by your Majesty, that the peculiar of the function of Bishops is Church-government; and that the reason why the word *Episcopus* is usually applied to Prebytery, was because Church Governours had then another title of greater eminency, to wit, that of Apostle; until the Government of the Church came into the hands of their successors; and then the names were by common usage very soon appropriated; That of *Episcopus* to Ecclesiasticall Governours, That of *Presbyter* to the ordinary Ministers. This assertion your Majesty is pleased to make without any demonstration; for whom the Scripture calls Presbyters, Rulers, and Pastors and Preachers, it calls Governours; & commits to them the charge of feeding and inspection as we have proved, and that without any mention of Church Government peculiar to a Bishop; we deny not, but some of the Fathers have conceived the notion that Bishops were called Apostles, till the names of *Presbyter* and *Episcopus* became appropriated; which is either an allusion or concept, without Evidence of Scripture, for, while the Function was one, the names were not divided; when the Function was divided, the name was divided.

ded & also, indeed improper; but we that look for the same warrant, for the division of an Office, as for the Constitution, cannot find that this appropriation of names, was made till afterwards, or in proceſſe of time, as *Theodore* (one of the Fathers of this conceit) affirms, whose saying, when it is run out of the pale of Scripture time, we can no further follow, from which premises laid al together, we did conclud the clearnes of our assertion, that in the *Scriptures of the New-Testament*, a Bishop distinct from a Presbyter in *Qualification, Ordination, Office or dignity* is not found, the contrary whereof, though your Majesty saith, that you have seen confirmed by great variety of credible Testimony, yet we believe those testimonies are rather strong in asserting, then in demonstrating the Scriptures Original of a Bishop, which is declared against by a cloud of witnesses, named in the latter end of our former Answer, unto which we should refer if matter of right were not properly tryable by Scripture, as matter of Fact is by Testimony.

We said *that* the Apostles were the highest order of Officers of the Church, *that* they were extraordinary, *that* they were distinguished from all other Officers, and *that* their Government was not *Episcopal*, but *Apostolical*; to which Answer, your Majesty being not satisfied, doth oppose certaine assertions, "That Christ himselfe and the Appostles received
 " their Authority by Mission, their Ability by Unction;
 " That the Mission of the Apostles was ordinary, and
 " to continue to the end of the world; but the Uncti-
 " on, whereby they were enabled to both Offices and
 " Functions, Teaching and Governing, was indeed ex-
 " traordi-

extraordinary, That in their *Unction* they were not ne-
 cessarily to have successors, but necessarily in their
 Mission or Office of Teaching and Governing, That
 in these two ordinary Offices, their ordinary suc-
 cessors are Presbyters & Bishops, That Presbyters *qua*
 Presbyters do immediately succeed them in the Office
 of Teaching, & Bishops *qua* Bishops immediatly in the
 Office of Governing; The demonstration of which
 last alone, would have carryed in it more conviction
 then all these Assertions put together; Officers are dis-
 tinguished by that whereby they are constituted, their
 Commission, which being produced, Signed by one
 place of Scripture, gives surer evidence, then a Pedigree
 drawn forth by such a *series of distinctions as do not dis-*
tinguish him into another Officer from a Presbyter;
 whether this chain of distinction be strong, & the links of
 it sufficiently tackt together, we crave leave to examin;
 Christ, saith your Majesty, was the *Apostle and Bishop* of
 our souls, and he made the Apostles both Apostles &
 Bishops; we do not conceive that your Majesty means
 that the Apostles succeeded Christ as the chief Apostle,
 and that as Bishops, they succeed Christ as a Bishop, least
 thereby Christ his *Mission as an Apostle and Bishop* might
 be conceived as ordinary as their *Mission* is said to be;
 But we apprehend your Majesty to mean, that the office
 of Apostle and Bishop, was *eminently* contained in
 Christs office, as the office of a Bishop was *eminently*
 contained in that of Apostleship; but thence it will
 not follow that *inferiour* offices being contained in the
superiour eminently, are therefore existent in it *formally*;
 For because all *honours and dignities* are *eminently* con-
 tained in your Majesty, would it therefore follow that

your Majesty is formally and distinctly a Baron of the Realm, as it is asserted, the Apostles to have been Bishops in distinct sense. That *Mission* refers to office and authority, and *unction* only to Ability, we cannot consent: for besides that the breathing of Christ upon his Disciples, saying, *Receive ye the Holy Ghost*, doth refer to *mission* as well as *unction*; we conceive, that in the proper anointing of Kings or other Officers, the naturall use and effect of the oyle upon the body was not so much intended, as the *solemn* and *cere-*
monious use of it in the inauguration of them; so there is relation to Office in unction, as well as to conferring of abilities; else how are Kings or Priests, or Prophets said to be anointed? And what good sense could be made of that expression in Scripture, of anointing one in anothers room? to omit, that Christ by this construction should be called the *Messias* in respect of abilities only. And although we should grant your Majesties explication of *Mission* and *Un-*
ction, yet it will not follow, that the *mission* of the Apostles was ordinary, and their *unction* only extra-ordinary. That into which there is succession, was ordinary; That into which there is no succession, (for succession is not unto abilities or gifts,) extra-ordinary; and so the Apostles were ordinary officers in all wherunto there is properly any succession, and that is *office*. They differed from Bishops in that wherein one Apostle or Officer of the same order might differ from another; to wit, in abilities and measure of spirit, but not in that wherein one order of officers is above another by their office; To which we cannot give consent, for since no man is

