A PEACEABLE AND TEMPERATE PLEA FOR PAULS 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 dissolved, the grounds of Separation and the Independence of particular Congregations, in defence of Ecclesiastical Presbyteries, Synods and Assemblies, are examined and tried.

By Samuell Rutherford Professor of Divinity at Saint Andrews.

Psalm 48:12. Walk about Zion, and goe round about her, tell the Towers thereof.

Verses 13. Marke yee well her Bulwarks, consider her Palaces, that yee may tell (it) to the generations following.

London, Printed for John Bartlet at the gilt-Cup neare St. Albin's-gate. 1642.
TO THE
HONORABLE
And truly Noble Lord, Earle
of Lindsey, Lord John Parbroth,
& one of his Majesties Honourable
Privy Council.

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 real affeccion to this
famous University, and the faculty of Divinity.
in this Society, I thought it rather a matter of
debtfull necessity, then of arbitrary elecction and
choise, that this little piece that pleadeth for
the
The Epistle Dedicatory.

the Government of the Church of Scotland, should thrust itself through the thick and throng of many worthier monuments of Learning, under the honourable Patrocinium 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 oddes betwixt taste-pleasant and goodness of meat, as if they were sware to the rooFE 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 doubstome 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 piece of our self, and as our skin wherin our flesh and bones are kindly incalumbered, and so were most tender of one penny breadth of this.
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 Chur-
ches have beene so blessed in the conscience, if
not in the e-vill eye of envy it selfe, that they
have cleared the Scripture way of the Go-
vernment of Christ's Kingdome to
lye in a midline betwixt the Popes and Pre-
lates lawlesse Church Monarchy, and the un-
orderly confusion of Democracie. It is not
unknowne, the savoury perfume and honoura-
ble 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 National Oath,
partly by the testimony of the blessed Lights,
and faithfull Witeneses of Jesus. I might
name Reverend Beza, learned Brightman,
that manly and stout Witnesse of Christ
M. George Wishart, the body of the Con-
fessions of Faith. And it is as well mani-
fest.
fest to the world (Sunne and Moone being Witnesses) what Prelates have attempted against Presbyterianal Government, but one said well, I believe Jesus to be a good man, and the Evangell blessed, because Satan, malice and Persecutors have done so much against them both with fire and tortures. What dust of late have they raised against it? in Church, State, Court, Parliament, three Kingdomes, in Rome, in the heart of King and many others, in Campo Marrio, in open field, yea in the Sea, that the Sea should speake contrary to that file of the Prophet, I travell in birth, 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 banners, and when they saw Mount Zion beautifull 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 Diotrephes, that one D. Hall and others have put him in the line of the blood royall, and printed him an office.
The Epistle Dedicatory.

jure divino, by divine right; Their Predecessors 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 honor. But why may we not hope that both they, their godfather 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 alayar, 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 fairly begun to his Universal conquest. Gird thy sword upon thy thigh, o most mighty; and blessed shall all ages to come call all these Nobles who have should
The Epistle Dedicatory.

...ders to carry one stone to the raising of the wall of this Temple, and to build the city 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 servant at all respective obedience in Christ

Samuel Rutherford.
To the Christian Reader.

Am bold (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 errours and crimes, my hope to prevale 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 sink. 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 (a) esteeme.
To the Reader.

1 Thess. 1. 7.

esteeme. And to thinke of all such is both, as the Apostle faith, *meat*, meet. And also (if it be beside the truth) an honest and a most innocent error. Yea and to say to every one in whom (as reverend Bucer faith) there's *aliquid Christi*, any of Christ's new Creation, as Hierom laid to a friend, *tibi & quod possum debo, & 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 his friend, *Amavit patriam quia suam, non quia patriam*, 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 Babel. Neither should I feare that, *animol dolenti nihil 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 reverence at once in this Treatise, and shall hope, if any be otherwise minded, God shall even reveale this unto them. And it is meet so to doe, since our Physicin Christ can well difference betwixt weakness 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 Lambs, and

Bucer.

Hier. Sophron.

Seneca.

Job 16. 19.

Phil. 3. 15.
To the Reader.

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. 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 our 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 Covenant 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 milstone Babylon in the Sea, and owne 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 fulness of the Gentiles. O that Christ would enlarge 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 Solomon's 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 daughters of his last married Jerusalem. And who knoweth
To the Reader.

eth but our Lord hath now entered on that glorious Marriage-suit? Let us believe, 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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Chapter I.

Whether the power of the Keyes of the Kingdom of Christ, be conferred, upon the multitude of believers, as upon the first and proper subject, or upon the Church-guides?

He Question is not understood of that Royall and Kingly power of excellency and Independence, called all power, which is only in Christ Jesus, but of the supreme Ministeriall power, (as all expound it, Bucanus, Cartwright, Amesius, Parker) that is given to the Church. By the Keyes wee 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 Bellarmine faith, that the Keyes signifie a Princedome in Scripture, as the key of David's house promised to Eliakim. This key Christ only keepeth: Chrysostome

March 28. 18.
Bucan. loc. 42
q. 2.
Cartwright against Whigst, pag. 139.
Parker de polit. Ecclesiast. lib. 3, cap. 18.

Reformation in Mak. 76.
Bellarmine.
Elaty 22. 15, 22.
Revel. 3:7.
March. 28. 18.
Chrysof. in Matt. hom. 25.
The power of the Keyes in the Eldership,

Chap. 1.

...and Gregory both say, that the care of the whole Christian Church was committed to Peter, which proveth not his Princedome, but only his ministeriall 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 keys of the house given to him, to open and shut doores, at his pleasure, as Calvin, Bucan, Whitaker expresse 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 inpenitent persons.

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

1. There is a power physicall, 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 fountain. 2. In the Church of believers, as in the final 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 Alliacco, and Gerlon hath the like.

4. The Keyes may be thought to be given. Mat. 16. to Peter, as Prince and King of the Apostles, as Papiists 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 Christ's 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 latter respect Christ giveth the keyes mediately, by the popular consent and election of the Church of believers, Who doe under Christ designe and choose this person rather than that person, Thomas rather than John, for the sacred office of Wielding the Keyes, neither
there is any man now elected immediately by Christ, as the Apo-
sfles were.

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 University
of Paris (as Spalato, and Robert Parker with others have
observed) whether Christ hath given the power of the keyes
immediately to all the faithful, and by them to the Pastours
and Doctors, as the Parisians hold (to 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 Do-
c tors believe that the power of the keyes, seeing it is for the
good of the whole Church, must have some common sub-
ject, viz. the univerfall 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 shif-
ting 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.

I. Conclusion. The physicall power of the keyes is given
to men as they are proffessors, 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
Christ's humble love and depe: wisdome, are not upon the
liff 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.

II. Conclusion; There is a power popular, but not author-
itative; a power of private Christians (not an officiall po-
er of charge) given to the visible proffessors to make choice
of their owne office-bearers: these against whom we now
dispute, brethren, reverend, learned and holy, doe con-
found and take for one and the same, the power of electing
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 keep 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 evil. I deny 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 Ecclesiastical 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 Timoth. 3. Therefore Gerson will have us to difference betwixt these two, a Pastor ad utilitatem, and a Pastor ad veritatem, and a called Pastor, and a called Christian Pastor. 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 hearesay, but officiall authoritie is given to Demas, and Judas, 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.
I desire in the fear of God that this may be considered by William Best, Henry Jacob, and the Author of Presbyterian Government examined, for our Divines, (as Danes) give the calling of church guides to the Presbytery, and the approbation to the people. Verme difference betwixt the judgement of Elders, and the consent of people; and Butler judiciously distinguisheth power from authority; 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 physicall power of the keys is in all professors, as our first conclusion faith. 2. The supreme moral power in Christ Jesus, formally and independently, To me 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 moral, about the keys, as is said in 2. Conclusion, is given to all the faithfull. 4. The exercise of the keys to preach, and administer the seals 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 singuler act: in some things, as to exercise power of Jurisdiction, the exercise, and the power is given to a community, not to one, Unitati, n. n. 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 Pastor himsele alone should Excommunicate, the Excommunication were null, both in the court of Christ and his Church, if a Pastor should baptize against the Churches.
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, 

ree qu a m s u b j e c t o c u i d a m m a t e r i a l i & p o t e n t i a l i, 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 ways. 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, Hee gave some to bee Apostles, &c. for the perfe cling of the Saints, for the Worke of the Minifterie, 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,

I V. Conclusion, is this. When the Church standeth of believers, only as contradistiguished from her guides, it is then totum homogeneum, 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 concciate with other Churches, and yet wanting guides, our brethren lay 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 lay with them, as Almaine and Oe am, and the Schoole of Paris, who say, if all the Cardinals were dead, the faithfull might and should choose the Pope. Sylvester in fumma, verbo. excommuni cation 9. n. 2 they, The Romane clergie should have the power of choosing the Pope in that case. But Cajetan. Tom 1. Epist Tractat. 1. Ursquez. in 3. part. Thomas Tom. 3. Disput. 244. cap. 3 30: 31. doe better lay in that case, the power of choosing should be in the hands of a Generall Councell, and that by divine right: Then by their minds supreme power: the keyes by divine right, is in the hands of Church guides. But great Scholemen lay, that the keyes by a miracle and extraordinary might remain in the body of the faithfull. But I lay in this case Neces-
ty is an unbooked and naughty Lawyer, and God extraordinarily should supply the want of ordination; so that if God send some pastors to a congregation that were unwilling to choose their own Elder ship, Pastors might ordain 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 ministerial; which is totum herogereum, 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 Christ's organical body; where there are eyes, ears, 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 ministerial function above a foot. But wee now dispute about the keyes of a ministerial Church, as Junius faith, made up of integral parts of ἀριστάτων and ἱεράτων, of Shepheards and Sheepe.

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 desigeth such a man to such an office, therefore it is said, Eph 4. 11. Hee gave some to be Apostles for the Church; he faith 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 Christ's, not the believers. I grant what is given for the Church, in some sense, is said to be given to the Church, as Chyrostome said; The gift of baptism is given to the whole Church; but the power of baptising is not given to all the believers, as to the subject.

This Conclusion I prove. That is not to be holden which is
is not written, as our brethren hold. So Best, Travers, Parker, Ames. M. Iacob, so also Theodoret, Cyril, 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 witnesles 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 faith the former, er. The Assumption is thus proved, If these Offices that essentially include both the power and the exercice 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 govern.

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 Christ's stead, and them he sent, as the father sent him, as is clear in the Scripture, As the Father sent me, to send I you, &c. He breathed on them and said, receive the Holy Ghost: whatsoever sines ye remit they are remitted. In which words, our Divines, Calvin, Bullinger, Musculus, Beza, yeas and Papists, ajetan, Toletus. teach that Christ here did inaugurate his Disciples to preach and exercise the censures
fures of the Church: so also Cyril, Chrysostome, Cyprian. But this ministerial spirit, Christ gave not to all the faithful, but only to the Apostles, for he sent not Mary Magdalene and Cleophas in this place, as M. Smith faith, and why? because it is gathered from Luk. 24. 33, 34, 36. That Magdalene and Cleophas were there, (faith he) when Christ said, As my Father sent me so sent I you. Therefore Mary also, and Cleophas received a ministerial power of the keys, 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 lawful to women. 1 Cor. 14. 1 Tim. 2. And it is all one with the Commission, Mark 16. 14. which is restricted to the eleven. Another weak ground he hath, that the eleven were not made Apostles, until Christ's Ascension, Acts 1. When the Spirit was sent, and until he led captivity captive, Eph. 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 until he ascended? if this were good, by vertue of his death, wee obtaine forgivenes of sinnes, by his ascending to heaven, we also ascend. But hence it followeth not, that there is no forgivenes 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 days 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 loosing 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
the judiciall and authoritativo application in the externall
court of Christs Church, but believers, as believers only,
have neither power to preach formally, nor yet effectivev
to apply judicially the threatnings of the word in discipline,
to the judiciall correction of delinquent; now the keyes in
the word, and the keyes in the discipline, are the same keyes
of Christs kingdome, as Amesius obserueth, and the keyes of
the word are the keyes of the kingdome, committed to all,
either formally or effectuallv, to whom the keyes of discipl
line 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 Christs is perfect, and complete for
government, is superfluous, and so not of Divine, but of hu
mane Ordination. But the Church is complete and perfect
in its government, in that there are in it believers, Pafhors,
Dottors, Elders, and Deacons, suppose no power of the
keyes, be in the communite of believers. The proposition
is Parkers; so reason the Fathers, Cyril, Chrysfotome, Ba-
sil, Augustine, Beda: so William Best, M. Jacob, M. Robi-

nson. I prove the Assumption. The Elderfhip have no over-

fright in the Lord, and there is no necessitie or exercise of the
keyes, as Elders, if all believers have a ministeriall power to
bird and loose: as M. Smith and others, teach: and if all e-
difie by the keyes, as Parker faith, and judicially cenitura, ex-
communicate, and ordaine, or depohe their rulers, as the
English Puritanisme, and authors of the presbytery exami-
ned doe prove, from 1 Cor. 5. and Guide to Zion. For ten
believers being nothing but believers by Divine right, ot
als well the governing Church without the Elderfhip, as
having them, suppose all the Elders were believers. Where
also there be twenty times three believers, they have all in
their owne families the power of the keyes, and to there are
twenty Churches, complete and independent within them-
selves, joyned in twenty neighbour families, all under one
coventant with God, and flying all knowne sins. Now when
Christs faith, If thy brother offend thee, and obstinately refuse
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 meaned 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 ecclesiasticke 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 the power is not natural, 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 Almain in faith, seeing it is above natures reach. And to faith And Duvalius. 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 other in the Lord. If this be from men, it is a humane ordinance, and cannot stand. See what Bellarmine faith to this purpose.

6 Argument. The power of the Keyes is either given to the believers as believers, or as they are such whom.
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whome God gitteth 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 faith, is not to be admitted, for quod convenit nonj) convenit tali cunctis. Yea, 2. faith 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 ears, 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 Corinthians. 5.) must flow from a ministeriall principle, and so all must bee eyes, and ears, 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 overturneth 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 faith, in Sheepeheards, and flock, some are Overseers and Watchmen, others, such as are to submit and obey: some are Watchmen, then they have some that they watch over: Some Sheepeheards, ergo, they must have Sheepe: Some Ambassadors in Christs stead, Ergo, They have some
to whom they carry the Embassage, Heralds, Witnesses, Stewards, Fathers, Saviours, Sons, Reapers, builders; then they must have, a People, House, Sonses, 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, Sheepheards, 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 (faith 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 those 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 Shepheardes, and this is the obedience that Christ hath establifhed 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 Colosse 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 Sheriffs: So the Church may make Ministers, and yet the Church itself is not properly an Elder, or a Deacon. Answer, It is not alike, An incorporation hath a priviledge, but not any princely or magisteriall 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-
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 beene the errour of Tertullian, who will have Christ to have left all Christians with alike power.

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 meekness? also. Therefore I write these things being absent, lest being present I should use sharpness, 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 Jezebel, and the holders of the Doctrine of Balaam: which proved the Angels had the keyes, all alike had beene 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 lay 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.

9. Argument. That which Christ will have to be a ministeriall power in the members of his Church, to the effect 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 flock. 2. Zeale, Esay 62. That they
they shall never give the Lord rest. 3. That they shall be cloathed 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 Kingdom, 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 four 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 resift, 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 add 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, Innius, Zanchius, Sadel, Pareus, Irine, Whitaker, Reynold, and Amesius, Baines, Parker, Didoclavius, &c. They prove, if such power of the keys and plentitude of order, and jurisdiction, were in these two creatures, the Pope and the Prelate, the wisedome 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 in
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in the common wealth, is carefully let 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 edify, that is, 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 faithful 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 Paltours: 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 Witnesse, govern the Church. Deare Brehven, 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, & 1 Cor. convenit, & Tim. 1. 19, 20, & Tim. 4. 12, 3, & Tit. 1. 5, 6, 7.

Parker de politic. 3

Lob. 5, 27.
on. The believers three or four 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 faith, Have not I chosen you twelve, and yet one of you is a Devil?

Many will say to me in that day, Lord, we have prophesied in thy name, and in thy name cast out Devils, &c. and yet they are workers of iniquity, never knowne of Christ as his elect.

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 be 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 believe, 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 Eldershift, to Excommunicate, and yet these ten may be faithlesse hypocrites: 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. Irenæus the Disciple of Polycarpus admonisheth the faithfull of the same. Tertullian, An. 226. faith, The Elders had the charge of excommunication and censures.
Ignatius very ancient, if we believe antiquitie, deserveth our very Scotch Presbyterie, and calleth it, a Senate of Pastours and Elders, that was in the Church in his time. So Origen, who lived with Tertullian, resemeth the Presbyterie to the Senate of a Cittie, and Ruffins agreeth with them Cyprian, the presbyters and other officers have the power of the keys. So the Nicen Council faith (as the Mageburgen, and Socrates say) Aurelius was ordained by Cyprian and his colleagues: he requireth that the multitude be present to consent, but that the Presbytery ordaine.

Cyprian ascribeth the same opinion to Firmilianus. So Clemens Alexandrinus, Discipline is in the hands of the Presbyters. Basil also establiseth a Presbyteriall Senate of our parishes, as is our Scotch Presbytery, and that by the authoritie of the ancient Fathers. Athanasius conjoineth the people and Clergie in ordinatio and election, and giveth to every one of them their owne part.

Jerome his minde is knowne to all. So Dionysius Alexandrin. The Synod of Antioch, writing to the Church about Samosetanuns, calleth themselves Pastours, Elders, and Deacons. So also the Counsell of Carthage. 4. Ambros. in 1 Tim. 5. or the ancient author of that Commentarie, acknowledgeth the government by the Presbyterie to be most ancient. And Augustine 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, Theodorct, 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, approved.
ved by Luther, Melanchton, Bucer, and Musculus approveth the government by Pastours, Deacons and Elders. Wickliffe, John Hus, and Hierome of Præga adhereth to this confession, as Æneas Sylvius witnesseth. This was a point laid upon Wickliffe, condemned in the Councell of Constance, as Bellarmine faith. That Ecclesiasticall power is given immediately to the Officers. So the Councell of Toled 8. yea, and Baronius himselfe faith, Christ breathed 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 faith, A generall Councell hath its power immediately from Christ. A Generall Councell (of theirs) at Lawfanne, 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 Universities as the Universities of Cullen, consulted, advized and required by Theodor, Archbishops of Cullen, the Universities of Erford, of Cracovia, of Paris: To adde our owne Divines, Calvin, Luther, Melanchton, Martyr, Musculus, &c. were superfluous.

poftea ecclesia seniores habuit, in quorum consilio nihil agebatur in ecclesia.


Gregor. l. 2. ep. 16.

Eusebius histor. ecclel. lib 1. c. 5.

Zonaras in Can. 5. concil. Laodicens.

Theodoret. hist. Eccles. lib. 1. c. 9.

Chrysost. in 2 Cor. ho. 26. Ordinatione eft suffragis Senatus. The Romanes say this in their ordinance of the pope by Cardinals.

Chapter II.

Quest. 2. Whether or no some do warrantably prove from Scriptures, that the power of the keyes is given to all the faithfull?

It is needfull that we discisse the Arguments of these who ascribe this power to the faithfull. And 1. Parker reasoneth thus, proving the keyes to be given to Peter, not as he 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, Matt. 26. 35. and as a Satan and adversary 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, Theophilus, Calvin, Boza, and Marloras, say, only to the believing Disciples and Apostles then present, and not to all the believers.

Parker his second and third reason is, The promise of the Keyes agreeeth with the confession, but the confession is of all the faithfull. 2. The nearer occasion Wherefore tho the Keyes were promised to Peter, was his second answer, but the question was not...
Chap. 2. of the Keyes dissolved.

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, Theophy- laet, so Whitaker.

Answer. We may oppose Fathers to Fathers, Origem, 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 Alliacio, and Ioan. Major. 2. I acknowledge the Fathers teach that Peter received the Keyes, as Basil faith, propter Deum in nocte, for the excellency of his faith. So Cyril, 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 kingdom to Ieroboaam, if he should walke in Gods statutes: it followeth not therefore in the person of Ieroboaam, that an established kingdom 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 brede, for to Peter here is promised, not only the power, but the exercise of the keyes by preaching the Gospell, as is cleare, ver. 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
whom the keyes are given, else the keyes are not given to them, which is most absurd.

Parker 3. Reasoneth thus. To be a Peter, that is, a constant rock, and stable believer, agreeeth to all believers: Ergo, So doth the keyes 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 keyes, but one believer is not the Church, as Answerworth granteth. 2. I deny the consequence, for so Judas should have had no power of the Keyes, because he was never a stable believer, nor yet built upon the Rock.

Parker yet fourthly reasoneth. The keyes are promised to that Church which is built upon a Rocke, and against which the gates of hell shall not prevail, but this is not the Church of Ministers, but the Church of believers in Christ that is built upon the rock: Ergo, Answer. I deny, that it hence followeth, that therefore the keyes 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 keyes are promised to the Church built upon Christ, as to the object and end, for which Christ intendeth the keyes: 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, Christts 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 authority from her selfe to all her Officers. See for this also Vasquez. in 3. Tho. to. 3. Disp. 144. cap. 5. Non quacunque &c. Whatever is given to Kings and Rulers, as heads of the people, are not given to the people.

Sixthly, Parker thus reasoneth. To whom the means of building on the Rock, to wit, the opening of heaven, belongeth, to these the keyes doe belong: But the means of edi-
 Chap. 2. of the Keyes dissolved.

This is only by the word in mutuall exhorting, and rebuking, and comforting belongeth to all the faithful. So Barrow. So M. Smith. If admonition (faith 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 publickly, in a constitute Church, is only by the paters, as the edifying by the scales 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 ditated to the Churches as it is, verse 17. 18. The keyes are not yet used. There is another edifying by publick 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 another woman: this is absurd.

Their seventh Argument is from the Parisian School. 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 whom the covenant and Christ is given, to them all the promises, 2 Corinthis. 1. 10. Psalm. 133. 3. All. 2. 39. And so the power of binding and loosing is given. Answer 1. All are yours finaliter.
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finaliter, that is, all are for you, and tend to your salvation. 2. All are yours in fruita; 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, inhefive, 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 possess all the world; how is death in them as the subject, except they be dead?

Parker de politic. 1.3.6.8.

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 actual exercice 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 exercice 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 uncapable 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 Christ's friends, not to his enemies, there is no ecclesiastic power in heretics, and Schismatikes. What is the cause, (seeing both heretics, 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 heretics? Surely as Cyprian faith, because the authority 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 authority 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, I 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 ask a cause. Why both believers and heretics exercise the power of the Keyes, seeing Christ gave this power to believers, and not to heretics, for I say Christ hath given the power of the keyes to both, when he gifteth both with abilitie to discharge the places, and giveth them authority in his Church; And it is a false ground, and not farre from Anabaptisme, that there is not Ecclesiasticall power in heretics 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 authority 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.
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 Kingdom 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 ministerial Church, or Preaching, Baptizing, Ergo, Hee giveth to these hee speaketh unto, and to all brethren, power to bind, and loose, and preach, and baptize: This doth not follow, for to 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 brother in profession, else we are not to labour to gain, by this text, unbelieving brethren, and to complain to the Church of their obstinacie, or to forgive them private offences done against us to seuentie times seven times, which is against the course of the Text. 3. By this gloss, little Bairnes, which are not to be offended, are brethren, which have power to bind 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
heare not (tell the Church;) Now three believers, to whom
the matter is already told, is a Church to Master Smith; for so he faith 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 unseen Devils 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 Disci-
pies and believers, of the Churches power in excommunica-
tion, 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 ex-
clude 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 re-
ference to a private forgiving, and gaining of a convicted bro-
ter 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 bro-
th er might excommunicate, for these words, Whatso-
ever ye bind on earth, &c. is a ratifying in heaven, of the sen-
tence of excommunication, verse 17. 2. Binding in pri-
vate must be a not forgiving of private wrongs, which is a
sinful binding, and forbidden, verse 22. and Matthew, 6.14.
And rather cannot be ratified in heaven, as Ecclesiastic 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 bless the Church,
Gen. 12. 3. and remission of sinnes, Which is a part of the bles-

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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 publikely and authoritatively as sent of God.

