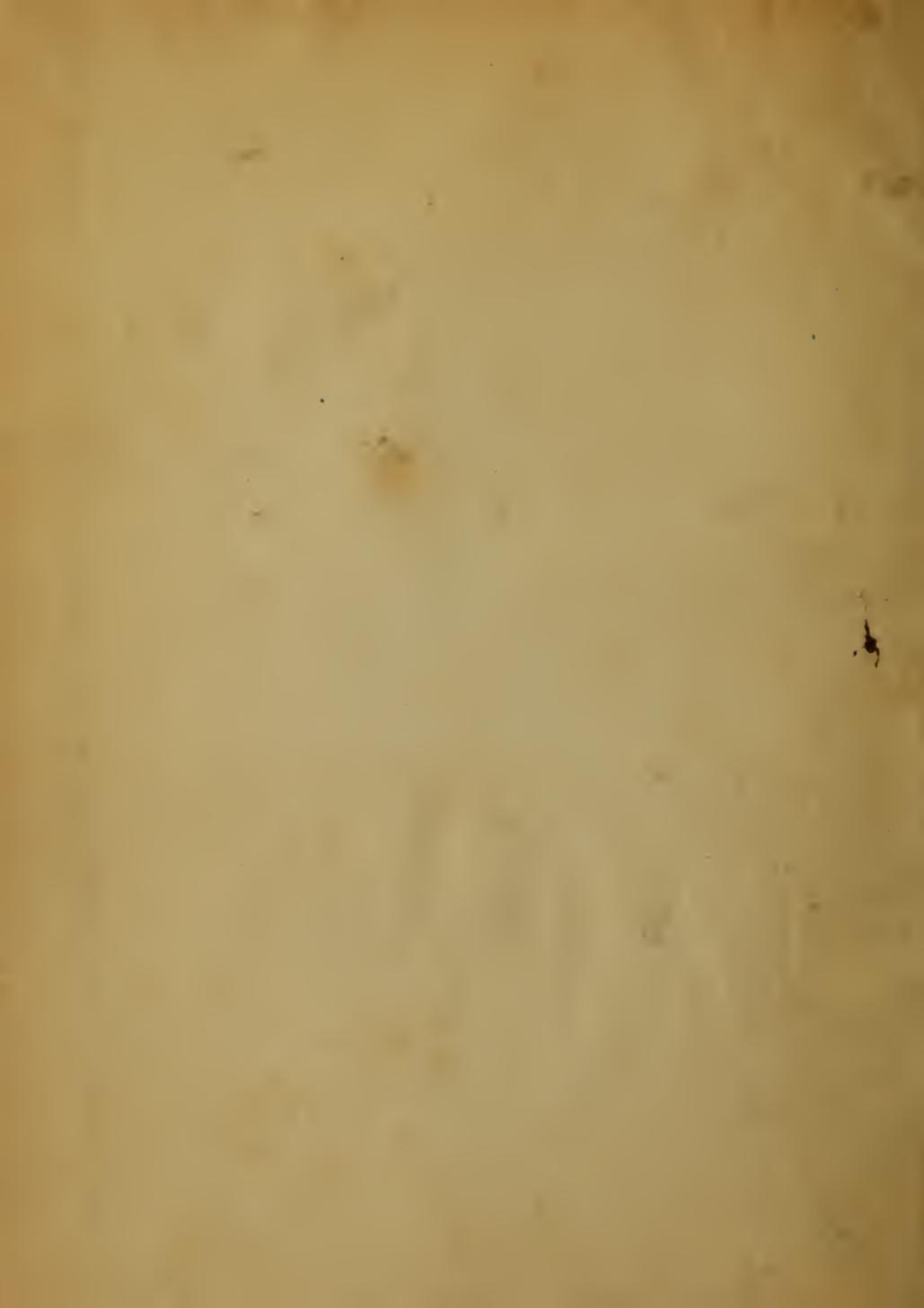


SCS #1337

Thomas F. Torrance.

SCS #1337



A
PEACEABLE
AND
TEMPERATE PLEA
FOR
PAVLS PRESBYTERIE
IN
SCOTLAND,

OR
A modest and Brotherly Dispute of
the government of the Church of
SCOTLAND.

Wherein,

Our Discipline is demonstrated to be
the true Apostolick way of divine Truth, and
the Arguments on the contrary are friendly dis-
solved, the grounds of Separation and the Indepen-
cie of particular Congregations, in defence of
*Ecclesiasticall Presbyteries, Synods and
Assemblies, are examined and tryed.*

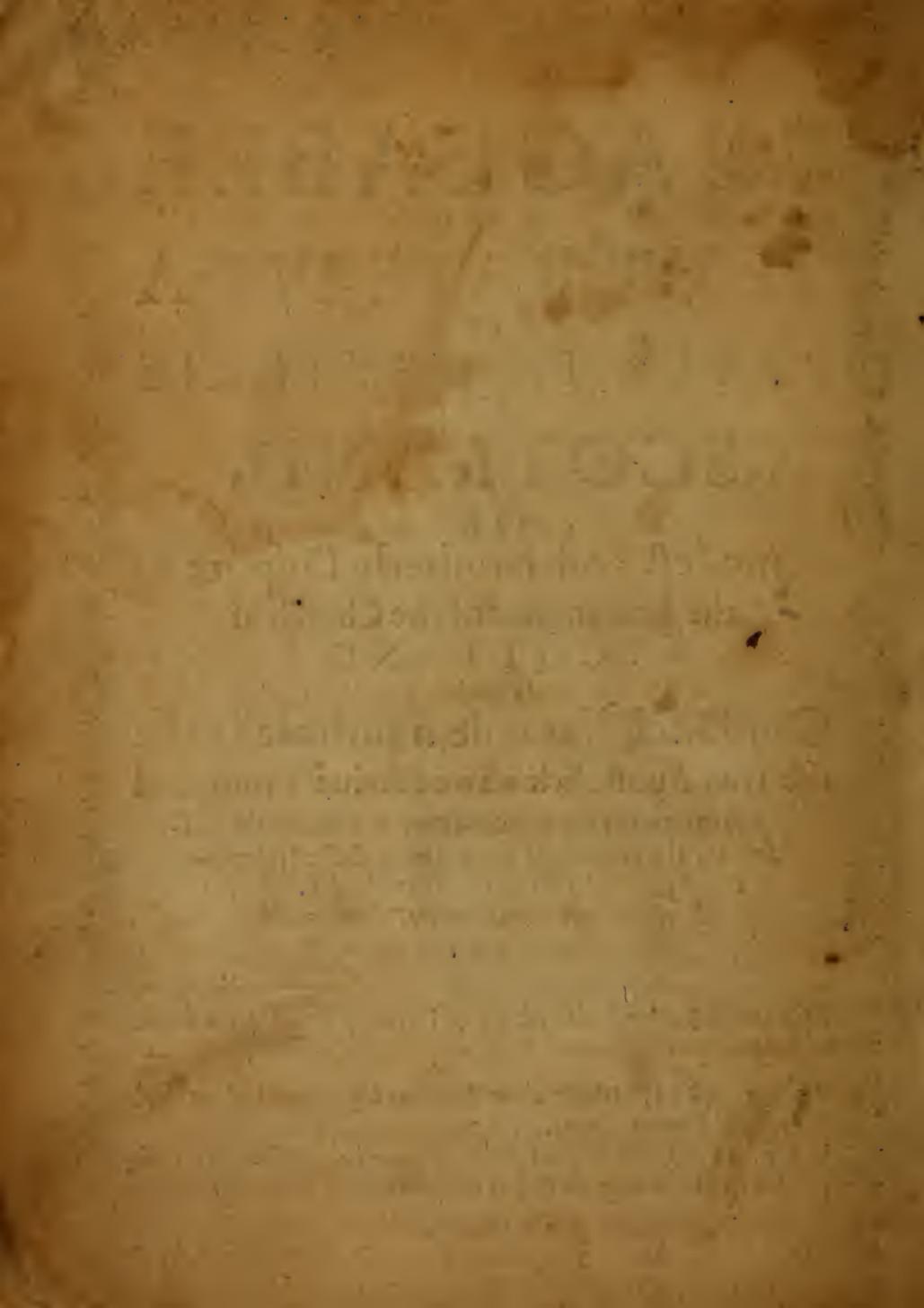
By *Samuell Rutherford* Professor of Divinity at *Saint Andrews*.

P S A L. 48. 12. *Walke about Zion, and goe round about her,
till thou see the Towers thereof.*

V E R. 13. *Marke yee well her Bulwarks, consider her Pal-
lises, that yee may tell (it) to the generations following.*

L O N D O N,

Printed for *Iohn Bartlet* at the *gruilt-Cup* neare *St Austlins-gate*. 1642.





TO THE
HONOURABLE
And truly Noble Lord, Earle
of *Lindsey*. Lord JOHN PARBROTH,
| &c. one of his Majesties Honourable
Privy Councell.

Grace, Mercy and Peace, &c.



Considering (my Lord)
your Lordships good
minde and constant fide-
lity and care in advan-
cing this blessed Refor-
mation, and lending both
your shoulders to hold up
the Kingdome of our LORD JESUS, and al-
so your singular respect and reall affection to this
famous Vniversity, and the faculty of Divinity
in this Society, I thought it rather a matter of
debtfull necessity, then of arbitrary election and
choise, that this little peece that pleadeth for

The Epistle Dedicatory.

the Government of the Church of Scotland, should thrust it self through the thick and throng of many worthier monuments of Learning, under the honourable Patrociny of your Lordships name. I am not ignorant that two blocks closeth the passage to many of greater parts and abilitie, then I am, to adde (I may have leave to borrow the word) to the Presses child-birth-travelling with no end of making many books, and these be the opinions of men, and the event of Printing: I may say of the former, that Opinion is a Witch and a great Inchantresse, while men call for Bookes, as nice banqueters call for dishes to the Table, for they make such wide odde betwixt taste-pleasant and goodnesse of meat, as if they were sworne to the roose of their mouth, rather then to health and life; so that it is much more obvious to please few, and gratifie none, then to satisfie all. And for the event, it is not unlike dicing, for it is doubtfull if Fame be not a lost prize in writing, and if the game goe not crosse the Authors haire. And such is our corruption, that the ayre or figures of a printed name is a peece of our self, and as our skin wherin our flesh and bones are kindly inchalmered, and so were most tender of one penny breadch of this

Eccles. 12. 12.

The Epistle Dedicatory.

hide, or of letting one droppe of bloud of this kinde fall to the Earth, Notwithstanding of these prejudices, I have, howbeit most unable, dared to appeare also in the Presse, to say somewhat in way of a peaceable defence of our Church-government in Scotland. The pens of the worthy Reformers of the Christian Churches have beene so blessed in the conscience, if not in the evill eye of envy it selfe, that they have cleared the Scripture way of the Government of CHRIST'S Kingdome to lye in a midline betwixt the Popes and Prelates lawlesse Church Monarchy, and the unorderly confusion of Democracie. It is not unknowne, the savoury perfume and honourable name that this poore Church hath gained, partly by the whole boast of Protestant Writers and ancient Fathers, who have unanimously put downe in print, what wee have done in practice, according to our Nationall Oath, partly by the testimony of the blessed Lights, and faithfull Witnesses of IESUS. I might name Reverend Beza, learned Brightman, that manly and stout Witnessse of CHRIST M. George Wishart, the body of the Confessions of Faith. And it is as well mani-

Beza epist. 79.
Brightman.
Revelat. of Apoc. ch. 3. 7.
History of the Church of Scotland p. 108, 109

The Epistle Dedicatory.

*fest to the world (Sunne and Moone being
Witnesses) what Prelates have attempted a-
gainst Presbyteriall Governement, but one said
well, I beleeeve Iesus to be a good man,
and the Evangell blessed, because Satan,
malice and Persecutours have done so
much against them both with fire and
tortures. What dust of late have they rai-
sed against it? in Church, State, Court, Par-
liament, three Kingdomes, in Rome, in the
heart of King and many others, in Campo
Martio, in open field, yea in the Sea, that
the Sea should speake contrary to that stile
of the Propbet, I travell in birch, I bring
up children, and nothing could be the reason,
but they saw the Woman looking foorth as the
morning, faire as the Moone, cleare as
the Sunne, terrible as an Army with ban-
ners, and when they saw Mount Zion beau-
titull in situation, they marvelled, they
were troubled and hasted away. And what
daring insolency is this? when the Prelate
could not finde his Father, and thought shame
of his native Father Diotrefhes, that one
D. Hall and others have put him in the line
of the blood royall, and printed him an office-
jure*

*Corpus Confess
fidei, p. 6.*

Esa. 23. 24.

Cant. 6. 10.

Pl. 48. 4.

3 Ioh. v. 9.

*Halls Remon-
strance to the
Parliament,
an. 1641.*

The Epistle Dedicatory.

jure divino, by divine right ; Their Predecessours were content of the good old, jus humanum. Yet I hope, put the Prelate in the Calendar of well-borne officers, bastard as he is, yet many must die ere he be here. This boldnesse putteth me in minde of the saying, *Laus nova nisi oritur, vetus amittitur*, except Prelates grow in new honour they loose their old honour. But why may we not hope that both they, their god-father the Pope, and their god-Mother Rome shall loose both new and old. God hath fetched as broken a Ship to land, and yet they will be of Divine Right : Is it not true that the Learned said of necessity? *Necessitati quodlibet telum utile est* ? Any clubbe is a sword good enough for poore necessity, or then it is true, *Necessitas egentem mendacem facit* : Necessity turneth the poore man in a liar, or which I rather thinke ; *Necessitas quod poscit, nisi das, eripit*. If you give not willingly to necessity, what it suiteth, it must take it by strong hand and club-law. CHRIST hath fairely begun to his Vniversall conquest Gird thy sword upon thy thigh ô most mighty ; and blessed shall all ages to come call all these Nobles who have should-

Senec. ent.

Pf. 45. 3. 4

ders

The Epistle Dedicatory.

Ezech. 48. 35.

ders to carry one Stone to the raising of the wall of this Temple, and to build the Citie whose name is the LORD is there. And in this course (my Lord) live, flourish and grow, and JEHOVAH build you a sure house, which is the prayer of

Your Lordships obliged ser-
vant at all respective obe-
dience in CHRIST

SAMUEL RUTHERFURD.



To the Christian Reader.



Ambold (reverend and Christian Reader,) to appeare in print to contribute my weake judgement for the government of the Church of *Scotland*. In which suite I have to doe with foes and friends. To the former I speake not now, I meane Prelates, Papists and haters of the truth, I doubt not but I am condemned in their books of both errors and crimes, my hope to prevaile with such is small, if that be true, *Damnati lingua vocem habet, vim non habet*, The tongue of the condemned hath a noise of words, but no power to perswade, except this be also true, *Magna vis veritatis*, Truth may swim, it cannot sinke. But I speake to the godly, the lover of the Truth, the sufferer for Truth against Antichristian Prelacy, (which is but spilt Popery, or half-dyed Papistry) who possibly liketh not well of Presbyteriall government. And to such I am a debtor for love, charity, honour, and all due respect in Christ Jesus, and a seat and lodging in my heart and highest esteeme.

Phil. 1 7. esteeme. And to thinke of all such is both, as the
 Apostle saith, *ἁμαρτία*, meet. And also (if it be be-
 side the truth) an honest and a most innocent error.
 Yea and to say to every one in whom (as reverend
 Bucer. *Bucer* saith) there's *aliquid Christi*, any of Christs
 Hier. *Sophon.* new Creation, as *Ierom* said to a friend, *tibi & quod*
possum debeo, & quod non possum, I owe to thee what
 I am able to doe, and more for thy good. And of
 these I humbly beg equity, charity, and unpartiall
 weighing of precious truth. I am grieved that this
 should bee put on mee which a Heathen laid on
 Seneca. his friend, *Amavit patriam quia suam, non quia pa-*
triam, he loved his countrey because his owne, not
 because his countrey. Seeing it's weaknesse to
 overlove a Nationall faith, because Nationall, and
 not because it's faith. Truth naked and stripped of
 all supervenient relations is love worthy. And
 there is as great cause of sorrow that all the Lords
 people should not mind one thing, and sing one
 Song, and joyne in one against the children of
 Iob 16. 19. *Babel*. Neither should I feare that, *animo dolenti ni-*
hil oportet credere, sorrow deserveth no faith, Since
 my witnesse is in heaven, and my record on high,
 That I both love and dispute, I contradict and I
 Phil. 3. 15. reverence at once in this Treatise, and shall hope,
 if any be otherwise minded, God shall even re-
 veale this unto them. And it is meet so to doe, since
 our Physician Christ can well difference betwixt
 weaknesse and wickednesse, and will not have us
 cast one straw, before any whose face is towards
 Heaven, to cause them to stumble. Love hath a
 bosome and armes to carry the weake Lambes,
 and

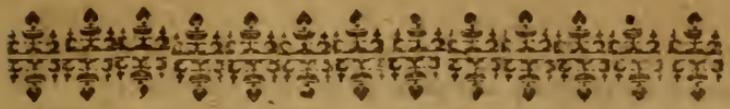
and is a bridge over the River to keep the weake
passenger dry footed. Dearly beloved, let us all
in one Spirit, one love, one affection, joyne to
build the City that is named, *The Lord is there.* Ezech. 48. 35.
O that our Lord would be pleased to suspend the
Heaven and glory of some, and that our Heaven
might for a season be stayed out of Heaven, so we
might live to see two Sisters the Daughters of one
Father, and of one Mother, *Jerusalem* who is above,
Britaines Israel and *Indah, England* and *Scotland*
comming together, weeping and asking the way
to *Sion*, and their faces thitherward, saying, *Come,*
let us joyne our selves to the Lord in a perpetuall Co-
venant that shall not be forgotten. And not that only
(for why should the Glory of our Royall and
princely King, the plant of Renowne be confined
within this narrow Isle of *Britaine*?) but that he
would make us eye-witneses of his last Marriage-
glory on earth, when he having cast the cursed
millstone *Babylon* in the Sea, and sowne the land of
graven Images with brimstone, and destroyed
Idols out of the earth, shall be espoused on our
elder Sister the Church of the Jewes, and the ful-
nesse of the Gentiles. O that Christ would en-
large his *Love bed.* And O what a honour to the
servants of the Lord to beare up the taile of Christ
his Marriage-robe-royall, in the day of our high
and royall *Solemons espousals.* And what a second
time-Heaven were it before eternities Heaven to
have a bed in his chariot, which is *bottomed with*
gold and paved and floured with Love for the daugh-
ters of his last married *Jerusalem.* And who know-

To the Reader.

eth but our Lord hath now entred on that glorious Marriage-suit ? Let us beleeve, wait on, love, follow truth and peace, be zealous for the Lord, and pray for the exalting of his Throne. And so I am,

Yours in all respective love and observance,

S. R.



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(A 3) the

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p.52.

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CHAP.



CHAPTER I.

Whether the power of the **Keyes** of the Kingdome of **CHRIST**, be conferred, upon the multitude of believers, as upon the first and proper subject; or upon the Church-guides?

QUEST. I.



He Question is not understood of that Royall and Kingly power of *excellency and Independencie*, called *all power*, which is only in *Christ Iesus*, but of the supreme Ministeriall power, (as all expound it, *Bucanus*, *Cartwright*, *Amesius*, *Parker*) that is given to the Church. By the *Keyes* we understand

not the Monarchicall power of Teaching, supreme defining Articles of faith, and judging the Scriptures, as the Jesuites of Rhemes doe dreame, *Vulcane*, not *Christ* made these *Keyes*. We deny not what *Bellarmino* saith, that the *keyes* signifie a *Princedom* in Scripture, as the *key* of *Dauids house* promised to *Eliakim*. This *key* *Christ* only keepeth: *Chry-*

B

stome

Matth 28. 18.
Bucan. loc. 43
 q. 2.
Cartwright against *Whigif*,
 pag. 139.
Ames. English
 puritanisme, p 9.
Parker de polit.
 Ecclesiast. lib. 3.
 cap. 1.

Rhemes. in Mat.
 76.
Bellarmino.
 Esay 22. 15, 22.
 Revel. 3. 7.
 Matth. 28. 18.
Chrysof. in Mat.
 hom. 25.

Gregor. lib. 4. Epist. 32.
 Calvin. Instit. lib. 4. cap. 6. & Comment. in Mat. 16.
 Bucan. loc. 42. q. 2.
 Whitaker. to. 2. Controvers. 4. q. 2. c. 5.

So *Stome* and *Gregory* both say, that the care of the whole Christian Church was committed to *Peter*, which proveth not his Princedome, but only his ministeriull power, given to all the Apostles, as well as to him: but the Metaphor is borrowed from a Steward, or Master-household, who hath the keyes of the house given to him, to open and shut doores, at his pleasure, as *Calvin*, *Bucan*, *Whitaker* explaine it well, and it is the power of preaching and governing given to the guides of the Church, as servants to open and shut Heavens doore to believers, or impenitent persons.

If wee rightly proceed, these distinctions are to be considered.

Petrus de Alliaco de Eccles. auctoritat. part. 3. c. 1. aliquid est, in alio subjective & formaliter. 2. similiter & casualiter. 3. ut in exemplo.

Gerfon. de potest. Eccles. consider. 11.

Immediatio gratia donationis, vel simplicis designationis.
 John 20. 22, 23.
 Mat. 28. 18, 19.

Marc. Antoni. de Domi Arch. Spalat de Repub. Ecclesiastica. 1. 5. c. 12. 11. 2
Parker. de polit. Eccles. lib. 3. c. 2.
Iac. de Almain. de potest. Eccles. c. 7.

1. There is a power physcally, and a power morall of the Keyes.

2. A power popular of the Keyes that belongeth to all, and a power authoritative that belongeth to the Guides only.

3. The power of the Keyes is in Christ, as in the formall subject and fountaine. 2. In the Church of believers, as in the snall object, seeing all this power is for the Church. 3. In the Guides, as in the exemplar cause representing the Church, as we say the image is in the glasse, and learning in the booke, and this *Petrus de Alliaco*, and *Gerfon* hath the like.

4. The Keyes may be thought to be given. Mat. 16. to Peter, as Prince and King of the Apostles, as Papists say, or, 2. As Peter representeth the Church of believers, as some say, or, 3. As bearing the person of Church guides, as we shall demonstrate, God willing.

5. There is a power ordinary, and a power extraordinary.

6. The Keyes may be thought to be conferred by Christ, immediately, either by the immediation of Christs free donation and gift, or by the immediation of simple designation: in the former respect the keyes were given by Christ once to the Apostles; and still to the Worlds end, to the Church guides, immediately without the Churches power intervening: in the later respect Christ giveth the keyes mediately, by the popular consent and election of the Church of believers, who doe under Christ designate and choose this person rather than that person, Thomas rather than John, for the sacred office of wielding the Keyes, neither

ther is any man now elected immediately by Christ, as the Apostles were.

Gerson. de aufer.
pap. confid. 8, 9.
Ioan. Major in
Mar. 16.
Occam. l. 1. p. 1.
n. 6.

7. Then we may well distinguish in this question these foure,
1. Power physicall. 2. Power morall. 3. Power of order,
and jurisdiction. 4. The use and exercise of that power.

Wee are to observe, that it hath beene a noble and grave Question betwixt the Church of Rome, and the Vniversitie of Paris (as Spalato, and Robert Parker with others have observed) whether Christ hath given the power of the keyes immediately to all the faithfull, and by them to the Pastours and Doctors, as the Parisians hold (so teacheth Almain, Ioan. Major, Gerson and Occam) or if Christ hath given the keyes immediately to the Church guides, as we maintaine from Gods Word. The mistake hath beene, that some Doctors believe that the power of the keyes, seeing it is for the good of the whole Church, must have some common subject, viz. the universall Church, in which it must for orders cause first reside, before it be given to certaine guides; But neither Scripture, nature, nor reason requireth such a shifting of the keyes from hand to hand, seeing Christ can keep them, and immediately put them in their trust, whom he liketh best. Hence for the determination of the Question.

N.

I. Conclusion. The physicall power of the keyes is given to men as they are professors, that is, men, and not Angels are capable of that power; for when they are made members of the visible Church, they are differenced both from Angels and Infidels, as Pagans and Turkes, for Angels according to Christs humble love and deepe wisdom, are not upon the list to be office bearers in his house: but this is not formally a power of the keyes, but a popular power about the keyes, whereby popular consent may be given to the key-bearers, for their election.

1 Conclusion.

II. Conclusion; There is a power popular, but not authoritative; a power of private Christians (not an official power of charge) given to the visible professors to make choise of their owne office-bearers: these against whom we now dispute, brethren, reverend, learned and holy, doe confound and take for one and the same, the power of electing

2 Conclusion.

AGS 1. 27.
AG. 6. 4.

or choosing officers, and the power of Ordination. And they make election of Elders (which by Gods Word is due to all the faithfull) an act of jurisdiction, whereas it is a private and popular act, flowing from that spirit of grace in believers, and from the light of saving faith, and a grace that they call, *gratia gratum faciens*, grace whereby wee are accepted to God, as *Aquinas* speaketh, for it is that Heavenly instinct of Believers, whereby they try all things, and keepe that which is good, and whereby they try the spirits (even of Officebearers) whether they be of God, or not, and know the voice of the Shepheard, from the voice of a stranger, and have their senses exercised to discern good and evill. I denie not, but there is a twofold power of election of guides, one proper to believers, which is, as I have described it, their choosing of Officers, *De jure*, and should flow from this discerning instinct of saving grace in believers: there is an other power of election, *De facto*, that floweth from a common grace of discerning in visible professors, both is sufficient for Ecclesiasticall choosing of guides, yet both is but popular, not authoritative; but power of authoritative jurisdiction, is *gratia gratis data*, a common grace given to many, that are never converted nor saved; yea the office of a publike guide to save others, is given to a man that is never saved himselfe, and requireth some indowments of governing, that are not required in all the faithfull, as is cleared by *Paul*, *1 Timothy* 3. Therefore *Gerson* will have us to difference betwixt these two, a Pastour *ad utilitatem*, and a Pastour *ad veritatem*, and a called Pastour, and a called Christian Pastour. And *Almaine* proveth well, that the calling to a Church-office, is not founded upon saving faith and charitie. This power of choosing is a power about the keyes, but not a power of the keyes. 2. It is common to all believers, who are not to take Pastours as the market goeth, upon a blinde hearefay, but officiall authoritie is given to *Demas*, and *Iudas*, and such men often. 3. It is given to women to try the spirits, yet women have not authoritie, neither are to usurpe authoritie over men in the Church.

Aquinas 22. q.

81.

1 *Thef* 5. 21.

1 *Iohn* 4. 1.

Iohn 10. 8. 27.

28.

Heb. 5. 14.

1 *Tiin.* 3. 2, 3, 4, 5

6.

Gerson de aufer.

pa confid. 16.

Almain de pore.

haica & eccles.

6. 3.

M. Bess] Churches plea against
Pager.

I desire in the feare of God that this may be considered by *William Best, Henry Jacob*, and the Author of Presbyteriall Government examined, for our Divines, (as *Daneus*) give the calling of Church guides to the Presbyterie, and the approbation to the people *Vrsine* differenceth betwixt the judgement of Elders, and the consent of people; and *Bucer* judiciously distinguisheth power from authoritie; And *Martyr, Calvin, Beza, Zuinglius, Viretus, Luther*, to the Fathers, *Tertullian, Cyprian, Ambrose, Chrysostome*. In this meaning, said *Augustine*, the keys were given in *Peter* to the whole Church, so our Divines are to be expounded, when they say the power is in the Church, and the exercise of the power in the guides, for that power which is in the Church of believers, is popular, not authoritative.

III. *Conclusion*. The physcally power of the keys is in all professors, as our first Conclusion faith. 2. The supreme morall power in *Christ Iesus*, formally and independently, *To mee is given all power in Heaven and Earth*, *Matthew 28. 18.* this includeth the power of working miracles, by the hands of his Apostles, all, as well as the power of the keys, and is communicated to the Church not formally, but in the effect. 3. Power morall, about the keys, as is said in 2. Conclusion, is given to all the faithful. 4. The exercise of the keys to preach, and administer the seales of Grace, to open and shut Heaven by the keys, is given to the Rulers in some things, as they are scattered and single men, as to preach, and administer the Sacraments, without consent in speciall to every singular act: in some things, as to exercise power of Jurisdiction, the exercise, and the power is given to a communitie, not to one, *Unitati, non uni*, as *Gerson* observeth from *Augustine*, and *Augustine* from the word, *Matthew* the sixteenth, for the Church not one single man hath power of Discipline: if one Pastour himselfe alone should Excommunicate, the Excommunication were null, both in the court of CHRIST and his Church, if a Pastour should baptize against the

Henry Jacob Governm. by free consent of the people, p. 70. Presbyteriall government examined, an. 1641 p 10, 11.

Daneus in 1 Timothy 5. 22.

Vrsin. Catechef. p. 999. 800. an. 1587.

Bucer. in *Mat.* 16. *Haec potestas est penes omnem ecclesiam, auctoritas modo ministerii penes presbyteros & episcopos.*

Martyr in 1 Cor. 5.

Calvin. institut. 1. 4. c. 5.

Beza Epist. 83. & confel. 5. 34.

Zuinglius ad *Valen*

Viretus dialogo. 20.

Luther de vocat. Ministr. p. 365.

Tertul. in *Apol.* concentum plebis requirit.

Cyprian. 4. 2 *Epist.* 1. 2.

Ambros.

Chrysost. in *Mat.* 16.

August. 3 *Conclusion.*

Gerson de potest. eccles. consider.

4. *Augustine.* *Matth.* 18.

Gerson ibid. *Ephel.* 4. 11.

Churches minde, the Baptiſme were valid, howbeit there were an errour in the fact, for power of jurisdiction is given to the members of the Church ſcattered, *tanquam ſubjecto cuidam materiali & potenciali*, in remote power, and not formally, but as they are met in a Synod in Christs name. 5. The power of the keyes is given to the Church of believers two wayes. 1. As to the end, or the finall object of the keyes: and this we acknowledge as truth, for Christ gave officers for the Church, as his intended end, *Hec gave ſome to bee Apoſtles, &c. for the perfeſting of the Saints, for the Worke of the Miniſterie, for the edifying of the Body of Christ.* But 2. The power of the Keyes is not given to believers as to the formall ſubject, that they may authoritatively make and ordaine officers Hence the,

4. Conclusion.

I V. *Conclusion*, is this. When the Church ſtandeth of believers, only as contradistinguished from her guides, it is then *totum homogencum*, a body conſiſting of alike parts, where the denomination of the whole is given to the parts; as every part of water is water, ſo every three believers of five hundred believers, is a Church of believers. Now if a Church ſhould be in a remote Iſland, not conſociate with other Churches, and yet wanting guides, our brethren ſay in this caſe, the power of the Keyes ſhould bee ſeene to bee in believers, and they might chooſe and ordaine their owne officers I grant they have great Schoolemen to ſay with them, as *Almaine* and *Ocam*, and the Schoole of *Paris*, who ſay, if all the *Cardinals* were dead, the faithfull might and ſhould chooſe the Pope. *Sylveſter in ſumma, verbo. excommunicatio q. m. 2* ſaith, The Romane clergie ſhould have the power of chooſing the Pope in that caſe. But *Cajetan. Tom 1. Epiſt Tractat. 1. Vaſquez. in 3. part. Thomas Tom. 3. Diſput. 244. cap. 3 30: 31.* doe better ſay in that caſe, the power of chooſing ſhould be in the hands of a Generall Councell, and that by divine right: Then by their minde ſupreme power: the keyes by divine right, is in the hands of Church guides. But great Schoolemen ſay, that the keyes by a miracle and extraordinary might remain in the body of the faithfull. But I ſay in this caſe *Necceſſi-*

lac. Almaine de poteſt. Eccleſ. c. 9. ad 2. Si Cardinales omnes eſſent mortui, aut non eſſent eligere, ad unum ſalutem fidelium ſpectaret eligere (papam) Ocam dia. o. l. 1. p. 1. c. 31. ad rat. 3. poteſtas eligendi eſt ad Laicos. Sylveſt. Sum. ver. excom. 9. n. 2. Cajetan. Opulc. to. 1. Tract. 1. Vaſq. in 3. p. diſp. 244. c. 3. n. 30.

ty is an unbooked and naughty Lawyer, and God extraordinarily should supply the want of ordination, as he can doe the defect of second causes: so that if God send some pastours to a congregation that were unwilling to choose their owne Eldership, Pastours might ordaine themselves: Pastors in that case to these people, and God should supply their want of popular election, and this is all good to prove election to be in the hands of Church guides (which both our brethren and wee deny) as the other case is to prove the power of the keyes to be in the multitude. But we are now disputing about the power of the keyes in a Church ministeriall; which is *totum heterogerenum*, where the whole giveth not a denomination to the part, as every part of a man is not a man, a Church made up of only believers is not Christs organically body; where there are eyes, eares, and hands, and feet, as is meant, *Rom. 12.* and *1 Cor. 12.* for all are here an eye of believers, and all of collaterall and equall authoritie, neither is there here an eye or an hand in a ministeriall function above a foote. But wee now dispute about the keyes of a ministeriall Church, as *Iunius* saith, made up of integrall parts of *capra, ovium* and *capra, ovium* of Shepherds and Sheepe.

Iunius to. 7. lib
sing. de. eccles. c. 8

- V. *Conclusion.* The office bearers of the Church have the power of the Keyes and their office immediately from Christ, by the immediation of free gift: they have their offices from the Church, by the mediation of orderly designation; seeing it is the Church which designeth such a man to such an office, therefore it is said, *Eph 4. 11.* *Hee gave some to be Apostles for the Church,* he saith not, *to the Church,* as if the faithfull by an innate and received power from Christ, did ordaine by authoritie Ministers as their servants and Deputies, for all the authoritie is Christs, not the believers. I grant what is given for the Church, in some sense, is said to be given to the Church, as *Chrysofome* said; The gift of baptisme is given to the whole Church, but the power of baptising is not given to all the believers, as to the subject.

5. Conclusion.

Cyryllus de sa-
ccidol 3.

This Conclusion I prove. 1 *That* is not to be holden which
is

2^{off} Churches
 1^{ca}, arg. 8. p. 73.
 Travers de difci.
 eccles. fol. 11. 12.
 Parker de polit.
 ecclesi. l. 2. c. 4, 5.
 Ames Fresh suit.
 pag. 29. 30.
 Jacob. governm.
 12, 14.

Theodoret. in 1
 Cor. 11.

Cyrill in Ioan. 1.

August. Psal. 119.

Ambros. in 1 Cor.

7.
 1 Cor. 12. 28.

Eph. 4. 11.

1 Cor. 12.

Ioh. 20. v. 21, 22

23.

2 Cor. 5. 20.

2 Argument.

Calvin in loc.
 Apostolos inaugurat
 Christus in
 officium, cui eos
 prius destinavit.
 Bullinger. ib. eos
 orbis ecclesie
 ministros decernit.

3 Argument.

Muscul. mittit ea
 potestate qua a
 patre missus est.
 Beza in loc.

Cajetan comment. ibid.

Toletus to. 2.

com. 26.

Chrysost. Aposto-
 los constituit hic
 legatos suos &
 vicarios.

Cyril lib. 12. in
 Ioan. ca. 55. &
 Cyprian de uni-
 tate Eccles. pro-
 pte initium. Mit-
 tit hic (inquunt)

Apostolos cum e-
 mini potestate A-
 postolico muneri
 convenient.

is not written, as our brethren hold. So *Best, Travers, Parker, Ames, M. Jacob*, so also *Theodoret, Cyrill, Augustine, Ambrose*, but it is neither expressly, nor by good consequence in Scriptures, no precept, no promise, where all the faithfull lay hands on men for the Ministerie, as *Titus, Paul*, and the Presbyterie doe, 1 *Timothy* 4. 14. or where all the faithfull doe binde and loose, and receive witnesses judicially against Elders, as *Peter* and *Timothy* have authority to doe.

2. *Argument.* If the word say that the power of the keyes is given to certaine select persons, and not to all believers, then is not this power given to all believers: but the word saith the former, *er.* The Assumption is thus proved, If these Offices that essentially include both the power and the exercise of the Keyes, be given to some select persons and not to all the faithfull, then are not the Keyes given to all the faithfull: but the Lord gave the office of Apostles, Prophets, &c. to some only. And God hath set some in the Church (then not all) *first, Apostles, secondarily, Prophets, thirdly, Teachers, &c.* And hee gave some to be Apostles (not all) and some Prophets, &c. Are all Apostles? The major is proved, because to be an Apostle, a Pastor, &c. is to have a power given by Christ to use the keyes by preaching, binding and loosing, by censures, as an Apostle, Pastor, &c. This cannot be answered, seeing there must be another power to binde and loose in Pastours, and Elders, than is in all believers, women, believing children, and many believers unapt to governe.

3 *Argument.* To whomsoever Christ giveth the power of the Keyes, to them he gave a ministeriall spirit by way of speciall ambassage to remit and to retaine sins, as the Ambassadors of God in Christs stead, and them he sent, as the father sent him, as is cleare in the Scripture, *As the Father sent me, so send I you, &c.* He breath'ed on them and said, receive the Holy Ghost: whosoever sinnes ye remit they are remitted. In which words, our Divines, *Calvin, Bullinger, Musculus, Beza*, yea and *Papists, Cajetan, Toletus*, teach that Christ here did inaugurate his Disciples to preach and exercise the cen-
 sures

fures of the Church: so also *Cyrrill*, *Chrysoftome*, *Cyprian*. But this ministeriall spirit, *Christ* gave not to all the faithfull, but only to the Apostles, for he sent not *Mary Magdalene* and *Cleophas* in this place, as *M. Smith* saith, and why? because it is gathered from *Luk. 24. 33, 34, 36*. That *Magdalene* and *Cleophas* were there, (saith he) when *Christ* said, As my Father sent me so send I you, Therefore *Mary* also, and *Cleophas* received a ministeriall power of the keyes, all as well as the Apostles. I answer, but this place is all one with *Mat. 28. 18, 19*. where they are commanded to preach and baptize, which is not lawfull to women. *1 Cor. 14. 1 Tim. 2*. And it is all one with the Commission, *Mark 16. 14*. which is restruted to the eleven. Another weake ground he hath, that the eleven were not made Apostles, untill *Christ's* Ascension, *Act. 2*. When the spirit was sent, and untill he led captivitie captive, *Ephes. 4. 11*. but this power was given to all the Disciples before his ascension. Answer, a higher measure of the Spirit was powred on the Apostles at *Christ's* Ascension, and by vertue of his Ascension, he ordained Apostles, *Eph. 4. 11*. but will it follow, none were made Apostles untill he ascended? if this were good, by vertue of his death, wee obtaine forgiveness of sinnes, by his ascending to heaven, we also ascend. But hence it followeth not, that there is no forgiveness of sinnes while *Christ* die, and that there is no ascending to heaven of the spirits of the Patriarchs and Fathers, while *Christ* ascended. 2. That the Apostles were called, and received Apostleship from *Christ* in the dayes of his flesh, before his death; is cleare, *Matth. 10. 2, 3*. and that they went out, and preached, and cast out devils. A second exception there is of some, who say, a concionall or preaching power of forgiveness of sinnes is not given to all, to whom a loosning from sins by Church censures is given, as is cleare in our Ruling Elders, who have not power to forgive sinnes by preaching, yet have power to forgive, binde and loose, by Church-censures. Answer, We may distinguish where the law distinguisheth, for howbeit the power of preaching be not given formally to ruling Elders, yet it is effectually in the fruit given to them, in

Ioh. Smith in his parallel censures and observations against *M. Bernard*, p. 52.

Regulajuriss.

Amesius de conf.
1.4.c.29.q.11.
Parker de Polit.
1.3.c.18.
Cyrl. in Levit. l.
9.
Chryf. Homil. in
Hag. c. 1.
Basil. moral. c. 14
August. contr.
Fault. l. 3. c. 18.
Beda. in 1 Pet. 5.
Best Churches
plea.
Jacob Gover. p.
90.
Robinson Iustific.
Smith paral ell
enures, p. 52, 53
4. Argument.

the judiciall and authoritative application in the externall court of Christs Church, but believers, as believers only, have neither power to preach formally, nor yet effectively to apply judicially the threatnings of the word in discipline, to the judiciall correction of delinquents; now the keyes in the word, and the keyes in the discipline, are the same keyes of Christs kingdome, as *Amesius* observeth, and the keyes of the word are the keyes of the kingdome, committed to all, either formally or effectively, to whom the keyes of discipline are given, but they are never given to single believers who cannot lawfully preach. Therefore single believers are not the subject of the keyes.

4. *Argument.* Such power of the keyes, without the which the Church of Christ is perfect, and complete for government, is superfluous, and so not of Divine, but of humane Ordination. But the Church is complete and perfect in its government, in that there are in it believers, *Pastours*, *Doctours*, *Elders*, and *Deacons*, suppose no power of the keyes, be in the communitie of believers. The proposition is *Parkers*; so reason the Fathers, *Cyrril*, *Chrysofome*, *Basil*, *Augustine*, *Beda*: so *William Best*, *M. Iacob*, *M. Robinson*. I prove the Assumption. The Eldership have no oversight in the Lord, and there is no necessitie or exercise of the keyes, as Elders, if all believers have a ministeriall power to bind and loose: as *M. Smith* and others, teach: and if all edifie by the keyes, as *Parker* saith, and judicially censure, excommunicate, and ordaine, or depose their rulers, as the *English Puritanisme*, and authors of the presbytery examined doe prove, from 1 *Cor.* 5. and *Guide to Zion*. For ten believers being nothing but believers by Divine right, or als well the governing Church without the Eldership, as having them, suppose all the Elders were believers. Where also there be twentie times three believers, they have all in their owne families the power of the keyes, and so there are twenty Churches, complete and independent within themselves, joyned in twentie neighbour families, all under one covenant with God, and flying all knowne sins. Now when Christ saith, *If thy brother offend thee, and obstinately refuse*

Parker de polit.
ecclel. l. 3. c. 2.
English puritanisme, 9.
Presbyter. Govern. examined.
p. 12. reaf. 1, 2, 3
Guide to Zion,
pos. 58 p. 31.
Mat. 16.

to beare, *tell the Church.* Which of the twenty three shall the Brother wronged have recourse unto? (*tell the Church*) as reason would say, must bee some visible Church, Senat or judicatorie, but all these twenty threes met within their houses are independent Churches, if they be believers as we suppose, and all visible Churches. Shall wee thinke that Christ hath left a grieved brother to a blind, *Tell the Church?* and yet who can know this Church? for all have alike interest in Christ, which of the twenty threes bee the Church that Christ meained in these words, *Tell the Church,* by this doctrine none can dreame.

5 *Argument.* The multitude of believers hath either this power of the keyes from Christ, and from heaven; or from the earth, and from men: for I thinke our brethren will not dreame of any ecclesiastick positive law, not warranted in Gods word, for a third, for this Papists teach. This is Christs argument for *John Baptists* ministerie. If from Christ and Heaven, it is either from the law of nature, or from some divine positive law: from nature it is not. For 1. the power is not naturall, but supernaturall, reaching a supernaturall end, the gathering of the Saints, *Eph 4. 11, 12.* neither is this power such, as can have nature for its Author, as *Alm.* in faith, seeing it is above natures reach. And so also faith *And. Duvallius.* If happily they say, it is from good consequence naturall, for because of the claime and interest that the faithfull have in Christ, Christs keyes are given to them, as God giving Christ, he giveth all other things with Christ. I Answer. This maketh no man, but a believer, yea no gifted pastour capable of the keyes, except hee have faith in Christ, which we shall hereafter refute, as contrary to Scripture. Neither can it bee from any positive law, or grant, or promise in the new Testament, that all the members of the Church shall be Princes, Rulers, Commanders, that Christ hath left none to *be over osher in the Lord.* If this be from men, it is a humane ordinance, and cannot stand. See what *Bellarmino* saith to this purpose.

6. *Argument.* The power of the Keyes is either given to the believers as believers, or as they are such whom

5. Argument.

Almain de auth. eccles. c. 2. potestas ecclesiastica non est humanitus institutibilis.

Duvallius in 22. Thom. tom. 2. de sum. pontif. traç. 4 q. 3. p. 1.

Rom. 8. 32.

Bellarmino de pont. Rom. 1. 1. c. 6.

6 Argument.

whome God giveth for government, selected from amongst others, if the later be said, we have our intent, and the keyes must be given immediately to some selected guides: If the keyes be given to believers, as they are such, and under this reduplication, Then 1. All believing women and children have authoritie in the Lord over the congregation, which, as *Duvallius* saith, is not to be admitted, for *quod convenit nō sōd convenit et sa πικτος*. Yea, 2. saith *Paul Baynes*, *If the power of the keyes and teaching had beene given to all believers, all should have beene made Pastours and Doctours, though not to continue so in exercising the power.* And so all must have the power of seeing, as the Church eyes and Watchmen, and all the power of hearing, as the Church eares, and certainly, the second act must proceed from the essence and first act, as moving must proceed from a living soule, to laugh from a reasonable soule, so to excommunicate judicially, to judge, correct, cast out, bind and loose, (all which *Parker* and others prove to agree to believers from *Matthew* 18. and *1 Corinthe* 5.) must flow from a ministeriall principle, and so all must bee eyes, and eares, which is against the varietie of the gifts of the spirit. *If the whole body were an eye, where were the hearing, if the whole were hearing, where were the smelling? v. 14. for the whole body is not one member, but many, yea, a collection of many members.*

Hence, 7. *Argument.* That is not to be admitted which overturneth the order established by Christ of commanding, and obeying, and which everteth the integrall members and parts of a visible politike ministeriall body of Christ, but to give the power of the keyes to all, and every one, overturneth this order of Christs, *Ergo*, This doctrine is not to be admitted. The Major is undeniable. I prove the Minor. The ministeriall Church is divided, as *Junius* saith, in Sheepeheards, and flock, some are *αγγελιστοι* and *ηγετουροι* *οι λογουοι* *Overseers and Watchmen*, others, such as are to submit and obey: some are Watchmen, then they have some that they watch over: Some Shepheards, *ergo*, they must have Sheep: Some *Ambassadors in Christs stead*, *Ergo*, They have some

Duvallius 22. to.
2. tract. 4. de
sum pontif. q. 3.
Baines Dioc.
tryall q. 3. concl.
3. p. 84.
Parker de polit.
ecelef. l. 1. c. 4.
Presbyter Gover.
examined, p. 23.
1 Cor. 12. 17. 24

7. Argument
Heb. 3. 17
1 Thef. 5. 12
1 Tim. 5. 17
Ezek. 33. 7
Ezek. 34. 2, 3, 4
Ier. 23. 1, 2, 3
2 Cor. 5. 20.
Mark. 3. 14
Acts 1. 8
1 Cor. 4. 1, 2
1 Cor. 4. 15
1 Tim. 4. 16.
Mark 12. 2
Mat. 13. 3
Mat. 9. 38
1 Cor. 3. 9. 10.
Junius lib. sing.
de ecelef. c. 9.

to whom they carry the Embassage, *Heralds, Witnesses, Stewards, Fathers, Saviours, Sowers, Reapers, builders*, then they must have, a People, House, Sonnes, Ground, &c. upon whom they exercise their native operations. But if all have power of the keyes, and power to edifie by binding and loosing, all should be Overseers, Watchmen; Shepherds, Ambassadors, and if all were Fathers, where were the Sons? What a worke would this be, that all Christians must leave their trading, husbandry, arts, sayling, and oversee the Church, and judge and determine Church matters betwixt brother and brother. So *Francis Johnson* reasoneth: Master *Smith* answereth two things to this. 1. *The Elders* (saith he) *shall obey the voice of the Church, in things commanded by God, and all the Saints are to obey the Elders in things commanded by God, and these may well stand together.* I answer, If we speake of divers kindes of obedience, it is true, people is to obey the Pastours and Elders using the keyes, here the sheepe obey the Shepherds, and this is the obedience that Christ hath established in his house, and the Elders as *Archippus*, are to heare the flock admonishing, no commanding as Watchmen, Fathers, Pastours by the power of the keyes, that *they would take heed to the ministerie, which they have received of the Lord*, and this is but private admonition, that one man, one woman, may give to their Pastours. Now one man is not the Church bearing the keyes, but this opinion maketh *Archippus* and all the faithfull at *Colasse* to beare the keyes, and command by power of the keyes, so that all are Fathers, Pastours; Pastours by one and the same power of the keyes. His second answer is. *All are not rulers: An incorporation may make a Major and Sheriffs, and yet the incorporation is not a Major or Sheriffe: So the Church may make Ministers, and yet the Church it selfe is not properly an Elder, or a Deacon.* Answer, It is not alike, An incorporation hath a priviledge, but not any princely or magistrall authoritie to create a Major, but the Saints have the regall power of the keyes from Christ, not only to make Elders, but also to judge authoritatively with coequall power with the Elders: by your doctrine, if the whole inhabi-

Francis Johnson
answer to the ar-
ticles of divil. p.
42. 43.

Smith parallels
censures and ob-
servations p. 66.
Col. 4. 17.
Smyle ib. p. 67.

tants of a citie may make a Major, and set themselves down in the Bench, as collaterall Judges with the Major, then all the inhabitants indeed were Majors, as all the Saints in *Corinth* did judicially excommunicate, why are they not then all Elders and Pastours? Shew us any authoritie that Pastours have in governing, which the meanest of the congregation hath not? And this maketh all Ministers, and all, to be Watchmen, Fathers, Overseers. This I take to have bene the errour of *Tertullian*, who will have Christ to have left all Christians with alike power.

Tertul. de pudic.

8 Argument.

1 Cor. 4. 21.

2 Cor. 13. 10.

Rev. 2. v. 14, 20.

Becanus in opusc.

contra. M. Ant.

de dominis. tom.

5. l. 3. c. b. j. 3.

8. *Argument.* If there be a peculiar authoritie in Pastors over the flock, that is not in the flock, Then the keyes are not both in the Pastours, and the people: but the first is said in Scripture, *ergo*, The later must also be said. I prove the Minor. *What, will ye, that I come to you with a rod, or in love, or in the Spirit of meeknesse?* also. *Therefore I write these things being absent, lest being present I should use sharpnesse, according to the power that the Lord hath given me, to edification, and not to destruction.* Hence it is that the Angels of the seven Churches in *Asia* are rebuked for not exercising discipline against *Iezabel*, and the holders of the Doctrine of *Balaam*: which proveth the Angels had the keyes, els all alike had bene rebuked. Now that every one of *Corinth* hath the power of *Pauls* Rod, and his power given for edification, is most ridiculous. So *Becanus* the Jesuite. Can every believer say to a Church, *Shall I come to you with the Rod?* Yet if all have the keyes, as the subject, all have the Rod also.

Tertul.

9. Argument.

Esay 61. 5.

Esay 62. 6.

Esay 60. 10, 11,

12.

Ier. 1. 4. 10.

Exod. 4. 11, 12.

Esay. 6. 6.

Ezek. 2. 1, 2.

Ioh. 20. 21.

Act. 9. 17.

9. *Arg.* That which Christ will have to be a ministeriall power in the members of his Church, to the exercise thereof Christ giveth competent and answerable gifts to the foresaid effect. But God neither giveth, nor hath promised, nor requireth answerable gifts for using the keyes in all believers. Therefore Christ willeth no ministeriall power of the keyes to be in all the members of the Church. The proposition I prove 1. God promiseth gifts to the priesthood of the new Testament. As 1. Diligence, *Esay 61. That strangers shall stand and feed their flocks.* 2. Zeale, *Esay 62. That they*

they shall never give the Lord rest. 3. That they shall be clothed with salvation. 2. When God sendeth *Moses*, *Isaiah*, *Jeremiah*, he giveth them gifts and abilities for the calling. So (as the Treatise of Discipline observeth) it is oft said, *The Spirit of the Lord came upon him, and he judged Israel*. So also other places for this. 3. They are condemned who take on them a calling, and say, *Thus saith the Lord*, and yet the Lord sent them not, neither spake he to them, as in *Isaiah*, *Jeremiah*, and *Ezekiel*. 4. Where the Lord giveth a calling or power, such as the keys of his Kingdome, the not improving and putting the Lords Talent to the bank, is a sinfull digging of the Lords Talent in the earth. Hence I desire to know from Gods word, these foure things, 1. If the power of the keys be given by Christ to all the faithfull, this power is a ministeriall calling. Where is there a promise for light, prudence for government, to goe out and in before the Lords people, made to every one of the Lords people? 2. Where is the tongue promised to them all in judgement, that none shall resist, and the consolations promised to them, in the discharge of this power of the keys? 3. Where is the Spirit of the Lord comming upon them all, and every one, that they may judge the people? 4. Where are the believers condemned for usurping the keys, and because being ignorant they cannot discharge that calling? Where is the carelesse governing of all and every one of the faithfull rebuked in the word of God, as a digging of the Lords talent in the earth? I adde two things to confirme this. 1. Our Divines disputing against the great *Pope*, the *Bishop of Rome*, and against the little *Pope*, the *Prelate* his god-son, and first born, come out of the *Popes* loynes, as *Calvin*, *Beza*, *Iunius*, *Zanchinus*, *Sadeel*, *Pareus*, *Ursine*, *Whstaker*, *Reynold*, and *Amesius*, *Baines*, *Parker*, *Didoclavius*, &c. They prove, if such power of the keys and plenitude of order, and jurisdiction, were in these two creatures, the *Pope* and the *Prelate*, the wisdom of Christ in his Word, should have set downe the canons for the regulating of the power, besides the canons that concerneth all other *Bishops* or *Pastours*, for the heads or *Monarchs* dutie

Necessitie of discipline p. 30.
Exod. 3. 11. 12.
Deut. 34. 9.
Esay 61. 1, 2.
Esay 56. 10.
Ier. 23. 14. 16.
Ezek. 13. 7, 8.
Mat. 25. v. 25, 26
27.

in the common wealth, is carefully set downe in the word, as what a man the King should be; but the word hath no canons for the power of the keyes, and the regulating of that power, in all and every believer, man and woman.

2. If God set downe a Canon, and requires abilities in the Church guides, as Elders labouring in the word and doctrine, and governing, and in Deacons, that, he requireth not in all believers, then the power of the keyes is not in the Church guides, and in all believers also; but the former is said, *1 Tim.*

3. for it is required in a Minister that his power of the keyes may be said to be of God, that he should rule his owne house well, else how should he *ἐπιμελεσεται*, take care to govern the Church of God? One may be a believer, and yet this is not required of him, as he is a believer, an Elder should not be a Lord over the flock, it is required of a Steward, that hee bee faithfull as a Steward, that he ordaine Elders, and these men of good report, that he receive not an accusation against an Elder: Now I hope, these are not required of believers, as believers, neither were the Epistles to *Timothy* and *Titus* written so much to these men, as believers; as to them as holy Elders, and Pallours: And yet if the power of the keyes bee common to all the faithfull, these Epistles are written to all believers, primely to men, and believing children, how they should use the keyes, ordaine Elders, receive Witnesses, governe the Church. *Deare Brethren, see this and consider it for your good.*

10. *Argument.* That which maketh the government of Gods house Democraticall and popular, is not to bee taught: but this Opinion is such, as I hope to prove hereafter.

11. *Argument.* If the power of the keyes be given to believers, as believers, Then all, and only believers, have the power of the keyes: *Quod convenit etiam autō convenit ἀλλήλοις αὐτοῖς*, That which agreeth to any thing reduplicative, and for this formall reason, it agreeth to that subject only: But all and only believers have not the power of the keyes. for the Major, *Parker* teacheth, *The keyes were given to Peter, as a believer, not as an Apostle.* I prove the Assumpti-

1 Tim. 3
1 Cor. 4. 12
1 Pet. 5. 2, 3
1 Tim. 4. 16, 17
1 Tim. 5. 19, 20
2 Tim. 4. 1, 2, 3
Tit. 1. 5, 6, 7

Job 5. 27

Parker de polit. l.
1. 6. 2.

on. The believers three or foure may be excommunicated, and that justly, in which case they remaine believers, and yet being no members of the Church, cannot have the power of the keyes: also many have the power of the keyes, yea, and are pastours, that are not believers: as Christ saith, *Have not I chosen you twelve, and yet one of you is a Divell? Many will say to me in that day, Lord, we have prophesied in thy name, and in thy name cast out Divels, &c.* and yet they are workers of iniquity, never knowne of Christ as his elect.

Iohn 6. 70.
Mat. 7. 22. 23.
Phil. 1. 16. 17, 18

So some enemies to Paul and wicked men, *Phil. 1.* Haters of the Gospell, and yet preached it, in such sort that Paul rejoiced that Christ was preached. Now if they bee not believers that are pastours, their pastorall acts of baptizing and administering the Sacraments are null, seeing they have no power of the keyes, many shall doubt if they have beene baptized, because they may happily doubt, yea, too justly doubt of the beliefe, and so of the pastours power of the keyes. Yea, six or ten professors and visible Saints are an independent congregation, and so have the power of the Keyes to appoint an Eldership, to Excommunicate, and yet these ten may be faithlesse hypocrates: hence all their acts of the keyes are null. It is knowne, how *Austin, Jerome* and the Fathers contend that the Baptisme of Heretikes is lawfull.

12. If I shall once for all here cleare from Antiquitie, that the Eldership hath only the keyes, I also prove from Antiquitie, 1. A Presbyteriall and representative Church.
2. That the congregation of believers, is not an independent Senate, to ordaine an Eldership, and deprive them.
3. That the prime ground of an independent congregation hath no ground in Antiquitie.

Polycarpus Pastour of *Smyrna* an hearer of the Apostles, as is thought, *An. 143.* willeth the *Philippians* to submit themselves to the Elders and Deacons, as to Christ. *Irenaus* the Disciple of *Polycarpus* admonisheth the faithfull of the same. *Tertullian*, *An. 226.* saith, *The Elders had the charge of excommunication and censures.*

Polycarpus an. 143. præcipit Philippensibus ut presbyteris & diaconis, sicut Deo & Christo se subjiciant.

Irenaus lib. 4. c. 43. & cap. 44. monet fideles ut cum presbyterii ordine sermonem suum & conversationem sine offensa præsentent. *Tertullian* apol. c. 39. ait, seniores excommunicationi & censuris præfuisse.

Ignatius epist. ad Trullanos, presbyterium definit eorum sacrum consiliarios & confessores, οὐνε-
σπουτα, Episc. & ibid. οὐνεσπιου
 Dei & consociatum eorum Apo-
 stolorum, & ib. Sed & presbyteris
 subiecti esse, tanquam Christi A-
 postolis. *Origen* contra Celsi vo-
 cat. *Georgius* ecclesiarum. *Ruffin*.
 lib. 10. c. 5. hist. eccles. *Cyprian*.
 epist. 14. ep. 33. ep. 10. ep. 68. ut
 sacerdos plebe presente, sub omni-
 um oculis deligatur, & dignis atq;
 idoneis publico iudicio ac testimo-
 comprobetur, omni actu (inquit
 1. 3. ep. 11.) ad me perlatos, placuit
 contrahi presbyterium: *Firmilianus*
 Seniores & propofiti ordi-
 nandi potestatem habent. *Clem.*
Alex. S. ron. lib. 7. penes pres-
 byteros est disciplina que homines
 meliores facit. *Basil.* ad *Nico*
Cesar. ep. 75. Interrogato patres
 vestros, & annuntiabant vobis,
 quod etiam si parvum loci citu de-
 visa esse videbantur, coronamen-
 to tamen unita erant & una sen-
 ten- sen ia gubernabantur. *Athanas.*
 epist. ad orthodox *Hieron.* Eccles.
 habet senatum cetero presbyteri-
 orum, *Hieron.* epist. 1. ad Dime-
 tria. *Hieron.* in 1. Tim. An e-
 quam diaboli instinctu communi
 presbyteriorum consilio ecclesia
 regeretur. *Eusebius* l. 1. de vita
 Constant. at the famous Councell
 of *Nico*, Nar. 250. Bishops mul-
 titudes of Elders and Deacons. So
 the *Magdeburg.* cent. 1. de guber-
 eccles. c. 7. *Socrat.* l. 1. c. 8. shew-
 eth us that then *Paphnutius*, nei-
 ther a Bishop nor yet a pastour
 opposed the single life of Church-
 men.
Dionys. *Alexandrin.* dogmata
 que grassabantur inter fratres
 (presbyteris) discutienda offe-
 rebat.
 Synod. *Antioch* tom. Concil. E-
 piscopi, presbyteri & diaconi dile-
 tissimis fratribus in Domino
 salutem.
 Concil. *Carthag.* 4. ca. 23. Episcopus
 nullius causam audiat absq;
 presentia clericorum suorum, a-
 aliqui irrita erit sententia ejus.
Ambrosius in 1. Tim. 5. Synagoga &

Ignatius very ancient, if we believe antiqui-
 tie, describeth our very Scotish Presbyterie,
 and calleth it, a *Senate of Pastours and Elders*,
 that was in the Church in his time. So *Origen*,
 who lived with *Tertullian*, resembleth the Pres-
 bytery to the Senate of a Citie, and *Ruffinus* a-
 greeth with them *Cyprian*, the presbyters and
 other officers have the power of the keyes. So the
Nicen Councell saith (as the *Magdeburg.* and
Socrates say) *Aurelius* was ordained by *Cypri-
 an* and his colleagues: he requireth that the mul-
 titude be present to consent, but that the Presbyte-
 ries ordaine.

Cyprian ascribeth the same opinion to *Fir-
 milianus*. So *Clemens Alexandrinus*, *Discipline*
 is in the hands of the Presbyters. *Basil* also esta-
 blisheth a *Presbyteriall Senate* of moe parishes,
 as is our Scotish Presbyterie, and that by the
 authoritie of the ancient Fathers. *Athanasius*
 conjoyneth the people and Clergie in ordinati-
 on and election, and giveth to every one of them
 their owne part.

Ferome his minde is knowne to all. So *Diony-
 sius Alexandrin.* The Synod of *Antioch*, writ-
 ting to the Church about *Samosetanus*, calleth
 themselves Pastours, Elders, and Deacons. So
 also the Councell of *Carthage*. 4. *Ambros.* in
 1 *Tim.* 5. or the ancient author of that Com-
 mentarie, acknowledgeth the government by
 the Presbyterie to be most ancient. And *Augu-
 stine* against *Crescon*, acknowledgeth this, and
Gregor. They both give the power of censures
Presbyteris & senioribus, to the Pastours and
 Elders. So for this also *Eusebius*, *Zonaras*, *The-
 odorct*, *Chrysostome*, and farther *Nazianzen*.
 To oversee and governe is due to the Pastours.

The *Ancient confession* of the *Waldenses*, An-
 1535. offered to the King of *Boheme*, appro-
 ved

ved by *Luther, Melanchton, Bucer, and Musculus* approveth the government by *Pastours, Deacons and Elders. Wickliffe, John Hus, and Hierome of Prage* adhereth to this confession, as *Aeneas Sylvius* witnesseth. This was a point laid upon *Wickliffe*, condemned in the Councell of *Constanoe*, as *Bellarmino* saith, That Ecclesiasticall power is given immediately to the Officers. So the Councell of *Toled* 8. yea, and *Baronius* himselfe saith, *Christ* breacked his power immediately on the *Apostles, Iohn. 20.* The Papiſts giving the highest power of jurisdiction to an *Oecumenick Councell*; teach this. The Councell of *Constance* saith, A generall Councell hath its power immediately from *Christ*. A Generall Councell (of theirs) at *Lawsanne*, An. 1440. A Generall Councell at *Pisa*, An. 1512 as they call it. So the Generall Councell of *Basil* confirmed, (as they say) by Pope *Martine* the fifth. So also many famous Vniversitie as the Vniversitie of *Cullen*, consulted, advised and required by *Theodor*. Archbishop of *Cullen*, the Vniversitie of *Erford*, of *Cracovia*, of *Paris*: To adde our owne *Divines, Calvin, Luther, Melanchton, Martyr, Musculus, &c.* were superfluous.

postea ecclesia seniores habuit, sine quorum consilio nihil agebatur in ecclesia.

Augustin. contr. Crescon. l. 3. c. 56. & epist. 136.

Gregor. l. 2. ep. 16.

Eusebius histor. eccles. lib. 1. c. 5. *Zonaras* in Can. 5. concil. Laodiceen.

Theoderet. hist. Eccles. lib. 1. c. 9. *Chrysoſt.* in 2 Cor. ho. 26. Ordinationo est suffragium senatus. The

Romanes say this in their ordination of the pope by Cardinals. *Nazianzen.* in Apolog. pascere, moderari, praesse curare, &c. hujus nos curationis ministri esse debemus & adjuutores, quicunque alius praesumus. Confessio Waldensium an. 1535. *Aeneas Sylvius* historiae Bohemicae cap. 35. *Bellarmino* de pontif. l. 1. c. 8. *Concil. Tolosan.* 8. *Baronius* tom. 1. anno. 34.

Concil. Constan. sess. 4. & 5. Vniversitie of *Cullen*.

Of *Erford*. an. 1440.

Of *Cracovia* anno 1440.

Of *Paris*



CHAPTER II.

Quest. 2.

Whether or no some do warrantably prove from Scriptures, that the power of the keys is given to all the faithfull?

*Parker de politic.
eccles. 1. 3. c. 2.
n. 1. expounding
Mat. 16. 19.*

IT is needfull that we discusse the Arguments of these who ascribe this power to the faithfull. And 1. *Parker* reasoneth thus, proving the keys to be given to Peter, not as hee sustained the person of an Apostle, but as he sustained the person of all the faithfull, *Mat. 16. Peter sustaineth his person here, whose he representeth in other places: but in other places he representeth the person of believers. Ergo, The Keyes are given to him here, as he representeth the person of believers. And so the keyes are given to all believers, Mat. 16. in Peters person, who representeth all believers, giving in their names this confession, Thou art Jesus the son of the living God.*

Answer 1. The proposition is not sure, but a begging of the question, for sometime *Peter* speaketh as a believer in name of the rest, *John 6. 68. Mat. 19. 27.* Sometimes as a weake and sinfull man, *Matth. 26. 35.* and as a Satan and adversarie to Christ, *Mat. 16. 23. John 13. 8.* sometime a command is given to him, as an Apostle, *John 21. 16, 17.* (2) I deny the Assumption. He answereth in the name only of these to whom Christ propounded the question, but Christ propounded the question, as *Chrysostome, Augustine, Theophylact, Calvin, Beza, and Marloras,* say, only to the believing Disciples and Apostles then present, and not to all the believers.

*Chrysest.
August.
Theophyl.
Nomine discipulorum eum sequentium Christum.*

2 Argument.

Parker his second and third reason is, *The promise of the Keyes agreeth with the confession, but the confession is of all the faithfull. 2. The nearer occasion wherefore the Keyes were promised to Peter, was his second answer, but the question was*

not concerning any thing proper to Churchmen, but of that faith, That Christ is the Sonne of God, which is proper to all the faithfull. So Hilarie, Ambrose, Augustine, Theophylact, so Whitaker.

Answer. We may oppose Fathers to Fathers, Origen, Hieronymus, Ambrose, Cyprian, teach, that the keyes were given to Peter as the first in gifts and age, and in his person *Omnibus Apostolis & successoribus Petri*, to all the Apostles and successors of Peter, and so Augustine, also, Cyprian, Optatus and Hierome: for unities sake Peter only receiveth the Keyes, but in him all the rest. See more of this in *Almaine*, and *Petrus de Alliaco*, and *Ioan. Major*. 2. I acknowledge the Fathers teach that Peter received the Keyes, as *Basil* saith, *propter ueritatem eius*, for the excellency of his faith. So *Cyrillus*, *Athanasius*, *Chrysostome*, *Ambrose*. But hence it followeth not, that he received the keyes for, and to all the faithfull, as to the proper subject of the keyes. God did promise an established kingdome to *Ieroboam*, if he should walke in Gods statutes: it followeth not therefore in the person of *Ieroboam*, that an established kingdome is promised to all that walke in Gods statutes. God might have rewarded the faith of *Peter* as he did the faith of *Mary Magdalen*, and not have made him an Apostle for his confession. God is free in his rewards, and therefore I deny that the confession of *Peter*, and his Apostolike dignitie is of alike length and bredth, for to *Peter* here is promised, not only the power, but the exercise of the keyes by preaching the Gospell, as is cleare, vers. 19. But I hope to all that believeth that *Jesus is the sonne of God*, as to many private Christians, women, and children; that believe, the exercise of the keyes by preaching the Gospell is not given. Are all Apostles? are all Teachers? 3. Suppose the Keyes were given to *Peter*, because he believed, and therefore as a believer (which is a sickly consequence) it followeth not, Therefore the keyes are given to *Peter*, and in him to all believers, as to the subject, but only that the keyes are given to all believers, as the object, and for their behoofe: To say nothing, that by this tenet all must bee believers to

Origen. tract. 6. in Mat.

Hierom. in Mat. 16.

Ambros. in Luc. 1. 1. c. 24.

Cyprian. de simplici. prælat.

August. tract. ult. in Ioan.

Almain. de potest. Eccles. & laica. c. 16.

Petrus de Alliaco ubi supra.

Ioan. Major. dist. 24. fol. 213.

Basil. 1. 2. contr. Eunom.

Cyrill in Ioan. 1. 2. c. 2.

Athanasius ad Felicem. Chryshomil. 4. in ca. 6. Esa.

Ambros. serm. 47

1 King. 11. 38.

1 Cor. 12. 29.

Origen tract. 1. in Mat. an vero soli

Petro, & non aliis Apostolis. Synod.

Colonien. sub Adulpho.

Medi. 6. c. 1.

Promissio in omnes apostolos.

whom the keys are given, else the keys are not given to them, which is most absurd.

3 Ob. Parker 3. Reasoneth thus. *To be a Peter, that is, a constant rock, and stable believer, agreeth to all believers: Ergo, So doth the keys to all believers.* Answer. This reason, if it hath the strength of a rock against the truth, should prove that one constant believer, and that a woman, should have the power of the keys, but one believer is not the Church, as Answer worth granteth. 2. I deny the consequence, for so Judas should have had no power of the Keys, because he was never a stable believer, nor yet builded upon the Rock.

4 Ob. Parker yet fourthly reasoneth. *The keys are promised to that Church which is builded upon a Rock, and against which the gates of hell shall not prevaile, but this is not the Church of Ministers, but the Church of believers in Christ that is builded upon the rock: Ergo, Answer.* I deny, that it hence followeth, that therefore the keys are given to the Church of believers as to the first subject, so as the Church hath in her selfe this ministeriall power: Only it followeth, Therefore the keys are promised to the Church builded upon Christ, as to the object and end, for which Christ intendeth the keys: for what is promised for the good, and behoofe of the Church, is promised to be given to the Church: as God promiseth to his Church in the Prophets, *David, that is, Christ, Davids sonne, as their king; that is, a King for their salvation, but it is not a good consequence, Ergo, Christs Kingly power is first promised to the Church as to the subject, that she may derive that kingly power from her to Christ, as our brethren say, The Church of believers doth communicate a Ministeriall power and authoritie from her selfe to all her Officers.* See for this also *Vasquez, in 3. Tho. to. 3. Disp. 144. cap. 5. Non quacunqve, &c. Whatever is given to Kings and Rulers, as heads of the people, are not given to the people.*

6 Ob. Sixthly, Parker thus reasoneth. *To whom the meanes of building on the Rock, to wit, the opening of heaven, belongeth, to these the keys doe belong: But the meanes of edifying*

Holca 1. 11.
Ezekiel 37. 24.
Ezekiel 34. 22.
Esay 9. 6. To us
a sonne is given.

Vasquez. in p. 3.
Tho. to. 3. disp.
144. e. 5.

fyng one another, which is only by the Word in mutuall exhorting, and rebuking, and comforting belongeth to all the faithfull. So Barrow. So M. Smith. If admonition (saith he) appertaine to every brother, why not excommunication? for there is power to binde and loose in two or three witnesses toward a brother, and why not in the body of the whole Church?

Answer 1. The Major is false, for the opening of heaven actively by preaching of the Word publikely, in a constitute Church; is only by the pastours, as the edifying by the seales is onely by them, but the opening of heaven passively, that is, opened heaven agreeth onely to believers. Now the meanes actively; that is a pastorall opening of heaven agreeth onely to officers, not to all.

2. Every edifying by the word is not an act of the keyes, for there are two acts of the keyes, one preparatorie, *Gradus ad rem, vel initium materiale*, this is one rebuking one, and is not the action of the Church, seeing one is not a Church, this is onely a preparation to the Churches use of the Keyes, as is cleare, *Matthew* 18. 15 *If he heare thee, thou hast gained thy Brother*, the man is edified here, and the matter is not dited to the Church as it is, verse 17. 18. The keyes are not yet used. There is an other edifying by publike rebuking, this is *Gradus in re, & initium formale*, a formall act of the keyes, for if admonition private *per modum communis charitatis*, and not *per modum specialis delegationis*, were an act of the keyes, then because an Elder woman is to instruct the younger, one woman should have both the power and actual exercise of the keyes towards an other woman: this is absurd.

Their seventh Argument is from the *Parisian* Schoole, *All things are yours, whether Paul, or Apollo, or Cephas, &c.* So they cite *Revel.* 2. 27. So *Robinson*, and so *Smith*, so *Parker*. *To whom Christ is given for a King, to them the power of Christ the King is given. Also to whome the covenant and Christ is given, to them all the promises,* 2 *Corinth.* 1. 10. *Psalms.* 133. 3. *Act.* 2. 39. *And so the power of binding and loosing is given.* *Answer* 1. *All are yours*
finaliter

Barrow. discoverie of the false Church, p. 35.
Smith parallels censures: p. 36.

Tit. 2. 2.

Ob. 7.
D. *Parisen.* de polit. eccl. p. 2
Robins. iustif. in Separat.
Smith paral. p. 38.

finaliter, that is, all are for you, and tend to your salvation. 2. All are yours *in fructu*; in the fruit that God bringeth out of all, *Paul or Apollo* their ministerie, out of life and death, that is, faith, comfort, salvation are yours, this is true, *But all are yours, subjective, inhaesive, formaliter*, All are yours formally and in possession it is false, for then yee should be all earthly Kings, all Pastours to preach and administer the Sacraments. 2. Christ and the promises are made to one single believer, and that a woman, a childe, but a single woman is not the Church, having power to bind and loose in heaven. 3. The promise of binding and loosing is made to the faithfull, that is, for their good and edifying, but not to them as the subject, for in that place it is said, *The world, life, and death are yours*, how can the world be in the faithfull as in the subject? They doe not possesse all the world: how is death in them as the subject, except they be dead?

Parker de politic.
l. 3. c. 8.

8. They reason thus. *Christ hath given in gift Pastors to the Church. Ergo, He hath given them the authoritie of Pastors for God mocketh not his Church, to give them gifts whereof they are not capable.* Hence Parker inferreth, that the power of the keyes is in the believers *immediately, and in the Rulers at the second hand, and borrowed from them.*

Answer. First, I retort the Argument. Christ hath given the actuall exercise of the keyes, the preaching of the Word, and the administration of the Sacraments to the Church of believers: will it hence follow, that believers, because they are believers, are capable of the exercise of the keyes. This is against Parker himselfe. 2. Christ hath given Pastours to the Church (*in gift*) that is, *to the Church as the Subject, and first disposer of these offices*, it is most false, for the Rulers of the Church or Presbyterie is the first subject, and these who authoritatively under Christ doe ordaine pastours, the Church of believers doth only elect and choose them by a popular consent. Christ hath given Pastours (*in gift*) to the Church, that is for the Churches good and edification: hence it followeth not that believers are incapable of Pastours in the way and manner that they

they are given to them. God mocketh not *Israel*, when he giveth to them *David*, as their King, but it followeth not the people are the first subject of the Kingly power.

9 Parker reasoneth thus, *ibid.* The power spoken of, *Mat. 16. and 18.* should be applied to all the Church, and to Christs friends, not to his enemies, there is no ecclesiastick power in heretikes, and Schismatikes. What is the cause, (seeing both heretikes, and also believers doe exercise the power of the keyes) that the keyes are given to the one, that is to believers, as to the end, and not to heretikes? Surely as *Cyprian* saith, because the authoritie is given principally to believers as to the end, and to them principally, and to others secondarily, as they are esteemed parts of the Church of believers, and have their authoritie derived from believers. Answer. The power spoken of *Mat. 16. 18.* is given to the visible governing Church, whether they be believers, or hypocrites providing they be Pastours and Elders called lawfully by the presbyterie, and chosen by the people, and the power of the keyes is given to the eldership, that hath the oversight of the flocke, in the *Lord, 1 Thessal. 5.* as to the subject, but yet this power is given to the Church of believers to gather them in to Christ, and for the reprobate to cleare Gods justice, and to make them inexcusable, and there is no reason to aske a cause, Why both believers and heretikes exercise the power of the Keyes, seeing Christ gave this power to believers, and not to heretikes, for I say Christ hath given the power of the keyes to both, when he giveth both with abilitie to discharge the places, and giveth them authoritie in his Church; And it is a false ground, and not farre from *Anabaptisme*, that there is not *Ecclesiasticall power in heretikes and Schismatikes.* *Indas*, and all called Pastors, and Elders (suppose they be before God, but plaistered hypocrites and covered Wolves) have no lesse the power of the keyes, as is cleare, *Matthew 7. 22, 23. Philippians 1. 16.* then *Paul* or *Peter*. And also it is false, that Rulers have their authoritie from believers, they have their offices by way of ordination from Christ and the Presbyterie, and by way of popular election and designation from professors

Ob. 9
Parker ib.

of the Church, bee partly believers, partly unbelievers.
 10. M. Smith reasoneth thus. *Christ gave the power of binding and loosing, Mat. 18. not to the Presbytery, but to Disciples and Brethren, because, vers. 15. 17. the Disciples move a question concerning the Kingdome of Heaven, and Christ teacheth that little ones, that is, Brethren and Disciples are not to be offended, but to be sought when they are lost, v. 15. he teaches the duties of admonition in the degrees thereof, for the winning of brethren: He speaketh of Brethren and Disciples, attributing to them power of binding and loosing, v. 19 promising the hearing of their prayers, if they be but two or three, v. 21. 22. teaching them remission of offences private, unto seventy times seven times.*

Answer. All this dependeth upon this Argument. If the whole scope and intent aime at Disciples and Brethren, then power of binding and loosing is given to brethren, which connexion is most false, and loose: Christ speaketh to believers of the power of the ministeriall Church, or Preaching, Baptizing, *Ergo*, Hee giveth to these hee speaketh unto, and to all brethren, power to binde, and loose, and preach, and baptize: This doth not follow, for so a power to preach and baptize is given to believing women. Christ speaketh to his Disciples as Disciples, of the dominion of the Kings and Princes of the Gentiles, of false Prophets, Wolves in Sheep-skins, *ergo*, he giveth to his Disciples a power to be Kings, and a warrant to be false Teachers, it followeth no wayes. 2. By a brother, v. 15. is not meant a true believer, but a trother in profession, else we are not to labour to gain, by this text, unbelieving brethren, and, to complaine to the Church of their obstinacie, or to forgive them private offences done against us to seventie times seven times, which is against the course of the Text. 3. By this glosse, little Bairnes, which are not to be offended, are brethren, which have power to binde and loose, and preach and baptize, which is absurd. 4. It is cleare, by the Church here is meant a Societie different from the faithfull and brethren, that hee speaketh of: for he will have the offended brother to rebuke before two or three brethren in private, and if the offender
 heare

10 Ob.
 Smith paral. pag.
 52-53.

Luk. 22.
 Mat. 7. 15.

heare not (*tell the Church*) Now three believers, to whom the matter is already told, is a Church to Master *Smith*; Smith ib. for so he saith in that same place, Then Christ biddeth tell the matter to the Church, before the Church heare of it.

5. Neither doth the hearing of prayers prove a ministeriall Church, seeing God heareth the prayers of one believer in the Prison, or the Whales belly: but it is the doctrine of these, with whom we now reason, that six, professing Christ, being visible Saints (who may be unseene Divels in heart, and so neither Brethren, Disciples, nor little ones) are an independent visible Church, having power to binde and loose: and therefore suppose Christ spake here, to his Disciples and believers, of the Churches power in excommunication, it is a weake collection, that therefore all Disciples have power to binde and loose: And these words, verse 18. *Whatsoever ye bind on earth, &c.* must be meant only of the Apostles, and of the Church, verse 18. yea, and it must exclude *Peter* and his offending brother, suppose they were both believers, because parties, by the Law of nature and Nations, cannot be Judges. But some say that these words, (*What ye shall binde on earth shall be bound in heaven*) have reference to a private forgiving, and gaining of a convinced brother before witnesses, vers. 15. *And a brother in private should forgive another to seventie times seven times, 21. 22. Therefore private brethren may binde and loose. Answer,* No private brother can binde on earth, for then one brother might excommunicate, for these words, *Whatsoever ye bind on earth, &c.* is a ratifying in heaven, of the sentence of excommunication, verse 17. 2. Binding in private must be a not so forgiving of private wrongs, which is a sinfull binding, and forbidden, verse 22. and *Matthew. 6. 14,* And rather cannot be ratified in heaven, as Ecclesiastick binding and loosing is, verse 18. expressly made good and valid in heaven.

11. *Smith* reasoneth thus. *The Covenant is made with the Church, and so the promises of the covenant, but cursing them that curse the Church, and blessing them that blesse the Church, Gen. 12. 3. and remission of finnes, which is a part of the bles-*

11. Ob.
Smith paral. p.
55.

sing, are given to believers, as a part of the covenant, Rom. 4. 7. 8. Therefore a power of binding and loosing from sin must be given, to the Church as the covenant is given to her. Answer. The covenant is given to one believing woman, ergo, by this reason also power to baptize, for *Smith* faith, page 51. By one and the same power doth the Church preach, pray, baptize, excommunicate, absolve. But this is absurd. 2. Cursing and blessing, Genes. 12. and remission of sins, Rom. 4. is not the private believers cursing and remission, but Gods or the ministers publicly and authoritatively as sent of God. And so it is a vaine collection.

