

AN
ANSWER UNTO TWO QUESTIONS :
WITH
TWELVE ARGUMENTS
AGAINST
ANY CONFORMITY TO WORSHIP,
NOT OF
DIVINE INSTITUTION.

Should you not hear the words which the Lord hath cried by the former prophets?
Zech. vii. 7.
Happy is he that condemneth not himself in that thing which he alloweth.
Rom. xiv. 22.

BY
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ANSWER UNTO TWO QUESTIONS.

QUESTION I.

WHETHER persons, who have engaged unto reformation, and another way of divine worship, according to the word of God, as they believe, may lawfully go unto, and attend on, the use of the common-prayer book in divine worship?

ANSWER.

1. We suppose herein, all that hath been pleaded against that kind of service, as to its matter, form, imposition, use, end, and consequents; which are all of them duly to be considered, before the practice inquired after can be allowed.

But,

2. The present question is not about the lawfulness or unlawfulness of forms of prayer in general; nor about the lawfulness of that form, or those forms, which are prescribed in the common-prayer book, as unto their matter and manner of composure, absolutely considered; nor yet about the expediency of the whole system of worship limited thereunto: but it respects all these things, and the like, with reference unto the persons described in the inquiry. And as unto the persons intended in the inquiry, we judge this practice unlawful unto them, as contrary under sundry rules of the Scripture, and wherein it is condemned.

1. It is contrary unto that general rule, in these cases given us by the apostle, Gal. ii. 18. 'If I build again the things that I destroyed, I make myself a transgressor.' To destroy or dissolve any thing in the worship of God, is, to lay it aside, and remove it out of that worship, as that which we have no divine obligation unto. So the apostle destroyed the legal ceremonies whereof he there speaks, and no otherwise. To build again, is to admit into the worship of God

as useful unto the edification of the church. And these are contrary, so as that, if the one be a duty, the other in the same case, or with respect unto the same things, is a sin. If it were a duty to destroy, it is a sin to build; and if it be a duty to build, it was a sin to destroy. He that doth both, makes himself unavoidably a transgressor.

But we have in this sense, as unto ourselves, destroyed this form of worship; that is, we have omitted it, and left it out in the service of the church, as that which we had no divine obligation unto, and as that which was not unto edification: if we now build it again, as it is done in the practice inquired after, we make ourselves transgressors, either by destroying or building.

And there is strength added unto this consideration, in case that we have suffered any thing on the account of the forbearance of it; as the same apostle speaks in the same case, 'Have ye suffered so many things in vain? if it be yet in vain;' Gal. iii. 4. It is a great folly to lose our own sufferings: 'Are ye so foolish?' ver. 3.

2. It is contrary unto that great rule, 'Whatsoever is not of faith is sin,' Rom. xiv. 23. For that any thing which a man doth in the worship of God may be of faith, it is necessary that he be convinced or persuaded that it is his duty so to do; Mat. xxviii. 20. Isa. i. 12. Deut. iv. 2.

It is no rule in the worship of God, that we should do what we can, or that we have a liberty to do this or that, which we yet suppose, all circumstances considered, that we are not divinely obliged to do. In all things in general, and in particular duties or instances, we must have an obligation on our consciences, from the authority of God, that so we ought to do, and that our not doing of it is a neglect of a duty, or it is not of faith. The performance of any thing in the worship of God, hath in it the formal nature of a duty given it, by its respect unto divine authority. For a duty to God, that is not an act of obedience with respect unto his authority, is a contradiction.

Wherefore, no man can (that is, lawfully and without sin) go to, and attend on this kind of religious worship, but he who judgeth his so doing to be a duty that God requireth of him, and which it would be his sin to omit every time he goes unto it. God will not accept of any service

from us on other terms. Whether this be the judgment of those who make the inquiry as unto what they do, they may do well to consider.

3. It is contrary to the rule delivered, Mal. i. 13, 14. 'Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering. Should I accept this of your hand, saith the Lord. But cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts.' We are obliged by all divine laws, natural, moral and positive, to serve God always with our best. The obligations hereunto are inseparable from all just conceptions of the divine nature, and our relation thereunto. No man can think aright of God, and that it is his duty to serve him, but must think it to be so with the best that he hath. To offer him any thing when we have that which is better, or which we judge to be better, is an act of profaneness and not obedience. In all sacrifices, the blood and the fat were to be offered unto God. Wherefore he that attends unto this service, doth avow to God that it is the best that he hath, and if it be not so, he is a deceiver.