And so it is a vaine collection.

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 sins, perseverance in grace, or objectively, and finally, 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 princedomes are given for their good, but not personally to themselves: So the power of the keyes 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 Ecclesiasticall 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 be 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 keyes, 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
have all believers, because they are believers in a visible Church actually to centure, 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 fallhood, that the power of binding and loosing is in the Church of believers mediatly or immediately, which we deny, it is only in the ministerial Church and conveyed from Christ to the Spouse as to the object and end, in the fruits and effects.

14. They lastly alledge Fathers, Chrysofom faith, The power of baptizing is given to the Church. So Hierome. The Whole Church hath judicatorie power over the guides. So Grati-an, Hugo a Sancto Vito, Aquinas, Gerson, Counsell of Con-stance, Almaine for this coteth Augustine. Answer. We 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, Orlgen, 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 add 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
it followeth not hence, that the keyes are given to him authoritatively as to the Steward by speciall office, because this servant of charittie useth the keyes, or rather that which is in place of the keyes, which is the word in a private way.

CHAPTER III.

Whether or no the Church of believers in a Congregation, be the first Church, having the highest power of jurisdicion 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 keyes within themselves, to make or unmake their officers.
2. Or an Eldership of one congregation, including the congregation that may from an intrinsecall power, without subordination to Synods provincially or nationally, exercise all jurisdiction. This question is of the former independent Church,
2. A Church is considered two ways. 1. As totum essentiale, 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 Amel, calls an instituted Church, others a Ministerial 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) sainness or principality.

2. There is another primacy or principalitie ministeriall, whereby such a number of men are the first subject of the keys, 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 keys and gifts which he gave to men, to be Pastours, and Teachers, and Elders, when he ascended on high, and left captivity captive. Neither do they looke right on this question, who will have the power of the keys an essentiall proprie of the Church of believers, for there is no reciprocation here, betwixt the proprie and the subject; seeing the power of the keys is in many that are unbelievers, and not of Christ's 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 Christ's mysticall body, that have not the power of the keys: All believers are not Elders having power of order.

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

Primitas mystica seu Christiana, et primitas ecclesiastica seu ministerialis.

See Amesi medulla l. 3. c. 31. sect. 2. et cap. 13.

Eph. 4. 11. 12.

Rom. 8. 28.
1 Cor. 1. 24.
Acts 20. 28.
Eph. 1. 25.
Rev. 1. 5.
Mat. 19.
to the redeemed, saved and washed Church belongeth to them; they are properly the Church built 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 ministerial Church is his body also, on which he 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) signifies 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 signifies a governing multitude, or a ministerial company of onely believers having power and use of the keyes: yet this must be shewed in this dispute, if their principles stand good.

11. Conclusion. A multitude of believers sincerely professing the faith, is the first visible mysticall Church, because the definition of a visible mysticall Church agreeeth to them, being redeemed professors of the Gospell. So the saints at Colose, 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 against this present question. The English puritanism holdeth every Congregation or Assemblie of true believers,joying 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 unproperly 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
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 which had compleat and perfect Ministers, before any Classes had power to call those Ministers, they have authority above the Ministers. But a particular congregation had perfect and compleat Ministers, perfectly and compleatly called before any Classes. To this agreeeth 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 otherwase of an excellent spirit for holiness and learning faith, That the supremacie of Ecclesiasticall power is in the Church of believers, contradistingushed 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 keyes. 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 judicatone on earth. These are points unknown to Scripture, which our brethren hold.

Hence our 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. Casualitie. In dignitie. 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-
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fters 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 advocacion of Christ that the gates of hell shall not prevale 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 common gifts are promised to them which cannot take them to heaven. 3. In causabilitie, 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 content of believers in all acts of Government. Christs kingdom being a willing people. The Fathers, Tertullian, Origen, Cyprian, Chrysostome, Augustine, Epiphanius, Jerome, Cyril, Hilarie, and our late Divines, Junius, Chemnitus, Martyr Calvin, Beza, Willet, Fulke, Bucer, and our brethren Baines and Ames. doe ascribe a superiortie, and so an authoritie to believers, as to the fountaine and cause of jurisdiccion above Ministers, and give the exercise of jurisdiccion only to officers, not because officers have not the power, aswell as the exercise, but because the being and operation of officers is all for the Church. Gersom also in this subjedteth the Pope, (and we every Paftour, suppose he were a double Lord Prelate) to the Church, that is, to the Councell or Assembly of the Church, and that in a fourfold respect: 1. Ratione indeviabilitas, because the ports of hell shall not prevale against the Church, but the Pope or the Paftour is a man; may nod and totter. 2. Ratione regulabilitas; because the Church in a Synod may regulate and line the Pope or Paftor when he crooketh, because he is not essentially a right line. 3. Ratione multiplicitatis, because the Church containeth in it the Popes, or Paftours power, but the Pope or Paftour
Parlour containeth not in his bosome the Churches power.

4. *Ratione obligabilitatis*, because the Church may appoint lawes to oblige both Pope and Palfour, but the Pope or Palfour cannot oblige the Church. Now as the Church of believers is above the Church guides in Christian dignitie and excellency of grace: for as much 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 authority and jurisdiction above the believers. Therefore *junius* faith, the Palfour and the flock are in divers relations, above, and inferior to one another.

_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 authority. 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, promife, or practice, for such a Church.

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, despose, and excommunicate their rulers.

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 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 shepe oversee and governe your sheepheards, nor bath be said, ye that are sheep, children, sonses of the house, use your power over your sheepheards, fathers in God, stewards in Christ's house with moderation and longanimitie and wisedome; nor bath be said, ye sons, flock and people of God, feed, 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 If the Elderlihp 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 God's 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 lay divers ways one may bee both a Shepheard and a Sheep, the King as King is above the Pastour, and the Pastour being a man owes subjection and obedience to the King. Againse, as the King is a member of the Church, he is to heare and obey the Pastour as the messenger of Lord of hosts, according to that (be 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 bee 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 sonses 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, pastors were ordained pastors 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 pastors and elders are created, there are they ordained by pastors; neither find we ever Apostles or pastors 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 pastors, which is absurd to the Separatists themselves.

6. If the whole eldership in a congregation erre and commit scandalous sins, to whom shall we complain? not to themselves, for they are parties to be judged: nor to a Synod, for independent congregations acknowledge no authoritie of Clasles and Synods: then to the Church. What is that? To the believers: Then Christ Mat. 18. intended to erect no ministerial 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 keyes were given, and the binding and losing (faith our brethren) to the Church builted 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 keyes from Christ if these two prime places faile them, whereas Fathers, Doctors, Counsellors, our Divines Protestants and Lutherans, popish Writers, Schoolemen, Canonists, casuists, acknowledge the keyes 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 keyes, suppose the whole Eldership and gravelst
Arguments for the independency of the

Christians be on the contrary side. But the Elders with them being but three or four believers gathered together in Christ's name, have also the power of the keys, 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 witnesse, Mat. 18 v. 16. 17.) which to our brethren is a Church having power of the keys) 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, Acts 15. 2. 6. 22. Acts 16. 4. This doctrine faith 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 keys. 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.

After Parker of good memory, to prove that the Church of believers is above and superior to the ministerial Church of Bishops or Eldership, 1. Reasoneth thus. The member and the part is inferior in authority to the body, and the whole. But guides are members of the Church of believers: Therefore guides are inferior to the Church of believers: So faith the law, The part is contained in the whole. So Gerson, and the fathers of Basil, as Æneas Sylvius cited by Morton, prove the Pope to be inferior to a General Council, and that he must be judged by them.

Answ. We deny not, but the guides as guides are inferior to be-
believers, inferior in Christian dignitie and eminency, and this in as far as the guides are believers; for one believer is inferior to ten believers, because a part of a Church of believers is inferior to the whole: but hence is not proved, that the guides every way that are in authoritie and jurisdiction are inferior to believers. The eye as a part is inferior to the whole body, but as indue with the excellent facultie of seeing is not inferior 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 Presbyterial Church, and so they are inferior in dignitie and authoritie to the whole. The Pope is a part and a base part of the ministerial Church, but it followeth not hence, that the body or communitie of believers may cenzure 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 cenzure 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 inferior 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 inferior to the Church of believers, and subject thereto. So Paul 1 Cor. 11 proveth the woman to be subject to the man, because the woman is for the man. Answ. From this is only concluded, that Rulers are inferior 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 keyes from the believers as from the first subject. The woman is inferior 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 ministering spirits for the good of the heirs of salvation, Heb. 1. 14. It followeth not
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by good Logick, that the heires of salvation have power of jurisdiction over the good Angels.

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 sonses. So Bergenfis in the councell of Basill. So Whitaker, proveth the Pope to be subject to the Church as his Mother. Answer. 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 sones 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 wayses one private Christian that is a means of begetting a paftour 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 inferior to a ministeriall Church.

Fourthly, Parker reasoneth thus. If Christ communicateth 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 Whitaker, 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 faithful 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. Answer. 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.
me administrat, by him should bee more essentially baptisme, then the baptisme administrd by a lest holy or a prophane pastour, this is the errour of the Donatsists 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 Ministre, the power of the keyes essentially is one and the same in all. God doth more assist and more abundantly bless 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 keyes, as we say a man of thirty yeares is more and greater of stature and a bigger man than a child of foure years 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 keyes to some persons and not to othersome, the grace and holinesse of a man is not the cause. It is dangerous to averre that the power of the keyes 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 keyes, and hath more ecclesiasticke 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 promises of grace and the measure of holinesse to the power of the keyes, or the measure of the power of the keyes. Our Divines reason well from a greater majoritie of grace and light pastorall, or of gifts pastorall or ecclesiasticke to inferre the majoritie of power of jurisdiction, and of this speaketh Whitaker and our Divines, There is a greater measure of the Spirit of prophecy and of grace ministerial, promised to the whole representative Church of Christ, convened in a Counsell Oecumenick, than to one man, the Pope, or to a Prophet, and they give, but do 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 inferior in power of jurisdiction to a generall counsell of Pastours and Elders. 2. It
is utterly false that they say, where there is more stabilitie of grace and holiness, there is more authoritie and ecclesiastical power. When both the subjects are not capable of ecclesiastical 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 suche 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 denied. Because a Raven is not white, it is vauntie 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 Majestie and authoritie) but they have not authoritie officially, 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 authorititative, 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 adorn that power, but where there is no power of the keyes in simple believers it cannot adorn it: to please and embroder a wicked man is not Christ. What is the power of believers shall be declared hereafter, if God permit.

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 ministration that thou hast received of the Lord. So Ambrose thinkes it, the rulers, even the Emperours honour to bee subject to the Church. Nazian. calleth the Emperour himselfe a sheepe
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 chains, to admonish Archippus, yea, though an Apostle or Angell preached an other Gospell to pronounce him accursed. Answ. 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 pastors are under the lawes of Jesus Christ the highest lawgiver, and so Ambrose and Nazianzen say well. But hence is not proved, because the Colossians are as private Christians to admonish or rebuke their pastor Archippus. Therefore the body of believers have the power of the keyes to depose and excommunicate, and consequently to ordaine and lay hands on pastors, 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) doth 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 Eldership of all incorporations, ecclesiastick, respective of congregations, presbyteries and Synods, as God willing I shall make good.

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 Kingdom 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, supposing 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 work of common charitie) and for pastors publiquely as the ambassadors of Christ Jesus, to use the keyes by publike preaching of the Gospell (which is a work 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. Parker reasoneth thus. Coactiv jurisdictio 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 Papists 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 Council, which cannot be bad. Answer. I deny not but every pastors is subject in some things to the Eldership of the congregation, where he is, and if he were not lyable to lawes or censures, hee were a pope, but in the matter that defendseth 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 pastors: for the law saith well, It is one power of the keyes to ordaine and to excommunicate and deprive: But no word of God will warrant a number of believers to censure ecclesiastically their pastors, 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,
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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 cenfured by Synods. But yee will say, this is the Papists answer. I answer, it is not, for they will have the pastour cenfured 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 believers 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 reafloneth from the necessary defence of the Objec. Church. Every particular Church is an Armie, a Ship, a body, Keckerman po. 1 Cor. 12. Therefore when they are neare danger, they have power to take order with a drunken Pilot, and put him from the ruder 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 Gersom. Anfw. 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 falte 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 substraction and separation from the Ministry of a knowne Wolfe and seducer, and this the Law of nature will warrand, than licet tutela inculpata tauti as Parker faith from Zaravius. So the son may save himselfe by a just defence in fleecing from his madde father, or his distracted friend comming to kill him. Now this defence is not an authoritative act, nor act judicial of authorities, 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

G 3 extreme
extreme necessity, for the safety of their souls, that they would doe for the safety of their bodies. 2. The question is whether the community of believers does this, that is, whether they by the power of the keys 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 at 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 their lives from a Tyrants fury, but also by the Law of Nations may authoritatively reprefs and limite him as is proved by Iunius Brutus, Bucherius, Althusius, Hanonius. Therefore Henning, Amisaus, do well distinguishing betweene plebem & seuer 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 kingdom, hath an authoritative. So Isiodor, Origen, Aristo, Plato, Tit. Livius, Plutarch, and that of the Councell of Basil, Plus valet regnum, quam rexxx, the Kingdom is more worth than the King, (as Silvius citeth,) is approved by all: but the multitude of sole believers, have not the keys at all and therefore they can doe no other thing, but use a necessary defence of their souls. And what Keckerman and Hottoman faith is not against us. Also Gerson in name of the Parisians, going to the Councell of Pifan, faith a Councell may be gathered without the Pope (without the guides of the Church) two ways, 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 souls 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.
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6. Answ. If the power bee abused wholly, it ceaseth and the Pastor before God, in foro interno, hath lofed his power; If it bee abused in one or two acts, it is not loased, else a King doing against judgment and justice, and a Pastor doing against piety should leave off to bee 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, Secondly, but hence it followeth not that this power should bee taken away by the Church of sole believers. ObjeÆ. Synods (faith hee) cannot bee had ordinarily. Answ. So neither publike preaching at some times; It followeth not therefore that publike preaching is not a mean of edifying, because through accident, and iniquity of time the publike preaching cannot bee 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 inferior to the Council. 1. A Church cannot be gathered in the name of Christ, but there is the power of Christ; 1 Cor 5. 4. Math 18. But a Church may be, and was constituted at first, faith Saravia, without Elders and Pastors. 2. The Church hath ecclesiasticke authority, when the overseers are absent, as in the reformed Churches, or when by lese 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 (faith Bellarmin) the keys remaine in Christ's hands, and he giveth them to the next Pope: Behold seeling keys (faith Morton.) AnÆ. A ministeriall Church is never gathered in Christ's name, while there be a ministerie, unless ye would say, Peter is a man before he be a reasonable creature which is a contradiction, some few believers may meetetgether, but they cannot preach, baptize,
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baptize, censure, while Christ's power of the keyes bee given them, except by an extraordinary power from 1. C. 2. What if a Church of believers bee by order of nature, before there be overseers? Yet have they not the keyes while CHRIST call some of their number out to give them the keyes, for there was no power of the Keyes 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 Keyes, which is false: for when, Mat. 10. 1, 5, they are sent out with power to preach, he gave them the keyes, and yet they were a Church of Disciples before, and first called to faith, and then to the Keyes, and to the Apostleship. 2. The Church of believers have no authority Ecclesiastical, nor power of the Keyes, if all the Pastors on earth were removed from the Church by Death, and in that case the Keyes should indeed bee only in Christ's 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 believers could not give that which they have not, and yet Bellarmines Keyes are fleeing Keyes, for he hath no cause to say, when the Pope dieth; The Keyes flee to Heaven, for there are living many thousand Pastors and Elders who have the Keyes suppose the Pope died, and never lived again.

10. Parker reasoneth thus, If Peter stand up, Acts 2. in signe of reverence (as standing is in Scripture, Numbers. 16. 9. 1 Kings. 19. 11. Ezek. 44. 11. John 3. 29.) before the multitude of believers, then he acknowledged their authority above his; But Peter did the former, Acts 2. Answ. This argument concludes not the power of the Keyes to bee in the multitude: There is Authority of grace in a multitude professing the Truth but not power of the Keyes, and certainly we define not simply, but believers 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 believers, then believers have jurisdiction above their over-seers; but the former is true. Act 15. Act. 1. I may add 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. For hearing and deciding Ecclesiastical controversies, Act. 11. 2, 18. and 15, 22. and 21. 22. for writing general 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. Mar. 18.

Ans. If this be a good Argument, All publike Church business is to be done by knowledge and consent of believers, 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 again) for us; no publike business is to be done without the knowledge and consent of eldership. Ergo, The eldership hath the jurisdiction. That all be done by their consent, I grant, but with these distinctions, 1. Their quiet and tacit consent, for there is not required an express 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 express consent be required. 2. Consent of many, not all, els the Churches deed should bind one absent. 3. A consent popular, not judicial, els they are all made Judges. 4. Their privity is thought a consent; how could six thousand that our brethren make an independent Church in the Apostles time all speake. 2. All judge in Excommunication. 3. All reason, dispute, propose, answer, as Judges must doe; heere grave Beza, our Divines Calvin, Bucer, Bullinger, Melancthon, Beza, Bucan, Pareus, Rivetus, Sibran dus, Junius, Treleactus, the fathers Cyprian, Jerome, Augustine, Nazianzen, Chrysostome, Ambrose, Theodoret, Theophylact require all to be done, consensiente plebe.

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But my Brethren, what if there be a discord, and believers deny consent. In a matter of Excommunication Zepherus, Zanchius, Beza, Bucanus, Pareus thinke the Eldership should not excommunicate. 2. But what if the contagion of the not excommunicated leaven the whole lump? I see not how believers 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 Believers consent not, I ask whither or not that which Watchmen command from God's Word and authoritatively and judicially in his name, ought not to stand as an obliging Mandat and Canon, even when the Believers gain-say? Our Brethren say, the Mandat tyeth and obligeth materially and in it selfe, but not ecclesiastically, because believers doe not consent, it hath not the force of a Canon, seeing they have the keyes. Ans. But this Canon (Arrianism is Herefie) we supposse is all one both materially and Ecclesiastically, according to that (Hee that heareth me, heareth not the Smith) we sayeth being determined by Pastours with others Synodically convened. Shall it oblige the one way Ecclesiastically being preached, and not the other way being Synodically 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 hearing of a vow, when it is lawfull to speake is a consent, Numb. 30 ver. 14. Now it is lawfull to any member of the Congregation, to speake against what is unfound in Doctrine publickly delivered, to it be spoken timely : Hence it must follow that what tyeth and obligeth as an act of the keyes in preaching, tyeth also when determined by the Eldership, supposeth all the Congregation doe not judge and determine judicially : I may say that by our Brethren's grounds, preaching is a publick Ecclesiastic 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 lees than 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 chidren 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 doing With the uncircumcisid, and of What may be judged scandalous, then the judicial power of censuring Church-guides is in the hands of the people; But this Peter the Apostle did Act. 11. not (as Gratian faith) ut doctor manfuetudinis, but, as Ferus faith, ex officio. And as Gerson faith, non ex humili condescensione, sed ex debit & obligatione, not of Humility, but of duty. So reasoneth Belt also. So Almain faith, 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 Councill. When Symmachus the Pope contended with some, he gathered a Councill, and they inded the matter: If two Popes contend for a Pope-dome (faith Almaine) a generall Councill is to deter-

Answ. The Major is not true. Peter is to purge himselfe before any one brother offended of a scandal, 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 (faith Occam) now one offended brother is not a church, and so the Superiority of jurisdic tion in believers is not hence concluded.

2. He purged himselfe before the Apostles and Bretheren,
ver. 1. and not before the Brethren only. 3. If he had done wrong, he was obliged to confess his scandal before one offended believer, and also before all the Church, but that proveth not jurisdiction in the believers.

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

Obieet. 14. 14. Christ immediately and without the mediation of the Church (faith Parker) communicateth himself 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.

C H A P. 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 mistress 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 foresaid 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 gifted 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 keys may be thought to come to the Ministers of the Church three ways, as shall be cleared. 1. By immediate derivation, the Church receiving this power from Christ, and deriving it over to the friends of the Bridegroom. 2. By immediate donation, God immediately giveth the honour of the keys 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 keys, and all sacred offices in God's House, arc from the immediate Wisdom of Christ: The designation of such men to such offices is by the ministry of the Church.

3. The power of the keys is one thing, the lawfull exercise of the keys 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 laws designed by Christ.

6. The Church of believers may be thought either the virtual or the formall subject of the keys.

7. The power of the keys may be thought to be given to the community or multitude of Believers or professours of faith in Christ, in the generall, not designing one man rather then another, but leaving that to the disposition of means, 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 faith, howbeit all and every one of mankind, be not always Musitians and Astronomers.

It is thought by our Brethren, that the Church of
believers is the first seat, the prime subject, and head fountain under Jesus Christ, to whom the keys are given, and that howbeit all offices and officers be only of Christ's institution, yet the Church of believers done as the Spouse and Mistress, and bride 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 poor to some certain men, as her deputies and servants with borrowed authority from her selfe, as the Wellhead 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, to doth the Church of believers under Christ by an imbrued authority and power received from Christ, send out Pastors, Doctors, and Elders in her name and authority to exercise certain ministerial acts, yet so as the Church of believers in all the acts performed by the officers, remaineth the principal 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,
Chap. 5. Keyes in the Eldership.

to bring the Pope as a sonne and servant under the power of a Generall Counsell. The Sorbonists and Doctors of Paris, that are not near the smoke of the Popes glory, for this, contend with the Jesuites, men that are sworn bellies to the world and the Pope. The Parisians cite the Counsell of Carthage, where Augustine was present: And Augustine, and Tertullian, and Chrysostome seeme to favour this. So Malbunate, Fenus, Fanesinu, Sustluivi, Whistaker, Morton, Spalato, Gerson, Almain, Pet. de Alliac. Also Edmund Richers, and Sim. Vegerius set out a booke of Church policy, depresting the Pope, and extolling the Church power as full and compleat without a ministeriall head, as their owne Parisian Doctors acknowledging the command of having a Pope to be affirmative, and not to bind always, and that the Churches power remaineth full when the Pope is dead, as the Parisians say, p. 8. The booke came out without the name of an Authour, and was condemned by Cardinall Peronius, Archbischop of Senona, and Primate of France and Germany, and is refuted by Andreas Duvallius a Sorbonist. What our Divines say in this, I have exponed to be far otherwise then is the mind of Parker, M. Jacob, M. Keft, and the Authours of presbyteriall government examined, Ann. 1641.

Hence our first conclusion is: All offices and office-bearers in Gods house have their warrant immediately from Christ Jesus, as we all agree against the baftard prelacy. 1. Because of the perfection and plenitude of Scripture. 2. Because of our Law-giver Christ's wisedome, and his Seven Spirits that are before the Throne, seeing he feeth better then men. 3. Because of the Scriptures, Eph 4.11. Rom 12. 7, 8, 9. w 1 Cor. 12. 26, 27. 8, 29. 1 Tim. 3. 18, 20. 8. And therefore Presbyters and Deacons have their offices immediately from Christ, and not from the Prelates.

11. Conclusion. The first subject of the keyes is either made quate or narrower, as one Pastor and some
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 always 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 (indirecly) 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. 2. Act. 6. Another by authoritative ordination or imposition of hands to an office in Gods house, which they would have by a mul-
a multitude of believers, having no ministerial 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 a quo, equally, and alike agree to the Church of believers and Ministers, or office-bearers, or to a company of a visible Church, made up of these two parts, believers and officers, as our brethren speak of their visible Church. My reason is cleare, Believers are essentially and properly the mysticall body of Christ, and the Church of redeemed ones, Eph. 5 25. 2 Th. 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 Doctors, 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 believers 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 believers in these and the like Pastoral actions, except that they pray for these fruits of a Ministry, 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 speakeoth such a businesse by his Legat and Embassadour; and our King doth governe and reigne in Ireland by his Deputy: Here the Kings authority
authority hath influence in the acts of his Deputy, and Legat: For where will Scripture beare this (The beleevers at Colosse preach to the beleevers at Colosse by their servant Archippus) (Philippians preach to Philippians 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 themselves in their servants, and Ministers sent by themselves) how I say, will the holy Spirits stile of language make these in rigor true? but according to our brethrens tenents they are most true. Katherine Childley against Edwards faith, pag. 10, 11. When the hand lawnceth 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 preaching is an act of the Whole Church performed by the Pastor 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.