Ob. 12

12. *Smith* reasoneth. To whom Christ is given directly and immediately, as King, Priest, and Prophet, Unto them all other things with Christ are given, Rom. 8. 32. And so the Saints are made Kings, Priests, and Prophets to God to forgive bind and loose. But Christ is given to all believers, and so the power of binding and loosing to all believers. Answer. To whom Christ is given subjectively and formally, as their gifted Redeemer to dwell into them by faith, To them all things are given either subjectively, as the personall blessings of the covenant, a new heart, remission of sinnes, perseverance in grace, or objectively, and finaliter, for their good, other ways, if one manner of giving be understood in both, it should follow that all the believers were temporall Kings and Princes, which is most false: for temporall principedomes are given for their good, but not personally to themselves: So the power of the keys is given for their salvation, but not to all believers personally. It is in vaine to reason from the priviledges of believers as believers, to inferre that all Ecclesiastick priviledges are personally given also to believers, for then should all be Apostles, all Teachers, all the whole body should be an eye, and where then should bee the hearing? And this man taketh away all necessitie of a calling by the Church to the ministerie, as doethe *Arminians*, and *Socinians*. Neither can hee maintaine that there is a twofold power of the keys, one remote belonging to men, as Christians: another nearer, that is ecclesiasticall, and given orderly by the Church: for he and his followers will have

1 Cor. 12. 17. 29.

have all believers, because they are believers in a visible Church actually to censure, bind, loose, absolve, excommunicate.

13. Thus reasoneth *Smith* and so *Parker*. *The Spouse hath power immediately from the husband, the body from the head without any intermediating power. Ergo, The believers have power of binding without the mediation of Elders. Answer.* All comparisons halt either in one legge, or other: Every like halteth, and the argument presupposeth a falsehood, that the power of binding and loosing is in the Church of believers mediately or immediately, which we deny, it is only in the ministeriall Church and conveyed from Christ to the Spouse as to the object and end, in the fruits and effects.

14 They lastly alledge Fathers, *Chrysofome* saith, *The power of baptizing is given to the Church. So Hierome. The whole Church hath judiciarie power over the guides. So Gratian, Hugo a Sancto Victo, Aquinas, Gerson, Councill of Constance, Almaine for this coteth Augustyne. Answer.* Wee are not subject to *Almaine* or *Gerson* in this question, they be otherwise expounded. What is given for the Church, is said to be given to the Church in the stile of Fathers: So doe *Ambrose, Origen, Beda, Chrysofome* say. What was given to *Peter* was given to all faithfull Pastors: And wee know that *Chrysofome* denyeth the power of baptizing to any but to Pastours.

15. They also adde this. *He that may promise eternall life to a private believer, and denounce wrath on an unbeliever, hath power to open and shut heaven, But a private believer who should exhort his brother, Heb. 3. 13. teach and admonish, Col. 3. 16. Comfort him, 1 Thes. 5. 11. may promise life to a believer, denounce wrath to an unbeliever. Ergo, He may open and shut heaven, for the word is the Key.*

Answer. One private Christian may use the key toward another this way, but these are not the keyes ecclesiastically and formally that are given to the Church, seeing one man is not the Church: But only the keyes materially used in a private way, as a common servant at command of the Lord of the house may use the keyes and give bread to the barnes, but

Smith p. 53.

Ob. 14.

Parker.

Chrysof. de sacer. 1. 7.

Hieron. in Mat. 16.

Gratian. 7. q. 1. 16.

Almain de auth. eccl. c. 7. rat. 4.

Aquinas.

Gerson.

Ambrose. in Pla. 38. Quod Petro dicitur Apostolis dicitur.

Augustin. tract. 124. in Ioan. ecclesia claves regni caelorum accepit in Petro.

Lombard. 1. 4. d. 19. out of *Ierom.*

saith, habet omnis ecclesia

claves in Episcopis & presbyteris.

So *Nilus* for the Greeke Church,

1. 2. de. primat. and the Confess.

of Sweveland art. 15. and the

confess. of *Bohe.*

c. 14. give the keyes to the

Church of Believers, but to

them as to the end. 2. As to

the confenters in all.

it followeth not hence, that the keys are given to him authoritatively as to the Steward by speciall office, because this servant of charitie useth the keys, or rather that which is in place of the keys, which is the word in a private way.



CHAPTER III.

Quest. 2.

Origen. in Mat. 1.
Si autem super
unam illam Pe-
tram arbitraris
universam eccle-
siam edificari a
Deo, quid dices
de Iacobo et Io-
anne?

Beda homil. in
illud. (Quem me
dicunt) Petro
et cæteris Aposto-
lis data est hæc
potestas ligandi
et solvendi.

Cyrl. in Esay 1. 4
orat. 2.

Chryst. in Gal.
c. 2.

Cyprian. de unit.
Eccles.

Whether or no the Church of believers in a Congregation, be the first Church, having the highest power of jurisdiction within it selfe, and that independently, and power above and over their Eldership, to constitute and ordaine them by an intrinsecall power received from Jesus Christ, and by that same power to censure and depose them, when they become scandalous in life, or corrupt in doctrine.

THe determination of this question, so neare of blood and kindred to the former two, is of much force to cleare many doubts in this subject. Hence I propound these following distinctions, as very considerable.

1. A Church independent is twofold, either a Church of believers in a congregation, having originally the power of the keys within themselves, to make or unmake their officers.
2. Or an Eldership of one congregation, including the congregation that may from an extrinsecall power, without subordination to Synods provincially or nationall, exercise all jurisdiction. This question is of the former independent Church.

2. *A Church is considered two wayes, 1. As totum essentialie, this is a mysticall Church, consisting of only believers, or of persons, as professing faith, a Church of faithfull, of Saints.*
2. *The Church is considered as totum integrale, made up of officers, and a flock, this Amef. calls an instituted Church, others a Ministeriall Church, as we consider John, as a believer, or John, as an Elder, or minister of a Church.*
3. *There is a twofold Primacie answerable to this, One whereby a number of believers is the first mysticall body of Christ, immediately united to Christ, as a mysticall body to the head. This is a mysticall or Christian primacy; or (to speak so) firstnesse or principality.*
2. *There is an other primacy or principaltie ministeriall, whereby such a number of men are the first subject of the keyes, having power of binding and loosing, first and immediately from Christ, as is proved, Ch. 1. 4.*
3. *Christ hath a twofold influence, as head upon these two bodies, one influence of speciall and saving grace upon the Church of believers; An other common influence, communicating to the ministeriall body, the power of the keyes and gifts which hee gave to men, to be Pastours, and Teachers, and Elders, when he ascended on high, and lea captivitie captive. Neither do they looke right on this question, who will have the power of the keyes an essentiall propertie of the Church of believers, for there is no reciprocation here, betwixt the propertie and the subject; seeing the power of the keyes is in many that are unbelievers, and not of Christs mysticall body. Many warrantably preach Christ to others, and seale the covenant to others, who are unsaved men: remember the builders of the Arke: and many are Christs mysticall body, that have not the power of the keyes: All believers are not Elders having power of order.*

Primitas mystica
 seu Christiana, et
 primitas ecclesi-
 astica seu mini-
 sterialis.

See

Amefi medulla
 1. 3. c. 31. sect. 2.
 et cap. 13.

Eph. 4. 11. 12.

Hence our 1. *Conclusion.* If wee speake of a Christian primacie and eminency of name, the Church of believers sincerely professing the true, and believing is the only first true visible Church. 1. The essence and definition of a called and effectually translated company agreeth to them, and they are *the called of God.* 2. Because the promises made

Rom. 8. 28.
 1 Cor. 1. 24.
 Act. 20. 28.
 Eph. 1. 25.
 Rev. 1. 5.
 Mat. 19.

Eph. 2. 22.
1 Cor. 12.

to the redeemed, saved and washed Church belongeth to them; they are properly the Church builded on the rock, the loved and redeemed spouse of Christ. 2. This Church is the true body of Christ, which shall infallibly be glorified with the head Christ. The ministeriall Church is his body also, on which hee hath an influence bestowing upon them common gifts: but not a body which shall infallibly be glorified, but in so far as they are true members of the Church of believers. And here observe, our brethren have no cause to object to us, that there is not a place in all the old or new Testament, where the word (*Church*) signifieth only the presbyterie or Eldership (the contrary whereof, God willing, I shall shew) but I desire that they will produce a place in either the old or new Testament, where the word Church signifieth a governing multitude, or a ministeriall company of onely believers having power and use of the keyes: yet this must be shewed in this dispute, if their principles stand good.

II. *Conclusion.* A multitude of believers sincerely professing the faith, is the first visible mysticall Church, because the definition of a visible mysticall Church agreeth to them, being redeemed professors of the Gospell. So the saints at *Colosse, Corinth, Philippi*, as not including their guides, is a true visible Church. Before I come to the third conclusion, I must shew what our brethren hold anent this present question. The *English puritanisme holdeth every Congregation or Assemblie of true believers, joyning together according to the order of the Gospell in the true worship of God, to be a true visible Church.* And that this name is improperly given to Synods or Assemblies (of office-bearers) so also the *Guide to Zion.* Parker maketh the Church of believers in any particular congregation, to be the *highest and most supreme Church in majoritie and power of jurisdiction above their owne Eldership, or Presbyterie, having power to ordaine or depose them, above all Synods of Pastours and Elders.* William Best, citeth and approveth the mind of the English Church (as he calleth it) at *Frankeford: the Ministers and Seniors severally and joyntly, shall have no authority to make any manner of decrees or*

Eng. Puritanism.
c. 2. sect. 1.
Guide to Zion, p.
7. sect. 11.
Parker de polit.
eccle. l. 3. c. 12.
Best Churches
plea against Pa-
get, sect. 8. p. 88.

ordinances to bind the congregation, or any member thereof, but shall execute such ordinances, as shall be made by the congregation, and to them delivered. Hooker against Paget, *The y which had compleat and perfect Ministers, before any Classes had power to call those Ministers, they have authoritie above the Ministers. But a particular congregation had perfect and compleat Ministers, perfectly and compleatly called before any Classes.* To this agreeth the confession of faith, of the unjustly called *Brownists*, that every *Christian congregation, yea two or three sequestred from the whole, hath power from Christ of election, ordination, deposition, excommunication of the Elders or Office-bearers set over them.* And expressly *M. Parker*, a man otherwayes of an excellent spirit for holiness and learning faith, *That the supremacie of Ecclesiasticall power is in the Church of believers, contradistinguished from their guides, Paul and Apollo.*

Here we see our brethrens minde cleare, Ten or twenty believers in a congregation have from Christ, 1. The supreme power of the keys. 2. They are the supremest and highest Church on earth. 3. Above Pastours and Elders, even convened in a Synod in Christs name. 4. Some few believers cloathed with no ecclesiasticall office may ordaine Pastours, and Elders, deprive and excommunicate them. 5. Give ordinances and lawes to the Eldership. 6. When Synods or assemblies of office-bearers are met in assemblies, and cannot agree in their canons, the matter is to be referred by appeale or reference to a company of believers cloathed with no ecclesiasticall function, as to the most supreme ecclesiasticall judicatorie on earth. These are points unknown to Scripture, which our brethren hold.

Hence out third *conclusion.* The Church of believers in eminence and primacie of Christian dignitie is above the Church ministeriall as ministeriall, 1. In *dignitie.* 2. *Stabilitie.* 3. *Causalitie.* *Indignitie.* 1. Because the Church of believers is the redeemed and conquered purchase of our Lord Jesus, but all the office-bearers, or the ministeriall Churches of Pastours and Elders on earth, are not his redeemed ones, in so far as they are no more but officers and mini-

Discourse of troubles. *Frank* p. 115. 116.
Hooker against *Paget* 20. quest. Answ. 11.
 Apologic of brownists against Univerf. of Oxford. Art. 23. 24.
Tarker de Polit. eccles. l. 3. c. 12. 11. 3. arg. 2.
 Quid igitur sumpremitas alibi quam in fonte erit? in congregatione fidelium. ut ibi probat.
 Protestation printed an. 1616. art. 15.
 The separation's third petition to K. James first position.

sters of the house, except they be believers, and so they fall in to the redeemed Church which is a better world, than to be naked pulpit-men. 2. In stabilitie, because the advocacy of Christ *that the gates of hell shall not prevaile against the Church of believers*, and the promises of the Covenant for perseverance standeth good for them: But no such promises of stabilitie are made to naked Church guides, but if they guide well, they fare the better; only cominon gifts are promised to them which cannot take them to heaven. 3. In causalitie, the Church of believers are superiour, and above the Church of Church-guides, because Rulers and Officers are servants and meanes employed by Christ for the Church of believers, as for the end, office-bearers are for believers, as the meanes for the end, but believers are not for office-bearers. Medicine is for our health, and meate for our life, and the end is the cause, and so excellenter than the meanes, because of these three respects, and of the necessity of consent of believers in all acts of Government. Christs kingdome being a willing people. The Fathers, *Tertullian, Origen, Cyprian, Chrysostomae, Augustine, Epiphanius, Jerome, Cyrill, Hilarie*, and our late Divines, *Junius, Chemnitius, Martyr Calvin, Beza, Willet, Fulke, Bucer*, and our brethren *Baines* and *Ames*. doe ascribe a superioritie, and so an authoritie to believers, as to the fountaine and cause of jurisdiction above Ministers, and give the exercise of jurisdiction only to officers, not because officers have not the power, as well as the exercise, but because the being and operation of officers is all for the Church. *Gerfon* also in this subjecteth the *Pope*, (and we every Pastour, suppose he were a double Lord Prelate) to the Church, that is, to the *Councell or Assemblie* of the Church, and that in a fourefold respect: 1. *Ratione indeviabilitatis*, because the ports of hell shall not prevaile against the Church, but the Pope or the Pastour is a man; may nod and totter. 2. *Ratione regulabilitatis*; because the Church in a Synod may regulate and line the Pope or pastor when he crooketh, because hee is not essentially a right line. 3. *Ratione multipliciatis*, because the Church containeth in it the Popes, or Pastours power, but the Pope or Pastour

Tertul. apol. c. 33

Orig in l. hom. 7

Cypr. l. de pasto

c. 13.

Chryf. de sacerdot.

l. 3.

August. de doct.

Christ. l. 1. c. 18.

Epiphani. contr.

hæret. 73.

Hieron. ad Gal. 9

10.

Cyrril. in Ioh. 20

21.

Hilarius.

lun. l. liq. de eccl.

cl. c. 9.

Chemnit. exam.

concil. Trident.

Martyr. in Cor. 5

Calvin. Com-

ment. in l. Cor. 3.

21.

Beza ib.

Fulke against

Rhemist. l. Cor.

5.

Willet synopf. pa-

pist. cont. 9. q. 1.

c. 9.

Bayn. diocel. try.

q. 3.

Ames. medulla.

l. 2. c. 32. thes. 27

Gerfon. de potest.

ecclesia 7. confid.

4.

Pastour containeth not in his bosome the Churches power.

4. *Ratione obligabilitatis*, because the Church may appoint laws to oblige both Pope and Pastour, but the Pope or Pastor cannot oblige the Church. Now as the Church of believers is above the Church guides in Christian dignitie and excellency of grace: for asmuch as the saving grace of faith is more excellent, than the common graces of the power of the keyes, yet in an other respect the Church guides are a Church ministeriall in authoritie and jurisdiction above the believers. Therefore *Junius* faith, the Pastour and the flock are in divers relations, above, and inferiour to one another.

Ino. 1. sing. de eccles. c. 9. to. 2

Hence, 1. Every one of these two Churches, are first and highest each in their owne kind, The Church of believers is the highest and most supreme Church (I speake of a Christian supremacie and dignitie) in the one kinde. Also a ministeriall Church is the highest and most supreme Church in its kind, to wit, in a ministeriall authoritie. But that which we prove is, that we see not in Gods word a Church of sole believers that is a governing and ministeriall Church having the keyes and power and exercise of jurisdiction over the Eldership and Church-guides whatever our brethren say on the contrary.

Our first Argument is, Because such a Church, in name or thing is not in the old and new Testament. Therefore this independent Church to us is nothing, for the Antecedent we require precept, promise, or practice, for such a Church.

1 Argument.

2. We have proved that the power of the keyes is no wayes given to sole believers, ergo, farre lesse can the exercise of that power be in them over their guides, except we establish a popular government, where all the members of the Church have the power of the keyes and doe actively use them, and judge, ordaine, constitute, despoise, and excommunicate their rulers.

2 Argument.

3. Every lawfull power of jurisdiction is regulated by precepts in Gods word, But this power in believers over their guides is not so regulated; for Gods word giveth precepts to regulate the Kings power to his subjects, that he play not the Tyrant, the Masters power to his servants, that he deale equally with them, the parents power over the children that they

3 Argument.

Deut. 17. 18. 19.

20.

Col. 3. 21.

Ephes. 6. 1. 9. 2

provoke them not to wrath, and so in all lawfull powers that are of God, But in no place hath God said, *Ye that are the flocke*

and sheepe oversee and governe your sheepheards, nor hath he said, ye that are sheep, children, sonnes of the house, use your power over your sheepheards, fathers in God, stewards in Christs house with moderation and longanimitic and wisdome; nor hath he said, yee sons, flock and people of God, feede, governe, and rule these that are your fathers in God, and have the oversight over you in the Lord, not as lords over the Lords inheritance, but as good examples to the flocke, yet this must be in Scripture, if this power be of God.

4 Argument.

4 If the Eldership and Church-guides be rulers and governours taking care of the house of God, 1 Tim. 3, 4, 5. Such as rule well the people, 1 Tim. 5. 17. such as must rule with diligence, Rom 12.8. and feed the flock, of God, not as lords over Gods inheritance, taking the oversight not by constraint, 1 Pet 5. 2. such as are over the people in the Lord, 1 Thes. 5. 12, such as rule over the people and the believers, watching for their soules, and must give an account to God therefore, Heb. 13. 17. 18. Then have the Elders by divine right a jurisdiction over the Lords people in the Lord, and so the Elders in authoritie and jurisdiction are above the people. And so by no reason can the people be over their overseers in the Lord, and command, watch, take care for their soules. They say divers wayes one may be both a Sheepheard and a Sheep, the King as King is above the Pastour, and the Pastour being a man owes subjection and obedience to the King. Againe, as the King is a member of the Church, he is to heare and obey the pastor as the messenger of Lord of hosts, according to that (he that heareth you, heareth me) and so may it be here. But I answer. The case is no way like; for our brethren make the pastours and the flock to be over one another, and subject one to another, with one and the same kinde of subjection. I grant Archippus is over the Colossians to command them in the Lord, but the Colossians are not in the same power of jurisdiction over Archippus, they may only admonish him to fulfill his Ministerie, but they have no authoritative power of jurisdiction to command, to deprive, to excommunicate: but by this learning, ten Elders with the consent of ten believers may excommunicate ten believers, and these same ten believers may excommunicate these ten Elders, and his ten believers, for there is an independent Church of believers on both sides: hence sonnes and servants may

may excommunicate those that are over them in the Lord, and watch for their soules.

5. That ever in a constitute Church, except where God calleth extraordinarily, pastours were ordained pastours by a multitude, that are not pastors nor Elders, but only believers and private Christians, is not to be read in the word of God; for every where in the word, where pastours and elders are created, there are they ordained by pastours; neither find we ever Apostles or pastours to be tried and found true or false, and not suffered to teach by the sole believers, but by the Angels of the Churches. If believers being only believers may ordaine pastors, and may againe depose and excommunicate, which are the highest acts of jurisdiction, then may they preach and baptize not being called Ministers, then may the Sacraments be administered where there are no pastours, which is absurd to the Separatists themselves.

6 If the whole eldership in a congregation erre and commit scandalous sins, to whom shall we complaine? not to themselves, for they are parties to be judged: nor to a Synod, for independent congregations acknowledge no authoritie of Classes and Synods: then to the Church. What is that? To the believers: Then Christ *Mat. 18.* intended to erect no ministeriall Church at all, yea the ministerie by no place in Scripture have power of jurisdiction. If not by this place *Mat. 18.* for *Mat. 16.* the keys were given, and *the binding and loosing* (saith our brethren) *to the Church builded upon the rock*, but this was the Church of believers, not the Church of Ministers: Hence have we cause to doubt, whether our brethren acknowledge a ministerie which hath received the keys from Christ if these two prime places faile them, whereas Fathers, Doctors, Councils, our Divines Protestants and Lutherans, popish Writers, Schoolemen, Canonists, casuists, acknowledge the keys to bee given to the Apostles in these places: This doctrine will finde too great favour with the Anabaptists denying the power and authoritie and necessitie of the Churches calling to the Ministers of the new Testament.

7 What if the women and believing children be the greater part, shall they be the Church, *Mat. 18.* which hath the power of the keys, suppose the whole Eldership and gravest

5 Argument.

25 Act. 1. 15.

Act. 6. 2. 6.

Act. 14. 26.

1 Tim. 4. 14.

1 Tim. 5. 22.

2 Tim. 2. 2.

Tit. 1. 5.

Revel. 2. 2. 14.

15. 16. v. 20.

6. Argument.

7. Argument.

Christians be on the contrary side. But the Elders with them being but three or foure believers gathered together in Christs name, have also the power of the keyes, and are essentially a true visible Church, and yet are overswayed by the manifest and most ignorant.

Argument.

8 When a question cannot be determined by three believers (*viz.* a complainer and three believing brethren) who are witnesses, *Mat.* 18 v. 16. 17.) which to our brethren is a Church having power of the keyes) then Christ commandeth to tell the Church which hath power to bind and loose, that is, the Elders. When the Disciples and two Apostles cannot determine the question about circumcision, and the Church of *Antioch* cannot determine it, the practice of the Apostles was to refer the decision to Apostles and Elders, *Act.* 15. 2. 6. 22. *Act.* 16. 4. This doctrine saith the contrary, when matters cannot be determined by Elders and Minister, the matter is to be referred to the company of private believers, as to the Principal and sole supreme Church builded on the rock, which only properly and principally and essentially hath the keyes. And this is contrary to Apostolick order.

CHAP. IV.

Quest. 4.

Whether or no our brethren prove strongly, that the Church of believers is the first Church, having supreme jurisdiction above the Eldership.

M After Parker of good memorie, to prove that the Church of believers is above and superiour to the ministerial Church of Bishops or Eldership, 1. Reasoneth thus. The member and the part is inferiour in authoritie to the body, and the whole. But guides are members of the Church of believers: Therefore guides are inferiour to the Church of believers: So saith the law, The part is contained in the whole. So Gerson, and the fathers of Basill, as Aeneas Silvius cited by Morton, prove the Pope to be inferiour to a Generall Councill, and that he must be judged by them.

Ans. We deny not, but the guides as guides are inferiour to

Parker de po'it.
eccle. 1. 3. e. 12
Decret. regn ju-
ris 35. pars in
eoto contineur:
minus in major.
Gerson.
Aeneas Silvius.
Morton Apol.
patt. 2. l. 4. c. 12.

believers, inferiour in Christian dignitie and eminency, and this in as far as the guides are believers; for one believer is inferiour to ten believers, because a part of a Church of believers is inferiour to the whole: but hence is not proved, that the guides every way that are in authoritie and jurisdiction are inferiour to believers. The eye as a part is inferiour to the whole body, but as indued with the excellent facultie of seeing is not inferiour to the whole body. 2. Rulers as Rulers are not parts, nor members of a Congregation consisting only of believers, for in so far as they are Rulers, they are members of a Presbyteriall Church, and so they are inferiour in dignitie and authoritie to the whole. The Pope is a part and a base part of the ministeriall Church, but it followeth not hence, that the body or communitie of believers may censure him: neither may every whole, or every body exercise jurisdiction over the members: for then every familie of believers might excommunicate the master of the family, ten believers might excommunicate five. Every body that hath authoritie, and is a free incorporation within it selfe may censure every member, but as a company of believers cannot ordaine, so neither can they depose or excommunicate a Minister.

Secondly, *Parker* reasoneth thus: *Every meane is inferiour to the end, but Church guides are meanes ordained of Christ for the Church of believers, and the gathering of the Saints as Gods intended end. Therefore Church guides are inferiour to the Church of believers, and subject thereunto.* So *Paul* I Cor. II. proveth the woman to be subject to the man, because the woman is for the man. *Ans^w.* From this is only concluded, that Rulers are inferiour in dignitie to the believers, which is neither questioned nor denied by us: but it is not hence proved, that believers have majoritie of jurisdiction above the overseers, or that overseers borrow the power of the keys from the believers as from the first subject. The woman is inferiour in dignitie to the man, and the man more excellent, but the man (suppose he be the end) hath not a jurisdiction or Lordly power over the woman. Christ the mediator is for the Churches salvation as for the end, it followeth not that the Church hath a jurisdiction over Christ. The good Angels are ministring spirits for the good of the heires of salvation, *Heb.* I. 14. It followeth not

Tarker 16. arg.
de polit.
2 Argument.

by good Logick, that the heires of salvation have power of jurisdiction over the good Angels.

2 Argument.
Parker.
Bergens. Apol.
part. 2. l. 4. c. 14.

Thirdly, *Parker* reasoneth thus from the dignitie of the Church. *If the Church bee a Mistresse, Spouse, and Mother, then her guides must be subject to her, as servants and sonnes.* So *Bergensis* in the councill of *Basill*. So *Whittaker*, proveth the Pope to be subject to the Church as his Mother. *Answe.* The Church of sole believers is not the Spouse and mother of the Church guides, but the ministeriall Church of Pastours and elders is *Queene Mother*, that begetteth the sonnes of *Zion* to God, and to all the authoritative power that the mother hath it is from the Fathers and Pastours, that beget children to God; Other wayes one private Christian that is a meanes of begetting a pastour to the faith of Christ hath power of jurisdiction over the Pastour, which no wise man will averre, when Divines subject the Pope to a generall Councell, they make him with good reason inferiour to a ministeriall Church.

Gal. 4. 19.

Whittaker.

Fourthly, *Parker* reasoneth thus. *If Christ communicate a greater measure and a more immediate presence of his spirit to the Church of believers, than to the overseers. Then the most supreme power of jurisdiction is given to the believers, and not to the overseers.* So *Whittaker*. where there is majoritie of power, there is majoritie of assistance of the Holy Spirit ruling the Church; many eyes see more than one. (I will be with you to the end of the World) is promised to the Church. So our Divines reason against the Pope. Greater is the Temple than the gold that sanctifieth the Temple, the altar than the sacrifice. The faithfull cannot fall away, the guides, except they be believers may fall away, neither is there a promise of salvation, remission of sinnes made to the guides, which is made to the Church of believers. *Ans.* If the wayes of Christs presence with the believer, and with the overseers were one and the same, the argument would say some thing, but they are of divers kindes. Therefore I deny this (Where Christ is more immediately present, there is the more supreme power of the keyes, or there is the power of the keyes more principally) for it is a caption a non causa: for Christs presence by faith is not the cause of the power of the keyes. Saving grace is not the cause why God giveth common gifts; for then a holier pastor should be more essentially a Pastor. *Baptis-*

me administrat, by him should bee more essentially baptisme, then the baptisme administered by a lesse holy or a prophane pastour, this is the errour of the *Dónatists* to hang the worthinesse of Gods ordinances upon the worthinesse of the instruments, one baptisme is not more essentially baptisme than another: What ever be the goodnesse or badnesse of the Minister, the power of the keys essentially is one and the same in all. God doth more assist and more abundantly blesse one mans ministerie than another, but the difference there is in the effects and manner of working, not in the essence and nature of the keys, as we say a man of thirty yeares is more and greater of stature and a bigger man than a child of foure yeares old, but a man of thirty yeares is not more essentially a reasonable creature than a child of foure yeares old; for the nature of man is alike essentially in both. The goodnesse of God and his good pleasure is the cause why God giveth the power of the keys to some persons and not to other some, the grace and holinesse of a man is not the cause. It is dangerous to averre that the power of the keys is more or lesse in persons, according as they are more or lesse sanctified and graced of God, for then *Mary Magdalene* hath more power of the keys, and hath more ecclesiastick authoritie than *Judas*, or any unbelieving Pastour duely called of Christ, and his Church. And therefore it is a sickly consequence to reason from the excellencie of the promites of grace and the measure of holinesse, to the power of the keys, or the measure of the power of the keys. Our Divines reason well from a greater majoritie of grace and light pastorall, or of gifts pastorall or ecclesiastick to inferre the majoritie of power of jurisdiction, and of this speaketh *Whittaker* and our Divines, There is a greater measure of the Spirit of prophecy and of grace ministeriall, promised to the whole representative Church of Christ, convened in a Councell Oecumenick, than to one man, the *Pope*, or to a *Prophet*, and they give, but doe not grant that the *Pope* is a *Prophet*, when they hold him to be a thiefe or a robber. Hence they prove well the *Pope* to be inferiour in power of jurisdiction to a generall councell of Pastours and Elders. 2. It

is utterly false that they say, *where there is more stabilitie of grace and holinesse, there is more authoritie and ecclesiastical power.* When both the subjects are not capable of ecclesiastick power, now the subjects are so here, the Eldership is a subject capable of the keyes, but the communie of believers that are private Christians, and no more, are not capable of this power, and they beg the question who reason with us in this argument. It is foule reasoning to say, *the snow is whiter than a Raven,* because there is more of cold qualities elementarie in the snow, nor in the Raven because the Raven is not white at all. Aristotle taught us long since at the Schooles, *that the comparative degree could not be ascribed to the subjects of whom the positive degree is denyed.* Because a Raven is not white, it is vanitie to prove that snow is whiter than a Raven. Believers are not capable of the keyes remaining only believers, except God freely call them to the Ministeriall state. Believers (I grant) have *authoritie of grace* to be Kings and Priests to God (for grace hath with it heavenly Majestic and authoritie) but they have not *authoritie officiall*, or power ecclesiastick, they want both power of order and jurisdiction, except they be called Pastours and Elders, but then they are believers and somewhat more. But if they want power of jurisdiction, their power as members of the congregation is christian, popular, private, not authoritative, not a power of the keyes. Grace true and saving addeth a faire lustre to the power of the keyes, and doth graciously qualifie and adorne that power, but where there is no power of the keyes in simple believers it cannot adorne it: to please and embrouder a wicked man is not Christ. What is the power of believers shall be declared hereafter, if God permit.

Aristo. top. 1. l.
5.

4. Parker disputeth thus. *The Church-guides must be subject to the censures of the Church of believers, whereof they are members, The Colossians must say to Archippus, take heed to the ministerie that thou hast received of the Lord. So Ambrose thinketh it the rulers, even the Emperours honour to bee subject to the Church. Nazian. calleth the Emperour himselfe a*
sheepe

4. Argument.
Parker ib. arg. 9
Col. 4. 17.
Amb. Quid honorificentius quam imperator ecclesie filius dicatur?

sheepe of the flocke, and subject to the tribunall, as Bellarmine granteth, and that (tell the Church) bindeth Peter, and the highest ruler. So Barrow, Every member is bound to the edification, service, and utilitie of the whole body commanded to reprove his brother, to bind their sins by the word of God, even their Princes with chaines, to admonish Archippus, yea, though an Apostle or Angell preached an other Gospell to pronounce him accursed,

Decret. p. 2. c. 25
 Q. 8. Can.
 Nazian. orat. ad
 Bellarm. de pon-
 tif. Romel. 3. c.
 14
 Barrow discover
 of the false
 Church p. 166.

Answer. That the Prelate should be above the Church, and exempted from the lawes and censures of the Church, whereof he is a Prelate, is most unjust, and this worthy Parker proveth unanswerably. Emperours being pastours are under the lawes of Jesus Christ the highest lawgiver, and so *Ambrose* and *Naxianzen* say well. But hence is not proved, because the *Collossians* are as private Christians to admonish or rubuke their pastour *Archippus*. Therefore the body of believers have the power of the keyes to depose and excommunicate, and consequently to ordaine and lay hands on pastours, which is commanded and commended only to such as to *Timothy* and *Titus*, and in them to the Elders and Presbyterie, and that (tell the Church) doeth bind Peter and oblige all Pastors and Rulers, to be lyable to the lawes and censures of the Church; but by the word Church is not meant the Church of believers; but the Elderhip of all incorporations, ecclesiastick, respective of congregations, presbyteries and Synods, as God willing I shall make good.

1 Tim 5. 22.
 Tit. 1. 5.
 1 Tim 4. 14.

3. *Barrowes* Scriptures are most corruptly wrested, for *Ioseph* a prince did bind in fetters the Senators of *Egypt*, therefore a private believer hath the keyes of the Kingdome of heaven to shut and open. What reason is there here? An Apostle or Angell preaching another Gospell is accursed, it followeth not. Therefore a private believer, suppose a woman who is no lesse than a man, bound to the edification service and utilitie of the whole body, is to excommunicate an Apostle, or an Angell who shall preach an other Gospell. The keyes shall be too common, if all private Christians may put to their hand, and use them, because they are to teach, ad-

monish, rebuke, comfort, and edifie one another in a private and popular way: any may see, it is one thing for one member of the body to help one another by exhorting and rebuking (which is a worke of common charitie) and for pastors publikely as the ambassadors of Christ Jesus, to use the keyes by publike preaching of the Gospell (which is a worke of his pastorall charge) yea these two differ as an act of obedience to the law of nature and common charitie, and an act of obedience to a divine positive law.

5: Object,

5. Parker reasoneth thus. *Coactive jurisdiction as excommunication, is a meane of edification, that the spirit may be saved in the day of the Lord, 1 Corinthians 5. 4. Now the soules of guides (Parker saith the soules of Prelates) shall bee in a worse case, than the soules of the flocke, if they bee not subject to a particular Church, as Corinth: for they want that meane of edification which others have. Some say Synods are to take order with pastors, and not the Church of Believers; But Papiists answer, The Bishop is to be judged by the Archbishop or Patriarch, if they shall scandalously sinne, then they are to be left to the Pope, and the Generall Councell, which cannot be had. Answer. I deny not but every pastour is subject in some things to the Eldership of the congregation, where he is, and if he were not lyable to lawes or censure, hee were a pope, but in the matter that deserveth deprivation he is only to be censured by the Presbyterie and Synods, for a number of believers, nay a number of Ruling Elders cannot deprive him, because they cannot ordaine a pastour: for the law saith well, *It is one power of the keyes to ordaine and to exauthorate and deprive*: But no word of God will warrant a number of believers to censure ecclesiastically their pastor, not because hee is their pastor and they his flocke (for so the Eldership of his owne congregation might not ecclesiastically censure him, which I judge to be false) but because the Church of sole believers hath not the power of the keyes, and they have not power to censure any other believer, except in a private way, as fellow members of that same body: but in a constitute Church,*

Juriscoe ejusdem est dignitatem conferre cuius est auferre. & contra.

Church, a Colledge of pastors and Elders only hath power to deprive or excommunicate a pastour, and there remaineth CHRIST'S way of edification, that hee bee in this case censured by Synods. But yee will say, this is the Papists answer. I answer, it is not, for they will have the pastour censured by the Prelate, the Prelate by the Arch-Prelate, which we deny as Antichristian, for all are to be by the Church. But Synods may erre. Then appeale to a greater Synod, for united force is stronger. But they also (you will say) may erre; I answer, and the Congregation of sole beleev'ers is not free from error, but this doctrine of our brethren shall resolve all government in the hands of the people, as in the highest and most soveraigne judicature, which is to make all Pastors, all overseers, all Judges.

6. Parker reasoneth from the necessary defence of the Church. *Every particular Church is an Armie, a Ship, a body,* 1 Cor. 12. *Therefore when they are neare danger, they have power to take order with a drunken Pilot, and put him from the rudder, and to take order with a tyrannous Captaine, and to purge out the filth and excrements of the body. So politicians, as Keckerman, Hottomanus say a wicked Magistrate is to be deposed, if no other remedy can be found, So Gerson.* Answ. It is one thing what a multitude may doe in a desperate case of necessity, when overseers will not by their authority remove a wolfe and a false teacher, *extremis morbis extrema remedia; Hard diseases and desperate have need of desperate cures.* But it is another case when in a constitute Church, there is a government of Christ established, for there are two things to be considered here. 1. A popular, but withall a private subtraction and separation from the Ministry of a knowne Wolfe and seducer, and this the Law of nature will warrand, than *licet tutelâ inculpata uti* as Parker saith from *Saravia*. So the son may save himselfe by a just defence in fleeing from his madde father, or his distracted friend comming to kill him. Now this defence is not an authoritative act, nor act judicall of authoritie, but an act naturall that is common to any private person, yea to all without the true Church as well as within to take that care in

Keckerman po'n.
1. 2. c. 28.
Hottoman de ju-
re regia. Golluz
1. 1. c. 12.

Gerson de pap
conf. 12.

Saravia Licet tu-
tela inculpata
uti, si malis re-
ctor ab ecclesia
deponi nequit.

extreme necessity, for the safety of their soules, that they would doe for the safetie of their bodies. 2. The question is whether the community of beleevers may doe this, that is, whether they by the power of the keyes given them by Jesus Christ may deprive and excommunicate the Pastor, because the Law of Nature in some cases may warrant a private separation from a corrupt ministry. 3. The case is not a like here as in a free Common-wealth, for a free Common-Wealth containeth, *Ordines regni*, the estates that have nomotheticke power, and they not only by the Law of Nature may use *justa tutela*, a necessary defence of the lives from a Tyrants fury, but also by the Law of Nations may authoritatively repress and limite him as is proved by *Iunius Brutus*, *Bucherius*, *Althusius*, *Hanonius*. Therefore *Henning*, *Amiseus*, do well distinguish betweene *plebem & δεικον populum*, for indeed the multitude excluding the States, or the base of the people can hardly have an other Law against a Tyrant, then the Law of Nature, but the Common-wealth including the estates of a free kingdome, hath an authoritative. So *Isidor*, *Origen*, *Aristotle*, *Plato*, *Tit. Livius*, *Plutarch*, and that of the Councell of *Basil*, *Plus valet regnum, quam rex*, the Kingdome is more worth than the King, (as *Silvius* citeth,) is approved by all: but the multitude of sole beleevers, have not the keyes at all and therefore they can doe no other thing, but use a necessary defence of their soules. And what *Keckerman* and *Hottoman* saith is not against us. Also *Gerson* in name of the Parisians, going to the Councell of Pisan, saith a Councell may be gathered without the Pope (without the guides) of the Church) two wayes, *Charitative*, when Charity reigneth. 2. *Authoritative*, when the case of the Churches ruine requireth that a Councell should bee, and if the Pope (and Pastors) refuse to convene; and the necessary defence of soules is the like here.

7. No power is given to Pastors absolutely, but to edification, and so upon condition, and therefore if the condition cease, the power ceaseth: But say yee, It ceaseth; what then? it followeth

Iunius Brutus q. 3.
Bucherius l. 1. 16
Althus. polit. c. 15.
Hanonius polit. disp. 2. 11. 5,
Isidor l. 9.
Orig. cont. Cell. c. 9.
Aristo. polit. l. 1 c. 3.
Plato de repub. c. 18.
Livius l. 24. naturam multitudinis fuit.
Plutarch in princ.
Aeneas Silvius de Gest. concil. Basilenf. l. 1.
Gerson. confid. 4 verit. 12.

Fig. 7.
 Parker 7. ob.

eth not they should be deprived, by the Church, but by the Synod : yea, but you will say, it followeth, for the power is not given for the edification of the Synod, and not for their destruction, but for the edification of the Church, and this destroyeth the Church. Also Synods cannot alwayes bee had.

Ans^w. If the power bee abused wholly, it ceaseth and the Pastor before God, *in foro interno*, hath losed his power ; If it bee abused in one or two acts, it is not losed, else a King doing against judgment and justice, and a Pastor doing against pietie should leave off to be a King, and Pastor ; which is hard to affirm. 2. The power authoritative, is given by the Presbytery for the edification of the Church principally, and for the edifying of Synods and Elderships, Secondarily, but hence it followeth not that this power should bee taken away by the Church of sole beleivers. *Object*. Synods (saith hee) cannot bee had ordinarily. *Ans^w*. So neither publike preaching at some times ; It followeth not therefore that publike preaching is not a meane of edifying, because through accident, and iniquitie of time the publike preaching cannot be had.

8 Parker reasoneth from the stability of the Church, where there is more stabilitie, there is more authority, as our Divines reason, proving the Pope to be inferiour to the Councell. 1. A Church cannot be gathered in the name of Christ, but there is the power of Christ, 1 Cor. 5. 4. Matth 18. But a Church may be, and was constitute at first, saith Savavia, without Elders and Pastors. 2. The Church hath ecclesiasticke authority, when the overseers are absent, as in the reformed Churches, or when by heresie they lose their authority, the authority of the overseers, dependeth on the Church, but the authority of the Church dependeth not on the overseers. 3. When the Pastor is dead, the Church keepeth still her authority, when the Pope is dead (saith Bellarmine) the keyes remaine in Christs hands, and he giveth them to the next Pope : Behold fleeing keyes (saith Morton.) *Ans^w*. A ministeriall Church is never gathered in Christs name, while there be a ministerie, unlesse you would say, Peter is a man before he be a reasonable creature which is a contradiction, some few beleivers may meet together, but they cannot preach, baptize,

8. Arg.

Savavia.

Morton.

Bellarmine.

baptize, censure, while Christs power of the keys bee given them, except by an extraordinary power from I. C. 2. What if a Church of beleevers bee by order of nature, before there be overseers? Yet have they not the keys while CHRIST call some of their number out to give them the Keys, for there was no power of the Keys of the New Testament, while Christ gave it to *John Baptist*, and called the twelve Disciples; else their calling to bee Apostles should not bee a conferring on them the Keys, which is false: for when, *Matth. 10. 1, 5.* they are sent out with power to preach, he gave them the Keys, and yet they were a Church of Disciples before, and first called to faith, and then to the Keys, and to the Apostleship. 2. The Church of beleevers have no authority Ecclesiasticall, nor power of the Keys, if all the Pastors on earth were removed from the Church by Death, and in that case the Keys should indeed bee only in Christs hand, and the case being extraordinary, Christ behoved extraordinarily, to supply the want of ordination, which *Timothy, Titus*, and other Elders doth ordinarily give, for the Church of beleevers could not give that which they have not, and yet *Bellarmines* Keys are fleeing Keys, for he hath no cause to say, when the Pope dieth; The Keys flee to Heaven, for there are living many thousand Pastors and Elders who have the Keys suppose the *Pope* died, and never lived again.

10. Object.

10. Parker reasoneth thus, *If Peter stand up, Acts 2. in signe of reverence (as standing is in Scripture, Numbers. 16. 9. 1 Chron. 19. 11. Ezech. 44. 11. John 3. 29.) before the multitude of beleevers, then he acknowledged their authority above his; But Peter did the former, Acts 2. Answ.* This argument concludeth not the power of the Keys to bee in the multitude: There is Authority of grace in a multitude professing the Truth but not power of the Keys, and certainly we denie not simply, but beleevers are farre above all overseers. But the question now is of superioritie and honour of jurisdiction.

II Parker

11. If nothing must be done in a Church without the common consent of beleevers, then beleevers have jurisdiction above their over-seers; but the former is true. Act 15. Act. 1. I may adde what these of the Separation say. The faithfull had knowledge and consent in elections, Act. 1. 15, 23, 26. Act. 6. 2, 3, 5. and 14, 23. and 15. 23 25. For hearing and deciding Ecclesiasticall controversies, Act. 11. 2, 18. and 15. 2, 22. and 21. 18. 22. for writing generall letters. Act. 15. 25. for sending some to build other Churches, Act. 11. 22. for sending the benevolence of Brethren to other Churches, 1 Cor. 16. 3. and 2 Cor. 8. 19. for excommunication, 1 Cor. 5. Mat. 18. Ans. If this be a good Argument, All publike Church businesse is to be done by knowledge and consent of beleevers, and cannot be done by their over-seers alone. Therefore the faithfull have jurisdiction over the over-seers.

Ans. We will borrow the Argument (and give it back againe) for us; no publike businesse is to be done without the knowledge and consent of Eldership. Ergo, The Eldership hath the jurisdiction. 2. That all be done by their consent, I grant, but with these distinctions, 1. Their quiet and tacite consent, for there is not required an expresse consent by word of mouth of all the multitude (as of women) speaking in the Church, for they should give reasons of their consent; if an expresse consent be required. 2. Consent of manyest, not all, els the Churches deed should bind one absent. 3. A consent popular, not judicall, els they are all made Judges. 4. Their privy is thought a consent; how could six thousand that our Bretheren make an independent Church in the Apostles time all speake, 2. All judge in Excommunication. 3. All reason, dispute, propone, answer, as Judges must doe; heere grave Beza, our Divines Calvine, Bucer, Bullinger, Melancton, Beza, Bucan, Pareus, Rivetus, Sibrandus, Junius, Treleatius, the fathers Cyprian, Jerome, Augustine, Nazianzen, Chrystostome, Ambrose, Theodoret, Theophylact require all to be done, consentiente plebe.

Obiect. 11.

The Bretheren of the Separation petition 3 to K James postio 5. pag. 47.

Beza Confes. Q. 43.
Neq; enim h; assentior qui non nisi ex totius Ecclesie consensu & rogatu singulu quemquam excommunicari volunt.

Pareus Vrsin, quest
 C. arch. 85, art. 3.
 pag. 479. Si vide-
 ant sequi maiora
 mala multos inter
 se dissentire, scindi
 Ecclesiam, non de-
 bent procedere.

But my Bretheren, what if there be a discord, and beleevers deny consent. In a matter of Excommuni-
 cation *Zepperus, Zanchius, Beza, Bucanus, Pareus*
 thinke the Eldership should not excommunicate. 2. But
 what if the contagion of the not excommunicated lea-
 ven the whole lump? I see not how beleevers have
 a negative consent. 3. If the matter be a point of
 necessary truth to be determined, and the Pastours and
 Elders in the Lord and from his Word command it
 as a necessary truth to be obeyed, but the Beleevers con-
 sent not, I aske whither or not that which Watch-
 men command from Gods Word and authoritatively
 and judicially in his name, ought not to stand as an
 obliging Mandat and Canon, even when the Beleevers
 gain-say? Our Bretheren say, *the Mandat tyeth and ob-
 ligeth materially and in it selfe, but not ecclesiastically, be-
 cause beleevers doe not consent, it hath not the force of a
 Canon, seeing they have the keyes.* Ans. But this Canon
 (*Arrianisme is Heresie*) we suppose is all one both ma-
 terially and Ecclesiastically, according to that (*Hee
 that heareth you, heareth me*) and so it tyeth being de-
 termined by Pastours with others Synodically conve-
 ned. Shall it oblige the one way Ecclesiastically be-
 ing preached, and not the other way being Synodi-
 cally determined, because the people consenteth not?
 Certainly if power of preaching be a power of the
 keyes, all that are silent to that which is preached give
 a consent to what is preached, for silence at the hea-
 ring of a vow, when it is lawfull to speake is a con-
 sent, *Numb. 30. ver. 14.* Now it is lawfull to any mem-
 ber of the Congregation, to speake against what is
 unfound in Doctrin publicly delivered, so it be spo-
 ken timously: Hence it must follow that what tyeth
 and obligeth as an act of the keyes in preaching, ty-
 eth also when determined by the Eldership, suppose
 all the Congregation doe not judge and determine ju-
 dicially: I may say that by our Bretherens grounds,
 preaching is a publick Ecclesiastick act of the keyes,

and

and of the whole Church, for the Church preacheth by her Pastour, as by her mouth and servant receiving authority, and the keyes to preach from the Church. Therefore all must give their consent to what is preached, els it is not the Word of God or to be judged and reputed to tye us to faith and obedience, no lesse then publick acts of the Church, and this were strange, to say, the word preaching is not the word obliging ecclesiastically, except all believers women and children confirme it by their consent and suffrages judicial.

12. Parker reasoneth thus. *If Peter render an account to the particular Church of believers at Jerusalem, of his eating with the uncircumcised, and of what may be judged scandalous, then the judicall power of censuring Church-guides is in the hands of the people; But this Peter the Apostle did Act. 11. not (as Gratian saith) ut doctor mansuetudinis, but, as Ferus saith, ex officio. And as Gerson saith, non ex humili condescensione, sed ex debito & obligatione, not of Humility, but of duty. So reasoneth Best also. So Almain saith, Pope Nicolas said to Lotharins, except he would abstaine from the company of his excommunicated where, he would complaine to the Church, he said not, he would take order with him himselfe, as being above a Councell. When Symmachus the Pope contended with some, he gathered a Councell, and they iudged the matter: If two Popes contend for a Popedom (saith Almaine) a generall Councell is to determine.*

Ans. The Major is not true, Peter is to purge himselfe before any one brother offended of a scandall, and farre more before the Church: Yea, the necessity of his salvation, and so the law of nature forbidding to offend the weake, willeth him to purge himselfe, if he were a Pope (saith Occam) now one offended brother is not a church, and so the Superiority of jurisdiction in believers is not hence concluded.

2. He purged himselfe before the Apostles and Bretheren,

11. Argument.
Parker 16.
Gratian. Decr.
Part 2. c. 29 7. c.
4.
Gerson de aufferib.
pa. conf. 12.
Best Churches
plea, pag. 78.
Concil. Basiliens.
Doctor Parisiæ
polit. Eccles. p. 13.
Jac. Almain. de
authorit. Eccl. c 7.

Occam. Dialog.
15. part 1 c. 60.
Papa de necessitate
suis tenetur se
purgare, si grave
scandalum oriatur
apud Catholicos,
probat. 8. ras.

ver. 1. and not before the Brethren onely. 3. If he had done wrong, he was obliged to confesse his scandall before one offended believer, and also before all the Church, but that prooveth not jurisdiction in the believers.

Obiect. 13.

13. Paul rebuketh Peter before the Church of Antioch, ergo. That Church of Antioch might iudge Peter.

Ans. The same answer sufficeth. 2. It is not proved that in the presence of Believers only Paul did rebuke him from this Text.

Obiect. 14.

14. Christ immediately and without the mediation of the Church (saith Parker) communicateth himselfe to believers, ergo, he communicateth his power also immediately to his Church.

Ans. It followeth not, because he communicateth not his power of the keyes to the Church of believers, either mediately or immediately, because he giveth it not to them at all.

CHAP. V.

Q. Whether or no some doe warrantably teach, that the power of the Keyes is essentially and originally in the Church of Believers, and in the Church-guides only at the second hand, and in the by, quoad exercitium, so as the Church of Believers should be the mistresse delegating the keyes by an imbred and kindly authority, and the Church-guides as her proper servants and delegates do borrow the use and exercise of the keyes from the fore-said Church of Believers?

THe tenent of these, with whom we now dispute is that all the power of the keyes is given by Christ to the multitude of Believers, as to the first fountaine, and that this power is derived and gested by the multitude

multitude of believers to such and such persons to be used and exercised by them, as the servants both of Christ and the Church: For the clearing of the question and trying if this distinction be law-biding. These distinctions are to be observed.

1. *The power of the keyes may be thought to come to the Ministers of the Church three waies, as shall be cleared, 1. By mediate derivation, the Church receiving this power from Christ, and deriving it over to the friends of the Bridegroome 2. By immediate donation, God immediately giveth the honour of the keyes to these whom he maketh his Courtiers in this kinde. 3. By application, the Church only naming the men to the office.*
2. *The power of the keyes, and all sacred offices in Gods House, are from the immediate Wisdome of Christ; The designation of such men to such offices is by the ministry of the Church.*
3. *The power of the keyes is one thing, the lawfull exercise of the keyes is another thing.*
4. *The Ministers may be thought the servants either of the Church, or servants of Christ for the Church.*
5. *Designation of men by the Church to sacred offices may be thought either in the Churches free-will, or tyed to the lawes designed by Christ.*
6. *The Church of believers may be thought either the virtuall or the formall subject of the keyes.*
7. *The power of the keyes may be thought to be given to the community or multitude of Believers or professors of faith in Christ, in the generall, not designing one man rather then another, but leaving that to the disposition of meanes, and disposition of second causes, who shall be the man, as to be a Musitian, to be an Astronomer is given to mankind as some way proper to man, as Porphyre saith, howbeit all and every one of mankind, be not alwayes Musitians and Astronomers.*

Porphyr. Isag. c. de Proprio.

It is thought by our Brethren, that the Church of

believers is the first seat, the prime subject, and head fountaine under Jesus Christ, to whom the keys are given, and that howbeit all offices and officers be only of Christs institution, yet the Church of believers doe as the Spouse and Mistresse, and brida of Christ communicate the lawfull exercise of some acts of the keys, as to preach, administer the Sacraments, oversee the conversation of the flock, care for the poore to some certain men, as her deputies and servants with borrowed authority from her selfe, as the Well-head and prime fountain under Christ of all the authority and use of the keys that is in the officers of the House, as Pastors, Doctors and Elders, the Church still keeping in her own hands authority and power of the keys in most materiall acts of the power of the keys, as by these keys to ordain and elect all the officers, and in case of aberration or failing to censure, depose, excommunicate them, and all members of the visible Church, and that independently, and without any subordination to Presbyteries, Classes and Synods; even as the kingly power of actuall government is in the Kings hand, and he appointeth deputies and servants under himself, and in his name and authority, to do and execute his will, according to the Laws of the Kingdom, so doth the Church of believers under Christ by an imbred authority and power received from Christ, send out *Pastors, Doctors, and Elders* in her name and authority to exercise certain ministeriall acts, yet so as the Church of believers in all the acts performed by the officers, remaineth the principall and prime agent, cause and actor under Christ, and the officers only her servants, deputies and instruments, performing all by authority borrowed from her the bride, Queen and Spouse of Christ: This they believe to be contained in the Scriptures, and taught by *Fathers* and *Doctors* of the Church. I deny not but by the *faculty of Paris*, this question was agitated in the Councell of *Basil* and *Constance*,

Facultas Paris. de polit. Eccles. pag. 12 an 1612.
Vulgare est atq; indistinctum fidei axiom: Deum & naturam, prius atq; immediatus ad totum suppositum, quam ad aliquam partem suppositi, quamvis nobilissimam intendere, e. atq; ob causam factam cultam videntur. e. 7. toti data esse hominibus per oculum saquam per organon & mirisum hominis exercerentur, nam oculus per & propter hominem existit. Schola Parisiensi hoc in falsibili munita firmitate, congruenter ad memora omnium antiquorum doctorum Ecclesie peripit, constanter docuit, Christus sanctorum Ecclesiam prius, immediatus atq; essentialis in clavis seu iurisdictionem toti de dispo. ecclesie quam Petro, ut per unum ministerialiter exercerentur & pag. 2. probant per tex-

ruling Elders of a Congregation : And these have not the power of all the keys, as of ordination of Pastors, and so of deposition ; seeing in the Apostolike Church there were alwayes a number of Pastors at the ordination of Pastors, onely they may performe some acts of discipline that concerneth that flocke. The adequate and proper subject of full power of the keys is the presbytery of Pastors and Elders, as we shall prove hereafter.

3. *Conclusion.* The power of the keys indirectly commeth from the Church of beleevers to some select officers, I say (*indirectly*) not directly ; because howbeit beleevers by no innate and intrinsicall power of jurisdiction in them, doe ordaine officers ; yet they are to give a popular consent to the election of their officers, as the word of God, all the fathers and our Divines teach against Papists and Prelates, who take away this power from the people of God. Now by this popular election men are put in that state, whereby they may be and are ordained office-bearers by the laying on of the hands of the Elders. And this our brethrens arguments prove and no more. Hence the power of the keys commeth to the officers three wayes, whereof we deny one. 1. As if the Church of beleevers received the keys first from Christ, then by authority from Christ did give over the use of them in some acts to the officers, and did appoint them her servants. That this is not according to the Scriptures of God, I hope by Gods grace to prove. 2 The power of the keys and all power of jurisdiction and order is first in Christ, then immediately communicated to the Apostles and their successors in them, and here the offices and power is of Christ Jesus onely. 3. As the application of the man to the office, and the office to the man is twofold ; one by popular election, such a man pleased the multitude, *Act. 1.* *Act. 6.* Another by authoritative ordination or imposition of hands to an office in Gods house, which they would have by
a mul-

Almain de Dom.
natur & civil. &
Eccle Concil. 2 par.
1 M. Anton de
Dom. Archie Spala
de rep. Eccl. 1. 5. c. 3.
n 11.

a multitude of beleevers, having no miniſteriall function; but is not in the Apoſtolike Church of the New Teſtament, that ever we can reade. We find out ordination by the preſbytery, *1 Tim. 4. 14.*

4. *Concluſion.* The eſſence and definition of a Church doth not *ex aequo*, equally, and alike agree to the Church of beleevers and Miniſters, or office-bearers, or to a company of a viſible Church, made up of theſe two parts, beleevers and officers, as our brethren ſpeak of their viſible Church. My reaſon is cleare, Beleevers are eſſentially and properly the myſticall body of Chriſt, and the Church of *redeemed ones*, *Eph. 5. 25.* *Act. 20. 28.* And *the Church builded on a rocke*, which they ſay received the keyes from Chriſt (which I dare not ſay) but the Church of officers, that are only officers and no more, that is called of God and his Church, and cloathed with a calling to be Paſtors and Doctores, Elders, Deacons, are not the redeemed of God; but may often be, and are reprobates, and not members of Chriſts true body according to the influence of ſaving grace. Now from this I inferre, that beleevers and office-bearers make not one common and true myſticall body that hath received equally the keyes from Chriſt, and that theſe predications are unproper and figurative, and that literally and in rigor of the letter they are falſe. (*Sion bringeth good tydings (the Church giveth ſucke and milke to her children) (the Church begetteth a man childe)*) becauſe the Paſtors of the Church doe theſe things: For there is no effective influence or cauſality comming from the Church of beleevers in theſe and the like Paſtorall actions, except that they pray for theſe fruits of a Miniſtery, they chuſe the men for the worke, but doe not ordaine them: But we cannot ſay that the Church doth formally preach and beget children to God in and through preachers, as their ſervants, as a King ſpeaketh ſuch a buiſneſſe by his Legat and Embaſſador; and our King doth governe and reigne in *Ireland* by his Deputy: Here the Kings
I authority

authority hath influence in the acts of his Deputy, and Legat : For where will Scripture beare this (*The be- lievers at Colossee preach to the beleevers at Colossee by their servant Archippus*) (*Philippians preach to Philip- pians by their servant Epaphroditus*) And (*the Church exerciseth authority, and governeth her selfe in and through the servants sent by her selfe*) And (*the faithfull Thessa- lonians are over themselves in the Lord, and obey them- selves in their servants, and Ministers sent by them- selves*) how I say, will the holy Spirits stile of lan- guage make these in rigor true ? but according to our brethrens tenents they are most true. *Katheren Childley* against *Edwards* saith, pag. 10, 11. *When the hand laun- ceth the foot, it cannot be said properly the action of the hand alone, because the hand is set on worke by the body, if the body be destitute of the power, for the motion of the body commeth not from the hand, but the motion of the hand from the body. So this Argument would say, The Pastor preacheth as the mouth of the Church, and prea- ching is an act of the Whole Church performed by the Pa- stor as their servant or mouth ; And so the power of preaching must be first in the Church, and not first in the Pastors, as motion is first in the body, and not first in the hand.*

*Chi'dley against
M. Edwards,
P. 10, 11.*

Ans. The comparison holdeth not, The Pastor is Gods mouth, *Jer. 15. 19. Luk. 1. 70.* But Pastors are not the mouth of the Church, and the motion is here from Christ principally, from the Pastor as the mouth instrumentally, from the Church objectively and final- ly, and the comparison of the body naturall halteth in this.

It may be objected, *2 Cor. 4. 5. We preach not our selves but Christ Jesus, and our selves your servants for Christs sake.* Therefore Ministers are the servants of the Church.

Ans. Ministers may be thought the Churches ser- vants two wayes, 1. *Subjectively*, as if they had their authority from the Church, and were Pastors of men,

or from men. This is the questioned sense that we deny. 2. *finaliter*, that is, they are servants not of the Church, but for the Church, as Christ is called our servant, *Mat. 20. 28*. And the Angels our *ministring Spirits*; yet neither Christ nor the Angels have authority and a Calling from us to their service. It is as if one would say, The Physitian hath skill from the sicke person; which is false, because God gave him skill for the sicke person, and not from the sicke person.

Vasquez 10 3. in
Tho 3 dis. 40.
Sunt serui quia la-
borant pro Ecclesia.
Heb. 1, 14.

5. *Conclusion*. We judge this distinction against Scripture and reason; that the power of the keyes essentially, fundamentally and originally is in the Church of beleivers, and the exercise only, and some borrowed acts of the keyes should be in the officers.

1. Because we are not to distinguish where the Law doth not distinguish, because this distinguishing is unknowne to the Scripture, which never giveth the keyes to the beleivers.

I Arg.
Regula iuris
Non distinguenda
ubi Lex non dis-
tinguit.
Parker de Pol. l.
c. 8 n. 4.

2. The comparison which Parker fetcheth from the *Parisians*, holdeth not. Sight is in the eye, as the instrument, but it is principally and originally from the whole man, for the whole man seeth by the eye. The authority of the Church is as the soule in the Whole body (as *Bridgus* saith) and in every member of the body: Howbeit it doth not exercise the power in every member, but it seeth by the eye, and beareth by the care, so the power of the keyes is in all, and every one of the faithfull, but it exerciseth some Acts ministeriall, as preaching, baptizing in the guides, and other are Acts in other members of the body, but the power is in all.

2. Arg.
Bridges l. 3 p. 82.

But I answer, That this comparison halteth many wayes.

1. The body is a physicall, organicall matter capable of the soule, and a kindly or naturall house or shop for the soule to worke in, and every member may exercise some vitall operation by the soules inacting of it, as hearing, smelling, seeing, moving, growing, &c.

But the Church consisting of beleevers and Ministers, that are often opposed by way of contradiction, as beleevers and non beleevers, and a beleevee that is no more but a beleevee, is not capable of the power of the keyes, it being *gratia gratis data*, a freely given gift of God, except the Lord be pleased freely to give it by some Law or promise; And so these that are onely beleevers, are as the wooden leg, or the eye of glasse in the body wanting all authoritative power of the ministry where God hath not gifted and called them, now every member of the body is inacted by the soule.

2. If this comparison hold well, as every member of the body liveth, and is denominated a living thing (howbeit every member be not an eye, or an eare) by the information of the soule: so every toe and finger liveth by the inacting of the soule, *actu primo*, and moveth and groweth *actu secundo*: so must every beleevee in the body of Christ, Man and woman be *actu primo*, and essentially a ministeriall part and office-bearer having authority from Christ, and also *actu secundo*, exercise some ministeriall acts; for such as is the nature of the act, such is the nature of the power, and such as is the power, such is the act. If the power be ministeriall, so is the act: If the act be not ministeriall (as it cannot be in these onely that are beleevers, especially women and children) so neither is the power.

3. Arg.

3. The whole man seeth by the eye, heareth by the eare, but the beleevers see by their owne eyes (as they must live by their owne faith) and not with the Pastors eyes, neither doe they grow by that soule of grace by which the Pastor groweth.

3. The Beleevers must either be the virtuall, or the formall subject of the keyes, They are not the virtuall subject, or cause, as flint is a cause of fire; for our brethren say that the beleevers formally performe acts of the keyes, and that they rebuke, they excommunicate, they

they chuse their officers, which is an authoritative act of the keyes, as they teach. Now a virtuall cause is not formally the cause of the effect; as fire is the cause of fire, and doth not formally performe acts of the formall cause; food doth not formally make motion in the body, but onely virtually. But they are forced to acknowledge that beleivers are the formall subject of the keyes: It is absurd that one should essentially, and *actu primo*, have the power of the keyes, and yet he may not preach, nor baptize, that is, as if one had a reasonable soule, and yet could neither discourse nor move, nor walke.

4. The power of the keyes is either in the officers as officers, or onely as beleivers; if as officers; then they cannot borrow the keyes from beleivers, seeing they have them as officers, suppose they be not beleivers, and that is against the meaning of this distinction; if they have the power of the keyes onely as beleivers, then all Ministers that are non-beleivers want the keyes. 4. Arg.

5. Office-bearers have either a nearer and more ministeriall power of the keyes then beleivers, or onely that same ministeriall power; if the former be said, the ministry is but a naked act, that some exercise at the Churches direction sometimes, and no habituall power whereby *Paul* is made a Minister, *Col. 1. 25.* and *Epaphroditus* is denominated a faithfull messenger, *Phil. 2. 25.* for so one shall not be a Minister of Christ; but when he is in the act of his ministry, against Scripture and reason. If office-bearers have onely that same ministeriall power that beleivers have, Then Ministers cannot ordaine others to be Ministers, except they be beleivers, and a Minister shall not preach from an inward principle, proper to a Minister; but from a principle common to him with other beleivers, which maketh no difference betwixt a beleiver and a Minister, but in the naked acts; And this is all one, as to say a man doth walke naked, and yet he is void of life; he 5. Arg.

preacheth, and hath no other inward power ministeri-
all, then any beleeving woman or childe hath.

6. Arg.

6. If the power of the keyes be originally in the Church of Beleevers, and the exercise only in officers, then Pastors in rigor of speech are the Churches servants, and so not over them in the Lord. 2. Pastors are sent by the Church from the inherent and innate power of the Church, as if the Church had a dominion and authority over the Pastors, hence will it follow that Pastors have their authority from Beleevers, which is most absurd: For then if Beleevers should receive the keyes immediately from Christ to be communicated to others, and applyed to men fit and able therefore, this application is not a making of a Minister, or a reason why *Archippus* is a Minister, as the reason why a fire burneth a dry tree, is not the application of the tree to the fire, but the nature of the fire, and driness of the timber: If one should bring out from amongst ten glasses one, and hold it out to the Sunnes light and beames, this resplendent beauty and glancing is not from the man that bringeth the glasse before the Sunne, except occasionally, the glancing splendor is from the nature of the glasse, and the Suns light: And the man applyeth not the light of the Sunne to the glasse, but bringeth out the glasse to the light of the Sunne: So doe Beleevers but apply the fit person in their wise election to Gods office, and they apply not the office to the man, for it is presupposed they are tyed to the rules, 1 *Tim. 3.* requiring such a man, *as is of good report, apt to teach, &c.* and the application is not in the free-will of people or Pastors, neither hath God left it to Beleevers in generall what men they place in offices. So *Spalato*.

7. Arg.

Anton de Dom.
Archiepisc. Spalat.
de repub. Eccl. 1.6.
c. 2. n. 23, 24.

7. It cannot stand with Christs wisdome, that he hath conferred an excellent supernaturall power of the keyes that reacheth supernaturall ends and effects, and then forbidden multitudes who have this power, as men, women and children, to touch the Arke, or to preach,

preach, or meddle with the holy things of God. So *Francis White, Andrea Duwall, Soto, Victoria, Baynes.*

8. Chriſt would have ſet down rules how all Beleevers ſhould uſe this power, as he ſetteth downe Canons how all Church-men ſhould uſe their power, in the Epiſtles to *Timothy* and *Titus*: If any ſuch power (as is pretended) were originally and fundamentally in all Beleevers. But we reade of no rules or no Canons in Gods word, obliging all Beleevers to bring in act, to actuate or exerciſe this power thus and thus, and not according to their owne liking; Therefore there is in them originally no ſuch power.

8. Arg.

White againſt *Fi-*
ſh r. p. 74.
Duwallius, m. 22.
tc m. 21: 22. 4. Q. 5.
Soto.
Victor.
Baynes *Dioceſ.*
1 yall Q. 3. con. 3.

CHAP. VI.

Q. 6. *Whether Chriſt hath left the actuall government of his Church to the multitude of Beleevers?*

Plato ſaid well of Government by the hands of the people, That *amongſt lawfull governments it is worſt; amongſt uniuſt governments the beſt.* *Ariſtotle* ſaith, of of its nature it is corrupt and faulty. *Plutarch* calleth it the Serpents taile leading the head. *Xenophon* ſpeaketh not well of it. Our Divines, as *Calvin, Beza, Chemnitius, Melancthon, Luther, Junius, Pareus* make the government of the Church to partake of all the three governments. In reſpect of Chriſt the only ſupreame King it is an *absolute Monarchy*; but this is the inviſible government for the moſt part in reſpect of the rulers as Paſtors and Elders, it is an *Ariſtocracie*, the viſible government being in the hands of the Elders, and in reſpect of ſome things that concerneth the whole members of the viſible Church, it is a *Democracie*, or hath ſome popular government in it.

Plato in *Polit.*
Ariſt. l. 4. *Polit.* c. 2.
Plus in *Aegid.*

Xenoph. de *repub.*
Athen in *princ.*
Beza de *grad.*
Miniſt.
Calvin in *Mat.* 18.
Melancthon.
Luther.
Junius.
Pareus.

We are now to enquire, if the government of the visible Church be in the collective body of the Congregation, as indeed by consequent they teach with whom we now dispute, or in the Eldership; in Classes and Synods provincially and nationally, as it is now in *Scotland*. We hold that the government popular, as it is properly taken, when the collective body judgeth and governeth to be expressly against the word of God, *Eph. 4. 11. He gave some (not all) to be Apostles, &c. 1 Cor. 12. 28. And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, &c. 1 Thess. 5. 12. Now we beseech you brethren, to know them that labour amongst you, and are over you in the Lord, Heb. 13. 17. Obey them that have the rule over you, and submit your selves, &c. 1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour.* Hence it is cleare as the noone-sunne, if there be some over the people of God, some that are Elders that rule well, some to whom the people should submit, and give obedience, then the whole people are not rulers, all have not the rod, nor a definitive voice in that highest censure of excommunication. *All are not overseers, guides, governours, fathers, stewards, shepherds; but some are governed, subject, sons, the flocke ruled, and fed, then doth not the people governe.*

2. Arg.

2. The keys were only given to the Elders, as is proved.

3. Arg.

3. God set downe in his word rules, canons, and directions for all lawfull governours, how *Timothy* and *Titus* should behave themselves in Gods house, in the Epistles to *Timothy* and *Titus*; but no where doth God give directions how all beleivers should rule, command and governe, neither hath he promised that Spirit to all in that charge.

4. Arg.

4. Guides are eyes, cares, fathers, gifted-teachers, *Eph. 4. 11.* But the whole body is not an eye, for then where were the hearing? *1 Cor. 12. 17.* All are not fathers, nor all governours gifted therefore, *1 Cor. 12. 28, 29.*

A Ctuall

actuell government is not in the hands of all the community of believers.

5. The faults of evill government is laid upon some, 5. *Arg.* not upon all, 1 *Tim.* 3. 4, 5, 6. *Mat.* 24. 28. *Tit.* 1. 7. 1 *Pet.* 5. 3. *Revel.* 2. 14, 20. 3. *Ep. John* v. 10. And the praise of good government is given to some, not to all, 1 *Thes.* 5. 12. *Heb.* 12. 17. 1 *Tim.* 5. 17. *Rev.* 2. 2. 2 *Tim.* 4. 4, 5. 1 *Pet.* 5. 4, 5.

6. It is against the dignity of such as are Embassadors in Christs roome, 2 *Cor.* 5. 20. representing his person who are to be heard as himselfe, *Mat.* 10. 41, 42. *His Angels*, *Revel.* 2. 1. *intrusted with his secrets*, 2 *Cor.* 5. 18. *His Stewards and builders*, 1 *Cor.* 4. 1, 2, 3. *Cor.* 3. 10. *the friends of the Bridegroom*, *Joh.* 3. 29. Therefore they must have some honour of government that is not given to all, and every one of the people. 6. *Arg.*

7. That government which necessarily includeth a confusion, is not to be thought to come from the God of order, popular government is such, for in some Apostolike Congregations that were independent, there were six thousand and above, *Act.* 4. 9. Two answers are given here, 1. *Smith* saith *one may speake for all the Church or two.* *Answ.* These two are then a representative Church, and doe speak in the name of the rest, which he denyeth. 2. *M. Best* saith, *none should be a congregation, but so many as may orderly meet without confusion.* *Answ.* Then the Apostles government was confused, els there was an Eldership that represented the rest, and the Church of believers was no independent Church. A third answer is, *Let heads of Families, and fathers onely speake.* *Answ.* Yet you fall upon a selected and representative Church, which otherwise you deny. 2. If sonnes and servants have a like interest in Christ, and a like power of the keyes, who dare for eschewing confusion take from them what Christ hath given them? We may not do evill or rob any that good may come of it. *Ainsworth* against *Bernard.* 7. *Arg.*

Smith 69.
M. Best.

A manuscript for
independencie of
Churches.

*Ans*worth against
Bernard.

Authours of Pres-
bytery gover. exam-
ined, p. 23.

Doct^r. Parisi. de
sollicita eccl^{ie} pag.
10, 11.

Concil. Constant.

Parker de polit.
eccl^{ie} l. 3 c. 4.

Best Church plea
arg. 7. pag. 70. and
pag. 88.

English Puritanif.
art. 2. 3. 4.

Authours of Presb.
gover examined,
pag. 2. 13.

Jacob. gover 70.
Smith paralel 65.
66, 67.

ward. *The Authours* deny they maintain popular government ; Therefore (say they) *the state is popular, the government on Christs part is a Monarchy, and in the hands of Elders an Aristocracy. The people is freely to voice in Elections and judgment of the Churches, let the Elders publickly propone and order all things, let them reprove, convince, exhort, &c.* So they say, they hold no Democracy or popular government. *Ans.* I acknowledge that the Doct^rs of Paris doe make distinction betwixt the *state and government*, who yet doe acknowledge a visible Monarchy in the Church, and so did the Fathers of the Council of *Constance*: For the state of the Church is indeed popular in respect nothing that concerneth the state and body of the Church, & so concerneth thē, should be done without the privy or consent of the people of God, no excommunication untill the man and his scandalous sinnes be delated to them. *1 Cor. 5.* Nothing should be concluded in a Synod, untill the people heare and know, yea they have all place to speake, object, reason and dispute in an orderly way, as may be collected from *Act. 15. 12, 13.* letters are sent in the Churches name, charity sent to the distressed Saints in their name, officers chosen by their consent, but all this maketh no popular government, if we speak properly, seeing the multitude doth not judge, define judicially, nor sentence, nor command and give out Canons and Constitutions. But these of whom we now speake doe constitute a popular government in the Church, which I prove, *1. Parker, the fore-said Authours, Best, M. Jacob, Smith,* and these that are for independency of Congregations ascribe to the whole multitude, and from *1 Cor. 5. 4, 5, 12.* a judiciall exercise of *the rod,* and a *judging of these that are within,* *Mat. 2. 18.* *The Church to be heard and obeyed that doth judicially excommunicate is not the Church of over-seers (say they) but the Church of all believers.* *3. Binding and loosing and the keyes of the Kingdome, and that is, both power and exercise is given to the Church*
buil-

builded on the rocke, against which the gates of Hell shall not prevaile, Mat. 16. 18, 19. so they teach also. 4. All the power and jurisdiction that Presbyteries and Synods have, saith *Parker*, is from the Church of believers. 5. The Congregation of believers hath power of jurisdiction over the officers, and rulers of the Church, to make and unmake, ordaine, censure, depose and excommunicate their over-seers. (say they) Now all who have written Politiks, as *Aristotle*, *Bodin*, *Tholosanus*, and our Divines disputing against the Popes Monarchy, *Junius*, *Daveus*, *Keckerman*, *Chamier*, *Musculus*, *Sadeel* say, these are properly Judges, who cognosce and authoritatively try, sentence, decree and punish delinquents, and all this the whole faithfull doe by the power of the keyes, as is prooved, ergo, there is a democraticall or popular government brought into Christs house this way, and all necessity of over-seers and officers taken close away. *Smith* saith, it is Antichristian to place Rulers and Elders over the whole body of the Church. Yea, he seeth not why all believers may not preach and administer the Sacraments: And if the Keyes be given to them, and actuall government to over-see and rule their over-seers, I see not how this will not follow from the fore-said grounds. See what *Arnisaus* and *Spalato* saith, both acknowledge, that is popular government when the people ruleth themselves. Neither is it enough to say the Elders rule, because they propone and order all things, and reprove, convince and exhort; for no man will have the Apostle *James*, whom many of our Divines think President and Moderator of the Councell of Hierusalem, Act. 15. The Ruler and one that is over the Councell in the Lord, and such an one as the Councell must obey and submit unto, for his place of Moderation: For the Duke of *Venetia*, because he moderateth their Senate, and proponeth and ordereth suffrages, is not thought by *Bodine*, *Tolosanus*, *Arnisaus*, *Keckerman*, or any Politician to be the King and Prince of the *Veneti-ans*,

Aristot. polit. l. c. 1.
Bodin. l. 6. c. 74.
Tholosan. histor. polit. l. 1.
Junius de politia. 9. 4.
Daveus polit. l. 4. c. 5.
Keckerm system. Theo. l. 3. c. 6.
Chamier. panskrat. to 2. l. 9. c. 2. n. 4.
P. Martyr. loc. com. pag. 783.

Musculus.
Sadeel.
Smith paralel. pa. 54. 8. p. 56
Arnisaus de rep. l. 2. sec. 5. c. 5.
Spalato de rep. eccl. l. 1. proemio.

Arnisaus de rep. l. 2. sec. 6. c. 6.

Duke of Venice.

Ephori.
Moderator of our
assemblies in
Scotland.

Field.
Turrecremata.
Council Parisiens.

Heb. 12. 17.
1 Thel. 5. 12.
1 Tim 5. 17.
A. A. 20. 28.

netians, and Lord Judge over the Senate. The *Lacedemonian government* was popular, howbeit the people did order their matters by their *Ephori*, that were a sort of Rulers to the people. The Moderatour of our Assembly is not Judge, or over the Assembly in the Lord: Nay, he hath not a suffrage and decisive voice in our Assembly, because he is Moderator, but because he is a chosen Commissioner and member of the Assembly. So *Field* saith well, *If the Pope be only a President in the Councell, he is not a Prince. Turrecremata* distinguisheth betwixt a *President of Honour*, and a *President of Authority*. The Canon of the Councell of *Paris* maketh the Pope above this or this Church or Bishop, but when he is in a generall Councell, he is there as a *President of Honour only, not as a Prince*, but as the first member by order of the Councell and subject to the Councell. Now the Scripture giveth to the over-seers an authority, a presidency of authority; *We must obey them, and submit to them, and heare them as we would heare Christ.* 2. Seeing this is ordinary to our Brethren to reason thus. All the faithfull are the Spouse and Body of Christ, *Kings and Priests unto God*, and have a like title and interest in him, therefore the *Keyes* are immediately communicated to them without the mediation of Rulers interveening: Hence I inferre, if all have alike right to the *keyes* for their alike title by Faith, and right of free redemption in Christ, *ergo*, all are alike Rulers over all in the Lord: then because believers as believers have a title and interest in Christ as their redeemer, and office-bearers; because office bearers have no title in Christ as Redeemer (for no office giveth a man a claime to Christ, as a redeemer, but only some generall title to him as Lord of the house) Hence it shall follow that the believers are Over-seers and Rulers and Pastors, and that they should order and moderate all publick actions: So I see no authority or prehemincy given to the Church-guides, but that which is due,

and

and more due to the believers then to them. As for *reprooving, convincing, exhorting*, these are common to all the faithfull, as our Brethren say, and so due to them by virtue of the keys, and more due then to office-bearers, who do but borrow the keys at the second hand (as they teach) and receive them not immediately from Christ. Now we all know that *Anabaptists* take away all Magistracy under the New Testament, all dominion conquered by warre, all relation of captain and souldier, master and servant, upon this ground, that we are all *Christs free-men*, all Christians equally redeemed in Christ; *And if the some make you free then are you free indeed.* And the New Testament maketh us all Christs ransomed ones, and so there should be no servant. And we are called in *Christ to liberty, be not servants of men.* See what our Divines, *Calvin, Pareus, Bucan, Tilenius, Professours of Leyden* answer *Anabaptists, Libertines, Soci-nians, Arminians* thus abusing Gods Word.

And certainly if the keys and government of the Church be given to all believers, because they are all made *Kings, Priests and Prophets*, and we are made *free and redeemed in Christ, and all things are made ours*, Therefore I may well inferre upon the same grounds, the keys of civill power to be *Kings* temporall and freemen civilly are made ours, if all things be ours, and so no Magistrate, no Captain, no souldier (peace and liberty are ours) no master or servant. I am far from thinking that our worthy Brethren do allow of this conclusion, but the principles are too sibb and neat of blood. What Fathers say for the Church government by Elders, and not by the people may be seen in *Ignatius*, who will have us to have recourse to the Apostles, as to the Colledge of Presbyters. And *Basilius* saith, *The governours of the Church are set down* 1 Cor. 12. 28. And *Ambrose* on that place saith, the Church policy is set downe, 1 Cor. 12. So *Chrysostome, Cyprian, Tertullian*, so *Origen, Ireneus, August.*

Calvin. Instit.
lib. 3. c. 20. Sect.
10, 11, 12.

Pareus in Canches.
Miscell. in Epho. 15.
Christian. Reiz.
Bucan. loc 49.
q' o n. 2.

Tilen Syntag.
1. par. disp. 45. in
5 precept.
Profess. Leyden. in
Synops. purior.
Theolog. disput 50.
thes 16, 17, 18.

Ignatius Epist ad
Philad. in insens.
Basili. de Spir. sanct.
c. 16.

Ambros. in 1 Cor.
12.
Chrysost. homil. in
Mat. 18
Cyprian. epist. 72.
Tertul. Apolog.

c. 35.
Origen.
August.

Hierom.

Theophylac. in Io.

an. 20, 21,

Theodoret,

Theophylact, Theodoret, Hierom, which for time I cannot cite at length.

C H A P. VII.

Q. 7. If there be no true visible Church in the New Testament, but onely a congregation meeting in one place, and no Presbyteriall or representative Church (as they call it) at all.