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denominated an officer from his meerabilities or gifts
 so neither can the Apostle be called extraordinary
 officers; because of extraordinary gifts; but that
 the Apostles mission and office (as their abilities)
 was extraordinary and temporary; doth appeare
 in that it was by immediate Commission from
 Christ without any intervention of men, ei-
 ther in Election or Ordination, for planting an au-
 thoritative governing of all Churches through the
 World; comprehending in it all other Officers
 of the Church whatsoever, and therefore it seemes
 very unreasonable that the Office and authori-
 ty of the Apostles should be drawn down to an ordi-
 nary; thereby to make it, as it were, a fit *stock*, in-
 to which the ordinary Office of a Bishop may be in-
 grafted; nor doth the continuance of Teaching
 and Governing in the Church more render the
 office of teaching and governing in the Apostles
 an ordinary office, then the office of teaching, and
 governing in Christ himselfe, render his Office
 therefore Ordinary. The reason given, That the
 Office of Teaching and Governing, was ordinary in
 the Apostles, because of the continuance of them
 in the Church (wee crave leave to say,) is that
 great mistake which runnes through the whole file
 of your Majesties discourse, for though there be a
 succession in the worke of Teaching and Govern-
 ing, yet there is no Succession in the *Commission*
 or Office by which the Apostles performed them, for
 the Office of Christ, of Apostles, of Evangelists
 or Prophets, is thence also concluded Ordinary, as
 to Teaching and Governing, and the distinction of
 Of.

Offices Extraordinary and Ordinary *entirely* destroyed; The Succession may be into the same *work*, not into the same *Commission and Office*, the Ordinary Officers, which are to manage the *work* of Teaching and Government, are constituted, settled and limited by warrant of Scripture, as by another Commission then that which the Apostles had; And if your Majesty had shewn us some Record out of Scripture, warranting the division of the office of teaching and governing into two hands, and the appropriation of teaching to Presbyters, of governing to Bishops, the question had been determined, otherwise we must look upon the dissolving of the Apostolicall Office, and distribution of it into these two hands, as the dictate of men who have a minde, by such a precarious Argument, to challenge to themselves the *Keys of Authority*, and leave the *Word* to the Presbyters.

In our answer to the instances of *Timothy*, and *Titus* (which Doctor *Bilson* acknowledgeth to be the maine creation of Episcopall power, if the proofe of their being Bishops, do stand, or subversion, if the answer that they were Evangelists be good) Your Majesty finds very little satisfaction though all that is said therein could be proved.

First, because the Scriptures no where imply any such things at all, that *Titus* was an Evangelist, neither doth the text cleerly prove, that *Timothy* was so.

1. The name of Bishop, the Scripture neither expressly nor by implication gives to either, the work which they are enjoined to do is common to Apostles, Evangelists, Pastors & Teachers, & cannot of it self make a character of one

distinct and proper office; But that there was such an order of *Officers* in the Church as *Evangelists* reckoned amongst the *extraordinary* and temporary Offices; and that *Timothy* was one of that Order, and that both *Timothy* and *Titus* were not ordained to one particular Church, but were companions and fellow-Labourers with the Apostles, sent abroad to several Churches as occasion did require, it is (as we humbly conceive) clear enough in Scripture, and not denyed by the learned defenders of Episcopal Government, nor (as we remember) by *Scultetus* himself during the time of their traivales.

2. "To that which Your Majesty secondly saith, That we cannot make it appear by any Text of Scripture that the Office of Evangelist is such as we have described, his work seeming, 2 *Tim.* 8. 4, 5. to be nothing else but diligence in preaching the word, notwithstanding all impediments and oppositions, We humbly answer, That *exact definitions* of these or other Church-Officers are hard to be found in any Text of Scripture, but by comparing one place of Scripture with another, it may be proved aswell what they were, as what the Apostles and Presbyters were, the description by us given being a Character made up by *collation* of Scriptures, from which Mr. *Hooker* doth not much vary, saying, that *Evangelists* were *Presbyters* of principal sufficiency whom the Apostles sent abroad and used as Agents in Ecclesiastical Affairs, wheresoever they saw need. And that Pastors and Teachers, were settled in some certain charge and thereby differed from *Evangelists*, whose work that it should be nothing but diligence in preaching, &c. which is common to Apostles, Evangelists, Pastors and Teachers, and so not

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distinctive

distinctive of this particular Office, argueth to us , that as the Apostles Office was divided into Episcopal and Apostolical, so this also is to be divided into Episcopal and Evangelical, Ordination and Censures belonging to *Timothy* as a Bishop, and diligence in preaching only being left to the *Evangelists*, which division (as we humbly conceive) is not warranted by the Scripture.

Thirdly, "Your Majesty saith, that that which we so confidently affirm of *Timothy* and *Titus*, their acting as " *Evangelists* is by some *denyed & refuted*, yea even with " *scorn rejected* by some rigid Presbyterians, and that " which we so confidently deny, that they were Bishops " is *confirmed* by the consentient testimony of all antiqui- " ty, recorded by *Jerome* himself that they were Bishops " of *Pauls* ordination, *acknowledged* by very many late Di- " vines, and that a Catalogue of 27 Bishops of *Ephesus* li- " neally succeeding from *Timothy* out of good Record is " vouchsafed by Dr. *Reynolds* and other Writers.

Our confidence (as your Majesty is pleased to call it) was in our Answer exprest in these words, *we cannot say* that *Timothy* and *Titus* were Bishops in the sense of Your Majesty, but *extraordinary Officers or Evangelists*, in which opinion we were then clear, not out of a total ignorance of these Testimonies which might be alledged against it, but from intrinsic arguments out of Scripture, from which Your Majesty hath not produced any one to the contrary : nor is our confidence weakned by such replies as these, the Scripture never calls them Bishops, but the *Fa- thers* do, the Scripture calls *Timothy* an *Evangelist* , some of late have refuted it, and rejected it with scorn; the Scrip- ture relates their motions from Church to Church, but *some affirm* them to be fixed at *Ephesus* and in *Greet* , the
Scripture