If it be objected hereon, that by virtue of this rule so understood, as that we are always obliged to the use of that which we judge best in the worship of God, we are bound to leave this or that ministry or church, if we judge that the administrations are better amongst others; it is answered, that the rule respects not degrees, where the whole administration is according to the mind of God, but different kinds of worship, as worshipping by a limited prescribed form, and worshipping by the assistance of the Spirit of God, are.

4. It is contrary unto that rule, 'Let all things be done to edifying;' 1 Cor. xiv. 26. Whatsoever doth not promote edification is excluded out of the worship of the church by virtue of this rule. Nor can it be a duty in us to give countenance thereunto, or to make use of it. It is said, that prayer is the worship of God; these forms of it are only a determination of the manner of it, or an outward means of that worship. Let it be supposed; although it be certain that as prescribed they are parts of the service. They are therefore means that are an help and furtherance unto edification in prayer, or they are an hinderance of it; or

they are of no use or signification one way or the other. If it be said, that they are an help unto edification, and are found so by experience, in the exclusion of any other way of worship; then I ask, why they are not constantly used? Why do we at any time, in any place, refuse the aid and help of them, unto this great end, of all things that are done in the church? But this can be pleaded only by those who contend for the constant use of them in the worship of God, with whom at present we are not concerned.

If it be acknowledged, that indeed they are an hinderance unto edification, which is more promoted without them, yet are they not in themselves unlawful; I say as before, that is not the present question. We inquire only, whether the use of them by those who judge them hinderances unto edification, be not contrary to the rule mentioned, 'Let all things be done unto edifying.' For the things of the third sort that are of no use, nor signification at all, they can have no place, nor be of any consideration, in the worship of God.

5. It is inconsistent with that sincerity in profession that is required of us. Our public conjunction with others in acts and duties of religious worship, is a part of that profession which we make; and our whole profession is nothing but the declaration of the subjection of our souls unto the authority of Christ, according unto the gospel. Wherefore, in this conjunction in worship we do profess, that it is divinely required of us, and that it is part of that obedience which we owe to Jesus Christ. And if we do not so judge it, we are hypocritical in what we do, or the profession that we make; and to deny that our practice is our profession in the sight of God and men, is to introduce all manner of licentiousness into religion.

6. Such a practice is in very many instances contrary unto the great rule of not giving offence. For it is unavoidable, but that many will be given and taken, and some of them of pernicious consequence unto the souls of men. In particular,

First, 'Woe will be unto the world because of these offences.' For hence our adversaries will take occasion to justify themselves, in their most false and injurious charges against dissenters, unto the hardening of them in their ways. As, (1.) They accuse them as factious and seditious, in that

they will not do what they can do, and what by the present practice they own to be the mind of God, that they should do (or else expressly play the hypocrites) for the sake of peace, order, and obedience unto magistrates. (2.) That they pretend conscience, wherein indeed it is not concerned in their own judgment, seeing on outward considerations, which conscience can have no regard unto, they can do what is required. On these apprehensions they will justify themselves in their security, and harden themselves in their sins, it may be to their perdition. Woe be unto them by whom such offences come!

Secondly, By this practice, we cast in our suffrage on the part of persecutors against the present sufferers in the nation. For we justify what is done against them, and condemn them in their sufferings, as having no just cause or warranty for what they do; as we declare by our practice of what they refused. There is no man who complies in this matter, but it is a part of his profession, that those who refuse so to do, and are exposed to sufferings thereon, do not suffer according to the will of God, nor do their sufferings redound unto his glory. And no offence or scandal can be of an higher nature!

Thirdly, Differences and divisions will on this practice unavoidably arise between churches themselves, and members of the same church, which will be attended with innumerable evil consequents unto the dishonour of the gospel, and it may be to the loss of all church communion.

Fourthly, Many will be induced, on the example of others, especially if they be persons of any reputation in the church, who shall so practise, to follow them against their own light, having the great weight of the preservation of their liberties and goods lying on the same side. And experience will quickly shew what will be the event hereof, either in total apostasy, or that terror of conscience which they will find no easy relief under, as it hath fallen out with some already. And,

Fifthly, It is a justification of our adversaries in the cause wherein we are engaged (1.) In their church-state. (2.) In a reading ministry. (3.) In their casting us out of communion on the present terms. (4.) In their judgment concerning us in the point of schism, as might easily be manifested.