OUr Brethren hold that the only true publick visible Church in the New Testament is a Congregation of Believers joyned together by a voluntary profession of Faith, and meeting in one place to worship God. They deny 1. That the word (*Church*) doth ever signifie a Presbytery or Eldership. 2. They deny that there is any representative *Church*, properly so called, or that it hath the title of a *Church* in the *New Testament*. 3. They deny that there is any *Provinciall* or *Nationall Church* that can be called a visible politique body of Christ. 4. They deny any Church to have power of jurisdiction over a particular Congregation. For the decision of the present questions, these distinctions are to be observed,

1. *There be odds betwixt a Church visible, and a Church ministeriall.*
2. *There be odds betwixt a Cathedrall or mother Church (and this we deny) and a Church Nationall and provinciall, which cannot meet to the worship of God in all the particular members therof.*
3. *The Church is termed representative three wayes (as we shall heare) 1. properly, 2. commonly, 3. most properly.*
4. *Suppose the name of Presbyteriall Church be not in the New Testament, yet if the thing it selfe be in it, it is sufficient.*

The word *Church* is not taken here, 1. For the Temple or House where God is worshipped, 2. Neither for foure or five that worship God ordinarily within the walls of a Family, *Rom. 16.5. Salute the Church at their House, 1 Cor. 16.19. Philem. v. 2.* It is termed *Kahal*, that is in the old Testament rendred *Synagogue*, and *Kahal* rendred *Ecclesia*. And *Kahal*, *Deut. 5.22.* or *Hebillah*, *Deut. 33.4.* signifieth a Congregation of people, and *Gnedah* a Congregation, *Exod. 16.1. Psal. 111.1.* is turned *Ecclesia*, *Mat. 16.18. Act. 7.38.* *Kahal* is either a multitude of Nations or People, *Gen. 35.11.* So *Jer. 50.9.* An Assembly of Nations, not a Church of Nations, came against Babylon; Somtimes the Tribes and Governours are called *Kahal*, the Church or Assembly, *1 Chron. 13.2, 3. 1 Chron. 29.6. 2 Chron. 1.2, 3.* See *Piscator, Junius, Guide to Zion.* The word *Gnedah* that signifieth the Assembly of the Judges, *Psal. 82.1.* is turned in the New Testament *Synedriov*; *Act. 5.27.* and *Act. 6.12.* *M. Ball* hath observed that the Arabick Interpreter useth four words, *Gambon*, *Act. 19.31, 39. 2. Gamahaton*, *Acts 7.38.* both signifieth an Assembly, or an Assembly of Princes. 3. *Kuinsaton*, *Rom. 16.1. Acts 11.26.* 4. *Biha-ton*, *Matth. 16.18.* and *18.17.* the Church that hath power to determine controversies.

1. *Conclusion.* A number of believers professing the truth is not presently a visible politick Church, 1 Because then every Christian Family should be a visible politick Church, 2 *Peter* offended, *Mat. 18.* and rebuking his offending brother, before three witnesses, and gaining his brother to repentance, *v. 16.* is a number of believers in that same act professing the truth, and convincing an offender, and so professing Gods worship, and yet they are not the judging governing Church, because if the offender will not heare *Peter*, then he is to tell the Church. Hence visibility of Profession agreeth both to a number of believers (if for example ten out of ten particular Congregations confesse
Christ

Piscator. Thes. de Eccles. Iunius lib. sing. de Eccles. c. 10. Guide to Zion. p. 2. pos. 34. Ioh. Ball Tryall of Separation. ch. 12. pag. 270, 271.

Christ before a persecuting Judge) and also to a constitute Church of Believers and Elders. Then true Faith and the visible professing of true Faith is not enough to constitute a Church that ordinarily hath power and exercise of the keys; neither find we any warrant in Gods Word, that the swearing of an oath, or making a covenant, by four or five or 10. or 40. believers to worship God together as he hath commanded in his word doth essentially constitute a visible ministeriall Church, 1. Because a ministeriall Church is a body of Pastor and People, of *eyes, eares, hands, feet*, wherof Christ is head, *Rom. 12. 4. 1 Cor. 12. v. 14, 15, &c.* but a number of sole and only believers are not such a body. 2. More is there required an oath and covenant, but this is and may be where there is no ministry.

2. *Conclusion.* We deny that Christ hath given power of jurisdiction to one particular Church over another particular Church, or to one Church to be a mother Church to give laws and orders, to little daughter-churches under it; for that jurisdiction is not to be found in the Word of God, and so is not lawfull. See *Paul Baynes and Parker and Cartwright.*

3. *Conclusion.* A Church may be a visible incorporation of guides and people meeting for the worship of God, and exercise of discipline, and yet not necessarily a Church of believers, for if there be twenty or thirty visible Saints, who are Saints in profession, they may meet for the worship of God, and consequently by our Brethrens grounds, independently and without any subordination to Synods or classes exercise discipline. I prove that they are not necessarily believers, 1. Because to make one or two formall members of a visible Church is not required that they be indeed believers, it sufficeth that they professe Faith, and be apparantly Saints; and our Brethren teach they may be Hypocrites, and often are, as *Indas* was amongst the *Apostles*, now by that same reason all
the

*Baynes Dioces.
in all, q. 10.
Parker de polit. ec-
cles. 1. 3. c. 13. &
c. 14.
Cartwrights against
Whytesfe.*

the thretty may be heart-hypocrites, and face-professors, for who seeth the heart? And our Brethren say the preaching of the word, and the administration of the Sacraments are not essentiall notes and markes of the Church, because the word is often preached to reprobates and unbelievers, and by that same reason the power of the keyes and discipline is exercised by hypocrites and unbelievers. 2. *Amesius* saith it is probable (he saith not it is necessary) where the Word and Sacraments are that there are some beleevers: And I say it is probable; but that at all times there should be beleevers, especially when it is first founded, it is not necessary. I say when it is first founded; because we cannot say it is possible that there should be never any beleevers there at all; for the Lord sendeth not a ministry to these where there are none chosen at all; it doth crosse the wisdom of God, who doth nothing in vaine, that he should light a candle where he had no lossed money; and the Shepherd should be sent through the fields, where there were no lossed sheep at all. Hence I inferre these consecratories. 1. that the claime and title that a people hath to Christ is not the ground why the keyes are given to that people, as to the originall subject, because they may have the Word, Sacraments and keyes a long time, and yet want faith in Christ, and so all title and claime to Christ: All which time they have the keyes, discipline, and Sacraments; and I beleeve their acts of discipline, censures, and Sacraments, are valide, therefore the Church redeemed and builded on the rocke Christ, is not the kindly subject of the keyes. 2. The keyes are given to professors cloathed with a ministeriall calling, whether they be beleevers or unbelievers, howbeit God giveth them for the salvation and edification of beleevers. 3. There is nothing required to make a independant Congregation, but an profession of the truth, covenant-ways, and outward worshipping of God, suppose the members be unbelievers.

*Amesius Medals.
Theol. l. i. c. 32 n. 10*

4. *Conclusion.* There is a visible governing Church in the new Testament, whose members in comoleat number of beleevers doth not meet in one place ordinarily for the worship of God, neither can they continually so meet. 1. The Church of *Jerusalem* was one Church, under one government, and called one Church in the singular number, which grew from one hundred and twenty, *Acts 1.* to three thousand one hundred and twenty, *Acts 4. 41.* and then added to these, *Acts 4. 4.* five thousand men, which is eight thousand one hundred and twenty. And *Acts 9. 35.* all that dwelt at *Lydda* and *Saron* turned to the Lord, *v. 42.* many in *Joppa* beleevred in the Lord, *Acts 20. 21.* many thousands of the *Jewes* beleevred, *Acts 5. 14.* multitudes of beleevers moe were added to the Lord, both of men and Women, *Acts 6. 1.* their number were multiplied. Now it was not possible they could all meet in one house, especially seeing that prophecye was to take its first accomplishment at *Jerusalem*, where all flesh was to see the salvation of God. And that of *Joel 2.* I will poure my spirit on all flesh. Its true Bayne faith, this Church was numerous by accident, at extraordinary confluences of strangers. Yet the multitudes of thousands which I have observed from the story of the *Acts* (granting the confluence, *Acts 2.* of nations to be extraordinary) did meet daily, *Acts 2. 46.* from house to house. Now so many thousands could not meet daily, that is, ordinarily. 2. From house to house in private houses, and so it is not possible all that people did make but one Congregation independent, where 1. all had voices in discipline. 2. all did breake bread, that is, receive the Sacrament in a private house: so that their meeting together must be taken distributively in diverse Congregations, not collectively, for that were against edification. 2. against the nature of congregational worship. 2. There was a visible Church in *Samarina* under one government, that could not convene in all the members, in one place. The numerous

11a.405.

Baynes Diocesan
ery. q. 1. p. 15.

rous people in *Samaria* converted to the faith is knowne to all, it being the head City of the ten Tribes: So huge that all *Israel* was named *Samaria*, They received the faith, *Acts* 8. and as *ver.* 10. They all gave heed to *Simon Magus*, from the least to the greatest. So *ver.* 6. with one accord they gave heed unto these things which *Philip* spake, hearing and seeing the miracles that he wrought, *ver.* 12. they beleevd and were baptizd both men and women. And that on *Philip* might have preached to one single Congregation, who doubteth? but the number of beleivers were so many, that *ver.* 14. the Apostles behooved to send *Peter* and *John* to help to hold up the harvest. 3. That the Church of *Ephesus* could not be one single Congregation that met together is cleare. 1. There was there a Presbytery of Pastors or Bishops, *Acts* 20. 28. and these preaching or feeding Pastors, who were to watch and take heed to false teachers rising up amongst themselves. 1. teaching perverse things. 2. making Disciples to themselves: the teacher and scholler are *relata*, every one of them has respect to other. 2. That they were teaching Elders that did follow the Apostles doctrine is cleare, *Rev.* 2. 2. Thou hast tryed them that say they are Apostles, and are not, and hast found them to be lyars, and *Christ* termeth them one Church for their common government. The answer of *Tylen* saith, *Christ* saith not *ταῖς ἐκκλησίαις* to the Churches, and therefore all the Congregation were one Presbyteriall Church at *Ephesus*. But it is without example in the word that one single Congregation with one Pastor onely, and some ruling Elders doth try Ministers gifts, and finding them false teachers, authoritatively to cast them out, so that the harvest has been so great, that false teachers calling themselves Apostles resorted to *Ephesus*, to help the good number of Pastors who were there already, *Acts* 20. 28. By this it is cleare that *Ephesus* had many Congregations in it, and many preachers also, who in a common society fed the flocke,

Refut. Tylen. Par.
ad Scot. sect. xi. c. 12

and exercised discipline, *Rev. 2. 2.* neither can we say, there was but one Angell there, except we make that one a Prelate contrary to the word of God, *Acts 20. 28. 2.* The multitude of converts there required a Presbytery, or a multitude of consociated Pastors, *Acts 19. 20.* Paul continued there by the space of two yeares, so that all they who dwelt in Asia heard the word of the Lord, *1 Cor. 16. 8.* there was a great doore, and effectually open to him at Ephesus. 2. They were once madly devoted to their great Idoll *Diana*, and had a Temple for her that all Asia wondred at; therefore *Ephesus* was no small Towne. This Temple *Herostatus* saith, was built by all Asia, and was two hundred and twenty yeares in building, and had in it (as he saith) one hundred and twenty seven pillars, every one of them made by severall Kings, and every one of them sixty foot high. Now ver. 19. Pauls miracles were knowne to all the Jewes and Greekes at Ephesus, and feare fell on them all, and the name of the Lord Jesus was magnified, and many of them that beleaved, came and confessed, and shewed their deeds. v. 19. And many that used curious arts brought their books, and burnt them before all men. And what wonder? it is said, ver. 20. so mightily grew the word of God. Paul fought with beasts at Ephesus, millions here were mad upon the Idoll *Diana*: If the beleivers had not been the manyest, they durst not professe the burning of their bookes, nor durst Paul stay there two yeers. Hence if there was a settled Church here above two yeares, a constituted Presbytery in this City, *Acts 20. 17, 28.* that had power of jurisdiction to ordaine teaching Elders, and reject hirelings, *Rev. 2. 2.* and so many thousands of Greekes and Jewes, such an effectually doore opened to the Gospell, against so many thousands opposing, there was not here one onely single independent Church, that met in one house only but a Presbyteriall Church. Now they could not all preach at one time to them, being a number of preachers, *Acts 20. 36.* Paul prayed with them all, and yet they were

Herostatus.

were set over that flocke by the Holy-Ghost, *Acts* 20. 28. therefore they had each their owne Church, and one cannot officiate or exercise Pastorall acts amongst the flock of another Pastor, as our brethren would prove from this same place, *Acts* 20.

4. What, shall we say the Church of *Rome* was onely an independent single Congregation that met in one place, or house, seeing the faith and obedience of the *Saints there, was heard through all the world, Rom. 1. 8. Rom. 16. 19.* so that *Tertullian* in his time saith, *halfe of the City was Christians.* And *Cornelius* saith, beside himselfe there was forty and five Presbyters. Consider how many prime persons & families *Paul* saluteth, *Rom. 16. Paul* stileth them one Church, and one body that had jurisdiction common to all, *Rom. 12. 3, 4, 5, 6,*

5. So *Galatia* is written too as to one Church, and had one government and discipline, *Gal. 5. 9. A little leaven (of false doctrine) leaveneth the whole lump, as 1 Cor. 5. v. 6, 7. and Gal. 5. ver. 10. He that troubleth you shall beare his judgement, whosoever he be, ver. 12. I would they were even cut off (by the rod of discipline, as Pareus and Perkins expound it) that trouble you.* So *Gal. 6. 1. the spirituall are to restore in meeknesse the weak falling in sinne, and yet they were many Congregations in Galatia, Gal. 1. 2. 1 Cor. 16. 1.*

Pareus
Perkins, on Gal.

6. We finde a Presbyterie at *Antioch of Prophets and teachers, Acts 13. 1. who laid hands on Paul and Barnabas, 2, 3.* and ordained them to goe and preach. And a Presbyterie at *Lystra, Acts 16. 1, 2, 3.* where *Timothy* was recommended to *Paul*, and received in his company, and laid hands on by him: Now that this imposition of hands was not done by the collective body of the Church, but by the Elders and Presbyterie is cleare from, *1 Tim. 4. 14.* as *Iunius* collecteth, for that the people laid on hands, there is no ground.

Iun. Eccles. 1. 3. c. 1.

7. And *Acts 21. 18.* There is a Presbyterie at *Ierusalem* of *Iames*, and the Elders exercising jurisdiction; for before them *Paul* giveth account of his ministry

amongst the Gentiles, *v. 19, 20.* and they enjoyn *Paul* for the believing *Jewes* sake to *purifie himselfe*, *v. 23, 24.* which *Paul* obeyed, *v. 26, 27.* and this Presbyterie taketh on them the *Canons* of the *Councell* of *Jerusalem* made, *Acts 15.* at least as a part of that famous *Councell.*

8 To ordaine Elders in every city is all one, as to ordain Elders in every Church, *Act: 14. 23.* so doth *Luke* expone it, as *Parker* confesseth, *Act: 20. 17.* And from *Miletus* hee sent to *Ephesus*, and called the Elders of the Church, he saith not of the Churches, *Act: 16. 4.* And when they went thorow the cities, they delivered them the decrees, &c. now what is meant by cities is expounded in the next *ver: 5.* So were the Churches established: So *Tit: 1. 5.* That thou shouldst appoint Elders in every city, as I appointed thee: Then that there bee an Eldership and Presbyterie of Pastors in every city is an Apostolike Institution, and so the commandement of our Lord *Iesus*: for that *Paul* understandeth there especially preaching Elders in every city, is cleare by the words following, that sheweth what sort of men preaching Elders should be, *ver: 9.* able by sound Doctrine both to exhort and to convince the gain-sayers, &c. Hence if an Eldership in a city as *Ephesus* and *Ierusalem* and *Antioch*, where all cannot meet for multitude, bee an Eldership in one Church, as our book of Discipline hath it, then there was Presbyteries in great cities, where there were many Congregations, but the former is proved already, ergo, the Presbyterie of many Congregations is the Apostles Presbyterie.

9. If Gods word warrant a number of officers in Gods house, who ordaineth Pastors by laying on of hands, and who tryeth these who say they are Apostles and Pastors, and are lyars, and who hath jurisdiction to punish false teachers, as *Balaam* and *Iezabel*, and who appointeth Elders in cities and Churches; then is there a Presbyterie and society of Pastors and Elders in moe

con-

Parker de Polit.
Eccles. 43. c. 23.

Discipline of Scot.
land. 2. book 7. c.

consecrated, and neighbour congregations appointed for this effect.

But there is such a number of officers in Gods House, of which number are no single believers, not cloathed with any Ministeriall calling. Therefore there must be a Presbytery, different from private Professours, that overseeth many Congregations.

I prove the proposition, First, that there is such a number, and that they are different from ordinary professors, 1 Tim:4.14. *Neglect not the gift that is in thee, which was given by the laying on of the hands of the Elders*, Re: 2.2. Re. 2.14. 20. Tit: 1.5. 1 Tim: 5 22. now that ordinary professors who are not Elders, doe lay hands on Pastors, ordain or appoint Elders, and judicially try and choose, or refuse false Teachers, and censure or deprive them, wanteth precept, promise or practice in the Word of God, except we say the Epistles to *Timothy* and *Titus* are not written to Church-men, but to all professors that they should lay hands suddenly on no man, *that they should appoint Elders in every city*: Now also that this united Presbytery is a Presbytery of one single Congregation is, 1 Against that which we have proved of the great Church of *Ephesus*, Act: 20. Act: 19. Rev: 2. as also against the necessity of Pastors labours, who are not to stay in numbers together upon one single Congregation, where two or moe cannot be had.

To the place 1 Tim:4.14. some answer that, *that laying on of the hands of the Presbytery was extraordinary*, and ceased with the *Apostles*: Others say, *he speaketh of the office, not of the persons.*

Answer: The latter is a devise of Prelates refuted by our Divines, an office neither hath hands nor feet, but persons only have hands.

2. *Castalio* calleth this with good warrant, *The Senate of Elders*, *Chrysoft*: and *Hugo Cardinalis*, a Colledge of Presbyters, *Iunius* saith, *it is all one with the Church*, Mat: 18.

Bucer against *Dionan* forties. in *heredoclin* als. *Damasc.*

Castalio in loc. *Chrysoft* Hug. *Cardinalis*. *Iunius* *Ibes*. *Theol.* *dis.* 47 *lib.* 20

[But

But thirdly, we deny not but there was an extraordinary laying on of hands by the Apostles by which the Holy Ghost was given, *Act: 8. 18.* But this is the laying on of the hands of the Apostles, as Presbyters, which is ordinary, and is limited, and ruled by the Word, and must not be done suddenly, *1 Tim. 5. 22.* now no such rule is laid upon the miraculous laying on of hands, there is no feare that the Apostles in working of miracles should *partake of other mens finnes*, and that the ordinary laying on of hands, such as this was, did not give the Holy Ghost is cleare, *Act: 14. 3.* The *Elders layeth hands on Paul and Barnabas*, who before had received the Holy Ghost, *Act: 9. 17.* 3. This answer is against the nature of this Epistle, where *Paul setteth down a plat-forme of Church government to be kept unviolably to the second comming of Christ*, as is cleare, *1 Tim. 6. 14.* and so he saith himself, *1 Tim. 3. 15.* *These things I write that thou mayest know how to behave thy selfe in the Church*, *Gerfon: Bucer. These were written for ages to come*, so the *Refutator of Tilen*, and our own *Rollock*, and so the *Fathers*, *Occumenus* say, *he setteth downe the summe of Ecclesiasticke Discipline.* So *Chrysostome*, *Augustine*, *Enthim: Cyrillus*.

10. Suppose we should grant a Presbyteriall Church be not expressly in the Word, as we thinke it is, *Mat. 18.* as we shall prove, yet the thing it self cannot be denied: hence take away a Presbytery, whose it is to ordaine and censure Pastours, of necessity the government and power of the keyes must be in the hands of the people, against the arguments in the former Chapter, that cannot be answered, for the multitude of believers cannot ordaine a Pastor, suppose we grant they are to chuse and elect their owne Pastor, yet it is not warranted by the Word that ruling Elders with one pastor should ordain pastours, seeing ordination is given still to preaching Elders, *Act: 14. 3. Tit: 1. 5. 1 Tim: 5. 22. 2 Tim. 2. 2. Rev: 2. 2. Act: 20. 29, 30.* and to moe pastours then to one only.

But

Bucer. cont. Dow. nam, p 455.

Presbytria futurum seculorum.

Refut. Til. Parenes. ad Scotos. ca. 18.

sect. 9.

Rol ad praesides et presbyteros ecclesie.

Occumen summa Oeconomia ecclesi.

aslice Chrysost. Augustin.

Enthymus, Cyrillus.

But by the way, let us heare what is said against this.

1. *The word Church signifieth alwaies a gathered together Church, or such as may gather together, Act: 11. 26. a whole yeare they assembled with the Church, Act: 20. 7. The Disciples came together to breake bread, so Act: 1. 10. Act: 2. 44, 46. Act: 5. 12. Act: 15. 25.*

An. Our brother M. Gillespi saith many Interpreters expound *ἦσαν ἐπὶ τὸ αὐτὸ*, they were together, that is, of one accord in love and amity: and also Churches not being builded, and they meeting in private houses, as in *Maries house, Act: 12. schoole of Tyrannus, Act: 19. 9. in an upper chamber, Act: 20. 8. Pauls lodging at Rome, Act: 28. 13.* What private houses could ordinarily contain so many thousands?

2. The Scripture speaketh so to give us an example of the publick meeting for publick worship, where it is not needfull, that all met in one place collectively, it is enough they meet all distributively.

3. Neither doth the word Church alwayes signifie a meeting of one single Congregation, as Act: 12. Prayers was made by the *Church*, that is by all professors. *Herod vexed the Church, Act: 8. Saul made havocke of the Church, & persecuted the Church.* There is no necessity to expound these of people meeting ordinarily to worship God; for *Herod* and *Saul* persecuted all, whither Apostles or professors in houses, not respecting their meeting in one place; also it shall follow that prayers were not made in private, but only in the Church, that is, in the convened Congregation for *Peter*, which is absurd: And that they were a visible Church is cleare, els *Herod*, and *Saul* could not persecute them. *Parker* answereth, *The whole Nation of the Jewes did meet at one meeting, and are called by Luke the Church, and there came innumerable multitudes to heare Christ.* *Answ.* That is for us, the Church of the Jewes contained six hundred thousand fighting men, beside women, children and a-

Object. 1.

Affertion of government of the Church of Scotland, par. 2. ca. 3. p. 141, 142. p. 150.

Act. 12. 5.
1 Cor 15. 9.
Act. 8. 3.
Act. 10. 11.

Object. 2.

Act. 7. 38.
12. 12.

ged persons, and the *Levites* that attended the Tabernacle and Arke; it were a wonder to make out of this an independent Congregation, all judging and governing both themselves and their governours: Therefore there may be a visible Church under one government that cannot ordinarily meet to heare the Word of God, and howbeit there met innumerable multitudes, *Luke 12* to heare Christ, and that with great confusion, that is forbidden in Church meetings, *1 Cor. 14.* So that they trod on one another, that multitude could not be a Church, 1. Ordinarily meeting. 2. To heare one pastor. 3. To judge all the people and over-see their manners. 4. And to communicate ordinarily at one Table in the Lords Supper: this is against the nature and true use of a Congregation met in one place for the publick worship.

Obiect. 3.

Act. 9. 31.
1 Cor. 16. 1, 19.
2 Cor. 8. 1.
Act. 17. 41.

Thirdly, they reason; *the Church visible in the New Testament are called the Churches in the plurall number, the Churches of Judea, Galatia, Asia, Macedonia.* Hence it followeth there is no visible Church larger then a Church meeting in one house.

Answe: We reade of the Church of *Hierusalem, Act. 15.* where certainly there were moe particular Churches.

2 It followeth not, for moe Churches were visible and audible, *Act. 15.* at that famous councell, and are called so united, *the whole Church,* and yet separated, they were sundry churches; they are so named in opposition only to the Nationall and typicall Church of *Indea,* not in opposition to provinciall and Nationall Churches and Synods.

5 *Conclusion.* A Church may be called representative three waies.

1 Properly, as if the Rulers stood in the persons of believers, judging for them, as if the believers were there themselves, as a deputy representeth the King: So *Israel* did sweare a covenant, *Deut. 19. 14, 15.* for their posterity not borne: this way the Eldership doe not judge for the Congregations, as if the Congregations

gregations did judge by them as by their instruments, as *Robinson* saith, because the multitude of believers should not judge at all, therefore Elders doe not in governing represent their persons: So *Bannes* said the *Pope* this way hath no *Legate*, for he cannot give an *Apostolike spirit* to his *Embassadour*, for then he might leave (saith he) an *apostolike spirit* in legacy to some *successour*: We acknowledge no representative church in this sence, as the *author* of *presbyteriall government* examined unjustly imputeth to us.

Robinson in his *Apolo-
gy* for separatists.

Bannes. Tom. 3. in
22. quest. 2. art. 10.
conclus. 3.

Presbyter gov. ex-
amined. p. 10, 11.

2 A representative Church may be thought a number sent by a community, and elected to give laws, absolutely tying, as if believers should say, *We resigne our faith and conscience to you, to hold good whatever you determine without repeale or tryall*; that is blinde faith, that we disclaime: all our Rulers acts in our Assemblies do bind, 1 conditionally, if they be lawfull and convenient, 2 matters to be enacted are first to be referred to the congregations and Elderships of particular congregations before they be enacted.

3 A representative Church is a number having election and designation from the Church of believers, but ordination from the Eldership to voice, determine and command, as those who are over them in the Lord, to make constitutions and decrees according to Gods word, and this way we hold a representative Church, *Mat: 18.* and *1 Cor: 5.* which made acts according to Gods word, tying the whole congregation, even the absents; for the presents representeth the absent: If the incestuous person had bin judicially excommunicated, the Apostle *Paul* and all the absents, that neither had bin actours, nor witnesses had bin tied to abstain from brotherly conversing with him, and this way the decrees of the Councell of *Jerusalem* tyed the absent Churches, *Act: 16. 4.* and Chrsts power of the keys, *Iohn 20.* were given to *Thomas*, howbeit absent, and *Pauls* Epistles to *Collosse*, *Ephesus*, *Galatia* laid an Ecclesiasticall tye upon

these Churches that consented not to the writing of these Epistles; not onely because the matter is the Canonick word of God, but also the tye was Ecclesiasticall, in so farre as the flocke is obliged to heare the Pastor, according to that (*He that heareth you heareth me, and he that despiseth you despiseth me.*) Any absent through sicknesse or other distractions, from the election of *Matthias*, *Acts* 1. the seven Deacons, *Acts* 6. and the Elders chosen in every City, *Acts* 14. 23. were tyed to stand to the election of *Matthias*, the *seven Deacons*, and the Elders in every City; else no act of the Church were valid, where one or two dissenteth, or where two or three are absent by sicknesse, and other distractions insuperable: And so here our brethren (I beleeve) cannot, in reason, deny but there is a representative Church, whose deed tyeth the absents. And the reason is cleare, that to make a Church-constitution oblige in conscience, and ecclesiastically, there is not required as an essentiall ingredient of obligation, that all, and every one who are tyed and obliged, be personally present, to voyce and consent to the constitution; for constitutions tye Ecclesiastically, as made by the Church, but not as made by all, and every one of the Church. And the lawfulnessse of Commissioners to represent the case of the Church is cleare in Gods Word; as *Antioch* sent Commissioners to *Jerusalem*, *Acts* 15. *Jerusalem* sent *Barnabas* their Messenger to *Antioch*, *11.* 22. But *Titus*, *Timotheus*, *Epaphroditus*, and others were sent by the Churches, and to the Churches, as Commissioners, and Embassadors of the Church of Christ.

CHAP. VIII.

Quest. 8. If our Saviour doth warrant a Church of Elders and Overseers in these words, Mat. 18. Tell the Church.

WE have an argument of weight for a Presbyteriall Church in our Saviours words, Mat. 18. 17. If thy brother (offending) neglect to heare them (the Christian witnesses before whom he is convicted of his fault) tell the Church, but if he neglect to heare the Church, Let him be to thee as a heathen, and a Publicane. v. 18. Verily, I say to you, whatsoever ye bind on earth, shall be bound in heaven, and whatsoever ye lose on earth shall be loosed in heaven.

The Septuagint agreeth with Matthew, *εἰ τι ἐν ἐκκλησίᾳ*. So Arias Montanus, Tremell. Beza, Pareus, Musculus, Lyra, Hug. Cardinalis, Caietan, Aquinas: It is not much matter that Castalio turneth (Tell the Assembly of the Commons) Augustine, Cyprian, Hieronim, and all are against him. The scope of these words, is not, as many beleeve, that our Saviour setteth downe a way how to remove private offences done betwixt brother and brother onely. 1. Because the words then should not prove the lawfulnessse of excommunicating for publike and scandalous sinnes. 2. The scope is as large, as binding and loosing on earth, and proportionally in heaven. But our Saviours ayme is, to establish a Church consistory, for removing all scandals and offences out of the Church, private and publike, betwixt brother and brother, and betwixt Church and Church. Neither is there ground for the foresaid scope, because he saith (If thy brother offend) in the singular number; for what if three, sixe, tenne brethren offend, is not this course of our Saviours to be taken,

Septuaginta turne
it out of Syriacke.
Arias. Mont.
Tremel. Beza.
Pareus. Musculus.
Lyra. Hug. Card.
Caietan. Aquinas.
Castalio dicit
Rispub.
August. Cyp.
Hieron.

if sixe offend sixe ? Hence it followeth that the Church here signifieth not onely the Eldership of a particular Congregation, but it signifieth respectively all Presbyteries, and Synods, Provinciaall, Nationall, and Occomenicke ; for seeing Excommunication and Ecclesiasticall binding and loosing is Christs remedy, against all scandalls private or publike in Christs kingdome, then by a *brother*, by a Synechdoche is meant all that offendeth ; then if a *sister-Church* offend a *sister-Church*, or a Provinciaall, or Nationall Church offend a neighbour sister-Church, Christs remedies being Catholike and univerrall, as farre as our diseases goe, the course must be to (*Tell the Church*) I purpose then first, to shew this interpretation to be agreeable to the mind of all Doctors, acknowledging oae Church of Elders here, and next to prove our interpretation. *Chrysostome Tell the Overseers, Augustine Tell the Watchmen, Hieron. We must tell many.* So *Cyprian, so the Council of Ancyra.* So *Ambrose, Ball* saith : The *Ethiopicke Interpreter* saith, *Tell the house of Christians.* *Boderian, Tell the house of Judgements.* All our Divines say this, *Calvin, Beza, Pareus, Chemninius, Aretius, Erasmus, Polanus, Hemmigus, Hyperius, Musculus, Junius, Piscator, Bucanus, Rivetus, Cartwright, Marlorat, Dan. Tossan, Bucer, The harmony of confess. Helvet, French, English, Ursine, Whittaker.* So *Papists, Emanuel, Sa. Victor, Parisian Doctors, Fathers of Basill, and Constance, Joan Gerson, Iac. Almain, Simon Vigorius, Aquinas, Occam.* What *Bilson, Downam, Suttuvius* saith against this is answered by *Parker, Ant. Walens* and other worthy divines.

Chrys. Dic Presul.
Ang. dic. Episc.
Hier dicendum
multis
Cypr. 13 Ep. 14.
Coneil. Anchy. c. 18
Ambr. in 2 Tim. 5.
Ball tryall of sepe-
ra. c. 12. p. 70.
Ethiop. Inscr. p.
domo Christianorū.
Boderian domo
Iudiciorum
Calvin com.
Mat 18.
Beza in Mat. 18.
Pareus com. 16.
Chemniti.
Aretius.
Erasm. in Nov. Te.
Polan. Syn. l. 7
Hemmig in Ro. 11
Hyper in 1 Tim. 2
Musc. in loc. c. 8.
Junius in disp.
Theol. disp. 47 2.
Piscator loc. com de Eccl. 13.
Thel 9.
Bucan. loc. com. loc. 44. c. 13.
Rivet Ca-
tho. Ortho. tom. 1. tract. 1. quest. 3. tit. 6.
Tylew Syntag. disp. 38.
Thel. 10. 11. 12.
Cartwright
against Whiggys, tract 17. c. 2. divis. 9
Marlorat in Mat. 18.
Dan. Tossanus in pall. Evang. 48.
Bucer in Rom. 12. Confess. Helvet. Gallic. Anglic. Vrsu. Catech. exp. par. 2. pag 534
Whit-
taker de Pontif. Rom. contr. 4 quest. 1.
Emmanuel. Sa. Victor. in Mat 18.
Doct. Paris. de Po-
tit. Eccles. pag. 1. 3. 3.
Concil. Basill. Constant.
Gerson, Almain, Vigor. Aquin. Occam. Duval-
lin. l. 6. par. 1. c. 60.

That the Church of Elders is here understood I prove. Christ here alludeth to the Synedry and Consistory of the Jewes, with which his hearers were well acquainted; for he was now speaking to the Jewes, who knew his language well, and knew these termes. *Brother, witnesses, Sunedry, Assembly, Congregation, Heathen, Publicane*, and knew what Church had power to cast out and repute men for *Publicanes and sinners*: For as *Beza* observeth, *who would understand Christ here to speake of a Christian Presbytery, that has power to excommunicate, except we consider that Christ has a respect in this forme of speech to the Jewes Church-policy*: And Christ in like manner, *Mat. 5. 22.* accommodateth his speech to the forme of the Jewes judicatories: For many learned note out of the *Talmud* that the Jewes had three judicatories noted there. 1. The *Triumviri* judged small matters. 2. Their Synedry consisting of twenty three judges, more weighty matters, and inflicted more weighty punishments; and 3. the great Councell of 71. Judges did handle questions about *false prophets, the High-priest, and of other weightiest causes*; and therefore he saeweth the punishment of an offending brother amongst the *Jewes* too darkly; but these judicatories were well knowne to them. And here excommunication is expressed in Jewish tearmes in use at that time. *Let him be to thee as a heathen*, that is, *a stranger from the common wealth of Israel*, not one of the true Church, but such a one as they called *Goiim*. So *Drusus* and *Beza* on this place. Now (*Tell the Church*) *Kahal* to those that know the Jewes forme of speech must be (*Tell the Elders of the Congregation*) amongst them, the multitude no more judged causes, then we would thinke him excommunicated who is esteemed one not carnally borne of *Abraham*, and so all the whole Church of the Gentiles should be excommunicated. So *Franc. Johnson*. 1. The Church of beleivers convened together is still a Church met together, for hearing the

Drusus et *Beza* annot.
Mat. 18.

Franc. Johnson ex-
position of this place
Mat. 18.

2. *Arg.*

Word,

Word, receiving the Sacraments, 1 Cor. 11. 18, 19. 1 Cor. 14. 19, 20, 21. In which none are to speake but Pastors, and as the Separatists say, *Prophets*, and not all private persons; but this is a Church not assembled to prophecy and praying, but to rebuking, to judiciall censuring by binding and loosing, where all private persons, as their witnesses, the offended brother, be they publike, or be they private persons (yea suppose a woman otherwise forbidden to speake in the Church met for worship, 1 Cor. 14.) may speake in this Church, for a woman may offend, and be excommunicate, or be offended, for scandals betwixt woman and woman is to be removed.

3. Arg.

3. The Church spoken of here is such a superiour and judiciall seat, as ought to be obeyed in the Lord, under the paine of excommunication, and to whose voice and sentence coactive the contumacious is said to be disobedient, as *αδρακσειν* (and *ακσειν* and *ΥΠΩ* to disobey in the holy tongues doth signifie. But a multitude of beleevers are no such superiour and judiciall seat as may be obeyed, or disobeyed by inferiours, under the paine of excommunication, for it is without the warrant of Gods Word, that all Christians, *Pastors*, *Elders*, and *Doctors* are under the judiciall and coactive sentence of beleevers.

1 Sam. 2. 25.

Deut. 17. 12.

Jer. 13. 10.

Deut. 5. 1.

Heare O Israel.

Luk. 10. 16.

1 Ioh. 4. 6.

Ioh. 9. 28.

Ioh. 8. 47.

Ioh. 10. 3. 27.

AGs 3. 23.

Heb. 3. 7.

Heb. 13. 17.

4. Arg.

4. What ever Church may excommunicate, every member thereof convened with the Church may inflict all inferiour censures also; for whosoever may inflict judicially the greater punishment, may inflict the lesse; but all the members of the Church of beleevers may not in this assembled Church inflict lesser punishments: For example, a woman, a sonne, a servant, who are all equally the true members of the true Church of beleevers, being beleeving professors may not in an assembled Congregation rebuke publikely her husband and Pastor, his Father and Master: For publike rebuking being a degree of teaching, and especially in the assembled Church, the Apostle will

will not have the woman to teach publikely, and usurpe authority over the man, nor any to exhort and rebuke in the Church but Pastors.

5. These to whom the essence and definition of a Ministeriall Church having power to excommunicate (as this Church hath that power, *Mat. 18. 17.*) doth necessarily and essentially belong, these, and these only are here understood under the name of the Church. But so it is, that the essence and definition of a Ministeriall Church having power to excommunicate, agreeth not necessarily and essentially to a company of true beleevers assembled Church-ways, *ergo*, by the name of a Church here is no wayes understood the Church of true beleevers assembled Church-ways. The proposition is undenyable, for out of the words may be gathered a definition of a Ministeriall Church, to wit, an Assembly that has power of preaching and binding and loosing, and so of all Church-censures. I prove the assumption, To have power to preach, convene before them, and judicially cognosce and sentence, and excommunicate a contumacious member doth agree to these that by no necessity are beleevers, because to have power to preach and excommunicate essentially require no more, but that persons be, 1. professors of the truth. 2. that they be gifted to preach and governe. 3. that they be duely called thereunto by the Church, as *Judas* and others are; but all these three are, and may be in a company in whom is no saving faith, as the word and experience cleare: For howbeit to be a called Pastor (the like I say of *Elders, Doctores, Deacons*, and visible professors) require faith in Christ, as a gracious element and necessary ingredient to make him a saved man: Yet it is not required to the essence of a Pastor. Yea *Parker, Answorth*, and authors of *Presbyter. govern. ex.* acknowledge professors to be members of a visible Church, and so to have power of the keyes who are but rotten hypocrites, and what wonder? seeing God onely seeth

Park. de polit. Eccl.
13 c 13.
Answorth's positions
of the Church,
Thef. 30 p. 132.
and *1 thef 35.*
Presb. govern.]
examap 10, 11.

the heart, and men cannot see farre in a milstone.

6. Arg.

6. All the arguments proving that the powet of the keyes is not given to all beleevers, but onely to the overseers of the Church, and proving that the government of Christs house is not popular, but in the hands of the Elders proveth the same, for this is a ruling, and authoritative and judging Church.

Sup. cap. i. q. 1. & q.
6. cap. 6.

7. Arg.

7. Pareus saith, *The Church here meaned is the Church to be complained unto, but none can complaine to a multitude.*

8. Arg.

8. The practise of the Apostolike Church, 1 Cor. 1. The house of Eloee being grieved with the schisme of Corinth, telleth not the whole beleevers, but telleth it to Paul, and in him to the Pastors, who had the rod of discipline in their hands, and the Spirit of God giveth rules about receiving complaints to the Eldership, Tit. 1. 13. and never to all beleevers; therefore the rebuking and excommunicating Church spoken of here must be the Church of Elders.

9. Arg.

9. The Church here is those to whom the keyes are given, Mat. 16. 19. *I will give to thee the keyes, whatsoever thou shalt bind on earth, shall be bound in heaven; but here the keyes are given to Peter, and in him, to the Apostles, and these to whom he said, Joh. 20. Whose sinnes ye forgive, they are forgiven, and whose sinnes ye retaine, they are retained; for that is to binde and loose in heaven, as they should bind, and loose on earth; and to whom he said (As my Father sent me, so send I you) but this Christ said to the Church of the Apostles and Elders, for he hath not sent every beleever as his Father sent him, for that is a Pastorall sending, as is cleare from Mat. 28. 18. All power is given to me in heaven and in earth. Hence he draweth a conclusion, v. 19. Goe therefore and teach, &c. Which clearly includeth the keyes and power of preaching, baptizing, and governing, which agreeth not to all beleevers in any tollerable sence: As Theophilact, Chry-*

Theoph. in Ioh. 20.
Chry. Cryl.

this

this place, Ioh 20. (*As my Father sent me, so send I you*) cannot be common to all beleevers, the Fathers teach *Theophilact, in loc.*

He saith to them, Enter ye in my ministeriall charge. *Cyrill, in loc. & Chrysof. ibid. Creati sunt totius orbis Doctores. Aug. in Psa. 44. Hieron. Epist. and Evagrin. Cyprian Epist. 41. in locum Pauli, omnes successisse.*

*Aug. in Psa. 44.
Hier. Epist. ad
Euz
Cyr Ep. 41.
Arg. 10.*

10. The onely apparent Argument against this interpretation is weake, and so our interpretation must stand: For they say that the word Church is never taken but for a company of beleevers, and the redeemed, Eph. 2. 20. *builded on the rocke Christ.* I deny not but the word Church is very sparingly taken for the overseers onely; yet it is taken in that sense, and there is reason why it cannot bee otherwise taken in this place; for *Revelation. 2. The Angell of the Church of Ephesus, Smyrna, &c.* standeth for the whole Church, and the whole Church is written unto under the name of the Angell of such a Church: Which may be demonstrated thus. 1. because not only the Ministers, but the people *that have eares to heare, are all and every one of them commanded to heare.* 2. *The promise of eating the tree of life, v. 7. of giving the hidden Manna, and the white stone, and the new name, and they shall be cloathed in white, and their names not blotted out of the booke of life who overcommeth, agreeth not to Ministers onely.* 3. *The command of being faithfull to the death, of holding fast what they have, that none take away their crowne, of strengthening what remaineth, of being zealous, and of repenting, are not given to Ministers onely.* 4. *The rebukes of falling from the first Love, of not watching, of lukewarmnesse are not laid upon Ministers onely; therefore to the Angell of the Church of Ephesus, of the Church of Smyrna, must need force have this meaning, Unto the Church of Ephesus, of Smyrna, and what is said to the Angels, is said to the Churches, as is cleare, comparing chap. 1. v. 20. and chap. 2. v. 1. with v. 9. 11, 17. So Acts 18. v. 21, 22.*

Also Isa. 40. 9.
O Sion that bringeth good tydings,
 is an exhortation,
 as *Junius* saith, to
 the preaching
 Church which his
 expounded, Isa. 51.
 7. and Nah. 1. 15.
 and Rom. 10. 15.
 only of the Pa-
 stors sent of God
 to preach the E-
 ngil of peace.

Paul is said to salute the Church, that must be the chiefe men and Elders of the Church; for the Church being so numerous at *Jerusalem*, as is proved, he could not salute the Church of beleevers, 1. his manner in writing his Epistles is to salute the prime persons onely, and the rest in generall; and this being a reall salutation, or by all appearance verball, he could not salute them all man by man, seeing he saw them in the bye, and the Kirke of *Jerusalem* (for he landed at *Cesarea*) was more numerous, then that he could salute them all, man by man. And also the Church is named from the Pastors, Isa. 40. 9. *Sion that bringeth good tydings*, and it is the Preachers that ordinarily preach the good tydings, and the woman that has many sonnes, Isa. 54. 1, 2. Gal. 4. 26. 27. Isa. 49. 21. the Woman that bringeth forth the manchild, Rev. 12. the bride who is made the keeper of the vineyard, Cant. 1. 6. Now it is the Pastors properly that travell in birth to beget children to God, Gal. 4. 19. to the policie of which Church respect is had in this forme of speaking, the word *Kahal*, *Gnedah Ecclesia*, a Church, an Assembly doth onely signifie the Princes and Rulers, when the spirit is speaking of matters of government, discipline, commanding, complaints, or controversie, as he speaketh here, Psal. 62. 1. *God standeth in the Church Gnedah, or Congregation of the mighty*, Num. 35. 24. *And the Congregation (Gnedah) shall Judge betwixt the slayer and the avenger of blood*, but it is expounded, Jos. 20. 4. *and the slayer shall declare his cause before the Elders of that City*. So Deut. 11, 12, 16, 17. these that are called the *men of Israel*, Josh. 9. 6. are called the *Princes of the Church or Congregation*, v. 15. So compare, 2 Sam. 7. 7. *spake I one word with one of the tribes of Israel*, with 1 Chron. 17. 6. *spake I one word to any of the Judges of Israel?* So compare Exodus 20. 18, 19. *All the people saw the thunder, v. 19. And they said to Moses, speake thou to us*, with Deutronom. 5. 23. *And it came to passe, when yee heard the voyce,*

out of the middes of darknesse that ye came neare to me, even all the heads of your Tribes and Elders and said, compare Exod: 4. 29. with 30. 31. also compare 1 Chr. 28. And David assembled all the Princes of Israel, the Princes of the Tribes, and the captaines of the companies that ministred to the King, with chap. 29. 1. Furthermore David the King said to all the congregation.

Ainsworth acknowledgeth that the word (*Congregation*) is thus taken for the Elders only; so the Separatists in their confession cite this, *Psal: 122. 3. Lev: 20. 4, 5, &c. with Mat: 18. 17.* Adde to these that 1. Judges and Priests in *Israel* might give sentence of death, and judge of Leprosie without the peoples consent, *Deut: 1. 16. 2 Chron: 26. 16. Deut: 17. 8.* and yet *Israel* as well as we, were Kings and Priests to God, *Exod: 19. 5, 6. Psal: 149. 1, 2.* And why may not we say (*Tell the Church of Elders, as Judges*) and in telling them, ye tell the believers, in respect that Elders are not to pronounce sentence of Excommunication, while they make declaration to the Church of believers.

Ainsworth con-
terpoyson against
M. Bernard, p. 113
Confess. art. 24.

11 *Argument.* That Church which the plaintiffe must tell, that is publickly to admonish the offender, but that is the Church of Elders, 1 *Thes: 5. 12, 13, 14. 1 Tim: 5. 20. Luk: 10. 16.* for they only are to receive publick delations, and to rebuke publickly, as is, *Titus 1. 13. 1 Timothy 5. 1. and ver: 19. 2 Timothy 4. 2.*

12 It shall follow, if Christ understand heere by the Church, the Church of believers, that in the case of an Elderships scandalous life, or if otherwise all the officers be taken away by death, that then a company of believing women and children being the Spouse of Christ, and so having claime and title to Christ, his covenant and all his ordinances, may censure, deprive and excommunicate the Elders, and ordain Elders and pastors with publick fasting and praying and laying on of hands. But this latter is unwritten in the

Word of God. For 1. Private believers, farre lesse believing women and children cannot judge the watchmen, and those who were over them in the Lord. 2. In the Old Testament the heads of Families only excommunicated, *Gen: 21. 10, 11, 12, 13.* and the Priests *judged the Leper, Levit: 13. 3, 4, 5.* *Deut: 24. 8, 9.* *Numb: 5. 1.* not the people, and in the New Testament, the Apostles and Elders only ordained pastors and officers with *praying and laying on of hands, Act: 6. 6.* *Act: 13. 3.* *Act: 14. 23.* *1 Tim: 4. 14.* *2 Tim: 1. 6.* *1 Tim: 5. 22.* *Tit: 1. 5.* and never the people: also if three be believers happen to be an independent Church, and then the plantiff rebuking the offender according to Christs rule, *Mat: 16. 16.* before the Brethren who are witnesses, he shall *tell the Church,* before he tell the *Church,* because three are an independent Church by the Doctrine of our Brethren, and moreover if these three being a *Church,* shall excommunicate the offending brother before the Church (of which Christ speaketh, when he saith, *tell the Church*) shall heare of the matter: Then shall 1. Christs order be violated: 2. The offending brother shall be excommunicated by a true ministeriall Church, *clave non errante,* and that duly, because he is contumacious to them, and yet he is not excommunicated, because Christs order is violated, and the matter is never come before the Church, who hath power to binde and loose on Earth: 3. And certainly they must say three or foure believers doe not make a Church, and they must give some other thing to make up essentially one true visible Church, then a company of believers visibly professing one Covenant with God.

13. Arg.

Parker de politeia.

l. 3. c. 15 n. 1.

Ex his qui electari cupiunt nobiscum, sentire necesse est ecclesiam filialium

13. And we have here for us the testimony of learned *Parker,* who is otherwise against us in this plea, who confesseth our *Thesis,* that in these words (*tell the Church*) Christ doth understand the *Presbytery* or *Eldership.* Hence the word *Church* in the New

Testa-

Testament doth not alwayes signifie the Church of Believers, Disciples, Brethren, who pray in Christs name and *are heard in Heaven*, and *are builded on the Rocke*, and *are the body and spouse of Christ*, for a number may be, and often is, an Eldership judicially excommunicating, and a Presbytery, yea and also including some externally professing Christ, who are not a company of redeemed ones, built by saving faith upon the *Rocke* Jesus Christ. Also it is insolent that the word Church here should signifie both precisely the Eldership, and also in that same vers: the whole Congregation of believers; because the same Church to the which the offended brother should put in his bill of complaint, is that very Church which must be heard, and obeyed under the pain of excommunication.

2. It is hard that the offender should be excommunicated for not hearing and obeying the Congregation of believers, who are not *regis aequi*, over him in the Lord.

3. By grant of M. Parker the Church of believers hath not power from this place *Mat: 18.* to ordaine pastors to themselves, when they want pastors, or to excommunicate their own Eldership in case of scandalous sins, which is against his grounds and our Brethrens principles, who ascribe this authority to the Congregation of believers, because a number of believers is not an *Aristocraticall part* and a select Presbytery and Eldership, as he saith is meant in this word (*tell the Church*.)

14. The Church here cannot well mean a visible Congregation of believers and Elders conveened to heare the Word preached, so as he who contemneth two private admonitions should be accused and censured in the face of the Congregation conveened to hear Gods Word. Because the Church meeteth in Christs name for Gods worship, if they meet in faith and humble sense of sinne, with purpose of heart to worship

à Christo intellectum esse (Mat. 18.) non quia simpliciter consideratur, sed quia disciplinam exercet, iuxta temperamentum aristocraticum in presbyterio, ecclesiam quippe, primo loco, consideratam et his verbis dic ecclesia, praecisa partem Aristocraticam, id est presbyterium significare existimamus, quae vero posteriore commemoratur, in his verbis, si ecclesiam non audieris, sic (ut Downamus docet) excommunicantur propter contemptum ecclesiam includit, ac non decernentem tantum ac examinantem, sed et partem ecclesiae democraticam continet, quae populi consensu ad excommunicationem necessarius est.

14. Ar.

worship God in spirit and truth, but there is some other thing required, that the excommunicating Church, meet for the actual exercis of discipline, for beside meeting in Christs name, there is required that the Church meet with Pauls spirit, and the rod of discipline, 1 Cor: 5. 4. *That yee meet in the name of our Lord Iesus Christ, and my spirit with the power of our Lord Iesus Christ.* Then Pauls spirit as an Elder, who hath power of the rod, a spirit and power of excommunication is required to this meeting. But I doubt not but the Church of believers did meet at Corinth, 1 Cor: 11. for hearing the Word and receiving the Lords Supper, and for ordinary worship and praying and praying when it was not needfull that Paul should write, *That yee meet together in the name of our Lord Iesus and my spirit to heare the Word and to receive the Lords Supper* : There was no need of Pauls spirit for that, therefore I conclude that this meeting of the excommunicating Church requireth another spirit and authoritative power to deliver to Satan (such as was in Paul) then is required in ten believers meeting in faith, without Pauls authoritative power, to heare Gods Word. For Paul saith of his authoritative meeting, *I verily absent in body but present in spirit, have judged,* &c. but Paul knew that they might meet as a number of believers to heare the Word, whither Paul be absent or present in spirit, and this I observe for their mistake who teach that *two or three agreeing together upon Earth and praying for one thing,* are heard of God, as it is said, *Mat: 18. 19, 20.* is an independent Church having the power of the Keyes, for first, Christ then hath not provided a sure way, for removing scandals. And when he saith (*tell the Church*) this (*tell the Church*) must be a definite, visible, conspicuously known Church; now in one congregation, one province, one nation there be three hundred, six or ten hundred threes or fours of professed believers, if every three and every foure be an independent Church,

to which of all these many threes and fours, shall the plantiff address himselfe, for they be all equally independent Churches, the plantiff is left in the midst, and knoweth not his ordinary judge, there be so many tribunals in one Congregation, yea in one Family.

2. How many key-bearing Churches shall be within one independent Congregation, who may all meet in publike in one house, for the joynt worshipping of God together?

3. Christ in these words, where he is said to *heare two who shall agree together upon earth as touching one thing*, hath no purpose to erect visible Churches with the full power of the keyes, consisting only of three or foure believers, but he doth argue here from the lesse to the more, as *Bucer* saith, and as *Musculus*. God will not only ratifie excommunication, but he will heare the prayers of his children universally; and this promise, *ver. 20.* of Christs presence amongst two or three is more large and generall, then his promise to ratifie the sentence of excommunication, even that Christ will be with his owne, howbeit they be not Church-waies conveened; or rather, as *Paraus* saith, it is a generall promise of the presence of Christs grace in his Church, *sive magna, sive parva*, either great or small, and I grant it will prove the power of our Church sessions in *Scotland* very well, where there is often but one Pastor, and some few ruling Elders, but Christ cannot promise a Church-presence of his Spirit and grace, or such a presence wherby he ratifieth the censures of the Church, but where there is a Church consisting of Elders and people, but if the words be pressed according to the letter and definite number, then it shall follow that every two believers; yea suppose two women agreeing on earth to pray for one thing, shall be a Ministeriall Church, having the power of the keyes, which is most absurd: For a number of believers make not a Church, having the power of the

Bucer.com.ib.
Muscul.com.ib.
Calvin.com.ib.
Paraus.com.lb.

keys, for 1. They want the power of binding and loosing by preaching. 2. They are not a golden candlestick, in the which Christ walketh, as a visible Church is, *Rev. 1.* Christs meaning then must be, I promise my presence to the smallest Church, suppose it were possible that a Ministeriall Church could consist of the least number, that is, even of two only : but Christs purpose is not to make every two believers a visible Ministeriall Church, and every believing Family a congregation having the power of the keys. *Vasquez* the Jesuite hath arguments and ancients to speak from the Text this which we say, which can hardly be answered. See that *Enchiridion* of the Province of *Cullen* under *Charles* the V. See also *Jansenius*, *Maldonat* and others on this Text.

Vasquez, in 3. *Thō.*
10m. disp. 244. c. 5.
Enchirid.
Christia. instit.
Synod provin.
Coloniae.
Iansen.
Maldonat. in
Math. 18.

CHAP. IX.

Q. 9. What members are necessarily required for the right and lawfull constitution of a true politicke visible Church, to the Which We may joyn in Gods Worship.

Barrow disco. of
the false Church.
p. 8, 9, 10
Guide to Zion.
p. 16.
Separat. 3. petit to
K. Iam. 3. pal. p. 44
Confess. ar. 19 p. 19
Ainsworth against
Bernard reas. 5. er.
p. 173.
M. Carne necess.
of *Separ. sec. 3. pa.*
174, 175.
Discovery of N.
Light. printed an.
1641.

IT is maintained by these of the *Separation*, that the rightly constituted Church must consist of the Lords planting (as saith *M. Barrow*) all taught of God, all plants of righteousness, sons of Zion, precious stones, a redeemed people, a royall generation, so the *Guide to Zion*. The true visible Church (say the *Separatists*) is a company of people called and separated from the world, by the word of God, and ioyned together in a voluntary profession of the faith. So *Separatists* in their petit. *Mt. Ainsworth*, *M. Carne*, the discovery of *N. Light*. For the clearing of the Question, we remit to the consideration of the Reader these distinctions.

1. Distinct. There be some Saints by externall calling,

- ling, but not chosen, some Saints by internall and effectnall calling, called and chosen of God.
2. Distinct. There be some members of a visible Church, who, de jure, by right and obligation should be such, there be other members of a visible Church, de facto, and in practise, who are such and such members.
 3. Distinct. There is a morall obligation, and so all the members of a visible Church are obliged to bee Saints by effectnall calling, there is a physicall obligation, and so that persons may be members of a visible Church as visible, it is not essentially required that they be effectnally called.
 4. Dist. If a true Church and a visible Church, as visible may not for a time be opposed by way of contradiction, as a believing Church, and anon-believing Church, I remit to be considered, and shall God Willing bee cleared.
 5. Dist. It is one thing to be wicked and scandalous indeed and really; and another thing to be scandalous juridicè, and in the Court of the Church and notariely.
 6. Dist. A knowne and openly scandalous person and a Well lusted and dyed Hypocrite are to be differenced in the Church.
 7. Dist. Let it be considered, if the preaching of the Word be not in divers considerations. 1. A mean of constituting and making a visible Church. 2. A true note of a visible Church. 3. A meane of saving the believing Church, now visibly professing the Faith.
 8. Dist. Let it be considered if the Magistrate and King may not compell men to the confessing and professing of the faith, actu imperato, by an externall forcing power, and yet neither Magistrate nor Pastour can compell to heart-believing, actu elicito, by an inward moving of the heart.
 9. Let it be considered if a visible Church may not be a true Church by reason of some few sound belie-

vers and sincere seekers of God, and that same whole body an infected lump and whoorish in respect of some visible professors, who are hypocrites and proud despisers of the Lord.

10. Let it be considered if a Church may not be tearmed by Gods Spirit an whoore, no Church, no Spouse, jure & merito & quoad vocationem passivam, in respect of bad deserving and their not answering on their parts to the call of God, and yet that same Church remaine de facto, formaliter & quoad vocationem Dei activam, formally and in regard of Gods part and his active vocation and calling the Spouse and bride of Christ. Hence our first Conclusion. The Saints by externall calling are the true matter of a visible Church.

1. The word (*Ecclesia*) the called of God, proveth this: For those are a true visible Church, where God hath set up a *Candlestick*, and whom God calleth to Repentance, Remission of sinnes and life eternall in Christ, because there bee a setled Ministry calling.

2. Because all to whom the Word is preached are called the visible Church, as all within the house are vessels of the house visibly, howbeit there bee in the house, *Vessels of Honour and vessels of dishonour*.

3. So saith *Ainsworth*, this we hold, *That Saints by calling are the only matter of a visible Church, yet withall we hold, that many are called, but few chosen*. So also the kingdome of Heaven or visible Church is a draw net, wherein are good and bad fishes, a barne-floore, wherein are chaff: and good wheat. See *1 Corinthians 1. 23. Colossians 1. 1, 2. Romans 1. 7. Philip. 1. 1. Math. 20. 16.*

2 Tim. 2. 20, 21.
Ainsworth against
Bernard separ. sch.
 p. 174.

2. Conclusion

2. Conclusion, All the members of the visible Church *de jure*, and by right, or by morall obligation ought to be Saints effectually called. 1. Because the commandement of *making to themselves a new heart*, *Ezech. 18. 31.*

and

and to be renewed in the Spirit of their mind, Eph. 4. 23. Rom 12. 2. and to be holy; as he who hath called them is holy, 1 Pet. 1. 15. 16. It doth lay an obligation morall upon all within the visible Church. 2. Because the preached Gospel is the grace of God appearing to all men teaching them to deny ungodlinesse, &c. Tit. 2. v. 11, 12.

3. Conclusion. But, *de facto*, as the visible Church is in the field of the world, all the members of the visible Church are not effectually called, justified, sanctified, neither is it needfull by a phisicall obligation for the true nature and essence of a visible Church, that all the members of it be inwardly called and sanctified, every professor is obliged to beleve, *else the wrath of God abideth on him, and he is condemned already.* But to make a man a visible professor, and a member of the true visible Church as visible, saving faith is not essentially required, so as he should be no member of the Church visible, if he beleve not.

3. Conclusion

1oh. 3. 18, 36.

That this may be right taken; observe that the visible Church falleth under a two-fold consideration. 1. *In concreto*, as a Church. 2. *In abstracto*, as visible. The visible Church considered *in concreto*, is a part of the universall, Catholike and unvisible Church which partaketh of the nature and essence of a true Church, and Christs mysticall body, in which consideration we deny reprobates and unbelievers to be members of the visible Church. 1. Because there is no reall communion (whatever Bellarmine and Papists say on the contrary) betwixt righteousness and unrighteousnesse, light and darkenesse, the seed of the woman, and the seed of the Serpent, so as they can make up one true Church. 2. Because these who are not Christs, are not members of Christ, and so no part of his mysticall body. 3. Because they are not bought with a price; nor his purchased flock in the blood of God, as Acts 20. the true Church is, nor builded upon a rock, as Mat. 16. 18. 4. Christ is not their Redeemer, head, High-priest, King and Saviour, and so neither are they his redeemed, his members, his people,

subjects and saved ones. 5. Because the promises made to the chosen and beleevers, to give them a new heart, regeneration, sanctification, remission of finnes are made to them only, and in Gods gracious intention, and not to reprobates. Whence I inferre these conclusions.

1. *Seperatists* arguments must be weake, for they all conclude that which we deny not, and no other thing, to wit, that hareticks, adulterers, forcerers, blasphemers be no parts of Christs visible Church, as it is a Church. Yea we say that as the tree leg, and the eye of glasse, and the teeth of silver by art put in the body, are no members of the living body, so neither are these members of the true Church, and so much doe all our Divines, as *Calvin, Beza, Junius, Whittaker, Tilen, Piscator, Pareus, Ursine, Trelocarius, Sibrandus, Amicus* prove against *Papists*.

2. Preaching of the Gospell is called a note of the Church, and profession of faith a note of the Church both, the former is a note of the teaching Church or ministeriall Church called, *Ecclesia docens*. The latter is a note of the professing Church, who professeth the faith, which we may call *Ecclesia utens*, or *Ecclesia practice considerata*.

3. Profession of the faith is thought to be true, either Subjectively. 2. Objectively. Or 3. Both Subjectively and Objectively. Profession subjectively is true when the professor doeth indeed professe and avow the truth, and doth not only seem to avow & professe the truth, and this is no note of a true Church, because it may be in hypocrites, who really goe to Church, really heare the word and partake of the Sacraments, but not sincerely. Profession true objectively is when the professor doth professe that faith which is indeed sound and orthodox. And this is a marke of the true teaching or ministeriall Church, and may be in a visible company of professors who for the time are not sincere beleevers. But a profession of the faith both objectively true and subjectively is, when the object is orthodox and sound truth, and the

the professor sincerely and graciously, and with an honest heart beleeveth and professeth the truth, and this way profession of the truth is a true and essentiall note of a visible Church as it is a true Church and body of Christ, and so are our Divines to be expounded in this doctrine about the notes of the visible Church. But withall, the visible Church is to be considered *in abstracto*, under the notion of visibility, and as visible, and as performing all the externall acts of professing, governing, hearing, preaching, praising, administering the seales of the covenant, binding and loosing in the externall and visible court of Christ, and under this reduplication as obvious to mens eyes, and therefore in this notion all externall professors who are not manifestly and openly scandalous are to be reputed members of the true visible Church, and therefore this tearme, would be considered, *a true visible Church*. For the adjective (*true*) may either be referred to the subject (*Church*) and so signifieth the true mysticall body of Christ visibly, and with all sincerely professing the sound faith. Or it may be referred to the other adjective (*visible*) and so it is no other but a company of professors visible to our senses, and so truly visible, whose members may be unsound and false professors: Then the question is, *Whither visible Saints* 1. *forsaking all knowne sinnes.* 2. *Doing all the knowne Will of God.* 3. *Growing in grace,* (as saith Smith, and the *discov. of N. Light.*) be the only true matter of a right and lawfully consistent visible *Church* and congregation; so as we are to joyne with no company of worshippers of God, but such visible Saints as these, and to acknowledge no other society a true Church, whereto we are obliged to adjoyne our selves as members, save only such a society: Or is this sufficient for the nature, and right constitution of a true visible Church, that the company that we are to joyne our selves unto, as visible members, have in it these true markes of a visible *Church*, The pure word of God purely preached, and the Sacraments,

M. Smith, *parat.*
cen Sobier, pag. 22
Discov. of N. Light.
prim. an. 1642.

cements duely administred, with discipline according to Gods word, and withall a people externally professing the fore-said faith, suppose they cannot give to us manifest tokens and evidences that they are effectually called, and partakers of the divine nature, and translated from death to life, and are elected, called and justified; This latter we hold as the truth of God; these of the *Separation* hold the former. Now we must carefully distinguish here what are to be distinguished; for there are many questions infolded here of divers natures: For 1. The question is if the society have the word, seales and right discipline, and they profess the truth, suppose their lives be wicked; whether they should not be answerable to that which they profess? I *Answer*. No doubt they ought to be answerable to their light, and obey the holy calling. 2. What if many of them leade a life contrary to that which they profess, and yet the governours use not the rod of discipline to censure them: then whether should the members separate from that *Church*? They ought to separate, (say the *Separatists*;) They ought not to separate from the Church and worship, say we; they are to stay with their Mother, but to plead with her; and modestly and seasonably say, that *Archippus* and others doe not fulfill their Ministry, *which they have received of the Lord*. 3. What if there be purity of doctrine, but extreame wickednesse, contrary to their doctrine; whether is that company a true *Church* or not? I answer, it is a true, visible and a teaching or right ministeriall *Church*, but for as farre as can be seene, not a holy, not a sanctified *Church*, and therefore must not be deserted and left. 4. What if the guides receive in as members of the *Church*, those who are knowne to be most scandalous and wicked, and not such Saints as *Paul* writeth unto at *Rome*, *Corinth*, *Ephesus* *Colosse*. *Answer*. The faults of the guides are not your faults who are private members, you are to keepe publike communion in the publike ordinances of Christ, but not to take part with

their

their unfruitfull workes, but rather to reprove them. 5. What if the members of the Church can give no reall-prooves that they are inwardly called, sanctified, and justified, and yet you see no scandalous out-breakings in them, to testifie the contrary. I answer, for as much as grace may be under many alhes, as a peece of gold amongst mountaines of earth : If they professe the sound faith, they are a true visible Church, and we are to acknowledge them as such, and to joyne our selves as members to such a society, or being already members, we are to remaine in that society, and not to separate from it in any fort.

The Separation doth complaine that in our Church are (as Ainsworth saith) swarmes of Atheists, Idolaters, Papists, erronious and hereticall sectaries, witches, charmers, sorcerers, theeves, adulterers, lyars, &c. The Gentiles enter unto the temple of God, the holy things of God, the Sacraments indifferently communicated with cleane and un-cleane, circumcised and uncircumcised : And amongst you are thousands who cannot tell how they shall be saved. So say others, as M. Barrow and Smith. Hence inferre they our Church is a false Church, not right constitute, no Spouse of Christ, no royall generation, not a people who hath Christ for King, Priest, and Prophet. We on the contrary hold this as our fourth conclusion, That howbeit openly and grossely prophane wicked persons, as knowne atheists, and mockers of Religion, Idolaters, papists, heretickes, forcerers, witches, theeves, adulterers, &c. are not to be kepted in the Church; but to be excommunicated, nor yet to be received into the Church as members thereof, untill they give evidences of their repentance : Yet we say that there is nothing required more as touching the essentiall properties, and nature of being members of a Church, as visible ; but that they professe before men the faith, and desire the seales of the Covenant, and crave fellowship with the visible Church, which I prove :

1. From the manner of receiving members in the

Ainsworth counterpoyned against Bernard p. 3.
Declar. of Eccles. discip. p. 171.
Dialog. of

Apostolike Church, where nothing is required but a professed willingnesse to receive the Gospell, howbeit they receive it not from their heart, Act. 2. 41. *then they that gladly received his word (Peters word) were baptized, and the sameday were added to the Church about three thousand soules, v. 45. And they sold their possessions and parted them to all men.* Now amongst these glad receivers of the Gospell were *Ananias and Saphira*, ch. 4. v. 34, 35, 36, 37. chap. 6. v. 1, 2, 3. It is true they are all charged by *Peter* to repent, ere they be *baptized*, and added to the *Church*; but the Apostles require no more to make members of the visible Church, but 1. professed willing receiving of the word, and this receiving expressed by an outward act of selling their goods, which was but hypocrisie in *Ananias and Saphira*, as the event declared; yet were *Ananias and Saphira*, for that time members of the Churches as truly visible, and their acts of electing and chusing a Pastor, and consenting to excommunicate scandalous persons in that time valid in Christs cout: Yea suppose *Ananias* had been a preacher, his preaching and baptizing should have been valid, by grant of *Separatists*. Also there is no more required by the Church of *Simon Magus*, Act. 8. v. 13. but beleeving historically at the sight of miracles, and he was baptized and received into the *Church* presently. Now this beleeving was not seene to be saving faith to *Peter* and the *Apostles*, we know no wayes they had to know it, seeing they know not the heart, but what is said, v. 13. *he continued with Philip, and wondered*, which an hypocrite might doe, and he had been not long since an abominable forcerer, and usurped the honour of God like a sacrilegious robber of the Almighty of his glory, ver. 9, 10, 11. And the like we may see of *Demas*, who forsooke *Paul*, 2 Tim. 4. 10 and followed the present World: There was nothing to make him a member of the visible Church then, but that for a while he followed *Paul* in his journeyes, and professed the faith. And the like must be said of *Hymeneus and Alexander*, who

who for a time were members of the true Church, as it is visible, and a professing Church; and this was knowne onely by their profession; yet that they had but a bare profession is cleare, seeing afterward they made shipwrecke of faith, 1 Tim. 1. 19, 20. Now our brethren cannot deny but all these might, and did exercise Ecclesiasticall Acts that were valid and ratified of God, yea of binding and loosing, and so nothing is required to make men members of a visible Church, but such an outward profession of faith as may befall, and hath been found in the fairest broidered and palmented hypocrites, who have been in the Apostolike Church. Also what more was in Judas, even after Christ had said (*Have not I chosen you twelve, and one of you is a Devill?*) yet the eleven say not, Lord, discover him to us, that we may separate from him.

2. *Argument.* If the visible Church planted and constituted lawfully, be a draw-net, wherein are fishes of all sorts; and a house wherein are vessels of silver and gold; and also base vessels of brasse and wood; and a barne-floore wherein are wheat and a chaffe, then a Church is rightly constitute; howbeit there be in it beleivers and unbeleivers, and hypocrites, as members thereof: And there is no more required to make members of the Church visible as visible, but that they be within the net, hearers of the word, within the house as vessels of brasse, within the barne-wals as chaffe, in likenesse and appearance like wheat: But the former is true, and granted by Barrow, Mat 13. 47. 2 Tim. 2. 20, 21. Mat. 3. 12. Barrow saith, *Hypocrites are ever in the Church, but it followeth not that the prophane multitude for that should be admitted members without prooffe of their faith.* Answ. As the likenesse between the vessell of brasse, and the vessell of gold, and their being in one and the same Noblemans cup-table together, is sufficient to make the brazen vessell a part of the plenishing of the house: so the hypocrites

2. Arg.

Barrow distov.
fals Church, p. 20.

externall profession, and receiving the word, and remaining in the Church, as *Ananias and Saphira*, and *Simon Magus* his beleeving, his adhering to *Philip*, his desire of Baptisme maketh him a member of the visible Church, and the Church that these are in, is a truly and right constitute visible Church.

3. *Arg.*

3. *Argument.* If that Church be rightly constitute and a true Church, where the man without the wedding garment commeth to the *Marriage of the Kings sonne*, that is, where multitudes were called, and doe heare the Word, and so come to the banquet of the Gospell, that are not chofen, and are destitute of the wedding garment of faith and Christs righteousnesse, and all these that are professed hearers of the word, and yet not sound beleevers. Then a professed and externall use of the meanes (if no outward out-breakings of scandalls be in them) maketh men members of the visible Church, and the Church is rightly constitute where these are; but the former is true, *Mat. 22. v. 1, 3. &c. v. 11, 12, 13.* and this is a point most ordinary in every visible Assembly, where the word is preached, where some beleeve, and some are hardened, as in the parable of the sower, *where the seed falleth upon good ground, and bringeth forth fruit, and also upon the way side, upon the rockie and thorny ground*, and in the parable of the ten Virgins, to make them all the visible kingdome of heaven, there is no more required, but that *all have lamps*, that is, a profession that they are the Bridegroomes men attending the wedding, and yet five of them *wanteth oyle*. And so when Christ preacheth and worketh miracles, some beleeve, and some beleeve not, *Joh. 7. 31, 32, 33. Acts 2. 48, 49, 50.* compared with *Acts 5. 1, 2. 2 Cor. 15. 16.*

4. *Arg.*

4. *Argument.* Israel was a right constituted Church. *The covenanted people of God, an holy people to the Lord, chofen to be a peculiar people to himselfe, Deut. 14. 1, 2. Deut. 29, 10, 11, 12. a people on whom God set his love,*
Deut.

Deut.7.7. So happy as none was like unto them, saved by the Lord the shield of their help, Deut.33. 26,27,28, 29. a people with whom God would not breake his oath, and Covenant made with Abraham, Judg.2.1. and their God, 1 King.18. 36. 2 King.9. 6. and he collecth them his people, Hol 6 Jer.2.13. married unto the Lord, Ier. 3.14. and married for ever, Ier.31. 36,37.Ier.32 40, 41. Hof 2. 19, 20. Isa.50. 30. Psal.80. 30,31,32,33, &c. A people who had avowed the Lord to be their God, a people whom the Lord had avowed to be his peculiar people, Deut.26. 18, 19. A people with goodly tents, as the gardens by the rivers side, as the trees of Libanus, that the Lord hath planted, Num.24. 5,6. A people on whom the Lord looked upon, and behold their time was the time of love, over whom the Lord spread his skirts of love, to whom God sware a Covenant, and made them his, Ezech.16, 6, 7, 8,9. the Lords heritage, Ier.12.8. his pleasant sonne, and deare childe. Ier.31. 20. his well-beloved, Isa.5. 1. And yet because of transgressions and the backsliders and revolvers that were amongst them, a perverse and crooked generation, Deut. 32.5. at that same time had waxed fat and thicke, and lightly esteemed the rocke of their salvation, v.15. A people that had no eyes to see, nor eares to heare, nor a heart to perceive, to that day, Deut. 29.4. spotted, but not as his children, Deut.32.5. a whorish people, v.16, 17. Sodome and Gammorrah, Deut 32. 32. Isa.1. 10.an harlot city full of murderers, drosse, not silver, wine and water, v.21,22. uncircumcised in heart, Ier.9. 26. to God no better then the uncircumcised Ethiopians, Egyptians, Philistines, and Syrians, Amos 9.7. these that played the harlot with many lovers, in all the high-mayes, Ier. 3. 12,3. The Priests prophesying falsely, the Priests bearing rule by their meanes, and the people loving to have it so, Ierem.5. 31. The Princes wolves, evening wolves, Ezechiel 22. 27. What Apostasie was in Israel, yea in all, except Caleb and Josuah? What harlotrie with the Daughters of Moab? and that

that vile Idoll Baal-peor ? both immediately before, and immediately after the Spirit had called them, a blessed people, *goodly plants, trees of the Lords planting*, Numb. 24. as may be seen in the Chapters of that story, especially, *cap. 25.* Hence unanswerably it must follow, A Church visible is a rightly and lawfully constitute Church, to the which we may joyne our selves as members, and yet it is a mixed multitude of godly and prophane, circumcised and cleane, uncircumcised and uncleane. And *Moses* and the Prophets knew *Israel* to be thus mixed and rebuked them, and yet tearmeth them a married people to the Lord, *Jer. 3. 14.*

5. Arg.

5. *Argument.* If the Church of the Jewes was a truly constitute visible Church, a Church that did worship a God they knew, and of whom was salvation, *Joh. 4. 22.* in Christs dayes, and had *Moses* chaire among them, and teachers on that chaire whom Christ commanded to heare, and obey, *Mat. 23. 1, 2, 3.* and was the Lords vineyard, *Mat. 21. 33.* and the Lords building, *ver. 42.* and had the Kingdome of God amongst them, *ver. 43.* and the Lords Priests whom Christ commanded to acknowledge and obey, *Mat. 8. 4.* and if the Lord countenanced their feasts, preached in the Temple, and their Synagogues, *John 5. 1. John 7. 37. John 8. 2. Luke 4. 16, 17.* and that daily, and yet there was in their Church Scribes and Pharisees, who perverted the Law of God, *Mat. 5. 21.* Who made the Law of God of none effect with their traditions, *Mat. 15. 6.* and polluted all with will worship, *Mark. 7. 6, 7, 8, &c.* Master builders, who rejected Christ the corner stone of the building, and slew the heire Christ to make the vineyard their owne, *Mat. 21. v. 42. v. 38.* killers of the Prophets, *Mat. 23 37.* blinde guides who led the blind people in the ditch. Christs vñ who would not receive him, *Joh. 1. 12.* if they slew the Lord of glory, *Acts 5. 30. Acts 2. 36.* Gods house made a house of merchandise, a den of theeves, *John 2. 16.* the Priesthood was bought and sold, *Caiaphas* was High-priest
that

that yeare : By Gods Law the High-Priest should have continued so all his life. All this being true, then a Church is a right constitute Church, where the cleane and uncleane are mixed.

6. The like I might prove of the Church of *Corinth, Galatia, and Ephesus, Thyatira, Sardis, Laodicea*. And the Separatists grant that hypocrites are often in the true visible Church, then the presence of wicked men in a visible Church marreth not the constitution of a Church, onely Separatists would have a more accurate tryall taken before persons were received in the Church, lest the uncircumcised enter into the temple of the Lord. But all the markes that we are to take before we receive members in the Church, or they also, is but an externall profession : And the Apostles tooke no markes in receiving *Ananias and Sapphira, Simon Magus, Demas, Alexander, and Hymeneus*, but onely an hypocriticall profession, as *Calvin* hath well observed, and after him *Cameron*. We have no certainty of faith to know that this, or this man is a beleever, that another man beleeveth and is saved is not the object of my faith. 2. Hence it followeth, that of a Congregation of forty professors, foure and twenty may be, and often are but hypocrites ; yet these foure and twenty, suppose twelve of them be the Pastor, *Elders and Deacons*, are truly parts of the Church as visible : Howbeit not parts of the Church as the Church, and as the true and mysticall body of Jesus Christ, and by this same reason all the forty may be hypocrites for a time, because they are but men, who seeth not the heart, who did congregate this Church, and what is true of foure and twenty may befall forty. I say (for a time) they may be all hypocrites, or at the first constitution of the Church, but that all shall remaine so, I thinke is against the wisdome and gracious intention of God, who doth not set up a candle and candlesticke, but to seeke his owne lost money : And where he sendeth shepherds,

he

6. Arg.

Confessari. 17.

Calv. Instit. l. 4. c. 8.
(ca 8.)

*Et quoniam fidei
certitudo necessaria
non erat, quoddam
charitatis iudicium
eius loco substituit
(Deus)
(Camer prelat. de
Eccles.)*

he hath there some lost sheep, because the preaching of the word is an essentiall note of a visible Church. Hence that Congregation of forty not yet converted is a true visible Church, I meane, a true teaching and Ministeriall Church in which are acts Pastorall of preaching, baptizing, binding, and loosing that are valid and right Ecclesiastically: For Baptisme there administered was not to be repeated, and such a Church by the Ministry therein, is and may be converted to the saving faith of Christ: yea and Separatists would call such an independent Congregation. Hence 3. this must follow, that as to make one a Pastor, and to make twelve men *Deacons and Elders*, and so such as hath joynt power of the keyes, even by the grant of *Separatists*, with the rest of the Congregation, there is not faith in Christ required as an essentiall element, as I have proved from *Mat. 7. 22.* so to make these twelve members of a visible Congregation, Faith is not essentially required (suppose it be morally required) so by that same reason to make other twelve members in that visible society in Christ, faith were not required, as to make *Demas, Ananias, Saphira, Magus, Alexander, Hymeneus* and some moe of that kind a visible Church: There is no more required but that profession of faith which moved the Apostolike Church to make them members of a true Church visible: For what maketh formally a member of a Church visible, to wit, profession of the faith, that same maketh forty also members of a visible Church, and *qua est ratio constitutiva partium, est etiam constitutiva totius.* That which formally constituteth a part, doth formally constitute the whole, where the whole is made of parts of the same nature, as what is essentiall to make a quart of water, that is essentiall to make a whole sea of water, and every part of the visible Church is visible, and a visible professour, as visibility denominateth the whole, so doth it every part of the whole. And from this I inferre this fourth, That a visible

visible Church as visible, doth not essentially and necessarily consist of believers; but only of professors of beliefe, so that a Church and a visible Church may be opposed by way of contradiction, as a number of believers, and a number of non-believers. For a Church essentially is a number of believers and Christs mysticall body, els it is not a Church, that is, a number of persons effectually called; for this cause I grant an Eldership of a congregation; a Synod Provinciaall or Nationall are unproperly called a Church; and howbeit we list not to strive about names, we may grant our General assembly not to be properly called a National Church, but by a figure, for the believers of the Nation are properly the Nationall Church, I meane a mysticall believing Church.

5. *Conclusion.* The preaching of the Word and seals therof ordinarily settled in a visible society is the essentiall note and marke of a true Church: It is weak and vaine that *Ainsworth, Robinson, Canne* and *Master Smith* say, *The preaching of the Word is no essentiall marke of the true Church*, and why? Because forsooth, our Masters learned from *Barrow* to say; *It is preached to the Reprobate to whom it is the savour of death unto death*, and it was preached to the scoffing *Athenians* by *Paul Act. 17.* and yet the *Athenians* were not a true Church. But we distinguish three things here.

Ainsworth counterpoison, p. 10, 11 Robinson.

There is 1. The single and occasionall preaching of the Word.

2. The settled preaching of the Word, the settling of the Candle-sticke and Kingdome to dwell amongst a people.

3. The preached Word, with the seales, especially the Sacrament of the Lords Supper. The single and occasionall preaching, or by concomitancy as to a people unconverted and unbelievers, and so it is not an essentiall note of the true Church, but a meane to gather a Church to God, and this they prove, and no more, and so doe the *Belgicke, Arminians* and *Socini-*

Simon Episcop. dif.
8. Thef. o
Remonst. in Apol.
fol 411.
Catech. Raccov. ca.
1. fol. 298.
Socin. de Eccles. p.
98.

ans prove against our reformed Churches, that it is no marke of the Church; so *Episcopius*, the *Remonstrants*, the *Catechise of Raccovia* and *Socinus*, but this is as if one would say: the colours and armes of such a King in warre are carried through the enemies fields, as well as through the Kings land; therefore they are not the proper colours of such a King.

Calv. instruct. ad
versus liberos.

2. The settled preaching of the Word established and remaining in a Church, as the standing candlestick, the fixed kingdome of God is the essentiall mark of the true Church, and preached in Gods blessed decree of Election only for, and to the chosen believers, and as it were in the bie to the prophane reprobates amongst them, and this they cannot be able to improve. And it was *M. Smiths* vanity to say, *the Reformed Churches have the Word, as the thiefe hath the honest mans purse. Anabaptists* reason just that way. See *Calvin*.