Scripture makes distinction of Evangelists and Pastors, but some say that *Timothy* and *Titus* were both, we cannot give Your Majesty a present account of *Scultetus* and *Gherards* Arguments, but do believe that Mr. *Gillespi* and *Rutherford* are able with greater strength to refute that opinion of *Timothy* and *Titus* their being *Bishops*, then they do (if they do) with scorn reject this of their being *Evangelists*; As for *testimonies and catalogues* though we undervalue them not, yet Your Majesty will be pleased to allow us the use of our Reason, so far as not to erect an office in the Church, which is not found in Scripture, upon general appellations or titles and allusions frequently found in the Fathers, especially when they speak vulgarly, and not as to a point in debate, for even *Jerome* who as Your Majesty saith, doth Record that *Timothy* and *Titus* were made *Bishops*, and that of *St. Pauls* Ordination, doth when he speaks to the point between Your Majesty and us, give the *Bishops* to understand that they are superiour to *Presbyters* *consuetudine magis quam Dominicae veritatis dispositione*; for *catalogues* their credit rests upon the first witnesses from whom they are reported by tradition from hand to hand, whose writings are many times *suppositions*, *dubious* or not extant, besides that these *catalogues* do resolve themselves into some *Apostle* or *Evangelist* as the first *Bishop*, as the catalogue of *Jerusalem* into the *Apostle James*, that of *Antioch* into *Peter*, that of *Rome* into *Peter* and *Paul*, that of *Alexandria* into *Mark*, that of *Ephesus* into *Timothy*, which *Apostles* and *Evangelists* can neither themselves be degraded by being made *Bishops*, nor be succeeded in their proper calling or office, and it is easie for us to proceed the same way and to find many antient rites & customs generally received

in the Church (counted by the antients *Apostolical traditions*) as near the Apostles times as Bishops, which yet are, confessedly, not of *Divine Institution* ; and further, if *Timothy* and the rest that are first in the *catalogue* were Bishops with such sole Power of Ordination and Censures, as is asserted, how came their pretended successors, who were but *primi presbyterorum* (as the Fathers themselves call them) to lose so much Episcopal power as was in their Predecessors, and as was not recovered in 300 years ? and therefore we cannot upon any thing yet said, recede from that of our Saviour, *ab initio non fuit sic*, from the beginning it was not so.

“ Your Majesty saith, that we affirm but upon very
 “ weak proofs, that they were from *Ephesus* and *Creet*
 “ removed to other places, the contrary whereunto hath
 “ been demonstrated by some, who have exactly out
 “ of Scripture, compared the times, and order of the
 “ several Journeyes, and stations of *Paul* and *Timo-*
 “ *thy*.

It is confessed that our assertion, that *Timothy* and *Titus* were *Evangelists*, lies with some stresse upon this, that they *removed from place to place*, as they were *sent by* or *accompanied* the Apostles, the proof whereof appears to us, to be of greater strength then can be taken off by the comparison which your Majestie makes of the *Divines of the Assembly at Westminster*. We begin with the *travailes* of *Timothy*, as we find them in order recorded in the Scripture-places cited in the Margin, and we set forth from (*a*) *Berea*, where we find *Timothy*, then next at (*b*) *Athens*, from whence *Paul* sends him to (*c*) *Theſſalonica*, afterward having been in *Macedonia*, he came to *Paul* at (*d*) *Corinth*, and

a Acts 17.14.

b 15. c 1 Theſ.

3. 1, 2.

d Acts 18.5.

and after that, he is with Paul at *Ephesus*, and thence sent by him into (e) *Macedonia*, whither Paul went after him, and was by Timothy accompanied into (f) *Asia*, who was with him at (g) *Troas* and (h) *Miletus*; to which place S. Paul sent for the Presbyters of the Church in *Ephesus*, and gave them that solemn charge to take heed unto themselves, and to all the flock, over which the Holy Ghost hath made them Bishops, not speaking a word of recommendation of that Church to Timothy, or of him to the Elders. And if Timothy was Bishop of *Ephesus*, he must be so when the first Epistle was sent to him, in which he is pretended to receive the charge of exercising his Episcopal power in Ordination and Government; but it is manifest that after this Epistle sent to him, he was in continual Journeys, or absent from *Ephesus*. For Paul left him at *Ephesus* when he went into (i) *Macedonia*, and he left him there to exercise his Office, in regulating and ordering that Church and in ordaining; but it was after this time that Timothy is found with Paul at *Miletus*, for after Paul had been at *Miletus*, he went to *Jerusalem*, whence he was sent prisoner to *Rome*, and never came more into *Macedonia*, and at (k) *Rome* we find Timothy a prisoner with him, and these Epistles which Paul wrote while he was prisoner at *Rome*, namely, the Epistle to the Philippians, to Philemon, to the Colossians, to the Hebrews, do make mention of Timothy as his companion at these times, nor do we ever find him again at *Ephesus*, for we find that after all this, towards the end of St. Paul's life, after his first answering before Nero, and when he said his departing was at hand, he sent for Timothy to *Rome*, not from *Ephesus*; for it seems

e Acts 19. 22.

f Acts 20. 4. 8. 5

6 h 17.

i 1 Tim. 1. 3.

k Heb. 13. 23.

Phil 1. 1.

Philem. v. 1.

Col. 1. 1.

Heb. 13. 23.

2 Tim. 4. 6.

10, 11, 12, 16.

that *Timothy* was not there, because *Paul* giving *Timothy* an account of the absence of most of his companions sent into divers parts, he saith, *Tychicus* have I sent to *Ephesus*. Now if your Majesty shall be pleased, to cast up into one total that which is said, the several journeys and stations of *Timothy*, the order of them, the time spent in them, the nature of his employment, to negotiate the affaires of *Christ* in several Churches and places, the silence of the Scriptures, as touching his being Bishop of any one Church, you will acknowledge that such a man was not a Bishop fixed to one Church or Precinct, and then by assuming that *Timothy* was such a man, you will conclude that he was not Bishop of *Ephesus*.

The like conclusion may be enforced from the like premisses, from the instance of *Titus*, whom we find at (a) *Jerusalem* before he came to *Creet*, from whence he is sent for to (b) *Nicapolis*, and after that he is sent to *Corinth*, from whence he is expected at (c) *Troas*, and met with *Paul* in (d) *Macedonia*, whence he is sent again to (e) *Corinth*, and after all this is near the time of *Pauls* death at *Rome*, from whence he went not into *Creet*, but unto (f) *Dalmatia*, and after this is not heard on in the Scripture: and so we hope your Majesty doth conceive, that we affirm not upon very weak proofer, that *Timothy* and *Titus* were from *Ephesus* and *Creet* removed to other places.