Answ. 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 finally, 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 Chirsts sake. Therefore Ministers are the servants of the Church.

Answ. Ministers may be thought the Churches servants 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 ministering 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 sick person; which is false, because God gave him skill for the sick person, and not from the sick person.

5. Conclusion. We judge this distinction against Scripture and reason; that the power of the keys essentially, fundamentally and originally is in the Church of believers, and the exercise only, and some borrowed acts of the keys 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 keys to the believers.

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 Bridgefius faith) and in every member of the body: Howbeit it doth not exercise the power in every member, but it seeth by the eye, and heareth by the ear, so the power of the keys is in all, and every one of the faithful, 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.

But I answer, That this comparison halteth many ways.

1. The body is a physisall, organical matter capable of the soule, and a kindly or natural house or shop for the soule to work 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 believers and Ministers, that are often opposed by way of contradiction, as believers and non believers, and a believer, that is no more but a believer, is not capable of the power of the keyes, it being \textit{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 only believers, are as the wooden leg, or the eye of glass 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, \textit{actu primo}, and moveth and groweth \textit{actu secundo}: so must every believer in the body of Christ, Man and woman be \textit{actu primo}, and essentially a ministeriall part and office-bearer having authority from Christ, and also \textit{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 only that are believers, especially women and children) so neither is the power.

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

3. Arg. The believers must either be the viruall, or the formal subject of the keyes, They are not the viruall subject, or cause, as flint is a cause of fire; for our brethren say that the believers formally performe acts of the keyes, and that they rebuke, they excommunicate, they
they chafe 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 beleevers 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 beleevers; if as officers, then they cannot borrow the keyes from beleevers, seeing they have them as officers, suppose they be not beleevers, and that is against the meaning of this distinction; if they have the power of the keyes onely as beleevers, then all Ministers that are non-beleevers want the keyes.

5. Office-bearers have either a nearer and more ministeriall power of the keyes then beleevers, 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 beleevers have, Then Ministers cannot ordaine others to be Ministers, except they be beleevers, and a Minister shall not preach from an inward principle, proper to a Minister; but from a principle common to him with other beleevers, which maketh no difference betwixt a beleever 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 prea-
6. If the power of the keyes be originally in the Church of Believers, 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 Believers, which is most absurd: For then if Believers should receive the keyes immediately from Christ to be communicated to others, and applied 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 dryness of the timber: If one should bring out from amongst ten glasses one, and hold it out to the Sunnes light and beams, this resplendent beauty and glancing is not from the man that bringeth the glass before the Sunne, except occasionally, the glancing splendor is from the nature of the glass, and the Sun's light: And the man applyeth not the light of the Sunne to the glass, but bringeth out the glass to the light of the Sunne: So doe Believers but apply the fit person in their wise election to God's office, and they apply not the office to the man, for it is presupposed they are tied 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 Believers in general what men they place in offices. So Spalato.

7. It cannot stand with Christ's wisedome, that he hath conferred an excellent supernatural power of the keyes that reacheth supernatural ends and effects, and then forbidden multitudes who have this power, as men, women and children, to touch the Ark, 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 Believers 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 Believers. But we read of no rules or no Canons in God's word, obliging all Believers to bring in act, to actuate or exercise this power thus and thus, and not according to their own liking; Therefore there is in them originally no such power.

Chap. VI.

Q. 6. Whether Christ hath left the actual government of his Church to the multitude of Believers?

Plato laid well of Government by the hands of the people, That amongst lawfull governments it is worst; amongst unjust governments the best. Aristotle faileth not well of it. Our Divines, as Calvin, Beza, Chemistius, Melanthon, Luther, Junius, Pareus make the government of the Church to partake of all the three governments. In respect of Christ the only supreme 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.

We
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 provincial and national, 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 clear as the noone-funne, 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, shepheards; but some are governed, subject, sons, the flocke ruled, and fed, then doth not the people governe.

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

3. Arg. 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 beleevers should rule, command and governe, neither hath he promised that Spirit to all in that charge.

4. Arg. Guides are eyes, eares, 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. Actuall
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actual government is not in the hands of all the community of believers.

5. The faults of evil government is laid upon some, not upon all, 1 Tim. 3.4,5,6. Mat. 24. 28. Tit. 1. 7. 1 Pet. 5. 3. Rev. 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 Christ's room, 2 Cor. 5. 20. representing his person who are to be heard as himself, Mat.10.41, 42. His Angels, Rev. 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.

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, Acts.4.9. Two answers are given here, 1. Smith faith 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. Bess faith, 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 evil or rob any that good may come of it. Ainsworth against Bernard.
The Authors deny they maintain popular government; Therefore (say they) the state is popular, the government on Christ's part is a Monarchy, and in the bands of Elders an Aristocracy. The people is freely to voice in Elections and judgment of the Churches, let the Elders publicly propose and order all things, let them reproove, convince, exhort, &c. So they say, they hold no Democracy or popular government. And acknowledge that the Doctors 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 the, 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 proove, 1. Parker, the fore-said Authors, 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 overseers (say they) but the Church of all believers. 3. Binding and loosing and the keys of the Kingdom, and that is, both power and exercise is given to the Church
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Chap. 6.

built on the rocke, against which the gates of Hell shall not prevail, Mat. 16. 18, 19. So they teach also. 4. All the power and jurisdiction that Presbyteries and Synods have, faith 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, ordain, depose and excommunicate their over-seers (say they) Now all who have written Politicks, as Aristotle, Bodin, Tholosanus, and our Divines disputing against the Popes Monarchy, Junius, Daneus, 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 do by the power of the keyes, as is proved, ergo, there is a democraticall or popular government brought into Christ's house this way, and all necessity of overseers and officers taken close away. Smith saith, it is Antichristian to place Rulers and Elders over the whole body of the Church. Yes, he seeth not why all believers may not preach and administer the Sacraments. And if the keyes be given to them, and actual government to over-see and rule their over-seers, I see not how this will not follow from the fore-said grounds. See what Arnifaus and Spalato faith, both acknowledge, that is popular government when the people ruleth themselves. Neither is it enough to say the Elders rule, because they propose and order all things, and reproove, convince and exhort; for no man will have the Apostle James, whom many of our Divines think President and Moderator of the Council of Hierusalem, Act. 15. The Ruler and one that is over the Council in the Lord, and such an one as the Council must obey and submit unto, for his place of Moderation: For the Duke of Venetia, because he moderate their Senate, and proponeth and ordereth suffrages, is not thought by Bodine, Tholosanus, Arnifaus, Keckerman, or any Politician to be the King and Prince of the Venetians.
etians, 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 Moderator 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 faith well, If the Pope be only a President in the Council, he is not a Prince. Turrecremat distinguisheth betwixt a President of Honour, and a President of Authority. The Canon of the Council of Paris maketh the Pope above this or this Church or Bishop, but when he is in a generall Council, he is there as a President of Honour only, not as a Prince, but as the first member by order of the Council and subject to the Council. Now the Scripture giveth to the overseers 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 faithful are the Spoufe and Body of Christ, Kings and Priests unto God, and have a like title and interest in him, therefore the Keys are immediately communicated to them without the mediation of Rulers intervening: Hence I inferre, if all have alike right to the keys 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 claim 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 preeminency given to the Church-guides, but that which is due, and
and more due to the believers than to them. As for reproving, 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 keyes 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 soldiery, master and servant, upon this ground, that we are all Christ's free-men, all Christians equally redeemed in Christ; And if the same make you free then are you free indeed. And the New Testament maketh us all Christ's ransomed ones, and so there should be no servant. And we are called in Christ to liberty, be not servents of men. See what our Divines, Calvin, Paresus, Bucan, Tilemis, Professours of Leyden answer Anabaptists, Libertines, Socinians, Arminians thus abusing Gods Word.

And certainly if the keyes 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 inverre upon the same grounds, the keyes 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 soldiery (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 fibb and near of blood. What Fathers say for the Church government by Elders, and not by the people may be seen in Irenaeus, who will have us to have recourse to the Apostles, as to the Collège of Presbyters. And Basilius faith, The governours of the Church are set down 1 Cor, 12.28. And Ambrose on that place faith, the Church policy is set downe, 1 Cor. 12. So Chrysostome, Cyprian, Tertullian, so Origen, Ireneum, August. August.
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Theophylact, Theodore, Hyeron, which for time I cannot cite at length.

Chap. VII.

Q.7. If there be no true visible Church in the New Testament, but only 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 signify 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 thereof.

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 four 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 rendered Synagogue, and Kahal rendered Ecclesia. And Kahal, Deut. 5. 22. or Hebillah, Deut. 33. 4. signifies a Congregation of people, and Gnedah a Congregation, *Exod. 16.* 1. *Psalm. 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; Sometimes the Tribes and Governors 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 signifies the Assembly of the Judges, Psalm. 82. 1. is turned in the New Testament *Evedion; Act. 5.* 17. and Act. 6. 12. M. Ball hath observed that the Arabick Interpreter useth four words, Ghamon, *Act. 19.* 31. 39. 2. Gamahaton, Acts 7. 38. both signifies an Assembly, or an Assembly of Princes. 3. Kainfaton, Rom. 16. 1. Acts 11. 26. 4. Bihatron, 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 hear 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 confess Christ
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Chap. 7.

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 God's 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 ministerial Church. 1. Because a ministerial Church is a body of Pastor and People, of eyes, ears, hands, feet, whereof 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 lawful. 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 Brethren's 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 formal members of a visible Church is not required that they be indeed believers, it sufficeth that they profess Faith, and be apparently Saints; and our Brethren teach they may be Hypocrites, and often are, as Judas was amongst the Apostles, now by that same reason all the
the threety 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 faith it is probable (he faith 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 wisdome of God, who doth nothing in vain, that he should light a candle where he had no losted money; and the Shepheard should be sent through the fields, where there were no losted sheep at all. Hence I inferre these consequenties. 1. that the claim and title that a people hath to Christ is not the ground why the keyes are given to that people, as to the original subject, because they may have the Word, Sacraments and keyes a long time, and yet want faith in Christ, and so all title and claim to Christ: All which time they have the keyes, discipline, and Sacraments; and I believe 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.
4. Conclusion. There is a visible governing Church in the new Testament, whose members in compleat number of believers 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 believed in the Lord, Acts 20. 21. many thousands of the Jews believed, Acts 5. 14. multitudes of believers more 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 prophecy 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 pour 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 break 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 congregationall worship. 2. There was a visible Church in Samaria under one government, that could not convene in all the members, in one place. The numerous...
rous people in Samaria converted to the faith is known 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 believed and were baptized both men and women. And that on Philip might have preached to one single Congregation, who doubteth? but the number of believers 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 clear. 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 related, every one of them has respect to other. 7. That they were teaching Elders that did follow the Apostles doctrine is clear, Rev. 2. 2. Thou hast tried them that say they are Apostles, and are not, and hast found them to be liars, and Christ termeth them one Church for their common government. The answer of Tylen faith, Christ faith not ὑπὸ ἐναντίων to the Churches, and therefore all the Congregation were one Presbyterial 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 reforted to Ephesus, to help the good number of Pastors who were there already, Acts 20. 28. By this it is clear that Ephesus had many Congregations in it, and many preachers also, who in a common society fed the flocke,
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 effectuall 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 wondered at; therefore Ephesus was no small Towne. This Temple Herostatus faith, was built by all Asia, and was two hundred and twenty yeares in building, and had in it (as he faith) one hundred and twenty seven pillars, every one of them made by several Kings, and every one of them sixty foot high. Now ver. 19. Pauls miracles were knowne to all the Jewses and Greeks at Ephesus, and feare fell on them all, and the name of the Lord Jesus was magnified, and many of them that beleued, came and confessed, and beloved their deeds. v. 19. And many that used curious arts brought their booke, 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 beleevers had not been the manyeft, they durst not profess the burning of their bookes, nor durst Paul stay there two yeares. Hence if there was a setted 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 Greeks and Jews, such an effectuall 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 Presbyteryall 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

Herastratus.
were set over that flocke by the Holy-Ghost, Acts 20.28. therefore they had each their owne Church, and one canot 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, seing the faith and obedience of the Saints there, was heard through all the world, Rom.16.19. so that Tertullian in his time faith, halfe of the City was Christians. And Cornelius faith, 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. v.6.7. and Gal.5.ver.10. He that troubleth you shall bear his judgement, whosoever he be, ver.12. I would they were even cut off (by the rod of discipline, as Paren and Perkins expound it) that trouble you. So Gal.

6. 1. the Spirituall are to restore in meeknesse the weake falling in sinne, and yet they were many Congregations in Galatia, Gal.1.2. 1 Cor.16.1.

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 Presbytery 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 Presbytery is cleare from, 1 Tim.4.14. as Junius collecteth, for that the people laid on hands, there is no ground.

7. And Acts 21.18. There is a Presbytery at Jerusalem of James, and the Elders exercising jurisdiction: for before them Paul giveth account of his ministry amongst
amongst the Gentiles, v:19,20, and they enjoin Paul for the believing Jewes sake to purifie himselfe, v. 23, 24. which Paul obeyed, v:16, 27, and this Presbyteriy taketh on them the Canons of the Councell of Jerusalem made, Acts i5, 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, Acts: 14. 23. so doth Luke expone it, as Parker confesseth, Acts: 20. 17. And from Miletus hee sent to Ephesus, and called the Elders of the Church, he faith not of the Churches, Acts: 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 shouldest appoint Elders in every city, as I appointed thee: Then that there bee an Eldership and Presbytery of Pastors in every city is an Apostolike Institution, and so the commandement of our Lord Jesus: 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 Jerusalem 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 Presbytery of many Congregations is the Apostles Presbytery.

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 liars, and who hath jurisdiction to punish false teachers, as Balaam and Lizabel, and who appointed Elders in cities and Churches; then is there a Presbytery and society of Pastors and Elders in moe
conseciated, 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. "Neglet 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 cenfure 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 Churchmen, 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: 1. 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.

Answ: 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, Chrysof: and Hugo Cardinalis, a Colledge of Presbyters, Junius faith, it is all one with the Church, Mat: 18.

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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 fear that the Apostles in working of miracles should partake of other mens sinnes, 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 platt forme of Church government to be kepted unviolably to the second comming of Christ, as is cleare, 1 Tim. 6. 14. and so he faith himself, 1 Tim. 3. 15. These things I Write that thou mayest know how to behave thy selfe in the Church, Gerson: Bucer. These Were Written for ages to come, so the Refutator of Tilen, and our own Rollock, and so the Fathers, Occumenius say, he setteth downe the summ 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 anwered, 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 ordaine pastors, 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 onee Pastours then to one only.

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

1. The Word Church signifies always a gathered together Church, or such as may gather together, Act. 11. 26. a whole year they assembled with the Church, Act. 20. 7. The Disciples came together to break bread, so Act. 1. 10. Act. 2. 44, 46. Act. 5. 12. Act. 15. 25.  

An. Our brother M. Gillespi faith many Interpreters expound ἡ διά οὐν ἡ γενεά, 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 Marys house, Act. 12. 7. School of Tyrummus, 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 needful, that all met in one place collectively, it is enough they meet all distributively.

3. Neither doth the word Church always signify 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 havoce of the Church, I 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 clear, els Herod, and Saul could not persecute them. Parker answereth, The Whole Nation of the Jews 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 Jews contained six hundred thousand fighting men, beside women, children and aged.
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That there is a visible Church that attended the Tabernacle and Ark; it were a wonder to make out of this an independent Congregation, all judging and governing both themselves and their governors: Therefore there may be a visible Church under one government that cannot ordinarily meet to hear the Word of God, and howbeit there met innumerable multitudes, Luke 12 to hear 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 hear one pastor. 3. To judge all the people and oversee their manners. 4. And to communicate ordinarily at one Table in the Lord's Supper: this is against the nature and true use of a Congregation met in one place for the publick worship.

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

Answ: We read of the Church of Hierusalem, Acts 15, where certainly there were more particular Churches.

2 It followeth not, for more Churches were visible and audible, Acts 15. at that famous council, and are called so united, the whole Church, and yet separated, they were sundry churches; they are so named in opposition only to the National and typical Church of Judea, not in opposition to provincial and National Churches and Synods.

5 Conclusion. A Church may be called representative three ways.

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 swear a covenant, Deut. 19.14,15. for their posterity not borne: this way the Eldership doth not judge for the Congregations, as if the Congregations
gregations did judge by them as by their instruments, as Robinson faith, because the multitude of believers should not judge at all, therefore Elders do 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 Embassador, for then he might leave (faith he) an apostolike spirit in legacy to some successor: We acknowledge no representative church in this fence, as the author of presbyterial government examined unjustly imputeth to us.

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 resign our faith and conscience to you, to hold good whatever you determine without repeal or tryall; that is blinde faith, that we disclaim: 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, Matt: 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 inceftuous 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 deerees of the Councell of Jerusalem tyed the absent Churches, Acts: 16. 4. and Christs power of the keyes, John 20. were given to Thomas, howbeit absent, and Pauls Epistles to Collosse, Ephesus, Galatia laid an Ecclesiasticall yse upon those
these Churches that consented not to the writing of these Epistles; not only because the matter is the Canonick word of God, but also the yea was Ecclesiastically, in so farre as the flocke is obliged to heare the Pastor, according to that (He that hearest you heareth me, and he that despiteth 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 beleewe) cannot, in reason, deny but there is a representative Church, whose deed tyeth the absent. 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 yea Ecclesiastically, as made by the Church, but not as made by all, and every one of the Church. And the lawfulness 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, Timothetus, Epaphroditus, and others were sent by the Churches, and to the Churches, as Commissioners, and Embassadors of the Church of Christ.
We have an argument of weight for a Presbyterian Church in our Saviour's words, Mat. 18.17. If thy brother (offending) neglect to heare them (the Christian witnesses before whom he is convinced of his fault) tell the Church, but if he neglect to heare the Church, Let him be to thee as a heathen, and a Publican. 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 agreeeth with Matthew, εις την εκκλησιαν. So Arias Montanus, Tremell, Beza, Pareus, Musculus, Lyra, Hug, Cardinalis, Cajetan, Aquinas: It is not much matter that Castalio turneth (Tell the Assembly of the Commons) Augustine, Cyprian, Hyeronim, and all are against him. The scope of these words, is not, as many believe, 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 lawfulness of excommunicating for publique and scandalous sines. 2. The scope is as large, as binding and loosing on earth, and proportionally in heaven. But our Saviour's ayme is, to establishe 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 faith (If thy brother offend) in the singular number; for what if three, like, tenne brethren offend, is not this course of our Saviour's to be taken.
if one offend one? Hence it followeth that the Church here signifies not onely the Eldership of a particular Congregation, but it signifies respectively all Presbyteries, and Synods, Provinciall, Nationall, and Occomonicke; for seeing Excommunication and Ecclesiastical binding and loosing is Christ's remedy, against all scandals private or publike in Christ's kingdom, then by a brother, by a Synechdoche is meant all that offendeth; then if a sister-Church offend a sister-Church, or a Provinciall, or Nationall Church offend a neighbour sister-Church, Christ's remedies being Catholike and univerfall, 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 one Church of Elders here, and next to prove our interpretation. Christ'some Tell the Overseers, Augustine Tell the Watchmen, Hieron. We must tell many. So Cyprian, so the Council of Ancyra. So Ambrose, Ball faith : The Ethiopicke Interpreter faith, Tell the house of Christians. Boderian, Tell the house of Judgements. All our Divines say this, Calvin, Beza, Taresus, Chemnitius, Aretius, Erasmus, Polanus, Hemmigius, Hyperius, Musculus, Iunius, Piscator, Bucanus, Rivetus, Cartwright, Marlora, Dan. Tossin, Bucer, The harmony of confess, Helvet, French, English, Ursine, Whittaker. So Papills, Emanuel, Sa. Victor, Parisian Doctors, Fathers of Basill, and Constance, Joan Gerson, Iac. Almain, Simon Vigorius, Aquinas, Occam. What Bilson, Downam, Sultunius faith against this is answered by Parker, Ant.Walaeus and other divines.
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 terms. Brother, witnesses, Synedry, Assembly, Congregation, Heathan, 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. accommodate 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 faeweth 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 wealtth of Israel, not one of the true Church, but such a one as they called Goijm. So Drusius 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. 2. The Church of beleevers convened togethier is still a Church met together, for hearing the 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 prophecying and praying, but to rebuking, to judiciall cenfuring 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. The Church spoken of here is such a superiour and judiciall feat, 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 οὐκ ἄρετος (and ὀνειδιωτευμεν and ὑποκρινθήσατε to disobey in the holy tongues doth signifie. But a multitude of beleivers are no such superiour and judiciall feat 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 co-active sentence of beleivers.

4. What ever Church may excommunicate, every member thereof convened with the Church may inflict all inferiour cenfures also; for whosoever may inflict judicially the greater punishment, may inflict the leffe; but all the members of the Church of beleevers may not in this assembled Church inflict leffer punishments: For example, a woman, a sonne, a servant, who are all equally the true members of the true Church of beleevers, being beleevong professors may not in an assembled Congregation rebuke publiquely her husband and Pastor, his Father and Master: For publike rebuking being a degree of teaching, and especially in the assembled Church, the Apostel will
will not have the woman to teach publikely, and
usurpe authority over the man, nor any to exhort and re-
BuKe 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 Mi-
nisteriall Church having power to excommunicate,
agreeeth not necessarily and essentially to a company of
ture believers assembled Church-wayses, ergo, by the
name of a Church here is no wayes understood the
Church of true believers assembled Church-wayses.
The proposition is undeniable, 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-cen-
sures. I prove the assumption. To have power to
preach, convene before them, and judicially cognosce
and sentence, and excommunicate a contumacious mem-
ber doth agree to these that by no necessity are be-
leevers, because to have power to preach and excom-
unicate 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, Doctors, Deacons, and visible professors)
require faith in Christ, as a gracious element and ne-
necessary ingredient to make him a saved man: Yet it
is not required to the essence of a Pastor. Yea Par-
ker, Answorth, and authors of Presbyter. govern. ex. ac-
knowledge 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 feeth

N
the heart, and men cannot see farre in a millstone.

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

7. Pareus faith, The Church here meaned is the Church to be complained unto, but none can complain to a multitude.

8. The practice of the Apostolike Church, 1 Cor. 1. The house of Eloe 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. 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 sinneres ye forgive, they are forgiven, and whose sinneres 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. 18. 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 sense: As Theophilad, Chrysostome, Cyrill, August, Hieron. Cyprian teach, and that this
this place, Ioh 20. \((\text{As my Father sent me, so send I}
\text{you})\) cannot be common to all believers, the Fathers
\text{teach Theophilaet. in loc.}

He faith to them, Enter ye in my ministeriall charge.
\text{Cyprius. in loc. & Chrysost. ibid. Creati sunt totius orbis Dio-

\text{ces. Augin Psal 44. Hieron. Epift. and Evagrin. Cy-

\text{prius. Epift. 41. in locum Pauli, omnes successisse.}

10. The onely apparent Argument against this in-

terpretation is weake, and so our interpretation must
stand: For they say that the word Church is never

\text{taken but for a company of believers, and the redee-

\text{med, Eph. 2.20, builted on the rocke Chri
t. I deny not but the word Church is very sparingly taken for

\text{the overseers onely; yet it is taken in that sense, and
there is reason why it cannot bee otherwise taken

\text{in this place; for Revelation. 2. The Angell of

\text{the Church of Ephesus, Smyrna, &c. standeth for the
whole Church, and the whole Church is written un-

to under the name of the Angell of such a Church: Which may be demonstrated thus, because not only

\text{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

\text{hidden Manna, and the white stone, and the new name,
and they shall be cloathed in white, and their names not

\text{blotted out of the booke of life who overcommeth, agree-
not to Ministers onely. 3. The command of being

\text{faithfull to the death, of holding fast what they have, that
none take away their crowne, of strengthening what remain-

\text{eth, of being zealous, and of repenting, are not given to

\text{Ministers only. 4. The rebukes of falling from the first

\text{Love, of not watching, of lukewarmnesse are not laid upon

\text{Ministers onely; therefore to the Angell of the Church
of Ephesus, of the Church of Smyrna, must need force

\text{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

\text{chap. 2. v.1. with v.9. 11,17. So Acts 18. v.21, 22.}

Paul
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 believers, 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 verbal, 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 sonses, Isa. 54, 1. 2. Gal. 4. 26. 27. Isa.49.21. the Woman that bringeth forth the manchilde, 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 policye of which Church respect is had in this forme of speaking, the word Kabal, 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, Josh. 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, spake thou to us, with Deutonom. 5. 23. And it came to passe, when ye 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 captains of the companies that ministered to the King, with chap. 29. 1. Fur- 
thermore David the King said to all the congregation. 