Episc. disp. 26. thef.
455. & ib 233.
Remonst. Confess.
22 sect. 7. & A.
pol. fol. 27. m. i. o.
nem non esse pre-
cise necessariam ad
constituendum mi-
nistrum.
Socin. tract. de Ec-
cles. ad loc. Rom. o
Socin. de exter. reg.
christ. eccles. fo. 253
Catech. Raccov de
eccl. christ. c. 10. pa.
305. 306.
Theophil. Nicolaides
Tract. de miss. mi-
nist. cap. 1. p. 144.
& ib. c. 10
Separat. conf. art.
24. 35. 2. 25.

3. The preaching of the Word, and the seales of the settled covenant is a means of confirming those that are already converted: Neither is it much against us that the Word is preached to the reprobate; for the preaching of the Word is considered either in it selfe, and *actu primo*, and so it is a mark of the visible Church. Or 2. As it is effectually by the Spirit of *Jesus*, and *actu secundo*, and so it is an essentiall marke of the true Church and lively body of *Christ*, according to that cited by *Whittaker*, *Calvin*, *Willet*, *Parsons*, *Beza*, *Ursine*, *Bucanus*, and our Divines, *John* 10. *My Sheepe heare my voyce*. Hence observe a vile Doctrine of Separatists, holden also by *Socinians* and *Arminians*, as *Episcopius*, the *Belgicke Remonstrants*, *Socinus*, the *Raccovian Catechise*, and *Theophil. Nicolaides*, *That all gifted persons may preach publikely, and that there is no necessity of calling of Pastors by the Presbytery, so doe they teach, That there can be no lawfull Pastors now after the Apostacy of of Antichrist, till there be a constituted Church of believers to choose them, or a*

flocke

flocke to them to watch over. And therefore conversion is ordinarily wrought (say they) by private Christians, that have the gift to prophecy publikely, and yet are not Pastours; for private Christians doe gather the Church (say they) Pastours doe not ordinarily convert, they do only confirme the church of Saints al eady converted. Against which we say. The new Testament of Christ telleth us of no officers to preach in Christs name, for the perfecting of the Saints, the worke of the Ministry, edifying of the body of Christ, but Pastors and Doctors, Eph. 4. 11, 12.

Pastors as pastors
convert men to
Christ

1 Arg.

2. None but such as have power of binding and loosing by the preaching of the Word, Joh. 20. 2. Arg.

3. Those to whom Christ giveth power of publick teaching, to those he giveth power of Baptizing, Mat. 28. 18, 19. and sendeth them as his Father sent him. 3. Arg.

4. How shall they preach except they be sent? Rom. 10. 14. Sending in the Apostolike Church was by praying and the laying on of the hands of the Presbytery, 1 Tim. 4. 14. 4. Arg.

5. There is nothing more ordinary then that Pastors as Pastors, and by vertue of their pastorall office convert soules. 1. Faith is begotten by hearing a sent Preacher, Rom. 10. 14, 15. Ministers by whom we beleve, 1 Cor. 3. 9. by them we receive the Spirit by the hearing of Faith, Gal. 3. 2. 2. People are begotten over againe by them, as by spirituall fathers and mothers, 1 Cor. 4. 15. Gal. 4. 19. 3. Pastors are the *παροισιται*, wooers and under-sutors to gaine the Brides consent, to marry the lovely Bridegroome Christ Jesus, Joh. 2. 29 2 Cor. 11. 2, 3, 4. Their Word is the savour of life unto life unto some, and the savour of death unto death unto others, 2 Cor. 2. 16. They are to preach with all gentlenesse, waiting if God peradventure will give repentance to the gain-sayers, 2 Tim. 2. 24, 25, 26. 5. They are Embassadors in Christs steed, beseeching men to be reconciled unto God, 2 Cor. 5. 20. 6. The Weapons of their war-

5. Arg.

1. Arg.

2.

3.

4.

5.

6.

Warfare are mighty through God to sling downe strong holds (of unbeliefe) to cast downe imaginations, and every high thing, that exaltes it selfe against the knowledge of God, and to bring unto captivity every thought to the obedience of Christ, 2 Cor: 10.4,5. and so they are to pull men out of the hands of Satan. 7. They are to seeke the Lords Sheep, Ezek. 34.4. Hence the object and matter that a Pastor is to worke on as a Pastor, is *unbelievers, unborne men, gain-sayers, proud, disobedient, keeping strong holds against Christ*: So the nature of the Pastors office is *to open the eyes of the blinde, to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgiveness of finnes*, Act: 26.18. and this evidently evinceth, that the visible and rightly constitute Church, where God hath erected a Ministry is a number of blinded sinners in Satans power, and in the power of darknesse for the most part, while God by a Ministry delivers them, suppose they professe the Faith. It is also a Doctrine unknowne to the Word of God, that the Church of Christ is gathered and edified formally as a Church without Christs Ministers that are sent to gaine the consent of the Bride to marry the Bridegroom Christ. It is also unknown to Scripture that Prophets are no Pastors, and have no power of the pastorall calling or seales of the Covenant, Should those bee the ordinary officers of Christ that gather sinners in to Christ, and convert to the Faith of Jesus men dead in sin and trespasses, who yet are neither Pastours. nor Doctours sent by Christ and his Church.

6. *Conclusion.* Seeing then the Church hath no other marke and rule to looke unto, in the receiving in of members into a visible Church, but externall profession, which is no infallible marke of a true convert, the Church is rightly constitute, where all borne within the visible Church and professing the Faith are received, suppose many wicked persons be there.

Now

Now seeing time, favour of men, prosperity accompanying the Gospell, bring many into the Church, so the Magistrate may compell men to adjoyn themselves to the true Church.

O faith, Master *Barrow*, *Ainsworth*, Mr. *Canne*. The blast of the Kings horne can make no man a member of Christs body, that must be done willingly, and by the Spirit of Christ, not by compulsion: The Magistrate (say they) can worke faith in none, he ought indeed to abolish Idolatry, set up the true worship of God, suppress errors, cause the truth to be taught, yet he cannot constrain men to joyne to the Church.

M. Barrow.
M. Ainsworth.
M. Canne.
Obedt.

I answer, This is a senselesse reason; for how doth the Magistrate abolish Idolatry, set up the true worship of God? It is, I hope, by externall force and power: For the Magistrate as the Magistrate doth nothing but by an externall coactive power. The Magistrate useth the sword, not reasons, preaching and counsell. Yea, this way he cannot abolish idolatry, nor erect the pure worship of God, for it is a worke of Gods Spirit and a willing worke, that a subject forsake Idols, and worship God purely at the command of a King, as it is the worke of God, that he believe in Christ, and joyn himselfe to the Church of true believers.

2. That a man by externall profession adjoyn himself to the true visible Church, is not a work of saving faith, as our Masters dreame, for *Simon Magus* and *Ananias* and *Saphira* turned members of the visible Church upon as small motives, as the command of a King, upon the motive of gaine and honour, and were never a whit nearer Christ for all this.

3. The Magistrate cannot compell men to believe, nor can the Minister by preaching, or the power of the keys doe it, except Gods Spirit doe it, but as *Junius* saith, he may compell men to professe believe, but not to believe, he may compell to the externall meanes, not to the end. 2. The Magistrate (as *Voetius* saith) may compell

Junius contr. 1. cont.
Bell. l. 3. ca. 6.
Voetius de fide
casu Papae. l. 1. sect. 2.
c. 32.

by removing impediments, as idols and false teachers and authoritatively. 2. compell to the means. Now it shall be easie to answer their Objections, who would prove that Saints are the onely matter of a rightly and lawfully constitute visible church.

Barrow discov. p. 9

10.
Obiect. I.

First, Master Barrow reasoneth against us thus, *The* materiall Temple from the very foundation was of choysse costly stones, the beames of choysse Cedars and Algummim-trees, which typified the church of the new Testament, Isa. 54. 11. Behold I will lay thy stones with carbuncle and thy foundations with Saphires, &c. Isa. 6. 17. for brasse I will bring gold, Isa. 35. 8. No Lyon, nor ravenous beast shall be in the mountaine of the Lord, but the redeemed of the Lord, Jer. 31. 34. They shall all know me from the least of them, to the greatest, in this mountaine there shall be no cockatrice, asse, lyon, leopard untill they have left their poyson, *Isaiah* 11. 6. Answer first.

These places none (except *Anabaptists*) can apply according to the letter, to the Church independent of every Parish, may not the Separatists, who teach that there is rotten timber in their visible Temple, and chalke stones, Lyons, Wolves, Cockatrices, for saith Barrow, *Ainsworth*, and all their side, there are always in the Church glorious Hypocrites; now such as *Judas, Demas, Hymeneus*, and such hypocrites are not precious stones, gold, taught of God, there is not a visible Church of a congregation out of Heaven, where there is not a hypocrite and an unbeliever.

Barrow discov. p. 20
Smith paral. p. 28,
29.

2. The place *Isa. 54.* and *Jer. 31.* is understood of the Catholick Church, with whom the covenant of grace is made, *Isa. 54. 10. Jer. 31. 31.* and this covenant is not everlasting, nor an eternall covenant to any one Parish Church, yea, nor to a Nationall church, nor to *Corinth, Ephesus, Pergamus*, all which particular Churches are fallen under horrible Idolatry, and in those Mountains are Lyons and Leopards, and therefore as *Musculus, Calvin, Hierom*, and the course of the Text cleareth

Muscul. com in
Calvin. Isa. 54.
Hierom. 1. c. 36.

reth, he is speaking of the begunne holinesse of the whole Church, of the redeemed under *Christ*, which is finally and fully accomplished in Heaven, for what use should there be of excommunication, and of the Pastors and Porters care to hold out, and cast out, by the Church censures, *Lyons, Leopards, Cockatrices*, if all, and every one in the Church *be taught of God*?

3. It is beside the Text to make the Temple of *Jerusalem* a type of a Parish congregation, it was a type of *Christ*, *Iohn* 2.21. of every beleever, *1 Cor.* 6.19. and of the whole Catholike Church.

4. Where it is said, *There shall be no ravenous beast in the Mountaine of the Lord*, the *Mountaine of the Lord* is not taken litterally for *Mount Sion*, as if in every little *Mountaine* of a visible congregation, made up of so many Saints, there were not a *Judas* amongst them; But by the *Mountaine of the Lord* is meant the Catholike Church, alluding to the visible *Mount Sion*, a type of the Church of *Christ* through all the earth.

2. They dispute thus: *God in all ages hath appointed, and made a separation of his people from the world, before the Law, under the Law, and now in the time of the Gospell*, *Gen.* 4.6. *Exod.* 6.3. *Levit.* 20.24. *Ezech.* 6.11. *Psal.* 84. 10. Obiect. 2.

Answ. God hath made a separation of the Church from the wicked, but not such a separation, as there remaineth no mixture of hypocrites and unbelievers in the Church. The Church was separated from *Caines* seede, yet was there Idolatry, defection and wickedness: in the Church, till God charged *Abraham* to leave his country, and his fathers house. God separated his *Israel* from *Egypt*, but so that there was much Idolatry and wickednesse in *Israel* thus separated.

2. God may, and doth separate his owne from *Egypt*, *Babylon*, in Marriage and mixture with the *Canaanites*. Ergo, those that are born in the visible Church and professe the faith with us, should not be received in the Church while they be all taught of God, all precious stones, all
plants

plants of righteousness: it followeth no way, but the contrary, therefore because they are unbelievers under the power and chains of Sathan, and ignorance, they are to be received in a communion with the Church, to be hearers of the word, that they may be all taught of God, and all made righteous plants.

Obiect. 3.

Guide to Zion.

pol. 32 pag 16.

Separatist 3. pectio.

3. post 21g. 2.

Barrow. disc.

tal. Church pag 22

3. They reason thus. *The Wicked have not Christ for their head.* So the guide to Zion. *A true visible Church (say the Separatists) is the Temple of the Lord, the body of Christ, a kingdome of Priests, a Church of Saints, the household and Kingdome of God.* Yea saith Barrow, a people, chosen, redeemed Saints by calling, partakers of the most precious faith, and glorious hope, the humble, obedient, loving Sheepe of Christ, a sheepe-fold Watched by discipline, a garden Well inclosed, here entred no Cananite, every vessell is holy.

Ans. 1. The body of Christ, a Kingdome of Priests and Saints, and these that are partakers of the holy faith, are the chosen of God, ordained for glory in his decree of election, and effectually called and justified; but the adversaries say, that the visible Church is a company of Saints by calling, where (saith Ainsworth) *there be many called, but few chosen*, hence this argument will prove that none, no hypocrites can be in the visible Church, as a Church is indeed Christs body. Now the Church visible as a Church is indeed *Christs body, a royall Priest-hood, a chosen generation*, but as visible, it is sufficient that the Church be a royall Priest-hood only in profession, and so possibly for a while, no *royall Priest-hood, no chosen generation*, as I have observed before. *But (say they) hypocrites are not indeed and really members of the true visible Church, but only in reputation, as an eye of glasse, is not indeed a true part of the body.*

I answer, then our adversaries give us no right description of the true naturall and lively members of the true visible Church, he that would give such a definition of a man as agreeth both to a living man, and to a pictured or painted man, were but a painted *Logician*.

For they acknowledge the true parts of a visible Church to be *a chosen people, a royall generation, partakers of the holy faith*, either they are really and in Gods esteem a chosen people, &c. And so we are at a point, there be none members of a visible Church, none ought to heare the word as members of the Church, none ought to preach, baptize, bind and loose with the rest of the Congregation, but these that are really chosen and effectually called, which cannot be said. *Ainsworth* then and *M. Canne*, and *Smith* doe but mocke us, when they say, *The true matter of a true visible Church are Saints in profession*, and in the judgement of charity, for that is not enough, they must be according to the Texts of Scripture alledged by *Barrow*, not onely in the judgement of charity, but in Gods estimation, and in the judgement of verity, *a chosen people, a royall generation*. If the true matter of the true visible Church be *a chosen generation and a royall Priest-hood* only in profession, the places cited will not help them; for *Peter*, 1 Pet. 2. writeth not to an independent Congregation, who are in profession only a chosen people; But he writeth to the *Catholick Church*, even to all the dispersed and sanctified, and regenerated in *Pontus, Galatia, Cappadocia, Asia* and *Bythinia*, who were not only a chosen generation in profession, but also really and in Gods decree of election. Neither *Peter* nor *Isaiah* are of purpose to teach that in the independent Congregation of the New Testament there are none, but all *righteous men, no stones* (to speake with *Isaiah*) *but Saphires and Carbuncles, no thornes and briars, but only the firre and the myrtle trees; no iron and brasse, but all gold and silver; no Cananite, no Lyon, no uncleane vessell*, this they shall not find in the independent Congregations of *Separatists*, nor can it be in the visible Church on earth, except they seeke the *Anabaptists* Church, a man in the Moone.

4. They reason thus, *The wicked are expressly forbidden in the Word of God, for meddling with his Covenant and ordinances*, Psal. 50. So the guide to Zion.

4. Object.
Guide place cited
pof 32 pag. 16.

Answ. The wicked are forbidden to speake of Gods Law and his Covenant, in some case, so long as they hate to be reformed, but they are not simply forbidden; but hence it followeth not, that they should not be ordinary hearers of the word, but rather they are to be hearers, and so members of the visible Church, *seing faith commeth by hearing.* 2. From this argument is nothing concluded against us, for such adulterers, theeves and slanderers, as are forbidden to take Gods Law in their mouth, *Psal.* 50. are to be cast out of the Church, and the question is, if they be not cast out, if the Church for that be no true Church, that we should remaine in, they say it leaveth off to be a true visible Church: we deny.

5. Object.
Genes 3.
1 Cor. 6.

5. *There is (saith Ainsworth) proclaimed by God himselfe, enmity and warre, betwixt the seede of the Woman, and the seede of the Serpent; and there is no communion nor fellowship betwixt Christ and Beliall, light and darknesse. Therefore the prophane and the godly cannot be mixed together in one visible society, as two contraries are not capeable of one and the same forme.*

Answ. This will prove that which is not denyed, that the godly and ungodly cannot agree well together, suppose the ungodly be latent hypocrites; for they have two contrary natures, as fire and water, and have two contrary fathers, *God and Satan*, but that is not denyed. But hence it followeth not but that hypocrites and unbelievers may be all their life in externall society with the wicked, and make up one true visible Church.

6. Object.

Separatists 3. petition to K. James, 3. position, pag. 45.

6. *if the godly have a due right to the promises and seales of Gods covenant, and his presence and blessings appertaine to them.* Mat. 28. 18, 19. 2 Cor. 6. 17. Levit. 26. 11, 12. Isa. 56. 20. *Then no prophane persons can be received or retained in the visible Church with the godly; for this is,* 1. *To prophane the holy things of God, which no beleever should suffer.* 2. *This is contrary to the nature of the covenant that offereth remission of sinnes only to the chosen and faithfull.* 3. *The godly shall become one body with the wicked, by having communion with them.* 1 Cor. 10. 16, 17. and so shall be defiled,

defiled, Haggai 2. 12. 1 Corin. 5. 6.

Ans. I. This argument is injurious to Gods providence, who hath left no infallible meanes to keepe his owne Name and ordinances from prophanation, and his owne Church from being leavened and defiled with the uncleane. For *Simon Magus, Annanias and Saphira, Demas*, to whom the precious promises of the covenant were preached, and the seales conferred, could not be discerned to be hypocrites by any word of God, while the event of their out-breaking wickednesse declared them to be such, and so this should prove that God is not tender enough of the honour of his owne Name and ordinances, who should permit hypocrites to lurke in the visible Church, and heare the promises, and receive the seales of the covenant, *and defile and pollute them*, and Christs body the Church, for the godly by that Text are *made one body*, 1 Cor. 10. (if it be rightly expounded) with the latent hypocrites that come to the communion with them. 2. The promises and seales were not defiled to Christ and his Disciples, because *Judas* did heare the word, and receive the seales of the word with them: The Word and Sacraments were not polluted to *Paul*, because *Demas* did communicate with him. 3. If some one private Christian know another to be an adulterer, he is to rebuke him privately, and not to tell the Church, but in case of obstinacie, and suppose the Church would not cast out the adulterer, yet is he not to private persons an adulterer, while he be *juridicè*, by two or three *Witnesses* convicted before the Church, and all this while it is lawfull to communicate with him; for a testimonie should not be received against any, but under two witnesses. We are not *made one body* by eating that same supper with an unbeliever, except it be one visible body communicating in one visible bread. Christ and the Apostles were not made one body mysticall with *Judas*, by eating the *Passover* together, but only one visible externall society which is not inconvenient.

7. They reason thus: *The leaper by the Law was not to* 7. Object.

remaine in the campe, but behooved for so many dayes to be removed, and not re-admitted to come amongst the people of God, while he was cleansed; the uncircumcised must not be admitted to eat the Passeeover, the uncleane and uncircumcised, the $\square \gamma \nu$ the Heathen, the Moabites and Ammorites were not suffered to enter into the Temple: And all these signified that no profane person should be mixed with the congregation of beleivers.

I answer. The uncircumcised and the Heathen did fore-signifie the excommunicated, who are to be reputed as *Heathen and Publicanes*, Mat. 18. 17. and these are to be cast out of the Church being once sentenced and judged by the Church according to Christs order and *Pauls*; if the sinne be publicke, *Math.* 18. and *1 Tim:* 5. 20. yet are they not to be debarred wholly from the society of the congregation, but they must not be counted as enemies, but admonished as Brethren, *2 Thes:* 3. 15. the uncircumcised were not counted as brethren, yea excommunication is a meane to *save the spirit in the day of the Lord*, *1 Cor:* 5. 5. and so he is under the Churches cure, as a sick son, and must heare the Word, and is to be as a Heathen, and yet not a Heathen indeed, but warned as a brother, and in some Church-communion with us.

8. Obiect.

8. They reason thus, *If the profane be admitted as members of the true visible Church, the true Church should not be distinguished from false Churches, contrary to the Word of God, Psa. 84. 10. Cant: 1. 6, 7. Hof. 2. 9, 20. 2 Cor: 6. 15. Rev. 1. 11, 12, 20. compared with 17. 1, 5. but God hath differenced his true Church from all Synagogues of Satan, and humane societies, as a separated and sanctified people?*

Ans. Gods courts, Psa. 84. 10. are differenced from the tents of wickednesse, The flocks of the companions, *Cant: 1. 7.* expounded to be the false Church, are differenced from the true Church, in that in the true Church are the *Kiddes fed beside the Shepherds tents*, that is, the Word of God is purely preached in the true Church, and the members

bers thereof professe this Word, which is not done in the tents of wickednesse, and yet a *Judas* is often one of the Shepherds, and a *Demas* a follower of *Paul* and the Gospel, a member of this true Church visible.

2. *Hos. 2.* *Israel* is called not *Gods wife*, and *God* not her husband, not because *Israel* left off to be a true Church, *de facto*, and *formally*, as if upon *Gods* part he had given her a bill of divorcement, the contrary wherof is said, *v. 6, 7.* he will give her grace to returne to her first husband, and *19.* he will marry her, and *Jer: 13. 14.* hee was married to backsliding *Israel*, that had plaid the harlot with many lovers, *Jer. 3. 14. v. 1.* but *Israel* is called no wife, *de jure*, by her evill deservings, as a husband saith to his wife that hath plaid the harlot, you are not my wife, to wit, by law and right of deserving, for you have broken your Marriage-oath. Yet upon his part who hath not rent and cancelled the contract of marriage, nor put her out at doores with a written bill of divorcement, she is *de facto* and *formally*, still a wife, and so was *God* still in covenant with *Israel*, and sent his Prophets to them, and they had *circumcision* amongst them, and *God* had there seven thousand that had not bowed their knee to *Baal*, and had not cast off his people whom he fore-knew, *Rom. 11. 1, 2, 3, 4.*

3. *God* is present and *Christ* also in the midst of the seven candle-sticks, and walketh in his Church, and goeth not away, because these that digge downe his Altars and slay his Prophets, and so extinguish the candles, are in the visible Church, as is cleare, he walked in *Ephesus* beside his candle-stick, howbeit, they had fallen from their first-love, and in *Pergamus*, howbeit the doctrine of *Balaam* was there, and in *Thyatira*, howbeit, *Jezabel* the false Prophetesse was there seducing his people.

C H A P. X.

Quest. 10. Whither or no it be lawfull to seperate from a true Church visible, for the corruption of teachers, and the Wickednesse of Pastours and professors, where Faith is begotten by the preaching of professed truth?

THAT we may the more orderly proceed, these distinctions are to be considered, as making way to cleare the question.

1. *There is a separation in the visible Church, and a Separation out of, and from the visible Church.*
2. *There is a Separation totall and whole, from any visible communion with the Church; or partiaall and in part, from a point of Doctrine or practise of the Church in a particular only.*
3. *There is a Separation negative, when we deny the practise of an error with silence, or refuse publike communion with the Church, but doe not erect a new Church within the Church. There is a separation positive, when we doe not only refuse practise of errors, and protest and pleade against them, but also erect a new visible Church.*
4. *As there is a three-fold communion, 1. in Baptisme, 2. in hearing of the Word, 3. in communicating with the Church at the Lords Supper, so there is a three-fold separation answerable therunto.*
5. *The influence of a worship corrupt may either be thought to come from the persons with whom we worship, or 2. from the matter of the worship, if corrupt, and that either, 1. by practise, or 2. by not practising something that an affirmative commandement of God imposeth on us.*
6. *A communion in worship either implyeth a consent*
and

and approbation of the worship, or no consent as all.

7. A communion of worship when the worship in the matter is lawfull, yet for the profession may be most unlawfull, as to heare a Jesuite preach sound Doctrine.

8. There is a separation from a friendly familiarity, and from a communion in worship.

1. Conclusion. We are to separate in the true visible Church, from all communion, wherein need-force we cannot choose but sinne, suppose we separate not from the Church, *Eph. 5. 11.* Have no fellowship with the unfruitfull workes of darkenesse, but rather reprove them, *Col. 2. 21.* Touch not, taste not, handle not, 2 Epist. John, Bid him not God speed, that bringeth another doctrine.

2. Conclusion, from the first conclusion it will follow, that a separation in part, I meane, in some acts of publike worship, when we cannot chuse but fall in sin, from a true Church is lawfull, as we must separate from an idolatrous communion, where the bread is adored: for then the Lords Table is made an Idols Table, and yet we are not totally and wholly to separate from the Church and hearing of the word, and prayers and praises of that Church, as we shall heare.

3. Conclusion. Anent separation from Rome, and spirituall Babel: We have two parties to satisfie, if they would in reason be informed. 1. Papiſts. 2. Separatists, opposers of government Presbyteriall, who thinke we have all as good reason to separate from our selves and Presbyteriall Churches, as from Babel. But I shall speake a little of the first in some few *Theses* considerable for our purpose.

1. Consideration. It is most false that *Bellarmino* saith, *Bell. de not. eccles. l. 4 c. 10.* Churches all withered as branches separated from trees, when they separated from Rome: *Joseph* grew as a fruitfull Branch, and blessings was on the top of his head, when he was separated from his Brethren, *Deut. 33. 16.*

For

For 1. The contrary is seene in the reformed Churches who never flourished, as since our separation from *Rome*.
 2. The Churches in *Asia* and *Africa*, and especially the Greeke Church flourished ever since, and they separated from *Rome*, and had famous learned men in them after the separation, as *Theophylact*, *Damasen*, *Oecumenius*, *Zonaras*, *Cedrenus*, *Elias Cretensis*, *Basil: Nilus*, and many others, and especially the *Ethiopian* and *Armenian* Churches had both their Bishops and Assemblies, howbeit generall they could not have, seeing they were apart, not the whole Church.

2. *Consideration*. The faithfull before *Luther*, the *Albigenses*, *Waldenses* and others, yea the Romane Doctors themselves holding the fundamentall points with some hay and stubble builded upon the foundation made a negative Separation from *Babylon*, and did neither hold, nor professe their grosse Idolatries, and other fundamentall errours, howbeit they did not hold them positively, by erecting a new Church, because the separation was then in the blade, and not ripe for the Harvest.

3. *Consideration*. We hold that *Rome* made the Separation from the Reformed Churches, and not we from them, as the rotten wall maketh the schisme in the house, when the house standeth still and the rotten wall falleth.

1. Because we left not Christianity in *Rome*, but the leprosie of Popery growing upon Christianity, seeing we kept the Apostolike faith, and did positively separate from the pookes, blybes, and ulcers of Christian *Rome*.

2. We did not separate from the Westernē Churches, either collective or representatively gathered in a generall Councell.

3. We departed not from a Nationall, Provinciaall or Parishonall Church, or Pastors that we had before, nor from the materiall Temples and Churches, except that some not very considerable hyrelings and idoll-pastours would

would not goe before us.

4. And because the succession of fundamentall truths from generations to generations, is as necessary as the perpetuall existence of the true Catholick Church, while the covenant with night and day and the ordinances of Heaven shall continue, *Ier: 31. 37.* therefore there were a succession of professors and members of the Catholick Church that did ever hold these fundamentals, which we to this day hold against *Rome*; suppose Histories cannot cleare the particular persons by name.

5. We have not separated from *Romes* baptisme and ordination of Pastors according to the substance of the act, nor from the letter of the twelve Articles of the Creed and contents of the old and new Testament, as they stand with relation to the mind and intent of the Holy Ghost, howbeit we have left the false interpretations of the Lords of poore peoples Faith and Consciences.

4. *Consideration.* We separate not from acts of love to have the reliques of *Babel* saved, howbeit we have separated from communion in faith and worship.

5. *Consideration.* The essentiall ingredients and reasons of a lawfull divorce are here. 1. we could not lye in one bed with that sometime sister Church of *Rome*, but our skin behoved to rub upon her botch-boyle, and therefore we did separate from nothing but corruption. 2. There was there persecutions, and in that we are patients and ejected rather then departers on foot and horse. 3. A professed dominion over our consciences. 4. Necessity of receiving the marke of the beast, and so the plagues of the beast, to worship Images, and the worke of mens hands, a necessity of professing fundamentall errors, that subvert the foundation of faith, did all necessitate our seperation.

6. *Consideration.* The Church of believers might lawfully use *justa tutelâ aeternæ salutis*, a necessary defence for salvation, and forsake her corrupt guides and

choose others, and so we had the consent of the Church to the separation, and a voice from Heaven, *Come out of her my people.*

7. *Consideration.* A collaterall and sister-Church, such as *Rome* ever was, is not said to separate from another; the lesser separateth alway from the greater, the member from the body. Where there is a schisme, sister-Protestant Churches then cannot be said to separate one from another, nor can the crime of schisme here be more objected to us then to *Rome*, but rather to *Rome* separating from Orthodoxe and right beleiving *Rome*.

8. *Consideration.* We separate not from men but errors. 2. We separate from Papisme kindly, properly and totally: from Christian Articles in no sort. 3. From points of truth sewed and engraven with Popery only by accident, breaking the thread and needle that sowed them together.

But as concerning the other point. We see not how we are to separate from the reformed Churches, as *Ainsworth* saith, and how *M. Jacob* saith, *Our reformed Divines cannot satisfie the obiection that Calvin and Luther, and Zuinglius, who had their ordination and calling to be Pastors from the Church of Rome, and so from Antichrist, and so our Ministers having ordination and calling from Ministers, who had their calling from Antichrist cannot be lawfull Ministers, nor our Church a true Church, seeing it wanteth a true Ministry, except we say with them, they had their calling essentially from the suffrages and consent of the Church of beleivers, who have power to ordaine Ministers, and power to depose and excommunicate them if need be.* But I answer, this power is in the backe of the Bible, and amongst unwritten traditions, not in the holy Oracles of the old or new Testament. Hence I will speake a word of the calling of our reformers, 2. of the Church of *Rome*, if they could give a calling to our reformers, seeing we hold them to be an Antichristian Church. Some answer and *Wallens* ap-
pro-

Ainsworth coun-
terpoison, p 8.

Arnon Wallens loc.
scm. 8
Ecclespa. 910.

proveth them, that *Luther, Zuinglius, Farellus* were Pastors ordinary of Churches, and so had power to convince the gainsayers. But the question yet remaineth from whence had these before them their calling? Our Divines, *Tylen, Bucan, professors Leyd. Wallens* distinguish here three things, 1. Something in the calling of our reformers was from God: so authoritatively, they were called of God, the Ministry being of God. 2. The Christian Church lying under Popery, called, designed, and ordained the men to be Pastors; so their calling according to the substance of the act was from God, and the Romane Church as a Christian Church. 3. There was corruption in the way and manner of their vocation, as the Antichristian ceremonies, and an oath to maintaine the doctrine of the Church of *Rome*, not onely as a Christian Church, but also as Romish, if any of them did sweare to defend the corruptions of the Church, this latter was taken away by Gods illumination of their minds: A called Minister sweareth to defend the truth, and this truth of this Church; but aye under the notion of truth; and if he see it to be error he still holdeth the substance of his oath, in as far as it is obligatory and tyeth him in conscience.

Tylen. synag. theol. dis. 2. lib. 4. 1. 42. 43.
Bucan. loc. com. 42. quest. 47.
Proff. Leydens. dis. 42. lib. 4. 1. 42. 43.

It is objected, *An Antichristian Church cannot ordaine Christian Ministers, Rome was then an Antichristian Church, Ergo,*

Ans. That which is wholly, as touching its whole essence Antichristian, cannot ordaine Christian Ministers: True, A dead man cannot beget a living barne: The Romane Church was not wholly Antichristian, but kept some of Christs truth. That which is *Antichristian* in part onely, may ordaine Ministers, who have the true essence of a Ministeriall calling; for *Israel no wife, but a whore, Hof. 2. 2. a whore and no wife, merito & iure, in ill deserving; yet a mother and a wife, de facto, and keeping some thing of a covenanted bride, is called Gods people, Hof. 4. 6. and Ezech. 16. 21. Thou hast slaine my children, then her barnes were Gods barnes*

Ans.

in Covenant, and not bastards : God was still *Samaria's* God, *Hos. 13. 16.* a remnant according to election remained, *Rom. 11. 5.* The Orthodox Fathers acknowledged the *Africans* as a true Church, who defended heresie, that barnes baptized by hereticke were to be baptized againe. 2. A calling is extraordinary, either in habit or in exercise ; in habit, as to be an Apostle, and have the gift of miracles : Thus our reformers calling was not extraordinary, they were not immediately called by God from heaven ; for they would not have concealed such a calling, if they had had any such : Or a calling is extraordinary in the exercise, and that two wayes ; Either in the Principle moving them to teach, or 2. in the manner of teaching and efficacy ; a calling extraordinary in the principle moving, is two-fold : Either a meere Prophetically impulsion of Revelation, stirring them up to such an act, as the Spirit of the Lord came upon *Saul*, and he prophesied, this our reformers had not, because we never finde that they allcadge it. 2. A more then ordinary motion with illumination by Gods Spirit, speaking in the Scriptures, in which motions they were not subordinate in the exercise of their Ministry to the Church of Pastors ; but immediately in that subordinated to God, and in this I prove that our reformers were extraordinary Doctors.

1. Because *Ezech. 34.* in a universall apostacye of the Prophets and shepherds, the Lord extraordinarily worketh, *v. 11.* *For thus saith the Lord God, behold I, even I will both search my sheep, and seeke them out.* Now this is by Pastors, when the ordinary Pastors are all failed. So *Rev. 11.* in that universall Apostacye under Antichrist, when the *Gentiles* treade upon the utter Court of the Temple, and the holy City, God stirreth up two Witnesses to prophecye in sackcloth ; that is, some few Pastors (for two is the smallest number) and they prophecye, and are slaine, and yet they rise againe. We need not apply this to men in particular, as to *John Hus*, and

Jerome of Prague; but certainly, some few spake against *Babylon*, and they were borne downe, and oppressed, and killed, and men of that same spirit rose and spake that same truth, as if the very two men who were slaine, had risen within three dayes againe.

2. Because when the Church is overgone with heresie and Apostacye, our reformers in the exercise of their Ministry, were not to keepe a certaine flocke as in a constitute Church, and suppose they had no calling but eminent gifts, they were to spread the Gospell to Nations, as *Luther* did, and suppose the people should resist them, as in many places they did; yet God called them; and they were not to expect election from people: So *Cyprus* and *Cyrenus* preached, *Act.* 11. and 18. and we reade of no vocation that they had from either people or Apostle. So *Origen* preached to a people in a certain Town, where there was not one Christian, and afterwards he was chosen their Pastor.

*Origen, Homil. 11.
in Num. 18.*

As for the Church of *Rome*, suppose our Reformers have their calling thence, yet have we a true Ministry and there was a Church in *Rome* before the *Lateran Council*, which could constitute a true Ministry, as I cleare in these distinctions, for the Church of *Rome* it hath these parts.

1. *Distinction.* 1. The court of *Rome* and Clergy, 2. The seduced people.

2. *Distinction.* There is a teaching court professing and teaching Popery, and obtruding it upon the consciences of others. 2. There is a people professing and believing this with heat of zeal. 3. A people misled, ignorant, not doubting but following. 4. There is a people of God, Come out of her my people, ergo. there is a covenanted people of God there, 2 *Thess.* Antichrist shall sit in the Temple of God, ergo. GOD hath a Temple in *Rome*.

A third *Distinction* is necessary; a true Church is one thing veritate *Metaphysicâ*, with the verity of essence, as a sick-man, or a man wanting a legg is a

true

true man, and hath a reasonable soule in him, and a true Church *veritate Esbicâ*, a Church morally true, that is, a sound, whole, a pure Church professing the sound faith, that is another thing. *Rome* is a sick-Church and a maimed and lamed Church, wanting legs and armes, and so is not morally a true Church, for vile corruption of Doctrine is there, as we say a thief is not a true man, but a false and a taking man, yet he hath a mans nature and a reasonable soule in him; the question is if *Rome* have the soul, life and being of a Church.

A fourth *Distinction* is: That the question is either of a teaching Church and a Ministeriall, professing Christ, the Word and Baptisme, or of a believing Church and Spouse of Christ.

The fifth *Distinction* is. If *Rome* relatively be a wife in comparison of other Churches, or if *Rome* absolutely in her self be a Church.

The sixth *Distinction* is. If *Rome* be *jure* and *merito*, a Spouse, or an Harlot, or *de facto*, a wife, not having received a Bill of *Divorcement*, as the Church of the *Jewes*.

The seventh *Distinction* is. If *Rome* according to some parts be a Spouse, and keepeth any list of marriage kindnes to her husband, or if she be according to other parts a cast off whore.

The eighth and last is, if *Rome* be materially a Church, having in it the Doctrine of faith, or if formally it bee no Church, having no professed faith that hath the nature of faith.

Hence shortly I say, The Court of *Rome* as Popish, is the falling-sicknesse of the Church, not the Church. But the same Court teaching something of Christ, baptisine, good-works, &c, hath something of the life and being of a Church, howbeit she be not a whole Church, her skinne being leprous, pocky and polluted.

1. Because in a Church that is no Church, there cannot

not be a true seale of Gods covenant, but in the Court of Rome there is true baptisme; for we baptize not againe children once baptized there; some of the Separation called it Idoll-baptisme, and no baptisme, which is *Ana-baptisme*, for then all converted *Papists* must be baptized againe, no less: then converted *Turkes* and *Iewes*; But 1. The covenant is there, *Come out of her my people*: then their baptisme confirmeth this covenant. 2. *Circumcision* even in apostate *Israel* is true circumcision, her barnes the Lords barnes, *Ezech. 16. 21.* hee is *Israels God, the holy one of Israel in the midst thereof.* In *Hezekiahs* reformation the people ate the *Passover*, and yet all had *corrupted their wayes*, and had beene a long time worshipping Idols, and they are not, *2 Chro. 30.* circumcised againe, and yet *Exod. 12.* none but the *circumcised might eate the Passover.*

2. Because the word of God and so the contract of Marriage is professed amongst them, and so there is an externall active calling there, and the word of the covenant sounding amongst them, and a passive calling also, because many secretly believe and obey. 3. Many fundamentall truths are taught that may beget faith, and so there are true and valid pastorall acts in that Church. 2. I say there is an hid and invisible Church and Temple in Rome, and these God warneth *to come out of Babel*, and these we by writings cry unto, that they would forsake their harlot mother, and worship the Lord in truth, and they obey, howbeit they dare not professe the truth. But the teaching Church teaching Popery and fundamentall truths, and obtruding them upon the consciences of others, is not the believing Church, and so not the spouse and body of Christ. 3. Rome now compared with *Pauls Rome* which he did write unto, is no Church, no spouse, as a whorish wife compared with her selfe in her first moneth to her Husband, while she was chaste, is now, when *she imbraceth the bosome of a stranger*, no wife, and yet Rome compared with *Indians* who worship Sathan, with *Persians* who worship

ship the Sunne, with the *Egyptians* who worshipped gods growing in their gardens, as Oncons and Garlick, for so *Juvenal*,

*O sanctas genes quibus hac nascuntur in hortis
Numina.*

Francis Iohn ansf.
to ob of Separat.
pag 62, 63.

I say, being compared with these, they are the Lords Temple, 2 *Thef.* 2 4. *Rev.* 18. 4. and his Wife, as (one faith well) *apostate Israel compared with Syrians, Philistines is counted Gods people*, having the true God for their God, 2 *King.* 5. 8, 15, 17. *But being compared with Judah which ruled with God, and was faithfull with the Saints, is called no wife, but an harlot*, *Hose* 2. 2, 5. & 4. 15. & 5. 3, 4. 4. *Rome iure and merito*, in her bad deserving to her Lord, is no wife, no Church, no spouse, no people in covenant with God, and yet *de facto* and formally in possession, in profession, and for matrimoniall tables which she keepeth is a Church, and differeth from the *Jewes*, as a Church and no Church. 1. Because albeit the *Jewes* have the old Testament, which implicitly and by interpretation is the covenant, yet they want two things which *Rome* hath which destroyeth the essence of a true Church. 1. The *Jewes* give not so much as a virtuall consent to the Marriage and the very externall active calling and invitation to come to Christ, and all ministeriall publishing of the newes of salvation is removed from them, *Acts* 13. 46. but there is a virtuall consent to the Marriage with Christ in *Rome*, and salvation there in the word, and some ministeriall and pastorall publication thereof as in the seed. 2. *Jewes* directly oppugne the Cardinal foundation of salvation, 1 *Cor.* 3. 11. *Acts* 4. 12. 1 *Thef.* 2. 15, 16. Christ Jesus, Papists professe him, and have his seales amongst them, especially baptisme. 5. *Rome in concreto*, according to her best part, to wit, secret beleivers groaning and sighing in *Egypt*s bondage is a true Church; but *Rome in abstracto*, the faction of Papists, as Papists, are no spouse of Christ, but the whore of *Babel*, and mother of fornications, 6. How-
soever

soever *Rome* be materially a true Church, having the materiall object of faith, the doctrine of the old and new Testament common with us, yet formally they are not one Church with us, but there is a reall and essentiall separation betwixt us and them, as betwixt a true Church and an Antichristian Church, a spouse of Christ and no spouse; for faith relatively taken, faith of many united in one society doth essentially constitute a Church, and the formall object of their faith is the word of the Church, and of men, or Gods word as expounded by men, and our faiths object formall is the word of God, as the word of God, and so doe formally differ. 7. Howbeit I say *Rome* is a Church teaching and professing, and hath something of the life and being of a true Church, yet I hold not that *Rome* is Christs body, nor his wife. Neither meane I with our late novators, Prelates and their faction sometimes in this Land, and now in England, that *Rome* is a true Church, as they taught, that is, so a true Church as,

1. We erred in separating from that leaper whore.
2. That her errors are not fundamentall, and that we and this mother can be reconciled and bedde together.

But what I say, is holden by our Divines *Calvin*, *Junius*, *Whittaker*, that famous Divine *Rivetus*; that most learned Professor *Gilbertus Voetius*, and our Divines. *Voetius* maketh nine rankes of these that were not dyed and engrained Papists in the popish Church.

1. Some deceived.
2. Some compelled.
3. Some ignorant.
4. Some carelesse, who tooke not heed to that faith.
5. Some doubting.
6. Some loathing it.
7. Some fighting.
8. Some opposing and contradicting it.
9. Some separating from it.

Now seeing our Church hath nothing to doe with *Rome*, and our ministry lawfull, Separatists may hence be satisfied. Neither yet doe I thinke with *Spalato de repub. Eccles. in ostensione error. Suarezij* cap. 1. pag. 887, 888. That the *Roman* Church is erroneous onely in excess, seeing in substantiall points there is such defect also as averteth aith.

Calv. inst. lib. 4. cap. 2. sec. 11.

Junius. lib. singul. de eccl. cap. 17.

Whittaker. contro. 2. quest. 3. cap. 2.

Rivet. in Catho. orthod. 10. q. 7. tra. 2. 11.

Gilb. Voetii. de sper. causa papatus lib. 3. cap. 7. sec. 2.

Spalato. de Rep. eccl. in ostensione error. Suarezij. pag. 887, 888.

Spalato. de Rep. eccl. in ostensione error. Suarezij. pag. 887, 888.

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Spalato. de Rep. eccl. in ostensione error. Suarezij. pag. 887, 888.

4. *Conclusion*, There be three sorts that have communion rightly with our Church, 1. Infants baptised, for baptisme is a seale of their fellowship with Christ, and therefore of communion with the Church, because Separatists will have none members of the Church; while they can give proofes thereof by signes of regeneration, infants must be without the Church, as Infidels and *Turks*, for none are the Church to them, but the *royall generation, partakers of the holy faith, taught of God, called and separated from the world*, the rest are without: hence baptisme shall either seale no entring of infants in the Church, contrary to Gods word, or the baptizing of infants is not lawfull, as Anabaptists teach. 2. The hearers of the word have a communion with the Church as is cleare, seeing these *that eate of one bread are one body*, these that professe in the hearing of the word, that same faith, are also that same body in profession; yet excommunicate persons are admitted as hearers of the word. Hence only the extreame and great excommunication, *1 Cor. 16. 22.* cutteth of men from being simply no members of the Church, that excommunication that maketh the party *as a heathen and Publican*, supposeth him still to be a brether and hearer of the word, *2 Thes. 3. 14. 15.* And all these are members of the Church and yet not necessarily converted. 3. The regenerate and beleevers that communicate of one bread and one cup at the Lords Table, are most neerely and properly members of one visible body, and none of these are to separate from Christs body.

5. *Conclusion*, It is not lawfull to separate from any worship of the Church for the sinnes of the fellow-worshippers, whether they be officers or private Christians.

1 Arg.

1 Because *Scribes and Pharisees*, and the Church in Christs dayes was a most perverse Church, the rulers perverted the Law, *Mat. 5. 21.* denied that hatred and rash anger was a sinne, *ver. 22.* or heart adultery a sin. *Made the commandment of God of no effect by their traditions*, *Mat. 15. 6.* polluted the worship with superstition and

and will-worship, *ver. 7. 8.* *Mark 7. 6, 7, 8.* said it was nothing to swear by the Temple, deooured Widdows houses, made their profelines children of damnation, *Mat. 13. 14, 15, 16.* Were blind guides, filled the measure of their fathers Wrath, slew the Lord of glory, *1 Cor. 2. 8, 9.* killed and crucified the Trophets, were blind guides, and the blind people followed them, and slew the Lord of glory also. The Priesthood was kepted by Moyen, *Caiphas* was High-priest that yeare. But Christ by practice and precept forbad to separate from this Church. *Ergo, &c.* The assumption is cleare. *Mat. 23.* *They sit in Moses his chaire, heare them,* *Mat. 10. 6, 7.* *Goe to the lost sheepe of the house of Israel and preach.* And Christ and his Disciples observed their feasts, *preached in the Temple and Synagogues,* *Joh. 1. 7, 37.* *Joh 8. 2.* *Luk. 4. 16.* *Luk. 1. 9.* Christ reasoned with them about religion, *Ioh. 10. 24, 25, 26.*

Ainsworth replyeth to this, *Christ and his Disciples separated from the corruptions of the Iewish Church: and from false Churches, as from the Samaritanes.* *Answ.* We acknowledge separation from corruption, but not from the worship of corrupters, when they keepe the foundation, the *Samaratine-Church* had not the foundation, but worshipped they knew not what, neither was there salvation in their Church, *Iohn 4. 2.* but there was the true God worshipped among the *Iewes* and salvation amongst them.

2. *Ainsworth* replyeth, *The Iewish Church consisted still, as Moses had ordained, Levit. 20. 24. of a people separated from the heathen, and were the children of the Prophets and covenant, Joh. 4. 9. Acts 3. 25. but your Church consisteth of an unseparated people? Answ.* The Priesthood was changed, *Ioh. 11. 51.* *Caiphas* was High-priest that yeare, against the Law (as *Tollet* observeth) for the High-priest, *Exod. 28. 29.* by the Law was High-priest till his dying day. But all was corrupted (saith *Calvin*;) and all bought and sold (saith *Iosephus*;) this was as *Anti-Mosaicall* as our reformers Ministry is *Anti-christian*, if they had their calling only from *Rome.*

*Ainsworth coun-
terpois pag. 8.*

*Tolletus in Ioh. 11.
Calvinus loc.
Iosephus antiq.
Iud. lib. 18. cap. 3.*

2. The Jewish Church consisted of men separated from heathen, who said stand back, I am holier then thou, *Isaiab 65.* but they were corrupters of the Law, murderers of the Prophets and the heire Christ, *Math. 21.* hypocrites, will-worshippers, blind guides, blind people, &c.

2. Arg.

Our second Argument, If Gods Prophets and people were never commanded to separate from the publike worship, but commanded to come up to *Ierusalem* and worship, pray, sacrifice with Gods people, *Deut. 12. 11, 12, 13. Deut. 15. 19, 20. Deut. 16. 7, 8. v. 16, 17.* And yet that people was a crooked and perverse generation, *Deut. 32. 5.* not his children, provokers of God to jealousy with strange gods, sacrificers to Divells, ver. 16, 17. their workes for bitterness like the clusters and grapes of *Sodom*, ver. 32. a people that had neither eyes nor eares, nor heart to understand God, *Deut. 29. 3, 4.* stiffe necked, foolish, proud, murmurers, idolaters, &c. Then the sinfulness of the worshippers defileth not the worship, and we are not to separate from the worship for the wickedness of the worshippers. But the former is Scripture, Ergo separate we cannot upon this pretence. The proposition is sure, for God cannot both command his people to come and worship publicly with his people, and then also forbid them, because for the wickedness of the worshippers, they were to abstaine. Also 2. It will follow that the people should not have gone to *Shiloh* when God commanded them to sacrifice with *Elies* soones, because they committed filthiness with the women at the doore of the *Tabernacle* of the Congregation, because *Elies* soones wickedness made men to abhorre the Lords sacrifice.

1 Sam. 2.

3. Arg.

Also 3. Because to prophecy to a people, and for the people to heare the word of prophecy are both acts of worshipping God, it will follow, if we must abstaine from the worship for the knowne sinnes of fellow-worshippers, then *Isaiab* sinned in prophesying to a people laden with iniquity, corrupt children, the seeds of evill doers, hypocrites,

hypocrites, rebels, Sodome and Gomorrah, murderers, oppressors, &c. Isa. 1. for *Isaiah* and that wicked people worshipping together, the worship was defiled to *Isaiah*, by these wicked hearers, and he should have abstained from prophesying and separated from that polluted and unlawfull worship. Hence *Jeremiah* sinned in prophesying to *Israel* and *Judah*, *Hosea* sinned, *Amos* sinned in prophesying to wicked people, *Jonah* sinned in prophesying to *Niniveh*; *Paul* sinned in preaching Christ to the obstinate *Jewes*, to the scoffing *Athenians*. And seeing they were commanded to prophesy obedience to Gods commandements, shall it be sin and disobedience, for certainly the preacher and the hearers of the preaching joyne in one and the same worship.

Also 4. *Baruch* should not have gone to the house of the Lord at the commandement of *Jeremiah*, and so at Gods commandement, *Ier. 36. 6, 7.* to reade the booke of the Prophecie of *Jeremiah*, in the cares of the Princes and people at the entry of the new-gate of the Lords house, ver. 10. because the Princes, Priests, Prophets and people followed *Baalim*, slew their children to *Molech*, forsooke the Lord their God, said to a stock thou art my father, came to Gods house and cryed, the Temple of the Lord, the Temple of the Lord, and yet did steale, murther, commit adultery, swear falsly, burne incense to *Baal*, and walke after other gods, *Ier. 9. 2, 3, 13, 14.* Chap. 5. 31. Chap. 7. 8, 9, 10. Chap. 2. 13, 14. ver. 27. Chap. 14. 15, 16. Chap. 23. 1, 2, 3, 9, 10, 11, 12. Chap. 7. 30, 31, 32. Chap. 15. 1. No people could be more desperately wicked; yet *Jeremiah* worshipped God with them, commanded *Baruch* to worship God, and commanded the King, his servants, and the people publikely to worship and heare and beleve the word, *Chap. 22. 2, 3. v. 5. Chap. 19. 3, 4. Chap. 26. 2.* And besides he should have commanded the faithfull to separate from such an Idolatrous Church, and not commanded them to heare in the Lords house, and beleve and obey. So *Ezekiel* commandeth a most wicked

and idolatrous people to joyn in the publick worship, *Ezek. 6. 2, 3. Chap. 20. 3, 4, 5. Chap. 21. 3, 4.* so all the rest of the Prophets.

1. This idolatrous people in the judgement of charity could not be judged *visible Saints*, seeing they were visible Idolaters, lyars, murtherers, adulterers, and an *Assembly of treacherous persons*.

2. It cannot be said, that to prophecy to them in publick is not to keep a religious communion with them. For to heare on *Messiah* preached, these same promises, threatnings, covenant, and that ordinarily, is an evident signe of a Church-fellowship, and joynt worshipping of God together.

Robinson against
Bernard. p. 100.

There only reason that they give to this is. *The common-wealth of Israel was a policy established by God, by covenant without exception, and so long as the Covenant stood unbroken on Gods part, though broken on their part, it was not lawfull to separate from that Church.* So Robinson.

Ainsworth coun-
terpoyn. p. 8.

Others say, *Christ behooved to be borne of the true Church, therefore they never left off to be the true Church till Christ came.*

Ans. First, we have Robinson contrary to Ainsworth, the Israelites then sacrificed to Devils, not to God, Deut. 32. 17. 1 Chron. 11. 15. and will you say the Prophets separated not from them, saith Ainsworth. We say in the act of sacrificing to Devils, the Prophets that were holy separated from them, but not from their Church and lawful worship. Robinson saith, They were to hold communion with that Church of Israel without exception.

Separatist confes-
sion. p. 31.

2. We have a faire confession, that contrary to the 31. Article, *The faithfull may become and stand members, and have a spirituall communion with a people, as an orderly gathered and constituted Church of Christ that are Idolaters, thieves, murtherers, worshippers of Baal, so being they worship the true God publickly as he commandeth, and be in externall covenant with him.*

3. Suppose the Church of Israel should have had a ty-
picall

picall priviledge in this beyond all the Churches of the new Testament, which *Ainsworth* will not grant, neither can we see it, yet all the Separatists goodly arguments hence fall to the ground, if the faithfull might lawfully keep Church fellowship with the Church of *Israel* so corrupted. Then in the old Testament *Christ and Belial, light and darkenesse might be in one Church worship.* Then in the old Testament, *the seed of the woman, and the Serpents seed could agree together,* then it was lawfull to remain in *Babel, lawfull to become members of an Harlot Church, and be defiled with their unlawfull worship, and to consent therunto.* Then it was not required in the old Testament, *that the Church of God, and his people in Covenant should be a Royall Priest-hood, an holy people.* In the old Testament, the Church might be a whoore, *Worship Baal, Sacrifice to Devils,* and yet remain the *Spouse and Wife of Jehovab.* All their passages cited in the old Testament for separation from a Church fall. The Church of *Israel* had not *Christ* for their *King, Priest and Prophet,* and therefore was not separated from all false Churches, as they prove from *Hof. 2.2. Cant. 1.7,8. Psal. 84. 10.* in the old Testament, *The Wicked might have taken the covenant of God in their mouth,* contrary to *Psal. 50. 16, 17.* which place the authour of the *Guide to Zion,* alleadgeth, *to prove that idolaters and Wicked persons are not members of the true visible Church.* Then it is false that Separatists said, *The Lord in all ages appointed, and made a separation of his people from the world, before the Law, under the Law, and now in the time of the Gospell.* For *M. Robinson* teacheth us in the old Testament *none were to separate from the Church of Israel though never so abominable in Wickednesse.*

*Guide to Zion, pof.
32. p. 16.
Separat 3. petit to
K. Iam. 5. pof.*

Lastly, The Church of *Israel* had no such priviledge as that persons who were idolaters, thieves, worshippers of *Baal,* and forsakers of the true God, and going a Whoring after strange gods should remaine members of *Christ*s true body, and a redeemed Church; for then they

they should have had a priviledge, to goe to Heaven, holding the broad way to Hell, for Christs true body shall be glorified.

5. Arg.

Rom. 11.

Also 5. *Elijah* should have grievously sinned against God in gathering together all *Israell* on *Mount Carmell*, amongst the which there were *seven thousand* that bowed not their knee to *Baal*, and was the Lords elected and sanctified people, and also with them the idolatrous people that halted betwixt God and *Baal*, 1 *Kin.* 18. for so he brought light and darkenesse, *Christ* and *Belial* to one and the same publick worship, for there was praying and preaching and a miraculous sacrifice, and *ver. 39.* All the people fell on their faces and worshipped, and *Elijah* knew them to be an idolatrous people, and that the faithfull in that worship behoved to have bin defiled and consenters to the unlawfull worship of these halters betwixt God and *Baal*.

M. Canne neccf.
of Separ. pa. 107.

Master *Canne*, poore soule doubtfull what to say, saith, *These that preach to people have not spirituall communion with all which are present and heare the same, for the Divell is often a hearer.* But this is a poore shift, for neither Saviour, Word of God, covenant, promise, or seale belongeth to Satan: He is a hearer to carry away the seed that falleth by the way side, *Mat. 13.* And so because the word is not Satans in offer, and he commeth uncalled, he hath no Church communion with the Church, but the Word preached to men, and especially in an ordinary way is a professed communion with all professours, for so the word of God saith, *Eze. 37. 3.* They come unto thee as the people commeth, and they sit before thee as my people, and they heare thy words. And *Esa. 58. 2.* They aske of me the ordinances of Justice, they take delight in approaching to God. And *Esa. 2. 2.* The peoples communion with one another in going to the Lords Mountaine to be taught his Word, is set downe as a marke of the called Church of the *Gen:iles.*

2. To heare or professe hearing of the word is a worshipping of God: therefore joynt-hearers are joynt-worshipping-

shippers, and have communion together.

3. To eate at one Table of the Lord is a profession that the eaters are one body, 1 *Cor.* 10. 17. with that same Lord, and promises are offered in the word that are sealed in the Sacrament. .

4. All our Divines proove the Church of the *Jewes*, and the Church under the New Testament to be one Church, because that same word of the covenant, and that same faith in substance that was preached and sealed to us, was preached to them, 1 *Cor.* 10. 1, 2, 3, 4. *Heb.* 11. *Heb.* 13. 8. *Heb.* 3. 7, 8, 12, 13. none deny this but *Arminians*, *Socinians*, *Papists*, and some other perverters of the Scriptures.

5. If a joynt hearing of the Word be denied to be a Church-communion in externall worship, upon this ground, because all that heare doe not believe, but many scoffe at the Word, many hate it, many reject it in their hearts, as *Separatists* reason; this is most weake and prooveth that all have not an internall communion by faith and love, but it is nothing against a Church-communion, in the matter of Separation. Also hence it might be concluded, none have a Church-communion that eateth at one Table, and eateth one bread and drinketh one cup, except only believers, and so all Hypocrites in the visible Church, hearing together, praying and praying and receiving the seales of the covenant together in one politick and visible body with believers, should be *Separatists* from believers, having no Church communion with believers, the contrary whercof reason and sense teacheth, and Scripture, *Psal.* 41. 4. *Psal.* 55. 13, 14. 1 *Cor.* 10. 17. *Mat.* 13. 47. *Mat.* 12. 13. confirmeth. Master *Canne* seeing this faith, *We affirme not that there can be no religious communion, but with members of a visible Church, our profession and practise is daily otherwaies, yet so that they be such persons, howbeit not in Church-state, yet to bee judged in the Faith by their gracious and holy walking, and are persons in the judgement of Men gracious and holy*
U . in

in their walking, but members of a visible Church are visible Saints, and so if there be no religious communion to be kept, but with persons judged gracious, then is there no religious communion to be kept, but with members of the visible Church, who are gracious and holy, which is a plain contradiction.

6 Arg.

Moreover 6. The zeale of *Josiah* commended so highly by God, should have bin sinfull and wicked zeale, in commanding all the people to keepe the most solemne *Passover* that ever had beene since the daies of the *Judges*, 2 *King*. 23. 21, 22. and yet *Judah* was universally corrupted with *high places, idolatry and false Priest-hood, images, groves, &c.* It is true *Josiah* reformed all these, it is as true he sought no more of the people for their externall right worship, but profession, and could get no more, yet he commanded not separation from the Church of *Judah*, for these corruptions, howbeit much heart wickednesse was amongst them, as is cleare, v. 26. *Notwithstanding God turned not from the fiercenesse of his great anger against Judah.*

7. Arg.

Moreover 7. *Asa* his zeale should have bin as sinfull in commanding all *Judah* and *Benjamin*, and the strangers with them out of *Ephraim* and *Manasseh*, to conveene in an Assembly (which was farre from separation) to a solemne service of swearing a Covenant, to seek the Lord, under the paine of death, to both men and woemen, and presently after such abominable Idols as had bin in *Judah* and *Benjamin*, 2 *Chron.* 15. 8. were they all turned visible Saints, a holy people, a chosen generation, all taught of God, all partakers of the faith and promises, so suddenly at one Proclamation?

8. Arg.

Also 8. *Ioshua* 24. conveened all the Tribes and exhorted them to serve the Lord, he charged them all to conveene, and they did enter in a covenant with the Lord, and he set up a stone under an oake that was by the Sanctuary, ver: 26. Now this conveening of them all, even these who v. 14. and 23. had strange gods amongst them beside the Lord, as *Ioshua* knew well, and gave

war-

warning therof, must have bin a sinfull fact in *Ioshua*, in commanding a mixture of Gods people, and these that had strange gods, to assemble in the Sanctuary, and enter in covenant with God, and heare the servant of God exhort them so heavenly in that Sermon *Chap. 23.* and *Chap. 24.* of *Ioshuah*, this was *light and darknesse, Christ and Belial* to come to one Sanctuary to defile the worship of God, pollute the people with leaven, take the name of God in vaine, if Separatists teach true Doctrine.

And 9. *Moses* sinned grievously, *Deut. 29.* in assembling all the men of Israel, *their little ones, wives, strangers, hewers of Wood, drawers of Water* to enter in an oath and covenant to serve God, which was a solemne publick worship; for there was amongst that company, who ought to have bin separated, *v. 4. those to whom the Lord had not given a heart to perceive, nor eyes to see, nor ears to heare to this day.* So *Moses* in that prophaned the name of God, polluted the word of the covenant. Many other instances might bee given for this purpose.

3. *Argument.* If *Paul* doe not only not command separation in the Church of *Corinth*, but also command and approve their meeting together in Church-communion, *1 Cor. 5. 4. 1 Cor. 11. 18, 20, 21, 22. 1 Cor. 14. 23. 1 Cor. 16. 2.* where there was *schismes and contentions, 1 Cor. 1. 12, 13. envying and strife, 1 Cor. 3. 3. incest, and incest tolerated, such as is not named amongst the Gentiles, 1 Cor. 5. 1. going to law with their brethren for gain before Infidels, 1 Cor. 6. Harlotry, v. 15, 16. Eating at the Idols-Table, 1 Cor. 8. Keeping fellowship With Devils, 1 Cor. 10. 20, 21, 22. comming to the Lords Table drunken, 1 Cor. 11. 21. eating and drinking damnation, v. 29, 30. A denying of a fundamentall point of faith, the resurrection of the dead, and that with scoffing at it, 1 Cor. 15. 35. Murdering of weak soules, whom Christ had dyed for, 1 Cor. 8. 12, 13. Pauls name despitefully traduced, 2 Cor. 10. 8, 9, &c. Then it*

3. Principall Arg.

is unlawfull to separate from the pure worship of God, because a Church is not constitute of visible Saints, and a people all taught of God.

Barrow of a false Church, p 24.

To this Master *Barrow* answereth. 1. *These were faults of frailty and ignorance.*

Answ. Such finnes of the flesh against the law of nature, as envy, strife, extortion, drunkenness at the Lords Table are not finnes of frailty, malicious hating and reproaching the knowne and approved servant of God, **1 Corinth: 10. 11, 12. 1 Corinth: 4. 18, 19, 20.** are not frailties, but must contaminate the worship, no lesse then sins to the which obstinacy is added, howbeit possibly not in alike measure and degree. 2. We then are to thinke them members of a visible Church, and not to separate from them, howbeit in the judgement of charity we cannot say, *they are a royall Priest-hood, the holy seed, the sheepe of Christ, the Spouse and body of Christ, and all taught of God,* as you say, for so the constitution of the visible Church is marred, and a company that is not such, is not the matter of a visible Church, as you teach.

Barrow secondly saith, *We should not separate, till their finnes be reprovved and censured, and they declared incorrigible, and such as will not heare admonition, such were not the Corinthians.*

Answ. Then we are to esteeme denyers of the resurrection, schismatickes, extortioners, drunkards, incestuous persons, fornicatours knowne so to us, to bee a *Royall Priest-hood, the Sheepe, bodie and Spouse of Christ, regenerate, plants of righteousness, precious stones of Zion, all-taught of God,* aye and while the Church and Professours rebuke them and censure them.

2. If these were not dispisers of *Pauls* admonitions, why should *Paul* say, **1 Cor. 4. 21.** *shall I come to you with the rodde?* how were some of them puffed up as though *Paul* would not come, *ver. 18.* and why doth *Paul* never once command that they separate from the Church

Church, if the Church will not use the rodde against them? if the servant of God must waite on gainfayers and obstinate persons, if at any time God shall give them repentance, *2 Tim. 2. 14, 15, 16.* Should not one wait on a whole Church, or many in a Church and keep communion with them, *till God give them repentance?* It's true, Separatists say there should be no separation from a Church till all meanes be used of rebuking, but why did not then *Elijah, Moses, Joshuah, Isaiah, Jeremiah* command separation? and why did they command Church-fellowship after all meanes are used, and *Israel* declared *stiffe-necked*, *Deut. 9. 6. Sodome, Gomorrah, Isa. 1. 10. impudent and hard-hearted, Ezech. 3. 7. stiffe hearted, chap. 2. 4. refusing to hearken, pulling away the shoulder, stopping their eare, making their heart as an Adamant?* *Zach. 7. 11, 12.* after all which Church communion with them in the word, covenant and oath of God, Sacraments, Passeover, circumcision, prayer, hearing of the word is commanded.

Separatists, confess.
art 36. pag 26.

4. *Argument.* If the Apostle tearme the *Gallatians* the Church of Christ, brethren; *Gal. 1. 2. receivers of the Spirit by the hearing of faith, chap. 3. 2. the children of God by faith in Christ, ver. 26. spiritnall, chap. 6. 1.* and so esteemeth them a right constitute Church not to be separated from, howbeit they were in part removed from Christ to another Gosfell, *Gal. 1. 8. bewitched, foolish, joyning circumcision and the Workes of the Law with faith, and so fallen from Christ, Christ profiting them nothing, fallen from grace, running in vaine, under the Law againe, and not under Christ, Gal. 5. 4, 5, 6, 18. beginning in the Spirit, ending in the flesh, Gal. 3. 3.* if so (I say) then is it not lawfull to separate from a Church, for the sinnes of the worshippers. But the former is true, Ergo, so is the latter. The proposition is cleare, because *Pauls* stiles which he giveth them make them the body and spouse of Christ, and so it is not lawfull to separate from them. Also *Paul* writeth to them as to the Church of Christ, which is an acknowledged Church-communion.

4. Principall Arg.

5. Principall Arg.

5. *Argument.* If the Church of *Ephesus* be a true Church, holding the candlestick of *Christ* and *Christ's* presence walking in it, that suffered for *Christ's* name, and fainted not, *Rev. 2.* and yet had fallen from her first-love. If *Pergamus* held the doctrine of *Balaam*, and the *Nicolaitans*, and murdered the Saints, had *Sabans* throne amongst them, *ver. 13. 14.* If *Thyatira* suffered the woman *Jezebel* to seduce the servants of *Christ*. If *Sardis* had a name to live, and was dead, and her workes were not perfect before *God*; If *Laodicea* turned cold, indifferent and lukewarme in the matters of *God*, and was ready to be spewed out at *Christ's* mouth. Then may a church remaine a true Church with a lawfull, visible Ministry, having power of the word, seales and Church discipline, as all these had, and cannot be separated from, except we would leave the candlestick, and *Christ* walking in the midst of the golden candlesticks.

6. Principall Arg.

6. *Argument.* If we are to beare long in patience, and brotherly kindnesse, with the most refractarie, and stiffe-necked gainsayers, and to preach to them, and so keepe externall communion with them, as *Paul* saith the servant of *God* must doe, *2 Tim. 2. 24, 25.* much more owe we this to a whole Church which doth contumaciously suffer, or defend a sinne, and a sinner. But the former is true, Ergo, so is the latter. The proposition is proved, If we owe patience and longanimity to one, then farre more to a hundred, five hundred, ten hundred, so *John Epist 3. ver. 10, 11.* did beare with the Church wherein wickednesse was tollerated. This argument is confirmed, That which the *Prophets* of *God* at *God's* command did, preaching, and waiting on upon an obstinate Church all the day long, that same onwaiting patience owe we to the Church, whereof we are members: But the *Prophets*, at *God's* command, kept Church-fellowship of prophecyng to a people disobedient, and obstinate aye till *God* cast them off, as *Isaiah* doth *chap. 65. 2, 3.* all the day long: The *Prophets* went and preached to *Ierusalem* after they had stoned, and kil-

led the former Prophets, Mat. 23. 37. and after they had killed the heire Christ Iesus, they preached to them also, Acts 2. 22. Acts 3. 13, 14. Acts 4 1, 2, 3. 5. 4. &c. so Jer. 3 12. Ieremiah after he had beene put in the stocks, and the word of the Lord became a reproach, yet still prophesied, Ier. 20. 9 Ier. 26. 12. Now a preacher in a constitute Church is a member and part of that Church where he preacheth, and is to beleve and be saved by that same word which he commandeth others to heare, asa meane of their salvation, 1 Tim 4. 16.

7. Argument. If the wickednesse of a Church have such influence as to pollute the publike worship, and to defile these that communicate in the worship, so as they must separate therefrom, and if the unconverted preacher be not to be heard, as a lawfull Pastor. Then also we can communicate in no Church, where there are lurking hypocrites; But both these are against the word of God, Ergo separation from the Church in that kind must be against the word of God also. The proposition is cleare: If the finnes of these that heare, and communicate with me, defile the worship to me, they defile it whether I know their finnes or no. If a pelt man eating with me, defile my meate; the meate is infected to me, whether I know it or no, and if I be obliged to know it, and know it not, my ignorance is sinfull, and doth not excuse me. Now certainly no beleever is obliged to know the latent hypocrite, it was no sinne in the eleven Apostles, that they knew not Judas to be the traitor while God discovered him. The assumption I prove, an unconverted man may be a called Pastor, whom we may lawfully heare, as Judas was a chosen Apostle, so Mat. 7. 22, 23. Phil. 1. 16, 17, 18. Also it were lawfull to be a member of no visible Church, if the finnes of unknown hypocrites should defile the worship, because in the net and barne-floore there are alwayes bad fish and chaffe. Judge then if M. Barrow teach judiciously. If the open finnes (saith he) of Ministers or people defile not Word and Sacraments administrated

7. Principall Arg.

Barrow discov.
pag. 30.

by

by them, why hath God said the sacrifice of the wicked is abomination to the Lord? Prov. 15. and that the wicked may as well kill a man, as a bullock, and what the defiled Priest toucheth is defiled, their prayers and sacraments are not the Ordinances of God. *Ans.* Except by Anabaptists, I never read the Scripture so perverted; the praying, preaching, sacraments of a defiled Priest, and an unconverted man, to himselfe, but not to others, are abominable, and sinne before God; whether they be censured by the Church or no, whether they be known to be defiled and polluted sinners in the state of nature, or not knowne; because their persons are not reconciled in Christ to God, as all our Divines prove, as *Augustine* and *Prosper* proveth against *Pelagians*, and our Divines against *Arminians*; see for this what *Arminius*, *Corvinus*, and the Jesuite *Bellarmino*, *Suarez* and *Vasquez* saith on the contrary. The notoriety of Ministers and professors sinnes, or their secrecy is all one, the sinne defileth the man, and the mans worship, preaching and prayers to himselfe; but their sinnes doe not annul, and make of no effect the ordinances of God, that are publike, the prayer of the unconverted Minister is the prayer of the Church, and heard for Christs sake, howbeit the man himselfe be a taker of Gods name in vaine; else infants baptised by an unconverted Pastour, were infidels, and yet unbaptised, if his sacraments administred by him in the state of sinne be no ordinances of Christ, but abominations that defile others as well as himselfe. Thus the preaching of *Scribes* and *Pharisees*, the abominable slaves of hell, as concerning their conversation, were not to be heard, even while they *sate on Moses chayre*, the contrary whereof Christ commandeth, *Mat.* 23 2, 3, 4.

8. Principall Arg. 3

8. *Argument.* If the Church-Worship must be forsaken, for the wickednesse of the fellow-worshippers, then the publike ordinances of word and sacraments, should have their worth and dignity from the persons worshipping: as preaching should be more the word of God, the

August. cont. *Ju-*
lian lib. 4. cap. 13.
& cont. *Pelag* &
Cælest. lib. 1. cap. 26
Prosper. cont. *Col-*
lat. cap. 18.

Armin. antiberk.
pag. 244. ad art. 31.
pag. 257.

Collat. Hag. pag.
250, 251.
Corv. cont. *Molin.*

cap. 48.
Bellarmino. de grat.
& lib arbit. lib. 5.
cap. 10.

Suarez. de grat.
lib. 1. cap. 21.
Vasquez. in 12.
tom. 2. dis. 57.

the holier the preacher be; and lesse the word of God, the lesse holy that he be, and not the word of God at all, if the preacher be an unwashen and an unhallowed Priest (whereof there are too many, alas, in our age) But this were absurd, the word hath all the essentiall dignity and holinesse from God, and preaching and baptizing are true pastorall acts and meanes of salvation, so the men be called by God and the Church having their power from Christ Jesus, whose ordinances they are, what ever be the mens morall carriage. I grant it is more unfavoury, and worketh the lesse, if the man be an ungracious slave of sinne, but that is by accident and from our corruption who cannot looke to Gods word, and receive it as his word, but we must looke who he is, a good, or a bad man who carrieth the letters; and what vessell it be that beareth Gods-treasure, if of gold, or of earth. This argument *Augustine* presseth against the Donatists.

*August. contr.
Donatists.*

9. *Argument.* If Church-worship, where wicked people worship with us, be defiled to us beleevers, then *Peters* preaching was defiled to the converts, *Acts 2.* because *Ananias* and *Saphira*, *Simon Magus* did worship with them: *Moses*, *Elijah*, *Joshua* could not but be defiled by the presence of stiff-necked people, whose hearts were going after *Baalim*, and they sinned in taking part and consenting to a polluted covenant, *Passover*, feast of the Lord, Sermon or the like. It is not enough to say, if they knew the worshippers to be such, they were not to communicate with them. I answer, then the worship publike where wicked persons doe communicate, doth not of it selfe contaminate and pollute the worship to others who are true believers, but only upon condition that believers know the wickednesse; for 1. We desire a warrant of this from the Word of God, or the nature of the worship. 2. And if so be baptisme administred by a private person, whom we take to be a faithfull *Pastor*, should be lawfull, I never thought our knowledge had

9 *Principall Arg.*

power to change worship from a pure and cleane case, to make it impure and uncleane, by this meanes *light and darkenesse, Christ and Beliall, the Womans seede and the Serpents seede* may remaine together, we may stay with the infectious botch of uncleane worship, while we know it, and the Church rebuke and censure it, but it is too long, to lye in the fire, and be burnt to ashes, till we take notice of the secrets that are known to God, that is, whether the whole thousand professors that worship with us, be beleivers or unbeleivers. 3 This answer helpeth not against our argument, for *Moses, Isaiah, Ieremiah* and the *Apostles*, knew most part that these with whom they did publikely communicate in publike worship were stiff-necked, rebellious, idolatrous, superstitious, and yet they did not separate from the publike worship, for their wickednesse.

10. *Principal. Arg.*

10. *Argument.* That which is so hainous a sinne, as to prophane *Gods name*, and ordinances, to marry *Christ* and *Belial*, to-mixe *God* and *Idols* that are *Diueils*, should have been forbidden in the old and new Testament; but separation from the true worship of God for the sinnes of the worshippers is never forbidden, and communion is ever commanded in the old, or new Testament, therefore separation cannot be lawfull, and communion cannot be such a sin.

6. *Conclusion*

6. *Conclusion.* A worship may be false in the matter two wayes, either when we are to practice it, or give our assent to it, as to receive the Sacraments after an unlawfull manner, to assent to corrupt doctrine, that is never lawfull, and here we may separate from the worship, when we separate not from the Church. Or then the worship is false in the matter, but our presence doth not make it unlawfull to us; as professors may heare a preacher who preacheth the body of divinity soundly, howbeit he mixe errors with it, because what every one heareth they are to try ere they beleve, as the Spirit of God teacheth, *1 Thes. 5. 21. Try all things, hold fast what*

is good, 1 Joh. 4. 1. Try the spirits: in so doing we separate from the Sermon, while we heare the good and refuse the evill: because we separate from the error of the worship, therefore to heare unsound doctrine is not to partake of false worship, because we are to heare the *Pharisees*, but to beware of their leaven, and finding it to be soure and unsound doctrine, we are to reject it.

7. Conclusion. A communion in worship true in the matter, where the person called, for example, the Preacher is a minister of Antichrist, is unlawfull, because we are not to acknowledge any of *Babel*, or *Baals* Priests professing their calling to be of the *Pope*, the man of sinne.

7. Conclusion

8. Conclusion. When we separate from a Church overturning the foundation of religion, as from *Rome*, we are to keepe a desire of gaining them, howbeit not a brotherly fellowship with them. *Augustine* saith with us, we are in mercy to rebuke what we cannot amend, and to beare it patiently, and else where: So *Ciprian*, *August.* Epist. 162. & 50. sheweth, the *Africans* were esteemed a Church of Christ, howbeit they strictly held baptism, by heretiques, to be no baptism.

8. Conclusion

CHAP. XI.

Quest. II. Whither or no separation from a true Church because of the sinnes of professors and manifest defence of scandalous persons can be proved from Gods word, to be lawfull.

Divers places of Scripture are abused by Separatists, to maintaine the lawfullnesse of their separation, 2 Cor. 6. 17. Come out from amongst them and separate your selves saith the Lord, and touch no uncleane thing, and I will re-

I. Object.
Of Separatists,

Ainsworth coun-
terposf. pag. 8.

ceive you, Ergo (saith Ainsworth) It is commanded us of God to come out of a corrupt Church, and separate from it, if we would be in covenant with God.

Erasm. Sarcer. in
loc. 2 Cor. 6.

Answ. 1. This is no locall separation commanded the *Corinthians*, as *Erasmus Sarcerius* observeth, but a separation in affection, and if it were a locall separation, it is from the *Idol-table* of the Gentiles, at which some did cate at *Corinth* to the great offence of the weake, *1 Cor. 8.10. 1 Cor. 10. 17, 18, 19, 20.* but from this is badly concluded separation out of the Church of *Corinth*, or any other true Church, where the word and sacraments are in purity, suppose some errors be practised by some: *Paul* borrowed this place from *Isa. 52. 11.* as *Calvin* thinketh, where the Lord chargeth the people to come out from *Babylon*, seeing *Cyrus* had proclaimed liberty to them to come home, and applyeth it to the case of *Corinth*, that they should flye all fellowship with *Idols*, and *Idols* temples and tables, *1 Cor. 8.10.* because *light and darkenesse, Christ and Beliall cannot agree*, as he citeth from *Ezech. 37. Ezech 43.7. Levit. 26.* in the former verse, as *Marlorat* teacheth. Now this separation in *Corinth* was in a Church from the Idolatry in it, which separation we allow, but not a separation out of a Church, else the wordes would beare that *Paul* will have them to forsake the Church of *Corinth*, for idolatrous tables in it, and set up a new Church of their own, which the Separatists dare not say, and is contrary to other places, *1 Cor. 5.4. 1 Cor. XI. 1 Cor. 14.* Where he commandeth and alloweth their meeting and publike Church communion, therefore this place proveth not their point.

Marlorat in
3 Cor. 6.

2. This separation is such a separation as is betwixt *light and darkenesse, Christ and Beliall*, but the separation is not from externall communion, which Separatists urge, but from all spirituall and internall communion. For Separatists teach that alwayes there are in the Church visible hypocrites and true beleivers, for the which cause *M. Barrow* saith, it is compared to a *draw-net wherein there*

Barrow.

are both good and bad; now Hypocrites and believers together in one visible Church are light and darkness together, and externall Church communion with the hypocrite (which is lawfull) cannot be a touching of an uncleane thing, and so Church-fellowship with the wicked cannot be Christ and *Belial* together.

3. That Separation here commanded is from the worship of God corrupted in the matter, where need force the *Corinthians* behoved to be joynd to Idols, *v: 16.* For what agreement (saith he) hath the Temple of God with Idols? Now he meaneth, that the faithfull who were Temples of the holy Spirit should not sit and eat at the Idols Table, which is called, *1 Cor: 10. 20, 21.* The Devils Table and cup. But what Logicke is this? Separate from Idols, *ergo*, separate from a Church, where the true worship of God is, and is professed and taught; this is to be yoaked with Christs body, Spouse, truth, but to fly the errors that are in the body, which we also teach.

2. They object, *Rev: 18. 4.* *Goe out of her my people that ye be not partakers of her sinnes, and that ye receive not of her plagues. Ergo, We must seperate from the Church where there is any thing of Romes worship.* 2. Object.

Answ. It followeth not; for it is as if one would say, the wrath of God is to come upon the whore of Rome, who hath overturned the foundation of true faith. *Ergo*, if *Corinth* will not excommunicate the incestuous man after ye have warned them of their duty, come out of that *Babel* also, *least ye be partakers of her sinnes.* For they teach were a visible Church never so sound, pure, holy, faire in doctrine and life, yet if they refuse to cast out a scandalous person, and will spare and defend him, they are to be separated from, and those that stay in that Church and keepe communion with her, are partakers of her sins. Howbeit some saving truths remain in the Church of Rome, and in that we keepe yet a materiall and reall union with Rome in as farre as they profess one God, three persons, two natures in Christ,

&c. but we have separated from *Rome*. 1. Because their Doctrine of professed and commanded Idolatry, and their other Heresies everteth the foundation of Faith. 2. Because they lay another foundation above the foundation Christ, the Pope, and a multitude of Idol-gods, but it followeth in no sort. *Ergo*, we are to separate from every true Church of Christ, that is incorrigible in one fault or other.

Where is there a Christian Church that we could live in in the Earth, yea except the *Anabaptists*-Church, a Church of white paper as faire as Heaven, and the Sunne, that there is not a spot on more then on the triumphing Church, this on Earth is a city in the Moone.

Obiect. 3.
Ainsworth ib.

3. They object, *Come not ye to Gilgall, neither goe ye up to Bethaven, therefore people were to separate from Idolatrous Israel.*

Answ. I have proved that the true Prophets commanded Church-fellowship with *Israel* after their Idolatry: and judge if this be good, *Goe not to Bethaven*, that is the house of vanity, called *Bethel* the house of God, where *Jeroboams*' calves were worshipped, *ergo*, separate from all the worship of God in *Israel*: we say, *Ex negatione speciei, male concluditur negatio generis*, separate from *Jeroboams* calves: therefore separate from all true worship of God in *Israel*, it is a bad consequence.

Obiect. 4.