In the fifth exception your Majesty takes notice of two places of Scripture cited by us, to prove that they were called away from those places of *Ephesus* and *Creet*, which they do not conclude much of themselves, yet being accompanied by two other places which your Majesty takes no notice of, may seem to conclude more, and these 1 Tim. v. 1. 3. Titus 1. 5. As I besought thee to abide still

at *Ephesus* 3 for this cause left I thee in *Creet* : in both which is specified the occasional employment, for which they made stay in those places : and the expressions used, *I besought thee to abide still at Ephesus, I left thee in Creet*, do not sound like words of *instalment* of a man into a Bishoprick, but of an *intendment* to call them away again, and if the first and last be put together, his *actual* revocation of them both, the *intimation* of his intention, that they should not stay there for continuance, and the reason of his beseeching the one to stay, and of his leaving the other behind him, which was some present defects and distempers in those Churches, they will put fair to prove that the Apostle *intended not* to establish them Bishops of those places, and therefore *did not* ; For the *Postscripts* : because your Majesty layes no great weight upon them, We shall not be solicitous in producing evidence against them, though they do bear witness in a matter of fact, which in our opinion *never was*, and in your Majesties Judgement *was long before they were born*, and so we conclude this discourse about *Timothy* and *Titus* with this observation, that in the same very Epistle of *Paul* to *Timothy*, out of which your Majesty hath endeavoured to prove that he was a Bishop, and did exercise Episcopal Government, there is clear evidence both for Presbyters *imposing hands*, in ordination, and for their *Ruling*.

In the next point concerning the Angels of the " Churches, though your Majesty saith, that you lay no " weight upon the *Allegory* or *Mysterie* of the denomination, yet you assert, that the persons bearing that name " were *personae singulares*, & in a word *Bishops*, who yet are never so called in Scripture, & the allegorical denomination

tion of Angels or Stars, which in the Judgement of ancient and modern Writers doth belong to the faithfull Ministers and Preachers of the Word in general, is appropriate (as we may so say) to the *Miter and Crozier-staffe*, and so opposed to many expresse testimonies of Scripture; And if your Majesty had been particular in that, wherein you say the strength of your instance lies, viz. the Judgement of all ancient, and of the best modern Writers, and many probabilities in the Text it self, we hope to have made it apparent, that many ancient and eminent Writers, many probabilities out of the Text it self do give evidence to the contrary. To that which is asserted, That these singular persons were Bishops in distinct sense, whether we brought any thing of moment to infirm this we humbly submit to your Majesties Judgement, & shall only present to you that in Your Reply you have not taken notice of that which in our answer seems to us of moment, which is this, that in *Mysterious and prophetick writings or visional representations* (such as this of the stars and golden Candlesticks is) a number of things and persons is usually exprest in singulars; and this in visions is the usual way of Representation of things, a thousand persons making up one Church, is represented by one *Candlestick*; Many Ministers making up one *Presbyterie* by one Angel. And because Your Majesty seems to call upon us to be particular, though we cannot name the *Angels*, nor are satisfied in our judgement, that those whom some do undertake to name were intended by the name of Angels in those Epistles; yet we say, *First*, that these Epistles were sent unto the Churches, and that under the expression of *this thou dost*, or *this thou hast*, and the like, the Churches are respectively intended, for the *sin reprov'd*,
the

the *Repentance* commanded, the *punishments* threatened, are to be referred to the Churches and not to the singular Angels only, and yet we do not think that *Salmasius* did intend, nor do we, that in formal denomination the *Angels* and *Candlesticks* were the same.

Secondly, The *Angels* of these Churches or *Rulers* were a *Collective body*, which we endeavoured to prove by such probabilities as your Majesty takes no notice of, namely the instance of the Church of *Ephesus*, where there were many *Bishops*, to whom the charge of that Church was by *St. Paul* at his *final departure* from them committed, as also by that expression *Revel. 2. 24. To you,* and to the *rest in Thyatira*; Which distinction makes it very probable, that the *Angel* is explained under that *plurality, to you*; the like to which *many* expressions may be found in these *Epistles*, which to interpret according to the *Consentient Evidence* of other Scriptures of the New Testament, is not *Safe* only, but *Solid* and *Evidential*.

Thirdly, These *Writings* are directed as *Epistolary*, Letters, to *Collective Bodies*, usually are (that is) to *One*, but intended to the *Body*; which your Majesty illustrateth by your sending a *Message* to your *Two Houses*, and directing it to the *Speaker of the House of Peers*; which as it doth not hinder (we confess) but that the *Speaker is one single person*; so it doth not prove at all, that the *Speaker is alwayes the same person*; or if he were, that therefore because your *Message* is directed to him he is the *Governour* or *Ruler* of the *Two Houses* in the least, and so your Majesty hath given clear instance, that though these Letters be directed to the *Angels*, yet that notwithstanding they might neither be *Bishops*, nor yet *perpetual Moderators*. For the several opinions specified in your Majesties Paper, *three* of them, by easie and fair accommoda-

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sion (as we declared before) are soon reduced and united amongst themselves, and may be holden without *re-
cess* from the received Judgement of the Christian Church, by such as are far from meting that Asperſion, which is cast upon the *Reformed Divines*, by Popish Writers, that they have divided themselves from the Common, & received Judgement of the *Christian Church*; which Imputation, we hope, was not in your Majesties intention to lay upon us, *untill* it be made clear that it is the common and received Judgement of the *Christian Church* that *now* is, or of that in *former Ages*, that the Angels of the Churches were Bishops, having Prelacy as well over Pastors as People within their Churches.