Ainsworth acknowledgeth that the word (Congrega-
tion) is thus taken for the Elders only; so the Sepa-
ratists in their confession cite this, Ps. 122. 3. Lev: 
20. 4, 5, &c. with Mat: 18. 17. Add to these that 
1. Judges and Priests in Israel might give sentence of 
death, and judge of Leprofe without the peoples con-
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 tel-
ling them, ye tell the believers, in respect that Elders 
are not to pronounce sentence of Excommunicati-
on, while they make declaration to the Church of be-
lievers.

11 Argument. That Church which the plaintifte 
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 compa-
ny of believing women and children being the Spouse 
of Christ, and so having claim and title to Christ, 
his covenant and all his ordinances, may censure, de-
prive and excommunicate the Elders, and ordain El-
ders 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 plaintiff rebuking the offender according to Christ's 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 hear of the matter: Then shall 1. Christ's order be violated: 2. The offending brother shall be excommunicated by a true ministerial Church, slave non errante, and that duly, because he is contumacious to them, and yet he is not excommunicated, because Christ's order is violated, and the matter is never come before the Church, who hath power to bind and loose on Earth: 3. And certainly they must say three or four 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.

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 Presbyte-ry or Eldership. Hence the word Church in the New Testa-
Testament doth not alwayes signifie the Church of Believers, Disciples, Brethren, who pray in Christ's name and are heard in Heaven, and are built 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 verse 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 ἀποκλίαντος, over him in the Lord.

3. By grant of M. Parker the Church of believers hath not power from this place *Matt.* 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 Brethren's principles, who ascribe this authority to the Congregation of believers, because a number of believers is not an Aristocratical part and a select Presbytery and Eldership, as he faith 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 heare Gods Word. Because the Church meeteth in Christ's name for Gods worship, if they meet in faith and humble sense of sinne, with purpose of heart to worship
worship God in Spirit and truth, but there is some other thing required, that the excommunicating Church, meet for the actual exercise of discipline, for beside meeting in Christ's name, there is required that the Church meet with Paul's spirit, and the rod of discipline, 1 Cor:5.4. That ye meet in the name of our Lord Jesus Christ, and my spirit with the power of our Lord Jesus Christ. Then Paul's 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 Lord's Supper, and for ordinary worship and praying and praying when it was not needful that Paul should write, that ye meet together in the name of our Lord Jesus and my spirit to hear the Word and to receive the Lord's Supper: There was no need of Paul's 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 Paul's authoritative power, to hear God's Word. For Paul's faith 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 hear 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 Keys, for first, Christ then hath not provided a sure way, for removing scandals. And when he faith (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 hundredth, six or ten hundredth threes or fours of professed believers, if every three and every four be an independent Church, to
to which of all these many threes and fours, shall the plaintiff address himself, for they be all equally independent Churches, the plaintiff 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 worshiping 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 keys, consisting only of three or foure believers, but he doth argue here from the lesser to the more, as Bucer faith, 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 Christ's 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 Parium faith, it is a generall promise of the presence of Christ's grace in his Church, sive magnâ, sive parvâ, 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 keys, which is most absurd: For a number of believers make not a Church, having the power of the keys
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. Christ's meaning then must be, I promise my presence to the smallest Church, suppose it were possible that a Ministerial Church could consist of the least number, that is, even of two only: but Christ's purpose is not to make every two believers a visible Ministerial 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 Fansenius, Maldonat and others on this Text.

**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 joyne in Gods Worship.

It is maintained by these of the Separation, that the rightly constituted Church must consist of the Lords planting (as faith M. Barrow) all taught of God, all plants of righteousness, sons of Zion, precious stones, a redeemed people, a royall generation, to 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 joyned together in a voluntary profession of the faith. So Separatists in their petit, Mr. Ainsworth, M. Cawne, 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 call-
Chap. 9. of a visible Church.

linz, but not chosen, some Saints by internall and effectuall 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 pratihe, 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 effectuall 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 effectuall 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 an non-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 juridice, and in the Court of the Church and notarily.

6. Dist. A knowne and openly scandalous person, and a well lustred 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 mean 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, aetv imperato, by an externall forcing power, and yet neither Magistrate nor Pa- lious can compell to heart-believing, aetv 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 whores 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 formed by God's Spirit an whore, no Church, no Spouse, jure & meritum & quod 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 & quod vocationem Dei activam, formally and in regard of God's part and his active vocation and calling the Spouse and bride of Christ. Hence our first Conclusion. The Saints by external 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 sins and life eternal in Christ, because there bee a settled 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 faith Ainsworth, this we hold, That Saints by calling are the only matter of a visible Church, yet with all we hold, that many are called, but few chosen. So also the kingdom of Heaven or visible Church is a draw net, wherein are good and bad fishes, a barren-floore, wherein are chaff and good wheat. See 1 Corinthians 1.23. Colossians 1, 2. Romans 1. 7. Philip. 1. 1. Matt. 20. 16.

2. Conclusion 2. Conclusion, All the members of the visible Church de jure, and by right, or by moral obligation ought to be Saints effectually called. 1. Because the commandement of making to themselves a new heart, Ezek. 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 moral upon all within the visible Church. 2. Because the preached Gospel is the grace of God appearing to all men teaching them to deny ungodliness, &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 needful by a phisical 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 believe, 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 believe not.

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 universal, Catholike and invisible Church which partaketh of the nature and essence of a true Church, and Christ's mysticall body, in which consideration we deny reprobates and unbelievers to be members of the visible Church. 1. Because there is no real communion (whatever Bellarmine and Papists say on the contrary) betwixt righteousness and unrighteousness, light and darkness, 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. that true Church is, nor builted upon a rock, as Matt. 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
subjects and saved ones. 5. Because the promises made to the chosen and believers, to give them a new heart, regeneration, sanctification, remission of sins are made to them only, and in God's gracious intention, and not to reprobates. Whence I inferre these conclusions.

1. Separatists arguments must be weake, for they all conclude that which we deny not, and no other thing, to wit, that hereticks, adulterers, sorcerers, blasphemers be no parts of Christ's 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, Parezus, Ur sine, Trelecatins, Sibrandus, Am COVER prove against Papists.

2. Preaching of the Gospeell 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 ministerial 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 pra.actice 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 profess and avow the truth, and doth not only seem to avow & profess 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 profess that faith which is indeed found and orthodox. And this is a marke of the true teaching or ministerial Church, and may be in a visible company of professors who for the time are not sincere believers. 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 gratefully, and with an honest heart beleeveth and professeth the truth, and this way profession of the truth is a true and essential 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 seals 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 term, 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 found 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 truely 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 faith 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, whereeto 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,
The true constitution

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Craments duly administered, with discipline according to God's word, and withall a people externally professing the fore-said faith, suppose they cannot give to us manifest tokens and evidences that they are efficaciously 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 reasonably 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 extreme 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 ministerial Church, but for as farre as can be scene, 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 wretteth unto at Rome, Corinth, Ephesus Colosse. Answ. 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
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their unfruitful works, but rather to reprove them. 5. What if the members of the Church can give no real proofs that they are inwardly called, sanctified, and justified, and yet you see no scandalous out-breakings in them, to testify the contrary. I answer, for as much as grace may be under many ashes, as a piece of gold amongst mountains of earth: If they profess 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 sort.

The Separation doth complaine that in our Church are (as Ainsworth faith) swarres of Atheists, Idolaters, Papists, erroneous and hereticall sectaries, witches, charmers, forcerers, theves, adulterers, lyars, &c. The Gentiles enter unto the temple of God, the holy things of God, the Sacraments indifferently communicated with clean and unclean, 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 Spoyse 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, theves, adulterers, &c. are not to be keeped 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 profess 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
Apostolike Church, where nothing is required but a professed willingness 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 same day were added to the Church about three thousand souls, 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 hypocrite 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 choosing a Pastor, and consenting to excommunicate scandalous persons in that time valid in Christ's court: 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 believing historically at the sight of miracles, and he was baptized and received into the Church presently. Now this believing was not seen to be saving faith to Peter and the Apostles, we know no wayses they had to know it, seeing they know not the heart, but what is said, v. 13. becontinuedwith 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 journeys, and professed the faith. And the like must be said of Hymenus 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 shipwracke 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 brodered 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 lay 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 brass and wood; and a barne-floor wherein are wheat and a chaffe; then a Church is rightly constitute; howbeit there be in it beleevers and unbeleevers, 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 brass, within the barne-walls 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 faith, Hypocrites are ever in the Church, but it followeth not that the prophane multitude for that should be admitted members without prove of their faith. Answ. As the likenesse between the vessell of brass, and the vessell of gold, and their being in one and the same Noblemans cuntable together, is sufficient to make the brazen vessell a part of the plenishing of the house: so the hypocrites
externall profession, and receiving the word, and remaining in the Church, as Ananias and Saphira, and Simon Magnus his believing, 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. Argument. If that Church be rightly constitute and a true Church, where the man without the wedding garment commeth to the Marriage of the King's sonne, that is, where multitudes were called, and doe heare the Word, and so come to the banquet of the Gospell, that are not chosen, and are defitute of the wedding garment of faith and Christ's righteousness, and all these that are professed hearers of the word, and yet not found believers. Then a professed and externall use of the meanes (if no outward out-breakings of scandals 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 believe, and some are hardened, as in the parable of theower, where the seed falleth upon good ground, and bringeth forth fruit, and also upon the way side, upon the rocky 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 believe, and some believe not, Joh. 7.31,32,33. Acts 2. 48,49,50. compared with Acts 5. 1,2. 2 Cor. 15. 16.

4. Argument. Israel was a right constituted Church. The covenanted people of God, an holy people to the Lord, chosen to be a peculiar people to himselfe, Deut. 14. 1,2. Deut. 29, 10, 11, 12. a people on whom God set his love.
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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 break his oath, and Covenant made with Abraham, Judg. 2. 1. and their God, 1 King. 18. 36. 2 King. 9. 6. and he called them his people, Hos. 6. Jer. 2. 13. married unto the Lord, Ier. 3. 14. and married for ever, Ier. 31. 36, 37. Jer. 32. 40, 41. Ho. 2. 19, 20. Isa. 50. 30. Pial. 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 Lebanon, 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 Lord's heritage, Ier. 12. 8. his pleasant sonne, and deare child. Ier. 31. 20. his well-beloved, Isa. 5. 1. And yet because of transgressions and the backsliders and revolters 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 ears 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 Gomorrah, Deut. 32. 32. Isa. 1. 10. an harlot city full of murderers, dross, not silver, wine and water, v. 21, 22. uncircumcised in heart, Ier. 9. 26. to God no better then uncircumcised Egyptians, Philistines, and Syrians, Amos 9. 7. thefe that played the harlot with many lovers, in all the high-ways, Ier. 3. 12, 3. The Prophets prophesying falsely, the Priests bearing rule by their meanes, and the people longing to have it so, Ierem. 5. 31. The Princes wolves, evening wolves, Ezekiel 22. 27. What Apostasie was in Israel, yea in all, except Caleb and Josiah? What harlotrie with the Daughters of Moab? and that
that vile Idoll Baal-poor? 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. 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 Kingdom 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 Pharifees, 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. blinds guides who led the blind people in the ditch. Christ独自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 merchandife, a den of thieves, John 2.16. the Priesthood was bought and sold, Caiaphas was High-priest that
that yeare: By God's 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 Saphira, 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 believer, that another man believeth 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 foury 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 foury. 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 wisedome and gracious intention of God, who doth not set up a candle and candlesticke, but to teche his owne lost money: And where he sendeth shepheard, he
he hath there some lost sheep, because the preaching of the word is an essential note of a visible Church. Hence that Congregation of forty not yet converted is a true visible Church, I mean, a true teaching and Ministerial 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 Miniflery therein, is and may be converted to the saving faith of Christ: yea and Separatists would call such an independent Congregation, Hence this must follow, that as to make one a Pastor, and to make twelve men Deacons and Elders, and so such as hath joyned 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 essential 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, Magnus, Alexander, Hymeneus and some more 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 essential to make a quart of water, that is essential to make a whole sea of water, and every part of the visible Church is visible, and a visible profession, 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 profession of belief, 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 Christ's mystical body, else it is not a Church, that is, a number of persons actually called; for this cause I grant an Eldership of a congregation; a Synod Provincial or National is improperly called a Church; and howbeit we lift 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 National Church, I mean a mystical believing Church.

5. Conclusion. The preaching of the Word and seals thereof ordinarily settled in a visible society is the essential note and mark of a true Church: It is weak and vain that Ainsworth, Robinson, Canna and Master Smith say, The preaching of the Word is no essential mark 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 favour 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. There is 1. The single and occasional preaching of the Word.

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

3. The preached Word, with the seals, especially the Sacrament of the Lords Supper. The single and occasional preaching, or by concomitancy as to a people unconverted and unbelievers, and so it is not an essential note of the true Church, but a means to gather a Church to God, and this they prove, and no more, and so doe the Belgick, Arminians and Socinians.
ans proove against our reformed Churches, that it is no marke of the Church; so Episcopius, the Remonstrants, the Catechife of Raccovia and Socinus, but this is as if one would say: the colours and arms of such a King in warte are carried through the enemies fields, as well as through the Kings land; theryfore they are not the proper colours of such a King.

2. The setled preaching of the Word established and remaining in a Church, as the standing candlestick, the fixed kingdome of God is the essentiaall 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 improove. And it was M. Smiths vanity to say, the Reformed Churches have the Word, as the thiefs hath the honest mans purse. Anabaptisfs reason just that way. See Calvin.

3. The preaching of the Word, and the seales of the setled 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 actus primo, and so it is a mark of the visible Church. Or 2. As it is effectuall by the Spirit of Jesus, and actus secundo, and so it is an essentiaall mark of the true Church and lively body of Christ, according to that cited by Whittaker, Calvin, Willet, Parkus, Beza, Ursine, Bucanus, and our Divines, John 10. My Sheepe heare my voice. Hence observe a vile Doctrine of Separatists, holden also by Socinians and Arminians, as Episcopius, the Belgicke Remonstrants, Socinus, the Raccovian Catechife, and theophil. Nicolaides, That all gifted persons may preach publickly, 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 constitue 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 publicly, and yet are not Pastours; for private Christians do gather the Church (say they) Pastours do not ordinarily convert, they do only consume the church of Saints al eady converted. Against which we say. The new Testament of Christ telleth us of no officers to preach in Christ's 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.

1. Faith is begotten by hearing a sent Preacher, Rom. 10. 14, 15. Ministers by whom we believe, 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 spiritual fathers and mothers, 1 Cor. 4. 15. Gal. 4. 19. 3. Pastors are the χάριτος, wooers and under-suters to gaine the Brides consent, to marry the lovely Bridegroome Christ Jesus, Job. 2. 29

2 Cor. 11. 2, 3, 4. Their Word is the favour of life unto life unto some, and the favour of death unto death unto others, 2 Cor. 2. 16. They are to preach with all gentlenessse, waiting if God peradventure will give repentance to the gain-sayers, 2 Tim. 2. 24, 25, 26. 5. They are Em-bassadors in Christ's stead, beseeking men to be reconciled unto God, 2 Cor. 5. 20. 6. The Weapons of their

2

Pastors as pastors convert men to Christ

1. Arg.

2. Arg.

3. Arg.

4. Arg.

5. Arg.
Warfare are mighty through God to fling downe strong holds (of unbelieve) to cast downe imaginations, and every high thing, that exalteth 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 seke the Lords Sheep, Ezek. 14 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 darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sinnes, 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 darkness for the most part, while God by a Ministry delivers them, suppose they profess 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 Christ's Ministers that are sent to gaine the consent of the Bride to marry the Bridegroome Christ. It is also unknown to Scripture that Prophets are no Pastors, and have no power of the pastoral calling or seales of the Covenant, Should those bee the ordinary offices of Christ that gather sinners in to Christ, and convert to the Faith of Jesus men dead in sins 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 adjourn themselves to the true Church.

O faith, Mr. Barrow, Ainsworth, Mr. Canne. The blast of the Kings horse can make no man a member of Christ's body, that must be done willingly, and by the Spirit of Christ, not by compulsion: The Magistrate (say they) can work 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.

I answer, This is a senseless 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 coercive power. The Magistrate useth the sword, not reasons, preaching and counsel. Yea, this way he cannot abolish idolatry, nor erect the pure worship of God, for it is a worke of God's 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 joyne himselfe to the Church of true believers.

2. That a man by externall profession adjourn 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 faith, he may compell men to profess believes, but not to believe, he may compell to the externall means, not to the end. 2. The Magistrate (as Voetius faith) may compell
by removing impediments, as idols and false teachers and authoritatively. 2. compell to the means. Now it shall be easy to answer their Objections, who would prove that Saints are the only matter of a rightly and lawfully constitute visible church.

First, Master Barrow reasoneth against us thus, The materiall Temple from the very foundation was of choyse costly stones, the beames of choyse Cedars and Alummin-prise, which typified the church of the new Testament, Isa.54.11. Behold I will lay thy stones with carbuncle and thy foundations with Saphins, &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, aspe, lyon, leopard until they have left their poysen, 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 faith 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.

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, not 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
Chap. 9. of a visible Church.

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 call out, by the Church censures, Lyons, Leopards, Cockatrices, if all, and everyone 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, John 2.21. of every believer, 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 literally 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 Gospel.


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 seed, 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 wickedness 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 profess the faith with us, should not be received in the Church while they be all taught of God, all precious stones, all
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.

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 kingdom of Priests, a Church of Saints, the household and Kingdom of God. Yea faith 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 entreth no Canaanite, every vessel is holy.

Answ.1. The body of Christ, a Kingdom 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 (faith 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 Christ's body. Now the Church visible as a Church is indeed Christ's body, areyall 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 natural and lively members of the true visible Church, he that would give such a definition of a man as agreeeth both to a living man, and to a pictured or painted man, were but a painted Logician.

For
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 alleged 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 Bythina, 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 briers, but only the firre and the myrtle trees; no iron and brasse, but all gold and silver; no Cananite, no Lyon, no uncleanse 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 medling With his Covenant and ordinances, Psal. 50. So the guide to Zion.

R
Answ. The wicked are forbidden to speake of Gods Law and his Covenant, in some cases, 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 to members of the visible Church, seeing faith commeth by hearing. 2. From this argument is nothing concluded against us, for such adulterers, beeves and slanderers, 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.

Answ. This will prove that which is not denied, 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 denied. But hence it followeth not but that hypocrites and unbelievers may be all their life in external society with the wicked, and make up one true visible Church.

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. 1sa. 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 offers 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.

Answ. I. This argument is injurious to God's providence, who hath left no infallible means to keepe his owne Name and ordinances from prophanation, and his owne Church from being leavened and defiled with the uncleane. For Simon Magnus, Annanus 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 Christ's 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 receiue the seales of the word with them: The Word and Sacraments were not pollute 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 juridice, 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 communicatting 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 remaine.
remained in the camp, but behaved for so many days 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 Passover, the unclean and uncircumcised, the Ὁρυ the Heathen, the Moabites and Amorites were not suffered to enter into the Temple: And all these signified that no profane person should be mixed with the congregation of believers.

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 Christ's order and Paul's; 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 mean 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 hear 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. 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, Psal.84.10. Cant:1.6,7. Hos.2.9,20. 2 Cor.6.15. Rev.1.11,12,20. compared with 17.15. but God hath differenced his true Church from all Synagogues of Satan, and humane societies, as a separated and sanctified people?

Answ. Gods courts, Psal. 84.10. are distingushed from the tents of Wickedness, 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 Kidds fed beside the Shepheards tents, that is, the Word of God is purely preached in the true Church, and the members
bers therof protesteth this Word, which is not done in the
tents of wickedness, and yet a Judas is often one of the
Shepheard, and a Demas a follower of Paul and the Go-
spell, 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 oft to be a true Church,
de facto, and formally, as if upon Gods part he had given her
a bill of divorcement, the contrary whereof 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. bee was married to
backsliding Israel, that had plaid the harlot with many lo-
vers, Jer. 3. 14. v. 1. but Israel is called no wife, de jure,
by her evill deservings, as a husband faith 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
doors with a written bill of divorcement, she is de facto
and formally, still a wife, and so was God still in cove-
nant 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 se-
ven candle-sticks, and walketh in his Church, and goeth
not away, because these that digge downe his Altars and
flay his Prophets, and so extinguish the candles, are in
the visible Church, as is cleare, he walked in Ephesus be-
side his candle-stick, howbeit, they had fallen from their
first-love, and in Pergamus, howbeit the doctrine of Ba-
laam was there, and in Thyatira, howbeit, Jezabel the
false Prophetesse was there seducing his people.
CHAP. X.

Quest. 10. Whether or no it be lawful to separate from a true Church visible, for the corruption of teachers, and the wickedness of Pastor's 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 clear 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 total and whole, from any visible communion with the Church; or partial and in part, from a point of Doctrine or practice of the Church in a particular only.

3. There is a separation negative, when we deny the practice of an error with silence, or refuse publick communion with the Church, but do not erect a new Church within the Church. There is a separation positive, when we do not only refuse practice of errors, and protest and plead against them, but also erect a new visible Church.

4. As there is a three-fold communion, 1. in Baptism, 2. in hearing of the Word, 3. in communicating with the Church at the Lord's 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 from the matter of the worship, if corrupt, and that either, 1. by practice, or 2. by not practising something that an affirmative commandement of God importeth on us.

6. A communion in worship either implyeth a consent and
and approbation of the worship, or no consent at all.

7. A communion of worship when the worship in the matter is lawful, yet for the profession may be most unlawful, as to hear 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 unfruitful works of darkness, but rather reprove them, Col. 2. 11. 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 mean, in some acts of publike worship, when we cannot chuse but fall in sin, from a true Church is lawful, 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 Bellarmine faith, Churches all withered as branches seperated from trees, when they seperated from Rome: Joseph grew as a fruittfull Branch, and blessings was on the top of his head, when he was seperated from his Brethren, Dent. 33. 16. For
For 1. The contrary is seen in the reformed Churches who never flourished, as since our separation from Rome.

2. The Churches in Asia and Africa, and especially the Greek Church flourished ever since, and they separated from Rome, and had famous learned men in them after the separation, as Theophylact, Damascen, 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 fundamental points with some hay and stubble builded upon the foundation made a negative Separation from Babylon, and did neither hold, nor profession their grosse Idolatries, and other fundamental errors, 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 Western Churches, either collective or representatively gathered in a generall Council.