Lastly, There is in this practice a visible compliance with the design of the prescription of this form of service, unto the sole use of the church in the duties of divine worship. And this, in the nature of the thing itself, is an exclusion of the exercise of the gifts of the Holy Spirit in that worship, which is given and continued by Christ to this very end, that the church may be edified in divine worship, and the due performance of it. And whether this answers our loyalty unto Christ in his kingly office, ought to be well inquired into.

And we shall hereby, on a mere act of outward force, join with them in church communion, who have cast us out of their communion, by the imposition of principles and practices in divine worship, no way warranted by the Scripture, or authority of Christ: who allow us no church-state among ourselves; nor will join in any one act of church communion with us! Who persecute us even unto death, and will not be satisfied with any compliance, without a total renunciation of our principles and practice in the worship of God, and giving away our whole cause about the state of the church, and other divine institutions! Besides, at present we shall seem to be influenced by a respect unto their excommunications, which, as they are managed and administered at present, are not only an high profanation of a sacred ordinance, but suited to expose Christian religion unto scorn and contempt.

QUESTION II.

A SECOND inquiry is, whether the persons before mentioned and described, may lawfully and in a consistency with, or within a renunciation of, their former principles and practice, go to, and receive the sacrament of the Lord's supper in the parish churches, under their present constitution and administration?

ANSWER.

It appears that they may not, or cannot so do. For,

1. Their so doing, would be an ecclesiastical incorporation in the church, wherein they do partake: for a voluntary conjunction in the highest act of communion with any church, according to its order and institutions, warranted by its own authority, is an express incorporation with it; whereby a man is constituted a formal member of it, unto all ends and purposes of privilege, right, and duty. The church-state is owned hereby, its authority submitted unto in its right and exercise; nor is it otherwise interpreted of them unto whom they so join themselves. But this is a virtual, yea, an express renunciation of their own present church-state in any other society, and necessitates a relinquishment of their former practice.

It will be said, that a member of one particular church may partake of the sacrament of the Lord's supper in another, without incorporating or becoming a stated member of that church wherein he doth so partake.

It is answered, that he may do so by virtue of that communion, which is between the church whereof he is a member, and that church wherein he doth so partake. For he is admitted unto that participation by virtue of that communion, and not on his own personal account. If it be otherwise, where any one is received unto the participation of this ordinance, there he is admitted unto entire membership, and is engaged unto all the duties thereunto belonging.

And thus is it in this case, for those unto whom they join themselves herein, if but occasionally, do, (1.) Own no church-state in this nation but their own. (2.) Admit of none unto this sacrament, by virtue of their communion with any other church, or any churches not of their own constitution.

Nor, (3.) Will administer it unto any, but those whom they claim to be their own, as living in their parishes, in opposition unto any other church-state whatever.

Wherefore it is impossible that any man should be a member of one church, and communicate in this ordinance in another, which condemns that whereof he is as schismatical, and receiveth him as one belonging unto itself only, but he doth professedly renounce the communion of that church wherein he was; and is by them that receive him, esteemed so to do! And no reserves of a contrary judgment, or resolution in his own mind, will relieve any man in conscience or reputation against the testimony of his practical profession.

2. They do hereby profess a spiritual incorporation with those, or that church wherein they do so communicate; namely, that they are one body and one bread with them; that they all drink into one spirit; Cor. x. 17. xii. 13. How they can do this in those places where they judge the generality of them to be profane and ignorant, without sinning against their own light, is not to be understood.

It is said, that no persons in this or any other ordinance of divine worship, are polluted, or made guilty, by the sins of others, with whom they do communicate. It is answered, that this is not at present inquired into. That which such persons are charged with, is their own sins only, in making a profession of spiritual incorporation, or becoming of one body, one bread with them, and of drinking into the same spirit with them, when they do not esteem them so to be, in the exercise of love without dissimulation. The neglect also of other express duties, which we owe unto those, who stand in that union with us, will necessarily follow hereon. Neither do such persons, as so communicate, intend to take on themselves an obligation unto all those duties which are required of them, towards those with whom they profess themselves to be one spiritual body, which is an open pre-variation against Scripture rule.

3. They would hereby not only justify the whole service of the liturgy, but the ceremonies also enjoined to be used in the administration of this sacrament. For the rule of the church wherewith they join, is that whereby they are to be judged. Any abatement that may be made of them in practice, is on both sides an unwarrantable self-deceiving,

inconsistent with Christian ingenuity and sincerity. But hereby they do not only condemn all other present dissenters, but all those also of former days and ages, ministers and others, who suffered under deprivation, imprisonment, and banishment, in their testimony against them.