In the following discourse we did deny, that the Apostles were to have any Successors in their Office, and affirmed only *two orders* of *Ordinary* and *Standing Officers* in the Church, *vizt.* *Presbyters* and *Deacons*. Concerning the former of which your Majesty refers to what you had in part already declared: "That in those things which
 " were extraordinary in the Apostles, as namely the
 " Measure of their Gifts, &c. They had no Successors in
 " *eandem gradum*; but in those things which were not ex-
 " traordinary, as the Office of Teaching and Power of
 " Governing (which are necessary for the Service of the
 " Church in all times) they were to have and had Suc-
 " cessors: Where your Majesty delivers a Doctrin *new*
 to us. Namely, that the Apostles had Successors into
 their Offices, not into their *Abilities*: For (besides that,
Succession is not properly into *Abilities*, but into *Office*.)
 We cannot say, that one succeeds another in his Learn-
 ing, or Wit, or Parts, but into his Roome and Function.
 We conceive, that the Office Apostolicall was extraor-
 dinary in whole, because their *Mission* and *Commission* was
 so,

so, and the service or work of, Teaching and Governing being to continue in all times doth not render their Office *Ordinary*; as the Office of *Moses* was not rendered Ordinary, because many workes of Government exercised by him, were re-committed to the *standing Elders of Israel*: And if they have Successors, it must be, either into their *whole Office*, or into some *parts*: Their Successors into the *whole* (however differing from them in measure of Gifts and peculiar Qualifications) must be called *Apostles*, the *same Office* gives the *same Denomination*, and then we shall confesse that Bishops, if they be their Successors in Office, are of *Divine Institution*, because the Apostolical Office *was so*; if their Successors come into part of their Office only, the *Presbyters* may as well be called *their Successors*, as the Bishops, and so indeed they are called by some of the ancient Fathers, *Irenaeus*, *Origen*, *Hierome*, and others: Whereas in truth the Apostles have not properly Successors into Office, but the ordinary Power of Teaching and Governing (which is settled in the Church for continuance) is instituted and settled in the hands of ordinary Officers by a *New warrant and Commission* according to the rules of *Ordination & calling* in the word, which the Bishop hath not yet produced for himself, and without which he cannot challenge it upon the general allusive Speeches used by the Fathers without scruple.

And whereas your majesty numbers the *extent* of their work amongst those things which were *extraordinary* in the Apostles; we could wish that you had declared whether it belong to their *Mission or Undion*; for we humbly conceive, that their Authoritative Power to do their Work in *all places* of the world did properly belong to their *Mission*, and consequently that their Office, as well as their *Abilities* was extraordinary, & so by your Majesties

own conceſſion not to be ſucceeded into by the Biſhops.

As to the Orders of ſtanding Officers of the Church your Maſteſty doth reply, " That although in the places
 " cited, *Phil. 1. 1. 1 Tim. 3. 8.* there be no mention but of
 " the *two Orders only of Biſhops or Preſbyters, and Deacons,*
 " Yet it is not thereby proved that there is no other ſtand-
 " ing Office in the Church beſides ; Which we humbly
 conceive is juſtly proved, not only becauſe there are no o-
 ther named, but becauſe there is no rule of Ordeyning
 any *third*, no Warrant or *way of Miſſion*, and ſo the Ar-
 gument is as good, as can be made, *a non cauſa ad non eſ-*
ſectum; for we do not yet apprehend that the Biſhops pre-
 tending to the Apoſtolick Office do alſo pretend to the
 ſame manner of *Miſſion*, nor do we know that thoſe very
 many Divines that have aſſerted *two orders only*, have con-
 cluded it from any grounds then the Scriptures cited.

There appear (as your Maſteſty ſaith) two other ma-
 niſeſt reaſons why the Office of Biſhops might not be ſo
 proper to be mentioned in thoſe places. And we humbly
 conceive there is a third more manifeſt then thoſe two,
vizt. becauſe, *It was not.*

" The one reaſon given by your Maſteſty, is becauſe in
 " the Churches which the Apoſtles themſelves plant-
 " ed, they placed *Preſbyters* under them for the Office
 " of *Teaching*, but reſerved in their *own hands* the Power
 " of *Governing* thoſe Churches for a *longer*, or *ſhorter*
 " time before they ſet Biſhops over them. Which under
 your Maſteſties favour is not ſo much a reaſon why
Biſhops are not mentioned to be in thoſe place, as that they
 indeed were not; the variety of reaſons (may we
 ſay or conjectures) rendred why Biſhops were not
 ſet up at *firſt*, as namely becauſe *ſit men* could
 not by ſo ſoon found out, which is *Epiphanius*
 his reaſon or for remedy of *Schiſme*, which is *Jeromes*

reason, or because the Apostles saw it not *expedient*, which is your Majesties reason : doth shew that this cause labours under a manifest weakenesse : for the Apostles reserving in their own hands the power of Governing, we grant it, they could no more devest themselves of power of Governing, then (as *Dr. Bilson* saith) they could loose their Apostleship : had they set no Bishops in all Churches, they had no more parted with their power of Governing then they did in setting up the Presbyters; for we have proved that Presbyters, being called *Rulers, Governours, Bishops*, had the power of Governing in *Ordinary*, committed to them, as well as the Office of *Teaching*, and that *both the Keyes* (as they are called) being by our Saviour committed into *one hand*, were not by the Apostles divided into *two*: Nor do we see, how the Apost. could, reasonably commit the Government of the Church to the *Presbyters of Ephesus*, *Acts 20.* and yet reserve the power of Governing (*viz.* in *Ordinary*) in his own hands, who took *his solemn leave of them, as never to see their faces more.* As that part of the power of Government, which for distinction sake may be called *Legislative*, and which is one of the three fore-mentioned things challenged by the Bishops, *viz. giving Rules*, the reserving of it in the Apostles hands hindred not, but that in your Majesties Iudgment *Timothy* and *Titus* were Bishops of *Ephesus* and *Creet*, to whom the Apostle gives *Rules* for *Ordering* and *Governing* of the Church : Nor is there any more reason, that the Apostles reserving that part of the Power of Governing which is called *Executive* in such cases, and upon such occasions as they thought meet should hinder the setting up of Bishops, if they had intended it; and therefore the reserving of Power in their hands can be no greater reason why they did not set up

Bishops

Bishops *at the first*, then that *they never did*. And since (by your Majesties Concession) the Presbyters were placed by the Apostles *first*, in the Churches by them planted, and that with Power of Governing, as we prove by Scripture, you must prove the *super-institution* of a Bishop over the Presbyters by the Apostles in some after times, or else we must conclude that the Bishop got both his Name and Power of Government out of the Presbyters hand, as the Tree in the wall roots out the stones by little and little as it self grows.