3. We departed not from a Nationall, Provinciall or Parishonall Church, or Pastors that we had before, nor from the materiall Temples and Churches, except that some not very considerable hyrelings and idol-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 Catholicke Church, while the covenant with night and day and the ordinances of Heaven shall continue, Jer. 31. 37. therefore there were a succession of professours 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 separatéd from Rome's baptism 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 beaft, and so the plagues of the beaft, 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 tutela aeterna salutis, a necessary defence for salvation, and for sake her corrupt guides and S choose
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 schism, sister-Protestant Churches then cannot be said to separate one from another, nor can the crime of schism here be more objected to us then to *Rome,* but rather to *Rome* separating from Orthodoxe and right believing Rome.

8. *Consideration.* We separate not from men but errours. 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* faith, and how *M. Jacob* faith, *Our reformed Divines* cannot satisifie the objection that *Calvin* and *Luther,* and *Zuingliu,* 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 beleever, 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 *Walleus* appro-
Chap. io. for the sinnes of fellow-worshippers. 125

provveth them, that Luther, Zwinglius, 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 maintain 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.

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

Answ. 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, Hos.2. 2. a whore and no wife, merito & inre, in ill deserving; yet a mother and a wife, de facto, and keeping something of a covenanted bride, is called Gods people, Hos.4. 6. and Ezech. 16. 21. Thus hast slaine my children, then her barnes were Gods barnes

S 2
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 hereafter, that barnes baptized by hereticke were to be baptized again. 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 ways; 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 mere Propheticall 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 alledge it. 2. A more then ordinary motion with illumination by God's 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 universal apostacye of the Prophets and Shepheards, the Lord extraordinarily worketh, v.11. For thus saith the Lord God, behold, even I will both search my sheep, and seek them out. Now this is by Pastors, when the ordinary Pastors are all failed. So Rev.11. in that universal Apostacye under Antichrist, when the Gentiles treade upon the utter Court of the Temple, and the holy City, God stirreth up two Witnesses to prophesye in sackcloth; that is, some few Pastors (for two is the smallet number) and they prophesye, and are slaine, and yet they rise again. 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 again.

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 constitu Church, and suppose they had no calling but eminent gifts, they were to spread the Gofpell 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, Acts. 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.

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 Counsell, which could constitute a true Ministry, as I cleare in these distinctions, for the Church of Rome it hath these parts.

1. Distinction. 5. 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 con沈ences 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 Metaphysica, with the verity of offence, 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 \textit{veritate Ethicâ}, a Church morally true, that is, a sound, whole, a pure Church professing the sound faith, that is another thing. \textit{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 \textit{Rome} have the soul, life and being of a Church.

A fourth \textit{Distinction} is: That the question is either of a teaching Church and a Ministerial, professing Christ, the Word and Baptisme, or of a believing Church and Spouse of Christ.

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

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

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

The eighth and last is, if \textit{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 \textit{Rome} as Popish, is the falling-sicknesse of the Church, not the Church. But the same Court teaching something of Christ, baptisme, 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 scale of God's covenant, but in the Court of Rome there is true baptism; for we baptize not again children once baptized there; some of the Separation called it Idoll-baptism, and no baptism, which is Anabaptisme, for then all converted Papists must be baptized again, no less: then converted Turkes and Jews; But 1. The covenant is there, Come out of her my people: then their baptism confirmeth this covenant. 2. Circumcision even in apostate Israel is true circumcision, her barnes the Lords barnes, Ezek. 16. 21. hee is Israel's God, the holy one of Israel in the midst thereof. In Hezekiah's reformation the people ate the Pasover, and yet all had corrupted their ways, 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 eat the Pasover.

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 fundamental 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 warrant to come out of Babel, and these we by writings cry unto, that they would forfake their harlot mother, and worship the Lord in truth, and they obey, howbeit they dare not profess the truth. But the teaching Church teaching Popery and fundamentall truths, and obtruding them upon the confciences of others, is not the believing Church, and so not the spouse and body of Christ. 3. Rome now compared with Paul's 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 embraceth 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 Oneonis and Garlick,
for so Juvenal,

O sanctas genes libus hac nascuntur in hortis
Numina.

I say, being compared with these, they are the Lords
Temple, 2 Thes. 2. 4. Rev. 18. 4. and his Wife, as (one
faith well) apostate Israel compared with Syrians, Phi-
lijines 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 faithful 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 matrimonial 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 vir-
tual consent to the Marriage and the very external active
calling and invitation to come to Christ, and all minis-
terial publishing of the newes of salvation is removed
from them, Acts 13. 46. but there is a virtual consent
to the Marriage with Christ in Rome, and salvation there
in the word, and some ministerial and pastoral publica-
tion thereof as in the seed. 2. Jewes directly oppugne
the Cardinal foundation of salvation, 1 Cor. 3. 11. Acts
4. 12; 1 Thes. 2. 15. 16. Christ Jesus, Papists professe
him, and have his seales amongst them, especially bap-
tism. 5. Rome in concreto, according to her best part,
to wit, secret beleivers groaning and sighing in Egypte
bondage is a true Church; but Rome in abstratto, the
faction of Papists, as Papists, are no spouse of Christ, but
the whore of Babel, and mother of fornications, 6. How-
soever
foever Rome be materially a true Church, having the material 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 essentiai 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 essentiai 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 Rivetius, 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 republic Eccles. in ostensione error. Suarezij cap. 1. pag. 887, 888. That the Romane Church is erronious onely in excess, seeing in substantiall points there is such defect also as averteth aith.

T 4. Conclusion,
4. Conclusion. There be three sorts that have communion rightly with our Church, 1. Infants baptized, for baptism is a seal 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 proofs thereof by signs of regeneration, infants must be without the Church, as Infidels and Turks, for none are the Church to them, but the royal generation, partakers of the holy faith, taught of God, called and separated from the world, the rest are without: hence baptism shall either seal no entering of infants in the Church, contrary to God's word, or the baptizing of infants is not lawful, 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 profess 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 extreme 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 brother 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 believers that communicate of one bread and one cup at the Lord's Table, are most neerely and properly members of one visible body, and none of these are to separate from Christ's body.

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

1 Because Scribes and Pharisees, and the Church in Christ's days 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 commandement of God of no effect by their traditions, Mat.15.6. polluted the worship with superstitious
and will-worship, ver. 7, 8. Mark 7. 6, 7, 8. said it was nothing to swear by the Temple, devoted widows' houses, made their proselytes 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 Prophets, were blind guides, and the blind people followed them, and slew the Lord of glory also. The Priesthood was keepe by Moyen, Caiphas was High-priest that yeare. But Christ by practice and precept forbade to separate from this Church. Ergo, &c. The assumption is cleare. Mat. 23. They sit in Moses's chair, hear them. Mat. 10. 6, 7. Go 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 reafoned with them about religion. Joh. 10. 24, 25, 26.

Ainsworth replyeth to this, Christ and his Disciples separated from the corruptions of the Jewish Church: and from false Churches, as from the Samaritans. Answ. We acknowledge separation from corruption, but not from the worship of corrupters, when they keep the foundation, the Samaritane-Church had not the foundation, but worshipped they knew not what, neither was there salvation in their Church, John 4. 2. but there was the true God worshipped among the Jewses and salvation among them.

2. Ainsworth replyeth, The Jewish 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 Priest-hood was changed, Joh. 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 ( faith Calvin, ) and all bought and sold ( faith Josephus: ) this was as Anti-Mosafeall as our reformers Ministry is Anti-christian, if they had their calling only from Rome.
2. The Jewish Church consisted of men separated from heathen, who said stand back, I am holier then thou, Isaiah 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 Jerusalem 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 jealousie with strange gods, sacrificers to Divells, ver. 16, 17. their works for bitterness like the clusters and grapes of Sodome, ver. 32. a people that had neither eyes nor ears, nor heart to understand God, Deut. 29. 3, 4. stiffe necked, foolish, proud, murmurers, idolaters, &c. Then the sinfulnesse of the worshippers defileth not the worship, and we are not to separate from the worship for the wickednesse 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 publikely with his people, and then also forbid them, because for the wickednesse 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 sonnes, because they committed filthiness with the women at the doore of the Tabernacle of the Congregation, because Elies sonnes wickednesse made men to abhorre the Lords sacrifice.

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 Isaiah sinned in prophecyng to a people laden with iniquity, corrupt children, the seede of evill doers, hypocrites,
hypocrites, rebels, Sodome and Gomorrah, murthilers, oppressors, &c. Ifa. i. for Isaiah and that wicked people worshipping together, the worship was defiled to Isaiah, by these wicked hearers, and he should have abstained from prophecying and separated from that polluted and unlawfull worship. Hence Jeremiah sinned in prophecying to Israel and Judah, Hosea sinned, Amos sinned in prophecying to wicked people, Ionah sinned in prophecying to Niniyeh; Paul sinned in preaching Christ to the obstinate Jews, to the scoffing Athenians. And seeing they were commanded to prophecy 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, Jer. 36.6, 7. to reade the booke of the Prophecie of Jeremiah, in the ears 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 steele, murder, commit adultery, swear falsely, burne incense to Baal, and walke after other gods, Jer. 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 beleevc the word, Chap. 32. 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 beleevc 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 chari-
ty 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 joyn't wor-
shipping of God together.

There only reason that they give to this is. The com-
mon-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 Ro-

Robinson against 
Bernard.p.103.

Ainsworth coun-
terpoison.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.

Answ. First, we have Robinson contrary to Ainsworth, 
the Israelites then sacrific'd to Divels, not to God, Deut. 
32. 17. Chron.11.15. and will you say the Prophets 
separated not from them, faith Ainsworth. We say in the act of 
sacrificing to Divels, the Prophets that were holy separa-
ted from them, but not from their Church and lawful wor-
ship. Robinson faith, They were to hold communion with that 
Church of Israel without exception.

2. We have a faire confession, that contrary to the 31. 
Article, The faithfull may become and stand members, and 
have a spirittual communion with a people, as an orderly 
gathered and constituted Church of Christ that are Idol-
ters, 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
Pickall 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 Dives, and yet remain the Spouse and Wife of Jehovah. 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 fale Churches, as they prove from Hos.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 author of the Guide to Zion, alreadgeth, 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 Gospeil. For M. Robinson teacheth us in the old Testament none were to separate from the Church of Israel though never so abhominable in Wickednesse.

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 privilege, to goe to Heaven, holding the broad way to Hell, for Christs true body shall be glorified.

Also 5. *Elijah* should have grievously sinned against God in gathering together all *Israel* 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 to he brought light and darknesse, *Christ* and *Belaial* 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 desiled and confessers to the unlawfull worship of these halters betwixt God and *Baal*.

Mater *Canne*, poore soule doubtfome what to say, faith, *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 professors, for so the word of God faith, *Eze. 32.* They come unto thee as the people commeth, and they sit before thee as my people, and they heare thy words. And *Esa. 58.* They aske of me the ordinances of justice, they take delight in approching to God. And *Esa. 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 Gennis.

2. To heare or professe hearing of the word is a worshipping of God: thercfore joynt-hearers are joynt-worship-
Chap. 10. for the sinnes of fellow-worshippers. 139

And have communion together.

3. To eat 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 Jews, 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 feales 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 whereof reason and sense teacheth, and Scripture, Psalm. 42. 4. Psalm. 55. 13, 14. 1 Cor. 10. 17. Math. 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 practice is daily otherwise, 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
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.

Moreover. 6. The zeal of Josiah commended so highly by God, should have bin sinful and wicked zeal, in commanding all the people to keep the most solemn Passeover that ever had been since the days of the Judges, 2 Kings. 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 external 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 wickedness was amongst them, as is cleare, v. 26. Notwithstanding God turned not from the fierceness of his great anger against Judah.

Moreover 7. As his zeal should have bin as sinful in commanding all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, to convene in an Assembly (which was farre from separation) to a solemn service of swearing a Covenant, to serve the Lord, under the paine of death, to both men and women, 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?

Also 8. Josuah 24. convened all the Tribes and exhorted them to serve the Lord, he charged them all to convene, 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 convening of them all, even these who v. 14. and 23. had strange gods amongst them beside the Lord, as Josuah knew well, and gave
warning therof, must have bin a sinfull fact in Joshua, 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 Joshua, this was light and darkness. 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, beavers of wood, drawers of water to enter in an oath and covenant to serve God, which was a solemn 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 does 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. envyng 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 fundamental point of faith, the resurrection of the dead, and that with scoffing at it, 1 Cor.15.35. Murthering 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
is unlawful to separate from the pure worship of God, because a Church is not constitute of visible Saints, and a people all taught of God.  

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

Answ. Such sinnes of the flesh against the law of nature, as envy, strife, extortion, drunkenness: at the Lords Table are not sinnes of frailty, malitious hating and reproaching the knowne and approoved servant of God, 1 Corinthians: 10. 11, 12. 1 Corinthians: 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 Chrift, the Spoufe and body of Chrift, and all taught of God, as you say, for to 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 seconedly faith, We should not separate, till their sinnes be reprooved 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 Spoufe of Chrift, 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 dissipers 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 gainayers and obstinate persons, if at any time God shall give them repentance? *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 means be used of rebuking, but why did not then *Elijah, Moses, Josuah, Isaiah, Jeremiah* command separation? and why did they command Church-fellowship after all means are used, and *Israel declared stiff-necked, Deut.9.6. Sodome, Gomorrah, Isa.1.10. impudent and hard-hearted, Ezek.3.7. stiff 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, Passover, circumcision, prayer, hearing of the word is commanded.

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.* spirituall, 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 Gospel, *Gal.1.8.* bewitched, foolish, joining circumcision and the works 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.

V 3
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 murtered the Saints, had Satan's throne amongst them, ver. 13, 14. If Thyatis suffered the woman Jezebel to seduce the servants of Christ. If Sardis had a name to live, and was dead, and her works were not perfect before God; If Laodicea turned cold, indifferent and lukewarm 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. **Argument.** If we are to beare long in patience, and brotherly kindnesse, with the most refractarie, and stiffe-necked gain-sayers, and to preach to them, and so keepe externall communion with them, as Paul faith 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 Gods command did, preaching, and waiting on upon an obstinate Church all the day long, that same on waiting patience owe we to the Church, whereof we are members: But the Prophets, at Gods command, kept Church-fellowship of prophecying 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 Jerusalem after they had stoned, and kil-
led the former Prophets, Mat. 23.37. and after they had killed the beire Christ Jesus, they preached to them also, Acts 2.22. Acts 3.13, 14. Acts 4.1, 2, 3, 5, 4, &c. to Jer. 3.12. Jeremiah after he had beene put in the stocks, and the word of the Lord became reproach, yet still prophecyed, Jer. 20.9. Jer. 26.12. Now a preacher in a constituent Church is a member and part of that Church where he preacheth, and is to beleive and be saved by that same word which he commandeth others to heare, as a meane of their salvation, 1 Tim. 4.16.

7. Argument. If the wickedness of a Church have such influence as to pollute the publike worship, and to defile those 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 sinnes of these that heare, and communicate with me, defile the worship to me, they defile it whether I know their sinnes or no. If a pest 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 sinnefull, 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 sinnes of unknown hypocrites should defile the worship, because in the net and barne-floore there are always bad fish and chaffe. Judge then if M. Barrow teach judiciously. If the open sinnes (faith he) of Ministers or people defile not Word and Sacraments administrated 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. Answ. 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, Coreinus, and the Jeluite Bellarmin, Suarez and Vasques faith 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 anall, 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 administered 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 sat on Moses chayre, the contrary whereof Christ commandeth, Mat. 23. 2, 3, 4.

8. Argument. If the Church-Worship must be forsa-ken, 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
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 essential 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 preseth against the Donatists.

9. Argument. If Church-worship, where wicked people worship with us, be defiled to us believers, 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 baptism administrd by a private person, whom we take to be a faithful Pastor, should be lawfull, I never thought our knowledge had
power to change worship from a pure and clean case, to make it impure and unclean, by this means light and darkness, Christ and Belial, the woman's seed and the Serpent's seed may remain together, we may stay with the infectious botch of unclean 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 believers or unbelievers. 3. This answer helpeth not against our argument, for Moses, Isaiah, Jeremiah and the Apostles, knew most part that these with whom they did publiquely communicate in publike worship were stiff-necked, rebellious, idolatrous, superstitious, and yet they did not separate from the publike worship, for their wickedness.

10. Argument. That which is so hainous a sinne, as to prophanе God's name, and ordinances, to marry Christ and Belial, to mixe God and Idols that are Devils, 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. A worship may be false in the matter two ways, either when we are to practice it, or give our assent to it, as to receive the Sacraments after an unlawful 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 unlawful 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 beleeve, as the Spirit of God teacheth, 1 Thes. 5.21. Try all things, hold fast what
Chap.11. Arguments for separation dissolved.

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 unlawful, because we are not to acknowledge any of Babel, or Baals Priests professing their calling to be of the Pope, the man of sinne.

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 faith with us, we are in mercy to rebuke what we cannot amend, and to heare it patiently; and else where: So Ciprian, Aug. Epist.162. & 50. sheweth, the Africans were esteemed a Church of Christ, howbeit they strictly held baptism, by heretiques, to be no baptism.

CHAP. XI.

Quest.11. 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 faith the Lord, and touch no unclean things, and I will receive...
Arguments for Chap. ii.

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.

Answ. i. 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 eat 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 of Babilon, 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 Belial 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 forfake 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. 11. 1 Cor. 14. Where he commandeth and alloweth their meeting and publike Church communion, therefore this place proveth not their point.

2. This separation is such a separation as is betwixt light and darkenesse, Christ and Belial, 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 beleavers, for the which cause M. Barrow saith, it is compared to a draw-net wherein there are...
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 joyned to Idols, v. 16. For what agreement (faith he) hath the Temple of God with Idols? Now he meaneth, that the faithfull who were Temples of the holy Spirit shold not fit and eat at the Idols Table, which is called, 1 Cor: 10. 20, 21. The Devils Table and cup. But what Logick 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, Spoufe, 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 yee be not partakers of her sinnes, and that yee receive not of her plagues. Ergo, We must separate from the Church where there is any thing of Romes Worship.

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 yee be partakers of her sinnes. For they teach were a visible Church never so found, pure, holy, faire 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 protest one God, three persons, two natures in Christ,
but we have separated from Rome. 1. Because their Doctrine of professed and commanded Idolatry, and their other Heresies evereteth 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.

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

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

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 spiritual, 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 helpest him. All things were shadowes in the old Testament: David, Jehoshaphat, &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 consi-
constitutions of the typicall Church, there was not required true holiness, but ceremoniall cleanness: Holiness was required of them for their acceptation before God, but not for the constitution of their Church: So there were there typicall Saints, typicall Hypocrites, that might have no communion together till they were purifid, and yet being indeed wicked persons they might have Church-communion together. But our constitution, ministry, communion, separation are contrary to theirs, true holiness 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?

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 Mofeshis law, Num:35.33.34. Ef:1.10.11.14.15. Ef.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 Ecclesiastically holy and separated from other people not of the visible Church, for Ananias, Saphira, Simon Magnus for a time were externally holy, and differed from Pagans without the Church by their baptism 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.

2. The
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, Armenians and Socinians, and for notoriously wicked persons to use the Sacraments with prophane and wicked hearts, was most unlawful and made them in that no members of the true Church but as Sodome and Gomorrha, Ef. 1. 10. as Ethiopians, Egyptians and Philistines, Amos 9. 7. and such were forbidden to take God's covenant in their mouth, seeing they hated to be reformed, Psal. 50. 16, 17. Their prayers were abomination when their hands were bloody, Ef. 1. 15. their Sacrifices like the murthering 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 Spoufe, 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 real declaration of all that drew nigh to him, and the Song of Solomon faith, that the communion was moral, spiritual, beside that it was typical in some points. And this is direct contrary to their confession, where they make separation from a corrupt Church moral, and to that separation of the godly from the wicked was taught of God, before the Law, under the Law, and under the Gosspell, 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 unrighteousnesse. 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, claim to the promises of the covenant, and they only.
3. The common believers amongst the Jews had the power of the keyes, 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 keyes, as Smith faith, 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 hundred thousand persons, beside aged men, women and children lay hands on the officers? They did also excommunicate no lefse then our Church of believers, as they lay, therfore their Church in the essence of a visible Church was every way as ours, except in some accidentall ceremonies.

Lastly, suppose the Jews were the only visible Church that none could separate from, yet Christ and Belial, light and darkness 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.

Answ. 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 *acta 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 God's means 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 man's 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 thankes to you, as it is a tempting of God, to keepe company with a wicked man, suppose by God's grace, yee learne not his wicked fashions, a man is guilty of selfe-murther, who rydeth a smeling and dangerous river, and sinmeth in so doing, suppose God graciously pardon his rashnesse, and carry him through the river safe.*

I Answ. 1. To stay in every place where sinners are, and to haunt the wicked man's company as his companion, is a sinfull tempting of God, suppose ye be not actually infected: but to stay in the company or Church, carefully flying 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 tempt God, therefore God calleth you to separate from that Church.

I answer I. To stay a member of that Church wholly leavened, and where the matter of the worship is leaven, 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 Babel: 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 content therunto is no tempting of God; *Paul joined as a member with the Church of Corinth, and acknowledged them as a Church, and commanded*
manded to keepe Church fellowship with them, 1 Cor: 5.4. even when this leavened lump was fouling 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 intrinsicall principle unjust and sinfull is defiled both to the man himselfe 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 himselfe, and defile the worship to others, then Paul would have saide, 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 drink withall, who communicateth unworthily, if he allowd separation, but he faith, he eateth and drinketh damnation, ευτως to himselfe, 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. 1. 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 univerfall...
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 always lawfull, so it be done, observing due circumstances; but that every believer rebuke Church-waes, 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 forbeare: 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 dutyes 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 always. I am obliged to believe 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 profaned by dogges and swine, therefore in that case I must separate.
Answ. 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 if 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 faith 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 Church 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 scandals, 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 joyntly with these who are not brethren, but sonses of Satan, Ergo, we are to separate from such. So Smith reasoneth.

Answ. Except they be all and every one the sonses 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, where-in they acknowledge there be hypocrites. This is Anabaptistical holiness, 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?
Arguments for

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, Job. 17. Thine they were, when Judas was never God. And Paul calleth Corinth Saints, Colosse 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 Soffell was the favour 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 Herefies, 2. and many followed their pernicious ways, Spots, feasting amongst the Saints, having eyes full of Adultery, that cannot cease from sinne, 

8. They object, These that are mixed with unbelievers consent to all the sinnes 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 believers are to separate from all prophaners of the Covenant, except they would forfeit their Covenant.

Answ. 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 Devil, 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 believers the power of the keyes that way, as is allledged. 3. Suppose the Eldership in whose hands openly are the keyes, should permit a known adulterer, who never professed his repentance therefore to the Lords Table; yet this were not in the Eldership
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 (faith 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 reputing her no mother, and so they are to forsake her.

AnsW. If this place prove lawfulness of separation from the Jewish Church, as from a harlot cast off of God, it shall cross a maine principle of Separatists, that the Jewish Church was the only visible Church from which it was not lawfull to separate, seeing the Messiah behooved to be borne there, and the Temple, sacrifices were only 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 legal 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, They were to esteem her as another, and of duty as soldiers 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, Ezek. 3. 26. Thou shalt be dumb, and shalt not be to them a reprover, 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 return 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 Jews, 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 cleanness sufficient to constitute the Jewish Church; but require a
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real, true, and spiritual holiness, to the constitution of the Church of the New Testament: For if the children may plead with the mother for want of spiritual 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 real holiness required for the constitution of a visible Church amongst the Jews as amongst us, which Separatists deny.

10. Object. 

To. They object, Abraham behoved 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 God's 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 amsforth.

The Ministry of the Gospel should be as the holy flocke, as the flocke of Jerusalem in their solemn 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 being whited wals, and painted hypocrites, though not knowne to others: A scabbed sacrifice is offered to God, and that hypocrites
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 beleevers? 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-conver-
ted.

12. They object, 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.

Answ. That same inconvenience 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 spirituall 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 beleevers, 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 typicall 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 found believers.

Object. 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 Idol in his lips; nor is it lawfull to touch the garment spotted of the flesh, in respect, one Achan taking the accursed spoyle, brought judgement on all the rest, and therefore they must separate who would be free of the curse.