If they shall say they do not approve what is practised by others, though they join in the same worship and duties of it with them; I say this is contrary to the language of their profession, unto Scripture rule; Rom. xiv. 22. and is indefensible in the sight of God and good men, and unworthy of that plain, open, bold sincerity, which the gospel requireth in the professors of it.

4. The posture of kneeling in the receiving of this sacrament, is a peculiar act of religious adoration, which hath no divine institution or warranty; and is therefore, at best, an act of will worship not to be complied withal.

It is said, that kneeling is required not as an act of worship or religious adoration, but only as a posture decent and comely, because the sacrament is delivered with a prayer unto every one. But,

1. That delivery of it with a prayer unto every one, is uninstituted, without primitive example, contrary to the practice at the first institution of the ordinance, unsuited unto the nature of the communion required, and a disturbance of it.

2. He that prays stands, and he that doth not pray, kneels: which must be on another consideration. For,

3. Praying is not the proper exercise of faith, in the instant of receiving of this sacrament, as is evident from the nature and use of it.

4. The known original of this rite doth render it not only justly to be suspected, but to be avoided.

On these considerations, which might be enlarged, and many others that might be added, it is evident that the practice inquired into, with respect unto the persons at first intended, is unlawful; and includes in it a renunciation of all the principles of that church communion, wherein they are engaged. And whereas some few have judged it not to be so, they ought to rectify their mistake in their future walking!

TWELVE ARGUMENTS

AGAINST ANY

CONFORMITY OF MEMBERS OF SEPARATE CHURCHES
TO THE NATIONAL CHURCH.

POSITION.

It is not lawful for us to go to, and join in public worship, by the common-prayer, because that worship itself, according to the rule of the gospel, is not lawful.

Some things must be premised to the confirmation of this position.

As first, The whole system of liturgical worship, with all its inseparable dependances, are intended. For as such, it is established by law, and not in any part of it only: as such, it is required that we receive it, and attend unto it. It is not in our power, it is not left to our judgment or liberty, to close with or make use of any part of it, as we shall think fit.

There are in the mass book many prayers and praises directed to God only, by Jesus Christ, yet it is not lawful for us thereon to go to mass under a pretence of joining only in such lawful prayers; as we must not affect^a their drink-offerings of blood, so we must not take up their names into our lips. Have no communion with them.

2. It is to be considered as armed with laws: first, such as declare and enjoin it, as the only true worship of the church; secondly, such as prohibit, condemn, and punish all other ways of the worship of God in church assemblies: by our communion and conjunction in it, we justify those laws.

3. This conjunction by communion in the worship of the liturgy, is a symbol, pledge, and token of an ecclesiastical incorporation with the church of England in its present constitution. It is so in the law of the land,^b it is so in the common understanding of all men; and by these rules must our profession and practice be judged, and not by any reserves of our own, which neither God nor good men will allow-of.

^a Psal. xvi. 4.

^b In the canon of the church.

4. Wherefore, he that joineth in the worship of the common prayer, doth by his practice make profession that it is the true worship of God, accepted by him, and approved of him, and wholly agreeable to his mind, and to do it with other reserves is hypocrisy, and worse than the thing itself without them; 'Happy is he that condemneth not himself in that thing which he alloweth.'^c

5. There may be a false worship of the true God as well as a worship of a false god; such was the worship of Jehovah the Lord, by the calf in the wilderness:^d such was the feast unto the Lord, ordained by Jeroboam in^e the eighth month, fifteenth day of the month, the which he devised of his own heart.

On these suppositions, the proposition laid down is proved by these following arguments.

FIRST ARGUMENT.

Religious worship, not divinely instituted and appointed, is false worship, not accepted with God; but the liturgical worship intended is a religious worship not divinely instituted nor appointed; ergo, not accepted of God.

The proposition is confirmed by all the divine testimonies, wherein all such worship is expressly condemned;^f that especially, where the Lord Christ restraineth all worship to his alone command.

It is answered to the minor proposition, that the liturgical worship is of Christ's appointment, as to the substantials of it, though not as to its accidentals, namely, prayers and praises, not unto its outward rites and forms, which do not vitiate the whole. But it is replied,

1. There is nothing accidental in the worship of God: every thing that belongs to it is part of it,^g some things are of more use, weight, and importance, than others; but all things that duly belong unto it, are part of it, or of its substance: outward circumstances are natural and occasional, not accidental parts of worship.