As touching *Philippi*, where your Majesty saith, it may be probable there was yet *no Bishop*, it is certain there were many, like them, who were also at *Ephesus*, to whom if only the Office of Teaching did belong, they had the most laborious and honorable part, that which was less honorable, being reserved in the Apostles hands, and the Churches left in the mean time without ordinary Government.

The other reason given why two Orders only are mentioned in those places is, because he wrote in the Epistles to *Timothy* and *Titus* to them that were Bishops, so there was no need to write any thing concerning the Choice or Qualification of any other sort of Officers than such as belonged to their ordination, or inspection; which were *Presbyters* and *Deacons* only, and no Bishops.

The former reason why two only Orders are mentioned in the Epistle to the *Philippians*, was, because *there was yet no Bishop*; this latter reason why the same two only are mentioned in these Epistles, is, because there was *no Bishop to be Ordained*; we might own the reason for good if there may be found any rule for the Ordination of the other Order of Bishops in some other place of Scripture, but if the Ordination cannot be found, how should we find the Order?

der: and it is reasonable to think, that the Apostle in the Chapter formerly aheaded, 1 Tim. 3. where he passes immediately from the Bish. to the Deacon, would have distinctly exprest or at least hinted, what sort of Bishops he meant, whether the Bishop over Presbyters, or the Presbyter-Bishop, to have avoyded the confusion of the name and to have let as it were some mark of difference in the Escheation of the Presbyter-Bish. if there had been some other Bish. of a higher house. And Whereas your Maj. saith there was no need to write to them about a Bish. in a distinct sence, who belonged not to their ordination and inspection; We conceive that in your Majesties judgement, Bishops might then have Ordained Bish. like themselves; for there was then no Canon forbidding one single Bishop to ordain another of his own rank, and there being many Cities in Crete, *Titus* might have found it expedient (as those ancient Fathers that call him Arch-Bishop think he did) to have set up Bishops in some of those Cities: So that this reason fights against the principles of those that hold *Timothy* and *Titus* to have been Bishops; for our part we believe that their rules belonged not to *Timothy* and *Titus* with strict limitation to *Ephesus*, and *Crete*, but respectively to all the places or Churches where they might come; and to all that shall at any time have the Office of Ordaining and Governing, as it is written in the same Chapter, 1 Tim. 3. 14, 15. Those things I have written unto thee, &c. that thou mayst know how to behave thyself in the House of God, which is the Church; and therefore if there had been any proper Character or Qualification of a Bishop distinct from a Presbyter, if any Ordination or Office, we think the Apostle would have signified it, but because he did not, we conclude (and the more strongly from the insufficiency of your Majesties two reasons) that there are only two Orders of Officers, and consequently that a Bish.

a Bishop is not superiour to a Presbyter ; for we find not (as we said in our Answer) that one Officer is superiour to another, who is of the same Order.

Concerning the Ages succeeding the Apostles.

“ Your Majesty having in your first Paper said, that you could not in Conscience consent to Abolish Episcopall Government, because you did conceive it to be of *Apostolical Institution, Practised* by the Apostles themselves, and by them committed & derived to particular persons as their *Successors*, and hath ever since till these last times been *exercised* by Bishops in all the Churches of Christ : We thought it necessary in our answer, to subjoyn to that we had said out of the Scriptures, the Judgment of divers ancient *Writers and Fathers*, by whom Bishops were not acknowledged as a *Divine*, but as an *Ecclesiastical Institution*, as that which might very much conduce both to the easing of your Majesties scruple, to consider that howsoever Episcopal Government was generally currant, yet the superscription was not judged *Divine*, by some of those that either were themselves Bishops, or lived under that Government, & to the vindication of the opinion which we hold, from the prejudice of *Novellisme*, or of *recesse*, from the Judgement of all Antiquity.

We do as firmly beleieve (as to matter of fact) that *Chrysostome*, and *Austin* were Bishops, as that *Aristotle* was a *Philosopher*, *Cicero* an *Orator* ; though we should rather call our Faith and belief thereof *certain* in matter of fact, upon humane Testimonies uncontrould, then *infallible*, in respect of the Testimonies themselves. But whereas your Majestic saith, “ That the darkenesse of the Historie of the Church, in the time succeeding the Apostles, is a strong Argument for *Episcopacy*, which notwithstanding that darknesse hath found so full proof by *unquestioned Catalogues*,