Answ. 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 Jezebel 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
Chap. 12. of wicked parents baptized warrantably. 165

1. Argument. If the children of wicked parents were circumcized, 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 baptized. But all the children of most wicked parents, were circumcized 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. Bext faith, 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 clear, as these who were externally in covenant, were only 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 God's commandement, Gen. 17. 10. Every man-child among 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 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 clear, Josh. 5. Because Joshua at Gods commandement circumcised the children of Israel, ver. 2, 3, 7. whose wicked
wicked parents the Lord had consumed, because they
obeyed not the voice of the Lord, unto whom the Lord sware
that he would not shew them the Land which the Lord sware
to their fathers. And Heb. 3.10. of that generation the
Lord said, They doe always erre in their heart, and they
have not knowne my ways, there was in them an evil
heart, an hard heart, an unbeleeving heart, ver.13.15,18.
and yet God commanded Joseph 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 fame reason there is no
more required of infants that they may be baptized, but
that they be borne in the Christian Church, for the Chris-
tian baptism, and the Jewish circumcision in substance
1 Pet.3.21,22. This is so true, that circumcision is put
Gal.2.7. Gal.6.15. which speech could not stand, if
most part of the children of the Jews, for the parents
wickedness were to be uncircumcised: neither doe we
reade in Gods word, that ever the children of wicked
Jews were uncircumcised, and if their circumcision had
beene a prophaning of the covenant, and dishonouring
and polluting of the holy things of God, the Prophets
who rebuked all the sinnes of that Nation, would not
have passed in silence that which should have beene a Na-
tionall sinne in them: and as God determineth the qua-

ty of these that eate the Passover, that they be cir-
cumcised people, and so Jews, so doth he determine
the quality of these that are to be externally circumcised,
Gen.17. every male child. Some answere that these in-
fants, Jos. 5. circumcised, 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 circumcised.

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 God's 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 confess their sins, and yet he called them a generation of vipers, and so the seed of murthurers and evil doers, such as are vipers, and Christ said *Mat.* 18. that of their children, and such like was the Kingdom of God; then the children of Pharisees and Publicans and wicked persons are to be baptized, so their parents profess the doctrine of the covenant, but the former is true, *Ergo.*

3. *Argument.* If Peter, *Acts* 2. 38, 39. command every one of the Jews to be baptized by this argument, because the promise (faith 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 externally calling by this covenant is made; but the promise of the covenant is made to the seed 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 sonses, for so by that, he should have been Abrahams God, and Isaacs God only, and not Iacob's God, and the God of the seed of Iacob, 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. spoked of the sonses 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 sonses of wicked parents who grieved his holy spirit in the wilderness: Walke in my statutes and walke not in the statutes of your fathers, I am the Lord your God, then
they were in covenant notwithstanding of the wickedness of their fathers, and therefore by our brethrens argument, the seals of the covenant should be bestowed upon them.

4. Arg. If the Lord shew mercy to the thousand generations of them who love him, and keep his commandments, then the wickedness of the nearest parents, do 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 commandment, and therefore for the finnes of their nearest parents, they are not excluded from the mercy of the covenant, and therefore neither from the seals 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 commandments, and so the children in faith cannot be baptized.

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

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

5. Arg. The infallible promise of the covenant, I will be thy God, and the God of thy seed: which is made to us Gentiles, as well as to the Jews, 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 finnes and wickednesse 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 grandfathers and generations upward, then the sonses of Turks and Pagans; for they are strangers to the covenant, and have no right to the seals 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, until it please the Lord to translate his Sonnes K Ingdom, 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 seals 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 Evangel, 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 seals of the covenant, for the sinnes and wickednesse of their nearest parents; But the former is said, Ezekiel 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 heirs 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 spiritual and eternall punishments, such as is to be reputed without the covenant, and dying in that estate, to be damned for ever.

7. Arg. *If the root be holy, so also are the branches*, Rom.11.16. Now this holinesse cannot be meant of personal and inherent holinesse; for it is not true in that tense, if the fathers and fore-fathers be truly sanctified and believers, then are the branches and children sanctified and believers, the contrary whereof we see in wicked Absalom borne of holy David, and many others: Therefore this holinesse must be the holiness of the Nation, not of persons; it must be an holiness, because of their elected and chosen parents the Patriarchs and Prophets, and the holy seed of the Jews: and so the holiness federall, or the holiness of the covenant. If then the Jews in Paul's time were holy by covenant, howbeit for the present the sons were branches broken off for unbelief: 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 holiness of the chosen Nation, and holiness external of the covenant, notwithstanding the father and mother were as wicked, as the Jews who slew the Lord of glory.

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 ways.

1. God commandeth (as I shewed before) that the children of most wicked Parents, *foe*. 5, should be circum-
cumcised. Ergo, God esteemed them within the covenant, notwithstanding of their fathers wickedness.

2. The Lord tearmeth the children of those who flew their sons to Molech, and so offered them to Devils, to be his sons, Ezek. 16.29. Moreover thou hast taken my sons and my daughters, which thou hast borne to me, and these hast thou sacrificed to them to be devoured: is this of thy whooredomes a small matter, v. 21. That thou hast slaine my children, &c. So Ezek. 13.37. If they be the Lords sons, and borne to the Lord, howbeit their parents were bloody murderers, and sacrifices to Devils; then God esteemed these sons within the covenant, and who are we to exclude them out of Gods covenant?

3. The sons 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 wickedness of the parents is a weak 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. 5.38,39,44 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 solemn assembling together, and a verbal 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 is
is that such infants are not to be excluded from baptism, so Bucan, Calvin, Wallers, 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 prophan 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. The proposition he proveth from Genes. 17.10. This is my covenant, and every man-childe amongst you shall be circumcised, and Rom. 4.11. He received the signe of circumcision, a seale of the rightousnesse of Faith. The assumption he and others prove, because murderers, drunkards, swearers, and whose children we baptifie, 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.

Answ. 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 ingraining and union by true faith, besides the externall professing thereof; or then there is no other thing required, but only externall profession, that the Church without sinne may conferre the seale
feales; 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 circumsicised; for he commanded thousands to be circumsicised 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 circumsicise 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 Wilderness, and professed themselves by their murmuring never to be truly within the covenant. Then to proffe the doctrine of the covenant is but to be borne Israel, and avow the Lord in externall profession, and Deut. 29. I sweare a covenant with him, when the heart is blinded and hardened, 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,
Infants of wicked parents, borne in the Chap. 1

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, 10:5. 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 faith Mr. Best, they behooved 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, nothing was required, but to be a borne Jew, and professe Gods truth, and keepe them from external ceremonial pollutions, I mean to be a member of the visible Church, to keep externall and Church-communion with the rest of Gods people.

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 pro-veth 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 privilegdes 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.

Answ. 1. This Objection proceedeth from a great mistake, as if Church-communion with a particular independent congregation were more, and a better and nea-
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 ecclesiastic power of the keys must be first & more principally in the Catholick Church, then in a particular congragation, 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 found faith, as the Apostle meaneth, 1 Cor. 5.12. Baptifme 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 needleffe and fruitleffe; for none are to be refused of baptifme, whose parents profess 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 baptifme 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
fee that is a free Bargess: in one City, is not free in
all.

Thirdly, they object, If Baptisme be given to all pro-
misely, 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, Bap-
tisme is to be administrated (say the Separatists) only
to the seed of the faithfull, because such only are accounted
to the Lord for a generation, which he begetter and re-
ceived in his Church to declare his righteousnesse in Chrift,
10.13,16.

Answ. Cartwright in that place is only against the
baptizing of infants of excommunicate parents who
are call 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 cleanness: and holiness, and of the faith of Chrift,
maketh it a house different from the society of Pagans
and Infidels.

1. Wheras M. Best urgeth that none should be bapti-
zed, but members of the visible Church: he maketh all
baptized members of the Church, how then must they be
all visible Saints, clean persons and holy? For baptism
maketh not the thousand part that are baptized to be vi-
sible Saints.

2. 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. decla-
reth his righteousnesse: All infants whether of faithfull or
unfaithfull parents doe alike service to God, and alike de-
clare his righteousnesse, that is to say, infants of what-
ever kinde can doe no service to God. If their mea-
ning bee the infants of faithfull parents circumcised
shall serve God, and declare his Righteousnesse, when they
they come to age: First this Text faith not they are the seed of the faithfull only that shall serve God: For the seed of the faithfull, such as Ammon, Absalom, and Davids seed often refuse to serve God, and declare his righteousnesse, 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 righteousnesse: 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 holinessse federall, and of the external profession: So are the branches; but the place speakest nothing of true inherent holinessse; for then all holy Parents should have holy and visible Saints comming 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 clean and uncleane baptized, and so you leave your patterne.

Answ. We leave our patterne in no sort: 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, Murthersers, Scoffers, Swearers, and ignorant Atheists both Fathers and Mothers, whose children you baptize, doe not profess the faith; for in Works they deny and bylye their profession.

Answ. Then you will have the children of none to be baptized, but those whole parents are found and sincere professors in the judgement of charity; but so Josuah failed who circumcised the children of all professing themselves to be Abrahams sonses carnally; how-
beit Joshua knew, and was an eye-witness: that their Fathers did deny and belie 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 believer, 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 unclean (that is not within the covenant) but now are they holy. And they alledge Beza and Pareus for this.

Answ. But they mistake the word (unbelieving) for by (unbelieving) in that place (as the Professors of Leyden 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 beleved was married on a Pagan-wife; or a few hee thought being converted to the Christian faith, he behooved to sunder with his Pagan-wife; and the wife converted to the Christian faith married to a heathen and Pagan-husband thought she behaved to divorce; and that the marriage could not be sanctified. The Apostle answereoth this case of conscience: Suppose the Father be a Pagan, if the Mother be a believer, that is, a professour of Christianity (for a Believer 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 inconsittible with Christian Religion is cleare...
Chap. 12. of wicked Parents warrantably baptized.

from verse 14, 15, 16, 20, 21, 22, 23, 24. And Beza on that place faith, it was never heard in the ancient Church that every Infidell child was to be baptized. And Parens faith, the children of Christian parents are holy before Baptifme by a Covenant and externall holinesse, iure, by Gods right being borne of Christian parents; And after Baptifme they are holy, de facto, formally and actually. So say Melanthon 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 lawfulness 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 unbelievers, are not to be baptized untill they come to age, and can give proffes 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 Baptifme of Infants. M. Best faith too nakedly. I beleive as Augustine, Cyprian, Origen, Cyrill, Nazianzen, Ambrose, and many other Fathers affirme, that the Church hath received the Baptifme of Infants from the Apostles. What? doth he not beleive 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 unbelieving; then there is no promise of blessing made unto it; but the first is true, Ergo, the second.

Answ. 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 Baptifme denied to any Infant in the New Testament for his Parents wickedness? the Fathers professing the
Christian Faith: Yea, seeing Baptism is denied 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 believe, or believe not, it is not faith, nor knowne by faiths certaintie to me, but by the judgement of charity.

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.

Answer. 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 profanation; because multitudes of Infants borne of believing Parents are reprobates, and yet God hath commanded to baptize them, who being reprobates must be without the covenant, and so the covenant is profaned, 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.

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.

Answer.
We deny that children borne within the visible Church are an uncleane 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 federall and nationall holinesse.

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, as many as you find bid to the wedding. But that all that come to be received members of the unvisible Church are obliged to be circumcised in heart, and holy, and cloathed
Infants of the visible Church borne

Claudia with the wedding garment, else they pro-

phane 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 in-
vite none to the wedding of the Gospel, but such as

have their wedding garment, and are circumcised in

heart, and are clean, and holy, else they prophane and

defile the Church of God, as M. Best faith. We believe

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-com-
munion, or receive them into a Church fellowship, but only

the circumcised in heart: We utterly deny this con-
sequence. It is one thing, what sort of persons they

ought to be, that should be members: of the Church
(doubtless they should be believers) And another thing,

whom the Church should receive in (these should be

professors.)

7. Obieçt.

Seventhly, M. Best reasoneth thus, The Minister is

made a covenant-breaker, Mal. 2. 8. Who baptized the

childe of prophane Parents, and why? because he offereth

the blinde for a sacrifice to God.

Ans. What if the Parents be esteemed believers,

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 accessory 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 sa-
crifice
Eightly, Beft faith, Divine Wrath is kindled for the prophanation of holy things.

Anfw. 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. 3.7,29. with Gen.15.6 and 17.7.

Answ. 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 seem Baptisme should be denied, as the learned Wal lens thinketh. 2. There is a double counting on in Gods feed. 1. One according to Election, and so only 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 ordinarily miscout 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 believers in the seales and priviledges of the Church, and must be counted in that same body and state with believers: For to the externall priviledges and visible body of the Church all professors (for they are not to be reputed unbelievers) have alike interest;
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 Davids sake many yeares after they were dead, when their nearest Parents were wicked and prophane, Psal. 106. 45, 46. Psal. 105. 41, 42. Ezek. 20. 21, and chap. 36. 21, 22.

2. Conclus. 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, ignorant, and scandallously 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 ignorant, 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 accessory to the prophaning of the Lords body and precious bloud. 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 accessory to the prophaning of the holy things of God, or of casting pearls 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 prophan? For to them the Word is the favour of death unto 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 acceffary to their prophaning of the Lords Table if we admit such to the Table. 

Answ. 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 prophan the word, promises, and despise Christ and his covenant in the word preached; yet Ministers in receiving such into Church-communion are not acceffary to the prophaning of Gods holy things; because they are under a necessitie of offering Christ preached, as the onely ordinary, necessary, and possible meane of salvation; Therefore we admit them to the hearing and believing 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 Seal of our nourishment and spiritual 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. Inseftment in the husbands lands, and a dowry is no meane necessary at all to an unmarried virgin remai-
ng unmarried. Also until the communicant believe in Christ, it is not a possible Seal; for it can seal 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 means of conversion, but a formall means of the further growth and nourishment of those who are already converted; and therefore when Ministers are necessary to admit to the Lords Table those whom they know are unbelievers, they have there a kindly influence in the profaning of the holy things of God, in giving a means 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 only accidental. The sin is in the abusers of the word only, which is a means 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 Churchmembers to Baptism, and the hearing of the Word. But as we are to take care that the holy things of God be not profaned in this Sacrament: So also that none be debared 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 natural, not morall, such as age and distraction. 2. That none are reputed incapable, but such as are juridic, 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 Keys himselfe alone, without the Eldership to debar any; for then he himselfe useth the Keys by censuring, Pope-like, without the Church. 3. Grossly ignorant are to be censured by the Church, and debared: But it may perhaps be here said, I make no evidence of
of conversion required to goe before, as fecne to the Church, before they dare admit to the Lords Table, but such as may be in hypocrites.

**Answ.** 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 Hymenæus, 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.

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**Chap. XIII.**

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

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 Ecclesiastical 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 believers, to whom our brethren say, Christ hath committed the power of the keyes, who have power to choose 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 believers new clothed 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 fitter and consoicate 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 liars, Rev.2,2. This Presbytery consisting of more 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 equal power (intensive) with greater Synods and Assemblies; because ordination of Pastors by them, 1 Tim. 4. 14, is as valid in the point of Church discipline, as the Decrees made in the great Council convented at Jerusalem, Acts 15. 21, 22, &c. But Pro vincial Synods, and National Assemblies have greater power than 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 inferior 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 settled, their order cannot be a rule to us: For 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 through all India, Galilie, and Samaria, and were edified, and walking in the fear 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 keyes in all points: Then such an independent Congregation is not to be holden; but the former is true: For 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 College of Pastors, which is cleare, Acts 1. 13, the eleven Apostles were at the ordination of Matthias, and the Apostile Peter presideth in the action. And Acts 6. 2, the
12 Aposites 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 Whityst opposing Turrecremata, and Whitaker. 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 Thessalonica, 1 Thel. 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 beleivers, 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 wolves 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 becommanded 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
not independent within themselves; but the former is said by God's Word. Ergo, so is the latter.

2. Argument. That government is not of God, nor from the wisdome of Christ the law-giver, that deviseth means of discipline for edifying the people by the keyes, and omitteth means for edifying by the keyes 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, Christ's perfect government hath wayes and meanes 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. John 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 keyes; 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 Shepheards, 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 God's
God's Word, *Ergo*, that doctrine is not found. The *Major* is out of controversy, 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 judiciall excommunication was in the Pastors and Elders power, *1 Cor. 5. 4. 1 Tim. 1. 20. 2 Cor. 10. 8. 1 Cor. 4. 21*. this doctrine is not found. The Major is out of controversy, and is cleare; for the Scriptures reason from absurdities, *1 Cor. 15. 14, 15. John 8. 55*. I prove the assumption; as,


4. Those 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 trade-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 faith, ordaining every man to abide in his calling, *1 Cor. 7. 20, 21. 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. 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 Christ's 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 govern, and Paul teacheth how Timothy and Titus, and all Church-men should govern. 11. It excludeth not women from usurping authority over men, by judging, excommunicating, ordaining pastors, seeing they are the body and Spoufe 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 keys, then one single man, who may counsel and advise his brother. 14. Extreme confusion and inevitable schisms hence arise, whilst such a sister-Church faith, I am Paul's, and her sister-Church faith, I am Apollo's, and there is no remedy against this fire. 15. The pattern of a Church governing and ministerial, consisting of only believers, is neither in all the Scriptures, antiquity, nor in the writings of Divines. But of these I shall speake more.
more fully hereafter, God willing.

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 Treatife 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 Gospel, 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 keyes, and is not subject (faith the English Puritanisme) to any other Superior ecclesiasticall jurisdiction, then to that which is within it self.

But,

1 Katherin against M. Edwards faith, p. 7, 8. Private Christians have the Spirit. Ergo, they may pray.

Answ: 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.
2. The Church (faith the Feminin Authour, p.8.) is not blind, so that none have power of seeing, but only the officers.

Answ. All believers see and discern true and false teachers, 1 John 4.1. Heb:5.14. 2 Cor:3.18. Psal:119.18. Ephes:1.17. but it followeth not, affirmative, 'a genus ad speciem, therefore they doe all see as the eye of the body, with an authoritative and pastoral 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 ways 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 bene esse, non ad esse simpliciter, to the better or well-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 hear, 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 compleat being of a visible Church) worship God, before they had Ministers; for before they ordaine their
their Ministers, they must keepe the Apostolick order; fast and pray, and lay on their hands, for so did the Apostles, Acts 1.24. Acts 6.2.6. Acts 13.3. Acts 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 Eldership of a congregation shall all turne scandalous and heretical: 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 gainfers, make and unmake, by the power of the keyes, pastors 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. 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 accidental, 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 fent Ministry is rather usefull and profitable then necessary. 2 The preaching of the Word by Ministers is not necessary: So Epis...

Copius: 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 premises. 3 Three or foure believers this way in covenant joyned together to worship God, have intensively and essentiaall all the power of the keyes, as the Counsell convened at Hierusalem, Acts 15. 4. the power of Ordination, publick praying, publick and authoritative convincing of the gainfers, and judicaill 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 essentiaall parts proper to their calling, doe not agree at all to pastors, but by accident, in so farre as they are believers, 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 joyned 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 Katherine Childly (against Mr. 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 Samuel hath performed, by the extraordinary impulstion of the
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 Christ's setled ordinance to the world's 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 prophecying of some qualified in the Church, even of persons never called to be Pastours, which the Separatists doe maintaine to the griefe of the godly and learned; for in an independent congregation, where Pastors and Elders are not yet chosen, and when they are in process 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 prophecying 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 Mediatorly power gave one and the same ministeriall power to pastors, to teach and baptize 

\[ \text{Mat: 28.18,19.} \]

5. Argum. If Gods word allow a presbyteriall Church, and a presbyterly 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.

Queft. 14. Whether or no the power ecclleiasticall of Synods can be approved from the famous council of Jerusalem holden, A.T. 15.

Now followeth our fixt 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 democracall 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 dometineering and ruling all, we reject. 3. We grant that one sister-Church, or one presbytery, or one provincial 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 incouragement: So this same communion is farre more to be observed by sister-Churches, to write and to send Commissioners and facultations 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 ways I grant, 1. Materially; for the intrinsecall 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 counselliing one another from Gods word.

Six Arguments against independent congregations.
word. For all are tied to follow what God commandeth in his word, whither a superiour, an inferiour or an equall speake: But we hold that the decrees of greater Synods doe lay an ecclesiastical tyne upon under, or lesser Synods in those bounds where presbyteries and particular congregations are. But it is weakness in Separatists, and womanly and weakly said by the author of Justification of independent Churches, printed, an. 1641. under the name of Katherine 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 author ignorantly presumeth that Synods may make Canons of nothing but of circumstances of meere order: Wheras Synods with good warrant, following this Synod, have made Acts against Arrians, Nestorius, and other heretiques ecclesiastically condemning fundamentall errors. And here 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 tyne a congregation by an ecclesiastical tyne of obedience to a presbytery, and a presbytery to a provinciall Assembly, and a provinciall Assembly to a National 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. Math: 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 Aristocratical 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 been a member of the presbytery at Corinth, and never beene subject to the presbytery at Colosse. Example of the latter, it is simply supernatural 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 Christ's sheep and his lambs, 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 Elder ship of Christ's appointing in this congregation: and so the ground of the bond is the part must be in subjection to those who command the whole) John and Thomas are parts of this congregation, such an Elder ship
dership commandeth the whole, therefore John and Thomas are in subjection to such an Elder-
ship. So all the believers of this congregation and all the believers of the sister-congregations are parts of this presbytery; whereas God's providence might have dis-
posed, that all the believers here might have beene parts and members of another presbytery: And so by proportion sundry presbyteries are parts of a provinc-
all Church, and sundry believers of many provinces are parts and members of a National 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 rea,
son, that John and Thomas and so many threes and fours of believers 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 mo-
rall, but positive, and this is not to be squared by the word; but sometimes by natures light (which I grant is a part implicite of God's 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 eighthe day, Gen.17.7. Now the a-
ction of Christ's circumcision, and Christ's presenting in the Temple, and offering of two turtle-Doves, and two young pigeons is said to be according to the Law of Moses, Luke 2.23, καθὼς γεγραμμέναι, as it is written; yet the babe Jesus 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 Moses his law; but the morality of that action was positively con-
form to Moses his law: so that every part be subject to the law,
law of the whole is God's 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 Elder-ship 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, Syria, 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 practice of the Apostolike Church, Ergo, to have recourse to a Synod of Pastors and Elders, to receive Decrees from them, that the many particular Churches, is lawfull to us.

E e 3. I prove
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 dissension and disputition 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 Cylcia, 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 alledge 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 sundry 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.
They object 1. This cannot be proved to be an oecumenicke Councill, that is, an Assembly of the whole Churches of the world.

Answ. Howbeit Augustine, Chrysostome, Cyrillicus, 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 univerfall Pastors of the whole world, were here.

2. They object, There is no word of a Synod or Assembly in the Text.

Answ. The thing it selfe is here, if not the name, faith that learned Voetius. 2. Neither is the name of an independent Church in Scripture, nor the word Trinity or Sacrament, what then? the the things are in Scripture. 3. verse 6. they assembled, and ver. 25. they were together, is plainly a Synod.

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 controversie in matter of faith, which implyeth no act of jurisdiction.

Answ. 1. The deciding of controversie 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 shuting 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 cenfuring matters of fact, and not in a ministeriall judging and condemning of false doctrine; which is against Scripture: For Ephes. is commended for
for using the keyes 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.

They object fourthly, The true 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.

Answ. 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 soon have answered that; but the thing questioned was question in, 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. Certain men taught, except ye be circumcised after the manner of Moses 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.

They object fifthly, There was no combination of many Pastors
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Pastors of divers Churches, but only 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 special meeting. So M. Best.

Answ. 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.

They object sixthly, They were not neighbouring Churches that sent; for Jerusalem did lye two hundred miles from Antioch: How could they lay so far distant, ordinarily meet, as your Classes did?

Answ. 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.
Answ. Because Paul and Barnabas sent from Antioch had voyces in these Decrees.

They object eightly, 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 Pallors of divers Congregations assembled in this Synod.