2. Prayers and praises, absolutely considered, are not an institution of Christ; they are a part of natural worship, common to all mankind. His institution respecteth only

^c Rom. xiv. 22.

^d Exod. xxxii. 56.

^e 1 Kings xii. 32, 33.

^f Deut. iv. 2, xii. 32. Prov. xxx. 6. Jer. vii. 31. Isa. xxxix. 13. Matt. xxviii. 20.

^g Matt. xxiii. 23.

the internal form of them, and the manner of their performance: but this is that which the liturgy taketh on itself, namely, to supply and determine the matter, to prescribe the manner, and to limit all the concerns of them to modes and forms of its own, which is to take the work of Christ out of his hands!

3. Outward rites and modes of worship divinely instituted and determined, do become thereby necessary parts of divine worship,^h therefore such as are humanly instituted, appointed, and determined, are thereby made parts of worship, namely, of that which is false for want of a divine institution.

4. Prayer and praise are not things prescribed and enjoined in and by the liturgy; it is so far from it, that thereby all prayers and praises in church assemblies, merely as such, are prohibited; but it is its own forms, ways, and modes, with their determination and limitation alone, that are instituted, prescribed, and enjoined by it; but these things have no divine institution, and therefore are so far false worship.

SECOND ARGUMENT.

That which was in its first contrivance, and hath been in its continuance, an invention, or engine to defeat or render useless the promise of Christ unto his church, of sending the Holy Spirit in all ages to enable it unto a due discharge and performance of all divine worship in its assemblies; is unlawful to be complied withal, nor can be admitted in religious worship; but such is the liturgical worship. Ergo, &c.

That the Lord Jesus Christ did make such a promise, that he doth make it good, that the very being and continuance of the church (without which it is but a dead machine) doth depend thereon, I suppose will not be denied, it hath been sufficiently proved. Hereon the church lived and acted for sundry ages, performing all divine worship in their assemblies, by virtue of the gifts and graces of the Holy Spirit, and no otherwise.

When these things were neglected, when the way of attaining them, and the exercise of them, appeared too difficult to men of carnal minds, this way of worship, by a prescribed liturgy, was insensibly brought in, to render the promise of

^h Lev. i. 16.

Christ, and the whole work of the Holy Spirit in the administration of gifts, useless ; and thereupon two things did follow :

1. A total neglect of all gifts of the Holy Spirit in the administration of church worship and ordinances.

2. When a plea for the work of the Holy Spirit began to be revived, it produced all that enmity, hatred, and contempt of and against the Spirit of God himself, and his whole work in the church, which the world is now filled withal. All the reproaches that are daily cast upon the spirit of prayer ; all that contempt and scorn, which all duty of religious worship performed by his aid and assistance are entertained withal, arise from hence alone, namely, from a justification of this devised way of worship, as the only true way and means thereof.

Take away this, and the wrath and anger of men against the Spirit of God and his work, in the worship of the church, will be abated ; yea the necessity of them will be evident. This we cannot comply with, lest we approve of the original design of it, and partake in the sins which proceed from it.

THIRD ARGUMENT.

That in religious worship, which derogates from the kingly office of Jesus Christ, so far as it doth so, is false worship.

Unto this office of Christ, it inseparably belongs, that he be the sole lawgiver of the church, in all the worship of God. The rule of his government herein is, 'Teach men to observe and do whatsoever I command.'

But the worship treated about, consisteth wholly in the institutions, commands, prescriptions, orders, and rules of men ; and on the authority of men alone do all their impositions on the practice of the church depend ; what is this, but to renounce the kingly office of Christ in the church ?

FOURTH ARGUMENT.

That which giveth testimony against the faithfulness of Christ in his house, as a Son and Lord of it, above that of any servant, is not to be complied withal, let all his disciples judge.

Unto this faithfulness of Christ it doth belong, to appoint and command all things whatever in the church that belong

to the worship of God; as is evident from his comparison with Moses herein, and his preference above him; but the institution and prescription of all things in religious worship, of things never instituted nor prescribed by Christ in the forms and modes of them, ariseth from a supposition of a defect in the wisdom, care, and faithfulness of Christ, whence alone a necessity can arise, of prescribing that in religious worship, which he hath not prescribed.