4. They object, *In the old Testament the Law consisted of outward ordinances, and if they were outwardly performed, there was no cause to separate from them. But under the new Testament, all things are become new and spirituall, where Christ hath given power to all the faithful to censure scandalous sinnes, all should separate from a corrupt Church: So Barrow.* But Master *Smith* helpe him, *All things were shadowes in the old Testament: David, Jehothaphat, &c. suffered knowne sinnes in the land, yet were they the true matter of the typicall Church, being typically and ceremonially cleane: for to the consti-*

Barrow discov. of false Church p 39.
40.
Smith parah. cens. p. 29, 30.

constitution of the typical Church, there was not required true holinesse, but ceremoniall cleannesse: Holinesse was required of them for their acceptation before God, but not for the constitution of their Church: so there were there typical Saints, typical Hypocrites, that might have no communion together till they were purified, and yet being indeed wicked persons they might have Church-communion together. But our constitution, ministry, communion, separation are contrary to theirs, true holinesse is required under the new Testament. Robinson addeth, No man could absolutely separate from the Church of the Jews, for it was the onely one visible Church upon the face of the Earth, tyed to one Temple, Altar, Sacrifice, Priest-hood and place, they had not excommunication, as we have now, the offender was by bodily death cut off from the common-wealth, as from the Church?

Robinson against
Bernard, p. 248.

Ans. It is most false that externall performances of duties were sufficient to make men members of the visible Church of the old Testament. 1. Because man-slayers, adulterers, &c. were to be cut off and excommunicated from the congregation of the Lord, and their prayers were not accepted of God, even by *Moses* his law, Num: 35. 33. 34. Es: 1. 10, 11, 14, 15. Es: 66. 3, 4, 5. 2 It is false that all the worship under the new Testament is so spirituall that outward performances of externall profession in the new Testament doth not also make professours Ecclesiasticallly holy and separated from other people not of the visible Church, for *Ananias*, *Saphira*, *Simon Magus* for a time were externally holy, and differenced from *Pagans* without the Church by their baptisme and externall profession. Then *Barrow* must quit all places in the old Testament, for separation from a wicked Ministry, as that *Prov.* 15. *The Sacrifice of the wicked is abomination to God*, was as true in the old as in the new Testament. *Ergo*, the Sacrifices offered by the wicked Priest were no ordinances of God, and did pollute others, who did communicate with him.

If this difference of ceremoniall & spirituall holinesse betwixt the church of old, and the Church of the new Testament stand, then the Church of the new Testament, where there are any hypocrites shall be no true visible Church, because hypocrites in the new Testament hath but ceremoniall and externall holines, not reall or spirituall, as the hypocrites of the old Testament.

2. The Sacraments of the Jewish Church in substance were one and the same with our Sacraments, Heb. 13. 8. 1 Cor. 10. 1, 2, 3. Joh. 8. 56. Joh. 6. 50, 51. Col. 2. 11, 12. 1 Cor. 5. 7. all say this except *Papists, Anabaptists, Arminians* and *Socinians*, and for notoriously wicked persons to use the Sacraments with prophane and wicked hearts, was most unlawfull and made them in that no members of the true Church, but as *Sodome* and *Gomorrhah*, Es. 1. 10. as *Athiopians, Egyptians* and *Philistins*, Amos 9. 7. and such were forbidden to take *Gods covenant in their mouth*, seeing they hated to be reformed, Psal. 50. 16, 17. *Their prayers were abomination when their hands were bloody*, Es. 1. 15. their Sacrifices like the murdering of a man, and the Sacrificing of a dogg, which was abomination to God, *Isa. 66. 3.* and so are all the means they use, but I believe, if Christ was the Spouse, Priest, head of the body to the Church of the *Jews*, as to us, to the constitution of this body visibly worshipping him in a Church-state, there was required that the people should be not only typically holy, but really, and that God should be sanctified not only typically, but really, by reall declaration of all that drew nigh to him, and the *Song of Solomon* saith, that the communion was morall, spirituall, beside that it was typicall in some points. And this is direct contrary to their confession, where they make Separation from a corrupt Church morall, and to that separation of the godly from the wicked was taught of God, *before the Law, under the Law, and under the Gospell*, and they teach, *That all true Churches from the beginning, to the end of the world are one in nature, and essentiall constitution*: And would the Lord have these to receive the seales of his covenant, as true members typicall of a typicall Church: This they say is 1 To take the name of God in vain. 2. That the Lord doth seale unrighteousness. 3. That he prophaneth his Sons blood and death: then a people laden with iniquity, a *Sodome*, a generation of Idolaters might all by Gods typicall command, claime to the promises of the covenant, and they only.

3 Petition to K.
James. 3. 10.

3. The common beleivers amongst the *Jewes* had the power of the keys, as well as we, if Separatists teach right, for they had power to *rebuke one another*, *Levit:19.17.* and this to them is a part of the power of the keys, as *Smith* saith, they had power of ordination to lay hands on their officers, and the right of election, as they would prove from, *Levit:8.2, 3.* a place notwithstanding abused, for the congregation there is the Princes of the congregation, as it is a hundred times taken in the old Testament, els how could six hundreth thousand persons, beside aged men, women and children lay hands on the officers? They did also excommunicate no lesse then our Church of believers, as they say, therfore their Church in the essence of a visible Church was every way as ours, except in some accidentall ceremonies.

Smith paral. 60, 61

Separatist 3. petition, 3. post, 3. resp. 42

3. Petis. 8. post.

Lastly, suppose the *Jewes* were the only visible Church that none could separate from, yet *Christ and Belial, light and darknesse should never dwell together.*

5. They object, *A little leaven leaveneth the whole lump, and so a scandalous sinner not censured, maketh the whole Church an infected lump, therefore we are to separate from that Church, if they goe on, except wee would be leavened:* So *Robinson, Ainsworth, Smith, Canne*, object.

*Robinson.
Ainsworth.
Smith.
M. Canne.*

Ans w 1. There is a double infection, one physicall as leaven, that by touching leaveneth, and pest-cloaths that by touching defile the ayre or mens bodies: the comparison holdeth not in this, I am sure. There is a morall infection by evill example, and so the incestuous *Corinthian*, not excommunicated, did infect, if any should use his company as a brother and member of the Church; of this latter sort, the place *1 Cor: 5.* is to be understood. The incestuous man would infect, if the gnides and the Apostles spirit should not cast him out: Hence it is true that Church-guydes, in not excommunicating, did what was in them morally, to infect and leaven the Church: but 1. It followeth not

that the Church was *actu secundo*, and actually infected, howbeit, no thanks to the guides. 2. It followeth not that they should separate from a Church that might infect, because that is not Gods meane of eschewing infection to lowpe out of one true Church to another for one fault.

2. The eschewing and separating from the error of the Church, and the mans company, is enough to them to eschew the infection. They urge, *But it is a tempting of God to stay in an infected lump, suppose you be not actually infected your selfe, for no thanks to you, as it is a tempting of God, to keepe company with a wicked man, suppose by Gods grace, yee learne not his wicked fashions, a man is guilty of selfe-murther, who rydeth a swelling and dangerous river, and sinmeth in so doing, suppose God graciously pardon his rashnesse, and carry him through the river safe.*

I *Ans. 1.* To stay in every place where sinners are, and to haunt the wicked mans company as his companion, is a sinfull tempting of God, suppose ye be not actually inlined: but to stay in the company or Church, carefully flyng every spot and foule ayre, that may blow sin upon you, is no tempting of God.

But secondly, they thus urge, *to stay a member of a leavened Church, and keepe Church-communion with that infected Church, is to tempe God, therefore God calleth you to separate from that Church.*

I answer 1. To stay a member of that Church wholly leavened, and where the matter of the worship is leavened, and fundamentall points corrupted and obtruded upon the conscience, is to tempt God, for then I keepe communion with a leavened Church, as leavened, such as is *Babell*: but the assumption now is false, and the case not so here, but to keep my self and remain a member of a Church leavened in part with one sin, and to take no part with the sinne, and yeeld no consent therunto is no tempting of God; *Paul* joynd as a member with the Church of *Corinth*, and acknowledged them as a Church, and com-

manded

manded to keepe Church fellowship with them, *1 Cor: 5.4.* even when this leavened lump was souring amongst them.

But thirdly they urge, *the incestuous mans sinne not censured, infected the Church, the infected Church infecteth the Worship.*

Answ. I deny that the sinne of the worshippers infecteth the worship to others that are not guilty, it infecteth the worship to themselves, but not to others, a worship corrupt by accident only through the fault of the worshipper, may and doth make the Lords Supper damnation to the eater, and therefore the eater is forbidden so to eat; a worship in the matter and intrinsecall principle unjust and sinfull is defiled both to the man himselve and to all that taketh part with him, as the teacher of false Doctrine and all that heareth and believeth are defiled, but if the sin of an unworthy communicant even knowne to be so be damnation to himselve, and defile the worship to others, then *Paul* would have said, he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, and the damnation of the Whole Church, and *Paul* should have forbidden all others to eat and drinke withall, who communicateth unworthily, if he allowed separation, but he saith, he eateth and drinketh damnation, ἐν τῷ, to himselve, not to all others.

But fourthly, they urge thus, *We must not onely strive to rebuke, and censure one another, but We must not stay a member of that Church, in the Which We are not permitted to doe the duty that Christ hath commanded us, for the station and place is unwarrantable, Where We are necessitated to sinne, that is, to omit a duty of the Keyes, that God hath given to all the faithfull. Ergo, We must separate from that Church, Where all the faithfull may not use the Keyes.*

Answ. I. Also if the power of the Keyes be in the hands of the people, as some teach, so as they are under a commandement of God to rebuke authoritatively, and judicially to censure and excommunicate, their universall

omission of that duty seemeth to be sinfull ; and (howbeit I be loath to teach Separation) I see not how the authours who give the power of the keyes to all private Christians, are not to separate from all Churches where Presbyteriall government is, no lesse then the strictest *Separatists* doe.

2. Affirmative precepts tye not in all differences of time : To rebuke your brother is alwayes lawfull, so it be done, observing due circumstances ; but that every beleever rebuke *Church-mayes*, and judicially by the power of the keyes doth not tye at all, because Christ never gave that power to all. 2. Some duties tye absolutely, as to pray, these we cannot forbear : Suppose a Church should make a Law, like *Darius* to borrow a dumbe Devill, for thirty dayes, and to pray none, that Church should not be heard, and not acknowledged in that. Other duties tye conditionally, as not to pray in publicke with a man notoriously serving Satan, and deserving to be excommunicate ; yet if the Church excommunicate not, wee are not to separate from the prayer of the Church, because that person is suffered there : so these duties that tye upon a condition that dependeth upon others and not upon my selfe, tye not alwayes. I am obliged to beleve what point the Pastor teacheth, but not absolutely, but upon condition it agrees to Gods Word.

They fifthly urge. *But I am necessitated in a false Church to communicate with those whom I know to be no members of the true Church, but limbs of Satan, because in Gods court they are excommunicated, and no members of the Church ; but through the corruption of these that have the power of the keyes, these are permitted to be members of the Church, who in Gods court are no members at all ; and if I remaine in the Church, I must communicate with them, yea if I remaine in the Church, I must communicate at that table where the holy things of God are prophaned by dogges and swine, therefore in that case I must separate.*

Ans. In your holiest independant Church where discipline is most in vigour, you meet with this doubt, and must separate also, if this reason be good: For suppose you know one to be guilty of adultery and murder, and had seen it with your eyes, the party guilty to you is not guilty to the Church: For 1. you are but one, none is guilty Ecclesiastically, and to be debarred penally and judicially from the holy things of God, except by confession to the Church, or by two or three witnesses. 2. You know what is holden by all our Divines, yea even the *Canon Law* and *Papists* teach that the Church cannot judge of hid things, and acts of the mind. So saith *Thom. Aquin. Cajetan, Soto, Durandus, Almain, Gerson, Navar. Driedo, Joan. Maior. Paludan. Antonin.* their ground is good: The Church cannot judge of that they cannot see; And the Churches power of the keyes is all for the externall policy of the Church, and therefore such a sinne cannot be the object of Church-censure, or cause of Separation, Excommunication is ever used against externall scandalls, *Mat. 18. 15. 1 Cor. 5. 1. 1 Tim. 1. 19, 20. 2 Thes. 3. 14.* shew one place where the Church excommunicateth for non-regeneration.

6. They object, *It is not lawfull to call God Father jointly with these who are not brethren, but sonnes of Satan, Ergo, we are to separate from such.* So *Smith* reasoneth.

Ans. Except they be all and every one the sonnes of God, that are in our visible Church, and not one hypocrite or childe of Satan amongst them, by this argument we must separate from them, and so *Separatists* are to separate from their owne Congregation, wherein they acknowledge there be hypocrites. This is Anabaptisticall holinesse, *Isa. 65.*

7. They object, *It is not lawfull to make Christ a Mediator to all the prophane in the land, and to make all the prophane members of his body, Ergo, we are to separate from a confused Church?*

Thomas Aquin. Cajetan de auctoritates pap. cap 19. Soto. 2. 2. q. 1 art. 3. Durand. Almain de potest. eccl. cap. 10. Gerson de vita spir. 1e. 2. q. lit. G. H. Navar. in summo. cap. 27. n. 57. Driedo de libert. Chrit. li. 3. ca. 5. Maior in. Paluda in 4. q. 3. Antonin. 3.

6. Object.
Smith. paral. pag. 107.

7. Object.

Ans. So was Corinth, Galatia, Ephesus, confused Churches, wherein there were hypocrites. We make Christ Mediator and Head to the visible Church, according to the best part, as Christ speaketh, *Joh. 17. Thine they were, when Judas was never Gods.* And Paul calleth Corinth Saints, Colosse^s Saints, and faithfull brethren, and Peter, the elected according to the fore-knowledge of God, begotten againe to a lively hope, where yet there was some at Corinth, 2 Cor. 2.16. *To Whom the Gospell was the savour of death unto death, some to Whom it was hidden, Whom Satan had blinded,* 2 Cor. 4.3. And some in Colosse carried away with Angel-worship, not holding the head Christ, some of those to whom Peter writeth were such, who stumbled at the stone laid on Zion, and there was amongst them, false teachers privily bringing in damnable Heresies, 2. and many followed their pernicious Wayes, spots, feasting amongst the Saints, having eyes full of Adultery, that cannot cease from sinne, &c.

8. Object.

8. They object, *These that are mixed with unbelievers consent to all the finnes of the unbelievers, and to all their prophanation of the holy things of God, seeing God hath given them the power of the keyes to hold out and excommunicate all wicked persons; therefore beleevers are to separate from all prophaners of the Covenant, except they would forfeit their Covenant.*

Ans. A simple worshipping with hypocrites whom we know not is not a consent to their prophanation of the holy things of God; Christs eating the Passover with Judas; the Disciples eating the Passover, when Christ said, *One of you hath a Devill, one of you shall betray me,* did not import consent, nor partaking with Judas his prophaning of the Sacraments. 2. Neither hath God given to all beleevers the power of the keyes that way, as is alleadged. 3. Suppose the Eldership in whose hands onely are the keyes, should permit a knowne adulterer, who never profess'd his repentance therefore to the Lords Table; yet this were not in the Eldership

1 Cor 1.1,2.
Col 1.1,2.
1 Pet. 1.2,3,4.

Col. 2.18,19.

1 Pet. 2.8.

2 Pet. 2.1,2,13.

the sinne against the Holy-Ghost, and to forfeit the Covenant, though it were a great sinne.

9. They object, God commandeth the godly to plead with their mother, because (saith he) she is not my wife, nor I her husband, Ergo, if the Church turne a harlot, the children are to protest and plead against her, as repunting her no mother, and so they are to forsake her.

Ans^w. If this place prove lawfulnessse of separation from the Jewish Church, as from a harlot cast off of God, it shall crosse a maine principle of Separatists, that the Jewish Church was the onely visible Church from which it was not lawfull to separate, seeing the Messiah be-hooved to be borne there, and the Temple, sacrifices were onely there. Also this pleading was for harlotry and Idolatry: But M. Smith and others say, that Wickednesse and Idolatry did not marre the constitution of the Jewish Church, so being they had ceremoniall and typicall holinesse according to the letter of the outward legall service; and so from this separation from the true Church is vainly collected. 2. Plead with your mother for her harlotries. Hence it followeth first, 1. They were to esteem her as a mother, and of duty as sonnes to plead with her. 2. If they were to plead with her, and rebuke her, they were to keep communion with her; because non-rebuking for a time is a signe of separation and suspending communion for a time, Ezech. 3. 26. Thou shalt be dumbe, and shalt not be to them a reprovor, for they are a rebellious house, Ergo, reproving is a signe of communion. But they say, they were to plead with their mother by power of the keyes; and if their mother would not returne to the Lord her first husband, then they were to goe on to a full separation from her.

1 answer: Then two or three faithfull ones in the Church of the Jewes, no lesse then in the Christian Church were a true visible Church, having the power of the keyes. This is contrary to their owne doctrine, who make a typicall and ceremoniall cleannesse sufficient to constitute the Jewish Church; but require a
reall,

reall, true, and spirituall holinesse, to the constitution of the Church of the New Testament: For if the children may plead with the mother for want of spirituall chastity and marriage-love to her Lord, and for that contend against her, to separate from her, as from a harlot and non-Church, then is reall holinesse required for the constitution of a visible Church amongst the Jewes, as amongst us, which Separatists deny.

10. Object.

10. They object, *Abraham behooved to separate from his fathers house, for the idolatry thereof, before Abrahams family was made the true Church of God, therefore there is no remaining in a Church where the worship is corrupted?*

Ans. Separation from a Society professing Idolatry and corrupting altogether the doctrine of the Covenant, such as was *Abrahams fathers house*, we grant is lawfull, *their father was an Hittite, and their mother was an Ammorite*, Ezech. 16. 3, 4, 5, &c. Isa. 51. 1, 2. but what is this to separate from a Church where are the true signes of Gods presence, the Word and Sacraments in substance professed. 2. God in a particular call went before *Abraham* to make a Church of him, of whom the *Messiah* was to come, and to whom he was to give his Covenant, whereas his Covenant was not in *Abrahams fathers house*: This call is not made, nor this Revelation to these who separate from the Church and true Covenant.

11. Object.

Ezech. 36. 38.
So *Answer*th.

11. They object, *The Ministry of the Gospell should be as the holy flocke, as the flocke of Jerusalem in their solemne feasts, that the oblation might be sanctified; but when the people is a confused prophane multitude, they are not the oblation of the Lord, and so not the Church that we can remaine in to, and offer such lamed sacrifice to God in our prayers?*

Ans. The same will follow in their Churches, where Minister and professors beeing whited wals, and painted hypocrites, though not knowne to others: A scabbed sacrifice is offered to God, and that hypo-
crites

crites are in the Church alwayes, we and they agree and teach joyntly. 2. What though the people be prophane and knowne to be a bad sacrifice, seeing they professe the truth, shall they be excluded from the prayers of the Church, and none offered to God in the prayers of the Church, but onely beleevvers? shall not these be offered in prayer to God, who are yet unconverted? what meaneth that petition then (*Thy Kingdome come*) is it not a prayer of the Churches for the non-converted.

12. They object, *With that Church we cannot ioyne with, as members thereof, where Images and Pictures of Devils are laid upon Gods Altar for spirituall sacrifices, which is as abominable to God, as uncleane beasts were under the Law: And Christ cannot be a Priest to offer these in publicke Church-service to God: but prophane men in the Church are such pictures of Devils, Ergo, the true Church should not offer them to God, nor should we stay in that Church where such are offered, as Christ will not offer unto God.* 12. Object.

Ans. 1. That same inconveniencie shall ever retort upon the objectors, because hypocrites that are still in the visible Church shall be *Images and Pictures of Devils offered to God, and Christ can be no Priest to offer such to God.*

2. That a visible Church may be a holy oblation laid upon the Altar of God, to be offered to God, by our High-priest Christ: It is not required for the Essence of a true and acceptable sacrifice of worship, that all and every one of the Congregation be holy and spiritually cleane: For then the Church of the Lords Disciples and followers in the dayes of his flesh should not be a cleane offering to God, for amongst them was *Judas*. The Church of beleevvers, *Acts 2.* should not be an holy oblation, but *an offering to God of Images and Pictures of Devils*: For in their visible Church was *Ananias, Saphira, and Simon Magus*: Christ our High-priest beareth the twelve Tribes of *Israel* in his breast,

and offereth *Israel* to God as the typical Priest did; yet all and every Idolater, Sorcerer, Murtherer in *Israel*, are not written on Christs breast, but onely those that are sealed of every Tribe, Rev. 7. It is sufficient to make the oblation holy, that there are some few believers that are stamped with the Image of God, and offered in a holy and cleane oblation to God, by our High-priest Christ: For amongst Separatists were found revolters that left their Congregation, and wrote against the Separation; yet these were once offered to God while they were *visible Saints*, and esteemed to be taught of God and sound believers.

Object. 13.

13. They object, That it is not lawfull to have communion with a Church, where there is any superstition or Idolatry, or false worship: For David would not take up the names of Idols in his lips; nor is it lawfull to touch the garment spotted of the flesh, in respect, one Achan taking the accursed spoyle, brought indgement on all the rest, and therefore they must separate who would be free of the curse.

Ans. It is not lawfull to communicate with the holiest Church on earth in an act of false worship we grant; but every false worship doth neither make a true Church, a false Church, or no Church; neither giveth it a ground and warrant of Separation; for there was much false worship in *Corinth*, where many were partakers of the *Idols Table*, 1 Cor. 8. 10. and many denied the *Resurrection*, and so *Thyatira*, *Pergamus*, Rev. 2. where were *Balaams doctrine*, and *Jezabel the false Prophetesse*, and yet none of these are to be separated from, as false Churches, and the Separatists would observe this, that when Churches in the New Testament are most sharply rebuked, if communion with these Churches going on in their sinnes be Idolatry and false worship, and offering of Devils Images to God, how is it, that the Lord and his Apostles rebuketh the faults, but never warneth the true and sound believers to separate and make a new Church, seeing this is the

1. *Argument.* If the children of wicked parents were circumcised, all without exception, notwithstanding the wickedness of their parents, then the children of these who are borne in the visible Church of Christians, are to receive that same seal in nature and substance of that same covenant of grace, which is baptism. But all the children of most wicked parents, were circumcised without exception. *Ergo*, so are the children of Christians borne in the visible Church. The proposition cannot be denied by our brethren. 1. They say circumcision was given only to members of the visible Church, to whom the doctrine of the covenant, *Gen. 17. 7, 8.* was preached, and these were professors only within the visible Church of the *Jews*, as *M. Best* saith, and if children were to be circumcised because God said (*I Will be your God and the God of your seed*) then because this promise is made to Christians, and to their seed in the new Testament, *Acts 2. 38.* they should be baptized. *ver. 38.* be baptized every one of you, &c. *ver. 39.* for the promise is made to you, and to your children. Whence it is cleare, as these who were externally in covenant, were onely to be circumcised, so these, who are externally in covenant in the christian Church, are to be baptized. I prove the assumption, that all the male children were to be baptized without exception. 1. From Gods commandement, *Gen. 17. 10.* Every man-child amongst you shall be circumcised, *ver. 11.* Every man-child in your generation, be that is borne in the house, and bought with money of any stranger, that is not thy seed, the uncircumcised must be cut off from his people, he hath broken my covenant. Here is no exception, but all must be circumcised. 2. Also many must be circumcised, as these to whom the Lord gave the Land for a possession, and was *Abrahams* seed, according to the flesh, but the land was given to the most wicked of *Abrahams* seed, so *cap. 8. 3.* That all the children of the wicked are circumcised is cleare, *Jos. 5.* Because *Josuah* at Gods commandement circumcised the children of *Israel*, *ver. 2. 3, 7.* whose

Best Churches plea,
arg 3. and 4. pag.
61. 62.

wicked parents *the Lord had consumed, because they obeyed not the voice of the Lord, unto whom the Lord swore that he would not shew them the Land which the Lord swore to their fathers.* And *Heb. 3. 10.* of that generation the Lord said, *They doe alwayes erre in their heart, and they have not knowne my Wayes,* there was in them an evill heart, an hard heart, an unbeleeving heart, *ver. 13. 15, 18.* and yet God commanded *Josuah* to circumcise their children, therefore there was no more required of the circumcised, but that they were *Abrahams* seed according to the flesh, and by that same reason there is no more required of infants that they may be baptized, but that they be borne in the christian Church, for the Christian baptisme, and the Jewish circuncision in substance are all one. *Rom. 6. 4. Col. 2. 11. Jer. 9. 26. Jer. 4. 4. 1 Pet. 3. 21, 22.* This is so true, that circuncision is put for the Nation of the *Jewes*, *Acts 11. 2. Rom. 2. 26, 27. Gal. 2. 7. Gal. 6. 15.* which speech could not stand, if most part of the children of the *Jewes*, for the parents wickednesse were to be uncircuncised: neither doe we reade in Gods word, that ever the children of wicked *Jewes* were uncircuncised, and if their circuncision had beene a prophaning of the covenant, and dishonouring and polluting of the holy things of God, the Prophets who rebuked all the finnes of that Nation, would not have passed in silence that which should have beene a Nationall sinne in them: and as God determineth the quality of these that eate the Pasche, that they be circumcised people, and so *Jewes*, so doth he determine the quality of these that are to be externally circuncised, *Gen. 17. every male child.* Some answer that these infants, *Iosh. 5. circuncised,* were the infants of parents dead in the Wildernesse, and so they were not now under the care and tutorie of their parents, but under the care of others, and so they might be circuncised.

Answ. But the death of the parents did not change their Church-state, for they were still the children of wicked parents, whose carcases fell in the Wildernesse, and that

that in Gods wrath, *Hebrews 3.*

2. *Argument.* If *John Baptist Mat. 3. 5.* baptized *Jerusalem, and all Judea, and all the regions round about,* and that without any further examination of the aged, so they would confesse their sinnes, and yet he called them *a generation of vipers,* and so the seede of murtherers and evil doers, such as are *vipers,* and *Christ said Mat. 18.* that of their children, and such like was the *Kingdome of God;* then the children of *Pharisees and Publicans* and wicked persons are to be baptized, so their parents professe the doctrine of the covenant, but the former is true, *Ergo.*

3. *Argument.* If *Peter, Acts 2. 38, 39.* command every one of the *Iewes* to be baptized by this argument, *because the promise (saith he) is made to you, and to your children, and to as many as the Lord shall call,* then all are to be baptized, to whom the promise of the covenant, and externall calling by this covenant is made; but the promise of the covenant is made to the seede of the wicked within the visible Church, *Ergo* the seale of that promise is to be conferred upon them, I prove the assumption. When God said to *Abraham, I Will be thy God, and the God of thy seed,* by the seed of *Abraham* he cannot meane the nearest of *Abrahams* seed only, to wit, the nearest sonnes, for so by that, he should have been *Abrahams* God, and *Isaacks* God only, and not *Iacobs* God, and the God of the seed of *Jacob,* which is against the tenour of the covenant, now if God be the God of *Abrahams* seed farre off, and neare downe, to many generations, the wickednesse of the nearest parents cannot breake the covenant, as is cleere, *Ezech. 20. 18, 19. v. 22. v. 36, 37. v. 42, 43. Psal. 106. v. 40, 45, 46, Rom. 3. 3. Lev. 26. 44, 45.* Spoken of the sonnes of wicked parents, and if these children stand in the covenant, for Gods names sake, and God say expressly, *Ezech. 20. 18, 19.* to the sonnes of wicked parents who *grieved his holy Spirit in the Wildernesse: Walke in my statutes and walke not in the statutes of your fashers, I am the Lord your God,* then they

they were in covenant notwithstanding of the wickedness of their fathers, and therefore by our bretherens argument, the seales of the covenant should be bestowed upon them.

4. Arg.

4. Argument. *If the Lord shew mercy to the thousand generations of them who love him, and keepe his commandements,* then the wickedness of the nearest parents, doe not remove the mercy of the covenant from the children, because the mercy extendeth to *the thousand generations*: But the former is said, *Exod. 20.* in the second commandement, and therefore for the sinnes of their nearest parents, they are not excluded from the mercy of the covenant, and therefore neither from the seales of that mercy. If our brethren say, we have no assurance of faith, that their thousand generation upward hath been lovers of God and keepers of his commandements, and so the children in faith cannot be baptized.

I answer first, by this argument you cannot deny baptism to them in faith.

Camero preter, de
visib. eccles.

2. You have not certainty of faith, which must be grounded upon infallible verity, that their nearest parents are beleevers, you have for that only the judgement of charity, as *Camero* saith well: and this faith you have infallibly, that the sinnes of no one, or two, or foure persons doe interrupt the course of Gods immutable covenant in the race of covenanters borne in the visible Church, *Rom. 3. 3, 4. Iosh. 5. 2, 3, 4. Levit 26. 41, 42, 43, 44. Ezech. 20. 14, 17, 22.*

5. Arg.

5. Argument. The infallible promise of the covenant, *I Will be thy God, and the God of thy seede*: which is made to us *Gentiles*, as well as to the *Jewes*, *Gal. 3. 10, 11, 12, 13.* must make a difference betwixt the seed of Christians, and the seed of *Turks* and *Pagans*, and these that are without the true Church of Christians. But if so, that the sinnes and wickedness of the nearest parents cut off their children, from the mercy of the covenant, and hinder God to be their God; then these infants are in no better

better case through the covenant made to their grand-fathers and generations upward, then the sonnes of *Turks* and *Pagans*; for they are strangers to the covenant, and have no right to the seales of the covenant, no more then the children of *Turks*. I prove the proposition (*I will be thy God and the God of thy seed*) extendeth the covenant to the seed of the faithfull to many generations downward, untill it please the Lord to translate his Sonnes Kingdome, and remove the candlestick from a people; Neither can the meaning be, (*I will be thy God and the God of thy seed, except the nearest parents of thy seed be unbelievers*.) for that is contrary to the Scriptures aboved cited. Neither can they say, that the children of unbelieving parents borne within the christian Church, have right to the covenant and the seales thereof, when they come to age, and doe believe and repent, for so the children of *Turks*, if they believe and repent have that same right, as is cleare, *Isaiah 56.6,7. Acts 10. 34,35.*

6. *Argument.* If God in the covenant of grace and *6. Arg.* Evangell, will not have the sonne to beare the iniquity of the father, except the sonne follow the evill wayes of his parents, and so make the fathers iniquity his owne: then cannot the children of wicked parents be excluded from the covenant, and the seales of the covenant, for the sinnes and wickednesse of their nearest parents; But the former is said, *Ezech. 18.4.* The sonne shall not beare the iniquity of his father: Now infants as yet being free of actual sinnes, have not served themselves heires to the iniquities of their fathers. Neither can it be said, as some say, the children of *Turks* are not to be baptized, because their parents are without the covenant, and yet these children being free of actual transgressions beare the iniquity of their fathers.

I answer, God keepeth a legall way with *Turks* and all that are without the Church, and covenant of grace, and we suppose the child borne of wicked parents to be in the case of election, and so really within the covenant,

and it is ordinary enough that chosen and redeemed infants be born of unbelieving parents, in that case who can say that God layeth their fathers iniquities on them in spirituall and eternall punishments, such as is to be reputed without the covenant, and dying in that estate, to be damned for ever.

7. Arg.

7. Arg. *If the root be holy, so also are the branches,* Rom. 11. 16. Now this holinesse cannot be meant of personall and inherent holinesse; for it is not true in that sense, if the fathers and fore-fathers be truly sanctified and beleevers, then are the branches and children sanctified and beleevers, the contrary wherof we see in wicked *Abalom* borne of holy *David*, and many others: Therefore this holinesse must be the holines of the Nation, not of persons; it must be an holines, because of their elected and chosen parents the *Patriarches* and *Prophets*, and the holy seed of the *Jewes*: and so the holinesse federall, or the holinesse of the covenant. If then the *Jewes* in *Pauls* time were holy by covenant, howbeit for the present the sons were branches broken off for unbelieve: much more seeing God hath chosen the race and Nation of the *Gentiles*, and is become a God to us and to our seed, the seed must be holy with holinesse of the chosen Nation, and holinesse externall of the covenant, notwithstanding the father and mother were as wicked, as the *Jews* who slew the Lord of glory.

3. Arg.

8. Argument. If the speciall and only reason, why Baptisme should be denied to the children of nearest Parents who are unbelievers, be weake and contrary to the Scriptures, then is this opinion contrary to Scripture also; but the former is true, Ergo, so is the latter: for not only the speciall, but the only argument is, because these children are without the covenant, seeing their nearest Parents are without the covenant, but this is most false many waies.

1. God commandeth (as I shewed before) that the children of most wicked Parents, *Josb. 5.* should be circum-

cumcised. *Ergo*, God esteemed them within the covenant, notwithstanding of their fathers wickednesse.

2. The Lord tearmeth the children of those who slew their sonnes to *Molech*, and so offered them to Divels, to be his sonnes, *Ezech. 16. 20.* *Moreover thou hast taken my sonnes and my daughters, which thou hast borne to me, and these hast thou sacrificed to them to be devoured: is this of thy whooredemes a small matter, v. 21. That thou hast slaine my children, &c.* So *Ezek. 23. 37.* If they be the Lords sonnes, and borne to the Lord, howbeit their Parents were bloody murderers, and sacrificers to Divels; then God esteemed these sonnes within the covenant, and who are we to exclude them out of Gods covenant?

3. The sonnes of most wicked Parents dying in their infancy may be saved, and of them God hath his owne chosen, as we see in many aged ones borne of wicked Parents. *Ergo*, the wickednesse of the Parents is a weake ground to say they are without the covenant, especially seeing we affirme, God hath his decrees of Election and Reprobation of infants, *Rom. 9. 11.* no lesse then of aged, the contrary whereof wee know *Arminians* teach.

9. *Arg.* If externall profession be sufficient without longer examination to baptize the aged, as we see in *Simon Magus*, *Act. 8. 13.* and in *Ananias* and *Saphira*, *Act. 2. 38, 39, 44 45.* compared with *Act. 5. 1, 2.* by the *Apostles* practise: Then the profession of faith in the fore-fathers is enough for us to judge their fore-fathers within the covenant, and consenters to the covenant; for when many thousands at once are said to enter in covenant with God, as is cleare, *Deut. 29. 10, 11, 12, 13.* *Josh. 24. 24, 25.* *2 Chron. 15. 9, 10, 11, 12.* they could not give any larger proofs or evidences of their faith of the covenant, then a solempne assembling together, and a verball oath or a saying (*Amen*, or *So be it*) as *Deut. 27. 14 17.* after which they were reputed in the covenant, and so their seed also in the covenant. *Augustine* his mind

August 75.

Bucan loc.com. 47.

933.

Calu Instit.

Wallen loc.com. de

baptism p. 960, 961.

Professor. Leyd. in

synop. purior. theol.

disput. 44. thes. 49.

is that such infants are not to be excluded from baptism, so *Bucan*, *Calvin*, *Wallens*, the Professours of *Leyden*.

Let us heare shortly what our brethren say on the contrary. *M. Best* and others object, These only are to receive the seale of the covenant, whose Parents, at least one of them, in externall profession, are within the covenant; but infants borne of wicked and prophane parents, are not borne of parents in externall profession within the covenant, *Ergo*, the infants of wicked parents are not to receive the seale of the covenant.

I. Obiect.

Best Churches plea

p. 32, 53.

Separatists 3. petition. possio. p. 72.

Guide to Zion. posf.

57. p. 31.

The proposition he proveth from *Genes. 17. 10.* *This is my covenant, and every man-childe amongst you shall bee circumcised,* and *Rom. 4. 11.* *He received the signe of circumcision, a seale of the righteousnesse of Faith.* The assumption he and others proove, because murderers, drunkards, swearers, and whose children we baptise, declare themselves not to be Christians, nor faithfull, nor Saints by their wicked life, and so not within the covenant. This argument also the Separatists use.

Ans. The Major is false, and not proved from *Gen. 17.* or *Rom. 4* for neither of these places speake of nearest Parents, father and mother one at least; the Text beareth no such thing, but the contrary. These are to receive the seale of the covenant whose fore-fathers are in externall profession within the covenant; for God commandeth not *Abraham* only to circumcise his sons, but all parents descended of *Abraham* to circumcise their seed, the seed of *Abraham* carnally descended to all generations: and so the nearest parents only are not to be looked unto.

2. This argument doth either proceed according to this meaning, that these infants only are to receive the seale of the covenant whose parents are within the covenant by an inward ingrafting and union by true faith, besides the externall professing therof; or then there is no other thing required, but only externall profession, that the Church without sinne may conferre the seals

seales; if the former be said, it will follow that God speaketh, *Gen. 17.* only to *Abraham* and his sons by faith, according to the promise, and only to believers; but God speaketh to all *Abrahams* sons according to the flesh, 2. Because God should speake an untruth, that he were a God by reall union of faith to all that are commanded to be circumcised; for he commanded thousands to be circumcised to whom he was not a God by reall union of faith: therefore these words must import, that nothing is more required, that the Church without sin may conferre the seale of the covenant, but the children to be descended of parents professing the truth and faith, although the parents indeed, as concerning any reall union of faith, be plain strangers to the covenant, and members of the Church only as an arme of wood is a member of the body, which being true, as it must be said, the assumption is weake and sick. For the question is, what it is to be externally within the covenant, it is not to flee all knowne sinnes, *to be a chosen people, a people taught of God* (for then God would not have commanded *Joshua Chap. 5.* to circumcise all *Israel*, because their fathers externally were within the covenant) as this argument would say; for their fathers were a generation of unbelievers *who knew not God, who tempted him and grieved his holy Spirit in the Wildernesse*, and professed themselves by their murmuring never to be truly within the covenant. Then to profess the doctrine of the covenant is but to be borne *Iemes*, and avow the Lord in externall profession, and *Deut. 29.* sweare a covenant with him, when the heart is *blinded and hardned*, v. 4. And so by this it is cleare *Joshua* had commandement of God to give the seale of the covenant to their children, who were as openly wicked against the Lord, as murtherers, drunkards, swearers, &c. 3. This argument will prove circumcision could lawfully be given to none, but the children of parents within the covenant, that is, professedly knowne to be faithfull, holy,

holy, and separated from the prophane world in the judgement of charity : this hath no warrant of the word. For 1. The children of the most wicked were circumcised, *Iosh. 5.* 2. We desire to know whom God forbad to be circumcised that were carnally descended of *Abraham*? Or shew us example or precept therof in the Word? 3. What God required in the parents, whose Infants the Church might lawfully and without sin circumcise, so they were borne *Jewes* : O saith Mr. *Best*, they be-
hooved to be members of the Church whose infants might lawfully be circumcised. I answer, that is, *ignotum per ignotius*, Shew me one person being a borne *Jew*, whose child the Lord forbad to circumcise? 2. What is it to be a member of the *Jewish Church*? Is it to bee a visible Saint and taught of God? I true, that was required indeed to make men acceptable before God; but to make one a visible member of the *Jewish Church* visible, nothing was required, but to be a borne *Jew*, and professe Gods truth, and keepe them from externall ceremoniall pollutions, I mean to be a member of the visible Church, to keep externall and Church-communion with the rest of Gods people.

2. *Object.*

M. *Best Churches*
 plea. p. 60, 61. arg. 1

Secondly, they object, *Not onely must they be in profession within the covenant; but also members of some visible Church and particular congregation, that is, that they be within the Church; for we have nothing to do to judge them that are without.* 1 Cor. 5. 12. And this M. *Best* proveth by the order required in Gods Church, putting a difference betwixt *Church-communion* and *Christian-communion*, *A man may be a just, peaceable, quiet man, and so meet to be a Citizen in a City, but he hath not right to the priviledges of the brughe, untill he come to them by due order; so must a man not onely be a Christian ere his childe be baptized; but also a member of a visible Church.*

Ans. 1. This Objection proceedeth from a great mistake, as if Church-communion with a particular independent congregation were more, and a better and

nearer ground of baptizing, then Christian-communion, which we judge to be false; because the Catholick Church is by order of nature, and first and more principally the *body, spouse, redeemed flocke of Christ*, then any particular independent congregation, that is but a part or member of the Catholike Church; and therefore the covenant, promises of grace, the power of the keys, the seals of the covenant belong first & principally to the Catholike Church, & to these that are in Christian communion with her, before they belong to this or that visible part of the Catholick Church, and so all ecclesiastick power of the keys must be first & more principally in the Catholick Church, then in a particular congregati^on, as a reasonable soul by order of nature is in man, before it be in *Peter, Thomas* or *John*.

2. I believe these are within, that are professours of the true faith, suppose they be not members of the Church of *Corinth*, or of any setled Church, it is enough if they be within the *covenant*, and these are without only, who are *Infidels* and *Pagans*, not professing the true and sound faith, as the *Apostle* meaneth, *1 Cor. 5. 12*. Baptisme is a priviledge of the Church, not a priviledge of such a particular independent Church, and the distinction betwixt Christian-communion and Church-communion in this point is needlesse and fruitlesse; for none are to be refused of baptisme, whose parents professe the faith and Christian-communion: Howbeit, they by Gods providence may be cast into a country where they are not, and cannot be (without due examination) members of a setled Church, as one may heare the word and joyn in publick prayer with any true Church he cometh unto, and so having Christian-communion with a true Church, he hath by that same also Church communion. For baptisme is not like Burgesse freedome in a city, a man may be a free Citizen in one Towne or City, and not be a free citizen to have right to the priviledges of all other Cities, but he who is Christs free-man in one Church, hath Christian freedome and right to communion therby in all Churches, and may

have Church-communion in all true Churches; but hee that is a free Burgeſſ: in one City, is not free in all.

Thirdly, they object, *If Baptiſme be given to all promiſcuouſly, the Church ſhall not be the houſe of God, to receive only Gods family, but a common Inne to receive all cleane and uncleane.* So Beſt citing Cartwright. *Baptiſme is to be adminiſtred (ſay the Separatiſts) onely to the ſeed of the faithfull, becauſe ſuch only are accounted to the Lord for a generation, which he begetteth and receiveth in his Church to declare his righteousneſſe in Chriſt,* Pſalm. 22. 30, 31. Rom. 4. 11. and Rom. 1 L. 16. *Maik. 10. 13, 16.*

Beſt 16. p. 64.
Separatiſts 3 petit.
10. pol. ar. 2 real. 3.

Cartwright againſt
Wylſt. p. 172.

Anſw. Cartwright in that place is only againſt the baptizing of infants of excommunicate parents who are caſt out of the Church; but as the Church is a houſe; ſo there are in the houſe of baptized ones, both cleane and uncleane: Neither are they all barnes of the houſe, who are within the houſe: the profeſſion of cleaneſſe and holineſſe, and of the faith of Chriſt, maketh it a houſe different from the ſociety of *Pagans* and *Infidels*.

2. Whereas M. Beſt urgeth that none ſhould be baptized, but members of the viſible Church: he maketh all baptized members of the Church, how then muſt they be all viſible Saints, cleane perſons and holy? For baptiſme maketh not the thouſand part that are baptized to be viſible Saints.

3. This *Generation begotten of the Lord and received into the Church to declare his righteousneſſe,* Pſal. 22. is not ſuch only as are to be baptized; for that generation, v. 30 is a *ſeed that ſerveth the Lord,* and v. 31. *declareth his righteousneſſe:* All infants whether of faithfull or unfaithfull parents doe alike ſervice to God, and alike declare his righteousneſſe, that is to ſay, infants of what ever kinde can doe no ſervice to God. If their meaning be the infants of faithfull parents circumciſed ſhall ſerve God, and declare his Righteousneſſe, when they

they come to age : First this Text saith not they are the seed of the faithfull onely that shall serve God : For the seed of the faithfull, such as *Ammon, Absolom,* and *Dauids* seed often refuse to serve God, and declare his righteousness, and the seed and children of wicked Parents, as *Hezekiah* the sonne of wicked *Ahaz*, and *Josiah* the sonne of wicked *Amon*, doe often serve God, and declare his righteousness : So they cite Scriptures, that by no force of reason doe speake for them, as *Rom. 4. 11.* and *Rom. 11. 16.* say nothing ; but if the root be holy with the holinesse federal, and of the externall profession : So are the branches ; but the place speaketh nothing of true inherent holinesse ; for then all holy Parents should have holy and visible Saints coming out of their loines, which is against Scripture and experience.

Fourthly, they object, *By this our Divines lose their best Argument against Anabaptists ; namely, that children of Christians by that same warrant are to be baptized, that Infants under the Law were circumcised ; but none was circumcised but a member of the visible Church under the Law. Now this ye gain-say, who would have all cleane and uncleane baptized, and so you leave your patterne.* Object. 4.
Best 16. p. 66.

Ans. We leave our patterne in no fert : For all were circumcised that were borne of circumcised Parents within the Church of the Jewes : so all are to be baptized that are borne of Christians, and baptized Parents professing the faith. But (say they) Drunkards, Murderers, Scoffers, Swearers, and ignorant Atheists both Fathers and Mothers, whose children you baptize, doe not professe the faith ; for in Works they deny and belye their profession.

Ans. Then you will have the children of none to be baptized, but these whose parents are sound and sincere professors in the judgement of charity ; but so Josuah failed who circumcised the children of all professing themselves to be Abrahams sonnes carnally ; how-

beit *Joshuah* knew, and was an eye-witness: that their Fathers did deny and belye their profession. And *John* baptized the seed of all, *Mat. 3.* that professed the faith of the *Messiah*, although he knew them to be a generation of vipers.

2. They often require that one of the Parents be a beleever, or else the childe cannot be cleane, nor lawfully baptized, and they repose on that place, *1 Cor. 7. 14.* *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; Else (that is, if both were unbelievers) were your children uncleane (that is not within the covenant) but now are they holy.* And they alleadge *Bez* and *Pareus* for this.

Ans^r. But they mistake the word (*unbelieving*) for by (*unbelieving*) in that place (as the Professors of *Leiden* doe well observe) is meant Infidell Gentiles that are without the Church, and professe not Christ, as is cleare from the Text: For where the husband that beleevd was married on a *Pagan-wife*; or a *Jew* hee thought being converted to the Christian faith, he behoved to sunder with his *Pagan-wife*; and the wife converted to the Christian faith married to a heathen and *Pagan-husband* thought she behoved to divorce, and that the marriage could not be sanctified. The Apostle answereth this case of conscience: Suppose the Father be a *Pagan*, if the Mother be a beleever, that is, a professour of Christianity (for a Beleever is here opposed to a *Pagan*) yet the children are holy by the Mothers or Fathers profession of Christianity. Hence the Argument is strong for us, Profession of Christianity opposed to *Paganisme* maketh the children cleane and holy before God by the holiness of the Covenant; therefore Infants borne of parents professing Christian Religion are to be baptized: For that this troubled many converted, that they were married to heathen, and bondmen to them, and in such and such callings as they thought inconsistible with Christian Religion is cleare from

Profess. Leyd. Synop.
purior. Theol.

W^{al}lew 16 disp.
49. thes. 49.

from verse 14, 15, 16, 20, 21, 22, 23, 24. And *Beza* on that place saith, it was never heard in the ancient Church that every Infidell child was to be baptized. And *Parents* saith, the children of Christian parents are holy before Baptisme by a Covenant and externall holinesse, *iure*, by Gods right being borne of Christian parents; And after Baptisme they are holy, *de facto*, formally and actually. So say *Melancthon* and *Keckerman*. But I feare that these who will have none baptized but the children of beleeving parents, aime at this, That the faith of the father is imputed to the children, which indeed reverend *Beza* doth maintaine: Or then a worse, that Infants are not to be baptized at all, seeing they oppose the places that we cite for the lawfulnessse of baptizing Infants. The authors of Presbyteriall government call the baptizing of children *auntimous anticipation*. Our brethrens mind is, that the Infants of both Parents knowne to be unbeleevers, are not to be baptized untill they come to age, and can give prooffe that they are within the covenant of grace, what *Anabaptists* thinke here is knowne. Some say that *Boniface* the 4. in the yeare 606. began the Baptisme of Infants. *M. Best* saith too nakedly. *I beleve as Augustine, Cyprian, Origen, Cyrill, Nazianzen, Ambrose, and many other Fathers affirme, that the Church hath received the Baptisme of Infants from the Apostles.* What? doth he not beleve that it is most evidently in Scripture? and hath he no better warrant then the Fathers?

Fourthly, *M. Best* objecteth, *If there be no precept nor example for baptizing of Infants begotten of both Parents unbeleeving; then there is no promise of blessing made unto it; but the first is true, Ergo, the second.*

Ans^w. 1. We aske with what faith, and by what precept or example was ever circumcision in the whole old Testament denied to any male-childe of the most wicked Jewes; and by what precept and example is Baptisme denied to any Infant in the New Testament for his Parents wickednesse? the Fathers professing the

Beza in 1 Cor. 7. 14.

Parents comment.
1 Cor. 7.

Melancthon loc.
com. pag. 383.
Keckerman Syll'em
1 heol. 1.3 p. 4; 3.

Beza in Colleg.
Monpelg. p. 58.

Presbyter govern.
exam. anno 1641

Boniface 4.
Best Church plea,
arg 5. p. 63.

4. *Obiect.*

Christian Faith : Yea, seeing Baptisme is denyed to Infants upon a suspition, that their Parents are destitute of faith, and not within the Covenant ; Now this suspition is not faith, nor grounded upon any word of God, or certaintie of faith ; for whether an other man beleeve, or beleeve not, it is not faith, nor knowne by faiths certaintie to me, but by the judgement of charitie.

Obiect. 5.

Fifthly, they object, *If all promiscuously be baptized, Gods name is taken in vaine, and the holy Sacrament greatly abused*, Mal. 1. 12. Heb. 10 29.

Ans. This is to accuse God, as if he had not found sufficient wayes out to save his owne name from blasphemy. Nor can our brethren by their Doctrine save his name from dishonour, nor the Sacrament from prophanation ; becaule multitudes of Infants borne of beleeving Parents are reprobates, and yet God hath commanded to baptize them, who being reprobates must be without the covenant, and so the covenant is prophaned, and many Infants of wicked Parents are chosen, and within the covenant ; yet are we forbidden by our brethren to give them the seales of the covenant untill they come to age, which also should be given to them, and needs force by their doctrine that Christ hath commanded a certaine way of dishonouring his name (which is blasphemy) For we have not such a cleare way to know Infants cleane and uncleane, as the *Priest* had to know the polluted bread, and the polluted sacrifices, *Mal.* 1. 7, 12. as he citeth : For what Infants are within the covenant indeed, and chosen of God ; and what not : We neither know, nor is it requisite that we know further then that we are to know, that they are borne within the visible Church.

Obiect. 6.

*Best Church p^{tes},
p. 63.*

Sixthly, they say, *The Church of God is defiled*, Hag. 2. 14, 15. *Ezech.* 44. 7. *If all Infants promiscuously be baptized ; for then the people and every worke of their hand, and their offering is uncleane.* So M. *Best*.

Ans.

Ans. We deny that children borne within the visible Church are an unclean offering to the Lord, and that the baptizing of them polluteth the Nation, and all the worship of the Nation, as they would gather from *Haggai*: For being borne of the holy Nation, they are holy with a federal and nationall holiness, *Rom. 11. 16. If the root be holy so are the branches*: For our brethren baptize children of Parents who are hypocrites and unbelievers, and so the uncircumcised in heart come into the Sanctuary: Yea *Peter* in baptizing *Simon Magus*, and *Ananias* and *Saphira* brought in the uncircumcised in heart and the strangers to Gods covenant, as *Best* alledgeth from *Ezech. 44.* borrowing such abused testimonies of Gods word from *Separatists*, as they borrowed them from *Anabaptists*: For we preach and invite in the Gospell all the uncircumcised in heart, and all the wicked to come and heare and partake of the holy things of the Gospell, and receive the promises thereof with faith: And when many come to this heavenly banquet without their wedding garment, *Mat. 22. 2, 13. 2 Cor. 2. 16. Mat. 21. 43, 44.* It followeth not, because they prophane the holy things of God, that Ministers who baptize the Infants of hypocrites, and prophane persons, are accessarie to the prophaning of the holy things of God, and that we bring in the polluted in heart to the Sanctuary of God. It is one thing whom Ministers should receive as members of the Sanctuary and Church; and another thing, who should come in, and what sort of persons they are obliged to be who come to be members. To say that Ministers should receive none into the Church but those that are circumcised in heart, and cleane and holy, and cloathed with the wedding garment of faith is more then our brethren can prove: Nay, we are to invite to the wedding good and bad, chosen and unchosen, *Mat. 22. 9. As many as you find bid to the wedding* But that all that come to be received members of the unvisibile Church are obliged to be circumcised in heart, and holy, and
 cloathed

cloathed with the wedding garment, else they prophane the Sanctuary and holy things of God) is most true : But we desire that our brethren would prove this ; The Porters that held out the uncircumcised and the strangers out of the Sanctuary, were types of the Ministers and Church of the New Testament, who should receive none to be Church-members, and invite none to the wedding of the Gospell, but such as have their wedding garment, and are circumcised in heart, and are cleane, and holy, else they prophane and defile the Church of God, as *M. Best* saith. We beleeve this latter to be an untruth, and yet the strength of this Argument doth hang upon this : *They are obliged to be such who enter into the Church, else they defile the Sanctuary, Ergo, the Church and Ministers of the New Testament are obliged to invite none to any Church-communication, or receive them into a Church fellowship, but only the circumcised in heart : Wee utterly deny this consequence.* It is one thing, what sort of persons they ought to be, that should be members, of the Church (doubtlesse they should be beleevers) And another thing, whom the Church should receive in (these should be professors.)

7. *Obiect.*

Seventhly, *M. Best* reasoneth thus, *The Minister is made a covenant-breaker, Mal. 2. 8. Who baptizeth the childe of prophane Parents, and why ? because he offereth the blinde for a sacrifice to God.*

Answ. What if the Parents be esteemed beleevers, and are but hypocrites indeed, as is too ordinary : There is then a blinde sacrifice offered to God, and that by Gods commandement. 2. It followeth no way that the Minister is accessary to this sacrifice : Suppose it were blinde, as none can judge that but God ; but the Minister doth what his Master commandeth him, to preach unto all, and baptize all that are borne within the visible Church ; the sacrifice may be blinde by their doctrine and ours also ; but that it is a sacrifice blinde to the Minister, and he a Priest to offer that blinde sacrifice

crifice, is not hence concluded.

Eighthly, *Best faith, Divine Wrath is kindled for the* 8. Object.
prophanation of holy things.

Answ. That this is the Ministers or Churches prophanation of holy things is not proved: It is not wrath procured by the Ministers, or those who receive them into the Church, but wrath procured by the unworthy incommers.

Ninthly, *Separatists* reason thus: *If all be baptized promiscuously, unbelievers and prophane, together with their children shall be counted in that state to be Abrahams seed, and heires of the promise, and so to be Christs,* contrary to *Gal. 2.7, 29.* with *Gen. 15.6.* and *17.7.* 9. Object.
Separatists 3 peti. pos. 10.

Answ. 1. A promiscuous baptizing of all we deny: It may import a baptizing of the Infants of *Turkes*, or of *Papists*, who avow they will bring up the childe baptized in the Romane faith: In which case, it would seeme Baptisme should be denied, as the learned *Wallens* thinketh. 2. There is a double counting on in Gods seed. 1. One according to Election, and so onely the elect are counted in the seed, as is cleare, *Rom. 9. Paul* expoundeth, *Gen. 15.* This counting in the seed is not well counted to be common to all circumcised: *Separatists* doe ordinatily miscount and abuse Scriptures, not caring what they cite, so that the Margen swell with citations. 2. There is an Ecclesiasticall and conditionall counting, whereby all baptized are in the judgement of charity counted *Abrahams* heires; but with the condition, that they have *Abrahams* faith, and be internally in *Abrahams* covenant, and so are counted in the seed, and all baptized. Hence the *Separatists* other two Arguments doe not conclude: For they inferre, if all must be baptized, that unbelievers have alike interest with beleevers in the seales and priviledges of the Church, and must be counted in that same body and state with beleevers: For to the externall priviledges and visible body of the Church all professors (for they are not to be reputed unbelievers) have alike interest;

Wallens in loc. com.

but to the inward favours and graces sealed in the Sacraments, and in the true and mysticall body of Christ they have not all alike interest who are baptized. 2. *Separatists* doe ignorantly and uncharitably in this dispute take the children of the nearest Parents that are prophane and wicked, and unbelieving and uncleane Infants for all one: For because their Fathers many generations upward were within the covenant; therefore are such children in externall profession within the covenant, as the Lord did shew favour to his people for *Abraham* and *Dauids* sake many yeares after they were dead, when their nearest Parents were wicked and prophane, *Psal.* 106. 45. 46. *Psal.* 105. 41, 42. *Ezech.* 20. 27. and *chap.* 36. 21, 22.

2. *Conclus.*

2. *Conclusion.* These onely are to be admitted to the Supper of the Lord, whom in charity we judge, can and doe trye and examine themselves, and rightly discern the Lords body, and who in faith can annuntiate the Lords death, unto his second comming againe: And therefore children and infants, ignorants, and scandalously flagitious persons, and mad persons are to be debarred. But that none should be Church-members of Christs visible body, but such as we can, and dare admit to the Lords Supper, is most false: For we put a manifest difference betwixt those that are admitted into Christs visible body, as ordinary hearers of the word, such as are ignorants, and many unconverted professors; and the excommunicate who are admitted to be ordinary hearers of the word, but are not to be admitted to the Supper of the Lord; for so we should prophane the holy things of God; and be accessary to the prophaning of the Lords body and precious blood. Here a doubt ariseth, seeing Christ crucified is the substance and object of faith in the word preached, as well as in the Sacrament of the Lords Supper; and in no sort are Ministers to be accessary to the prophaning of the *holy things of God*, or of *casting pearles before swine*; *Mat.* 7. 6. *Mat.* 15. 26. *Heb.* 10. 29, *Hag.* 2. 14. 15. Num.

Num. 5. 2, 3. and Levit. 19. 22. How doe we admit the ignorant and unbelievers, yea the excommunicate, *Mat.* 22. 9. 2 *Thess* 3. 15. to the holy things of the Gospell preached, which we know they shall, and doe prophane? *For to them the word is the savour of death un-to death*, 2 *Cor.* 2. 16. and *Christ is a rocke of offence, and a stumbling stone, a ginne and a snare*, *Isa.* 8. 14. 1 *Pet.* 2. 8. and yet we are accessary to their prophaning of the Lords Table if we admit such to the Table.

Ans^w. There are great odds betwixt a possible and necessary meane of salvation prophaned, and a meane of salvation not necessary nor possible to reach its end for the which it is ordained: If these of the Separation would distinguish this as Gods word doth, they should not so stumble about the constitution of a visible Church: For the word preached is the necessary and possible meane of conversion to the most flagitious and wicked hearers; And howbeit they prophane the word, promises, and despise Christ and his covenant in the word preached; yet Ministers in receiving such into Church-communion are not accessary to the prophaning of Gods holy things; because they are under a necessity of offering Christ preached, as the onely ordinary, necessary, and possible meane of salvation; Therefore we admit them to the hearing and beleeving of the word, *per se*, and kindly; but to the stumbling at the word by accident, by their abuse comming from themselves. But the Lords Supper being a Seale of our nourishment and spirituall growth in Christ, it presupposeth faith, and the begun life of God, and the new birth, and so to those who are openly flagitious and knowne unbelievers, it is neither a necessary meane of salvation, nor yet a possible meane: Not necessary; for meat and drinke and these elements cannot nourish those who have no life of God in them at all: As bread and wine are not means at all to a dead man, Infestment in the husbands lands, and a dowry is no meane necessary at all to an unmarried virgin remain-

ning unmarried. Also untill the communicant beleeve in Christ, it is not a possible Seale ; for it can seale nothing to one that is not capable of nourishment, seeing the unbeliever by no possibility can be sealed up in a growing communion with Christ. And this-Supper is not a formall meane of conversion, but a formall meane of the further growth and nourishment of these who are already converted ; and therefore when Ministers are accessary to admit to the Lords Table these whom they know are unbelievers, they have there a kindly influence in the prophaning of the holy things of God, in giving a meane of salvation to these to whom it is neither necessary nor possible : But in admittance of members of the Church to be ordinary hearers of the word, their influence is not kindly, and their cooperation onely accidentall. The sinne is in the abusers of the word onely, which is a meane both necessary and possible, and the fault is not in the Ministers. For this cause are we to be more strict in admitting to the Lords Supper, then in receiving of Church-members to Baptisme, and the hearing of the Word. But as we are to take care that the holy things of God be not prophaned in this Sacrament : so also that none be debarred by the under-stewards and servants whom the Master of the house hath admitted. And 1. none are to be excluded from the Table, but such as are under the Church-censures, except the impediments be naturall, not morall, such as age and distraction. 2. That none are reputed uncapable, but such as are *juridicè*, and in the Church-court, *under two or three witnesses* convicted ; for why should the Church punishments be inflicted blindly, such as is debarring from the Lords Table ? therefore the Minister hath no power of the Keyes himselfe alone, without the Eldership to debarre any ; for then he himselfe useth the Keyes by censuring, Pope-like, without the Church. 3. Grossely ignorant are to be censured by the Church, and debarred : But it may perhaps be here said, I make no evidence

of conversion required to goe before, as seene to the Church, before they dare admit to the Lords Table, but such as may be in hypocrites.

Ans. And so did the Apostolike Church, I doubt not but the Apostles did, Acts 2. 46, 47. admit *Ananias* and *Saphira* to the Lords Table: And so did *Paul* esteeme of *Demas*, and would once have admitted *Hymeneus*, *Alexander* and others; and this is cleare, 1 Joh. 2. 19. *If they had been of us, they would no doubt have continued with us*: Then they remained for a space communicators with the true Church in the word of the covenant and seales. We are against Separatists, who will have the number of aged persons that are members of the Church, and the number of those who are to be admitted to the Sacrament, equall. We thinke multitudes are members of the visible Church, and must be hearers, as knowne unbelievers, who are not to be admitted to the Sacrament.

CHAP. XIII.

Quest. 13. Whether or no every particular Congregation and Church hath of it selfe independent power from Christ, to exercise the whole power of the Keyes, without any subjection to any superiour Ecclesiasticall iurisdiction?

IT is knowne that these of the *Separation*, and others, whom we love and reverence, contend for the independency of every visible Congregation, denying that they are subject to *Synods*, *Presbyteries*, and *Nationall Assemblies* of the Churches consociated; holding that they can, and may give counsell, and brotherly advise in matters doubtfull: But that *Presbyteries* or *Synods* have no Ecclesiasticall power to command in the Lord any Congregation whatsoever.

I observed before that there be two degrees of a Church independent, 1. In every visible Congregation there is a number of beleivers, to whom our brethren say, Christ hath committed the power of the keyes, who have power to chuse and ordaine their owne officers, Pastors, Doctors, Elders and Deacons, and also judicially to censure, rebuke, sentence, depose and excommunicate these same office-bearers. We have disputed already against this independent Church. 2. There is another Church independent, which is that same congregation of beleivers new cloathed with a settled and constituted Eldership, one Pastor, and Elders, and Doctors: Of this Congregation is our present question. This Congregation againe hath either one Pastor only, with a number of Elders; or it hath a number of Pastors and Elders who doe meet for discipline, which is a Presbyteriall Church, such as we esteeme the Church of Corinth, the Church of Ephesus. The question is of a visible Church in both senses: And for the former, they have within themselves some power of discipline, so farre as concerneth themselves, as the Arguments of our brethren doe prove, but with subordination to the Eldership of their owne and other sister and consociate Congregations, who shall meet in a Presbytery. The Church in the latter meaning cannot conveniently meet in all and every one of the members thereof, but doth meet in their Rulers, as the Eldership of Ephesus did meet, Acts 20. 17. And Paul and James, and the Eldership of Jerusalem did meet, Acts 21. 18, 19, 20, 21. And of this Presbytery that ordained Timothy a Pastor, we read 1 Tim. 4. 14. So the Eldership of Ephesus, Rev. 2. 2. whereof there were a number of Pastors, as we may reade Acts 20. 28, 29, 36. Who tried those who called themselves Apostles, and did lye, and were found lyars, Rev. 2. 2. This Presbytery consisting of moe Pastors, is the first ruling and governing Church, having power of the keyes in all points of discipline within themselves; They have intensively power of the keyes in all points,

points, and equall power (*intensive*) with greater Synods and Assemblies; because ordination of Pastors by them, *1 Tim. 4. 14.* is as valide in the point of *Church-discipline*, as the Decrees made in the great Councell convened at *Jerusalem*, *Acts 15. 21, 22, &c.* But Provinciall Synods, and Nationall Assemblies have greater power then the Presbyteries *extensive*; because they have power as a great body to exercise discipline that concerneth the whole Congregations of all the Nation; which power is not in inferiour Elderships. Now that there is not to be found in the word a Congregation with an Eldership, and one Pastor that hath the power of all discipline independently, within it selfe, I prove:

1. I reason from the Apostolike Churches practise, *1. Arg.* which must be a patterne to us: And first, let no man say the Argument is weake, because the Apostolike Church being lyable to persecution, and Parishes not then setled, their order cannot be a rule to us: For 1. we have not a perfect patterne if the Apostolike Church be laid aside, as no rule to us. 2. It is said; *Acts 9. 31. Then had the Churches rest throughout all Judaea, Galilie, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the Holy-Ghost, were multiplied.* Hence if there be not a patterne of such an independent Congregation by precept or practise, where one particular Congregation with one Pastor, and their Eldership did exercise, or may exercise all power of the keys in all points: Then such an independent Congregation is not to be holden; but the former is true: For 1. an instance cannot be given in the point of ordination of Ministers, by a Congregation with one Pastor. We desire an instance. 2. All ordination by practise and precept in the New Testament is by more Pastors then one; yea by a Colledge of Pastors, which is cleare, *Acts 1. 13.* the eleven Apostles were at the ordination of *Matthias*, and the Apostle *Peter* presideth in the action. And *Acts 6. 2.* the
twelve

De Pontif. l. 2. c. 7.

p 64.

Whittaker de conc.

quæst. 5. p. 150.

twelve Apostles did ordaine the seven Deacons, *ver. 6.* and prayed and laid their hands on them, *ver. 6.* It is vaine that *Turrecremata* and other Papists say, that *Peter* himselfe alone might have chosen the seven Deacons. See for this *Whitgyst* opposing *Turrecremata*, and *Whittaker*. Also see *Acts 13. 1, 2, 3.* Prophets and teachers with the Apostles sent *Paul* and *Barnabas* to preach to the Gentiles, and they fasted and prayed, and laid their hands on them. So *Paul* and *Barnabas*, if there were not more Pastors with them, *Acts 14. 23.* appointed Elders in every Church *with fasting and prayer*, *Acts 20. 17. ver. 28.* There was a Colledge of preaching Elders at *Ephesus*, and at *Philippi*, *Phil. 1. 2.* Bishops and Deacons at *Theffalonica*, *1 Thes. 9. 12.* a multitude, that is, more then one Pastor that were over them in the Lord, and laboured amongst them, and admonished them, *ver. 13* *1 Tim 4. 14.* a Colledge or Senate of Presbyters or Pastors, who ordained *Timothy* by the laying on of hands. 2. If ordination of Pastors in the word be never given to people, or beleevvers, or to ruling Elders; but still to Pastors, as is cleare, *1 Tim. 5. 22. Tit. 1. ver. 5. Acts 6. 6. Acts 13. 3. 2 Tim. 1. 6. 1 Tim. 4. 14.* And if ordination in the word of God be never in the power of one single Pastor (except we bring in a Prelate into the Church) then one Pastor, with one single Congregation cannot exercise this point of discipline, and so not all points of discipline. 3. If the preaching Elders be charged by the Spirit of God to watch against grievous wolvcs speaking perverse things, *Acts 20. 29, 30, 31.* and rebuked because they suffer them to teach false doctrine; and commended, because they try false teachers, and cast them out, *Rev. 2. ver. 14. ver. 20. ver. 2. if they be commanded to ordaine faithfull men; 2 Tim. 2. 2. and taught whom they should ordaine, Tit. 1. 5, 6, 7. 1 Tim. 3. ver. 2, 3, 4, 5. 1 Tim. 5. 22.* and whom they should reject, as unmeet for the worke of the Lord: Then one Pastor and a single Congregation have not the power of this point of discipline, and so they are

not independent within themselves ; but the former is said by GODS Word. *Ergo*, so is the latter.

2. *Argument.* That government is not of God, nor from the wisdom of Christ the law-giver, that deviseth means of discipline for edifying the people by the keys, and omitteth means for edifying by the keys the Elders of every particular congregation ; but the doctrine of independent Congregations is such. *Ergo*, this doctrine is not of God. The proposition is cleare, Christs perfect government hath wayes and means in his Testament, to edifie all rankes and degrees of people, for the perfecting of the body of his Saints, *Eph. 3.11. 1 Cor. 5. 4, 5. Mat. 18. 15, 16. Iohn 20. 21, 22, 23.* I prove the Assumption : If a pastor and six or twelve Elders turne scandalous in their lives, and unsound and corrupt in the Faith : there is no way of gaining them by the power of the keys ; for there be but three wayes imaginable.

1. That they should censure and use the rod against themselves, which is against nature, reason and unwritten in the Word of God.

2. They cannot be censured by Presbyteries and Synods; for the doctrine of independent Congregations doth abhorre this.

And thirdly, they cannot be censured by the multitude of believers ; for 1. The Lord hath not given the rod and power of edification, such as *Paul* speaketh of, *1 Cor. 4. 20, 21.* to the flocke over the over-seers.

2. This is popular government and worse, the flock made over-seers to the Shepherds, the sons authorized to correct the fathers. 3. We desire a pattern of this government from the word of God.

Our third argument is from many absurdities. That doctrine is not found, from whence flow many absurdities contrary to Gods Word ; but from the doctrine of independent Congregations without subordination to Synods, flow many absurdities contrary to

Gods Word, *Ergò*, that doctrine is not found. The *Major* is out of controversie, and is cleare; for the Scriptures reason from absurdities, *1 Cor.* 15. 14, 15. *John* 8. 55. I prove the assumption; as,

1. The Prophets shall not be authoritatively judged by Prophets and Pastours, but by the multitude, contrary to that, *1 Cor.* 14. 29. Let the Prophets speake two or three, and let the other judge.

2. Authoritative and judicall excommunication was in the Pastors and Elders power, *1 Co.* 5. 4. *1 Tim.* 1. 20. *2 Cor.* 10. 8. *1 Cor.* 4. 21. this doctrine putteth authoritative and judicall excommunication into the hands of all the people.

3. All the assemblies of Pastours in the Apostolick Church, for the discipline which concerned many Churches, upon necessary causes shall be temporary and extraordinary, and so not obliging us now, as *Acts* 1. *Act.* 6. *Act.* 11. 1. *Act.* 8. 14. *Act.* 13. 1, 2, 3. *Act.* 15. *Act.* 21. 18, 19. *1 Tim.* 4. 14. and yet these same necessary causes of such assemblies, as *Divisions* betwixt *Grecians* and *Hebrewes*, heresies, schismes remaine in the Church to the worlds end.

4. These who authoritatively governe and edifie the Church, are men separated from the world, *not intangled with the affairs of this life*, *2 Tim.* 2. 2, 3, 4, 5. therefore if all the multitude governe and over-see both themselves and their guides: they are not to remaine in their callings, as trades-men, servants, merchants, lawyers, &c. but to give themselves wholly to the over-seeing of the Church, contrary to that which the Word of God saith, ordaining every man to abide in his calling, *1 Cor.* 7. 20, 21, 22. *Col.* 3. 22. *1 Thess.* 4. 11.

5. Believers are over-seers to excommunicate, deprive, censure, and authoritatively rebuke their pastors, and so
 1. pastors of pastors, over-seers and watch-men, over their Over-seers and Watch-men. 2. The relation of pastor and flock, of feeders and a people fed is taken away. 3. That which the Scripture ascribeth to pastors only, *1 Tim.* 5. 19, 20. *Tit.* 1. 13. v. 9. is gi-

ven to private professors. 6. The brotherly consociation of the authority and power of jurisdiction in many sister-Churches united together, is taken away, there is no Christian-communion of Church officers, as Church officers. 7. All particular Churches are left, in case of errors, to the immediate judgement of Christ, and obnoxious to no Church censures, suppose they consist of six or ten professors only. 8. The grounds of the doctrine are these same arguments, which *Anabaptists* and *Socinians* use against the places of *Kings, Judges, Magistrates*, to wit, that believers are *free, redeemed, bought with a price, all things are theirs*; and therefore all power, which consequence is no stronger the one way, then the other. 9. It layeth a blot upon Christs wisdom, who hath appointed congregations to be edified by no power of the keys in case of aberration and incorrigible obstinacy. 10. It maketh the Word of God imperfect, which setteth downe no Canons, how the believers of an independent Church should governe, and *Paul* teacheth how *Timothy* and *Titus*, and all Church-men should governe. 11. It excludeth not women from usurping authority over men, by judging, excommunicating, ordaining pastors, seeing they are the body and Spouse of Christ as believing men are. 12. It maketh the Sacraments no Sacraments, the baptized non-baptized, and in the place of *Turkes*; if possibly the pastour and the ten professors of the independent Church be unbelievers, which is too ordinary. 13. By this an assembly of Pastors and Elders from divers congregations, have no more the power of the keyes, then one single man, who may counsell and advise his brother. 14. Extreme confusion and inevitable schismes hence arise, whilst such a sister-Church saith, *I am Pauls*, and her sister-Church saith, *I am Apollos*, and there is no remedy against this fire. 15. The patterne of a Church governing and ministeriall, consisting of only believers, is neither in all the Scriptures, antiquity, nor in the writings of Divines. But of these I shall speake

more fully hereafter, God willing.

4. Arg.

4. *Argument.* That Doctrine is not to be holden, which tendeth to the removing of a publick Ministry: but the doctrine of independent Churches is such. Ergo, the doctrine of independent Churches, is not to be holden. The proposition is out of doubt, seeing Christ hath ordained a publick Ministry for the gathering of his Church, Ephes: 3. 11. 1 Cor: 11. 1 Cor: 14. 1 Tim: 3. 1, 2, 3. Heb: 13. 17. 1 Thess: 5. 12, 13. 1 Cor: 5.

4. Math: 16. 19. Math: 28. 18. Joh: 20. 21, 22, 23. I prove the assumption. By the doctrine of independency, two or three, or ten or twelve private Christians in a private Family, joyning themselves covenant-waies to worship God is a true visible Church: So the *English Puritanisme*: So a Treatise called, *Light for the ignorant*: So the *Guide to Zion*: So the *Separatists* holding *Independent Congregations*, define a visible Church, Every company, Congregation or Assembly of true believers, joyning together according to the order of the Gospell, in the true Worship, is a true visible Church. This being the true definition of an independent congregation from the writings of the Patrons thereof; I prove that it taketh away the necessity of publick ministry. 1. because every twelve in a private Family is this way joyned together, and is an independent Church. 2 this congregation being independent, it hath within it selfe the power of the keys, and is not subject (saith the *English Puritanisme*) to any other Superiour ecclesiasticall jurisdiction, then to that which is within it self. But,

1 *Katherin* against M. Edwards saith, p. 7, 8. *Private Christians have the Spirit.* Ergo, they may pray.

Answe: God forbid we deny, but they both may and ought to pray continually: but hence it followeth not affirmative, à genere ad Speciem, therefore they may authoritatively, not being called of God, as was Aaron, and invade the pastors chaire, and pray and fast and lay on hands by ministeriall authority, as the pastors doe,

Ad:

English Puritanisme, c 2 art. 1. p. 4.
Light for the ignorant, printed, an. 1641. p 20.
Guide to Zion, p. 7.
Separatists 3. p. iii.
 to King James
 3. p. 44.

English Puritanisme
 c 2, art. 3 p. 4

Act: 6.6. Act: 13.3.

2. *The Church* (saith the Feminin Authour, p.8.) *is not blinde, so that none have power of seeing, but only the officers.*

Ans. All believers see and discern true and false teachers, *1 Iohn 4.1. Heb: 5.14. 2 Cor: 3.18. Psal: 119.18. Ephes: 1.17.* but it followeth not, *affirmative, à genere ad speciem*, therefore they doe all see as the eye of the body, with an authoritative and pastorall light and eye; for then all the body should be an eye, where were then the hearing? *2 Cor. 12.17.* 3 Within it self there is no jurisdiction ministeriall; for in the definition of a Church ministeriall, there is deepe silence of Ministers or office-bearers; and good reason by their grounds, who hold it: For it is a society of believers joyned together covenant wayes in the true worship of God; which society hath power to ordain and elect their owne pastors and Elders, here is the power of the keyes to bind and loose on earth, as Christ bindeth and looseth in Heaven, *Math: 18.18. chap: 16.19* and a ministeriall act of these keyes, to wit, the ordaining of *Pastours, Doctors, Elders and Deacons*; before there be any *Pastor, Doctor or Elder or Deacon*. A ministry then must only be necessary, *ad benè esse, non ad esse simpliciter*, to the better or wel-being of the independent Church, and not to the simple being of the Church; for the thing must have a perfect constituted being and essence, before it can have any operation, and working proceeding from that being: as one must be a living creature indued with a sensitive soule, before it can heare, or see, or touch; now this independent Church, must have the perfect essence and being of a ministeriall Church, seeing it doth by the power of the keyes within it selfe constitute and ordaine her owne Ministers and Pastors; and if they were joyned in the worship of God before they had Ministers, they did in a visible way (being a visible Church in the compleate being of a visible Church). worship God, before they had Ministers; for before they ordaine

their Ministers, they must keepe the Apostolick order, *fast and pray, and lay on their hands*, for so did the Apostles, *Act: 1.24. Act: 6.v.6. Act: 13.3. Act: 14.23. 1 Tim: 4.14. 2 Tim: 1.5.* So here are, publick fasting, publick praying, publick ordination of a visible and independent Church, and as yet they have no Ministers; So in case the Elderhip of a congregation shall all turne scandalous and hereticall: this same independent congregation may excommunicate them. *Ergo* before excommunication, they must publickly and by the power of the keyes, *convince them of Heresie, rebuke them, pray for them, and finally by the Spirit of Paul a Pastor, 1 Cor: 5.4.* judicially cast them out. Now let all be Judges, if this be farre from pastorall preaching, and if here be not ministeriall acts, and the highest judiciall and authoritative censure exercised by no Ministers at all; and what hindreth by this reason, but the independent Church (that doth publickly and *authoritatively pray, fast, rebuke, convince gainsayers, make and unmake, by the power of the keyes,* pastours and Ministers) may also without Ministers preach, and administer the Sacraments? against which the *Separatists* themselves doe speake and give reasons from Scripture, that none may administer the Sacraments, untill the pastors and teachers be chosen and ordained in their office.

*Separatists confess.
art. 34. p. 25.*

But hence we clearly see an independent Church constituted in its compleat essence, and exercising ministeriall acts, and using the keyes without any ministry and edifying their Ministers, so that a ministry is accidentall, and a stranger to the independent Church both in its nature and working, and seeing they edifie others without a ministry: why may not private Families, where the independent Church dwelleth, edifie themselves without a publick ministry? I reade in *Arminian* and *Socinian* writings, that seeing the Scriptures are now patent to all. 1 A sent Ministry is rather usefull and profitable then necessary. 2 The preaching of the Word by Ministers is not necessary: So *Epis-*

copins : The *Arminians* in their Apology, and the *Catechise of Raccovia* : I will not impute these conclusions to our deare brethren, but I intreat the father of Lights to make them see the premisses. 3 Three or foure believers this way in covenant joynd together to worship God, have intensively and essentially all the power of the keyes, as the Councell convened at *Hierusalem*, Acts 15. 4. the power of Ordination, publick praying, publick and authoritative convincing of the gainsayers, and judiciall rebuking, which *Paul* ascribeth to the Pastors and preaching Elders, 1 *Tim*: 5. 20, 21. 1 *Tim*: 3. 2. *Tit*: 1. 9. 2 *Tim*: 4. 2. as essentiall parts proper to their calling, doe not agree at all to pastors, but by accident, in so farre as they are beleevets, or parts of an independent congregation by this doctrine ; for if the keyes and the use of the keyes, in all these ministeriall acts, be given to a society of believers so joynd in covenant to serve God, as to the first, native and independent subject : all these must agree to Ministers at the second hand, and by communication. For if God hath given heat to the fire, as to the first and native Subject ; all other things must be hot by borrowing heat from the fire ; and so Pastors rebuke, exhort, ordain Pastors, censure and excommunicate Pastors only by accident, and at the by, in so farre as they are believers, and parts of the independent congregation : And all these are exercised most kindly in an independent congregation by some of their number, suppose there be no Pastors at all in the congregation. *Robinson* (in justification of *Separatists*, p. 121, 122) and *Katherin Childly* (against *M. Edwards*, pa. 3.) say, as a private Citizen may become a Magistrate : So a private member may become a Minister in case of necessity, to ordaine Pastors in a congregation, where there is none, and therefore (say they) the Church may subsist for a time without Pastor or Elder. *Answ.* In an extraordinary case a private man, yea a Prophet as *Samuell* hath performed, by the extraordinary impulsion of the

Episcop distat. 26.
23.
Remonstr. apol. fol.
245.
Rémonstran in cons.
sec. 21. sec. 2, 4.
Catech. Raccovi-
ens de eccles. Chri-
sti a. 11. fol. 305,
106. Or 16. fol. 101
302.

Robinson
Childley.

the spirit, that which King *Saul* should doe, to wit, he may kill *Agag*; but an independent congregation of private men ordaining pastors (say our Brethren) is Christs settled ordinance to the worlds end. 2 The question is, whither the Church can subsist a politick ministeriall body without Pastors and Elders. 3 By this the independent way is extraordinary, where a private man may invade the pastors chaire; then Synods must be ordinary: els they must give us another way then their independent way or presbyteriall Churches, that is ordinary. I desire also to know, how our brethren who are for the maintenance of independent Churches, can eschew the publick prophesying of some qualified in the Church, even of persons never called to be Pastours, which the *Separatists* doe maintaine to the grieve of the godly and learned; for in an independent congregation, where Pastors and Elders are not yet chosen, and when they are in processe to excommunicate them, who shall publickly pray, exhort, rebuke, convince the Eldership to be ordained or excommunicated? I doubt, but a grosser point then the prophesying of men who are in no pastorall calling must be holden, to the discharging of all these publick actions of the Church; yea, I see not but with a like warrant, private men may administer the Sacraments; because Christ from his Mediator power gave one and the same ministeriall power to pastors, to teach and baptize *Mat: 28. 18, 19.*

5. Arg.

Cap. 7. q. 7. conc. 4.