They object ninethly, That Papists and Prelates alledge this place to prove their Diocesan Synods.

Answ. So doth Satan alledge a Scripture, Psalme 91, which must not be rejected, because it was once in his foule mouth: Prelates alledge 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 bee given by him to bind all mens consciences under him, in things which they call indifferent, we alledge this place for an Apostolike assembly, to make Jerusalem a collaterall and Sifter-church with Antioch, and the Churches of Syria and Cilicia, depending on a generall Counsell: We deny all Primacie to Jerusalem, it was only judged the most convenient seat for the Counsell: We allow no Chaire for Prelate or Pastors, but that they determine in the Counsell 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.

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 concern 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
to appelle 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 disputation 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 Canonick Scripture, not because it was Synodical, and the Decree of a Church-assembly, and so the type was Divine, not Ecclesiasitcke. It seemed good to the Holy-Ghost.

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 Canonick 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 Canonick 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 beleevers 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 

with the fenes, 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 joint voyces in this Councell, as our brethren fay, 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 fay this Decree was, are not the commandements of the Lord: For we condemn Papifts, such as Suarez, Vasquez, Bellarmine, Caietan, Socinus, and with them Formalifts, such as Hooker and Sultuvius who make a difference betwixt divine commandements, and Apostolike commandements, and humane ordinances, for our Divines, as Junius, Beza, Pareus, Tylen, Sibrandus, Whittaker, Willet, Reynolds, Jewell, make all Apostolike mandates to be divine, and humane commandements, or Ecclefiafticall mandates, to oblige onely secondarily, and as they agree with divine and Apostolike commandements: But here our brethren make mandates of ordinary believers, that were neither Apostles nor Prophets to be divine and Canonick Scriptur

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 fitl 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 express of all the community of believers, 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 Ecclefiafticall mandate; but as Canonick Scripture, they would not 1. have advised with all the believers, as with collaterall and joint pen-men with them of holy Scripture. 2. They would not have disputed and reasoned together, every one helping another,

as they doe here, v. 6, 7, 8, 9, 10, &c. 3. They would not depress and submit the immediately inspiring Apostolike spirit to mens content; so as men must give content, and say Amen to what God the author 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.

They object twelveth, That Paul and Barnabas went up to Jerusalem, not to submit their judgement 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 to conciliate authority to the Decrees. 2. To stop the mouths of false Apostles, who alledged that the Lords Apostles stood for circumcision, otherwise Paul himselfe might have determined the point.

Answ. 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 mouths 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 content of all believers. 4. This is a bad consequence, Paul could have determined the point his alone, Ergo, there was no need of a Council, for the Scriptures and many holy Pastors determine that Christ is equal with God the Father; It followeth not that therefore there is no need of one Council to condemne Arrius.

They
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.

Answ. 1. Suppose Syria and Cilicia had no Commissioners here (which yet we cannot grant, but give only) yet Jerusalem 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 Parochial congregations both at Jerusalem 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 have heard that some have troubled you with words, subverting your soules, saying, ye must be circumcised, Ergo, the Apostles tended their salvation; therefore we are to think that Syria and Cilicia had their Commissioners here: What if they neglected to send (a facto ad ins 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 coußell and advise, or or as a part of Scripture, or thirdly as a Decree of an Ecclesiastical 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.

Obieb. 14. They object, That this is not one of our Synods, for the multitude of beleevers 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
faith, they had decisive voices, but in your Synods none have
voices, but only the Eldership.

Answ. 1. That the faithfull speake, propose, and rea-
son, our booke of discipline faith. So faith Zwinglius,
Besa, 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 faith only, it is
like that some of the multitude speake: And what mar-
vell 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 nei-
ther Pastors, Elders, nor Doctors: So was here elshas
brethren, that is, choise and able men; otherwise be-
leeving women, and the whole Church of beleevers
come under the name of brethren in Scripture. a Par-
ker faith 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 meere popular government refuted
before. 3. I reason from the end of the Synod. These
only had definitive votes, who met together synodi-
cally 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 faith, and
not the multitude. 4. The Canons are denomina-
ted διάκονος και δικαιομένος, Decrees ordained by the Apostles
and Elders, Acts 16. 4. Acts 21. 25. 5. By what war-
rant could the brethren at Jerusalem give Lawes to bre-
thren 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 it to send greeting in an Epistle is not an
act of jurisdiction, but a sort of Christian kindnesse. 2. It

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*Rom. 2. 3.*
*Rom. 12. 1.*
*Rom. 10. 1.*
*1 Cor. 11. 1.*
*1 Cor. 3. 1.*
*1 Cor. 12. 1.*
*Phil. 3. 1.*
*1 Thes. 4. 16.*
*2 Thes. 3. 1.*
*Iam. 3. 1.*

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*Parker de polit. 3.*
*c. 18. materiae ex
donis internis pen-
det, formae ex de-
legatione Ecclesie.*
*Bulling in a 15. 6.*
*Palam est ad Apo-
stolicos vires re-
sum ad fide quae-
sum portius.*
*Calv. Com. ib. v. 6.*
*Non deuis lucos to-
tum Ecclesiæ com-
venisse; sed eos qui
ratione officii erant
legissimis indices.*

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*Scotland discipline*
*2. book chap. 7.*
*Zung. a. 65.*
*Besa Epil. 83.*
*Cyr. 1. 4. ep. 21. 14.*
*Whit. cont. 3. q. 1.*
*c. 3. verisimile est
nominales ex plebe
tongue esse.*

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*Bofl.*

*Parker.*
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 replyer to M. Edwards, the reason (faith 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 Judaea taught the brethren, &c. v. 24. They went out from us, and this proved independency of Churches, for the Church of Antioch judged it an unequall thing to judge members of the Church of Jerusalem.

Answ. 1. Let it be that contenders for ceremonies were of the sort 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 hereticks, if they were an independent congregation, seeing the hereticks troubled them.

16. They object, Occumnicke 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.

Answ. Whittaker, faith indeed universal Synods are not simply necessary; and Parker, faith no more, they are not absolutely necessary, necessitate medii, but they are necessary, necessitate præcepti, and conditionally, if some politicke union were amongst all Nationall Churches; but hence it followeth not that they are not Christ's ordinances, because they are not this way necessary, necessitate medii; for then Baptisme and the Lords Supper, publick preaching of the word, perfect discipline were not Christ's ordinances, because in time of persecution, or
univerfall 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 council 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 faith, to make the place of the councell all in all: And such was Trent; for they licked and revised againe and againe all the circumstances of that councell, that it was a birth in the Popes worse 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? Thesees love not well justice-courts; yet by their owne Law they should be. The councell of Constance ordained that a generall counsell should be every ten yeares once: Yea after the counsells of Lansen and Florence, the sea being void, anno 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 councell within two yeares after his inauguration; which oath Julius 2. did sweare, but had neither honesty, nor memory to performe. The facultie of Paris, and Church of France, who are still (as faith the Reviewer of the councell of Trent) at daggers drawing with the Pope and court of Rome, doe cry and write for a generall councell: But (they say) The articles of Paris cannot clime 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 out
out of his Councell-chaire for grace against the Pelagians. But Jesuites bellies and penes stout for their Father the Pope, thinke it wisedome that the Pope be dese 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, Predestina-


tion, Free-will, Gods providence. The Pope fearing a generall Councell, thinke best that they rather bloud o-

ther in the Schools, then that his greatnesse hazard to face the Court of a generall Councell; and therefore matters are now tryed at home. Lod. Molina the Fa-

ther of the new Science, the middle light with that wild heed fantied to be in God, was cited before Clemens the 8:th, and holden in processe five yeares, even before Paul the fifth, and the Cardinals, and when all was done, was whipped with a Toads stoole, and no-

thing was determined, as faith Francis de Ariba Other Councels ordained that there should be in all places, Provinciall and Nationall Assemblies. So ordained the Councell of Nice, Trulla, Africa, Sardis. Hence I add a third distinction: From this is concluded only that Councels are not necessary, but impossible, impossibili-

tate morali, non Physica: Councels are only morally im-

possible, 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 add the fourth distinction: Christ may well or-

daine that as a necessary means of edification, which cannot be had ordinarily in the full perfection and de-

grees required, so it may be had in the degrees and parts, that may edifie, howbeit not so well, and not so con-

veniently:
veniently: so Synods are ordinarily possible, I mean fewer Synods, if not fuller and compleater, if an universal Synod cannot be had, a Nationall may be in Scotland, and in England also if it plesse the Prelates, and if God will, whether Prelates will or will not; and if these cannot be, Provinclall Synods are, and may be, and if these cannot be, yet Synods, Elderlihips, and particular Churches may be; and I thinke independent Congregations in their perfection consisting of sincere beleevers onely, and a perfect Church-discipline, are Gods necessary means 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 general Assembly. I might cite all our Protestant Divines, the Lutherans, Papists, Schoolemen, Causists, all the Fathers, and Councils, all the Doctors antient and moderne; but this was to fetch water to the Sea.

Chap. XV.

Que. 15. Whether or no by other valid Arguments from Gods Word, the lawfulness of Synods can be concluded?

Hitherto hath been sixe Arguments against Churches independent, and consequently proving the lawfulness of Synods. Now followeth our seventh Argument.

7. If there be a commandement to telle 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,
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, Welte, 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 principal note, as Pastors and Elders. 1. Because an offended brother cannot have a Synod of Elders, and a National Assembly always to complain unto, and so Christ shall not set downe an expedite way to remove scandals 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.

Answ. 1. Christ here setteth downe a way how all offensces 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 lese 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 scandals in his visible Church may be removed: So teach our brethren, as an offended brother cannot always have recourse to a National 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 scandals betwixt Sister, and Sister-church, shall be insufficient; therefore the Grecian and Hebrewes must have recourse as Acts 6.
Apt. 6. to a Colledge of Apostles and Pastors, and that is a Synod.

3. I borrow the other Argument also, and shall pay it again.

These who are consociated and neighboured together in the Acts and Dentees of visible Church-communion, by rebuking one another, Leviticus 19. 17. Admonishing, Colossians 3. 16. Exhorting, Hebrewes 3. 13. comforting one another, 1 Thes. 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 prove, and that strongly, that single professours consociated in these acts and dentees of visible Church-communion, make up one visible Church under one common government, and so say the Fathers Basil, Chryso Tome, 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 meeue in one place.

The assumption for the communion of sundry Churches Parker granteth, and the Scripture is cleare, Laodiesa and Colose 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.
The authority of Assemblies proved, Chap. 15.

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 sins are bound in Heaven. 2. He is delivered to Satan, 1 Cor. 5. 4. to all. 3. Christ faith 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 excesses and defects one to another, but one common discipline they cannot have, except they may by authority convene in one Synod in their principal members. Also Field, Bilson, Whittaker allledge 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 for- tior, united force is stronger.

8. Arg. Our eighth Argument is, from the constant practice of the Apostles, if all weighty affairs that concern equally many particular congregations were managed, not by one single congregation, but by the joint voices and suffrages of Apostles, Pastors and selected Brethren of many congregations in the Apostolick Church: Then were Synods the practice 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, Acts 1. did elect and ordain 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, Acts 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 convened, and ordained With praying and laying on of hands the seven Deacons, Acts 6. 2, 3, 4, 5. and Walleus faith, the argument for ordaining Deacons, that the Pastors might attend the word and prayer, proveth also that there were then ruling Elders.
Chap. 15. Independent Churches refuted.

9. Argument is from the care of Christ Jesus the head of the Church, in the end of excommunication. Hence if Christ Jesus take care that one particular congregation be not leavened, and sowned with the wicked conversation of one, then far 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 removing of scandals is hence argued to be unperfect, if excommunication do not remove all offences, and prevent the leavening of many lumpes; for he that careth for the part must far more care for a whole Church, and ordain excommunication of a Church, for the edifying therof; 1 Cor. 4. 20. 8 1. 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 mean one single person. They answer, God hath provided other means 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 please
pleade with obstinate Churches, Hos. 2. 2. and if they re-
maine obstinate, we are to with-draw our fellowship and com-
monunion 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.

Answ. I. 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, Hos. 2. 2.
and yet we may not use all power of the keyes, even ex-
communication; now to rebuke and pleade against a
Church, to Parker and our brethren is a power of ju-
risdiction, and a sort of closing and shutting of Hea-
ven.

2. The Jewes did justly excommunicate the Church of
the Samaritans, and Christ alloweth therof, John 4. 22.
ye worship ye know not what, salvation is of the Jewes,
in which words, Christ pronounceth the Jewes to be the
ture 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 excom-
munication 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, Isee
not what this is els but excommunicaton and authorita-
tive unchurching and ejection of such a Church. Also our
brethren pleade for the peoples power in excommu-
icating, because all and every one of the beleevers are
to eschew the company of the person excommunicated,
therefore all and every one should have hand in excommu-
icating him, as all Israel and not the Judges onely
were actors in putting away the leaven, so reasoneth
Par-
Chap. 15. Independent Churches refuted.

Parker M. Beß, so also the Separatistes, yea if it bee right taken, so also faith Beza, F. 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 consoiated 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 prophan 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 consoiated together in neighbourly and sisterly Church-fellowship; as we heard before cannot excommunicate in their owne persons being possibly twenty severall congregations. Therefore they must excommunicate in their Elderships synodically convened, which is our purpose we intend. It is but a womanly evasion of the Female authour who differeth betwixt rejection of an offending Church and excommunication. We may reject (faith she) an offending Church, but not excommunicate: Saul rejected God, did he therefore excommunicate God? For this is but a suffing 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 than simple rejection, or refusing to obey, as Saul is said to reject God. I grant we seldom find the practice of excommunicating Churches in the New Testament, because so long as a number of believers are in a Church, God leaveth them not all to be involved in one scan-
dalous grosse flame, therefore the presbytery is to cens
sure particular persons and not the whole Church, ther-
fore when we separated from Rome, which was an au-
thoritative 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. Argument. That government is not from Christ
that is deficient in the means of propagation of the Gos-
pell to Nations and congregations that want the Gos-
pell.

But the government by independent congregations
is such. The proposition is cleare, 1. Because Christ's
keyes are perfect and opens all lockes. 2. Our Di-
vines 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 indepen-
dency. Pastors and Doctors may not preach the Gos-
pell without the bounds of their owne congregation,
neither can they exercise any pastorrall acts else where,
faith the English Puritanisme and M.Best, and so Pastors
and Doctors have now, since Apostles are out of the
world, and the Churches are planted, no authority pa-
storall to preach the Gospell to those who sit in the re-
gion, and shadow of death, and if they preach the Gospell
to those who are not of their congregation. 1. They
doe it as private men, not as Pastours. 2. They have
no pastorrall authority or calling from Jesus Christ,
and his Church so to doe. But certainly Papists, as
Bellarmine, Suarez, Becanus, Vasquez,Gregor.de Valentia
seeme to say better, who will have the authorita-
tive power of sending Pastors to Nations, who want
the Gospell, to be in the Pope, whom they con-
ceive to be an univerfall Pastor to care for the whole
Churches, so Christ hath left no pastorrall authority on
Earth in Pastors and Doctors to make those the Chur-
ches of Christ, and to translate them to the kingdom
of grace, who are yet carried away with dumbe I-
Idols, and howbeit the Apostles and their universal commission ordinary to preach the Gospel to all, their immediate calling, their extraordinary gifts be now out of the world, yet it is unbefitting the care of Christ, that pastorall authority should be so confined at home, and imprisoned within the limits of every particular Church, consisting possibly of six or ten believers 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 pertain 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 politic 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 joint 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 joyn 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 Gospel. O that our Lord would be pleased to reveale his minde to our deare Bretheren in this point of truth. For what be extraordinary
nary and temporary in the conjoy ned authority and pasto rall care of the Apostles for all the Churches of the world, I fee 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 Synodicall power for all the Churches of Scotland. O faith our Brethren, there should be too many masters, commanders and Lords over the free and independent visible Churches of Christ.

I anfwer, 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 believers 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 believers 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 to farrestrangers to all congregations, fave only to their owne, that M. Davenport and Mr. Beft faith to the Pastours and Churches other Churches are without, and Pastors have nothing to doe to judge them, and they alledge 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 Infiles and Heathen as in other Scriptures, a for Paul judged and excommunicated Hymenaeus and Alexander, 1 Tim. 1. 20. who were without the Church of Corinth, and if this exposition, stand Pastors can extend no Church cenfure towards these who are of other congregations, neither can they rebuke nor admonish them as Christians, for these
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 lese honourable member, 1 Cor. 12. v. 23, 26. So universal nature contendeth for the safety of particular nature, and helpeth it; therefore the greater body and National 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 govern 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 ask, whom doth the Lord speake? Take us 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 Zion: Or to the soudest 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 enjoyned 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 speakes, 1 Cor. 12. of Christes invisible body, because it is laid, v. 13. For
For by one spirit we are all baptized into one body, whether we be Jews or Gentiles. Jews and Gentiles (that he) make not a visible Church, but an invisible Catholic 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 alreadgeth, The eye exerciseth Pastorall acts of seeing for the foot, and that the ear hearreth 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 believe in Christ, because we never heard them preach, and so they are not eyes seeing for us.

Our twelfth Argument is from the practices 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 desfiled 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 universal Apostasye 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 concerneth 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 Jewish; and after their example in the Christian Church, Deut. 29: 20. All Israel were convened to enter in Covenant with the Lord. So Josiah for the same end assembled all the Tribes of Israel, Ioth. 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 univerfall Apostasie. And Josiah, 2 Chron. 34. 29. And Asa, 2 Chron. 15. 9. gathered all Judah and Benjamin, and they swore a Covenant to the Lord. And Ahab, 1 King. 22. gathered four hundred Prophets to aske counsell about going to warre against Ramath Gilcad. And Herod, Mat. 2. gathered all Judah and Benjamin, and they were convened to bring the Ark to its place. The examples of these Kings did godly Emperours follow and convened generall Counsels, what ever Julius 3. usurpe in his Bull, anno 1551. Decemb. 15. Constantine convened the Councell of Nice, as faith Theodoret, Ruffin, Socrates and Eusebium. Theodosius called the 2. generall Councell at Constantinople, as Theodoret faith: And Theodosius gathered the third generall Councell at Ephesus, as Socrates and Eusebium faith. Valentine and Martian called the Councell of Chalcedon, and the Councell of Sardis in Illyrium, as Sozomen faith: And Iustinian called the fifth generall Councell at Constantinople, as Nicephorus faith. Constantine the 4. gathered the sixth generall Councell at Constantinople, as faith Martinus Polonus. I might add many others, but these may suffice. I prove the second particular, that convening of generall Councils in the Jewish 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. 1. 106. I have sworne, and I will performe, that I will keep thy righteous judgements, and the maintenance of the true Religion in a Land is obligatory for ever: For Ind. v. 3. we
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 wayes, 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 bloud 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 bloud defileth the Land under the New Testament, as in the Jewish 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 Stalins, so also Socinus, the Chatechife of Raccovia deny that the Magistrate now under the Messiah his kingdom should shed the bloud of any murtherer or malefactor: Yea if it be knowne (faith Ostorodius) that a man cannot be a Magistrate without shedding of bloud, and War, it is not lawfull for him to be a Magistrate, quia precepta Christi non permittunt ugli homini adimere vitam. So also faith Smalcins, therefore need force these precepts anent shedding of bloud are not judicall, but morall, seeing the Magistrate carrieth the sword, as the Minister of God to execute judgement upon the evil doer, Rom. 13. 4 which being undeniably true, a Nationall Church must have meanes allowed of Christ to purge the land of bloud, Sodomy, and other Nationall sinnes, for the which Canaan spewed out seven great Nations. Also, Because of swearing the land shall mourn, Lev. 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 Nationall
Compositional Analysis:

Chap. XVI.

Whether or no it can be demonstrated from God's 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 eccommunication: Then ought not particular Congregations now to stand under any other Ecclesiastical authority out of themselves.
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 believers 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 judge and excommunicate, v. 13. but the fornicator was not amongst the Elders only, but amongst all the believers, neither were the Elders only puffed up, nor did they only not sorrow that the incestuous man was not cut off, but the believers also were puffed up, and did not sorrow that he was not cut off, Ergo, all the believers had voices in judging and excommunicating. 2. Of old not the Levites only 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 only, not to be mixed with the fornicators, but to all the faithful. 4. The faithful, and not the Elders only were to forgive, 2 Cor. 2.

Answ. 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 believers, 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 man’s fall, and at his not being cut off by excommunication, these were judicially to excommunicate with the Elders: But the fornicator conversed amongst believing women and children, and did leaven them, believing women and children were puffed up and sorrowed not, Ergo, Believing 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 only did judicially
ially 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 judge, and to be leaders and first actors in excommunicating, and people are to follow in the second room and assent. So say our Divines, Waller, Bucan, Rollocus, Beza. Therefore Paul cannot rebuke private believeers, 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 suitable to their place and power.

3. I see no foot-step of any tollerable ground in the Text, why it should be allledged that all the faithfull men comming to age (to speake nothing of believing 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 believing men, v. 2. And ye are puffed up, and have not rather sorrowed, that ye may be taken from amongst you. He useth the passive verbe, not the active, whereby it appeareth that the believeers were
Arguments against Synods, and for

Chap. 15.

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 remiss negligence of the Elders, by whose authority he might have been authoritatively delivered to Satan. Parcus faith, that he blameth the believers security; Calvin, their not being humbled at the fall, and Cajetan, they boasted that the fornicator was the sinner, not they.

4. That great Divine Junius doth excellently observe that Paul joineth himself 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 (faith 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 Gehazi, 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 believers out of office did not convene in this meeting, indued with Pauls Ministeriall and Pastorall spirit; for single believers 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. 27. 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 applied to single believers, 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 believers, men and women meeting with Paul's Spirit, and his presbyteriall power of the keyes in an authorita-
tive and judicaill 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 conveneed, or were to con-
veene in this meeting with the Eldership, for praying and hearing the word preached, which must be con-
joyned with excommunication, but the meeting is de-
nominated pastorall and presbyteriall with spirituall power from the speciall intended end in that act, which was authoritatively to deliver the fornicator to Satan, and Ursine thinketh not without reason that the man was excommunicated, and there being a space inter-
veening 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 faith, ἄλλον ἔκδικον διὰ τοῦ κόσμου, I have already judged as present, meaneth not a popular or private judging, as we say, the Phisitian judgest of the diseas by the pulse, and the Geometer judgest of figures, as Marsilinus speaketh, but understandeth a joynt authoritive judging with the Eldership, otherwayes he needed not to adde (but present in spirit, as if I were present, have already judged) for whither hee had beene absent or present, hee might have given his private minde of the due demerit of so scandalous a sinne.

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 jud-
ging that Paul taketh to himselfe, v.4. is given, v.12. to all believers, and to all that he writeth unto; but Paul would not s ye they command the believers to doe that which they had no authority and power from Christ to doe, if all believers had not power judicailly to excommunicate. But I answer, beside that this is to bring in a popular government in Gods house; they

consider
consider not that they presuppose as granted, what we justly deny, that all and every verse of this chapter is spoken joizontally 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 ἐκκαθάρισαν, to purge out the leaven, v. 7. applied to both Elders and believers 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 Paul's 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 Jews crucified Christ; now it is certaine they did not crucifie him one and the same way, Pilate judicially, the people of the Jews 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 שָאָה, to fear, expresfeth 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 inferior feare, and commanded in the fift Commandement, so Prov. 24.21. My some feare the Lord and the King, 1 Chro.29.20. And the people worshipped Jehovah and the King, the verbe is שָאָה Shaebah, 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 believers were rebuked for not excommunicating
communicating, and both commanded to excommunicate and purge out the leaven, it will never follow that both hath one and the same judiciall 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 evil out of the midst of them, Deut. 13. 5. and yet the Judge did put away evil judicially and authoritatively, and the people as executioners stoning him to death, v. 9, 10. and what I say of excommunicating, that fame is said of the authoritative pardoning of the fornicatour, 2 Cor. 2. for χωρίω, as Ursine observeth, is by authority to confirm their love to him, as Gal. 3. 15. the testament is confirmed, καταστρέφειν, and so doth Kemnitus, 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
Amongst them,  *Wealth maketh wit to waver,* which Paul sharply rebuketh as a sinclime, 1 Cor. 1:12, 13. 1 Cor. 3:4, 5. So Paul faith,  *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, Doctors, 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 Christ's 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 prophesied two or three, after other, by course, and who also by the power of the keyes did publickly 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 there were imploied 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 epift. ch. 10. ch. 11. ch. 12. and so their meeting together, 1 Cor. 5, 1 Cor. 11, 1 Cor. 14.
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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 faith Robinson, that there were many Doctors and Teachers in this Church, and proveth it well from 1 Cor. 12, for which, see what our own Divines say, as Calvin, Beza, Pareus, Bulling, Martyr. Pelican, Pomeran. So also Chrysost, Theop. Occumen. Ambros. Lyra, Caietan. So I think this place thus disscussed 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 Pastours without a Colledge of Pastours, and observe ( faith Caietan ) on that place, That the laying and prayers of the Apostles were at the Ordination of Presbyteries.