FIFTH ARGUMENT.

That which is a means humanly invented, for the attaining of an end in divine worship, which Christ hath ordained a means for, unto the exclusion of the means so appointed by Christ, is false worship, and not to be complied withal.

The end intended, is the edification of the church, in the administration of all its holy ordinances. This, the service-book is ordained and appointed by men for, or it hath no end or use at all; but the Lord Christ hath appointed other means for the attaining the end, as is expressly declared, 'He hath given gifts to men for the work of the ministry, for the edifying of the body;'¹ that is, in all gospel administrations: but the means ordained by Christ, namely, the exercise of spiritual gifts in gospel administrations, unto the edification of the church, is excluded, yea, expressly prohibited in the prescription of this liturgical worship. The pretence of men's liberty to use their gifts in prayer before their sermons, and in preaching, is ridiculed; they are excluded in all the solemn worship of the church.

SIXTH ARGUMENT.

That which hath been and is obstructive of the edification of the church, if it be in religious worship, it is false worship; for the end of all true worship is edification; but such hath been and is this liturgical worship. For,

1. It putteth an utter stop to the progress of the reformation in this nation, fixing bounds to it, that it could never pass.

2. It hath kept multitudes in ignorance.

3. It hath countenanced and encouraged many in reviling and reproaching the Holy Spirit and his work.

¹ Eph. iv. 7, 8, 11.

4. It hath set up and warranted an ungifted ministry.
5. It hath made great desolations in the church.
 - (1.) In the silencing of faithful and painful ministers.
 - (2.) In the ruin of families innumerable.
 - (3.) In the destruction of souls!

It is not lawful to be participant in these things, yea, the glory of our profession lies in our testimony against them

SEVENTH ARGUMENT.

That practice, whereby we condemn the suffering saints of the present age, rendering them false witnesses of God, and the only blamable cause of their own sufferings, is not to be approved; but such is this practice: and where this is done on a pretence of liberty, without any plea of necessary duty on our part, it is utterly unlawful.

EIGHTH ARGUMENT.

That practice, which is accompanied with unavoidable scandal, engaged in only on pretence of liberty, is contrary to the gospel; but such is our joining in the present public worship. It were endless to reckon up all the scandals which will ensue hereon.

That which respecteth our enemies, must not be omitted; will they not think, will they not say, that we have only falsely and hypocritically pretended conscience for what we do, where we can on outward considerations comply with that which is required of us? Woe to the world, because of such offences, but woe to them also, by whom they are given.

NINTH ARGUMENT.

That worship which is unsuited to the spiritual relish of the new creature, which is inconsistent with the conduct of the Spirit of God in prayer, is unlawful: for the nature, use, and benefit of prayer is overthrown hereby, in a great measure.

Now let any one consider what are the promised aids of the Holy Spirit, with respect unto the prayers of the church, whether as to the matter of them, or as to the ability for their performance, or as to the manner of it, and he shall find that they are all rejected and excluded by this form of worship; comprising (as is pretended) the whole matter, limiting the whole manner, and giving all the abilities for prayer, that are needful or required; and this hath been proved at large.

TENTH ARGUMENT.

That which overthrows and dissolves our church covenant, as unto the principal ends of it, is, as unto us, unlawful.

This end is the professed joint subjection of our souls and consciences unto the authority of Christ in the observation of all whatever he commands, and nothing else in the worship of God; but by this practice, this end of the church covenant is destroyed, and thereby the church covenant itself is broken; for we do and observe that which Christ hath not commanded, and while some stand unto the terms of the covenant which others relinquish, it will fill the church with confusion and disorder.

ELEVENTH ARGUMENT.

That which contains a virtual renunciation of our church-state, and of the lawfulness of our ministry and ordinances therein, is not to be admitted or allowed.

But this also is done by the practice inquired into, for it is a professed conjunction with them in church communion and worship, by whom our church-state and ordinances are condemned as null. And this judgment they make of what we do, affirming, that we are gross dissemblers, if after such a conjunction with them, we return any more into our own assemblies. In this condemnation we do outwardly and visibly join!

TWELFTH ARGUMENT.

That which depriveth us of the principal plea for the justification of our separation from the church of England, in its present state, ought not justly to be received or admitted; but this is certainly done by a supposition of the lawfulness of this worship, and a practice suitable thereunto, as is known to all who are exercised in this case. Many other heads of arguments might be added to the same purpose, if there were occasion.