5. *Argum.* If Gods word allow a presbyteriall Church, and a presbytery of Pastors and Elders: then are we not to hold any such independent congregation; for our brethren acknowledge they cannot consist together. But the former is cleare, *1 Tim: 4. 14. Mat: 18. 17, 18.* and is proved by us already. Other arguments I shall (God willing) adde in the following questions.

CHAP. XIV.

Quest. 14. *Whither or no the power ecclesiasticall of Synods can be proved from the famous councill of Jerusalem holden, Act: 15.*

Now followeth our sixt Argument against independent congregations. Where I purpose (God willing) to prove that the practise of the Apostolick Church giveth us warrant for Synods, and a meeting of Pastors, and Elders from many particular congregations giving and making ecclesiasticall Canons and Decrees that tye and lay a band ecclesiasticall upon many particular congregations, to observe and obey these Decrees. And, 1. the popular and democraticall government of *Anabaptists*, where the people governeth themselves, and the Church, we reject. 2 The Popish Hierarchy, and the Popish or Episcopall Synods, where my lord Prelate the Antichrists eldest sonne, sitteth domineering and ruling all, we reject. 3 We grant that one sister-Church, or one presbytery, or one provinciall or Nationall Assembly hath no jurisdiction over another sister-Church, presbytery or fellow Assembly. 4 As there is a communion of Saints by brotherly counsell, direction, advise and encouragement: So this same communion is farre more to be observed by sister-Churches, to write and to send Commissioners and salutations one to another; and hitherto our brethren and we goe one way. 5 An absolute, independent and unlimited power of Synods over congregations, we also condemne: Their decrees tye two wayes I grant, 1. Materially; for the intrinsicall lawfullnesse of the decree: Thus our brethren will not deny, but this tye is common to the brotherly counsell and advise of friends and brethren counselling one another from Gods

Six Arguments against independent congregations.

word. For all are tyed to follow what God commandeth in his word, whither a superiour, an inferiour or an equal speake : But we hold that the decrees of greater Synods doe lay an ecclesiasticall tye upon under, or lesser Synods in those bounds where presbyteries and particular congregations are. But it is weaknesse in *Separatists*, and womanly and weakly said by the authour of *Justification of independent Churches*, printed, an. 1641. under the name of *Katherin Childly*, pag. 17. that the *Synod. Act: 15. is not properly a Synod; because their decrees were not alterable, but such as were warranted by God, and a perpetuall rule for all the Churches of the Gentiles*, for that authour ignorantly presumeth that Synods may make Canons of nothing but of circumstances of meere order : Whereas Synods with good warrant, following this Synod, have made Acts against *Arrians, Nestorius*, and other heretiques ecclesiasticallly condemning fundamentall errours. And heere I enter to proove the lawfullness: of Synods, and to dispute against the independency of a visible presbyteriall Church, For that which in *Scotland* wee call, following Gods word, *1 Tim: 4. 14.* the presbytery.

But before we proceed, one question would be cleared, *What ground is there to tye a congregation by an ecclesiasticall tye of obedience to a presbytery, and a presbytery to a provinciall Assembly, and a provinciall Assembly to a Nationall Assembly : for seeing these are not in Gods Word, they would seeme devices of men, and of noe divine institution ; one may say, Whether have they warrant in a positive Law of God, or in the law of nature ?*

I answer, they have warrant of both : for it is Gods positive law, that the Elders and Over-seers be over the Church in the Lord, *Heb: 13. 17. 1 Thess. 5. 12, 13. Mark: 18. 17, 18.* I call this Gods positive Law, because if it had bin the will of the Law-giver, he might have appointed an high-Priest, or some arch-Pastor or
prime

prime officer in his name to command the whole Church, like to the Judge and the high-Priest in the old Testament : So *Aristocraticall* government is not naturall, our presbyteries are founded upon the free-will of Christ, who appointed this government rather then another. Now the question, how subordination of congregations to presbyteries, and of presbyteries to greater Synods is of natures law is harder, but a thing is naturall two wayes, 1. simply and in it selfe, 2. and by consequent ; an example of the former is, by the law of nature, the hand moveth, the feet walketh, at the direction of the will, which is a commanding faculty that ruleth all the motions of moving from place to place: This way it is not directly naturall that *Archippus* be governed by the Eldership and Presbytery at *Colosse* ; because he may be removed to another Presbytery, he possibly might have beene a member of the presbytery at *Corinth*, and never beene subject to the presbytery at *Colosse*. Example of the latter, it is simply supernaturall for *Peter* to be borne over againe, *Math. 16. 17. John 1. 12, 13.* but upon supposition that God hath given him a new nature, it is naturall or (as we say) connaturall and kindly to this new nature in *Peter* to love Christ, and to love Christs sheep and his lambes, because every like loveth a like ; So the subordination is not naturall : for it is not naturall for *John* and *Thomas* to be subject to such an Eldership of this congregation ; for Gods providence might have disposed that *John* and *Thomas* should have dwelt in another congregation as members therof, and so subject to another Eldership. But secondarily and by consequent upon supposition that they are members and inhabitants of this ecclesiasticall incorporation it is kindly and connaturall now that they be subjected ecclesiastically to the Eldership of Christs appointing in this congregation : and so the ground of the bond is (*the part must be in subiection to those who command the whole*) *John* and *Thomas* are parts of this congregation, such an El-

derſhip commandeth the whole, therefore *Iohn* and *Thomas* are in ſubjection to ſuch an Elderſhip. So all the beleevers of this congregation and all the beleevers of the ſiſter-congregations are parts of this preſbytery ; whereas Gods providence might have diſpoſed, that all the beleevers here might have bene parts and members of another preſbytery : And ſo by proportion ſundry preſbyteries are parts of a provinci- all Church, and ſundry beleevers of many provinces are parts and members of a Nationall Church. Now the diviſion of a Nation into Provinces, and of Pro- vinces into ſo many territories called preſbyteries, and the diviſion of preſbyteries into ſo many congregati- ons, cannot be called a deviſe of mans, becauſe it is not in the Word of God ; for by that ſame reaſon, that *Iohn* and *Thomas* and ſo many threes and foures of beleevers ſhould be members of an independent con- gregation, ſeeing it is not in the Word, it ſhall be alſo a deviſe of man. For all our ſingular acts are mixed, there is ſomething morall in them, and that muſt be ſquared and ruled by the word ; and ſomething is in them not mor- all, but poſitive, and this is not to be ſquared by the word ; but ſometimes by natures light (which I grant is a part implicate of Gods word) ſometimes it is enough that the poſitive part be negatively conforme to the word, that is, not contrary to it : Howbeit I hold that the morality re- quired in every action, muſt be poſitively conforme to the word, for example the Law ſaith, *Every male-childe muſt be circumciſed the eighth day*, Gen. 17.7. Now the ac- tion of Chriſts circumciſion, and Chriſts preſenting in the Temple, and offering of two turtle Doves, and two young pigeons is ſaid to be according to the Law of *Mofes*, *Luke 2.23.* κατὰς γερουσίας, as it is written ; yet the babe *Ieſus* by name, his mother *Mary* who brought him into the Temple, the Priest by name that offered the Doves for him, are not written in the Scripture of *Mofes* his law ; but the morality of that action was poſitively con- form to *Mofes* his law : ſo that every part be ſubject to the law

law of the whole is Gods word; but that parts and whole be thus divided it was not required to be defined in the word. But what our brethren deny is, that as *Peter* and *John* are Ecclesiasticall parts of a single Congregation under the jurisdiction of that single Congregation is cleare in the word of God; but that three or four Congregations are parts Ecclesiasticall of a Presbytery, and Ecclesiastically subjected to the government of the Presbytery; as *John* and *Thomas* are parts subjected to the government of a Congregation is utterly denied. But we may reply, *John* and *Thomas* are to obey their Pastor preaching, in the Lord, and by that same reason they are to obey their Pastors gathered together, with the Elders in a Synod: So by that same reason, as *John* and *Thomas* are to obey their Eldership convented in their owne Congregation to governe them, by that same reason, *John* and *Thomas* of four Congregations are to heare and obey their owne Elderships convented by that same authority of Christ in another Congregation, when a Colledge of other Elderships are joyned with them.

But I come to the Scriptures of God. If when the Churches of *Syria*, *Sylicia*, *Antioch* and *Jerusalem* were troubled with a question, whether they should keep the Law of *Moses*, and be circumcised, and could not determine it amongst themselves in their particular Churches, they had their recourse to an assembly of *Apostles* and *Elders* at *Jerusalem*, who gave out a Decree and Canon anent that question, which the Churches were obliged to keep, then when particular Congregations are troubled with the like questions in doctrine and government, they are by their example to have recourse to an Assembly of Pastors and Elders, that are over many Churches, and to receive Decrees also, which they are obliged to keep: But the former is the practise of the *Apostolike Church*, Ergo, to have recourse to a Synod of Pastors and Elders, to receive Decrees from them, that tye many particular Churches, is lawfull to us.

Epipl.

I prove the assumption, A question troubled these Churches, some false teachers said (*Cyrinthus* as *Epiphanius* thinketh) You must be circumcised after the manner of *Moses*, Acts 15. ver. 1. and there was *no small dissention and disputation about this*, ver. 2. and this question troubled the Church of *Jerusalem*, as ver. 4. and 5. doe declare: And it troubled the Churches of *Antioch*, *Syria*, and *Cylicia*, ver. 23. 2. That the question could not well be determined in their particular Churches, is cleare from ver. 24, from three circumstances, 1. The maintainers of the question troubled them. 2. *They almost subverted their soules with words*. 3. They alleadge a necessity of keeping *Moses* Law, and that it was the commandement and doctrine of the Apostles and Elders. 3. That in this question that troubled them so much, they have their recourse to a Synod, is cleare, ver. 6. *And the Apostles and Elders came to consider of this matter*; and ver. 2. *They determined that Paul and Barnabas, and certaine others of them should goe up to Jerusalem, unto the Apostles and Elders about this question*; And that the Apostles who were led by an infallible spirit, and could not erre, might have determined the question, is cleare by their speeches in the counsell, if the *Apostles* had not had a mind to set down a Samplar and a Copy of an Assembly in such cases. 4. That there are here the members of a Synod is cleare, *Apostles, Elders, Brethren*, ver. 23. and Commissioners from *Antioch*, ver. 2. *certaine others, and the Elders of the Church at Jerusalem*, James, *Paul, and the Elders of Jerusalem*, chap. 21. v. 17, 18. compared with ver. 25. So here are Elders from fundry Congregations. 5. That these Decrees did tye and Ecclesiastically oblige the Churches; howbeit all the members were not present to consent is cleare, chap. 16. ver. 4. *And as they went through the Cities, they delivered them the Decrees for to keep*, Acts 21. ver. 25. *We have written and concluded that they observe no such things, but that they keep themselves, &c.* So chap. 15. 28. *It seemed good to lay on you no greater burden*

burden then these necessary things, &c. Now let us heare the exceptions which our Brethren propound on the contrary, to prove that this was no generall Assembly.

They object 1. *This cannot be proved to be an oecumenicke Councell, that is, an Assembly of the whole Churches of the world.* Object. 1.

Ans. Howbeit *Augustine, Chrystome, Cyrillus, Theophylact, Theodoret, Cyprian, Ambrose,* and most of the learned Fathers agree, that it was an oecumenicke Assembly, yet we will not contend, many Churches of Jewes and Gentiles were here by their Commissioners, which is sufficient for our point. 2. The Apostles who were universall Pastors of the whole world, were here.

2. They object, *There is no word of a Synod or Assembly in the Text.*

Ans. The thing it selfe is here, if not the name, saith that learned *Voetius*. 2. Neither is the name of an independent Church in Scripture, nor the word Trinity or Sacrament, what then? the things are in Scripture. 3. verse 6. *συνήδρισαν*, they assembled, and ver. 25. they were together, is plainly a Synod.

2. Object.

Gilbert Voetius de classib. theol. 7.

They object 3. *Though there were a generall assembly here, yet it proveth nothing for the power of the keyes to be in such an assembly, but onely it saith something for a power of deciding of controversies in matter of faith, which implyeth no act of iurisdiction.*

Object. 3.

Manuscript for independent Churches.

Ans. 1. The deciding of controversies in matters of doctrine tying the Churches, and laying a burthen on them, as it is, ver. 28. and tying them to keep the Decrees, chap. 21. 25. chap. 16. 4. is an act of jurisdiction, and an opening and shutting heaven by the power of the keyes, when it is done Synodically, as this is here. 2 This presupposeth that the power of the keyes is onely in censuring matters of fact, and not in a ministeriall judging and condemning of false doctrine; which is against Scripture: For *Ephesus* is commended for

for using the keys in condemning the doctrine of those who called themselves Apostles and were not; and *Pergamus* rebuked for suffering the doctrine of *Balaam*; and *Thyatira* is rebuked for suffering *Jezebel* to teach the lawfulness of fornication, and of eating things sacrificed unto Idols, Rev. 2. v. 2. v. 14. v. 20.

4. Object.

Manuscript for independent Churches.

They object fourthly, *The irue cause why Paul and Barnabas were sent to Jerusalem, was not to get authoritative resolution of the question in hand; but to know, whether these teachers had warrant from the Apostles to teach the necessity of circumcision, as they pretended they had, as may be gathered from ver. 24. To whom we gave no such command.*

Answer. The contrary is seen in the Text: For if the Apostles had commanded any such thing, it was a dispute of fact in this Synod, and they might soone have answered that; but the thing questioned was *questio iuris*, a question if circumcision must be, v. 5., and that they must be circumcised, ver. 24. Also *Paul and Barnabas* were sent to *Jerusalem*, ver. 2. about this question. Now the question was not whether the Apostles had taught the lawfulness of circumcision or not? But the question is, ver. 1. *Certaine men taught, except ye be circumcised after the manner of Moles you cannot be saved.*

2. It were a vaine thing to say that v. 6. *the Apostles and Elders met about this matter*, to see what the Apostles had taught, and what not. 3. The Apostles bring reasons from the Scriptures, and from the calling of the *Gentiles*, which were vaine reasons if nothing were in question; but whether the Apostles had taught this point, or not taught it. 4. That *Paul and Barnabas* were sent to be resolved of more, then whether the Apostles had taught this or not, is cleare by their answer in the Decree. *It seemed good, &c. to lay no greater burden on you, and that you abstaine from meats offered to Idols, &c.*

4. Object.

They object fifthly, *There was no combination of many Pastors*

Pastors of divers Churches, but onely a few messengers sent from Antioch to the Congregation at Jerusalem: Hence many say, it was an assembly of a particular Church, and it bindeth only as a particular and speciall meeting. So M. Best.

Ans. 1. We stand not upon an exact meeting of all Churches, when as the nature and essence of a Synodical and Assembly-meeting is saved: Here were Apostles and Elders, whose charge was the wide world, And the Elders of *Jerusalem*, and Commissioners sent from *Antioch*, and they send Canons and Decrees to other Churches. 2. A decree of one particular independent Congregation cannot bind another, as our brethren teach: But the Decrees made here did tye the Churches of *Syria, Cylicia, Antioch, and Jerusalem. v.22, 23. chap.16. v.4.* Yea and *all the Churches of the Gentiles, Acts 21.25.* remember that enemies to our Synods, as *Bridgesius* and *Hugo Grotius* object this also: This is the answer of *Bridgesius* and *Hugo Grotius* who deny the necessity of reformed Synods; *Parker* who is for our brethren in many points refuteth this, and proveth it was a Synod.

M. Best plea for the Church, sect. 4. pag. 33.

Bridgesius, Hugo Grotius,

De Polit. Eccles. 13 c. 23.

They object sixthly, *They were not neighbouring Churches that sent; for Jerusalem did lye two hundred miles from Antioch: How could they that lay so far distant, ordinarily meet, as your Classes did?*

6. Object. M. Best, 16 p 34. M. Best.

Ans. To the essence of a Synod, and the necessity thereof is not required such meetings of Churches so farre distant; but when the Churches necessity requireth it, the lawfulness thereof may hence well be concluded, and that when they lye so near-hand they may more conveniently meet. 2. Neither is this much (to give *M. Best* his *Geography* at his owne measure) when the Churches were now in their infancy, and the question of such importance, that the Churches travell many miles for their resolution in this.

They object seventhly, *How prove you that these that were sent from Antioch, had authority in the Church of Jerusalem.*

7. Object.

Answ. Because *Paul* and *Barnabas* sent from *Antioch* had voyces in these Decrees.

Object. 8.

They object eighthly, *It cannot be proved from hence that Antioch was a Church depending on Jerusalem.*

Answ. Neither doe we intend to prove such a matter : But hence it followeth, that both *Antioch*, and *Jerusalem*, and *Syria*, and *Cilicia* depend upon the Decrees of these Pastors of divers Congregations assembled in this Synod.

Object. 9.

They object ninthly, *That Papists and Prelates alleadge this place to prove their Diocesan Synods.*

Answ. So doth Satan alleadge a Scripture, *Psalme 91.* which must not be rejected, because it was once in his foule mouth : Prelates alleadge this place to make *Jerusalem* a *Cathedrall* and *Mother-church*, having Supremacy, and jurisdiction over *Antioch*, and other Churches, that there may be erected there a silken chaire for my *Lord Prelate*, and that Lawes may be given by him to bind all mens consciences under him, in things which they call indifferent, we alleadge this place for an Apostolike assembly, to make *Jerusalem* a collaterall and *Sister-church* with *Antioch*, and the Churches of *Syria* and *Cilicia*, depending on a generall Councell : We deny all Primacie to *Jerusalem*, it was only judged the most convenient seat for the Councell : We allow no Chaire for *Prelate* or *Pastors*, but that they determine in the Councell according to Gods Word, laying bands on no mans conscience farther then the Word of God, and the dictates of sound reason, and Christian prudence doe require.

10. Object.

M. Best.

They tenthly object, *That the matter carried from Antioch to Jerusalem was agreed upon by the whole Church, and not carried thither by one man, as is done in your Classes.*
So *M. Best.*

Answ. It were good that things that concerne many Churches were referred by common consent to higher assemblies ; but if one man be wronged, and see truth suffer by partiality, the Law of nature will warrant him

to appeale to an assembly, where there is more light and greater authority, as the weaker may fly to the stronger: And the Churches *whose soules were subverted with words*, Acts 15. v. 24. did fly to the authority of a greater assembly, when there is *no small dissention about the question in hand*, Acts 15. 2.

They object eleventhly, *The thing concluded in this assembly was divine Scripture, imposed upon all the Churches of the Gentiles*, v. 22. 28. and the conclusion obliged, because it was *Apostolike, and Canonicke Scripture, not because it was Synodicall, and the Decree of a Church-assembly, and so the tye was Divine, not Ecclesiasticke. It seemed good to the Holy-Ghost.* Object. II.

Answ. 1. So the excommunication of the *incestuous man*, 1 Cor. 5. (if he was excommunicated) and his receiving againe in the bosome of the Church, 1 Cor. 2. and the *laying on of the hands of the Elders on Timothy*, 1 Tim. 4. 14. and the appointing Elders at *Lystra, Iconium, Antioch*, and fasting and praying at the said ordination, Acts 14. v. 21, 22, 23. was Scripture, and set downe in the Canonicke History by the *Holy-Ghost*; but no man can deny that the conclusion or Decree of excommunication given out by the Church of Corinth, and the ordination of *Timothy* to be a Pastor, and the appointing of the Elders at *Lystra*, did oblige the Churches of Corinth, Ephesus, and *Lystra*, with an Ecclesiasticall tye, as Ecclesiasticall Synods doe oblige.

2. That this conclusion doth oblige as a Decree of a Synod, and not as *Apostolike and Canonicke Scripture*, I prove 1. Because the Apostles and Prophets being immediately inspired by the *Holy-Ghost*, in the penning of Scripture doe never consult and give decisive voices, to Elders, Brethren, and the whole community of beleivers in the penning holy Scripture: For then, as it is said, Ephes. 2. 20. *That our faith is built upon the Apostles and Prophets*, that is, upon their doctrine: so shall our faith in this point, concerning the taking in of the Church of the *Gentiles*, in one body

with the *Jewes*, as is proved from Scripture, *v. 14, 15, 16, 17.* be built upon the doctrine of *Elders, Brethren, and whole Church of Jerusalem*; for all had joynt voyces in this Councell, as our brethren say, which is a great absurdity. *The commandements of the Apostles, are the commandements of the Lord, 1 Cor. 14. 37.* But the commandements of the whole Church of *Jerusalem*, such as they say this Decree was, are not the *commandements of the Lord*: For we condemne Papists, such as *Suarez, Vasquez, Bellarmine, Caietan, Sotus*, and with them Formalists, such as *Hooker and Sutherland* who make a difference betwixt divine commandements, and Apostolike commandements, and humane ordinances, for our Divines, as *Junius, Beza, Pareus, Tyles, Sibrandus, Whitaker, Willet, Reynolds, Jewell*, make all Apostolike mandates to be divine, and humane commandements, or Ecclesiasticall mandates, to oblige onely secondarily, and as they agree with divine and Apostolike commandements: But here our brethren make mandates of ordinary beleevers, that were neither *Apostles nor Prophets* to be divine and Canonick Scripture. 3. That which is proper to the Church, to Christ his second comming againe, doth not oblige as Canonick Scripture: For Canonick Scripture shall not be still written till Christ come againe, because the Canon is already closed with a curse upon all adders, *Rev. 22.* but what is decreed according to Gods word, by Church-guides, with the consent, tacit, or expresse of all the community of beleevers, as this was *v. 22.* (as we and our brethren doe joyntly confesse) is proper to the Church to Christs second comming, *Ergo*, this Decree obligeth not as Scripture. 4. The Apostles if they had not purpose that this Decree should oblige as an Ecclesiasticall mandate; but as *Canonick Scripture*, they would not 1. have advised with all the beleevers, as with collaterall and joynt pen-men with them of holy Scripture. 2. They would not have disputed and reasoned together, every one helping another,

2 Pet. 3. 2.

Suarez de trip.

viii tract. 2 disp. 5.
1 c. 4.

Vasquez in 3. tom.

3 disp. 216. c. 3.

Bellarm de verbo
non script.

Caisian. Opus. 1.

tract. 37.

Sotus de iustif. 17.

c. 6 ar. 1.

Hooker polit. l. 3.

p. 153.

Sutherland de Presb

c. 11 p. 67.

as they doe here, v. 6, 7, 8, 9, 10, & c. 3. They would not depresse and submit the immediately inspiring Aposto-like spirit to mens consent; so as men must give consent, and say Amen to what God the authour of Scripture shall dite as Scripture. This was a villifying and lessening of the authority of Scripture; therefore necessarily hence it followeth this was an Ecclesiasticall degree of an Assembly.

Object. 12.

They object twelfthly, *That Paul and Barnabas went up to Jerusalem, not to submit their iudgement to the Apostles, for then they had not been infallible, neither for the necessity of an assembly, or because Congregations dependeth on assemblies; but they did it 1. to conciliate authority to the Decrees. 2. To stop the mouthes of false Apostles, who alleadged that the Lords Apostles stood for circumcision, otherwise Paul himselfe might have determined the point.*

Ans. 1. Paul as an ordinary Pastor, howbeit not as an Apostle, was to submit to a Synod in this case, as an Apostle he might have excommunicated the incestuous Corinthian, without the Church; but it shall not follow that Paul did write to the Corinthians to excommunicate him for no necessity of a Church-court and Synod, but onely to conciliate authority to excommunication, and to stop the mouthes of enemies.

2. I aske what authority doe they meane, 1. authority of brotherly advise? But these Decrees bind as the Decrees of the Church, v. 28. chap. 16. 4. chap. 21. v. 25. 2. If they meane authority Ecclesiasticall, the cause is ours. 3. If they meane authority of divine Scripture, then this Decree must have more authority then other Scriptures, which were not penned by common consent of all beleivers. 4. This is a bad consequence, Paul could have determined the point his alone, Ergo, there was no need of a Councell, for the Scriptures and many holy Pastors determine that Christ is equall with God the Father: It followeth not that therefore there is no need of one Councell to condemne Arrius.

Obiect. 13.

They object 13. *There were no Commissioners at this assembly from the Churches of Syria and Cilicia, therefore it was not an assembly obliging Ecclesiastically all the Churches of the Gentiles.*

Ans. 1. Suppose *Syria* and *Cilicia* had no Commissioners here (which yet we cannot grant, but give only) yet *Ierusalem* and *Antioch* had their Commissioners, which maketh the meeting formally and essentially a Synod, of many particular Churches met synodically in one; for there were many single Pariahonall congregations both at *Ierusalem* and at *Antioch*. 2. We doubt not but the Apostles who wrote to them the Decrees of the assembly, advertised them also of that *Apostolike* remedy for determining the question, seeing they writ to them, v. 24. *We have heard that some have troubled you with words, subverting your soules, saying, ye must be circumcised,* Ergo, the Apostles tendered their salvation; therefore we are to thinke that *Syria* and *Cilicia* had their Commissioners here: What if they neglected to send (*à facto ad ius non valet consequentia*) they should have sent Commissioners. This assemblies Decrees did lay a tye and bond upon the Churches of *Syria* and *Cilicia*, then it did either tye them as a counsell and advise, or as a part of Scripture, or thirdly as a Decree of an Ecclesiasticall Synod: If the first be said, this Canon doth not lay a command upon them, the contrary whereof we find, v. 28. *it layeth a burthen on them,* chap. 16. 4. chap. 21. 28. and Decrees that they *must keep*. The second is unanswerably confuted in answering the tenth objection: If the third be said we obtaine what we seeke, and so they should have sent Commissioners, otherwise the Decrees of Synods shall oblige Ecclesiastically Churches who are not obliged to be present in their Commissioners, which neither we, nor they can affirme.

Obiect. 14.

14. They object, *That this is not one of our Synods, for the multitude of beleivers had voices here. And the whole multitude spake, for it is said, v. 12. Then all the mul-*

multitude kept silence, and gave audience. And Whittaker saith, they had decisive voices, but in your Synods none have voyces, but only the Eldership.

Best.
Parker.

Scotland discipline
2. book chap. 7.
Zwingli. an. 64.
Eza. Epist. 83.
Cypri 14. cp 21, 24.
Whit. cont. 3. c. 1.
c. 3. *versimile est
nominibus ex plebs
laqueus esse.*

Answ. 1. That the faithfull speake, propose, and reason, our booke of discipline saith. So saith *Zwinglius*, *Beza*, yea the Fathers, as *Cyprian* and others: Who will not have Acts made against the peoples consent; it is like the multitude speake, but orderly, seeing the Holy Ghost was here, v 28. *Whittaker* saith only, it is like that some of the multitude spake: And what marvell then many should speake, seeing it was untruth that any of *Moses* Law, which was also Gods Law, should be abrogated. 2. The Church may send in some cases learned and holy men to Synods, who are neither Pastors, Elders, nor Doctors: So was here *ἀδελφοί* brethren, that is, choise and able men; otherwise beleiving women, and the whole Church of beleivers come under the name of brethren in Scripture. *Parker* saith well, *The materiall ground of commissioners at assemblies is their gifts and holinesse, the formall ground is the Church calling and sending them.* 3. That the whole multitude had definitive voices, is first against what we have said, expounding these words, *Mat. 18.* (*Tell the Church*) 2. It is a mere popular government refuted before. 3. I reason from the end of the Synod. These onely had definitive votes, *who met together synodically for to consider of this question*, but these were only *Apostles and Elders*, v. 6. including brethren, who only had place to judge, as *Bullinger* and *Calvin* saith, and not the multitude. 4. The Canons are denominated *δυνατὰ κειμήλια*, Decrees ordained by the *Apostles and Elders*, Acts 16. 4. Acts 21, 25. 5. By what warrant could the brethren at *Ierusalem* give Lawes to brethren of other independent congregations of *Syria* and *Cilicia*, and these also who were absent? So this shall be no Synod. 6. I grant the Epistle is sent in the name of all: For 1. to send greeting in an Epistle is not an act of jurisdiction, but a sort of Christian kindnesse. 2. It

a Rom. 9. 30.
Rom. 12. 3.
Rom. 10. 1.
1 Cor. 11. 1.
1 Cor. 3. 1.
1 Cor. 12. 1.
Phil 3. 1.
1 Theff. 4. 1.
2 Theff. 3. 1.
Iam. 3. 1.
*Parker de polit. l. 3.
c. 18. materiale ex
donis internis pen-
det. formale ex de-
legatione Ecclesie.
Balling in ad. 15. 6.
Palam est ad Apo-
stolicos viros re-
rum ad fidem quo-
sionem pertinere.
Calv. Com. ib. v. 6.
Non dicitur lucas 10.
1 in Ecclesiam con-
necissus; sed eos qui
ratione officij erant
legitimi iudices.*

was done by common consent of all. 3. It added some more authority. 4. It is possible the sending of the Decrees required charges and expences.

15. The *Female replier* to M. Edwards, the reason (saith she) why the Church of Antioch sent the matter to be decided at Jerusalem, was because the parties were members of the Church of Jerusalem, Acts 15. 1. certaine men which came from Judæa taught the brethren, &c. v. 24. They went out from us, and this proveth independency of Churches, for the Church of Antioch judged it an unequal thing to iudge members of the Church of Jerusalem.

Ans. I. Let it be that contenders for ceremonies were of the sect of the Pharisees; yet the soules of these of Antioch were subverted, v. 24. If Antioch had been independent, they could have determined the truth, to prevent subversion of soules, who ever were the authors of that wicked doctrine; but their sending their commissioners to the Synod at Jerusalem proveth that in a thing common to them all they depend upon a Synod that doth oblige them all. 2. How could one independent Church at Jerusalem give Lawes to an independent Church at Antioch? 3. Antioch might have condemned the heresie. Suppose they could not judge the heretickes, if they were an independent congregation, seeing the heresie troubled them.

16. They object, *Oecumenicke and universall Synods of the whole Christian Church are impossible; and the Church is, and may be without Synods; therefore Synods are no ordinances of Christ.* So Best. See Parker.

Ans. Whittaker saith indeed universall Synods are not simply necessary; and Parker saith no more, they are not absolutely necessary, *necessitate medi*, but they are necessary, *necessitate precepti*, and conditionally, if some politicke union were amongst all Nationall Churches; but hence it followeth not that they are not Christs ordinances, because they are not this way necessary, *necessitate medi*; for then Baptisme and the Lords Supper, publike preaching of the word, perfect discipline were not Christs ordinances, because in time of persecution, or

M. Best Church

plea sect. 7. ar 7.

Parker de Poli.

l. 3. c. 13.

Whittaker cont. 1.

q 1. p. 22, 23.

Concil. Constan.

c. 29

universall apostasie, many, yea even whole Churches may be saved without these. 2. Synods are necessary for the well being, not simply for the being of the Church: But hence it's a weake consequence; therefore they are not ordinances of Christ. 3. It is knowne that the Popes power hindereth generall Councils; for the Councils of *Constance* and *Basill*, where the Popes wings were clipped, made that good, burnt children dread fire. *Adrian*, it may be with some honesty, promised the councill of *Trent*, anno 1522. But *Clemens* the seventh did openly oppose *Charles* the fifth his Chancellors proclaiming thereof at *Bononia*; they feared the place that the Emperors power should shame them, and learned well from *Ioh. 23*, as *Nanclerus* saith, to make the place of the councill all in all: And such was *Trent*; for they licked and revised againe and againe all the circumstances of that councill, that it was a birth in the Popes worabe good twenty and five yeares, and then was the Popes barne borne against his will; yet generall councils should be, Popes hinder them to be, and what wonder? *Theeves love not well iustice-courts*; yet by their owne Law they should be. The councill of *Constance* ordained that a generall councill should be every ten yeares once: Yea after the councils of *Lansen* and *Florence*, the sea being void, ann. 1503. the Cardinals convened, and sweare to Almighty God, and blasphemously to *Peter* and *Paul*, that whosoever of them shall be created Pope, he shall convene a generall councill within two yeares after his inauguration; which oath *Iulius 2.* did sweare, but had neither honesty, nor memory to performe. The facultie of *Paris*, and Church of *France*, who are still (as saith the *Reviewer of the councill of Trent*) at daggers drawing with the Pope and court of Rome, doe cry and write for a generall councill: But (they say) *The articles of Paris cannot climbe over the Alps*. It is some hundred yeares since *Thomas Bradwardine* of *Canterbury*, the hammer of the Pelagians cryed to waken *Simon Peter*, that he might speake

Nanclerus Vol. 1. gen 8.
Conci. *Constan.*
loc cit.
Cardinals oath,
ann. 1503.

Iulius 2 his oath.
Review of the
Council of Trent,
c. 1. p. 4.
Bradwardin de
causa Dei. 2 c. 53.
Simon, dormi, ex-
urge, quiesce, ex-
ime gladium.

out of his Councill-chaire for grace against the Pelagians. But Jesuites bellies and pennes stout for their Father the Pope, thinke it wisdome that the Pope be deafe at the cryes of *Dominicanes*, who call for his holinesse tongue to determine in bickerings betwixt their order and Jesuites in the matter of *Grace, Predestination, Free-will, Gods providence*. The Pope feareing a generall Councill, thinketh best that they rather bloud o-ther in the Schools, then that his greatnesse hazard to face the Court of a generall Councill; and therefore matters are now tryed at home. *Lod. Molina* the Father of the new Science, the middle light with that wild heed fanfied to be in God, was cited before *Clemens the 8th*, and holden in proesse five yeares, even before *Paul* the fifth, and the Cardinals, and when all was done, was whipped with a Toads stoole, and nothing was determined, as saith *Francis. de Ariba* Other Councils ordained that there should be in all places, Provincially and Nationall Assemblies. So ordained the Councill of *Nice, Trulla, Africa, Sardis*. Hence I adde a third distinction: From this is concluded onely that Councils are not necessary, but impossible, *impossibilitate morali, non Physicâ*: Councils are only morally impossible, not simply impossible, and that through mens corruption. It followeth not therefore they are not Gods ordinances: For seeing Churches independent are morally, and I feare, more then morally impossible, and have been hindred by Prelates, our brethren would not from hence conclude that they are not Gods ordinances. A Congregation of visible Saints where there is not an hypocrite, is impossible morally, and cannot be because of our corruption; yet such a Congregation should be, and so is an ordinance of Christ. Let me also adde the fourth distinction: Christ may well ordaine that as a necessary meane of edification, which cannot be had ordinarily in the full perfection and degrees required, so it may be had in the degrees and parts, that may edifie, howbeit not so well, and not so conveniently:

Fran. de Ariba in
Theol. spec. in pref
Concil. Nice. c. 6.
Concil. Trull. c. 8.
Conc. Afric. c. 13^B.
Concil. Sard. c. 15.

veniently : so Synods are ordinarily possible, I meane lesser Synods, if not fuller and compleater, if an universall Synod cannot be had, a Nationall may be in *Scotland*, and in *England* also if it please the Prelates, and if God will, whether Prelates will or will not; and if these cannot be, Provincially Synods are, and may be, and if these cannot be, yet Synods, Elderships, and particular Churches may be; and I thinke independent Congregations in their perfection consisting of sincere beleivers onely, and a perfect Church-discipline, are Gods necessary meanes of edification, yet in their perfection they cannot be had. But to close this point, no Divine that ever did write, or speake of this Chapter, except some of late; but they acknowledge, *Acts 15.* to be a formall copy and draught of a generall Assembly. I might cite all our Protestant Divines, the *Lutherans*, *Papists*, *Schoolemen*, *Casuits*, all the Fathers; and Councils, all the Doctors antient and moderne; but this was to fetch water to the Sea.

C H A P. XV.

Que. 15. Whether or no by other valid Arguments from Gods Word, the lawfulnessse of Synods can be concluded?

Hitherto hath been sixe Arguments against Churches independent, and consequently proving the lawfulnessse of Synods. Now followeth our seventh Argument.

7. If there be a commandement to tell the Church when an obstinate brother offendeth a brother, then must this course also be taken when an obstinate Church shall offend a Sister-church. But the former is true,

Parker de Polit.
l. 3. c. 24.
Quid enim annou
clasi Synodi qua
dam species est?
An: Bazar.
Enciv. to 2. l. c. 1.
Profess Leyd. in Sy
nop. disp. 19.
thel. 10.

Mat. 18. Ergo, so is the latter. This is not mine, but the Argument of *Parker, D. Ammes, Professors of Leyden*, and of all our Divines, *Willet, Whittaker, Junius, Beza, &c.* Our brethren say Christ speaketh, *Mat. 18.* of a particular Congregation, and not of many Congregations meeting synodically in their members of principall note, as Pastors and Elders. 1. Because an offended brother cannot have a Synod of Elders, and a Nationall Assembly alwayes to complaine unto, and so Christ shall not set downe an expedite way. to remove scandalls betwixt brother and brother. 2. Christ (say they) is setting downe a way, how an obstinate offender shall be cast out of the Church, where he was an ordinary hearer of the word, and a compartner with other professors of the holy things of God, in a particular visible Church. Now these of divers Congregations partake not in a Church-communion of these same holy things of God, Word, Sacraments, and Discipline.

Ans. 1. Christ here setteth downe a way how all offences of brethren may be taken away; for Christs salve must be as broad and large as the soare, and excommunication must reach as farre as offences; but offences are betwixt Church and Church, betwixt the Grecians and the Hebrewes, *Acts 6. 1.* no lesse then betwixt a single brother and a brother.

2. I borrow the Argument and pay it home againe. Christ setteth downe a way how all scandalls in his visible Church may be removed: So teach our brethren, as an offended brother cannot alwayes have recourse to a Nationall Assembly, and so Christs remedy shall be insufficient. If by a Church, *Mat. 18.* we understand a Synod, say they; but when the Grecian Church offendeth the Hebrew Church, the Hebrew Church cannot complaine to the Grecian Church, for the Law forbiddeth the party to be the Judge; therefore if they understand, *Mat. 18.* onely a Congregation, excluding all Synods, Christs remedy of removing scandalls betwixt Sister, and Sister-church, shall be insufficient; therefore the Grecian and Hebrewes must have recourse, as

Acts 6.

Act. 6. to a Colledge of Apostles and Pastors, and that is a Synod.

3. I borrow the other Argument also, and shall pay it againe.

These who are consociated and neighboured together in the Acts and Dentees of visible Church-communion, by *rebuking one another*, Leviticus 19. 17. *Admonishing*, Collosians 3. 16. *Exhorting*, Hebrewes 3. 13. *comforting one another*, 1 Theff. 5. 11. and *pleading one against another*, Hosea 2. 2. and occasionally communicating one with another in that same Word and Sacrament, and in eschewing the fellowship of one and the same excommunicate person.

These make up one visible politick Church, that is under a common Church-government, according to Christs discipline, which regulateth these acts of Church-communion of one with another.

But so it is, that *Grecians* and *Hebrewes*, and sundry particular sister-Churches, are consociated and neighboured together in the fore-laid acts and dentees of visible Church-communion, &c.

Ergo, divers sister-Churches so make up one visible politick Church under one common Church government, according to Christs discipline, &c.

The proposition is our brethrens, wherby they proove, and that strongly, that single professours consociated in these acts and dentees of visible Church communion, make up one visible Church under one common governement, and so say the Fathers *Basil*, *Chrysostome*, *Augustine* and *Athanasius*, *howbeit in habitation we be separated, yet are we one body*, and *Cyprian* will have nothing done in the cause of many Churches, *except wee all meete in one place*.

Basil. epist. 10.
Chrysost.
August.
Athanas.
Licet longissime se-
parati.
Cypr. l. 1. epist. 8. nisi
omnes in unum con-
veniamus.

The assumption for the communion of sundry Churches *Parker* granteth, and the Scripture is cleare, *Laodicea* and *Colosse* have a sister-communion in that same word of God, *Col: 4. 16.* so *Corinth*, *Macedonia* and *Galatia* in these same acts of charity to the Saints at *Jerusalem*,

lem, 1 Cor: 16. 1, 2, 3, 4. see also 2 Cor: 8. 1. Rom: 16. 27. Also if any person be excommunicate in one congregation, also in all the neighbour congregations. 1. Because his sinnes are bound in Heaven. 2. He is delivered to Satan, 1 Cor. 5. 4. to all. 3. Christ saith he should be as an Heathen to all, and so is excluded from Church communion to all. Hence these visible acts of Church communion require a common law and discipline of Christ to regulate them, seeing they may offend in the excessse and defect one to another, but one common discipline they cannot have, except they may by authority conveene in one Synod in their principall members. Also *Field*, *Bilson*, *Whittaker* alleadge this place for Synods, all say if Pastors have authority every one within themselves and farre more when they are met in a Synod, for *vis unita fortior, united force is stronger*.

Field on the Church. l. 5 c. 50.
Bilson gover. p. 52.
Whittaker, de cons. q. 5 c. 3.

8. Arg.

Our eighth *Argument* is, from the constant practise of the Apostles, if all weighty affaires that concerne equally many particular congregations were managed, not by one single congregation, but by the joynt voyces and suffrages of *Apostles, Pastors and selected Brethren* of many congregations in the *Apostolick Church*: Then were Synods the practise of the *Apostles*, and not independent congregations, but the former is true. *Ergo*, so is the latter. The proposition our brethren grant. I prove the assumption by an induction. 1. The *select Pastors* of the Christian world, and select brethren, *Act: 1.* did elect and ordaine *Matthias* to be one of the twelve, because that concerned many particular Churches, the publick treasury of *Apostolick Churches* was committed to the Apostles, because that concerned them all, *Act. 4. 33. 34.* When the Churches of the *Grecians*, and the *Churches of the Hebrewes* murmured the one against the other, one common Synod of the twelve Apostles authoritatively conveened, and ordained *with praying and laying on of hands the seven Deacons*, *Act. 6. 2, 3, 4, 5.* and *Walleus* saith, the argument for ordaining Deacons, that the Pastors might attend the word and prayer, proveth also that there were then ruling Elders.

Anno. Walleus, loc. com. p. 893.

ders. Also Act. 20. 28. there is a Synod of Pastors at *Ephesus*, whom *Paul* warned to take heed to the flocke, and Act: 11. 2. *Peter* giveth a reckning and count of his going in to the *Gentiles*, before a *Synod of Apostles and Brethren*, for it was impossible that the multitude of believers now growne so numerous could all meete in one house, and Act. 21. 18. an Assembly of Apostles and Elders ordaineth *Paul* to purifie himselfe, a Synod of Elders, 1 *Tim.* 4. 14. *ordained Timothy.*

9. *Argument* is from the care of *Christ Iesus* the head of the Church, in the end of excommunication. Hence if *Christ Iesus* take care that one particular congregation be not leavened, and sowed with the wicked conversation of one, then farre more will he take care that many Churches be not leavened, and hath ordained excommunication for many, as for one; but our brethren grant he hath taken care that one lump leaven not one single congregation, 1 *Cor.* 5. 4. &c. I prove the proposition, For *Christ*s remedy for remooving of scandals is hence argued to be imperfect, if excommunication doe not remove all offences, and prevent the leavening of many lumps; for he that careth for the part must far more care for a whole Church, and ordaine excommunication of a Church, for the edifying therof, 1 *Cor.* 4. 20, 21. 2 *Cor.* 10. 8. *That their spirit may be saved in the day of the Lord*, 1 *Cor.* 5. 4. 5. and since he tooke this care for a Nationall Church, *Numb.* 5. 2, 3, 4, 5. Who can doubt, but he hath care of edifying and saving in the day of the Lord, Churches of Nations and Provinces under the New Testament, yea and a greater care, then for saving one single man, seeing the influence of his love is bounded first upon the *body, bride and spouse* by order of nature, before it be bounded upon one finger or toe or any particular member of the body, I meane one single person. They answer. *God hath provided other meanes for whole Churches then to excommunicate them, for it wanteth precept, promise and practice to excommunicate a whole Church, they are to be rebuked, and we must pleade*

pleade with obstinate Churches, *Hof. 2. 2.* and if they remaine obstinate, we are to with-draw our fellowship and communion from them, and not to acknowledge them as sister-Churches, that is we are to separate from them, but there is no warrant to excommunicate them.

Ans. 1. I say this is a begging of the question, for we desire a warrant of Gods Word why sister-Churches may use some power of the keyes against sister-Churches, such as is to rebuke them, plead with them, *Hof. 2. 2.* and yet we may not use all power of the keyes, even excommunication; now to rebuke and pleade against a Church, to *Parker* and our brethren is a power of jurisdiction, and a sort of closing and shutting of Heaven.

2. The *Jewes* did justly excommunicate the Church of the *Samaritans*, and Christ alloweth therof, *Iohn 4. 22.* *ye worship ye know not what, salvation is of the Jewes,* in which words, Christ pronounceth the *Jewes* to be the true Church, and the *Samaritans*, not to be the true Church.

3. I desire to know what excommunication is, if it be not to deny all Church-communion with those who were once in our Church, now if this be done by one Sister-church to another sister-church, it is no excommunication at all, seeing Christ hath not given the power of the keyes to one Sister-church over another, for one particular Church is not set over another in the Lord; but when the Eldership of many consociated Sister-churches denieth Church communion to one of these consociated Churches having turned obstinate in scandalous sins, I see not what this is els but excommunicaton and authoritative unchurching and ejection of such a Church. Also our brethren pleade for the peoples power in excommunicating, because all and every one of the beleivers are to eschew the company of the person excommunicated, therefore all and every one should have hand in excommunicating him, as all *Israel* and not the Judges onely were actors in putting away the leaven, so reasoneth

Parker M. Best, so also the Separatistes, yea if it bee right taken, so also saith Beza, P. Martyr, Calvin, Marlorat: So Chrysostome, Augustine; for all are to consent to the excommunication of one who is a member of that visible Church with themselves, but so it is that all consociated Churches are to eschew the company of an excommunicated by a single congregation supposed by our brethren to be independent: Because 1. if they admit him to the Lords Supper with them, they prophane the holy things of God. 2. They annull excommunication supposed by our brethren duely, & *clave non errante*, inflicted, and so they loose on earth him whom God hath bound in Heaven, they hold him for a member of Christ, and a brother whom Christ hath delivered to Satan, and will have to be reputed as a Heathen and a Publican. Ergo, by this reason all should have hand in excommunicating such a person, but many Sister-churches consociated together in neighbourly and susterly Church-fellowship; as we heard before cannot excommunicate in their owne persons being possibly twenty severall congregations. Therefore they mult excommunicate in their Eldershops synodically conveened, which is our purpose we intend. It is but a womanly evasion of the Femall authour who differenceth betwixt rejection of an offending Church and excommunication. We may reject (saith she) an offending Church, but not excommunicate: Saul rejected God, did he therefore excommunicate God? For this is but a futing of the question, it is not simple rejection of an obstinate Church that we plead for, but an authoritative unchurching and not acknowledging of an obstinate Church to be any more a Church with whom we can communicate in the holy things of God, and this is more then simple rejection, or refusing to obey, as Saul is said to reject God. I grant we seldome find the practice of excommunicating Churches in the New Testament, because so long as a number of beleivers are in a Church, God leaveth them not all to be involved in one scandalous

Parker de pol. l. 3.
c 4
M. Best Church
plea p. 50.
Separatist 3. part.
8 part. 3 p 62.
Beza an. in 1 Cor.
5. 4.
Martyr. com.
Calvin in 1 Cor. 5.
Marlor.
Parous.
Chrysost.
Augustin.

a Col. 4. 16.
1 Cor. 16. 1, 2, 3.
2 Cor. 8. 1.
Rom. 16. 27.

Katherin Childrey
ag. inst M. Ed.
wards, p. 18.

dalous grosse siane, therefore the presbytery is to censure particular persons and not the whole Church, therefore when we separated from *Rome*, which was an authoritative declaration that *Rome* is now no longer a Spouse of Christ, but a strumpet; we did not separate from the faithfull lurking amongst them.

10. Ar.

10. *Argument.* That government is not from Christ that is deficient in the meanes of propagation of the Gospel to Nations and congregations that want the Gospel.

But the government by independent congregations is such. The proposition is cleare, 1. Because Christs Keyes are perfect and opens all lockes. 2. Our Divines hence prove Christ a perfect Mediatour, King, Priest and Prophet; because he perfectly cureth our three-fold misery.

I prove the assumption, by the doctrine of independency. *Pastors and Doctours* may not preach the Gospel without the bounds of their owne congregation, neither can they exercise any pastorall acts else where, saith *the English Puritanisme* and *M. Best*, and so *Pastors and Doctours* have now, since Apostles are out of the world, and the Churches are planted, no authority pastorall to preach the Gospel to those *who sit in the region, and shadow of death*, and if they preach the Gospel to those who are not of their congregation. 1. They doe it as private men, not as Pastours. 2. They have no pastourall authority or calling from Jesus Christ, and his Church so to doe. But certainly Papists, as *Bellarmino, Suarez, Becanus, Vasquez, Gregor. de Valentia* seeme to say better, who will have the authoritative power of sending Pastors to Nations, who want the Gospel, to be in the *Pope*, whom they conceive to be an *universall Pastor* to care for the whole Churches, so Christ hath left no pastorall authority on Earth in *Pastors and Doctours* to make those the Churches of Christ, and to translate them to the kingdom of grace, who are yet carried away with dumbe Idols.

English Puritanif.
c. 2. ar. 6. p. 5.
M. Best. Churches
plea, arg. 8. p. 73. 74

Bellar. de pontif. l. 1
c. 9.
Suarez de tripl.
virt. disp. 18. sec. 1.
n. 5.
Becan.
Vasquez.
Greg. Valan.

Idols, and howbeit the Apostles and their universall commission ordinary to preach the Gospell to all, their immediate calling, their extraordinary gifts be now out of the world, yet it is unbeseeming the care of Christ, that pastorall authority should be so confined at home, and imprisoned within the lists of every particular Church, consisting possibly of six or ten beleevers only, that the care for *many Churches*, 2 Cor. 11. 28. *The pastorall care to gaine Jew and Gentile, those that are Within and Without, to be made all things to all men to save some,* should be now in no pastors on earth, but dead with the Apostles, as if these places, 1 Cor. 10. 32. 1 Cor. 9. 19, 20, 21, 22, 23. Rom. 1. 14, 15. Rom. 9. 2, 3. did not presse to all Ministers of Christ, the extending of their pastorall vigilancy to the feeding and governing of all the Churches in their bounds that maketh up one visible politick body, communicating one with another in the acts of Church-communion. Hence it must follow, 1. When the *Grecian Church* shall be wronged by the *Hebrew Church*, that the pastors may not synodically meet, and by joynt authority remove the offences betwixt Church and Church, as the Apostles did, Act. 6. 2. It followeth that all the meetings and convention of the Apostles and Pastours, to take care authoritatively for the Churches, as Act. 1. Act. 4. 35. Act. 6. 2, 3, 4. Act. 11. 1. Act. 8. 14. Act. 14. 1, 2, 3, Act. 15. 6. Act. 21. 18, 19, 20, &c. Act. 20. 18. Act. 14. 23. 1 Tim. 4. 14. were all meetings of *Apostles, extraordinary, temporary,* and Synods of Apostles as Apostles, and not meetings of pastors as pastors to joyn their authority in one for the governing of many Churches. 3. It followeth that *Pastors and Elders and Doctors* may now no more lawfully meet and joyne their authority in one for *the feeding of the flock,* then they may take on them to *worke miracles, speake with tongues, and as Apostles goe up and down the earth and preach to all the world the Gospell.* O that our Lord would be pleased to reveale his minde to our deare Brethren in this point of truth. For what be extraordi-

nary and temporary in the conjoynd authority and pastorall care of the Apostles for all the Churches of the world, I see not, neither is it in reason imaginable, which doth not in conscience oblige *Pastors, Doctors and Elders* in the *Church of Scotland*, to conjoyne their authority in one Synodical power for all the Churches of *Scotland*. O saith our Brethren, *there should be too many masters, commanders and Lords over the free and independent visible Churches of Christ.*

I answer, seeing all these Pastors and Elders in a nationall Synod, are no other way over all the Churches of *Scotland*, then the particular Eldership in a particular congregation is over the believers, there be no more too many *Lords and Masters over the whole Churches* collectively united in a general Synod, then there be *too many Lords over the particular congregations*. For

1. in both meetings the beleivers choose their owne guides and commanders that are over them.
2. Nothing is done in either a Nationall or in a congregational Synod without the tacite consent of believers.
3. In both, it is free for beleivers to refuse and not receive, what is decreed contrary to Gods Word, See *Zipperus*, and so there is no dominion here, but what you finde, *Heb. 13. 17. 1 Thess. 5. 14, 15. Math. 18. 17, 18.* Nay, our brethren will have pastors so farre strangers to all congregations, save only to their owne, that *M. Davenport* and *Mr. Best* saith to the Pastours and Churches other Churches are without, and Pastors have nothing to doe to judge them, and they alleadge for this, *1 Cor. 5. 12.* but by these that are (*without*) *Paul* meaneth not these who were not of the congregation of *Corinth*, but he meaneth *Infilels and Heathen* as in other Scriptures, ^a for *Paul* judged and excommunicated *Hymeneus and Alexander*, *1 Tim. 1. 20.* who were without the Church of *Corinth*, and if this exposition, stand Pastors can extend no Church censare towards these who are of other congregations, neither can they rebuke nor admonish them as Christians, for these

*Zipper. de polist. l. 3.
c. 4.*

^a *Col. 5. 4.*

these are Acts of Church-censures, as our brethren teach.

Our eleventh Argument is from the light of sanctified reason; for sanctified reason teacheth that the stronger authority of the greater politicke body of Christ should help the parts of the body that are weaker, as *1 Cor. 12*, *The Whole body suffereth when one member suffereth*, and so the whole body helpeth the weaker, and lesse honourable member, *1 Cor. 12. v. 23, 26*. So universall nature contendeth for the safety of particular nature, and helpeth it; therefore the greater body and Nationall Church is to communicate its authority for the good of a particular Congregation, which is a part thereof: But the doctrine of independency maketh every Congregation an independent and compleat body within it selfe, needing no authority to governe it, higher then its owne authority, as if it were an independent whole Church, and no part of a greater visible Church: But suppose the greatest part of *Corinth* deny the resurrection, as often the worst are manyest, then I aske, whom to doth the Lord speake? *Take us* Can. 9. 15. *the little foxes that spoile the vines*: He speaketh either to greater Synods, which we say, that the greater body may help a part, and save *a little daughter of Sion*: Or to the foundest part of the Congregation; but they are weakest and fewest, and shall the greater body looke and see a member perish, and not help? Let them help (say our brethren) *with advise and counsell, but not with command and authority*.

I answer, *Take us the little foxes*, is an act of authoritative and disciplinary taking enjoyed to the Church.

2. Our Argument is drawne from the greater authority in the politicke body to the lesser; brotherly advise is not authority. Hence authority as authority by this meanes shall not help the weaker parts of the body, contrary to that which we have at length commanded, *1 Cor. 12*. Neither doe some reply well, that he speaks, *1 Cor. 12. of Christs invisible body*, because it is said, *v. 13*.

A manuscript for
independent
Churches, c. 1. p. 12

For by one spirit we are all baptized into one body, whether we be Jewes or Gentiles. Jewes and Gentiles (saith he) make not a visible Church, but an invisible Catholike Church.

I answer 1. What can hinder under the New Testament, *Paul* a Jew to make a visible Church with the *Ephesians* who are *Gentiles*?

2. That he speaketh of a visible politicke body is cleare while he alleadgeth, The eye exerciseth Pastorall acts of seeing for the foot, and that the eare heareth for the whole body, and when one member suffereth all suffer, which is principally true of a politicke visible body : For we are not baptized in one body visible, with those preachers who are long agoe dead, who never preached for the good of us who now beleeve in Christ, because we never heard them preach, and so they are not eyes seeing for us.

Arg. 12.

Our twelfth Argument is from the practises of the Jewish Church in a morall duty.

If Christ hath left the Churches of a whole Nation in no worse case then the Nationall Church of the Jewes were in, for their publike giving of thanks, for the turning away of Gods wrath, when the *Land is defiled with blood* and other Nationall transgressions, for the *bringing backe the Arke of God*, for the renewing a Nationall Covenant and Oath with God in case of universall Apostasie from God and true Religion. Then hath Christ ordained to Churches in the New Testament Nationall Assemblies, which authoritatively onely can reach these ends and effects.

But Christ hath left the Churches of a whole Nation in no worse case then the Nationall Church of the Jewes was in, for reaching the foresaid ends and effects, *Ergo, &c.*

I have to prove 1. That the Jewes had their solemn Assemblies for these ends. 2. That these Assemblies were morall, and so concerne us. 3. That these ends cannot be attained without Nationall Assemblies, which being done,

done, I trust the Argument shall stand strong.

For the first I may prove both in the Iewish; and after their example in the Christian Church, Deut. 29. 20. *All Israel were convened to enter in Covenant with the Lord.* So *Joshuab* for the same end assembled all the Tribes of Israel, Iosh. 24. 1. *their Heads, Judges and Officers.* And *Samuel*, 1 Sam. 12. gathered all Israel to renew their repentance for their sinne in asking a King. So did *Hezekiah*, 2 Chron. 29. 4. in an universall Apostasie. And *Iosiah*, 2 Chron. 34. 29. And *Asa*, 2 Chron. 15. 9. gathered all Judah and Benjamin, and they sware a Covenant to the Lord. And *Ahab*, 1 King. 22. gathered foure hundred Prophets to aske counsell about going to warre against *Ramoth Gilead*. And *Herod*, Mat. 2. 3. when Christ was borne. So *Salomon* did when the Temple was consecrated, and *David* assembled them to bring the Arke to it's place. The examples of these Kings did godly Emperours follow and convened generall Councils, what ever *Julius 3.* usurpe in his Bull, ann. 1551. Decemb. 15. *Constantine* convened the Council of *Nice*, as saith *Theodoret*, *Ruffin*, *Socrates* and *Eusebius*, *Theodosius* called the 2. generall Council at *Constantinople*, as *Theodoret* saith: And *Theodosius* gathered the third generall Council at *Ephesus*, as *Socrates* and *Euagrius* saith. *Valentine* and *Martian* called the Council of *Chalcedon*, and the Council of *Sardis* in *Illyrium*, as *Sozomen* saith: And *Iustinian* called the fifth generall Council at *Constantinople*, as *Nicephorus* saith. *Constantine* the 4. gathered the sixth generall Council at *Constantinople*, as saith *Martinus Polonus*. I might adde many others, but these may suffice. I prove the second particular, that convening of generall Councils in the Iewish Church was morall: For 1. an oath and vow to keep Gods Commandements is a part of the third Commandement, according to that Psalme 119. v. 106. *I have sworne, and I will performe, that I will keep thy righteous iudgements*, and the maintenance of the true Religion in a Land is obligatory for ever: For *Ind. v. 3.*

Julius 3. Bull,
anno 1551.
Theod. l. 1. c. 7.
Ruffin l. 10. c. 29
Socrat Trip. hist.
l. 1. c. ult.
Euseb. de vit. Con.
l. 1. c. 6.
Theod. l. 5. c. 6. 7.
Soc l. 7. c. 39.
Euag l. 1. c. 9.
Niceph. l. 14. c. 34.
Sozomen l. 3. c. 9.
Niceph. l. 17. c. 17.

Martin Polonus in
Constant. 4. 1.

we are willed earnestly to contend for the faith once delivered to the Saints; and it is obedience to the third Commandement, to avow God and his Sonne Christ before men, *Mat. 10. 32.* And so doth *Moses* commend it in *Israel*, *Deut. 26. 17.* *Thou hast avouched the Lord this day to be thy God, and to walke in his w. yes, and to keep his statutes, and his Commandements, &c.* Now what ever doth lay a bond morally binding on man, doth also morally bind a whole Nation. 2. It is most certaine that blood defiled the land of *Israel* morally, as it was a Land, and not as the holy Land only, *Num. 35. 33.* *Hos. 4 1, 2, 3.* 1. Because it is a sinne against the Law of Nature, for *man is made according to Gods Image*, *Gen. 9. 6.* (2.) Because blood defileth the Land under the New Testament, as in the Iewish Church; for if this were not, the Magistrate had no warrant from *Num. 33.* to use the sword against the murtherer, which is that very same that is taught by *Socinians*, *Arminians*, and *Anabaptists*. So teacheth *Episcopius*, *Joan Geisteran*, and *Henry Slatius*, so also *Socinus*, the Chatechise of *Raccovia* deny that the Magistrate now under the Messiah his kingdome should shed the blood of any murtherer or malefactor: *Yea if it be knowne* (saith *Ostrodinus*) *that a man cannot be a Magistrate without shedding of blood, and War, It is not lawfull for him to be a Magistrate, quia precepta Christi non permittunt ulli homini adimere vitam.* So also saith *Smalcus*, therefore needforce these precepts anent shedding of blood are not judiciall, but morall, seeing the Magistrate carrieth the sword, as the Minister of God to execute judgement upon the evill doer, *Rom. 13. 4* which being undenyably true, a Nationall Church must have meanes allowed of Christ to purge the land of blood, *Sodomy*, and other Nationall sinnes, for the which *Canaan* spewed out *seven great Nations*. Also, *Because of swearing the land shall mourne*, *Ier. 23. 10.* And if the *Arke* be taken away, as it was out of his place, 1 *Chron. 13.* The Land is in a hard case, we see no meanes but an Assembly of the

Episcop. disp. 13.
thes. 18, 19.
Joan Geisteran.
conf. de offic. mag.
Heur. Slatius aper.
decl. 53.
Socinus in defens.
vera sentent de
mag polit. par. 2.
f. 235, 235
Catech. Raccov de
Proc. Christi,
c. p. 145.
Ostrod. Institut.
Relig c. 8
Smalc disp 7 de
bon oper. contr.,
Frantz,

Nationall Church, that by authority of the Assembly all may be moved to renew their Covenant with God, to repent, and to bring backe againe the Gospell; as *David* conveened all *Israel*, 1 Chron. 13. 1, 2, 3, 4. to bring backe the *Arke* from *Kireath-jearim*: For the Gospels departure and universall Apostatie (when we are as *Israel*, without the true God, and a teaching Priest, as 2 Chron. 15. and withall in great trouble) is a case that concerneth not a particular Congregation onely, but the whole Land; and therefore the whole Church of the Nation must be assembled in their heads and leaders to turne away Gods wrath, and bring backe the glory that is departed from the Land by renewing our Covenant with God. Lastly, the whole host and armies of writers, antient and moderne, may be alleadged for the lawfulnessse of Synods, as witnesseth the Tomes of the Councils generall and Provinciaall.

C H A P. XVI.

Whether or no it can be demonstrated from Gods Word, that all particular Congregations have of, and within themselves full power of Church-discipline without any subjection to Presbyteries, Synods, or higher Assemblies?

Very reverend and holy men hold the affirmative part of this question, and deny all subjection of Congregations to Presbyteries and Assemblies. Their first Argument is,

If Churches planted by the Apostles, such as Corinth, have power within themselves to exercise Church-discipline, as to rebuke, excommunicate, loose and relaxe from excommunication: Then ought not particular Congregations now to stand under any other Ecclesiastical authority out of themselves.

*M. B. Church
plea lect. 7. an. 1.
and 4. page 68.
Parker de Polit.
l. 3. c. 4.*

Separat. 3 per.
pos 8 ar. 3.
Robins against Ber.
nard, p. 70.
Presb. govern. ex-
amined, ann. 1641.
p. 12, 13.

But the former is true, 1 Cor. 5. 2, 3. So M. Best, Parker, the Separatists, Robinson, Authors of Presb. govern. examined, prove that all beleevers in Corinth had voice in excommunication. 1. They amongst whom the fornicator was, they who were puffed up, and sorrowed not that he was not cut off, they were to be gathered together in one, and to iudge and excommunicate, v. 12. but the fornicator was not amongst the Elders only, but amongst all the beleevers, neither were the Elders onely puffed up, nor did they onely not sorrow that the incestuous man was not cut off, but the beleevers also were puffed up, and did not sorrow that he was not cut off, Ergo, all the beleevers had voices in iudging and excommunicating. 2. Of old not the Levites onely were to purge out the leaven, but all Israel also, Ergo, here not the Elders only are to purge out this leaven. 3. Paul writeth not to the Elders onely, not to be mixed with the fornicators, but to all the faithfull. 4. The faithfull, and not the Elders only were to forgive, 2 Cor. 2.

Ans. I will first answer these reasons, and withall shew how the people had hand in excommunication, and might prove that there was a Presbytery of many Pastors at Corinth, and not a single Congregation of one Pastor, and some few Elders and beleevers, who did excommunicate. I retort these Arguments: These with whom the fornicator did converse, and so leavened them, these who were puffed up, and sorrowed not at the mans fall, and at his not being cut off by excommunication, these were judicially to excommunicate with the Elders: But the fornicator conversed amongst beleeving women and children, and did leaven them, beleeving women and children were puffed up and sorrowed not, Ergo, Beleeving women and children did judicially excommunicate, but the conclusion is foule, and against the Argumentators, Ergo, so must some of the premisses be foule and false, but the assumption is most true; therefore their major proposition must be false; therefore they must first acknowledge a representative Church with us, and that men onely did judicially

cially excommunicate, and not all the faithfull, except they make women ordinary Judges usurping the authority over men. Then the number of these who were puffed up, and sorrowed not at his fall, &c. must be more then the number of the persons who should judicially excommunicate.

2. The authors of Presbyteriall govern. exam. say, *Elders are principally to iudge, and to be leaders and first actors in excommunicating*, and people are to follow in the second roome and assent. So say our Divines, *Wallens, Bucanus, Rollocus, Beza*. Therefore *Paul* cannot rebuke private beleivers, because they did not excommunicate judicially in the first roome; for then *Paul* should have rebuked the Elders and leaders for not excommunicating in the order answerable to their place and power, and because they did not judicially and authoritatively lead, and goe before as first actors and prime moderators in the judiciall act of delivering of the man to Satan, and so *Paul* cannot in reason rebuke all the faithfull amongst whom the scandalous man did converse, and who were puffed up, and sorrowed not at the mans fall, because they did not excommunicate judicially, at most, they can be rebuked onely for not excommunicating in the second roome, and in that orderly and subordinate way sutable to their place and power.

3. I see no foot-step of any tollerable ground in the Text, why it should be alleaged that all the faithfull men comming to age (to speake nothing of beleiving women and children) are rebuked for not excommunicating judicially the fornicator; but rather the contrary, that the faithfull out of office were not to excommunicate judicially: For applying these words as a reproofe to beleiving men, v. 2. *And ye are puffed up, and have not rather sorrowed, that ov ira, to the end that he that hath done this deed, ἐξαρθῆ ἐκ μεσσω ὑμῶν*, may be taken from amongst you. He useth the passiv^e verbe, not the active, whereby it appeareth that the beleivers

pag. 23.
Ans. Wallens loc. com. p. 1012.
Bucan. loc. com. 44.
 9 13.
Rolloc. com. in
 2 *Thef. 3.*
Beza an. mai. in
 1 *Cor. 54.*

were patients rather, then agents in the not judicial and authoritative taking away of the man from amongst them, and that their fault was that they mourned not to God for the mans fall, and the remisse negligence of the Elders, by whose authority he might have been authoritatively delivered to Satan. *Pareus* saith, that he blameth the beleivers security; Calvin, their not being humbled at the fall, and *Cajetan*, they boasted that the fornicator was the sinner, not they.

Pareus com. ib.

Calvin.

Cajet. Jactantia vos inculpatis esse.

Justus Eccl. 1, 2, c. 1.

& 2. n. 14.

4. That great Divine *Junius* doth excellently observe that Paul joyneth himselfe as an extraordinary Elder with the ordinary Eldership of Corinth, v. 4. *When you are gathered together with my spirit*: For, as I observed before, Paul requireth not only that they be gathered together in the name of Christ, which is required in all meetings for Gods worship in Prayers, Word and Sacraments; but also here he requireth that they meet (saith he) *with my spirit*, that is, with my Presbyteriall power of the keyes, and, 1 Cor. 4. 21. *with the authority which the Lord hath given us for edification*, 2 Cor. 10. 8. *as I am an Elder*. So said the Prophet to *Gebazi*, 2 King. 5. 26. *Went not my spirit with thee*, that is, my Propheticall power, Col. 2. 5. *For though I be absent in the flesh, yet I am present in spirit*. Now the beleivers out of office did not convene in this meeting, indued with *Pauls* Ministeriall and Pastorall spirit; for single beleivers receive not Ministeriall spirit from God, neither is such a spirit promised to them: Give an instance in Scripture of this promise, and we shall lose this cause; but this spirit for doctrine and discipline so given to Pastors, 1 Cor. 4. 21. 2 Cor. 10. 8. Col. 4. 17. 2 Cor. 4. 1. 2 Cor. 5. 18. 1 Cor. 12. 28, 29. v. 17. therefore the *coming together with Pauls spirit*, that is, with his ministeriall power of the keyes, as an Elder, must be restrained to the Eldership of Corinth, and cannot be applyed to single beleivers, men, women and children, who yet were puffed up and sorrowed not, v. 2. therefore this is not a gathering together of an independent Congregation of

of beleevers, men and women meeting with *Pauls Spirit*, and his presbyteriall power of the keyes in an authoritative and judiciall way to excommunicate, but it must be a gathering together of these who had such a spirit and power pastorall and ministeriall, as *Paul* had. I deny not but the faithfull convened, or were to convene in this meeting with the Eldership, for praying and hearing the word preached, which must be conjoynd with excommunication, but the meeting is denominated pastorall and presbyteriall with spirituall power from the speciall intended end in that act, which was authoritatively *to deliver the fornicatour to Satan*, and *Ursine* thinketh not without reason that the man was excommunicated, and there being a space intervening betwixt *Pauls writing of the first*, and his second *Epistle to the Corinthians*, that *Paul*, 2 Cor. 2. writeth for relaxing him from the sentence of excommunication. Also *Paul* when he saith, *ἰδὼν ἔχοντα ὡς παρόντα*, *I have already iudged as present*, meaneth not a popular or private judging, as we say, the Physitian judgeth of the disease by the pulse, and the Geometer judgeth of figures, as *Marsilius* speaketh, but understandeth a joynt authoritative judging with the Eldership, otherwayes he needed not to adde (*but present in spirit, as if I were present, have already iudged*) for whither hee had bene absent or present, hee might have given his private minde of the due demerit of so scandalous a sinne.

*Ursine in exp^l Cate
de excom.*

*Marsil. para. p. disc^l
1 c. 2.*

5. The maine thing that our brethren rest much on, is that one command of *delivering to Satan*, v. 4. and *purging out the old leaven*, v. 7. and the word of judging that *Paul* taketh to himselfe, v. 4. is given, v. 12. to all beleevers, and to all that he writeth unto; but *Paul* would not say they command the beleevers to doe that which they had no authority and power from Christ to doe, if all beleevers had *not power judicially to excommunicate*. But I answer, beside that this is to bring in a popular government in Gods house; they

consider not that they presuppose as granted, what we justly deny, that all and every verse of this chapter is spoken joyntly and equally to all both Elders and people, which cannot in reason be said, as in other parts of the epistle, where sometimes he speaketh of all, as 1 Cor. 1. 1, 4, 5. both pastors and people, sometimes of the people, 1 Cor. 1. 12. 1 Cor. 4. 1. sometimes of teachers only, 1 Cor. 3. 12. 1 Cor. 4. 2. 2. One and the same word *ἐκκαθαίρειν*, to purge out the leaven, v. 7. applied to both Elders and beleevers have divers meanings, according as it is applied to divers subjects, so that the Elders did excommunicate, and purge out one way, that is authoritatively and with *Pauls spirit*, and ministeriall power; I meane that same power in kinde and speech that was in *Paul* was in the Elders, for *Paul* was no Prelate above other pastors, and the people did purge out the leaven another way, by a popular *consenting* that he should be excommunicate, and this is well grounded on Scripture, see Acts 4. 27, 28. *Herod, Pilate, Gentiles and Jewes* crucified Christ; now it is certaine they did not crucifie him one and the same way, *Pilate* judicially, the people of the *Jewes* in a popular way of asking and consenting crucified him, so 1 Sam. 12. 18. *All the people greatly feared the Lord, and Samuell*; that same verbe *סָרַח* *jara*, to fear, exprefseth both the peoples fearing of God, which is a religious feare commanded in the first Commandement, and due to God only, and the peoples fearing of Samuell, which civill reverence given to *Samuell* as to a Prophet, is a farre inferiour feare, and commanded in the fift Commandement, so Prov. 24. 21. *My sonne feare the Lord and the King*, 1 Chro. 29. 20. *And the people worshipped Jehovah and the King*, the verbe is *שָׁחָה* *Shachah*, which signifieth to bow and encline the body religiously, but the meaning cannot be, that the people gave one and the same religious worship to God and the King, for that should be idolatry: So howbeit Elders and beleevers were rebuked for not excommunicating

nicating, and both commanded to excommunicate and *purge out the leaven*, it will never follow that both hath *one* and the same judicial power to excommunicate, but every one should *purge out the leaven*, according to their place and power; and *Israel* is commanded to *put out the leper*; yet the Priest only put him out judicially, and *Israel* is commanded to *put to death the false Prophet*, and so to *put away evill out of the midst of them*, Deut. 13. 5. and yet the Judge did put away evill judicially and authoritatively, and the people as executioners stoning him to death, v. 9, 10. and what I say of excommunicating, that same is said of the authoritative pardoning of the fornicatour, 2 Cor. 2. for *καταστασις*, as *Ursine* observeth, is by authority to confirm their love to him, as Gal. 3. 15. *the testament is confirmed*, *καταστασιν διαθηκην*, and so doth *Kemnitius*, *Calvin* and *Bullinger* take the word.

It is also more then evident that the Church of *Corinth* was not a congregation of believers onely, or a congregation with one pastor only, and so not an independent congregation, for there was at *Corinth* a college of pastors and so a presbytery of *Elders*, *Doctors*, *teachers* and *Prophets*; for 1. *Paul* was but a founder of this Church, there were many others that built upon the foundation *Christ Jesus*, and some built *gold and silver*, that is good and sound Doctrine, *some hay and stubble*, 1 Cor. 4. 6. *And these things, Brethren, I have in a figure transferred to my selfe, and to Apollo for your sakes, that ye might learne in us, not to thinke of men above that which is (written:) whence I collect, howbeit Paul, and Apollo and Cephas, were not constantly resident teachers at Corinth, yet there were other pastors there, of whom Paul and Apollo were named as figures, that with the lesse envy he might rebuke them, and amongst these many teachers, some said this is the best preacher, others said nay, but another preacher liketh my care better; and so there hath beene so many choise pastours there, as the Proverbe was true amongst*

Ursin, q. 85, p. 490, art. 3.

Kemnitius ex amm. conc. Trid. de indulg. par. 2. p. 89.

Calvin com. 16.

Bulling.

1 Cor. 3, 11, 12, 13.

mongst them, *Wealth maketh wit to waver*, which *Paul* sharply rebuketh as a schisme, 1 Cor. 1. 12, 13. 1 Cor: 3. 4, 5. So *Paul* saith, *Though ye have ten thousand instructors, yet have ye not many fathers*, 1 Cor: 4. 15. Then they had amongst them many teachers : And it is 2. cleare from 1 Cor. 12. 14, 15, 16, 17, 28, 29, 30. that there were amongst them *Apostles, Prophets, Doctōrs, Governments, or ruling Elders*, and that this fault was amongst them, that the higher contemned the lower, which is, as if the eye should say, *I have no need of the hand*, and that they were not content of that place in *Christs* body, while as they would all be pastors, and all eyes, and so, *where then were the hearing*, v. 17. and to these especially *Paul* directed his rebuke, 1 Cor. 5. because of their neglect of discipline against scandalous persons, not excluding the multitude of believers, who also in their kind deserved to be rebuked. 3. We may see 1 Cor. 14. There was amongst them a good number of *Prophets*, who both prophecyed two or three, after other, by course, and who also by the power of the keyes did publicly judge of true and false doctrine, v. 29. which is indeed our presbytery. See v. 1, 2, 3. v. 12, 13. v. 24, 25, 26. so that it is a wonder to me that any learned men should think that the Church of *Corinth* was one single and independent congregation, and that they met all in one house, where 1. the Lord had *much people*, 2. where we are not to thinke in such a plentiful harvest of *Christ*, that so many pastors and teachers, and so many *Apostles* and *Prophets*, as there were there, as you may gather from 1 Cor. 14. 24, 31, 32. and so many speaking with *divers tongues*, so many who wrought *miracles*, so many who had the *gift of discerning*, ver. 26, 27. that all these were employed to edifie one single congregation, who were all ordinary worshippers of *God* within the walls of one house, 4. We see how the false *Apostles* and teachers laboured to make *Paul* a despised *Apostle* amongst them, as is cleare in the 2 epist. ch. 10. ch. 11. ch. 12. and so their meeting together, 1 Cor. 5. 1 Cor. 11. 1 Cor.

14. must be expounded of their meeting *distributively*, not *collectively*, as though all met in one house; and suppose that the paines of so numerous a company of Prophets should do nothing, but feed one single congregation which meet all in one house, yet there was here a Colledge of many *Pastors, Prophets, Doctors and Elders*, who have power of excommunication, so saith *Robinson*, that there were many *Doctors and Teachers in this Church*, and proveth it well from *1 Co. 12.* for which, see what our own Divines say, as *Calvin, Beza, Pareus, Bulling, Martyr, Pelican, Pomeran.* So also *Chrysoſt. Theoph. Oecumen. Ambros. Lyra, Caietan.* So I thinke this place thus discussed is much against independent Churches, and for the presbyteries power.

They object 2. Act. 14. 2. *Then appointed they Elders by the peoples consent in every Church. Ergo, Every Congregation hath power to chuse their owne Pastors and Elders.*

Answ. 1. *Paul and Barnabas the Apostles of Christ chose Elders in every Church, with the peoples consent. Ergo, a congregation wanting pastors who ordaineth Elders, can and may of themselves ordaine Pastors and Elders.* What a weak consequence is this? Pastors in an Apostolick Church ordained pastors. *Ergo, the multitude have power to ordain Pastors.* I rather inferre the contrary. *Ergo, there are no congregations of believers independent, who have power to ordaine Pastors without a Colledge of Pastors, and observe (saith Caietan) on that place, That the fasting and prayers of the Apostles were at the Ordination of Presbyteries.*

2. Suppose *χριστολογία* were applied to the people, I see not what can in reason be said against *Vasquez*, who saith, it will follow only they were created by the consent of the people, and a man more to be respected then *Vasquez, Fran. Junius* saith, *that lifting up of the hands may well be meant of Paul and Barnabas their hands.* See also *Tilen, Calvin, Beza and Bullinger.* Ordinary Election

M. Reliuso against
M. Yares, p 28
Beza. in 1. Cor.
12.
Calvin
Pareus. com. in 1
or. 12.
Bulling.
Martyr.
Pelican.
Pomeran. com. in
1. or. 14.
Chryso.
Theoph.
Oecumen.
Ambros.
Lyra in 1. Cor. 14.
Caietan.
Object. 2.

Caietan. in Act. 14.
23.
Vasquez in 3. par.
Theoph. 3. disp.
24. c. 5.
Tilen. de cleric. c. 7.
n. 61.
Tilen. disp. 25. de
voc. min. thes. 15.
16.
Calvin. com. eb.
Beza. in mai. ib.
Bulling. ob.

(saith hee) is from this commended, and this forme of rite of lifting up of the hands was borrowed from the Grecians, who gave suffrages with lifted up hands. However the peoples free election is hence authorized, which forme was used in Cyprians time, *Quando ipsa (plebs) maxime habeat potestatem, vel eligendi dignos sacerdotes, vel indignos recusandi, quod & ipsum videmus de divina autoritate descendere, ut sacerdos plebe presente sub omnium oculis deligatur, & dignus, atq; idoneus publico iudicio ac testimonio comprobetur.* It is nought that Bellarmine saith, they had not *jus eligendi*, power of choosing, but *jus ferendi testimonium de vitâ ac moribus*, power to give testimony of the life and conversation of the pastors chosen, but good man he seeth not that this is a power of Election, by Cyprians testimony, and no power of choosing, which is a contradiction, and so saith *Theodoret*, avouching this to be the minde of the Councell of Nice in an Epistle to the Bishops of *Alexandria*, and the first generall Councell at *Constantinople*. Only from the time of *Frederick* the ij. who died, ann. 1300. were the people excluded from the power of choosing Pastors and Elders, and this was the deed of *Gregory* the ix. as *Kranzius* reporteth. *Vasquez* defendeth *Illyricus* in this, whom *Bellarmino* refuteth, It is true some say the election of *Alexander* the iij. which was foure hundred yeares before, was made by the Cardinals only, without the peoples consent: But 1. What may the Antichrist not do? his deed is not law. 2. Who can beleve such a dreamer as *Radevicus*, who alleadgeth this. *Plasine* (I grant) saith, that *Gregory* the 7. was chosen 500. yeares before, by the Cardinals only: But to these I adde *Gregory* was a lawlesse man, and from lawlesse facts without the authority of Scriptures and Synods no lawfull election, without the consent of the people, can be concluded. But what can be said against *Chrysof. Leo* and *Gregor. Magn.* and many cleare testimonies for us, which are to be seene in *Gratian*, all affirming that the ancient Church required the consent of the people to the ordination of

Cyprian l. i. epist. 4.
Bellar.
Theod. l. 1. c. 7.

Council Nice, epist.
ad episc. Alexand.
Concil. Constantino.
Greg. ix. in Missa-
na de electione.
Kranzius l. 8. Me-
trop. c. 3.
Vasquez in 3. Tho.
tom. 3. disp. 244. c. 5
n. 55.
Radevicus de gest.
Frede, 106. 50.

Platina in decret.
elect. Gregor. 7
Chrysof. de sacer-
dot. l. 3. fol. 14.
Leo epist. 89. ad e-
piscop. per Viennens-
sem provinca
Gregor. Mag. epist.
l. 2. c. 69.
Gratian, dist. 32. 34
62. 63.

of Elders, but all these expressly speake of popular cognition of the good parts, gifts and holinesse of the chosen Elders, and doe still ascribe *authoritative Ordination* of Elders to the presbyterie of Elders, as all Antients with one pen affirme.