“ Catalogues, as scarce any other matter of fact hath found
 “ the like : We humbly conceive, that those fore-men-
 tioned times were dark to the *Catalogue-makers*, who must
 derive the *series of Succession* from and through those Hi-
 storically darkenesses, and so make up their *Catalogues* very
 much from *Traditions* and *Reports* which can give no great
 Evidence, because they agree not amongst themselves: and
 that which is the great blemish of their Evidence is, that
 the nearer they come to the Apostles times (wherein they
 should be most of all clear, to establish the succession firm
 and cleare at first.) the more doubtful, uncertain, and in-
 deed contradictory to one another, are the Testimonies.
 Some say, that *Clemens* was first Bishop of *Rome*, after *Peter*;
 some say, the third: and intricacies about the Order of
 Succession, in *Linus*, *Anacletus*, *Clemens*, and another called
Cletus (as some affirme) are inextricable. Some say that
Titus was Bishop of *Crete*; some say, *Arch-bishop*; and some,
 Bishop of *Dalmatia*, Some say, that *Timothy* was Bishop of
Ephesus; and some say, that *John* was Bishop of *Ephesus* at
 the same time. Some say, that *Polycarpus* was first Bishop
 of *Smyrna*: another saith, that he succeeded one *Bacolum*;
 and another, that *Aristo* was first. Some say that *Alexan-*
dria had but one Bishop, and other Cities two; and others,
 that there was but one Bishop of one Citie at the same time.
 And how should those *Catalogues* be unquestionable,
 which must be made up out of Testimonies that fight one
 with another? We confess, that the Ancient Fathers, *Ter-*
tullian, *Irenaeus*, &c. made use of Succession, as an Argu-
 ment against *Heretikes*, or *Innovators*, to prove that they had
 the *traduces Apostolici seminis*; and that the Godly and Or-
 thodox Fathers were on their side. But that which we now
 have in hand, is *Succession in Office*; which, according
 to the *Catalogues*, resolves it self into some *Apostle*, or
 Evangelist,

Evangelist as the first *Bishop* of such a *Citie*, or *Place*, who (as we conceive) could not be *Bishops* of those *places*, being of higher *Office*; though, according to the language of after-times, they might by them that drew up the *Catalogues*, be so called, because they *planted and founded or watered* those Churches to which they are entituled, and had their *greatest residence* in them: Or else the *Catalogues* are drawn from some eminent men that were of great *veneration & reverence* in the times & places where they lived, and *Presidents* or *Moderators* of the *Presbyteries*, whereof themselves were Members: from whom, to pretend the Succession of after-*Bishops*, is as if it should be said, that *Cesar* was Successor to the *Roman Consuls*. And we humbly conceive, that there are some *Rites* and *Ceremonies* used continually in the Church of old, which are asserted to be found in the *Apostolicall* and *Primitive* times, and yet have no colour of *Divine Institution*; and, which is Argument above all other, the *Fathers*, whose Names we exhibited to your Majesty in our Answer, were doubtlesse acquainted with the *Catalogues* of *Bishops* who had been before them, and yet did hold them to be of *Ecclesiastical Institution*.

And lest your majesty might reply, That however the Testimonies and Catalogues may vary, or be mistaken, in the order, or times, or names of those persons that succeeded the Apostles, yet all agree, that there was a Succession of some persons; and so, though the credit of the Catalogues be *infirm*, yet the thing intended is *confirmed* thereby: We grant that a Succession of men to feed and governe those Churches, while they continued Churches, cannot be denied, and that the *Apostles* and *Evangelists*, that planted and watered those Churches (though extraordinary and temporary Officers) were by *Ecclesiastical* Writers,

Writers, in compliance with the Language and Usage of their own times, called Bishops; and so were other eminent men, of cheife note, presiding in the Presbyteries of the Cities or Churches, called by such Writers as wrote after the division or distinction of the names of Presbyters, and Bishops: But that those first and ancientest Presbyters were Bishops in proper sence, according to your Majesties description, invested with power over Presbyters and people, to whom (as distinct from Presbyters) did belong the power of Ordaining, giving Rules, and Censures, we humbly conceive can never be proved by authentick or competent Testimonies. And granting, that your Majesty should prove the Succession of Bishops from the Primitive times *senariam*, yet if these from whom you draw, and through whom you derive it, be found either more then Bishops, as Apostles, an extraordinary persons, or lesse then Bishops, as meerly first Presbyters, having not one of the three essentials to Episcopall Government (mentioned by your Majesty) in their own hand; it will follow, that all that your Majesty hath proved by this Succession, is the Homonymy and equivocal acceptance of the word *Episcopus*.

For Clemens his Testimony, which your Majesty conceiveth to be made use of, as our old fallacy, from the promiscuous use of the words to inferre the indistinction of the things; we referre our selves to himself in his Epistle, now in all mens hands, whose Testimonie we thinke cannot be eluded, but by the old Artifice, of bidding the Bishop under the Presbyters name: for they that have read his whole Epistle, and have considered, that himself is called a Bishop, may doubt of Clemens opinion, concerning the distinct offices of Bishops and Presbyters, or rather not doubt of it; if only his own Epistle may be impanelled upon the Inquest. Concerning Ignatius his Epistles,

files, your Majesty is pleased to use some earnestnesse of expression, charging some of late, without any regard of ingenuity or truth out of their partiall disaffection to Bishops, to have endavoured to discredit his-writings. One of those cited by us, cannot (as we conceive) be suspected of disaffection to Bishops; and there are great Arguments drawn out of those Epistles themselves, betraying their insincerity, adulterate mixtures, and interpolations; So that Ignatius cannot be distinctly known in Ignatius. And if we take him in grosse, we make him the Patron (as Baronius, and the rest of the Popish writers do) of such rites and observations, as the Church in his time cannot be thought to have owned. He doth indeed give testimony to the Prelacy of a Bishop above a Presbyter, that which may justly render him suspected, is that he gives too much Honour (saith he) the bishop as Gods high Priest, and after him you must honour the King. He was indeed a holy Martyr, and his writings have suffered Martyrdom, as well as his Corruptions could not go currant, but under the credit of worthy Names.

That which your Majesty saith in Your fourth Paragraph, that we might have added, (if we had pleased) That James, Timothy, Titus, &c. were constituted and ordained Bishops, of the forementioned places respectively, and that all the Bishops of those times, were reputed successors to the Apostles in their Episcopall office: We could not have added it without prejudice (as we humbly conceive) to the truth; for the Apostles did not ordein any of themselves Bishops nor could they do it, for even by your Majesties concession, they were Bishops before, viz. as they were Apostles; nor could any Apostle, his choyce of a certain Region or Place to exercise his function in, whilest he pleased, render him a Bishop any more then Paul was Bishop

Bishop of the *Gentiles*, Peter of the *Circumcision*. Neither did the *Apostles* ordain the *Evangelists* Bishops of those Places unto which they sent them; Nor were the Bishops of those times any more then as your Majesty saith, *reputed successors* to the Apostles in their Episcopall office, they came after the Apostles in the Churches by them planted, so might *Presbyters* do; but that's not properly *succession*, at least not *succession into office*; and this we say with a *Salvo* to our assertion, that in those times there were no such Bishops distinct from Presbyters: Neither do we understand, whether the words *Episcopall office* in this Section, refer to the Bishops or Apostles; for in reference to Apostles, it insinuates a distinction of the Apostles office, into *Apostolicall* and *Episcopall*, or that the office Apostolicall, was *wholly* Episcopall, unto neither of which we can give our consent for reasons forementioned. To the testimonies by us recited in proof of *two only Orders*, Your Majesty answers first, that the *promiscuous use* of the names of Bishops and Presbyters, is imported; That which your Majesty not long ago called *our old fallacy*, is now Your answer only with this difference, We under *promiscuous names* hold the same office: Your Majesty under *promiscuous names* supposes *two*, which if as it is often asserted, was but once proved, We should take it for a determination of this controversy. Secondly, that they relate to a School-point, or a nicety, *utrum Episcopatum sit ordo vel gradus*; both sides of the questionists or disputants in the mean time acknowledging the right of Church-government in the Bishops alone; It is confessed by us, that that question as it is stated by *Papish Authors*, is a *curious nicety*, to which we have no eye or reference; for though the same Officers may differ from, and excell others of the same order in gifts or qualifications,

Yet

Yet the office it self, is one and the same, without difference or degrees, as our Apostle or Presbyter, is not superiour to another in the degree of office; they that are of the same order are of the same degree, in respect of office, as having power and Authority to the same Acts. Nor doth the Scripture warrant or allow, any superiority of one over another of the same order; and therefore the proving of two orders only in the Church, is a demonstration that Presbyters and Bishops are the same. In which point, the Scripture will counter-balance the testimonies of those that assert three degrees or orders, though ten for one. But, for easing of your Majesty of the trouble of producing testimonies against those cited by us, We make this humble motion, that the Regiments on both sides may be discharged out of the field, and the point disputed by *Dixit of holy Scripture, id verum quod primum.*

Having passed through the Argumentative parts of your Majesties Reply, wherein we should account it a great happiness, to have given your Majesty any satisfaction, in order whereunto You pleased to honour us with this employment, We shall contract our selves in the remainder, craving your Majesties pardon, if You shall conceive us to have been too much in the former, and too little in that which followes. We honour the pious intentions and munificence of Your Royal Progenitors; and do acknowledge that Ornamental accessions granted to the Person, do not make any substantial change in the office; the real difference betwixt that Episcopal Government, which first obtained in the Church, and the present Hierarchy, consists in ipso regimine, & modo regiminis, which cannot be clearly demonstrated in particulars, untill it be agreed on both sides, what that Episcopacy was then, and what the Hierarchy is now, and then it would appear, whether

whether these three forementioned *essentials* of Episcopal Government were the same in both : For the *power* under *Christian* Princes, and under *Pagan*, is one and the same, though the *exercise* be not. And we humbly receive your Majesties pious advertisement, (not unlike that of *Constantines*) stirring us up as men unbyassed with private interests, to study the nearest *accommodation* and *best* resemblance to the *Apostolical* and *Primitive* times. But for your Majesties *Salvo* to the Bishops sole power, of *Ordination* and *Jurisdiction*, and that *distinction* of *Ordination*, *Authoritative* in the Bishop, and *Concomitant* in the Presbytery, which you seem to found upon these two Texts, 2 *Tim.* 1. 6. 1 *Tim.* 4. 14. and which is used by Dr. *Bilson*, and other defenders of *Episcopacy*, in explication of that Canon of the fourth *Council* of *Carthage*, which enjoyns the *oynt imposition* of the Bishops and *Presbyters* hands, We shall give your Majesty an accompt; when we shall be called to the inquisition thereof; Albeit that we do not for the present see, but that this *proviso* of your Majesty, renders our accommodation to the *Apostolical* and *primitive* times (whereunto you did exhort us) unfeisible. We notwithstanding, do fully profess our acknowledgement of *subordination* of the outward exercise of *Jurisdiction*, to the *Sovereign power*, and our accountable, nesse to the *Laws* of the Land. As for your Majesties three questions of great importance, *Whether* there be a certain form of Government left by Christ and his Apostles, to be observed by all Christian Churches, *whether* it bind perpetually, or be upon occasion alterable in whole, or in part; *whether* that certain form of Government, be the *Episcopal*, *Presbyterian*, or some other, differing from them both : The whole *Volume* of *Ecclasiastical policy*, is contained in them ; and we hope that

that neither your Majesty expected of us a particular answer to them at this time, nor will take offence at us ; if we hold only to that which is the question, in order to the Bill of *Abolition* ; for we humbly professe our readines to serve your Majesty, answering these or any other questions, within our proper *cognizance*, according to the proportion of our mean abilities.

For your Majesties condescension, in vouchsafing us the liberty & honour of examining Your *learned Reply cloathed* in such *excellency of style*, and for Your exceeding *candour*. shewed to such men as we are ; and for the acceptance of our humble duty, we render to your Majesty most *humble thanks*, and shall pray, That such a *pen* in the hand of such *abilities*, may ever be employed in a subject worthy of it.

That your Majesty would please to consider, that in this point under debate, *succession* is not the best *clew*, and most *certain*, and *ready way* to find out the *Original* ; for to go that way, is to go the furthest way about ; yea, to go *backward* : and when you are at the *spring*, viz. the *Scripture* it self, You go to the *Rivers end*, that you may seek the *spring*.

And that the Lord would guide your Majesty. and the two Houses of Parliament, by the *right hand* of his Councel, and shew You a happy way of healing our unhappy differences, and of settling the *Common-wealth* of Jesus Christ, which is the *Church* ; so as all the members thereof may live under You in all Godliness, Peace and Honesty.

Imprimatur J^a. CRANFORD.

Oct. 19. 1648.