They object from Col. 2. 4. *That the Church of Colosse had order, and so discipline within themselves, Ergo, Colosse was an independent Church. And that same they alleadge of the Church of Thessalonica, which had the power of Excommunication within themselves, 1 Theff. 3. 6.*

Ans. Seeing Epaphras, Col. 1. 7. and Archippus, Col. 4. 17. and others were their pastors at Colosse, it is no marvell that they had discipline within themselves, but what then? therefore they had discipline independently, the Congregation not standing under subjection to the Presbyterie, it followeth no wayes.

2. They had discipline within themselves, not being compassed with sister-Churches in a Christian consociation, it will not follow therefore Churches consociated with other Churches. 2. Churches in case of aberration. 3. Churches in points of discipline that concerneth many Churches. 4. In the case of difficulties that cannot be expedited and determined by the particular Churches, it will not (I say) follow, that they have power of discipline independently, and without subordination to superiour judicatures.

3. The conclusion to be proved is, that one pastor with some ruling Elders and beleivers is the most supreme ministeriall Church, subordinate to none other Church assemblies now in *Thessalonica*, 1 Theff. 5. 12, 13. there were many pastours *who warned and admonished them* The Syrian faith (*who stand before your face to teach you*) Beza faith they were teachers: so Erasmus, (*alvin, Bullinger*, so he stileth the pastors: so Marlorat, *Sutlu, Brightman, Scultetus*,

Syrus ministrorum
periphraſis.
Beza. ib.
Erasm.
Calvin.
Bullinger.
Marlorat.
Sutluy.
Brightman.
Scultetus.

Obiect. 4.

4. They object, *The seven Churches of Asia are commended, or rebuked by Christ for exercising or omitting discipline, every candle sticke stood by it selfe, and held forth her owne light, if they had had dependency one upon another, one message would have served them all; but onely Thyatira is charged for suffering Jezabell to teach, if they were one Church, the whole would have bene guilty of the sinnes of the part, the whole being negligent to discipline the part, but every Church is rebuked for it's own fault, Ergo, every one was independent within it selfe.* So M. Best, Author of *Presb. gover. exam.* and the *semall doctrix Childrey.*

M. Best.
Presb. gov. exam
Kath. Childrey, p. 19

Ans. The first of these seven, to wit, *Ephesus* was not a particular congregation, but had a presbytery of Elders in it, *Act. 20. 17, 36.* Paul prayed with them all; this is not said in the word, but of a reasonable good number of persons; *Brightman* under the name of an *Angell*, he writeth to a colledge of *Angels* or *Pastors*. *Bullinger* he writeth to many *Pastors*. *Didoclav.* proveth by good arguments against *Downam* his *Angell-Prelate* that he writeth to a colledge of *Angels* in every Church. *Augustine* he speaketh to the *Rulers*; so saith *Gregor. Magnus*, *Primasius*, *Beda*, *Haymo*, *Fulk*, *Perkins*, *Fox*: neither hath one single pastor the power of the keys, but at the second hand, the beleivers have it as the prime ministeriall fountaine of all Church discipline, and so they by our brethrens learning; should have bin principally rebuked.

Brightman. Apoc. c. 2.
Bullinger. ib.
Didoclav. II. a. 12
Damas. p. 132.
33. 34.
August. hom. 2. in Apoc. prepositu eccl. i. 12.
Gregor. mor. in Job l. 34. c. 4.
Primasius.
Beda.
Haymo.
Fulk against Rbest. Rev. 1. 20.
Perkins.
Fox.

2. Also *Asia* was of the *Roman Empire*, and contained *Phrygia*, *Mysia*, *Caria*, *Lydia*, *Troas* and *Thessalonica*, and every one of these must be proved to be single congregations, and suppose they were, they have many pastors in them, as *Ephesus* had, they had power of discipline in all points that concerned themselves, but in things common to all, they had it not, but in dependence, and what? howbeit Synods could not so conveniently be had under the persecuting *Domitian*, no absurdity will follow, disciplines may be exercised without provinciall Synods.

3. It

3. It is a weake ground, *Every candlesticke stood by it selfe, and held forth it's owne light* : For the light of the Candlesticke is a preaching Pastor shining in light of holy Doctrine : Wee dispute not about independency of preaching Ministers in the act of preaching ; but about independency of Churches in the acts of *Church-discipline* ; And so this is a weake ground (I say) for independent Churches ; yea neither is the Pastor in the act of *Pastorall shining in sound Doctrine independent* ; for our brethren teach *that private persons by the power of the keyes ordaine him, call him to office, censure and depose, and excommunicate him, if need require, and this is no small dependency.*

4. It is no lesse loose and weake to alleadge they are independent Churches, because *every Church is reprov'd for it's owne faults* ; reproofe is a sort of censure : What, because the *fornicator, 1 Cor 5.* is reprov'd for a sinne *that is scarce named amongst the Gentiles, yea and iudged worthy to be excommunicated* ? Shall it hence follow that the *fornicator* is no member dependent, and in Ecclesiasticall subjection to the Church of *Corinth* ? So some of the *Corinthians, 1 Cor. 15. 12.* are reprov'd for denying the resurrection ; for this was the fault of some, and not of all : But will it follow, these some were no independent parts of the *Church of Corinth*, but an independent Church by themselves ? The faults of remisse discipline may be laid upon a whole Nationall Church in some cases, when it cometh to the notice of the Nationall Church, that such a particular Church faileth in this and this point of discipline ; but we teach not that these seven Churches made up one Nationall Church ; yet this hindereth not, but parts of an independent and subordinate Church may be rebuked for their faults, and yet remaine dependent parts.

5. They object, *If Christ bid an offending brother tell the particular Church whereof he is a member, then that particular Church may excommunicate, Mat. 18. 19. and*

M. Best.

so hath power within it selfe of the highest censures, and is independent, but the former is true, Mat. 18. Ergo, *Ursine* (say they) *Zuinglius*, *Andrewes*, *Kemnitius*, *Aretius*, *Pelargius*, *Hunninus*, *Vatablus*, *Munster*, *Beza*, *Erasmus*, *Whittaker*, &c. expound this of a particular Congregation.

Ans. 1. We shall also expound this of a particular Church, but not of such an one as hath but one Pastor, neither doe these Divines meane any other Church then a Colledge of Pastors and Elders.

Parker de Polio. c. 24.
Guil. Voet. de Pol. Eccl. thes. 7.
Edmund. Richer. de Pol. & Eccles. potest. p. 14.
Doff. Paris. de Pol. Eccl. p. 13.
Gerson de Potest. Eccl. confid. 4.

2. Your owne *Parker*, the learned *Voetius*, and *Edmundus Richerius*, and the *Doctors of Paris* cite this place to prove the lawfulnessse of Synods, yea even hence they prove *Peter*, and so the *Pope is answerable to a generall Councill.*

3. When an Eldership of a particular Congregation is the obstinate brethren, to be censured, I desire our reverend brethren to shew in that case a ministeriall, governing, and censuring Church, consisting onely of private persons out of office, to whom the offending person shall complaine? I appeale to the whole old and new Testament, to all antiquity, to all Divines writings the word (Church) in this notion. See also *Gerson*.

6. They object, *Every particular Church is the body of Christ, his Spouse, Wife, and Kingdome, and every one hath received faith of equall price*, 2 Pet. 1. 1. and consequently of equall power, and rights to the tree of Life, and Word of God, and the holy things, the keyes of the Kingdome, the promise and use of Christs power and presence, Rom. 12. 4, 8. Therefore there is not one Church above another. So the Separatists. Best.

Ans. 1. If this argument from an equall interest and right to Christ, the promise, life eternall stand good, not only one Church shall not be over another; but also Pastors and Elders cannot be over the focke in the Lord, nor have the charge of them, nor watch for their soules: The contrary whereof you shall reade, 1 Cor. 12. 17, 28, 29. 1 Thes. 5. 12, 13, 14. Heb. 13. 17. Ephes. 4. 11. and

Object. 6.

1 Cor. 12. 20, 27.
 with 4. 17. and 5. 12.
 and 11. 23. 26. and
 14. 33. Mat. 18. 7.
 20.
 1 Tim. 1. 3. 15.
 Separatists 3. petit.
 2. post. p. 43.

and the reason is good, but truly better with *Anabap-
rists*, then with men fearing God ; because Pastors and
people, King and Subject, Doctor and Scholler, being
beleevers, have all *received like precious faith*, and A&C. 10. 34.
*rights to the tree of Life, &c. for God is no acceptor of per-
sons.*

2. By this Argument three beleevers in an indepen-
dent Congregation consisting of three hundred shall be
no dependent part in Ecclesiasticall subjection to three
hundred, and every three of independent Churches shall
be a Church independent, and twenty independent Church-
es shall be in one independent Church, because all the
three hundred beleevers. have *received alike precious faith,*
&c.

3. The consequence of the Argument is most weake,
for *precious faith and claime and interest in Christ* is not the
ground why Christ giveth the keyes to some, and not
to others, but the ground is the good pleasure of Gods
will. Christ gave not the keyes, nor any Church-
authority to *Judas, Demas,* and the like, because of their
precious faith ; but because he calleth to labour in his
vineyard, whom he pleaseth, and whom he pleaseth he
calleth not.

7. They object, *Provinciall and Nationall Churches* 7. Object.
are humane formes brought in after the similitude of civill Ames. Medul.
governments amongst the Romanes, and there is no Church Theol. 1. 1. c. 32. d.
properly so called, but a Parish Church. See D. Ammes. theol. 22.

*Ansm. I. χειρωσία, The lifting up of the hands in voi-
cing at the election of Elders, Act. 14. 23.* so taken from
a civill forme of peoples giving their suffrages amongst
the *Lacedemonians*, as our brethren say : Yet it is not
for that unlawfull, or an humane forme, a Parishionall
meeting of the people to heare the word, is taken from
a civill forme of both *Romanes* and *Grecians* convening
to heare declamations and Panygerickes, yet a Parishio-
nall Church is not for that a humane and unlawfull
Church.

2. We say not that a Synod is a properly so called mysti-
call

call Church, yet its a proper ministeriall and teaching Church, such as is, *Acts 15.*

Object. 8.

8. They object, *The Popish superiority of one Church over another should be lawfull, if a Church be in bondage under a Church, better be under a great Lord Pope, and a little Lord Prelate, as under many Nationall Lords in a Nationall Church-Assembly.*

Answ. 1. We make no other subjection here then our brethren make; for they make ten to be subject to five hundred in an independent Congregation: As the part is in subjection to the Lawes of the whole, so make we many Churches in Cities, Townes and Provinces subject in the Lord to all their owne Pastors and Elders convened in a Nationall Assembly: Papists make their Synods to lay bonds upon the consciences of men.

2. Their Synods cannot erre.

3. The Lord Prelate over-ruleth them.

4. They make things indifferent necessary.

5. People may not examine Decrees of their Synods according to Gods Word.

6. People may not reason or speake in their Synods.

We acknowledge no such Synods. 2. Papists, as *Bel-larmine, Costerus, Pierius*, doe not thinke Synods very necessary, they call the Popes determination an easier way for ending controversies then Councils; and therefore *Pierius* saith here, *frustra fit per plura, &c.*

Belarm.

Costerus Euchr.

Pierius in Exod 10.

9. Object.

9. They object, *If a representative Church consisting onely of Pastors, Doctors and Elders, be a Church of Christs institution, it should have a Pastor over it, as all Churches have; and if it be a generall Councell, the Pastor thereof can be no other then the Pope, and there behoved to be also an universall Consistory of Cardinals.*

Answ. 1. I deny both these consequences, a feeding, governing and ministeriall Church doth not necessarily require a Pastor over it. *Timothy* is a Pastor to himselfe, and by preaching both saveth himselfe and others, *1 Tim. 4. 16.*

2. Cardinals are degrees above Pastors and Prelates,

our Synods are made up, as Acts 15, of Pastors, Elders and Brethren, whereof we acknowledge no Pastor of Pastors but Christ Jesus, no Doctor of Doctors, no Elder of Elders, and so I see not what this consequence meaneth.

10. They object, *That which concerneth all should be handled by all. Quod omnes tangit ab omnibus tractari debet; but matters of discipline concerne the conscience and practise of all, Ergo, all and every beleever should handle matters of discipline, and not some few of a whole Nation who representeth the rest.* 10. Object.

Ans^r. *That which concerneth all, one and the same way and the manner, should be handled by all.* That which concerneth all, divers and sundry manner of wayes should be handled by all divers manner of wayes: If ten men be owners of a ship, nine of them cannot sell the ship without the consent of the tenth owner: If all both Elders or Ministers, and the whole company of beleivers had one and the same power of the keyes, we see not but all, Ministers and people should have a like hand in voicing and concluding; nor doe I well see, that if the keyes be given to all beleivers, upon our brethrens former ground, because they are the body and Spouse of Christ, how women and beleiving children can be excluded from joynt-governing and use of the keyes (except in the act of publike teaching, 1 Cor. 14. 34, 35. 1 Tim. 2. 12.) with Pastors, Doctors and Elders, seeing they are the body and Spouse of Christ, no lesse then men: *God accepteth no persons, nor sexes, male or female, in these spirituall priviledges, Gal. 3. 28. 2 Cor. 6. 18. 1 Pet. 3. 4, 5, 6.* But seeing discipline concerneth all divers wayes, according as God hath seated and placed persons in his Church; some in higher, and some in lower places of Christs body; therefore Ministers are to handle points of doctrine and discipline in Synods *authoritatively*. People also by electing Commissioners to Synods, by consenting, reasoning, proposing and advising, and according to their place, *not authoritatively.* LI II. They

Obiect. 11.

11. They object, *It is a Popish abusing of the people of God to exclude them from all government of Gods house, and all meanes of edifying one another, and leade on the people in an implicit faith and blind obedience.*

Ans^w. This objection toucheth the question anent the power of private Christians in edifying one another, where I must stay a little to cleare doubts, for divers run in extremities here. Hence our

1. *Conclusion.* We utterly condemne the doctrine of *Separatists*, who teach that private Christians gifted with knowledge, suppose they be out of office, are to preach the Gospell, and to prophesie publikely for the edefying of the Church.

1. Because by consent of all sound Divines, all antiquity and confession of party, and *Pauls* testimony, *Eph 4. 11.* there are none given of *Christ*, when he ascended on high, for the publik edefying of the Church, and gathering of the Saints to *Christs* second comming; save only Pastors, and Doctors and Elders. But the private gifted men are to edefie by publik prophecyng, and they be none of *Christs* officers, and they are unlawfull teachers.

2. To preach publikely as ordinary messengers. (I say) ordinary, because of our expectants of the ministry, who preach by the call of the Church, for a time, as the *Sonnes of the Prophets*, while they be ordained Pastors. To preach (I say) publikely, is a formall act of Pastors who are sent, *Rom. 10.* but these Prophets are not sent, *Ergo*, they ought not to preach. They answer but as *Anabaptists* and *Socinians* doe, who say to be gifted of God is to be sent; but I answer, *Paul* *Rom 10. 14, 15.* thinketh not so, because he understandeth such a sending, as is required in ordinary Pastors, who begetteth faith in their hearers. *v. 14. and whose feet are beautifull upon the mountaines, by bringing glad tidings of peace, v. 15.* Now that if were such as both were gifted, and had authority to preach. 2. *Christ*, *Mat. 10.* clearly differenceth gifting of Pastors, *v. 1.* from authoritative sending.

Separat 3 pet. 4.
posit p. 45
Kobinson against
Tar's.
Ansivorb com
munio of Saints.

ding, v.5.v.16. And also *John* 20,21,22,23. 3. Because God challengeth such as run, and the Lord sendeth them not, *Jer.* 23. 21. 4. Because no man taketh that honour on him, except he be called of God, as was Aaron, *Heb.* 5. Suppose he be gifted as our Saviour was. 6. Publike Preachers have power authoritative to binde and loose, and accordingly God bindeth and loo'eth in heaven; but private beleevers have not this power. but only Pastors, *Mat.* 18.18. *Mat.* 16.19. *John* 20.23. 7. Such Preachers they dreame to be in the old Testament; but the old Testament speaketh of none but men in office, as *Priests, Levites, Prophets, &c.*

M. *Robinson* saith, *I Cor.* 14. There were gifted ordinary Prophets not in office, who preached publikely.

Ans. These Prophets were Prophets by office, and so beside that they were gifted, they were sent with officiall authority to preach. 1. They are such as *Paul* speaketh of, *I Cor.* 12. 28. God hath set some in the Church, first *Apostles*, secondary *Prophets*, Ergo, they were officers set in the body, as *Apostles* were at that time, *Eph.* 4.11. 2. They are called *Prophets*, *I Cor.* 14 v. 29, 32. But in all the old or new Testament, *Prophets* signifie over these that are in office, as the places in the margin cleare, and a place cannot be brought where the word *Prophet* signifieth a man who publikely preacheth, and yet is no *Prophet* by office, but possibly a *Fashioner*, a *Plough-man*, a *Shoemaker*.

3. The formall effects of publik edefying, comforting, convincing, converting soules are ascribed to these *Prophets*, v. 1, 3, 4, 5, 12, 24, 25, 31. which are ascribed to preaching *Pastors*, *Rom* 10. 14, 15. *I Cor.* 4. 1, 2, 3. 4. In this chapter, and in chap 13. *Paul* doth set downe *Cannons* anent the right use of the offices that he spake of, *I Cor.* 12. 28, 29. 5. *Paul* must thinke them *Prophets* by office, while as he compareth himselfe who was an *Apostle* and *Prophet* with these *Prophets*, v. 37. If any man thinke himselfe to be a *Prophet*, or *Spirituall*, let him acknowledge that the things that I Write to you are

Robinson againe
Taur. p. 28.
a Gen. 20.7.
Exod. 7.1.
Deut. 8.55.
Judg. 6.6.
1 Sam. 3.10.
1 Sam. 22.5.
1 Sam. 7.3.
1 King. 1.8.
1 King. 11.29.
1 King. 13.11.
1 King. 16.2.
2 King. 23.1.
2 Chron. 12.5.
Psal. 74.9.
Lam. 2.20.
Hab. 1.1.
Mat. 1.2.
Mat. 2.17.
Luke. 7.6.
Acts. 21.10.
1 Cor. 12.28.
Eph. 4.11.
Act. 11.7.
Act. 12.1.
1 The. 2.15.
Rev. 11.10.

the Commandements of the Lord.

Also these Prophets were extraordinary and temporary, as were the gifts of tongues and miracles; and therefore none out of office now are to prophesie publicly. *M. Robinson* saith, they cannot be extraordinary, because extraordinary Prophets are infallible, and cannot erre, else the Scriptures should have been written by Prophets, who could erre, but these Prophets, *1 Cor. 14.* could erre and were not infallible, because their doctrine was to be judged, *v. 29.*

*Pareus com. Bul.
Aug. ib.
Calvin.*

Ans^w. This is a silly reason, *Pareus, Bulling, Calvin, Beza* saith all spirits are to be tryed by the word, and all Prophets, even *Samuell* and *Nathan* may erre, and looke beside the booke, and may speake of their owne spirit, how then were the pen-men of Scripture infallible, saith *Robinson*?

I answer, there are none simply infallible but God, *every man is a liar*: The pen-men of the Scripture were infallible, because when they were actually inspired by the Holy-Ghost, they could not erre: And the spirits of all Prophets are to be tryed by the word, even of *Paul* preaching at *Berea*: But it followeth not that *Paul* then could erre. To this they answer, that false Prophets, as *Balaam*, could not erre when they were actually inspired, no more then Canonick writers.

Ans^w. In the case of infallibility all are alike, none are infallible by any infused habit of a Propheticall spirit; but false Prophets were inspired with an habituall spirit of lying, which spirit is not in Canonick writers. *Robinson* and others of his side thinke them not extraordinarily inspired. 1. Because these Prophets might have been interrupted and put to silence, that another to whom choiser things were revealed, might prophesie, *v. 3.* 2. Because *Paul* exhorteth to pray for the gift of interpretation, and to covet (saith others) to prophesie. Now we cannot seeke in faith from God an extraordinary and miraculous gift. 3. Others adde, this prophesying was subject to the free-will of the Prophets, for they might prophesie, or keep silence, as they pleased;

but

but the acts of extraordinary prophecying are not subjected to the free-will of the Prophets; therefore this was but ordinary prophecying, to the which all gifted professors even out of office are obliged for the edefying of the Church of Christ to the worlds end.

Ansiv. All these three come to one, to wit, acts of extraordinary prophecying are under the determiniation of free-will. A little of this.

*Pareus prologo-
in Hof.*

1. *Conclusion.* *Pareus* observeth well that there be two kinds of Prophets. 1. Some who foretold things to come, of these the Text in hand speaketh not. 2. Some extraordinarily inspired with an extraordinary grace of interpreting Scripture: The former were Prophets in the old Testament; the latter especially Prophets of the new Testament; knowledge of both were given without study or paines. So there was a Propheticall spirit in *Paul*, Gal. 1. 12. *I received it not of man, neither was I taught it, but by the revelation of Jesus Christ.*

2. *Conclusion.* The act of foretelling things to come, especially things meerly contingent, which are determined onely in the free Decree of God, is not so under our free-will, as the acts of preaching and interpreting Scripture out of a Propheticall infused habit: For prophecying things to come seemed to have come on the Prophets of old, as a fire-flash appeareth to a mans eye in the darke ayre, he cannot chuse but see it, *Ezech.* 2. 14. *So the spirit lifted me up, and tooke me away, and I went in bitternesse, in the heate of my spirit, but the hand of the Lord was strong upon me,* *Jer.* 20. 9. *And I said, I will not make mention of him, nor speak any more in his name, but his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay,* *2. King.* 3. 15. *The hand of the Lord came upon Elisha, and he prophesjed.* See *Ierom. Oecumen. Gregor. and Thomas.*

Hieron. Epist. 125.
*virium questionum
ad Damas. q. 3.*
Oecumen in 2 Thel.
*Gregor. Mor. l. 2.
c ult.*
*Thom. 12. q. 172.
art. 2.*

The Propheticall spirit in the New Testament seemeth to be more swayed with free-will, and morall threatnings, *1 Cor.* 9. 16. *Woe unto me if I preach not the Gospell;* yet the habit from whence he preached was a

Propheticall principle, *Galath. 1.12. 1 Cor. 14.32.*

3. *Conclu.* Hence prophesying is not a habit, and it is a habit. It is not an habit. 1. Because no Prophet can simply prophecy when he will, except the man Christ, especially of things to come by contingent causes (*the presence of which things (saith Suarez) is onely connatural to God, and to no mortall man*) coming on men by a transient irradiation, while as the candle of Gods propheticall light glanceth upon the fancy, and from thence to the mind, that the man may see and reade the species and images, and when this light shineth not *Nathan* and *Samuell* reade beinde the Bible and are widely out. Prophecy also is an habit. For 1. something remaine in *Isaiah* and *Jeremiah* while they sleepe, and prophecy not, from whence they are named Prophets, and really are Prophets; for when God hath once revealed himselfe to one as to his owne Prophet, even from by past revelation. 1 There remaineth a disposition to prophecy, 1 *Sam. 3.10. All Israel knew, even from Dan to Beertheba, that Samuell was established to be a Prophet of the Lord.* 2. Because there remaineth a propheticall light, whereby the man gave assent to the last propheticall revelation, and so the species and propheticall images must remaine in the fantasie, and with these a propheticall memory of by past predictions, and so some experimentall certainty, that what he fore-telleth shall come to passe:

Thomas 22. q. 172. ar. 2.
Casertan. cor. in 22. q. 171. ar. 2.

See *Thomas* and *Casertan*, now the object propheticall is knowne three wayes, 1. When the naked naturall images or species of the materiall object are only cast in by God and no more, and this is most in dreames, as *Nebuchadnezar* saw a tree in his dreame, but knew not that it was a King, *Pharoah* saw seven blasted reeds and seven leane kine, but knew not that they were seven yeares of Famine. And sometimes in a vision being in an extasie, as *John, Rev. 1.* saw 1. seven candlesticks, but knew not that they were the seven Churches of Asia, while Christ revealed the meaning to him. 2. The images

images and species are knowne formally, as signes signifying thus and thus, as *Joseph* by a propheticall light saw the seven leane kine to be seven yeares of famine.

3. Now there is a third light, to judge of the act of seeing, which I take to be two-fold. 1. When the Seer and Prophet is perswaded that what he seeth is a propheticall vision, and not a delusion of *Satan*, this is (as saith *Pareus*) the very light of prophecy, or some extraordinary light (as saith *Anto. Wallens*) There is another light whereby the Seer beleeveth these things shall come to passe, which he seeth, either by a common light of historicall faith, as *Pharaoah* might beleeve that seven yeares of plenty should come, and *Balaam* that Christ the starre of *Jacob* should certainly arise and shine upon the Church, or the Seer seeth and beleeveth by light of saving faith, as *Isaiah* and *Daniel* beleeveth that the *Messiah* should be slaine, and this latter light whatever good Schoole-men say on the contrary, is the light of faith; for the three former lights might well be in *Balaam*. 1. He might see in his fantasie, the species of the starre of *Jacob*. 2. And know that they meant no other thing, then the *Messiah*. 3. And be certainly perswaded that he saw so, and that he was not deluded, yea and historically beleeve that that blessed *Starre* should arise, and yet he had no light of saving faith to beleeve that the *Messiah* should come. So here we cannot but distinguish betwixt a propheticall light, in the second and third sight, which is *gratia gratis data*, a free gift, and the light of saving faith, which is *gratia gratum faciens*, a saving grace of G O D in the sound beleever, onely in this last sight.

4. *Conclus.* Hence *Separatists* may see that extraordinary acts of prophecy may well be subjected to the determination of the Church, and yet be extraordinary inspirations, and that divers ways.

1. Because they were Prophets of the New Testament, and so grace being more abundant now nor under

*Pareus prolog. in
com. in Hos. ar. 1.
Anto. Wallens in
loc. com. de Theol. p.
18.*

under the old Testament, it can bow and facilitate free-will to acts of prophecy, and *Paul* from more grace laboured more abundantly then they all.

2. Prophecy at that time in *Corinth* might well be obtained by prayer upon the extraordinary impulsions of the spirit, as *Daniel* obtained by prayer the interpretation of a dreame, neither can it be proved from *1 Cor. 14.* that *Paul* willeth them all without exception, to covet to speake with tongues and to prophecy, but only these that were extraordinarily moved to pray, except these (*v. 31. yea may all prophecy*) be contrary to these words (*1 Cor. 12. 29. are all Prophets?*) which we cannot say.

3. Because it was of old in the power of Prophets to use some meanes to dispose themselves to prophecy, for when the passion of anger overclouded the fancy and the species therein, then *Elisba calleth for a minstrell to play, and dispose the minde better*, as *Cajetan* saith: Howbeit for all that the Text saith, *the hand of the Lord* only actuated these species, and caused him to prophecy.

1 Kin. 3. 15.
Cajetan. com. in
2 Kin 3 ad exci-
tandam collectione
animi internam &
consequenter mentis
elevationem ad De-
um.
Robins. against
2. tes. p. 37. 38.

Neither are *Robinsons* arguments of great weight, I answer only these that have most apparence, 1. If the Lords giving of the spirit extraordinary to *Eldad* and *Medad* made them Prophets both in office and exercise, by due proportion, gifts under the New Testament are sufficient to make men ordinary Prophets.

Ans. The antecedent is false, because to Eldad and Medad were given both the spirit of prophecy, and from that gifted spirit, came a propheticall impulsions actually to prophecy without any farther call of the Church; for God spake then by impulsions, as he doth now by his Word, els one may say the physycall and naturall power that *Samuell* had to kill *Agag*, was a calling sufficient to authorize him to kill *Agag*, and an hability to discharge the office of the high-Priest in a man of the tribe of *Judah* were a good calling for one so gifted to thrust himselfe in *Aarons* chair, which God

God tyed only to Levies Tribe.

2. This is that which *Episcopi*, *Sovinians* and *Arminians* teach from *Anabaptists*, so *Theophil. Nicolaid*, And *Raddocius*, *Catech. of Raccovia*, *Ostorod. Socinus*, the *Remonstrants*, 1. *That the sending and calling of Ministers by the Church now when the Gospell is sufficiently promulgated, is not necessary.* 2. *That any gifted man hath a Warrant, because he is gifted to be a Pastour without any call or authority official from the Church.* And what will *Robinson* say, because these Prophets are gifted to baptize and to administer the Supper of the Lord, as well as they are to preach the Gospell, then by this goodly reason of his, they may be pastors without any calling of the Church, and certainly any man gifted to be a King, and a Magistrate, by the calling that the Word of God alloweth shall by this reason have a call to leape up to the throne and the bench; but our Divines as *Calvin*, *Parvus*, *Zanckius*, *Iunius*, *Beza*, make two different things in a lawfull calling.

1. *Divinus*, gifts for the calling, which is not enough.
2. *ἐξουσία*, authority from the Church, which is also required.

2. He objecteth, 2 Chron. 17. 7. *Jehoshaphat sent his Princes to teach the cities of Judah with the Levites, and all Princes and Magistrates are bound to expound, open up, and apply the law by which they governe, else they rule by tyranny.* Hence the publick Sermon of *Jehoshaphat*, 2 Chron. 19. to the Judges and Levites, and his prayer, and *Hezekiahs Sermon*, 2 Chr. 29. and *Nehemiah taught the people*, Neh. 8.

Ans. 1. *Iunius* and *Ar. Montan.* *Jehoshaphat* שלח שאלח, *Lefarou*, read, he sent with the Princes, the Levites to teach, so that the Princes were not sent to teach.

2. It is said hee sent the Princes to teach not in their owne persons, but hee sent them to take care that the Levites should teach in time of that Apostacy.

Episcop. dis. 26. lib. 2. 7.
Nicolaid. trac. de eccles. c. 10. p. 88. & de miss. mim. c. 10. p. 80. 87. 88.
Ar. Kad. in refut. Ned. Gor. c. 1. p. 3. c. 2. p. 4. c. 2. p. 8.
Cat. ch. Raccov. de ecc. c. 11. p. 205. 306
Ostorod. Insti. c. 42.
Socin. tract. de eccl. ad loc. Rom. 10. 14.
19. & de ext. reg. Chri. eccl. fo. 2. c. 2.
Remonstr. confessi. c. 22. sec. 1.
Apol. fo. 295.

3. The Kings and Judges were to teach according to the judiciall Law the equity of their sentence to the ill doer, as a Judge to convince a thiefe and a murtherer may lay before him the eighth and the sixt commandement in so farre as the breach of these disturbeth the peace of the common-wealth, not as they are Church scandals, and whither the male-factor be convinced or not, the Judge punisheth with the sword, so that the Judges handling of the judiciall law, and his handling of the morall law now is meerly civill and coactive, neither is he to labour the conversion and repentance of the Elder, and so ecclesiasticall edification; but the handling of the law by the *Separatist* Prophets is meerly pastorall and for the conversion of soules, and they are the only preachers who gather the Church of Saints: *Pastors and Doctors are not to convert soules to Christ, but to confirme these who are already converted and made Saints by their Prophets*, neither is the Prophets handling of the law civill, coactive or regall, all which they teach themselves: So are we to thinke of these exhortations of *Iehoshaphat* and *Hezekiah*, they taught indeed *κατὰ τὴν*, *secundum quid* in a civill and coactive and regall way, by a kingly and imperiall commanding, not by a servant way, or a ministeriall or pastorall way. Ergo, *Kings are Prophets*, and *Seers and Priests*, whose lips should preserve knowledge, and ergo, *Kings are Ministers*, by whom we beleeve, and sent to open the eyes of the blinde as Prophets, 1 Cor. 14. It is a most vaine consequence. So also from *Iehoshaphat*, a generall of an army his publick praying having the spirit of adoption, asking helpe from the Lord of Hosts before the armies joyne in battle, can no wayes be concluded that *Iehoshaphat* was a publick Prophet, for then at all times, as in that extraordinary warre, hee should publickly pray for the people in all Church-meetings, as did the Priest.

What he bringeth for publick preaching in the *Synagogue* by *Christ*, *Paul* and others, which (saith hee)

were not Pastors, is not to any purpose. Christ and Paul had a calling, ordinary or extraordinary it skilleth not, it was more then naked gifts; some private Christians, *Act. 8. 4.* preached the Gospell, but when? in time of heavy persecution when they were scattered, *v. 1. v. 4.* Then all gifted Christians, trades-men or what else, not separated by Christ and his Churches calling may now preach the Gospell, yea be the ordinary and only converters of souls and gatherers of the Saints; it followeth no wayes.

2. Many grave Divines thinke these were the seventy Disciples, and not private professors. Other doubts of this kind are of no weight, therefore I goe on to that which Christians may doe, and yet have they no power of the keyes.

2. *Conclusion.* They are to edifie, exhort, rebuke and comfort one another, and this they may doe, not one to one onely, as some say, but one to many, 1. So the Scripture saith, *Proverb. 10. 21. The lippes of the righteous feed many,* *Ephes. 4. 29. They are to speak words ministring grace to the hearers:* So saith *Calvine, Bullinger, Beza, Davenant, Whittaker, Pareus, Zanchinus, Musculus, Gualther.* 2. The word $\omega\alpha\epsilon\gamma\gamma\alpha\lambda\epsilon\iota\varsigma$ ἀλλήλους, exhort one another, will not beare that one with one only should conferre, but one with many (howbeit a multitude should evert the nature of private conference) *Iam. 5. 6. pray one for another,* $\upsilon\pi\epsilon\rho\ \alpha\lambda\lambda\eta\lambda\omega\upsilon$, it were narrow charity to pray one for one onely, *Iam. 5. 9. Grudge not one against another,* $\kappa\alpha\tau'\ \alpha\lambda\lambda\eta\lambda\omega\upsilon$; this forbiddeth not only grudging of one against one, but of one against many, *Roman. 13. 9. Love one another,* $\alpha\lambda\lambda\eta\lambda\omega\varsigma$, *Gal. 5. 13. In love serve one another,* and the same is to be observed in the Hebrew, *Mal. 3. 16. They that feared the Lord spake of one to another,* $\ו\יש\ א\ל\ר\ע\ו\י$ every man to his neighbour, *2 King. 7. 9. The foure Lepers said one to another,* this was not one to one, but one to three, *2 Kin. 7. 6.* and the Syrians said one to another, $\ו\י\אמרו\ א\ל\אחיו$. This could not have been

2. *Conclusion*

Heb. 3. 13.

Lev. 19. 17.

1 Thess. 5. 11, 12.

Col. 3. 16.

Heb. 10. 23.

Mal. 4. 6.

Zach. 8. 21.

Calv. com. Hof. 2. 20

Bulling in Col. 4. 6.

Beza. 16.

Davenant. in Col.

3. 6.

Whittak. Tom. 2. de

auth. scrip. l. 3. c. 14.

ad. 14.

Pareus in Hof. 2. 20.

Zanch.

Muscul in Es. c. 2.

2.

Gualth. hom. 17.

one man of the *Syrians* speaking to one only, for then how could the whole army fly, *Gen* 42. 21. And the Brethren of Joseph said every one to his brother, *Vajomeru aish el-achiu*, *Gen* 37. 19. But some allow conference of one with many, but they deny that it ought to be indicted, fore-set or intended, but only occasional: but these with ill logick distinguish, where the law distinguisheth not, for one and the same conference is both occasioned by the Lords chastisements upon *Iob.ch. 1 ch. 2.* and also fore-set and intended by *Iobs* friends, who made an appointment to come together to mourne with him, and to comfort him, for the word, v. 11. *יָגַד יָגַד* is to indict, fore-set time and place, *2 Sam.* 20. 5. So *Amasah* went to assemble the men of Judah, but hee tarried longer then the time which hee had appointed him, *וַיָּבֹאוּ אֲשֶׁר יָצָא* *Exod.* 25. 22. There will I appoint with thee or meet with thee, *Job* 9. 19. Who shall set mee a time to plead, *Am.* 3. 3. *Numb.* 10. 4. 2. If conference of many be lawfull, as it is *Job* 2. 11 *Mal.* 4. 16. *Esa.* 2. 2. *Jer.* 50. v. 4, 5. *Zach.* 8. 21. *Pf.* 42. 4. *Pf.* 55 14 *Luk.* 24. 14, 15. *Deut.* 6. 7, 8, 9. then the fore-setting of time and place is no essentiall ingredient in the action to make it of a lawfull action, to become unlawfull, except it were fore-set upon the religious reason of some sacred or mysticall signification, as our holy dayes were: meere circumstances doe not change actions that way. 3. All Divines, the Fathers as *Augustine*, *Chrysostom*, *Ambrose*, *Hieron.* *Thomas*, *Bannes*, *Suarez*, *Vasquez*, *Valencia*, make private exhorting and rebuking our fallen brother a duty of the law of nature, such as to take our neighbours Oxe out of a ditch, to visit a prisoner, to give almes to the poore: now if to intend time and place to lift up a brother whom God hath cast downe, to reduce him whom wee understand God hath permitted to wander, be unlawfull, then to foreset time and place to visit a captive in prison, to give almes to the poore by that same reason were unlawfull, which no man, in reason, can say. 4. To intend

Aug. de civ. Dei. l.

1. c. 9.
Chrys. hom. in Ex.

21.

Amb. of in Luc. 17.

Hier. in Mat. 18.

Thom. 2. q. 33.

Bannes in 2. q. 33.

art. 2.

Suarez

Vasquez ib

Valencia Jesuita.

and to appoint time and place for obedience to any Commandement of God doth rather make the action the more good and laudable, as the more deliberation in an ill action the worse, and the more deliberation in a good action the better, *Psal.* 119. 30. v. 62, 106, 147.

Neither is that Objection more against us then against the word of God, while some say, *If private Christians may teach, exhort and rebuke one another, then may they preach and expound the word of God.*

I answer 1. For one private person to preach to one and that occasionally is no lesse unlawfull, then for one of intention and fore-setting time and place to preach to many.

2. The word maketh mutuall exhorting lawfull, and condemneth the mutuall preaching of private Christians.

3. Private exhorting and teaching differ. 1. The Pastor rebuketh swearing as a publick watch-man, with care for many, *Ex officio specialis delegationis*, and authoritatively by the power of the keyes, the private person rebuketh swearing out of charity, with care onely of these with whom hee converseth withall, by noe power of the Keyes. A Watch-man giveth warning of the approach of the enemy, and the common Souldier may doe the same, the Schoole-master teacheth one lesson, the schoole-fellow teacheth that same, the one by office, the other of common Charity. 2. The Pastour interpreteth the word, the private person doeth but use, apply and accommodate the sense and interpretation of the word to his owne act of beleeving, and the acts of admonishing, rebuking, comforting his brother.

Twelfthly they object against Synods. *The Pope is the Antichrist, because he willeth men to appeal from their owne Churches to him, as Whittaker and Chamier prove; but the doctrine of the Synods teach men to appeal*

from particular Churches to Synods, and by no word of God have Pastors power over other Congregations, nor their owne.

Answ. Antioch appealed from corrupt teachers, *Acts* 15. 2, 3. and that is Apostolike; but to appeale from a Church to a man of sin, as if he were the whole Church is Antichristian.

2. If sixe beleivers in a Congregation of forty beleivers should censure a brother, our brethren would say that brother should appeale from these sixe (who yet make an independent Congregation) to the Church of forty, yet should not this be Antichristian.

3. To appeale from a Church as an unlawfull judicatory is unlawfull, but to appeale from a lesser Church, as from a not competent Judge, to that same Church in a larger meeting is most lawfull.

4. That Pastors of divers Churches have power over many Congregations, being convened in a Synod is cleare, *Acts* 1. *Acts* 6. *Acts* 15.

Obiect. 13.

Concil. Sard. c. 17.

Concil. Laodic. c. 13

Conc. Africa. c. 127

Conc. Toledo. 4. c. 25

August. con. dona.

lib. 1. c. 3.

Cypr. lib. 2. ep. 13.

13. They object, *That this wanteth antiquity.*

Answ. This is said for the fashion, what meaneth then the tomes of Councils, the Councell of *Sardis*, *Laodicea*, *Africa*, *Toledo* 4. *Canon Law*, *Cyprian*, *Augustine*, *Tertullus*, *Irene*, *Chrysostome*, &c.

CHAP. XVII.

Whether or no some doe warrantably teach that a Pastor hath no pastorall power to preach and administrate the Sacraments, without the bounds of his owne Congregation? and from whence essentially is the calling of a Pastor?

Our brethren who teach that the ordination of Pastors is onely from that power of the keys that they imagine to be in the body of beleivers must needs, holding

holding such *an humane ministeriall Chureh*, fall in divers errors; as 1. that he cannot officiate pastorally without that number of beleevers, from whence essentially he hath his pastorall calling. 2. When the Churches necessity shall call him to remove to another independent flocke; He is no Pastor while he be ordained and chosen of new by that flocke. So the *English Puritanisme*, and *M. Best*.

English Puritanisf.
c. 2. ar 6. p. 5.
M. Best againe
Paget, p. 1; 3, 134.

We hold that a Pastor may officiate, as a Pastor without his owne congregation.

1. *Arg.* That which the brotherhood and communion of Sister-Churches requireth to be done, that Pastors may lawfully doe; but this the brotherhood of Sister-Churches requireth to be done, *Ergo*, &c. the assumption is proved, 1. Because death, or necessary absence of Pastors, necessity of keeping the flocke. 2. Necessity of convincing the gainfayers if the present Pastor be weake in learning, yet able to cut the word aright (saith *M. Paget*) requireth this. *M. Best* answereth, *Officers of Churches may be helpfull to other Churches, as Christians, but not as Ministers.*

Pagets answer to
Daveports, p. 245.
M. Best Church
plea, p. 30, 31.

Ans. This Argument presupposeth that *Pastors not as Pastors*, but as Christians either may administer the Sacraments lawfully, and so any Christian may administer the Sacraments, which is both Popish and absurd, or that it is not lawfull for Pastors to administer the Sacrament out of their owne congregation, or to any other of another congregation then their owne, and so yet communion of Sister-Churches, in these acts, is cleane taken away. 2. Out Argument is from Church-communion not in Christian acts as Christian, but in ministeriall acts as ministeriall.

2. *Arg.* If Ministers (as *M. Paget* argueth) may labour to convert unbelieving strangers, and to adde them to their flocke, that they may enlarge *Christ's kingdome*, then they may exercise Pastorall acts over, and above others then these of their owne charge; but the former is true, *Ergo*, so is the latter. The assumption is cleare, because *Prov.*

9.3. *Wisdom* sendeth out her maids to call in these that are without; and 1 Cor. 14. 24. the Prophets as Prophets were pastorally to convince, and so to convert Infidels, who were not of their charge. M. Best answereth, *These acts are not acts of a Minister as a Minister, a man and a wife, a father and a childe, a Pastor and a flocke are relatives, as I am a Father, I exercise not proper acts as a Father, but towards my owne children, What good I doe to others cannot be said to be the acts of a Father, but rather of a friend, a neighbour, a Christian, &c.*

Ans. He presumeth that a Pastor may preach and exercise pastorall acts, as a Christian, but so all Christians may pastorally preach though not called of God, contrary to the Scripture: ^aso women and private persons may invade the Pastors chaire.

2. It is vaine to presse similitudes while they blood, for Christ properly is the *bridegroom* and husband of his Church, Eph. 5. 6, 27. John 3. 29. Rev. 19. 9. Rev. 21. 9. Isa. 54. 5. Pastors are but the *παρρηγοι* under suitors for the *bridegroom*, John 3. 29. This is Popish doctrine to make such a relation betwixt a mortall man and an independent Church. Pope *Enaristus* and *Calixtus* saith, while the Bishop liveth, the Church can no more bee given to another, without his consent, nor the wife can bee given to another then to her owne husband, without his consent. And so said *Innocentius* the third therefore at the consecration, after imposition of hands (saith *Vasquez*) and anointing of the Bishop, and delivering to him a staffe, a consecrated and blessed ring is put on his ring-finger in token he is married to the Church; but what have we to doe with such trash as this? For in a word, the comparison of a marriage in this point is either Popish or unseasonable, or both; because the mutuall consent betwixt *A. B.* and his wife, being essentially marriage, as the Canon Law, Divines, and sound Casuists acknowledge, it maketh *A. B.* a husband, and also the husband of such a wife during their

^a Heb 5. 4, 5.

Rom. 10. 14, 15.

1 Tim. 5. 21.

Acts 1. 23.

Acts 6. 5.

Acts 13. 2.

Acts 14. 23.

2 Tim. 2. 2.

1 Tim. 4. 1, 2.

Tit. 1. 5.

Enarist ep. 2.

Calixtus ep. 2 ad

Episc. Gal. c. 2.

Innocen 3. c. de

translat. Episc.

Vasquez in 3. Tho.

Tom. 2. de sacr.

disp. 40. c. 1. n. 2.

life-time; but election of the people that *A.B.* be their Pastor, and *A.B.* his acceptance of the Church as his charge, maketh him not both a Pastor, and also the Pastor of that Church; because the ordination of the Presbytery maketh *A.B.* formally and essentially a Pastor, I meane a called Pastor under Christ; but the election of the people and his consent doth not make him a Minister, but doth only appropriate him after he is made a Minister to be the Minister of such a Church, and so the comparison halteth in the maine point for which it is alleadged; therefore *A.B.* is made indefinitely a Pastor for the Church, and is obliged to labour the conversion of all, within and without the bounds of his Church, in as far as he is a Pastor: But forasmuch as the Church thinketh good to appropriate his Ministry to this particular congregation, for the more commodious congregating and gathering of the sheep of Christ, he is not so their Pastor, as he cannot exercise Pastoral acts towards others also, neither doth the place, *Acts 20.28.* and *1 Pet.5.2.* insinuate any such marriage-relation betwixt Pastor and Parish, as that he is a Pastor to none but his owne Parish, for as he is to feed specially, *these over which the Holy-Ghost hath made him overseer,* and amongst whom he is principally by the Churches speciall appropriation and application of his ministry to them: So also hath the Holy-Ghost made him an over-seer to feed indefinitely, and as Gods providence shall offer occasion, as many as *God hath purchased by his blood,* *Acts 20.28.* and as many as are the *Lords heritage,* *1 Pet.5.3.* whether they be of his owne congregation or no, as the words clearly import, and he is a Pastor to them as they are the Lords heritage conquered with his blood, and not because he is appointed Pastor over them, and no more.

3. *Arg.* Belcevers of divers congregations are members of a visible politicke body, and are to keep Church-communion together in exhorting, rebuking and comforting one another, and so may eate bread at the

Lords Table, and be made one body, *1 Cor. 10. 27.* but by this doctrine they may not eat at one Table of the Lord ; For if the Pastor may not administer the Sacrament lawfully to persons of divers congregations, neither may they receive the Lords Supper from him ; for if it be unlawfull for the Pastor to administer the Sacrament to these of other congregations, seeing he is to them as a Non-Pastor, and as a Christian only, they cannot lawfully receive the Supper of the Lord from a Non-Pastor : Yea, and Pastors baptizing Infants of other congregations doe sinne, and these Infants thus baptized are Infidels and non-baptized, because they are baptized by one who is a Non-Minister to the baptized.

4. Arg.

4. Arg. That opinion must be reasonlesse and without ground, the speciall reason and ground whereof is false. But the speciall ground and reason of this opinion is false, *Ergo, &c.* I prove the assumption : The speciall ground thereof is, that ordination and election of Pastors are all one, and that Pastors have essentially their calling from the election of the people ; but there be wide differences betwixt ordination of a Pastor which essentially maketh him a Pastor, and the peoples chusing him to be their Pastor ; as 1. that all Divines according to Gods Word make them different things, as doe *Theophylact, Cyprian, Athanasius, Ambrose, Chrysostome, Hyperius, Aretius, Professors of Leyden, Morneus, Plessens, Zanchius, Willet, Gers. Bucer, Zipperus.* 2. The word of God restraineth ordination of officers to Pastors, *1 Tim. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 2. Tit. 1. 5. Acts 6. 6. Acts 13. 1, 2, 3.* and ascribeth election of officers to the people, *Acts 6. v. 5.* 3. Ordination is an act of authority and supreme jurisdiction conjoynd with *fasting, praying, and laying on of the hands of the Elders;* but publike praying and dedicating the Pastor to Christs service with imposition of hands is given to Pastors, *Acts 6. 6. 1 Tim 4. 14. Acts 13. 1, 2, 3.* but never to the multitude of beleivers : Give an instance in all the Scripture

Theoph. in. 1.
Tim. 4. 14.
Cypr. ep. 33.
Athan ep. ad Orb.
Ambros. com. in
1 Tim. 5.
Chrys. hom. 13. in
1 Tim.
Hyper. in 1 Tim. 4.
Aret. in 1 Tim. 4.
Profess. Leyd. diff.
42. Tn. 32. Ecc.
M. Plessens de
p. 30.
Zanch in 4. praecep
Willet Synop. p. 2. p.
p. 2. cont. s. 9. 3.
Gers. Bucer de gub.
Eccles. 86. p. 135.
Zipper. de Pol. Ecc.
h. a. c. 12. n. 8, 9, 10.

Scripture of the ordination of Pastors and officers of the New Testament that way. No man ever alleadged any; one place in Numbers they bring, where the *children of Israel are said to lay on hands on the Levites*; but judge how six hundred thousand fighting men *could all lay their hands on the Levites*? and these were not all Israel, but certainly these must be the heads and Princes of Tribes, who put hands on the Levites, as the word is often taken, as I observed before. Now ordination is an act of jurisdiction, such as is to send an Embassador; but that an Embassador consent to goe (such as is election) is no act of jurisdiction: For a father to give his daughter in marriage to one is an authoritative act of a father; but for the daughter to consent to the choise, is no act of authority, but an act of her private choise. 2. Ordination is that which formally makes the man and Pastor: The peoples election doth only appropriate the mans ministry to such and such a people: It is one thing to make a gold ring, this is an act of art, and another thing to propine and gift the ring to such a person. M. Jacob saith, *the people hath power to reject a Minister who is unworthy*; True, *they have power to reject him from being their Minister*; but their power of election or rejection hath no influence in either ordaining him to be a Pastor, or rejecting him from being no Pastor.

Neither is it much that M. Best saith, *that in this an Apostle differeth from the Pastor, that the Apostle is a Pastor through the whole Christian world, but the Pastor is tyed to a certaine cogregation out of which he is not a Pastor.* I. Object.

Ans. We allow of no Pastors ordained Pastors without a certaine flocke; but this hindereth not, but ordination of a Pastor is one thing, and tying of a Pastor to be a Pastor of such a flocke is another thing, and that these two come from divers causes and grounds. An Apostle was a Pastor to all the world, yet might he exercise pastorall acts of preaching and praying towards these people who would not receiue his ministry, and against

Mar 10.

whom he was to shake off the dust of his feet, as a witnessse, and a Pastor is only the Pastor of that flocke over the which the Holy-Ghost by the Churches authority hath set him as their Pastor ; but yet so , as when he preacheth in another congregation, he ceaseth not to be a Pastor, howbeit he be not the Pastor of that flocke.

Object. 2.

They object, *The essence of a Pastor is from something, but it can be from nothing but from the consent of the people.* So M. Jacob.

Hen. Tac. of Chur.
govern. c. 7. p. 168.

Ans. The pastorall calling is essentially from something, but it is not from the consent of the people; because a man may exercise pastorall acts of preaching toward these who are most unwilling to receive his ministry, *Ergo*, the pastorall calling must be essentially from the ordination of Elders, **1 Tim. 4. 14.**

Object. 3.

3. They object, *Whatsoever is essentiall at some times and places for the making of a Minister, is essentiall for ever ; but the peoples consent at some times and places is for the making of a Minister essentiall, and no other thing at that time can be essentiall :* For example, when Christians came first out of Antichristian tyranny, when there are no lawfull Pastors, and in the first conversion of the Indies, where there are no Pastors. So Separatists and M. Jacob.

Separatist Prose.
anno 1616. ar. 10.
3. per. pol. 5. p. 47.
M. Jacob Church
govern. 63. p. 47.

Ans. I borrow this Argument, *what is essentiall at some time and places for the making of a Pastor is evermore essentiall ;* but ordination of Pastors by Pastors, and sending them to preach to the Indies, who are unwilling to receive their ministry is onely essentiall to make a man sent thither a Pastor ; for peoples consent in that case cannot be essentiall, where they will not give their consent at all, and *non ens* cannot be essentiall to the making of a Pastor.

2. What is essentiall for making a Minister who is extraordinarily called of God, is not ever more essentiall to the making of a Minister ordinarily called of God, in an Island where the Gospell is, if all the Pastors should dye, the people might chuse Pastors to themselves, but they

they could not then make Pastors, God onely without the ministry of other Pastors in that case should make Pastors; but it followeth not hence that Pastors ordinarily have not their calling to be Pastors from the ordination of Pastors.

4. They object, *When the Church electeth her Pastor, she saith, We give thee A.B. power to administer the word, seales and censures, and the Minister doth possesse and assume. Ergo, the peoples election is the essence of a Ministers calling. So John Smith.* Object. 4.

Smith cens. paral.
P. 112, 113.

Ans. It is presupposed by order of nature, that *A.B.* is first called and ordained a Pastor by Christ, and the laying on the hands of the Elders, *1 Tim. 4. 14.* before the people can elect him for their Pastor: For if *A.B.* be no Pastor, people cannot chuse him to be their Pastor, neither doth the peoples election give any such power to *A.B.* That power is given by the Presbyteries act of ordination, by order of nature, before the peoples formall act of election: As the husband who in a Lapidaries shop chooseth a gold ring for his wife, and putteth it on her finger, presupposeth it was a gold ring before his chusing thereof, neither doth his chusing thereof make it a gold-ring, but onely make it his wifes gold-ring by application to her: Just so, peoples election appropriateth such a man who is already a Pastor to such a charge, but doth not make the Pastor a Pastor, but chuseth him only to be their Pastor.

5. *Smith* laboureth to prove that the ministry cometh not by succession from Ministers: *For then (saith he) the ministry should be before there were any Church; but the Church is before the ministry, and calleth the Ministers to office.* Object. 5.

Smith paral. 12.

Ans. The Church ministeriall, the governing Church, whereof we now speake, cannot be before there be a ministry; for then there should be Ministers before there be Ministers, which is against common sense: The Church mysticall is before the Church ministeriall, I grant; but a Church mysticall, or a Church of be-

leevers may chuse Pastors before they can ordinarily be their Pastors, but they cannot make Pastors: Yea, and God at some times supplyeth the want of popular election, while he calleth one to preach to a people, never consenting he shall be their Pastor, and so neither can the objector maintaine a succession of beleevers alwayes calling Ministers, nor doe we hold a constant ordination of Pastors in a continuall line of succession from the Apostles made by Pastors, the succession may be interrupted, but then God himselfe supplyeth the want of ordinary ordination appointed by himselfe, 1 Tim 4. 14. Tit. 1. 5. 1 Tim. 5. 21, 22. Acts 6. 6.

6. *Object.*
Smith's.

6. They object, *If a Ministeriall power come* (saith M. Smith), *by succession from Presbyteries, then are Presbyters Lords of the Churches faith, in respect that the Church cannot enjoy the holy things of God, howbeit she be of her selfe the body and Spouse of Christ, without the Presbyters consent.*

Answ. Any may here see right downe Anabaptisme, because the Church cannot enjoy pastorall preaching, and the Sacraments without Pastors appointed of Christ for that effect, *Mat. 28. 18, 19. John 20. 21, 22, 23. Mar. 16. 15.* therefore Pastors are Lords of the peoples faith, so they may have Baptisme and the Supper of the Lord, because they are *Christ's Spouse and body,* without Pastors.

2. By this goodly Argument, private beleevers preaching and baptizing are Lords of the faith of other private beleevers, who are their hearers, because notwithstanding that private beleevers be the body and Spouse of Christ of themselves; yet can they not, by M. Smiths reasoning, *enjoy the holy things of God,* without the ministry of private Christians preaching and administering to them the Sacraments.

7. *Object.*

7. *Smith* objecteth, *If ministeriall power come by succession from Ministers, then Ministers may excommunicate the whole Church of Christ.*

Answ. This is most weake, *Illud tantum possumus quod*

quod de iure possumus. And by this reason the beleivers may excommunicate the whole ministry also, which is no lesse absurd.

8. *Smith* addeth, *If the Elders and Deacons dye, the succession faileth, and a ministeriall power of Christ being once lost can never be recovered againe, and so there shall be no Ministers in the World.* 8. *Object.*

Answer. Suppose in this or that Church all the Ministers should dye, yet it followeth not that a Ministry can utterly faile in the Church: It is contrary to *Eph.* 4. 11. and to the perpetuity of Christs kingly government and Throne, which shall endure as the dayes of heaven: And what if God extraordinarily supply the want of ordination in this or that particular Church? A ministeriall power is conferred in that case immediately upon some, in a Church removed from any Church-confociation from other Churches, and so Christs ministeriall power dieth not.

Psal. 9. 38, 39.
Psal. 72. 1, 4, 5, 6.

9. *Smith* reasoneth thus, to prove that beleivers may ordaine their owne officers, *That Which is given by Christ to the Church is in the power and possession of the Church, but officers and offices are given to the Church.* 9. *Object.*

Answer. What is given to the Church finaliter & obiectivè, that is for the behoofe and good of the Church, for their edification and salvation as Gods proposed end, such as preaching and baptizing, that is in the Churches power and possession, is most false, and so I deny the maior proposition; for preaching and baptizing is given by Christ for the good and salvation of women and private Christians; yet women and private Christians may not preach, baptize and ordaine Ministers. *Whatsoever is given to the Church, subiectivè, as to the proper subject, Mistresse and Spouse, to dispose and carve upon at her pleasure, is in the Churches power and possession:* It is true, but now the assumption is false, because officers and offices are not so given to the Church of beleivers as to the subject. *Christ ascending on high, gave Pastors and teachers for the Church of beleivers, for their gathering*

gathering and perfecting, but not to the Church of beleevers.

10. Object.

10. If two or three (saith M. Smith) faithfull ones have power to make a Church, then have they power to make the Ministers of the Church, but two or three have power to make a Church. Ergo, two or three faithfull ones have power to make the Ministers of a Church. He proveth the major. They who can doe the greater can doe the lesse, to make a Church is greater; for the Church is the Body, Spouse and Wife, the Ministers are but an ornament of the body, and so the lesse: The assumption he proveth, two or three faithfull ones have Christ, the holy things of David, the promises. Ergo, two or three have power to make a Church.

Ans^r. These who can make a Church mysticall have power to make a Church ministeriall, or Ministers of a Church: that I deny: As for the probation, this proposition (*These who can doe the greater can doe the lesse*) must be right taken: It is true, in these same kind of works, and in the same kind of power. Christ can forgive sinnes, Ergo, he can doe lesse, he can say to a sicke man, *take up thy bed and walke*: So if by prayer Jacob obtaine a blessing from God, which is greater, then by prayer he will obtaine deliverance out of the hands of *Esau*, which is lesse; but in powers of divers kinds it holdeth not true: A beleever by prayer may obtaine grace and perseverance, which is greater, but it followeth not, Ergo, hee can *open the eyes of the blind*, and worke miracles, which is lesse; and therefore howbeit three can make a mysticall Church, which is greater, by a power of saving grace (which is *gratia gratum faciens*). It followeth not, that therefore they have a ministeriall and pastorall power of the keyes (which is *gratia gratis data*) to preach and make Ministers: For then, because *Mary Magdalen* hath power to beleeve that Christ buried shall rise againe from the death, which is greater; therefore she hath power to preach and baptize, which is a lesser power: He who hath power to make a ship, hath not for that power to make a cup.

11. *Smith* reasoneth thus: *These who have the true matter and forme, have the property which ariseth from the matter and forme, that is Christs ministeriall power to assume all the meanes of their edification to salvation; but two or three faithfull ones are the true matter of the Church of the New Testament, and therefore have the true forme or covenant of the New Testament, and so have a ministeriall power arising from these two.*

Answ. *These who have the true matter and forme of a mysticall Church of beleevers, these have the union and property of a mysticall Church resulting from matter and forme, is most true; but they have not for that the true property of a ministeriall Church; faith, and the covenant written in the heart is not the forme of a ministeriall Church, but of a mysticall Church of beleevers. Sixe borne Scottish men dwelling in Paris, make a body of Scottish men; but they are not for that a politicke body of Scottish men living according to the Lawes of Scotland: Foure beleevers are a mysticall Church borne over againe by the Spirit of Christ; but if they be no more but single beleevers, they are not for that a ministeriall Church, which is necessarily a politicke body governed by Christs Lawes, consisting of the shepard and focke: But this man will have three beleevers, because they are beleevers, to be Ministers, and so taketh away all vocation and ordination of Church-officers by the Churches authority, which is flat Anabaptisme.*

CHAP. XVIII.

Certaine Quæres anent independencie of Congregations.

Quære 1. IF the independencie of Congregations stand, whether or no is a *Democracie*, and the actual government of the Church in the peoples hands?

I answer affirmatively, seeing calling, ordination, censuring, depriving, and judicall excommunication of Church-guides are in their hand, I see not what they want, and wherein *Morellius* erred.

2. *Quære*. Seeing hence it followeth that single beleevers are to pray publikely, and exhort publikely, and *authoritatively* convince *gainfayers* at the ordination and deprivation of Pastors, if they may not also publikely preach and administer the Sacrament?

I answer: If you give to single beleevers one pastorall Act, you may with the like weight of reason give to them all.

3. Whether or no is a ministry necessary in a visible Church?

I answer: seeing all these eminent acts of the Pastorall charge by an ordinary power may be performed by single beleevers, I cannot see any necessity of a Ministry.

4. Whether or no then is every mysticall Church of beleevers, because it is such, a ministeriall Church, having the keys both in use and power?

I answer: The former doctrine standing it is.

5. If every one borne of God be not by that birth borne also a *Key-bearer to open and shut Heaven*?

I answer, he is.

6. If hence a Senate of *Elders* who laid on hands at ordination of Ministers, *1 Tim. 4. 14. 1 Tim. 5. 22. Acts 6. 6.* be not then quite out of the Church?

I answer, in *Churches independent* it is quite gone.

7. If then all beleivers as well as the Apostles, and *Paul, Timothy* and *Titus* are not to lay hands on Pastors?

Answer, no doubt they are, but precept or practise therefore in the Apostolike Church I see none.

8. If the doctrine of refusing Baptisme to Infants, whose nearest parents are not, one of them, at least, beleivers, doth not inferre, that such a Church, where they are baptized is a false Church in the matter, and so in its constitution false? Hence I leave it to be answered by authors of independencie, if they should not separate from such a Church?

9. Seeing we judge Papists cruell in excluding from glory *unbaptized Infants*, when election and reprobation hath place in Infants not borne, *Rom. 9. v. 11*. If we can judge Infants borne of nearest parents unbeleivers, as the children of Pagans & Turks without the Covenant; and if the sins of one unbeleiving Father, where many foregoing generations have been *lovers of God, and keepers of his Commandements*, doth exclude the Infants from the Covenant made with these beleiving forefathers?

Ans^w. We are to judge them in no Covenant with God by the former doctrine. Hence we require that places of Scripture where God is said to shew mercy on a wicked race of people: Yea, whose nearest parents were most wicked rejectors of Gods Covenant, and that for the Covenant made with *Abraham*, as *Josuah, 5. 3, 4, 5, 6, 7, 8. Ezech. 20. v. 8, 9, 10, v. 18, 19, 20, 21, 22. Psal. 106. 6, 7, 8, 9. and v. 10, 11, 12, 13, 14, &c. v. 44, 45, 46.* may be considered.

10. If children laden with iniquity, and the seed of evildoers, *Isa. 1. 4.* doth beget in the visible Church a generation which is no more holy with externall and federall holinesse, then *Indians* and *Tartarians* who never heard of Christ: And seeing such a generation hath by the former grounds no right to the meanes of salvation, we aske with what faith we can keep any Church-communion with such, yea how the Gospell can be preached to them.

11. Whether or no we are to keep some Church-communion with an excommunicate person, *who is to be rebuked as a brother*, 2 Thes. 3. 15. and so is to be a hearer of the word, and for whose good we use the medicine of excommunication, *that his spirit may be saved in the day of the Lord*, 1 Cor. 5. 4. We aske if (the doctrine of Independencie standing) we are not also totally to separate from an excommunicate person in the very externall Church-communion of hearing the word, seeing ten excommunicated persons joyned in Covenant for hearing of the word, are *no Church, no Body, no Spouse of Christ*. We see not how we are not by the former grounds totally to separate from them.

12. If we may rebuke a particular Church, and if she remaine obstinate, and will not heare, why may we not proceed according to Christs order, *Mat. 18. & tell the Church?*

Ansiv. By the former grounds we are to stand at single rebuking, and proceed no farther.

13. Suppose the independent Congregation consist of ten Elders and an hundred beleivers: If the ten Elders abide sound in the faith, and the hundred beleivers erre in fundamentall points of faith: In that case we aske, 1. If Christ have appointed no pastorall or ministeriall act of discipline to reclaime these hundred who erre from the faith.

Answer, none at all which may authoritatively reclaime them, for they are the supream independent Church. 2. Because it cannot be denyed but Pastors and Doctors of the said Eldership may preach against their errors, and shoot Heaven upon the pertinacious defenders of these pernicious errors, and that by the power of the keyes, *Mat. 16. 19. Job. 20. 23.* yet have they no power of discipline to shut Heaven upon them, who thus erre from the faith, nor to bind their sins on earth, because the Eldership is not the Church, neither hath power of jurisdiction over the hundred erring beleivers. How can a power of binding and loosing by way of preaching, and that both in Gods Court and the Churches be in these

these who have no power of discipline to bind and loose.

14. Seeing the Sister-Churches of *Colosse* and *Laodicea*, *Col. 4. 16.* and of *Corinth*, *Macedonia*, *Achaia*, *Galathia*, *2 Cor. 8. 1, 2, 3, 18, 19, 23, 24.* chap. *9. 1, 2, 3, 4, 5.* are consociated together in a visible body, in externall acts of Gods worship, as to heare one and the same word of God, *Col. 4. 16.* and to doe Church-businesse and works of mercy toward the poore by their delegates and commissioners: We aske if consociated Churches tyed together in a visible Church-communion of acts of divine worship be not with as good reason a visible politick body of Christ, as many beleivers consociated in a Church-communion, if acts of divine worship doth make a particular Congregation. 2. If the former Church hath not the power of the keyes upon the grounds of a visible Church-communion among themselves, as a Congregation hath the power of the keyes upon these same grounds? 3. If these consociated Churches be not a visible *Body, Spouse, and covenanted people with God in Christ*, as well as a little Congregation of sixe or ten beleivers? 4. If such a greater body may not meet in their overseers, and exercise discipline, and governe the particular Congregations, as a Congregation doth meet in their principall members, and governe themselves, and all the members of the particular Congregation 5. We aske a reason, why in a Congregation of three hundred beleivers partaking one Word and Sacrament, a hundred of the three separated from the other two hundred cannot meet and exercise the power of the keyes by themselves alone, because one worship, and one government doth equally concerne them all, and by that same reason it should not be affirmed of ten Congregations, all partaking one Word and Sacraments upon occasions which neighbourly consociation doth furnish, that one cannot meet to exercise discipline in matters which in reason equally concerneth all the ten Congregations without subordination to the joynt authority of all the ten? For if a hundred of three hundred cannot exercise discipline there alone,

without the other two, reason would inforce one or two congregations of ten consociated congregations cannot meet, without subordination to the whole ten, wherof one or two congregations are part; if ten be owners of one ship, six cannot meet and dispose or sell the ship, or repaire her cordadge, or any decayed part, without the power of the other foure, whom it concerneth; so if ten congregations be visible owners and copartners of one Gospell, one worship, one externall profession, and one communion with a brother, or separation from a scandalous person, we aske a reason how one congregation can meet and dispose of that common worship, government, and haunting familiarly with, or separating from a member of the Church, without subordination to all the ten congregations, whom it doth concerne?

15. If the Eldership of one congregation make one visible representative Church ruling and governing the absents, we aske why the Eldership of *six congregations* may not judicially meet and rule six congregations also?

16. If the power of the keyes be given to beleevers, as beleevers, because Christ is their *King, Priest and Prophet, and all things are theirs, Paul, Apollo, Cephas, the World?*

1. It is asked, if none have the power of the keyes, but beleevers, and if all acts pastorall of *preaching, binding and loosing*, excommunicating performed by unbeleeving Ministers and Professours be not hence made null, as performed *à non habentibus potestatem*, as if *Turkes* and *Pagans* had performed these? We thinke they must be null.

2. We thinke children baptized by unbeleeving Ministers not baptized.

3. An unbeleeving pastor not essentially a pastor.

4. If, because Christ is *given to the elect, and all things are theirs*, and so all ministeriall power of the keyes, it is questioned, if amongst these all things given to the belee-

beleever, we may not include the Magistrates sword, the Kings power, the masters power over the servant, the Captains power over the souldier, so that by that same reason there be no Kings, no Judges, no Masters, no Captains, save only beleever, we see not how this followes not, as well as that the power of the keyes, and all things are given to beleever, because Christ is given to them.

5. We aske if the power of the keyes in binding and retaining sianes be not given to unbeleever, or rather for them as Gods intended 'end, to declare the glory of his Justice in the vessels of wrath, as *Rom. 9. 17. Esa. 8. 14. 2 Cor. 2. 16. 2 Cor. 10. 6, 7, 8.*

17. *Quere.* If the distinction of a true Church. 2. A false Church, and 3. no Church can stand? And if the distinction of true baptisme, 2. false baptisme, but valid and such as is not to be repeated, 3. and no baptisme can stand?

I answer, the doctrine of independency standing, we see not how a Church wanting the right matter and consisting of members who are not professed beleever having saving faith, can be any thing but a non-Church, and such as is a non-Spouse, a non-body of Christ, and a non-covenanted people, and so wanting all power of the keyes.

Quere. If the baptisme of that congregation can be valid baptisme, not to be repeated, I leave to the consideration of the learned. Yea, if the Minister be an unbeleever by the former grounds, it can be no baptisme. But some say it is the baptisme of the Church, and so valid, suppose the Minister be an unbeliever, and so want power.

I answer, the whole congregation may be unbelievers, as is the Minister, and so yet the baptisme comming from the Church, commeth from these who want power, and cannot be valid.

2. Suppose the congregation be a company of believers, yet I see not how by their authority they can make the baptizing

baptizing of a Pastor wanting all power to be valid, for then if the Church should baptize by a *Turke* or a *Woman*, that baptisme should be valid, which no man can say.

18. What sort of an Assembly was the meeting, *Act. 15.* if it was a lawfull Synod of sundry particular Churches, or an extraordinary meeting, the practice whereof doth not oblige us? If it was a meere Apostolick meeting obliging as Apostolick, and if it oblige us as Apostolick, how commeth it that the multitude spake, and gave their mind in that which obligeth us as Canonick Scripture? For that the multitude spake our brethren collect from *v. 12.* and how is it that Elders and brethren determine in penning Canonick Scripture? Except the first be said, there be many doubts here, of which the way of independency cannot cleare us?

2. 19. How commeth it that the Lords Apostles, who were to goe through all the Nations of the world to preach the Gospell, doe so often assemble together to consult about the common affairs of the Church and discipline, as *Act. 1. Act. 2. Act. 4. Act. 6. 4. Act. 8. 14. Act. 11. 1. Act. 13. 1, 2, 3. Act. 15. Act. 21. 18. Act. 20. Paul* and the Elders of *Ephesus*, *v. 17, 18. 1 Tim. 4. 14.* it is questioned seeing these assemblies of many pastors from sundry Churches (because the Scriptures saith they were occasioned by the present necessity of ordering things, belonging to all the particular Churches) if they were only temporary, extraordinary and Apostolick meetings, which oblige not us to the like practise, howbeit there be the like causes of meetings in the Church now, as errors and corrupt doctrine in many particular Churches, as were *Act. 15.* the murmurings betwixt Churches, as *Act. 6.* a suspitious practise of a pastor, which seemeth to be against Gods law, as *Peters* going in to the uncircumcised, *Act. 11.*

20. Whither or not *Paul* did not some things as an Apostle, as writing of Canonick Scripture, working of miracles.

miracles. 2. And some things as a Christian, as *Phil.* 3. 9, 10, 11, 12, 13. 3. And some things as an ordinary Elder and Pastor of the Church delivering some persons to Satan, *1 Cor.* 5. 4 and whither or no is *Pauls* rod and authority, and his power of excommunicating, whereof he speaketh, *1 Cor.* 4. 21. *1 Cor.* 5. 4. *2 Cor.* 10. 8. common to all believers? Our brethren must say, it is common to all believers.

21. If the power of the keyes be given to all believers, a question is, 1. If Pastors have no other power of the keyes, but that same that believers have, seeing the ground of Christs gift is one and the same, to wit, alike interest in Christ, and if alike power of preaching, baptizing, excommunicating be in *Paul*, and all believers? 2. Whither or no the calling of Christ and his Church doth not superadde and conferre to him who is made a pastour some farther power of the keyes, then he had before he was cloathed with any such calling, seeing, to *re-buke, exhort and comfort one another*, are duties of the law of nature, and would oblige all, suppose Christ had given the power of the keyes to none at all, wee see not, but our brethren must deny that the calling of the Church giveth any other power of the keyes then the believer had before he was called. 3. If there be not a greater power of preaching, baptizing and binding and loosing in the believers then in pastors, seeing believers give the power to pastours, and may take it away againe.

22. If six believers be excommunicated, and that justly, *clave non errante*, yet remaining believers, it is questioned, if they keepe not still the power of the keyes? they must keepe that power, and yet are no members of Christs visible body.

23. I desire a place may be produced in all the old or new Testament, where a ministeriall or governing Church is taken for a company of only believers? This our brethren teach.

24. If all authoritative Assemblies, for renewing a co-
venant

venant with God, restoring of the worship of God, be
 1. A part of the pedagogy of the law of *Moses*, and removed by Christ? 2. If these Assemblies in the Churches of Christ now be a species of *Judaisme*? This we deny.

25. If believers exercising the most eminent acts of ordaining pastors, publick censuring, depriving and excommunicating pastors, publick convincing gain-sayers, be not formally hence made by our brethren, *over-seers, watch-men for the soules of Pastors and guides, and so Pastors of Pastors*? We answer affirmatively, they are by the former grounds.

26. Let the godly and learned consider, if the Patrons of independent Churches are not to give obedience to Decrees and Canons of Synods, for the necessity of the matter, as a brotherly counsell from Gods Word obligeth in conscience the brother to whom the counsell and advise is given; howbeit the tye be not authoritative by the power of the keys, and if in that they are not to conformance.

CHAP. XIX.

Doubts against Presbyteriall government discussed, as about ruling Elders, Deacons, Widomes, the Kings power in things ecclesiasticall:

Quest. I. **H**ow doth Calvin and Cartwright deny that the Apostle speaketh of ruling Elders, Tit. 1. and yet Junius and Beza, that both a preaching and ruling Elder are there comprehended, So the author of the survey of discipline.

Answer. A great question anent the latitude of an haire; how doth many Formalists make the Prelate an humane creature, and some *jure humano*, and yet *Land of Canterbury*

*Calv. in Tit. 1.
 Cartwright. 43. p.
 35.
 Junius.
 Beza. an. 1.
 Survey 6. 12.*

bury and *D. Hall* maketh him, *jure divino*.

2. An office may be described two wayes. 1. Directly and expressly, as the Pastor, *1 Tim. 3.* 2. Indirectly, as many things agreeing to the Deacon, as that he hold the mystery of faith in a good conscience, he be sober, grave, faithful in all things, &c. all which are required in the Doctor and Pastor also.

Quest. 2. How are the ruling Elders, *1 Tim. 3.* omitted Where the officers are named? Paul passeth from the Bishop to the Deacon, omitting the ruling Elder: So is hee omitted, *Ephesian. 3. 11.* Philip. *1. 1.* it is like they are not of Christs making, who are not in Christs rowle.

Ans. Either the Prelate or the Presbyter is omitted, *1 Tim. 3. Phil. 1.* not the preaching Presbyter, as is cleare by the description agreeing onely to him. Ergo, the Prelate is out of Christs rowle.

2. Doctors are omitted, *Phil. 1. 1. 1 Tim. 3.* and yet are set downe, *Eph. 4. 11.* yet are ruling Elders in other places, as *Rom. 12. 1 Cor. 12.*

3. Paul, *1 Tim. 3.* is not describing offices, but giveth Canons, which generally agreeth to all Church-officers, howbeit he giveth instance in two, yet in such two as includeth all the rest, as he that laboureth in teaching and governing, and he that taketh care of the Church goods. When *Moses* describeth the Judge, he sheweth what a man the King, the Justice of peace, the Sheriffe, the Major of a City, the Lord of the privy Councell should be, howbeit these be not named in the Text. Hence, because they are not named, it followeth not that they are omitted, and not spoken of in the Text.

Quest. 3. But Elders are not, *1 Cor. 12. 29.* nor yet, *Rom. 12.* but only governours (saith *Whytgift* and *Dr. Field*) and it is an ill argument, à genere ad speciem affirmativè, he nameth governours, it followeth not therefore he nameth your governing Elders.

Ans. 1. Where Paul setteth downe in order officers by their speciall names, ordinary and extraordinary, as

first Apostles, secondarily Prophets, thirdly Teachers, &c. he cannot reckon out generals only, for so *Apostles, Prophets, Teachers*, should be also but generals, for the words in Scripture also signifie generals.

2. The enumeration should halt, which yet is orderly set down, if it were composed of a number of particulars and the generals of some casten in amongst them.

Neither can some here well understand the civill Magistrate. 1. Because he speaketh of the Church as the body of Christ consisting of divers members ecclesiasticall, And God hath set some in the Church, and also he speaketh of the Church, *Rom. 12.5. seeing wee being many are one body in Christ*, and in that place the ruler is clearly differenced from the teaching *Doctor*, v. 7. from the *exhorting Pastour*, and him who *showeth mercy in the Church*, but the civill Magistrate is not a Church officer whom God hath set in the Church, as hee hath set *Apostles, Prophets, &c.* for God hath set him in *τη πολιει*, in the Common-wealth, and his influence in governing Gods house is meereley *civill, co-active and regall*, not pastorall, ecclesiastick and ministeriall.

Neither yet can the place be meant of the governing Prelate. 1. Because the Prelate is thought to be the Apostles successour and is first in the roule, but the governours heere are some steps posterior to Apostles, Prophets, &c. 2. Because the Prelate giveth himselfe out to be a certaine preaching creature, such as it may be, *1 Tim. 3.2. Tit. 1.9.* but the governours here in this lincke are contra-distinguished from *Prophets and Teachers*, and so the Prelate should either be a sole lord governor and no teacher, or then he shall be twise, yea thrice named in one verse, 1. under the name of an Apostle, next under the name of a Prophet, and lastly, should come in as a governour, so the Prelate, as in Church and State, so also in the Bible, he should carry too much booke. Now seeing here are governours in the Church, contra-distinguished from *Prophets and Teachers*, from a just enumerati-

on they must be *ruling Elders*, and it is to be observed that the Apostle saith not, *Are all Arch-bishops? are all Primates?* And surely the *Jesuites* have no less roome without throng to pinne in, in this wall, under the name of *helpes and governments*, their *regular Canons* and *secular Priests*, as *Formalists* can alledge for Prelates and their long taylor. What *Tilenus* saith against this place is fully answered by *Didoclarus*, for because the Apostle confoundeth or rather reckoneth together in one enumeration ordinary and extraordinary functions in the Church, will it follow he doth not here speake of *ruling Elders*? If that reason be good, neither is the Prelate here, nor is the Pastor or the Doctor here, and if there be who excell in the gift of governing, who yet are not called to preach, who can deny the necessity of this office?

*Tilen. Par ad Scot.
Didocl. ab. Damasc.
p. 918.*

Many answers are given to elude the force of that place, *1 Tim. 5. 17.* *The Elders who rule well, &c.* shall ever inforce that loytering Pastors, *who labour not in the Word and Doctrine* are commended by the Spirit of God, as *worthy of double honour*. For wee reason thus.

*Ruling Elders
proved from
1 Tim. 5. 17.*

If these sort of Elders *who rule well*, and especially these *who labour in the Word and Doctrine are worthy of double honour*, then are there two sorts of Elders, some *who rule well*, and some *who labour in the Word and Doctrine*.

But the former is said, *1 Tim. 5. 17.*

Ergo, The latter must be true.

The proposition *in terminis* almost is our *thesis*, if two sorts of Elders be worthy of double honour, then are there two sort of Elders, for *à qualitate & ab adjuncto subjecti ponitur subjectum ipsum*: Also if *Paul* make the well ruling Elder worthy of double honour, and more especially the teaching Elder, then hee acknowledgeth some well-ruling Elder worthy of double honour, howbeit, hee labour not in the Word. A reason is; because the

positive and comparative are ever differenced, and maketh a number, when both are specified with particularities as here, they are by (*well-ruling*) and (*labouring in the word and doctrine.*) The Author of the Survey durst not looke this place in the face. *Bilson, Field and Tyles* deny our major proposition.

If one should say (say they) a preacher is worthy of double honour, especially a painfull Preacher, he should not say there be two kinds of Preachers, some Preachers thus and thus, and some painfull Preachers, and a King is worthy of honour, especially a iust King, he should not make two sorts; some are Kings, and some are iust Kings, as Deacons and Pastors are two sort of Offices.

Answ. He who saith a Pastor is worthy of honour, especially a painfull Pastor, should clearly insinuate that two sort of honours were due to Pastors two wayes considered; For in the former part he should speake of the office, which indeed is worthy of honour; In the latter part he should speake of the officer *in concreto*, laudably discharging his office; but *Paul* speaketh not so; for he speaketh not of the office, and the officer, of the abstract and concret, of the office, and the use and exercise of the office, as is here alleadged; but he speaketh of officers in the exercise and use of their office in both: He saith not Elders are worthy of honour, for that might well beare this sense; that the office of an Elder is worthy of double honour, which sense should be most true; for the office of an Elder is worthy of double honour, which sense should be most true; for the office of an Elder is worthy of honour. Suppose the man be wicked; but the Apostle speaketh not of the office, but the officer's, and the praise-worthy exercise of the office: *The Elders who rule well are worthy of double honour*, and so the example is not alike.

2. If *Paul* had put downe a generall onely in the former part, and laid, *an Elder is worthy of honour*, this answer might have had some colour (howbeit but a colour) But now *Paul* putteth downe a speciall: *Elders*

ders who rule well are worthy of double honour; and with these another special sort of Elders, especially these who labour in the word and doctrine; and so clearly he setteth downe two particular species and sorts of Elders: Now to make good the sense of the objectors of this, they must say, a worthy Preacher who ruleth well is worthy of double honour, but especially a worthy Preacher is worthy of double honour; Therefore of necessity some Elders who rule well must be meant in the former part, who are not meant in the second, and these can in good reason be no other but ruling Elders and teaching Elders; for these same sort of Elders cannot be understood in both places.

3. And this sense, suppose it should stand, should have but a colour of reason, because you shall never find the Spirit of God commend and praise the simple exercise of an office; but the right and conscientious exercise thereof. Gods Spirit will not say, he who ruleth, and he who preacheth is worthy of double honour; but he who ruleth well and preacheth well is worthy of double honour.

4. By this wild interpretation men may be *οἱ καλῶς ποιοῦντες*, Well-governing Pastors, who labour not in the word and doctrine, and so the dumbe Prelates, who hold it all one to be damned to a Pulpit, and to a man-mill, shall be Pastors worthy of double honour. Now Paul will not say this of a right Bishop, 1 Tim. 3. 2. Tit. 1. 9. because good governing in a Pastor includeth labouring in the word and doctrine, as the whole includeth the part: For preaching is a speciall act of overseeing and well-governing of soules, Jer. 1. 10. 2 Tim. 4. 2. Because the word is the instrument of pastorall governing, how can Pastors rule well by using aright the word of God, except they labour in the word, which is the shepherds staffe of right governing and painfull preaching, Heb. 13. 17. Acts 20. 28, 29, 31. And so the Apostle shall say one thing twice; to wit, these Pastors who rule well in labouring in the word

are

are worthy of double honour, especially these Pastors who labour well in the word and doctrine.

5. To labour in the word, *καλῶς* 1 Cor. 3. 8. 1 Cor. 15. 38. 1 Thef. 1. 3. Mat. 11. 28. is a word in the positive, and not in the superlative degree: And let it be a word of the superlative degree, if the well-governing Elder here signifie the Prelate (as the currant exposition of Formalists is) and the Elder labouring in the word and doctrine signifie the painfull preaching Presbyter, then the Presbyter who is a poore Pulpit-man is more worthy of double honor and double maintenance, and the Lordly benefice, then my Lord Prelate. This glose will offend the proud Prelate.

Hals humble Remonst. to the Parliament, an. 1641. p. 198, 199.

Doctor Hall fetcheth from *Scultetus* another poore interpretation: *The Elders who rule well, that is, administer the Sacraments, make publike prayers, and privately admonish faithfull people are worthy of double honour, especially these who excell in the gift of teaching, which is more excellent then baptizing, 1 Cor. 1. 17.*

Ans^w. 1. We have a new office brought in *in odium tertij*, out of hatred to ruling Elders, and this is a creature who can baptize, administer the Lords Supper, and pray far off a print booke, and admonish in corners, but cannot preach; but first I aske this fellowes name.

2. Where is such an officer in Gods word?

3. By what warrant hath one power to administer the Sacraments, and that *καλῶς*, well as a *Well-governing Elder*, who cannot preach the word and pray, this is but the reading Priest, who saith service for hire; and yet he baptizeth *ex officio*, by his office: Christ conjoyneth the publike preaching and baptizing, Mat. 28. 18, 19. as two parts of an office, and here they are separated and given to different officers.

4. How is a man called on that ruleth well, because he baptizeth well, and readeth faire in the booke? and is not called on who ruleth well, because he preacheth well? For it cannot be conceived how baptizing be-
longeth

length rather to well governing then good preaching.
 3. Good governing is the Prelates element ; for ſo he ſaith himſelfe ; but to preach baſe, it's for his Chap-
 laine ; and by this, to read ſervice, to baptize, to ex-
 hort privately ſhall make the Prelate a good governing
 Elder, but worthy of leſſe honour then the preaching
 Preſbyter : But the right Biſhop, 1 *Tim.* 3. muſt both
 be apt to teach, and one who can governe well, and
 this maketh the Prelate in office only a Reader.

But neither can Doctor *Fields* other gloſſe ſtand. *The*
guides of the Church are worthy of double honour, both in
reſpect of governing and teaching, but eſpecially for their
paines in teaching, ſo he noteth two parts or duties of Pres-
byteriall offices, not two ſorts of Presbyteries.

*Field's booke of
 the Church, c. 26.*

Anſw. 1. By this it is the Prelates glory to preach,
 but he cryeth up courting and Lordly command, and in his
 practice cryeth downe preaching.

2. This interpretation wrongeth the Text : For the
 divers Pronounes muſt note divers perſons, as is cleare
 in the words *οἱ προϊσταντες* and *οἱ κοπιωντες*, and it is all one
 as if *Paul* ſhould ſay, *That Archippus who ruleth well is*
worthy of double honour, eſpecially that Archippus who la-
boureth in the word and doctrine, where as it is one *Ar-*
chippus who ruleth well, and labourerth in the word and
 doctrine. None uſe to ſpeake ſo ſuperfluouſly, or igno-
 rantly, who underſtandeth the Greeke Language, ex-
 cept by way of excellency perſons be noted which is
 not here : Alſo it ſhould be untrue that any ſhould be
 worthy of double honour for well governing, except
 only he who labourerth in the word and doctrine which
 is againſt reaſon, and the words of the Text.

*This ſpeech
 where the article
 οἱ is doubled, and
 the adverb μα-
 λιστα intervening
 ſignifie ever divers
 perſons.*

Neither can theſe words (*Tell the Church*) ſtand in
 a particular Congregation, if ruling Elders be removed,
 eſpecially where there is a Paſtor in the Congregation :
 For then the Church ſhould either ſignifie the multi-
 tude of beleivers, which I have abundantly refuted, or
 the Paſtor with the Deacons ; but Deacons have no ju-
 riſdiction in Gods Church by the word of God : Or

thirdly the word Pastor it alone should signifie the Church which is Popish ; therefore of necessity there must bee some Rulers with the Pastors which make the ministeriall Church, of which our Saviour speaketh.

Neither can the famous Councell at *Jerusalem*, consisting of Apostles, Elders and Brethren, exclude ruling Elders. *D. Field* citeth *Cyprian*, *Tertullian*, *Hierom*, *Ambrose* for ruling Elders, but doth no way satisfie the Reader ; for he maketh them all preaching Elders, and maketh all the Presbyters to be preaching Presbyters, that he may fill the field with Prelates.

But 1. the Ancients by way of question, and as it were doubting at least polimickely determine that the Councell and voices of Elders should be had in governing the Church ; but seeing they all, and most expressly *Hierom* acknowledge, that *Episcopus* and *Presbyter* are all one, they must either understand other Elders then preaching Elders, otherwayes it was a question amongst them, if Bishops had voices in the government of the Church, which was never heard in all Antiquity.

2. *Cyprian* complaineth that *seniores* had been debarred in discipline, but acknowledgeth that Presbyters were so proud that they were Masters of all, and ruled all *absque consensu seniorum* ; therefore he acknowledged preaching Presbyters, and governing *seniores* to be different.

3. We are not to doubt but *Hierom* knew the mind of Antiquity better then *D. Field*, and that *Hierom* was not singular in this knowne to all : *Quid facit Episcopus, quod non facit Presbyter exceptâ ordinatione* ? Hence Pastors have had in the ancient Church all power of jurisdiction with these who were, as *Hierom* saith, Bishops or Prelates, *consuetudine, non dominicâ dispositione* ; by the Churches custome, Prelates above Pastors, and this is the judgement of all our Divines, who have ever judged the contrary Popery, and a step to the Popes Chaire. I might cite *Calvin*, *Beza*, *Junius*, *Buon*, *Pareus*, *Ursine*,

Field 5. booke of
the Church, c. 26.
Cypr. l. 4. ep. 4. l. 3.
ep. 1.

Tert. in *Apol.* c. 39.
Hier. in 3 *Isa.*
& in *Tit.* 1.

Amb. in 1 *Tim.* 5.

sine, Luther, Melancthon, Polan, Piscator, Sibrandus, Aretius, Danaus, Fenerus, Kickerman, Rivet, Wallcus, Professors of Leyden, Gil, Voetius, and many others. Now if Antiquity tooke *Episcopus* and *Presbyter* for all one, except in the sole act of ordination, and in all other points of jurisdiction they were equall, what meant that word that the Ancients all approved, none gainsaying that ever I saw who are not parties or corrupted by Prelates : *Episcopi nihil faciunt sine consilio Clericorum*; and *nihil sine consilio Presbyterorum*. The meaning must be ridiculous, except ruling Elders be understood. Pastors doe nothing without the advise of Pastors, and Bishops doe nothing without the counsell of Bishops ; for Bishops and preaching Presbyters are all one, except in the act of ordination. We never read in sound antiquity that *Bishops domineered over Bishops* : Yea it is knowne the *Bishop of Constantinople*, and the City had the dignity above the *Bishop of Rome*, and the Church of Rome. *Ambrose* or as venerable a man. *The Jewish Church or Synagogue*, and after the Church had Seniors or Elders, without whose counsell nothing was done in the Church, which by what negligence it grew out I know not, unlesse it were by the sloth or pride of the teachers, whilest they alone would seeme to be something. Here are Elders differenced from teachers : It is ignorantly replied by *Field*, that none were teachers but Prelates, and all others taught by permission from the Prelate, because *Valerius* Bishop of *Hippo* gave *Augustine* a Presbyter leave to preach.

Ambrosius in Titus.

Answ. That none were teachers but Prelates is most false. What then, suppose we grant that ? were none called teachers but Prelates ? he dare not say that. *Tertullian*, *Irenaus*, *Hierom*, *Augustine*, *Cyprian*, *Ambrose*, *Chrysostome*, *Oecumenius*, *Theophylact*, *Cyrillus*, *Prosper*. *Hillarins* a thousand times calleth all Pastors, Doctors, teachers : And what, howbeit Christ be the only Arch-doctor and teacher, and all others teachers by his grace and gracious permission, are not *Apostles*, *Bishops*, *Pastors*

stors called teachers, a hundred times in Gods word? and this man will not give the Ancients leave to call poore Presbyters teachers, and yet *Paul* giveth them this name, as they are contradistinguished from Apostles, *Eph. 4. 11. 1 Cor. 12. 29.*

Q. 4. But the Ancients knew no Lay-Elders.

Ans. Nor doe we *de iure* know them, they are Church-men, and should be for all their life-time entertained upon the Churches charges, what our Church, *de facto*, doth tolerate by reason of our Churches poverty, is another question.

*Survay, c. 16. p. 17;
Field's Church, s. c. 26*

Q. 5. How is it that your ruling-Elders doe not give imposition of hands, and blesse Pastors, when they are ordained, and so the lesse should blesse the greater? So the author of *Survay*. So *D. Field*.

Ans. If they judicially consent to imposition of hands, it is sufficient.

2. There is no inconvenience that a ruling Elder, as a part of the Presbytery blesse one, who is not yet a Pastor, but to be ordained a Pastor: For the ordainer as he is such is greater then the ordained.

*Beza in Mat. 16. 19
Cartwright, l. 3.
p. 83.
Niellius thes.
Theol. p. 243.
Survay, c. 17.
p. 102, 103, 104.*

Q. 6. *Beza* giveth the keys to both Pastors and Elders. *Cartwright* denyeth the keys to any, except only to Pastors. But *Daniel Niellius*, the keys (saith he) were given to Peter, *ratione officij*, by his office, and not to the Apostles only, but also to all who were to be sent to preach and govern.

Ans. The keys by the preaching of the Gospell, *Potestas concionalis clavium*, were given to Peter as representing all Pastors and Doctors; *tanquam subiecto adequato*: The keys by way of disciplinary binding and loosing were given to Peter, *tanquam subiecto virtuali*, representing not only Pastors, but also Doctors and ruling Elders, who were to be called and sent of God.

Q. 7. How can any voice in matters of Religion, but only Pastors, for ruling Elders are not Pastors. So *Field*.

*Bellar. de conc.
l. c. 15.*

Ans. It is Jesuite-like to reason thus with *Bellarmino*, who saith, it is a pastoral act to define in Councils;

cells; and therefore none should teach in Councell (saith *Panormitan* in the Councell of *Basill*) but *Prelates* who are the pillars and keyes of Heaven. So saith *Eccius*. But the Councell of *Basill* thought not so, nor the Greeke Church, for whom *Nilus* speaketh, alleadging others whom it concerneth, should voice also.

*Concil.
Basill.
Eccius de concilio
Nilus l. 2. de p. 100.*

2. Matters of discipline concerneth all, *Ergo*, Elders representing the people should voice.

3. Suppose that the suffrage and voice of a Pastor, and of an Elder be voices different onely in diverse relations to divers officers, to wit, the *Pastor* and the *Elder*; yet in the matter of bearing weight in the conscience from force of truth, and not from the authority of men, they are equall; and therefore ruling Elders having knowledge and light, and withall authority of office may well have voices: But it followeth not hence that these who have knowledge are formall Canon-makers, because the Decrees and constitutions of Synods lay two obligations upon the people: One for the matter, and so in respect that in the morall part thereof they may be agreeable to the word, they bind the consciences to an obedience of conscience. 2. They impose an Ecclesiasticall tye from the authority of the Councell and Canon-makers, and so they require subjection or obedience of reverence for the authority officiall that is in the Canon-makers: The second command layeth on the first bond or tye, and the first command layeth on the other bond and tye.

Q. 8. *Philip* and *Steven*, who were Deacons, baptized and preached, *Acts* 21. 8. *Acts* 7 1, 2, 3, &c. but your Deacons may not preach nor baptize, that so they may be prepared for the ministry, according to that *1 Tim.* 3. 13. For they who have used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the faith.

Deacons cannot baptize and preach.

Ans. What *Philip* and *Stephen* did, in fact, in an extraordinary fit, *nihil ponit in iure*, it belongeth nothing to Law, but the office, of it selfe, is a serving of

Tables, and a taking of the burden of caring for the poore of the Pastors, that the Pastors may give themselves to the Word and prayer, Acts 6. 2, 4. Now if Deacons *ex officio*, turne Preachers, and give themselves to the word and prayer, then by the Apostles reason, Acts 6. 4. they cannot serve Tables, but they must have other Deacons to take the burden of the poore off them, that they may give themselves to the word.

2. Arg.

2. Christ ordaineth, *Mat. 28. 18.* Apostles and Pastors their successors to preach the word, and not Deacons.

3. Arg.

3. There shall be moe officers in Gods house given for the edifying of the Saints, then Pastors and Doctors, even preaching Deacons; yea all the offices in Gods house shall be Preachers; the Prelate to Formalists is a peece of a Preacher; the Pastor and Doctor by their office must preach (the ruling Elder is nothing to them) and the Deacon is a teacher, and so all are teachers, *ex officio*, why then do h *Paul*, 1 Cor. 12. difference betwixt Governours, helps and teachers, seeing all are teachers?

4. Arg.

4. *Rom. 12.* He who sheweth mercy, and he who distributeth are differenced by their specificke acts from the Pastor who exhorteth and preacheth.

5. Arg.

5. *Paul* requireth, 1 *Tim. 3.* that the Pastor be apt to teach; but he requireth no such thing of the Deacon, whose qualification he describeth at length.

6. Arg.

6. The well using of the Deacons office is no more by, 1 *Tim. 3. 13.* a degree to the ministry or pastorall calling, then, much boldnesse in the faith is a degree thereunto, for he, who *ex officio*, doth preach and baptize, is not a degree to a Pastor, as he who discourseth is not in degree to be a man, or in preparation a man onely; but he is formally a man, now to preach and baptize, are specificke acts of a Pastor, *Mat. 28. 18.* and so the Deacon must be formally a Pastor, as he is formally a man who can and doth performe acts which proceed only from the specificke forme of a man.

7. It

7. It is a mystery that a Deacon may preach and baptize, but he may not administer the Sacrament of the Lords Supper : For 1. *Philip* an Evangelist as well as a Deacon might have done both. 2. Is the Sacrament of the Lords Supper holier then the Sacrament of Baptisme, that the Deacon may administer the one Sacrament, and not the other ? But this is a *Masse-mystery*, there is no Transubstantiation in Baptisme, and therefore a woman, a laicke (as they speake) may baptize; but he must be a consecrated and orderly Priest who hath power to make and create the naturall body of Christ. So *Greg. de Valentia, Suarez, Vasquez, Bucanus* teacheth us. 3. The word of God knoweth not any who have power to baptize, and have no power to administer the Lords Supper.

7. Arg.

*Valentia
Suarez,
Vasquez,
Bucanus.*

8. The Popish Libeller in the *Survey* saith, *When now contributions and collections cease, the Deacon may preach and baptize.* Then Deacons ordained, *Rom. 12. 8. Acts 6. 4, 5. 1 Tim. 3.* are now out of the world, and they have given to us for a well made Deacon, an ill made and a spilt Minister; but the cause remaining the office should remaine, the Churches poverty remaineth: For the Prelate hath a singular faculty of creating beggars in his Officiall-Courts.

8. Arg.

Survey, c. 18. p. 103

Q. 9. *How is it that you have taken away widowes, which was an office established by the Apostles? Rom. 12. 8. For some say they should be gone, because they were temporary, and the heate of the Easterne Countries which caused sicknesse, required them, but they are not needfull now.* So saith *Cartwright*. Others make them perpetuall, as *Fenner*, some make them to be women, as *Cartwright*, some men, as *Travors*, some neither men nor women onely, as *Beza and Junius*.

*Cartwright, l. 2.
p. 150.
Fenner, de serv.
p. 135.
Trav. dist. Eccl.
p. 118, 119.
Jun. Eccl. l. 2. c. 6.*

Ans. The perpetuall use of that office we thinke continueth, that is, that there be some to shew mercy on the poore, which are captives, exiled, strangers, diseased, distracted, and that there be Hospitals for that effect, and Chirurgicalians, Physicians, aged men and women;

men;

men, but that widowes were officers in the Church, as Elders and Deacons are, we thinke no; but that that service may be performed by men or women, as the Church shall thinke good. *Cartwright* thinketh no other then what I say. *Fenner* thinketh well that the sicke should alwayes be cared for, neither by men only, nor by women onely, as *Beza* and *Junius* thinke, but by both as need requireth.

Quest 10. Presbyteriall government cannot consist with a Monarchy, you ioyne With Papists in oppugning the Princes authority in causes Ecclesiasticall. *Cartwright*, *Viretus*, *Calvin* teach that the authority of Kings commeth immediately from God the Creator, not from God in the Mediator *Christ*. So the *Survey*.

Survey of discip.
c. 32, 33.

Ans. It is the slanderous malice of Court-Sycophants, to say, a friend to *Christ* cannot be a friend to *Cæsar*; but we set downe our mind here anent thus.

I. *Conclus.*

I. *Concl.* Presbyteriall government, and the regall power of Monarchs doe well consist: *Paul* a foverour of this government, *1 Tim. 4. 14.* comandeth that prayers be put up to God for Kings and all who are in authority, and so doe we teach.

2. *Conclus.*
Cartwright, p. 1.

p. 93.

Viretus dial. 3.

Calv. admonitions

to the *Parl.* 2. of

Eng. p. 61.

2. *Conclusion.* Our adverstaries here corrupt the mind of *Cartwright*, *Viretus*, *Calvin*, and others, who say that the authority of Kings come immediately from God as Creator, and not from God in *Christ* as Mediator: For the kingly power is considered two wayes, 1. In generall, as kingly, and in the person of heathen Princes, who know nothing of God as a Redeemer in the Mediator. And so the kingly power in generall as given for the good of all humane societies in generall, is from God the Creator for the good of all societies whither heathen or Christian. So *Nebuchadnezzar*, *Darius*, *Nero*, and *Julian* were essentially Kings, and yet had not their kingly power immediately from the Mediator *Christ*, except in this generall sense that the kingly power is a lawfull ordinance of God warranted by the word of God, and Testament of our Testator *Jesus Christ*, because

cauſe theſe are eſſentially Kings and lawfull Magiſtrates who either never heard of Chriſt, nor any thing of God ; but onely that he is Creator of the world, or then who perſecute and hate the name of Jeſus Chriſt. It may be that the fruits of perſecuting Princes, their government redound to the good and ſalvation of the Saints, and that by accident, as all things *worke out for the good to thoſe who love God*. Now Formaliſts denying ſuch to be lawfull Kings, as either know not Chriſt, or beleeve not in him, joyne hands with Papiſts, and make way for Anabaptiſticall Anarchy, that a perſecuting, or an unbeleeving King is no King, not to be obeyed, but to be turned out of his Throne : And to this meaning, *Calvin, Viretus, and Cartwright* teach that the kingly power floweth immediately from God the Creator, not from God in the Mediator Chriſt. But 2. the kingly power is conſidered in a ſpeciall manner, as it is in a Chriſtian, whether profeſſing onely the Goſpell, or truly beleeving in Chriſt, and ſo in relation to Chriſts Church and to the ſoule of a beleeving Prince, the kingly power floweth from God in and through the Mediator Jeſus Chriſt, as all common favours which in general. flow from God the Creator, are ſanctified, and bleſſed to the beleevers in the Mediator Chriſt, as meat, drinke, ſleep, riches, kingly honour. And in this meaning, *Sauls* kingly honour in reſpect of *Saul* himſelfe is but a common favour flowing from the Creator ; howbeit to Gods Church, for whoſe good he did fight the battels of the Lord, it was a ſpeciall favour flowing from God in Chriſt, as our Divines ſay that creation (which in it ſelfe is a common favour to all) is a meane in the execution of the Decree of Election to the children of God.

3. *Conclusion.* Hence our Divines ſay, that kingly authority is the ſame ordinance of God eſſentially conſidered in the heathen Princes, as in Chriſtian Kings, as *Cartwright* and others ſay. Neither doth it follow as our unlawfull Canons teach, That the Chriſtian Kings

3. *Concluſ.*

*Cartwright, l. 3.
p. 163.
Obruded Canons,
c. 1. v. 2.*

Whygift against
Chari.

now have *that same power in Causes Ecclesiasticall, which the godly Kings. amongst the Jewes, as David and Salomon had*: For David and Salomon were Prophets as well as Kings, and had power to pen Canonicke Scripture, and to prophesie, which power in Ecclesiasticke causes no King now can have. Neither doth it follow which *Whygift* saith, that we give no more authority to the Christian Magistrate in the Church of Christ then to the great Turke. Our Divines say, and that with good warrant, that the kingly power as kingly, is one and the same in kind in heathen Nero, and in Christian Constantine, As a heathen-man is as essentially a father to his owne children, and a husband to his owne wife, and a King to his owne subjects; as a Christian man is a father, husband, and king to his owne children, wife, and subjects. Neither doth Christianity superadde, and give of new any kingly power to a King, because he is now become by Gods grace of a *Heathen King, a Christian King*, Christianity addeth indeed a new obligation to imploy his kingly power, which he had full and entire before, now in its exercise and use to more regall and kingly acts, as to take care that the Gospell be soundly preached, the Sacraments and discipline of the Church kept pure, and heretickes punished according to that, *he to whom much is given, from him much shall be required*: But the same King, while he was a heathen King, had the same kingly power and authority to performe these regall acts; but being yet a heathen, he wanted *Supraus supernaturalis*, a supernaturall or reall and physicall power to performe these acts; now this power which he wanted before he heard of the Gospell and beleaved in Christ, was not a kingly authority, for then he should not have been a compleat *Heathen King* before, which is against Gods word, commanding obedience to heathen Kings, *Rom. 13. 1, 2. 1 Tim. 2. 1, 2. 1 Pet. 2. 17.* but this power that he wanted is a Christian power to exercise regall and kingly acts: Neither is this an inconvenience, that power to exercise the acts of a calling in a Christian

man-

manner, be Christian and supernaturall, and yet the authority kingly, and not formally Christian, but such as is, and may be in a heathen King; therefore kingly power and Christian power are here carefully to be distinguished, and a Christian Kings power as a Christian, is more then the Turks power in Church-matters. Hence our Adversaries here dethrone and degrade the King; for they give the King a head-ship and dominion over the Church as he is a Christian man, and take that head-ship from him as a King; because if the *Turke* by sword should conquer *Britaine*, and become our King, by their grounds he should be Head of the Church, no lesse then our Christian Prince who now reigneth over us, and certaine it is a poore Headship that they give to the King, even such a Head-ship as a Heathen King and the *Turke* hath over subdued Christian kingdomes; and thus by their way *Nero* and *Julian* were heads of Christs Church.

2. If unbelieving Kings cease to be Kings, then when they commit any fault that maketh them in Gods Court no members of the Church, they are to be dethroned, which is most seditious doctrine, and so Formalists herein joyne with Papists.

4. *Conclusion.* There be these distinctions here con- 4. *Conclus.*
siderable:

1. *The Kings power ordinary and extraordinary.*
2. *His power as a King. 2. and as a singularly graced Christian.*
3. *His power hortatorie as a Christian, and coactive as a King.*
4. *His power accumulative, not privative in Church-matters.*
5. *His power in actibus imperatis, in acts commanding to another, and his power in actibus elicitis, which he is to performe himselfe.*

If a King were a Prophet as a *David*, he might doe many things in an extraordinary way in Church-matters, which he cannot now ordinarily doe.

2. As a singularly graced Christian, he may write Sermons and Commentaries on holy Scripture for edifying the Church ; but this should be done by him by no kingly faculty.

3. As a Christian he may exhort others to doe their duty, but as King he may command that which *Paul* commanded *Timothy* and *Titus*, to commit the Gospel to faithfull men who are able to teach others, to preach in season, and out of season, to lay hands suddenly on no man, and reforme Religion, purge the Church of idolatry, and superstition, as *Josuah* and *Hezekiah* did, all which Church-men and Synods might doe also ; but Synods doe this in an Ecclesiasticke way, upon the paine of Ecclesiasticke censures. The King doth it by a regall, kingly, and coactive power of the sword.

2 Chron. 29.
2 King, 23.

4. the Kings power is accumulative, in giving to the Church, and ayding and helping ; God hath given to the King the ten Commandements, and the Gospel, as a pupill is given to a Tutor : The King holds his sword above the Law of God, to ward off the stroakes of wicked men who doe hurt the Law ; but the Kings power is not privative, to take any priviledge from the Law and the Church : so his power is as a tutor to keep, not as a father who may both give and take away from his son the inheritance ; his power is defensive, not offensive.

5. He hath power in *actibus imperatis*, to command that all preach sound Doctrine, decree just Canons, exercise discipline aright, but in *actibus elicitis*, in acts performed by an intrinsecall power in the agent, he hath no power : for the King as King cannot preach himselfe, nor baptize, &c. as the will may command the eye to see, the feet to walke, but the will doth not see nor walk: Here two errours are to be rebuked.

Whitgift, tract 3.
to the admo c. 6.
3. divid. against
Cantwright, p. 181.

1. *Whitgift* saith, the King is not the head of the Church as it is a society of elect and believers, for so the government is spirituall, but he is the head of the Church, as it is a visible society in externall government, comprehending good

good and evil. For 1. The government visible and external is meerly ecclesiasticall, by Christs spirituall lawes and censures, of *rebuking, binding, loosing and excommunicating*; but the King is not an ecclesiasticall person, and so not the head who hath any intrinsecall influence as King in these acts.

2. He is the head of the persons who make the Church, and so is a politick head, but he is not the head of the Church visible, as it is such. The head visible and members are of one nature, the King as King is a politicke and civill head, the visible Church is not a politicke and civill, but an ecclesiastick body, so *Camero* erreth who will have all Church-men synodically constituting and decreeing Canons, and in all acts of external government subordinate to the King as King, as the instruments and servants are subordinate to the principall cause and first commander. 1. Because then the King should be the principall ecclesiastick matter, and prime Canon maker, the King the first excommunicater when the Church excommunicateth; but the members of a Church-Synod are immediately subordinate to Christ whose servants and instruments they are, and not the servants of the King. *Nathan* as a man was *Dauids* servant, but as a *Prophet* he was Gods servant, and not *Dauids* servant.

Camero. Pelec. tom. 2. p. 50.

Hence a third error of court sycophantes must be rejected, that the King hath a negative voice in discipline, and in Church-Assemblies, which is most false.

Magistrate hath not no negative voyce in Synods.

1. Because Christ hath promised to lead his Church in all truth, to be with her to the end, to be in the midst of his owne assembled in his name, and this promise Christ maketh and keepeth under *Heathen Kings*, who have no voice at all in Church-Assemblies, *1 Cor. 4. 5. Math. 18. 20. Act. 15. 28.*

2. If the acts of Church-Assemblies have no ecclesiasticall power, without the consent of a Christian Prince, by that same reason the acts of publick preaching, baptizing and administering the Lords Supper should lay no ecclesi-

clesiasticall bond upon mens consciences, except the King should consent unto these acts ; but the latter is against the Word of God, *Jer. 1. 10. Jer. 1. 18, 19. 2 Cor. 10. 4, 5.* and most absurd. *Ergo*, so is the former. I prove the connexion, because that same power of Christ which is given to the Church convened for acts of discipline is given for preaching, and the conferring of the seales of the covenant ; for the Church hath the keys to bind and loose from Christ equally independent upon any mortall man in discipline, as in doctrine, so in discipline the Kings power cannot be to impede all acts of discipline or to make them null, except he consent to them.

3. *Arg.*

3. Because these words are absolutely made good, without the interveeing of any other authority. *Whatsoever ye binde on earth, shall be bound in Heaven, and whatsoever ye loose on earth, shall be loosed in Heaven,* els Christ would have said, *whatsoever the King or civill Magistrate shall binde on earth, shall be bound in Heaven, otherwise nothing is ratified on earth or Heaven either, which the Church bindeth or looseth, because the King saith not Amen to it.*

4. *Arg.*

4. If a contumacious brother shall refuse to heare the Church, hee is not for that to bee excommunicated and to be reputed *an Heathen and a Publican,* because the civill Magistrate, doth not repute him such an one.

5. *Arg.*

5. Of that free grace, wherby God heareth the prayers of two or three agreeing to pray for one thing on earth, the Lord bindeth and looseth in heaven that which his Church bindeth and looseth on Earth, *Mat. 18. 19.* but the Lord heareth the prayers of two or three agreeing to pray for one thing on Earth, though the civill Magistrate doe not give his consent that these prayers be heard and granted of God ; because the Magistrate is no intercessour without whose consent God heareth not prayers. The proposition is cleare from *Matthew 18. ver. 18, 19.*

6. If

6. If the Magistrate have such a joynt power of *binding and loosing, and of forgiving and retaining sins* with the Church, then also with the Apostles and their successours; but Christ gave this power to his Apostles without any such condition, *Matth. 28. 18, 19. John 20. 22, 23.* and they practised this power without consent of the Magistrate, and preached and excommunicated against his will, *1 Tim. 1. 19, 20. 1 Cor. 5. 4.* yea, as the Father sent Christ, so should the Father have sent the civill Magistrate, for so are they sent who have power to forgive and retaine sinnes, *John 20. 21, 22, 23.*

6. Arg.

7. That power which upon just reasons we deny to the Pope, that we cannot give to the King, but upon just reasons we deny to the Pope a negative voyce in Councils, to annull lawfull Councils convened in the name of Christ, except he who is the virtuall Church say *Amen* thereunto, neither is the King the virtuall Church.

7. Arg.

8. If a woe be due to a Pastor, if he preach not, suppose the Magistrate should forbid him to preach; then also is a woe due to the Church, which useth not the keyes, though the Magistrate forbid, then hath the Magistrate no such voyce, and if the Church of *Pergamos* be rebuked for not using the power of the keyes against these who held the *Doctrine of Balaam and the Nicolaitanes* even when the Magistrate was a killer of the witnesses of Jesus, then the Magistrate hath no such negative voyce, for it should not be possible to censure the followers of such Doctrine, seeing, hee was against both Doctrine and Discipline, but the Lord reproveth *Pergamos* in this case, *Revelation 2. ver. 13, 14, 15.*

8. Arg.

1 Cor. 2. 6.
A. 2. 19.

9. There is no Word of God to prove that the Lord hath given the power of the keyes to the King as the King, and therefore we are not to believe that he hath any such power. Also if the fore-said power of the keyes be given to the Church without any such power

9. Arg.

er

er of the King, the Church by all the former arguments may conveene to exercise that power, in *preaching, binding, loosing, excommunicating*, suppose the civill Magistrate should discharge and inhibit these meetings, for if the power of the keyes be given immediately by Christ to the Church, then the power of meeting for the exercise of that power must also be given, though the Magistrate say not *Amen*, as is cleare, *Mat. 18. 18, 19, 20, 21. 1 Cor. 5. 4, 5. 1 Cor. 11. 19, 20.* where the Church had her owne Synods without the consent of a civill Magistrate, but we are to repute it a speciall favour of God, when the King as a nursing Father will countenance Synods with his royall presence, God blesse our King.

5. *Conclus.*

5. *Conclusion.* The Kings royall power in adding his sanction to the ecclesiasticall constitutions, and in punishing such as are decreed to be hereticks by the Church is regall, and not ministeriall and servile. See for this the Courc. *Chalced. A. 7. 16.* the Imperiall lawes, *Cod. l. 1. tit. 8. leg. 2. Heretic. Vocab. & aecret. p. 2. caus. 23. q. 8 c. 30.* croiling *Bellar. de pont. l. 1. c. 7* So do their owne men goe against *Bellarmino* in this, as *Sanderus de clavib. David. l. 2. c. 13. Carerius de potest. sum. pont. l. 2. c. 23. Leo epist. 38. to Martian and Pulcheria, and Leo epist. 7. to Theodosius. Becanus* erreth here with *Bellarmino*, making the King as a servant obliged to adde his sanction civill to ecclesiasticall Canons. *Becan. in o-pusc. exam. conc. Anglic. c. 7.*

1. Because the use of the sword at Gods commandement is a kingly act commanded by God, and is service done to God, not to the Church.

2. Neither is the King so to execute the Churches will, as he should judge only of the fact, and of the assumption, yea he is to judge of the law, and of the major proposition. For we see not in the Word of God, where a Judge is a Judge to punish a fault, and is not to know judicially that it is a fault: a Judge as a Judge should know such a thing to be *heresie*, and not take

it upon the word of an Assembly of *Church-men*, Deu. 17. 18. 19. he is expressly to reade and know the law, and to know and remember the *Decree*, Prov. 31. 5. *And the cause which he knoweth not he is to search out*, Job 29. 16. all which is meant of a knowledge not of private discretion, which is required in all private Christians, but (as I take these places) of a knowledge judiciall and authoritative which agreeth to a Judge as a Judge.

3. If a Synod erre, and decree that man to be an heretick who is found in the faith, the King is not obliged to erre with the Synod, and to punish the innocent, he is to decree righteous judgement, and so the King is to judge of heresie, but after a regall and civill way, and with a coactive power, as the Synod or Church-Assembly is to judge of heresie after an ecclesiastick way, and with a spirituall power. 2. The King punisheth heresie as it troubleth the Commonwealth, and the Synod-as it is scandalous and infectiuous in the Church.

Yea and the *Christian King* ruleth over men as men, and also as *Christian-men*; he ruleth over them as men, with a dominion over their bodies, lives and goods by his civill lawes, he hath also dominion as King over men, as Christians and members of Christs kingdome and Church, not over their consciences (for that is proper only to *the father of spirits*) but he hath a coactive power over all men, even Pastors, as to cause them do their Christian duties, he hath power to compell Church-men in Assemblies to determine truth, and to use the keyes right, and to preach and use the Sacraments according as Christ hath commanded in his Word, and to punish them when they do otherwise. What then if the King discerneth that to be truth, and absolve the man, whom the *Church-Assembly* doth condemne as an heretick, who shall judge betwixt them?

I answer, the infallible rule of judging for both is

the Word of God, which speaketh home unpartially to both, if they will heare, but certainly the Kings civill, kingly coactive power to compell men to doe their duty remaineth the highest and most supreme power on Earth, *in genere potestatis politica*, in the kind of politick power, and pastors and all men may, by this power, be compelled to do right, as for the abuse of the power, it is no part of the power, and in this kind the King hath a negative politick and kingly suffrage and voyce in all Church Assemblies, no ecclesiasticall constitution hath the force of a law without the politick suffrage of the civill Judge. And againe the ecclesiastick power that Christ hath given to his Church: remaineth: also the most supreme power under Christ *in genere potestatis ecclesiastica*, and the King is subject to this power. The King is not excepted in this, *He that despiseth you despiseth me*, and in this, *Whosoever ye shall binde on earth shall be bound in Heaven*, and in this, *Whose sinnes ye remit, they are remitted, and whose sinnes ye retaine they are retained*, and this ecclesiasticall power being the highest on Earth, Pastors may command Kings in the Lord, *Jer. 1. 10, 18, 7.* to doe their duty by an ecclesiastick power. *Arminians* and *Formalists* both aske which of the two powers are highest, and nearest unto the head Christ, whither the kingly power, or the ecclesiastick power, for two paralell highest powers on earth cannot be.

I answer, by asking which of the two shoulders, in a mans body are highest, and nearest to the mans head? Certainly one of them in a well proportioned body is not higher then another, and both are alike, neare the head, as none of two pols-tarrs are nearer to their *Zenith* and *Nadir*, none of two wheels in a right Chariot are higher then another. *The Church power* (saith the Prelate *Davenant*) *is highest in teaching and directing, the kingly power in commanding and compelling.* *Barclai* compareth them to two shoulders under one head. *Misner* saith, *one of them is not above another. There is no absurdity* (saith *Spalato*) *that in two bodies formally different there should*

Davenant de iud. controvers. c. 12. p. 75
Barclai de potest. c. 1. p. 110
Balib. Meisnerus in sobr. Philo. par. 3. Sect. 2. c. 2.
Anio Spa'ent de rep. ec. lib. 3. n. 17.

Should be two heads, yea it is necessary. The Roman Glosses saith, *Patricius is the Popes father in things temporall, and the Pope is his father in things spirituall*, as *Cusan* saith, *Papists* (saith *Spalat.*) have deleted that out of the Glosses, So *Berengarius*, *Gelasius Papa*, *Nicolaus the I* agree to these words, *Sciendum quod nec Catholica fidei, nec Christiania contrarium est legi, si ad honorem regni, & sacerdotij, Rex pontifici, & pontifex obediat regi.*

St. Greg. in C. Hadrian. an d. 1. 36. in art. Cusan. de conc. l. 3. c. 3
Berengarius l de myst sign. tom. 2.
B. blosch pair.
Gelasius.
Nicolaus I.
M. Anto. di. Domin.
Archiepsc. Spala.
de rep eccl. l. 6. c. 3.
n. 4. 5. 6. 7.

Spalato seemeth against *Bellarmines*, to make up the losses made by *Papists* in Kings honour, while he holdeth, that the King his person, and as he is a Christian man is subject to Church-power, but as King he is subject to none, but to Christ, from whom immediately he hath his kingly dignity, even as (saith he) When an Emperours servant, being a Physitian, the Emperour as Emperour is not subject to the Physitian, but only the Emperour as he is a Wounded man is subject to the art of his owne servant who cureth him, and that of the Emperours free-will, not by coercion, so the Image-maker or he who maketh pourtraicts, in his art is not subject to the King, neither is the King as King, Master of the art of painting, or pourtraict-making, the art onely is subject to the precepts and principles of art, but the person of the painter is subject to the kingly power; for the King, as *Bellarmin* saith, may forbid the Image-maker to draw obscene and filthy Images, or to waste too much gold or silver upon his Images, or to sell his Images at too deare a price. Hence, saith he, the kingly dignity is not subject to the ecclesiasticall power, or to any other power on earth, but only to *Jesus Christ*.

Bellarmin. contra Bar. l. c. 2.

I answer, the Prelate doth well difference in the art of paintry these two. 1. That which is artificiall and is only ruled by art, that the King cannot command another thing which is morall, as that he sell not his Images too deare, and hurt not the common wealth by spending vainly too much gold and silver on his Images, and in this the King may make lawes to limit the Painters morall carriage, but then he and his fel-

lowes honour not the King, who call him *judge over all persons, and of all causes, or in all causes*: and that without any distinction; for when two Shoemakers contend about a point of tanning leather, the King is not Judge in that cause, because it is a point of art which belongeth to the art, not the King. Also the right translation of the Bible out of the *Hebrew* and the *Greeke* in the vulgar language is a cause meerly ecclesiasticall, belonging to the Church Assembly, 'it were hard to make the King being ignorant of these mother languages, the Judge of that version, as he is made by them Judge in all causes ecclesiasticall, howbeit, *de jure*, he is a politick Judge, even in this judging by a coactive and kingly power, howbeit, *de facto*, and through ignorance he cannot exercise the kingly power that God hath given him in this act.

2. By this comparison, the *Prelate* putteth upon the King but a course peece of country honour. *O* (saith he) *as King, I make him above all, and subject to no power in Heaven or Earth, but immediately to God*; forsooth so make you the Painter, the Shoemaker, the Fashioner subject to no power in Heaven and Earth, no not to the King, but only immediately to God, only their persons are subject to the King, and so is the person of the *King as a Christian man, not as a King*, subject to Pastors, who may exhort him and rebuke him when he judgeth unjustly.

But 3. saith the *Prelate*, *The Wounded Emperour is subject to his servant the Physitian Who cureth him, not as Emperour, but as a Wounded man, and that of his owne free-will and not by coercion*. What meaneth this (*not by coercion*) but that a King, neither as King, neither as a Christian man is subject to Church-discipline, to the admonition of Pastors, by any ecclesiasticall coercion, or any law of God, but of the Kings owne free-will? Consider how Court-parasites doe dishonour the Lord, for if *Nathan* by Gods commandement was obliged to rebuke *David* for his adultery and murder, and the man of God obliged

obliged to cry against *Jeroboams* Altar, and the Seer obliged to reprove King *Asa*, and *Jeremiah* commanded to speake against the Kings and Princes of the land, and if the Kings of *Israel* and *Judah* were plagued of God, because they would not heare and submit to the Prophets speaking to them in the name of the Lord, then the King as a Christian man is subject to the Ecclesiasticall power, not of *his owne free-will*, as this flatterer saith, but by such Ecclesiasticall coercion as God layeth upon all men, whose spirits are subject to Christs kingly power.

4. This comparison halteth fowlely. In the art of painting, ye may abstract that which is morall from that which is artificiall; but in a King as a King, there is nothing artificiall, or which is to be abstracted from justice and piety; for all the acts of kingly authority as kingly, are morall acts of justice, and of piety in preserving both the Tables of the Law (if a King command a stratagem of war, that which is meerly artificiall is not from the King as King, but from a principle of military art in him, as an expert souldier) if then the King as King be a morall agent and a preserver of both Tables, then as King he is subject to the Ecclesiasticall power.

5. *Spalato* faileth farre in making the end of kingly government a naturall end, not life eternall, as the end of sayling is the desired harbour, and not the kingdome of Heaven, which is life eternall; nay, but if we speake either of the end of the worke, or the end of the worker, the end of kingly power is a morall end; for the end of the worke called *finis operis*, is by *Paul* said to be, *that we may lead a quiet and a peaceable life in all godlinesse and honesty*, and this is *de iure*, also *finis operantis*, the end which the King is to intend, and so the dignity, office, acts and end of the King as the King is subordinated to Christs kingly power in Church-discipline, and yet he is the most supreme politicke power on earth, and *in eo genere, solo Deo minor*, and above the Pastors in that kind.

Clemens. & tem-
porales sua à nobis
& sub nobis tenet
(Rex) Clemens. l. 2.
c. 11.

Azorius infl. mor.
p. l. 4. c. 10 Papa
iudicatos à Sacra-
menti Religione

erga Regem soluit.

So Sander de vil.
Monar. l. 2. c. 10

Concil. gen. 8. c. 14.

Bellar. contra Bar-
clausum. c. 19.

See more of this
in Bofius de sig.

Eccles. l. 17. c. 3.

and Bofius de tu-
inis gentium. l. 1.

c. 18. Fagellus de
reb. Sion. l. 2. c. 2.

Sander de visib.
Monar. l. 2. c. 4

Papirus Masson
de Enst. Urb. l. 5.

in vita Bonifacij 8.

Barrom. Anal. tom
12. anno. 1106. n. 14.

all Trumpets of
Treason that the

Pope. may de-
thron. Kings.

But doe we joyne with Papists in this?

1. Papists say Kings hold their Crownes of the Pope the Church universall virtually: We thinke Nero had not his kingdome from Peter, nor Domitian and Traian their kingdome from Clemens and Anacletus, nor Hadrian from Enaristus and Alexander.

2. Innocentius 3. forbad obedience to Emperours: Bonifacius 8. for hatred of King Philip of France forbad to pay tribute to the Emperors? the Devill might blash to lay that upon us.

3. Was there ever amongst us the like of their 8 generall Councell? A Prelate shall not li ht off his horse, nor bow to a King, nor shall a King seeke that of a Bishop, under the paine of two yeares excommunication?

4. Did any of us thinke or write what Bellarmine hath spoken against the Lords anointed? *If Princes cannot be moved by Church-censures; and if the necessity of the Church require, the (Pope) shall free their subiects from obeying them, ipsiq; principatus abrogabit, and shall pull their Princedome from them.* I say no more of this.

CHAP. XX.

Q. 20. Whether or no the government of the Church of Scotland can be proved by Gods Word to be lawfull?

I. ARTICLE.

Of the Doctrine and worship of the Church of Scotland.

WE acknowledge the Scriptures of God contained in the Old and New Testament to containe the whole doctrine of faith and good manners, our Covenant reje teth all traditions contrary, without and beside the word of God, and so it rejecteth all religious obser-

observances, all humane Ceremonies, all religious symbolieall signes, all new meanes of worshipping God, all Images, positive Rites which have any influence in Gods worship as will-worship, and impious additions to Gods word, *Jer* 7. 7. 2 *Sam*. 7. 7. *Deut*. 12 32. *Deut*. 4. 2. *Lev* 10 2. *Heb*. 1. 13 *Heb*. 7. 14 1 *Chron*. 15. 13. 1 *King*. 12. 32. *Mat*. 15. 14. *Rev* 22. 18. whereast they want warrant from Gods word. All actions of divine worship, all religious meanes of worship, all actions of morall conversation must be warranted by (κατὰς γεγραπται) according as it is written, for the which cause our Church condemneth kneeling in the act of receiving the Lords Supper, all Holy-dayes dedicated to God or Saints, except the Lords-day, confirmation, bed-communion, surplice, corner-cap, &c. because they are acts of worship and religious meanes of worship, not according to the word, as is clearly shewne to the Reader by the following Categoricke Tables, where all right worship, morall acts of discipline and conversation that are lawfull will bide the tryall of this (according as it is written) even to the last specificke and individuall humane act, and where the last individuall act is proved, all the rest in that same Categorie is proved: As when I prove *Peter* to be a man, I prove him to be a sensitive creature, a living creature, a bodily substance, &c. which no man seeth in the Categorie of humane Ceremonies and unlawfull offices. Hence our first Categorie.

1. The worship of God.
2. Sacramentall worship.
3. Partaking of the supper of the Lord
4. Partaking of the Lords Supper in this time and place by *Peter, James,*

as it is written,
Mat. 26. 26.

Anna.

So in the officers of the New Testament.

1. A lawfull Minister of the New Testament,
2. A lawfull Pastor,
3. *Archippus Ephroditus,*

as it is written,
Col. 4. 17. *Phil*. 2. 25

So

So 1. an act of discipline,

2. An act of Church-censure,

3. An act of the Eldership of *Corinth* excommunicating the incestuous man. } as it is written, 1 *Cor.* 5. 4, 5.

The like may be said of an act of charity to the poore, 1 *Cor.* 16. 1.

But come to the Categorie of Formalists, and you shall see a great defect, and this (*as it is written*) shall be wanting foure times, as the diagram following doth show plainly.

1. Order and decency, as it is written, 1 *Cor.* 14.

2. Orderly Ceremonies of humane institution

3. Sacred symbolicall signes of Religions institution devised by men

4. Surplice, crossing,

5. A Surplice upon *William, Thomas*, the crossing of this Infant *John*, made by this Pastor *Thomas*, this day and place,

} not written.

So the reason is cleare why we will have nothing undetermined by Scripture in either acts of the first, or of the second Table, except meere circumstances of persons, time, and place, which adde no new morality to the actions, is because we hold the word of God to be perfect in doctrine of faith, and manners, and all points of discipline, which the Patrons of Ceremonies, and humane Prelates are forced with Papists to deny.

2. ARTICLE.

Officers of the Church.

THE ordinary officers of our Church are Pastors, to whom *belongeth the word of exhortation*, 1 *Tim.* 3. 1, 2, 3. 2 *Tim.* 1. 7, 8 *Doctors*, who in schooles expound the word of God, and *convince gainsayers*, *Rom.* 12. 7, 8. *Eph.* 4. 11. 1 *Cor.* 12. 28. *Governours*, or governing *Elders*

ders who rule well, Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Acts 15. 23. and *Deacons* who care for the poore, Acts 6. 2, 3, 4. 1 Tim. 3. 8, 9, 10, 11, 12. As for the Prelate who is pretended to be the Pastor of Pastors, and an Ecclesiasticall creature, having majority of power, both of order and jurisdiction above the Pastor and Doctor, the Church of *Scotland* did ever repute such an one the fifth element, and the sixth finger in the hand, as having no warrant in the word, and therefore unlawfull, Exod. 25. 9. Heb. 8. 5. 1 Chron. 28. 19. 11, 12, 13. 1 King. 6. 38. as also expressly condemned, Luke 22. 24, 25, 26. 1 Pet. 5. 3, 4. Mat. 18. 18. 1 Cor. 5. 4, 5, 6. Acts 1. 23. Acts 15. 24.

In the first constitution and infancy of our Church there were some visitors, and superintendents for planting of Churches, because breasts and haire of our Churches were not growne, after the example of the Apostles, who sent such to plant, and visit Churches, and appoint Elders in Congregations, Acts 8. 14, 15, 16. Acts 13. 14, 15, 16. Acts 14. 23. Tit. 1. 5, 6, 7, 8, 9. Acts 21. 17, 18. but after the Church was planted there was no need of such.

Titular Doctors who were Pastors onely, and taught not in the Schooles, but were onely previous dispositions to Episcopacy, as blew colour prepareth a cloth for purple, our Church never allowed, upon the grounds allowing lawfull Doctors, as the Scripture doth, Rom. 12. 7, 8. 1 Cor. 12. 28. Eph. 4. 11.

3. ARTICLE.

Calling of Officers, and especially Pastors.

IUnus maketh according to Gods word three parts of the Pastors calling.

1. Election, some call it Nomination.
2. Presentation, or offering of the man.
3. Confirmation. When a place vacketh in the ministry,

tery, with us a Pastor maketh a Sermon of the necessity of a Pastor, shewing what a person the Pastor should be, after the example of *Peter*, *Acts* 1. 22. The looking out of a man is sometimes given to the multitude of believers, with us, according to that, *Acts* 6. 3. The Apostles say, *Wherefore, brethren, looke ye out seven men*. But ordinarily this beginneth at the Presbytery, or Colledge of Pastors, from whence things take their beginning; *Acts* 1. 15. *And in those dayes* (when the Church wanted an Apostle), *Peter stood up, and said, Acts* 6. 2. *then the twelve called the multitude*. When they wanted *Deacons*, *Acts* 21. 18. the matter is brought first to the *Eldership*, *Acts* 11. 30. the Disciples charity is sent to the Eldership. *Paul sent Timothy, Titus, Sylvanus*, whom after the multitude did approve, *Acts* 14. 22. *2 Cor.* 8. 16. and so doe we.

2. The person is tryed, 1. by *Timothy* and *Titus*, and so by the Presbytery. 1. his ability, *that he be able to teach others*, *2 Tim.* 2. 3. *that he be apt to teach*, *1 Tim.* 3. 2. *Tit.* 1. 9. else the *Timothies* of the Church lay hands suddenly on him, contrary to *1 Tim.* 5. 22. So the Presbytery tryeth according to these Canons with us, his skill in the Tongues, *Latine, Hebrew, and Greeke*; his ability of preaching popular Sermons, and interpreting Scripture, in controversies, in Chronology, and the history of the Church, and he must be proved and tryed by the people, by preaching sundry Sermons to them, *1 Tim.* 3. 10. *And let these first be proved, and let them use the office*, what ever officers they shall be, *Pastors, Doctors, Elders or Deacons*. Also his grace and godlinesse is tryed by both people and Presbytery, *1 Tim.* 3. 2, 3. his ability to governe, *v. 4, 5. Acts* 6. 3. *Titus* 1. 7, 8, 9. his fidelity, *2 Tim.* 2. 2. and he must bring a Testimoniall or Christian Letters of recommendation, from those amongst whom he lived as *1 Tim.* 3. 7.

3. When all this is done he is not yet a Pastor. Then a day is appointed, wherein an Edict is read and affixed on the Church-doore, and another day set for his ordination,

dination, at which day the Edict is called, all who have any thing to object against his life and doctrine are thrise publikely at the Church-dore invited to come and object: And this we thinke is *επισκοπέσθαι ἀνδρά* And 1 Tim. 3. 10. *επισκώζουσιν ἀνδρά*, Acts 6. 3. to finde out, and to try the man. The day of ordination is a day of fasting and praying for Gods blessing to the ministry, as Acts 13. 23. *And they ordained them Elders in every Church, and prayed with fasting*, Acts 13. 3. *and when they had fasted and prayed, they laid their hands on them.* The Presbytery and people meeting, some Pastor, as *Acts 1. 15.* preacheth for the purpose in hand, as *Peter* doth there, v. 17. 18, 19. After Sermon the Pastor calleth him up before the Congregation, and demandeth if he be willing to accept the charge, and he must testifie his consent as *Isaiah*, Isa. 6. 8. *Jer.* 6. v. 7, 8. Acts 9. 20. Then the Pastor asketh the peoples consent, which they testifie by their *ὑψώσονται*, the lifting up of their hands, as Acts 14. 23. *and the man must please the whole multitude*, as Acts 6. v. 5. Acts 1. 26. This being done, the Pastor cometh downe out of the Pulpit, and he with the Presbytery layeth their hands on his head, and prayeth that God would blesse him, as the Apostles did, Acts 6. 6. *The Apostles prayed and laid their hands on them*, Acts 13. 3. *They prayed and laid their hands on them*, 1 Tim. 4. 14. 1 Tim. 5. 22. all being done, the Elderthip of the Congregation give him the right hand of fellowship, as Gal. 2. 9. The action is closed with thanksgiving, as all grave actions should be, 1 *Thef.* 5. 18.

And this order in substance is kept in ordaining Doctors, Elders, and Deacons. Here are no popish toys, which Papists use in ordination, no man is obruded upon the flocke against their consent, and no man appointed a Pastor but of a certaine flocke, as *Acts 20. 28.* 1 *Per.* 5. 2.

4. ARTICLE

Pastors duty.

THE Pastor teacheth *sound doctrine*, 1 Tim. 3. 1. often thrise in the weeke, which is *in season and out of season*, 1 Tim. 4. 2. The people are called to the *Church-meeting* by the ringing of a Bell, to give warning of the time of the publike worship, as *Israel* was convocated by *sound of Trumpet at Gods Commandement*, Num. 10. 2. Joel 2. 1. The Pastor first prefaceth a little before the publike worship, to waken up the peoples attention : As the *Lord* doth, Exod. 20. 2. the *Prophets*, Isa. 1. v. 20. and *Peter*, Acts 2. 14.

2. He beginneth the worship with prayer, and praising, and closeth therewith, as the *Apostles*, Acts 20. 18, 19; 36. Mat. 26. 30. As the Church of *Corinth* added to prophesying, praying, and singing of *Psalmes*, 1 Cor. 14. 14, 15, 16, 17. and this morall worship was ordinary to the *Jewes* : The order is naturall, *Paul* beginneth his *Epistles* with prayers, and closeth with praises. The Pastor readeth a Text as *Christ* did, Luke 4. 6, 7, 8, 9. and expoundeth *Moses*, the *Prophets*, and the rest of the *Scriptures*, as *Christ* doth, Luke 24. 27. and confirmeth and proveth (*συμβάλλει*) the points which he propoundeth, as *Paul* doth, Acts 9. 22. and *Peter*, Acts 10. 43. And lastly he applyeth the doctrine to the present use and consciences of the people, as did the *Prophets*, Isa. 1. 11, 12. Isa. 5. 7, 8, 9. Jer. 22. 15, 16; 17. and the *Apostles*, Acts 4. 11. Acts 2. 36, 37. Acts 5. 30, 31. 1 Cor. 1. 10, 11. 2 Tim. 2. 15. The *Doctors* way is doctrinall, to informe the mind, and defend the truth against *gainsayers*, Rom. 12. 7. We acknowledge no reading Pastors, but onely Pastors *gifted*, who are able to cut the word aright, 2 Tim. 2. 15. apt to teach, 1 Tim. 3. 2. able to teach others, 2 Tim. 2. 2. sens of God to preach, Rom. 10. 15. to whom this grace is given to preach the unsearchable riches of *Christ*, Eph. 3. 8.

We have no Pastors who may administer the Sacraments, but may not and cannot preach the word, contrary to Christs ordinance, *Mat. 28. 18, 19. 1 Cor. 1. 14, 15, 16, 17.*

The Pastors part beside publike preaching and praying in our Church, is also to chatechize the flocke, *Gal. 6. 5. Heb. 5. 12, 13. Heb. 6. 1, 2, 3, 1 Cor. 3. 1, 2, 3.* to visit the flocke, *Cant. 7. 11, 12. Ezech. 34. 4. Rom. 1. 13. Acts 14. 22, 23, 27. Acts 20. 17, 18.* and especially to exhort and pray over the sicke, *Jam. 5. 14.* and to strengthen the exercised in conscience, *Job 33. v. 23, 24.* and that in every house, as *Acts 10. 34. Acts 5. 42.*

5. ARTICLE.

Baptizing.

THe Minister or Pastor only may baptize, as he only may preach the word, as *Mat. 28. 19. Joh. 4. 2. 1 Cor. 1. 14, 15, 16.* Our baptizing is conjoynd with the word preached going before, as the Charter hath the Scale added to it; and as the Apostolike Church practised, *Acts 10. 44, 45, 46, 47, 48. Acts 8. 35, 36, 37, 38, 39. Acts 19. 4, 5, 6.* And the prayers of Pastor and people going before for a blessing to the ordinance, as the just Analogy, which it hath with the other Sacrament of the Lords Supper requireth, which hath prayer going before, *Mat. 26. 26.* and because the very nature of so blessed a Sacrament requireth prayer. No other Element is used, but nature, as *Acts 8. 39. Joh. 3. 23. Mat. 5. 16.* No Ceremonie, but Christs owne action of externall washing or sprinckling, as baptizing with water signifieth, *Heb. 9. 10. John 3. 23. Acts 8. 39.* is used; and that in our cold countrey, seeing it doth aptly expresse *sprinkling with Christs blood*, *1 Pet. 1. 2.* It is used to be applied with the words of the institution, *in the name of the Father, the Sonne, and of the Holy-Ghost*, as *Mat. 28. 19.* The place of baptizing is in the publike meeting

of the Church, which receiveth the childe in her fellowship, as *Rom. 6. 3, 4, 5. 1 Pet. 4. 20, 21.* The presenter of the childe is the father, or some friend if he be dead or absent, because the childe is received in the Covenant because the fathers are within the Covenant, and so sealed with the same scale of the Covenant, *Acts 2. 37, 38 Rom. 11. 14. Gen. 17. 7, 8, 9, 10.* and the action is closed with thanksgiving, as all grave, but especially actions of Gods worship should be ended, *1 Chron. 16. 7, 8, 9.* and as the other Sacrament is closed, *Mat. 26. 30.*

6. ARTICLE.

The Lords Supper.

THese onely are admitted to the *Lords Supper*, who in the judgement of charity *have tryed and examined themselves* *1 Cor. 11. 28.* The prophane and scandalous are debarred from this Table, as *Mat. 7. 6. Psal. 50. v. 16, 17.* This Sacrament requiring a self-examination going before, *1 Cor. 11. 28.* Therefore a Sermon of preparation is preached the day before, even as Christ prepared and dieted his guests with heavenly Sermons preceding the action, as is cleare, *Luke 22. 14, 15. Marke 14. 18, 19, 20. Mat. 26. 21, 22, 23. Iohn 13. v. 13, 14, 15, 16.* A Table is covered, not an Altar erected, as is *Luke 22. 21. Iohn 13. 28.* A Sermon for the purpose in hand is preached before, as Christ doth, *Iohn. 13. 18, 19, 20. Mat. 26. 22, 23.* as a Sermon goeth before Baptisme, *Acts 8. 35, 39. Acts 19. 4, 5, 6.* The banqueters sit downe at Table, even as *Iesus sate downe with the twelve Disciples*, as is *Mat. 26. v. 20. and v. 28. Marke 14. v. 18. and 21.* the Lord honouring them with Table-honour with himselfe, as is cleare, *Luke 22. 21. Iohn 13. 24, 28.* The Pastor *taketh the bread*, and before he breake it, he giveth thanks, and prayeth for the blessing of the Elements, to the end and use appointed by Christ, even as Christ did,

did, *Mat. 26. 26* and thereafter taketh the bread, rehearseth the words of the institution, *and breaketh the bread, and giveth to the banqueters, and they divide it amongst them, at Christs commandement, as also he taketh the cup, and saith, drinke ye all of this, this is the New Testament,* &c. as Christ did, *Mat. 26. 26, 27. Marke 14. 22, 23. Luke 22. 19, 20. v. 17.* In the meane time while the people are eating and drinking, the Pastor is speaking of *Christs love in dying for man, of the Lords death, of faith required in annuntiating the Lords death till he come againe,* even as Christ all the while entertained his guests with heavenly Sermons, as is cleare, *Mat. 26. 28, 29. Marke 14. 25. Luke 22. 21, 22. Iohn 13.* and having done, they sing a Psalm, as Christ and his Disciples did; *Mat. 26. 28. Mar. 14. 26* all the while Elders in reverend and decent manner attend the service of the Table as the banquet requireth; for that some serve at that Supper is gathered from *Mat. 26. 19. Marke 14. 15* where mention is made of *a large upper room furnished and prepared,* which is a cleare warrant for a large Table, a cleane and faire Table-cloth, Basons, Cups, and vessels decent and comely for that service, and from Christ his guiding himselfe with a towell, and washing their feet, and standing as a servant, *Iohn 13. 4, 5, 6. Luke 22. 27.* The nature of the Sacrament requires thanksgiving, and therefore afternoone a Sermon of thanksgiving is preached, which is also warranted from *Mat. 26. 30.*

7. ARTICLE.

Publike Fasting.

THe Fast is indicted eight dayes before, and the causes laid open for preparing of the people for humiliation, as *Joel 2. 1, 2, 3. Isa. 22. 12, 13.* We have no *anniversarie, and set Fasts or Feasts either,* because God himselfe by his judgement imminent, or already inflicted, or by permitting his people to follow their owne

Wayer,

ways, calleth to fasting and mourning, *Iſa.* 22. 13, *Joel* 2. 1, 2, 3, 4, 5, 6, &c. and ſo by his mercies and wonderfull deliverances calleth to extraordinary joy of thankſgiving, *Pſal.* 118. 24. The doctrine of the Law is preached, as *Joel* 2. and *Iſa* 58. and the Faſt obſerved with abſtinence from meat and drinke, and carnall and ordinary pleaſures. *Joel* 2. 16. We thinke to deny the lawfullneſſe of publike faſting on the Lords day, as if the Chriſtian Sabbath were a day onely of ſpirituall feaſting and rejoycing, becauſe that day Chriſt ended the worke of redemption and ſecond Creation, is a wronging of the Chriſtian Sabbath, which is ordained for the whole publike worſhip of God, joying, ſorrowing for ſinne, learning Gods will in all and every point, as the Jewiſh Sabbath was not ordained onely for Meditation on the worke of Creation, but for worſhips of all kinde: The worſhip of this day, *Acts* 20. 7. is as large as preaching, and being in the Spirit, on the Lords day, and ſeeing the viſions of God, *Rev.* 1. 10, 11, 12. and the whole ordinary worſhip publike. It is then too narrow to reſtrict all our Sabbath-worſhip to one ſingle act of feſtivall rejoycing.

8. ARTICLE.

Marriage.

Marriage is no Sacrament, but becauſe it is not a contract meerly humane, and God is ſaid to joyne the parties together, *Mat.* 19. 6. and God firſt married *Adams* and *Eve*. We thinke it fit that the Paſtor, who is the *Embassador of Chriſt*, *2 Cor.* 5. 20. ſhould joyne them together, and inſtruct them in the doctrine of Marriage, as it is, *Gen.* 2. 18, 19. *Mat.* 19. 3, 4. *Heb.* 13. 4. *1 Cor.* 7. expreſſed by God.

For eſchewing of ſcandals, harlotry, forbidden Marriages, for obtaining conſent of Parents and vice-parents, and hearing of parties contracted to the parties to be mar-

married, proclamation of purposed marriage is needfull, that we give no offence, *1 Cor. 10. 32. 33. 1 Cor. 7. 29.*

9. ARTICLE. *Buriall.*

AS comming in the world, so neither interring and buriall is performed in the Word of God with preaching, reading service over the dead, singing Scriptures (as Papists) which tend to superstition, therefore we use only with a company of Christians in decent manner to convey the corps to the Earth with moderate mourning, conference of our mortality, as *Sarah, Gen. 23. 2, 19. e. brabum, Gen. 49. 31. and Joshua, Josh. 24. 30. and Samuel, 1 Sam. 25. 1, 2, 3. Jeshiah* were buried.

The place of buriall with us is not under the Altar, or the place of assembling, the Church, for the word or Sacraments, as Papists doe, but in some publick place either neare the Church or some inclosed field, because the *Jewes* buried sometimes in a cave, *Genes. 25. 9.* sometimes in a valley, *Deut. 34. 6.* sometimes in a garden, *2 Kin. 21. 18. Joh. 19. 41.*

ART. 10. *Schools and Doctors.*

THere are with us *Doctors of Divinity* who teach in *Schools* and *Universities*, men tryed to be holy and learned, and then put in office, as *1 Tim. 3. 10.* under whose instruction are students ayming at the hely ministry called *exspectantes*, as in the *Jewish Church* in their *Colledges*, were young *Prophets*, or *sonnes of the Prophets*, as *1 Sam. 10. 5. 2 Kin. 2. 7. 2 Kin. 4. 1. 1 Kin. 20. 35.* These *Doctors* and also the teachers of humane literature, who *traine up children in the nurture and admonition of the Lord*, *Pro. 22. 6. Ephes. 6. 4.* if they ayme at the Ministry, prophecie in our presbyteriall meetings, *1 Cor. 14. 29.*

ART. 11. *Elders and Deacons.*

Elders helpe the *Pastors* in governing, but *labour not in the Word and Doctrine*, *1 Tim. 5. 17.* and yet visit the sick, over-see the wayes and manners of the people, and so *rule with diligence*, *Rom. 12. 8. 1 Cor. 12. 28.* and judge with *Pastors* and *Doctors*, *Matth. 18. 18, 19, 20.* *Deacons* are officers who judge not authoritatively, nei-

ther preach the Word nor administer the Sacraments, but attend Tables, or taketh care of the Churches rents, and sheweth mercy with chearfullnesse, *Act. 6.3,4. Rom. 12.8.* being tryed to be grave, sober, faithfull, are put in office, *1 Tim. 3.10.*

Upon the first day of the weeke, every one layeth by in store, as God prospereth him, giving it in to abroad at the Church-doores, for the reliefe of the poore, as *1 Cor. 16.2.* It is provided that Ministers have competent stipends, as *1 Cor. 9.13.* and that Hospitals be upholden, *Mat. 25.35, 36. Eccl. 11.1,2.* and that the fabrick of the Church be upholden by the Patron and free-holders, as *Mal. 1.10. Hag. 1.4. Hag. 2.16.*

ART. 12.

Church-Assemblies and the power of censures.

There are Assemblies in our Church, as were in the Apostolick Church, *Act. 1.15,16. Act. 6.2,3,4. Act. 11.1,2,3. Act. 15.6,7,8. &c.* They handle only matters meerly ecclesiasticall, what is scandalous, and what may edifie, *Mat. 18.18,19,20. 1 Cor. 5.5,6.* but no things civill which belong to the civill Magistrate, *Luk. 22.25,26,27. Luk. 12.13,14,15. Rom. 13.4,5,6.* compared with *Rom. 12.6,7,8.*

Assemblies in our Church are of foure sorts. 1. Sessions of every particular Congregation who hath power of discipline in things belonging to themselves, such as is to rebuke publickly these who sinne publickly, as *1 Tim. 5.20.* to admit or not admit to the Sacrament, to order decently the publick worship, *1 Cor. 11.20,21. 1 Cor. 14.33,40. Tit. 1.5.* Hence there was an Eldership ordained in every Church, *Act. 14.23.* Also seeing every particular Congregation is a visible ministeriall Church, having power of the Keyes in preaching the Word, though they be but a small number, as two or three assembled in Christs name, *Mat. 18.* yet have they a promise of Christ, of his presence for binding and loosing, *Mat. 18.18,19,20.* in things which belong to themselves.

The second Assembly is a Classis of many Pastors and Elders from sundry congregations who have power of ex-
commu-

communication, in respect that the person excommunicated doth keep company with many consociated Churches, and so as a leaven may infect many, *1 Cor. 5. 4. Mat. 26, 59. Joh. 11. 47. Act. 20. 17, 18.* and for this cause one Pastor of a single Congregation not being able to ordaine a Pastor (because it wanteth example in the Word of God) therefore a Colledge of Presbyters, or a Presbytery of Pastors and Elders, who have power larger then a Session, even to excommunicate and ordaine Pastors is necessary in the Church, which ordaineth *Timothy* to be a Pastor, and so may deprive and excommunicate him, *1 Tim. 4. 14. Act. 20. 17, 18, 28, 29.* These are to assemble together, and to prophesy two or threes by course, and others sitting by are to judge, that every mans gifts may be tryed by the Presbytery and the Church edified, *1 Cor. 14. 27, 28, 29, 30, 31, 32.* and howbeit these Prophets were extraordinarily gifted, yet their preaching by courses and the authoritative trying and judging of the gifts of the Prophets and Pastors cannot be extraordinary, for if that were extraordinary and temporary, there should be now in the Church no Colledge of Pastors who are to try the Pastors, that they lay not hands on them suddenly, *1 Tim. 5. 22.* and are to take care to commit the Gospell to faithfull men who are able to teach others, *2 Tim. 2. 2. Tit. 1. 5, 6.* therefore is this Presbytery in our Church, *1 Tim. 4. 14.*

The third Assembly is the meeting of many Pastors of a Province, or a greater number of Congregations, who handle matters of discipline which concerne the whole Province, and many moe Congregations, which differeth not from the Presbytery, but that it is a greater Presbytery containing moe Pastors and Elders: so we thinke, because there were many Pastors and Elders at *Jerusalem* then at *Corinth*, therefore the meeting of Pastors and Elders of *Jerusalem* and the Churches about, *Act. 21. 18, 19.* was a Provinciaall Assembly, so the meeting of the Elders of *Ephesus*, being more then an ordinary Presbytery, because of the multitude of that Church, *Act. 19.* was of the nature of a Provinciaall Assembly, or a greater Presbytery, *Act. 20. 17, 18.*

The fourth Assembly is a generall Assembly of many Provinces, and is a cleare warrant of our Nationall Assembly, as *Act. 1. 15.* where the eleven Apostles were, *Act. 6. 2.* where the twelve Apostles were, and *Act. 15.* where *Jerusalem, Antioch, Syria, and Sylicia* are met in their principall guides, *Apostles, Brethren, Elders*; with us the King or his Commissioner is present, as in the Nationall Assembly of the *Jews*, was King *David*, *1 Chron. 13. 1, 2.* *Asa*, *2 Chron. 15. 9.* *Hezekiah*, *2 Chron. 29. 4* *Josiah* *2 Chron. 34. 29* for the King beareth the Sword, and is there as a politick President, and nursing Father, *Esa. 49. 23.* *Rom. 13. 4.* The members of the Councell are *Pastors, Doctors, Elders*, as *Act. 15. 23.* sent by the Churches for that effect, *Act. 15. 2, 3.* All the Churches have place to speake, propound and reason in an orderly way, as there *the multitude spake*, *v. 12, 13.* but none have decisive voices save only Commissioners, as *Apostles and Elders*, *Act. 15. v. 2, 6.* *Ch. 16. 4.* *Ch. 21. 25.* The acts of the Assembly oblige all the abents, not present in all their members, as *v. 23, 24, 28.* *Act. 16. 4. ch. 21. 25.* not because of the authority of the Church, but because of the matter which is necessary and agreeable to Gods word, as *Act. 15. 14, 15, 16, 17, 18.* In this Assembly a Moderator is chosen, who ordereth, propoundeth, and gathereth the voices, as *Acts 15.* either *James* or *Peter*. Silence is kept that one onely speake at once, as *v. 7.* first *Peter*, after him *Barnabas* and *Paul*, *v. 12.* after them *James*, *v. 13.* and these who speake are to speake to the Assembly or Moderator, not to parties, as *v. 13.* *Men and brethren*. Also a Clerke is chosen who writeth the acts of the Assembly, as *v. 23.* *they wrote letters after this manner.* The Commissioners carry home from the Scribe of the Assembly, the decrees of the *Pastors and Elders* to be observed by them, as *Act. 16. 4.* Christian-prudency and natures light teacheth the time and place for the next Assembly to be appointed most conveniently, for the ease of all the Churches.

Where matters are difficile to inferiour Assemblies, and parties wronged, and *there is no small dissension*, then referen-

references and appeals are made to the greater Assemblies, and they determine that *Paul* and *Barnabas*, or *A. B.* and *S. F.* goe to *Jerusalem*, or the place of the next Assembly to the *Pastors and Elders* about this question, as *1, 2.*

All our inferiour Assemblies have brotherly correspondence by mutuall advise and counsell one with another, but none have authoritative power over another, as *1 Cor. 16. 1, 2, 3, 4.* *2 Cor. 8. 1, 2, 3.* *Col. 4. 17.* By reason of our Assemblies, no man though most eminent in gifts, piety, or authority, may play the *Diotrephes*, *3 Joh. 17. 10.* or hath power to cast out the brethren out of the Church.

2. By Assemblies order of gifts, and subordination of the part to the whole is maintained, as *Antioch* is inferiour to both *Antioch*, *Jerusalem*, *Syria*, and *Cilicia* convened in a Synod, *Acts 15. v. 23.* compared with *28. Acts 6.* both the Church of the *Hebrewes*, and the Church of the *Grecians* are subject to a Synod of Apostles and Disciples, *v. 2.* and *Peter* a pillar of the Church, and *Paul* inferiour to none of the greatest Apostles, are subject to Synods, *Acts 11. 1, 2, 3.* *Acts 21. 19, 20, 21, &c.*

3. By Assemblies, schismes, dissentions, *Acts 15. 2* and errors or heresies subverting the soules of these of particular Churches, *Antioch*, *Syria*, and *Cilicia*, *ver. 23, 24.* are removed out of the Church; and unity preserved. In keeping of the Decrees of Assemblies particular Churches doe well, *v. 28.* and so are the Churches established in the faith, and increase in number daily, *Acts 16. 4, 5.* and Religion is restored to it's purity, and the Land enters into Covenant to seeke the Lord God of their Father, and rejoyce at the oath, and seeke the Lord with their whole desire, and be is found of them, *2 Chron. 15. 12, 13, 14, 15.* and this have we found, So long as we were as *Judah*, who ruled with God, and was faithfull with the Saints, *Hos. 11. v. 12.* and went not to *Gilgal*, nor up to *Beth-aven*, *Hos. 4. 15:*

In Church-censures, we proceed thus: In private faults if a brother offend a brother, he is admonished alone by the offended; If that gaine him not, he is admonished before two or three; If that prevaile not, the mat-

ter is brought before the Church, which hath power of the keyes; If he obey not the Church, he is excommunicated, *Mat.* 18. 15, 16, 17, 18, 19, 20. in more hainous and publike faults the scandalous person is not so dealt with; but where the fault is grosse and hainous, the offender more quickly is *delivered to Satan*, as *1 Cor.* 5. 4. *1 Tim.* 1. 19, 20. Where obstinicy and wilfull impenitencie is added to lesser scandals, the offender is excommunicated, as *1 Thes.* 3. 14. yet with great meeknesse and longanimity; for he is three Lords dayes publicly admonished, and three Lords dayes publicly prayed for, as this *gentlenesse* is required in the *Lords servants*, *2 Tim.* 24, 25. before they cut off any, *1 Cor.* 4. 21. The censures publike of the Churches are rebukes in publike as *Paul* requireth, *1 Tim.* 5. 20. and that the rebuke may be publike, and the rebuked may make publike confession before the offended Congregation: He standeth in a publike place, which we call the *stoole or pillar of repentance*, which hath both a warrant by natures light, which requireth that he who speaketh to a multitude should stand in a place where all may commodiously heare to whom he speaketh, as *Jdg.* 9. 7. *Deut.* 27. 12, 13. And also in Scripture, by *Salomons* example, who on a *scaffold* spake to the people, *1 Chron.* 14. 30. and the practise of *Ezra*, who read to the people the booke of the Law in a *pulpit of wood*, which they had made for the purpose, *Nehem.* 8. 4. which also is a warrant for a pulpit.

2. To this publike rebuking, there is a second censure adjoynd, which is a debarring of the offender from the Lords Supper, *1 Cor.* 11. 28. which is our lesser excommunication.

3. Our third censure is the greater excommunication, which is done by the whole Congregation, as all other censures, but divers wayes by the Presbytery or Eldership judicially and authoritatively, by *Paul* his pastorall spirit, *1 Cor.* 5. 4. the Minister in the Churches name pronouncing the sentence, *1 Tim.* 1. 20. and and by the people, 1. consenting and approving, *1 Cor.* 5. 4, 5, 6.

2. Mour-

2. Mourning and being humbled at the sinne, *1 Cor. 5. 2.*
 3. Abstaining from all brotherly fellowship and familiarity with him, *1 Cor. 10. 11, 12.* except where the law of nature require duties of us, as the sonne to the excommunicated father owes love and honour, and conversing with him, *Exod. 20. 12.* For a commandement naturall and simply morall obligeth more, and in the roome before the positive and lesser commandement, as *Hos. 6. 6. Mat. 12. 3, 4, 5, 6.* yet is the excommunicated excluded onely from the publike prayers and seales of the Covenant, not from private prayers and hearing of the word, *1 Thes. 3. 15.* For the Church intendeth in that censure the *saving of his spirit in the day of the Lord,* *1 Cor. 5. 5.* and the hearing of the word is that necessary meane of salvation, *Rom. 1. 16. 1 Cor. 1. 18, 21. Rom. 10. 17. 1 Pet. 1. 23.* The contrary order not unlike to this is kept in confirming authoritatively the Churches love to the excommunicated person being penitent, and in pardoning and forgiving him when he heartily sorroweth for his sin, *2 Cor. 2. 6, 7, 8, 9, 10.* From this censure no member of our Church is exempted; yea a scandalous Pastor is by the Presbytery deprived and excommunicated, as he was ordained by them, *1 Tim. 4. 14. 2 Tim. 2. 14.* and he who hath committed crying and hainous sins is scarce ever to be readmitted in the ministry, as being hardly found such an one as is described, *1 Tim. 3. Tit. 1. 5, 6, 7.* except it be seen to all that he hath obtained mercy in a conspicuous and large measure, as *1 Tim. 1. 13, 14, 15, 16.*

13. ARTICLE. *Private Worship.*

NOne may preach the word with us but Pastors and *the sons of the Prophets,* and such of their sort who aime at the holy ministry, and that authority Ecclesiasticall must warrant them is cleare by our Law and practise, as it was in the *Jewish Church,* *1 Sam. 10. 5. 2 King. 2. 7. 2 King. 4. 1. 1 King. 20. 35.* The worship of God is commanded by our Assemblies to be in private families,

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as chatechizing by the Master of the Family, or some other better gifted in every Family, *Deut. 6. 6, 7, 8. Gen. 18. 19. Ephes. 6. 1, 2, 3. 2 Tim. 3. 15.* praying, *Zach. 12. 10* None by any act of our Church, whether Pastor or any other, in office, or out of office, is obliged to a stinted or read prayer, as the word of God alloweth, *Rom. 8. 26, 27.* yea here it is free to all, having the spirit of adoption to express their particular necessities, which cannot well be booked, to God according to the present case of the Church, and person praying, as the Saints have done, *Psal. 88. 9. Psal. 5. 7. Psal. 28. 2. Psal. 121. 1. Psal. 123. 1. Job. 17. 1. Luk. 18. 13.* and *Psal. 3. Psal. 5. Psal. 25. Psal. 30. Psal. 34. Psal. 54. Psal. 57. Psal. 63.* &c. yet did our Church never condemne, but constantly practise the praying of that divine and Canonically prayer of our Saviour, called the Lords prayer, as being commanded, *Mat 6. 9 Luk. 11. 2.* in matter and manner, though affirmative precepts oblige not *ad semper.* Also singing of Psalmes is commanded by our Church in Families, as *Exod. 29. 39. Psal. 55. 17. Eph. 5. 18, 19, 20.* and house-discipline, as *Job 1. 3. Deut. 31. 18. Psal. 101. 7.* and private fasting in Families, *Nehem 1. 4. Esth. 4. 16. Zach. 12. 11.*

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Our Assembly also commandeth godly conference at all occasionall meetings, or as Gods providence shall dispose, as the word of God commandeth, *Heb. 3. 13. 1 Thes. 5. 11, 12. Levit. 19. 17. Zach. 8. 21. Mal. 3. 16. Col. 3. 16* providing none invade the Pastors office to preach the word who are not called thereunto by God and his Church, *Heb. 5. 4, 5. Rom. 10. 14, 15. 1 Cor. 12. 28, 29.* and by that same warrant the grieved in conscience is to confesse his sins, which troubleth and presseth downe his soule, to either an experienced Christian or Pastor, as *Jam 5. 16.* but this confession is free to the grieved party, I meane free from being canonically commanded in our Assemblies, and far from Sacramentall confession, or Auricular confession to a Priest.

FINIS.