2. Suppose χειρολογία were applied to the people, I see not what can in reason be said against Vasquez, who faith, it will follow only they were created by the consent of the people, and a man more to be respected then Vasquez, Fran. Junius faith, 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.
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(faith here) is from this commended, and this form of rite of lifting up of the hands was borrowed from the Greeks, who gave suffrages with lifted up hands. However the peoples free election is hence authorized, which form was used in Cyprians time, Quando ipsa (plebs) maxime habeat potestatem, vel eligendi dignos sacerdotes, vel indignos recusandi, quid & ipsum videmus de divina authoritate descendere, ut sacerdos plebe presente sub omnium oculis deligatur, & dignus, atque idoneus publico indicio ac testimonio comprobetur. It is nought that Bellarmine faith, they had not just eligendi, power of choosing, but just serendi 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 faith Theodoret, avouching this to be the minde of the Councell of Nice in an Epistle to the Bishops of Alexandria, and the first general Council at Constantinople. Only from the time of Frederick the iij. 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 Krantzius reporteth. Vasquez defendeth Illyricus in this, whom Bellarmine refuteth. It is true some say the election of Alexander the iiij. 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 believe such a dreamer as Radevius, who alldegeth this. Platine (I grant) faith, that Gregory the 7. was chosen 500 yeares before, by the Cardinals only: But to these I add 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 Chrysost, Leo, and Gregor. Magn., and many cleare testimonies for us, which are to bee seene in Gratian, all affirming that the ancient Church required the consent of the people to the ordination of
of Elders, but all these expressly speake of popular cognition of the good parts, gifts and holiness of the chosen Elders, and doe still ascribe authoritative Ordination of Elders to the presbyterie of Elders, as all Ancients 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 allledge of the Church of Thessalonica, which had the power of Excommunication within themselves, 1 Theol. 3. 6.

Answ. 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 ways.

2. They had discipline within themselves, not being compassed with sister-Churches in a Christian confociation, it will not follow therefore Churches confociated 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 expeditied 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 beleevers is the most supreme ministerial Church, subordinate to none other Church assemblies now in Thessalonica, 1 Theol. 5. 12, 13. there were many pastors who warned and admonished them. The Syrian faith (who stand before your face to teach you) Beza faith they were teachers: so Erasmus, Calvins, Bullinger, so he filleth the pastors: so Marlorat, Sutin, Brightman, Scultetus.
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4. They object, The seven Churches of Asia are commanded, or rebuked by Christ for exercising or omitting discipline, every candle stick 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 one-ly Thyatira is charged for suffering Jezabell to teach, if they were one Church, the whole would have beene guilty of the sinneres of the part, the whole being negligent to dis- cipline the part, but every Church is rebuked for it's own fault, Ergo, every one was independent within it selfe. So M. Rest, Author of Presb. gover. exam. and the femal doctrine Childley.

Answ. The first of these seven, to wit, Ephefus 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 college of Angels or Pastors. Bullinger he writeth to many Pastors. Didoclav, proveth by good arguments against Downsam his Angell-Prelate that he writeth to a college 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 keyes, but at the second hand, the believers have it as the prime ministeriall fountaine of all Church discipline, and so they by our brethrens learning; should have bin principally rebuked.

2. Also Asia was of the Roman Empire, and contained Phrygia, Mysia, Caria, Lydia, Troas and Thesalonica, and every one of these must be proved to be single congregations, and suppose they were, they have many pastors in them, as Ephefus 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 Domitius, no absurdity will follow, discipline may be exercised without provincial Synods.

3. It
3. It is a weake ground, Every candlesticke stood by
it selfe, and 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 Do-
ctrine 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 re-
quire, and this is no small dependency.

4. It is no lesse losse and weake to alledge they are
independent Churches, because every Church is
reproued for it's owne faults; reproue is a sort of cen-
sure: What, because the fornicator, 1 Cor 5. is repre-
posed for a sinne that is scarce named amongst the Gen-
tiles, yea and judged worthy to be excommunicated? Shall
it hence follow that the fornicator is no member de-
pendent, and in Ecclesiasticall subjection to the Church
of Corinth? So some of the Corinthians, 1 Cor. 15.12.
are reproued 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 remiss discipline may be laid upon a
whole Nationall Church in some cases, when it com-
meth to the notice of the Nationall Church, that such
a particular Church faileth in this and this point of dis-
cipline; 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

5. Obiect. If Christ bid an offending brother tell the
particular Church whereof he is a member, then that
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so hath power within it selfe of the highest censures, and is independent, but the former is true, Mat. 18. Ergo, Ursine (say they) Zwinglius, Andrewes, Kenmistes, Arelius, Pelargius, Hunsius, Vatablus, Munster, Beza, Erasmus, Whittaker, &c. expound this of a particular Congregation.

Answ. 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.

2. Your owne Parker, the learned Voetius, and Edmundus Richerius, and the Doctors of Paris cite this place to prove the lawfulness of Synods, yea even hence they prove Peter, and so the Pope is answerable to a generall Council.

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 only 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 right to the tree of Life, and Word of God, and the holy things, the keys of the Kingdome, the promise and use of Christ's power and presence, Rom. 12. 4, 8. Therefore there is not one Church above another. So the Separatists. Best.

Answ. 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 flocke 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
and the reason is good, but truly better with Anabap-
tists, then with men fearing God; because Pastors and
people, King and Subject, Doctor and Scholler, being
believers, have all received like precious faith, and
right to the tree of Life, &c. for God is no accepter of
persons.

2. By this Argument three believers 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 Chur-
ches shall be in one independent Church, because all the
three hundred believers have received alike precious faith,
&c.

3. The consequence of the Argument is most weake,
for precious faith and claim 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, Provinciell and Nationall Churches
are humane formes brought in after the similitude of civil
governments amongst the Romanes, and there is no Church
properly so called, but a Parish Church. See D. Ammes.

Answer. Χειροποιησις. The lifting up of the hands in voic-
ing 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 Parish-
ionall Church is not for that a humane and unlawfull
Church.

2. We say not that a Synod is a properly so called mysti-
call Church, yet it's a proper ministerial and teaching Church, such as is, Acts 15.

Obj. B. 8. They object, The Popish superiority of one Church over another should be lawful, 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. I. 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 own 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 Bellarmine, Costerus, Pierius, do not thinke Synods very necessary, they call the Popes determination an easier way for ending controversies then Councils; and therefore Pierius faileth, frustra fit per plura, &c.

9. Objeet. If a representative Church consisting onely of Pastors, Doctors and Elders, be a Church of Chrifts institution, it should have a Pastor over it, as all Churches have; and if it be a generall Council, the Pastor thereof can be no other then the Pope, and thereto behooved to be also an universall Consistory of Cardinals.

Answ. 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.

1. Cardinals are degrees above Pastors and Prelates, our
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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 concern the conscience and practice of all, Ergo, all and every beleever should handle matters of discipline, and not some few of a whole Nation who representeth the rest.

Answ. 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 content of the tenth owner: If all both Elders or Ministers, and the whole company of believers 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 believers, upon our brethrens former ground, because they are the body and Spouse of Christ, how women and believing 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 privileges, 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.
11. They object. It is a Popish abusing of the people of God to exclude them from all government of God's house, and all means of edifying one another, and lead on the people in an implicit faith and blind obedience.

Answ. This objection toucheth the question anent the power of private Christians in edifying one another, where I must lay a little to cleare doubts, for divers run in extremities here. Hence our

1. Conclusion. We utterly condemn 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 edifying of the Church.

1. Because by consent of all sound Divines, all antiquity and confession of party, and Paul's testimony, Eph. 4.11, there are none given of Christ, when he ascended on high, for the publike edifying of the Church, and gathering of the Saints to Christ's second coming, save only Pastors, and Doctors and Elders. But the private gifted men are to edifie by publike prophecying, and they be none of Christ's 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, 5, thinketh not so, because he understandeth such a sending, as is required in ordinary Pastors, who beget faith in their hearers, v. 14, and whose feet are beautiful upon the mountaines, by bringing glad tidings of peace, v. 15. Now that were such as both were gifted and had authority to preach. 2. Christ, Mat. 10, clearly differenceth gifting of Pastors, v. 1, from authoritative sen-
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 himself, except he be called of God, as was Aaron, Heb. 5. Suppose he be gifted as our Saviour was. 6. Public Preachers have power authoritative to bind and loose, and accordingly God bindeth and looth in heaven; but private believers have not this power, but only Pastors, Mat. 18, 18. Mat. 16, 19. John 20, 23. 7. Such Preachers they dream to be in the old Testament; but the old Testament speaketh of none but men in office, as Priests, Levites, Prophets, &c.

M. Robinson Sith, 1 Cor. 14. There were gifted ordinary Prophets not in office, who preached publicly.

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, 1 or 12, 28. God hath set some in the Church, first Apostles, secondarily Prophets, Ergo, they were officers set in the body, as Apostles were at that time, Eph. 4, 11. 2. They are called Prophets, 1 Cor. 14, v. 29, 32. But in all the old or new Testament, Prophets signifieth over these that are in office, as the places in the margin clear, and a place cannot be brought where the word Prophet signifieth a man who publicly preacheth, and yet is no Prophet by office, but possibly a Fashioner, a Plough-man, a Shoemaker.

3. The formal effects of publicly edifying, comforting, convincing, converting souls are ascribed to these Prophets, v. 1, 3, 4, 5, 12, 24, 25, 31. which are ascribed to preaching Pastors, Rom. 10, 14, 15. 1 Cor. 4, 1, 2, 3. 4. In this chapter, and in chap 13. Paul doth set downe Canons anent the right use of the offices that he spake of, 1 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...
Also these Prophets were extraordinary and temporary, as were the gifts of tongues and miracles; and therefore none out of office now are to prophesy publicly. M. Robinson faith, 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.

Anw. This is a silly reason. Pareus, Bulling, Calvin, Beza faith all spirits are to be tryed by the word, and all Prophets, even Samuel 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, faith Robinson?

I answer, there are none simply infallible but God, every man is a lyar: 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 Canonike writers.

Anw. 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 habitual spirit of lying, which spirit is not in Canonike writers. Robinson and others of his side thinke them not extraordinarily inspired. 1. Because these Prophets might have beene interrupted and put to silence, that another to whom choise things were revealed, might prophesie, v. 3. 2. Because Paul exhorteth to pray for the gift of interpretation, and to covet (faith others) to prophesie. Now we cannot seeke in faith from God an extraordinary and miraculous gift. 3. Others add, 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 prophecy are not subjected to the free-will of the Prophets; therefore this was but ordinary prophecy, to which all gifted professors even out of office are obliged for the edifying of the Church of Christ to the world's end.

Answ. All these three come to one, to wit, acts of extraordinary prophecy are under the determination of free-will. A little of this.

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 pains. 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-flaish 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 bitterness, in the heat 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 sent 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 prophesied. See Jerom. Oecumen.Gregor.and Thomas.

The Propheticall spirit in the New Testament seemeth to be more swayed with free-will, and morall threatenings, 1 Cor.9.16. Woe unto me if I preach not the Gospel; yet the habit from whence he preached was a
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Propheticall principle, Galat. 1.12. 1 Cor. 14.32.

3. Conclu. Hence prophecying 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 (faith Suarez) is only connaturall to God, and to no mortall man) coming on men by a transient irradiation, while as the candle of Gods prophetical 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 Samuel read before 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. 3:20. All Israel knew, even from Dan to Beerlheba, that Samuel was established to be a Prophet of the Lord. 2. Because there remaineth a prophetical light, whereby the man gave assent to the last prophetical revelation, and so the species and prophetical images must remaine in the fantasie, and with these a prophetical memory of by past predictions, and so some experimentall certainty, that what he fore-telleth shall come to passe:

See Thomas and Caietan, now the object prophetical is knowne three wayes, 1. When the naked natural 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 lean kine, but knew not that they were seven years of Famine. And sometimes in a vision being in an exatia, 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 prophetical 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 prophetical vision, and not a delusion of Satan, this is (as faith Pareus) the very light of prophecy, or some extraordinary light (as faith Anto. Walleus) There is another light whereby the Seer beleeveth these things shall come to passe, which he seeth, either by a common light of historickall faith, as Pharaoh might beleive 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 beleeved 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 meanted no other thing, then the Messiah. 3. And be certainly perswaded that he saw so, and that he was not deluded, yea and historically beleive that that blessed starre should arise, and yet he had no light of saving faith to beleive that the Messiah should come. So here we cannot but distinguish betwixt a prophetical 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 GOD in the found beleever, onely in this last sight.

4. Conclus. Hence Separatizes 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 wayes.

1. Because they were Prophets of the New Testament, and so grace being more abounding now nor under
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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. Prophecying at that time in Corinth might well be obtained by prayer upon the extraordinary impulsion of the spirit, as Daniel obtained by prayer the interpretation of a dreame, neither can it be proved from 1 Cor. 14. that Paul willet 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 means to dispose themselves to prophecy, for when the passion of anger overclouded the fancy and the species therin, then Elias calleth for a mistreell to play, and dispose the minde better, as Cajetan faith: Howbeit for all that the Text faith, the hand of the Lord only actuated these species, and caused him to prophecy.

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 impulsion actually to prophecy without any farther call of the Church; for God spake then by impulsion, as he doth now by his Word, els one may say the physicall 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
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God tied only to Levites Tribe.

2. This is that which Episcopius, Sovinians and Arminians teach from Anabaptists, so Theophil. Nicolaed, and Raddeceus, Catech. of Raccovia, Ostorod. Socinus the Remonstrants. 1. That the sending and calling of Ministers by the Church now when the Gospell is sufficiently proclaimed, is not necessary. 2. That any gifted man hath a Warrant, because he is gifted to be a Pastor 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 Gospel, 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, Pareus, Zanchius, Iunius, Beza, make two different things in a lawfull calling. 1. Departus, gifts for the calling, which is not enough. 2. Exsulta, 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 govern, else they rule by tyranny. Hence the publick Sermon of Jehoshaphat, 2 Chron.19. to the Judges and Levites, and his prayer, and Hezekiaths Sermon, 2 Chr.29. and Nehemiah taught the people,Neh.8.

Answ 1. Iunius and Ar. Montan. Jehoshaphat לִי יֵהוֹשָפָת כִּי רָבָא Artos Shalach, Lefaron, 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.
3. The Kings and Judges were to teach according to the judicial Law the equity of their sentence to the ill doer, as a Judge to convince a thief and a murderer 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 Scandal's, and whither the male-factor be convinced or not, the Judge punisheth with the sword, so that the Judges handling of the judicial law, and his handling of the moral 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 pastoral 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 civil, coactive or regall, all which they teach themselves: So are we to thinke of these exhortations of Jehoshaphat and Hezekiah, they taught indeed \( \text{cap. } 71, \text{secundum quid in a civil and coactive and regall way, by a kingly and imperiall commanding, not by a servante way, or a ministeriall or pastoral way. Ergo, Kings are Prophets, and Seers and Priests, whose lips should preserve knowledge, and ergo, Kings are Ministers, by whom we believe, and sent to open the eyes of the blinde as Prophets, } 1 \text{ Cor. } 14. \text{ It is a most vaine consequence. So also from Jehoshaphat, 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 Jehoshaphat 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 (faith hee) were
were not Pastors, is not to any purpose. Christ and
Paul had a calling, ordinary or extraordinary, it skillth
not, it was more than naked gifts; some private Chris-
tians, Act.8.4. preached the Gospel, but when? in
time of heavy persecution when they were scattered, v. i.
v.4. Then all gifted Christians, trades-men or what
e else, not separated by Christ and his Churches calling
may now preach the Gospel, yea be the ordinary and
only converters of souls and gatherers of the Saints; it fol-
loweth no ways.

2. Many grave Divines think 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 only, as some say, but one to many.
So the Scripture faith, Proverb. 10, 21. The lippes
of the righteous feed many, Ephes. 4. 29. They are to speak
words ministring grace to the hearers: So faith Calvina,
Bullinger, Beza, Davenant, Whittaker, Pareus, Zanchi-
us, Musculus, Gualther. 2. The word ουκ ἐν 
λόγους, exhort one another, will not beare that one with
one only should conferre, but one with many (how-
beit a multitude should evert the nature of private
conference) 1am.5.6. pray one for another, ὑπὲρ ἀδικημῶν, it
were narrow charity to pray one for one only, 1am.
5.9. Grudge not one against another, κατ᾽ ἀδικημῶν; this
forbidth not only grudging of one against one, but
of one against many, Roman. 13.9. Love one another,
ἀγαπᾶτε, 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 oft one to another, דּוּרֹת שֵׁם
every man to his neighbour, 2 King.7.9. The four
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 an-
other, תַּבִּעְלֵי יְהוָה. This could not have been

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one man of the Syrins 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, Vajemura aish el-aehiu, 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 occasionall: but these with ill logick distinguish, where the law distinguishes not, for one and the same conference is both occasioned by the Lords chastisements upon Job.ch.1 ch.2, and also fore-set and intended by Jobs friends, who made an appointment to come together to mourne with him, and to comfort him, for the word, v.11. יִנְנָּא יָגַנְדָּא is to indict, fore-set time and place, 2 Sam. 20. 5. So Amoah went to assemble the men of Judah, but hee tarried longer then the time which hee had appointed him, יִנְנָּא יָגַנְדָּא Exod. 25. 22. There will I appoint with thee or meet with thee, Job 9.19. Who shall set me a time to plead, Am. 3. 3. Num. 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. Ps. 42.4. Ps. 55.14. Luk. 24.14.15. Deut. 6.7,8,9. then the fore-setting of time and place is no essentiaall 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 mystical signification, as our holy days were: meere circumstances doe not change actions that way. 3. All Divines, the Fathers as Augustine, Chrysostome, Ambrose, Hyeron, 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 fore-set 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
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.

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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-settling time and place to preach to many.

2. The word maketh mutual exhorting lawfull, and condemneth the mutual 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 Pastor interpreteth the word, the private person doeth but use, apply and accommodate the sense and interpretation of the word to his owne act of believing, and the acts of admonishing, rebuking, comforting his brother.

Twelfthly they object against Synods. The Pope is the Antichrist, because he will eth men to appeale from their owne Churches to him, as Whittaker and Chamier prove; but the doctrine of the Synods teach men to appeale from
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 Apostlelike; but to appeale from a Church to a man of sin, as if he were the whole Church is Antichristian.

2. If five believers in a Congregation of forty beleevers should Censure a brother, our brethren would say that brother should appeale from these five (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.

13. They object, That this wanteth antiquity.

Answ. This is said for the fashion, what meaneth then the tomes of Counsels, 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?

Ovr brethren who teach that the ordination of Pastors is onely from that power of the keyes that they imagine to be in the body of believers must needs, holding
holding such an humane ministerial Church, fall in divers errors; as 1. that he cannot officiate pastorally without that number of believers, from whence essentially he hath his pastoral 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.

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 gainsayers if the present Pastor be weake in learning, yet able to cut the word aright (faith M. Paget) requireth this. M. Best answereth, Officers of Churches may be helpful to other Churches, as Christians, but not as Ministers.

Answ. 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. Our Argument is from Church-communion not in Christian acts as Christian, but in ministerial acts as ministerial.

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 kingdom, then they may exercisel Pastorall acts over, and above others thes 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 I 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.

Answ. 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: so 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. 27. John 3. 29 Rev. 19. 9. Rev. 21. 9. H. 54. 5. Pastors are but the 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 faith, 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 (as faith 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 unseasonneable, or both; because the mutuall consent betwixt A. B. and his wife, being essentially marriage, as the Canon Law, Divines, and found Caesars acknowledge, it maketh A. B. a husband, and also the husband of such a wife during their life-
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 mean 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 main point for which it is alleaged; 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. intinuate 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 overseer 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 bloud, and not because he is appointed Pastor over them, and no more.

3. Arg. Beleevers 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
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. 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 choosing him to be their Pastor; as that all Divines according to Gods Word make them different things, as Theophylact, Cyprian, Athanasius, Ambrose, Chrysostome, Hyperius, Aretius, Professors of Leyden, Mornenius, Plessaus, Zanchius, Willet, Gerf. Bucer, Zipperius. 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 conjoined 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 believers: Give an instance in all the Scripture
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 Ambassador; but that an Ambassador 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 choice, is no act of authority, but an act of her private choice. 2. Ordination is that which formally makes the man and Pastor: The peoples election doth only appropriate the mans ministry to 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 faith, 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 faith, that in this an Apostle differeth from the Pastor, that the Apostle is a Pastor through the whole Christian world, but the Pastor is tied to a certaine congregation out of which he is not a Pastor.

Answ. 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 pastoral acts of preaching and praying towards these people who would not receive his ministry, and against whom
whom he was to shake off the dust of his feet, as a witness, and a Pastor is only the Pastor of that flocke over 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.

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.

**Answ.** The pastorall calling is essentially from some-thing, 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.

3. They object, *Whatever is essentiall at some times and places for the making of a Minister, is essentiel for ever; but the peoples consent at some times and places is for the making of a Minister essentiel, 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.

**Answ.** 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 only 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 *nullus* 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 Gospel 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 ministery of other Pastors in that case should make Pastors; but it followeth not hence that Pastors ordinarly have not their calling to be Pastors from the ordin-ation 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.

Answ. 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 wives 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 chufeth him only to be their Pastor.

5. Smith laboureth to prove that the ministery com- meth not by succession from Ministers: For then (faith he) the ministery should be before there were any Church; but the Church is before the ministery, and calleth the Minis- ters to office.

Answ. The Church ministeriall, the governing Church, whereof we now speake, cannot be before there be a ministery; 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-
Ordination of Pastors is from the Presbytery. Chap. 17.

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 always 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. They object, If a Ministeriall power come (faith M. Smith), by succession from Presbyteryes, then are Presbyters Lords of the Churches faith, in respect that the Church cannot enjoy the holy things of God, because 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. 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 possimus quod
Not from the People.

Chap. 17.

quod de iure possimus. And by this reason the beleevers may excommunicate the whole ministery 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.

Answ. Suppose in this or that Church all the Minifters should dye, yet it followeth not that a Ministery 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.

9. Smith reasoneth thus, to prove that beleevers 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.

Answ. What is given to the Church finaliter & objective, 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 major 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 Minifters. Whatever is given to the Church, subjective, as to the proper subject, Mistress and Spoufe, 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 beleevers as to the subject. Christ ascending on high, gave Pastors and teachers for the Church of beleevers, for their gathering
gathering and perfecting, but not to the Church of believers.

10. If two or three (faith M. Smith) faithful 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 faithful ones have power to make the Ministers of a Church. He proveth the major. They who can do the greater can do the lesser, 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 lesser: The assumption he proveth, two or three faithful ones have Christ, the holy things of David, the promises. Ergo, two or three have power to make a Church.

Answ. 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 do the greater can do the lesser) must be right taken: It is true, in these same kind of works, and in the same kind of power. Christ can forgive sins, Ergo, he can do the lesser, he can say to a sick man, take up thy bed and walke: So if by prayer Jacob obtaineth a blessing from God, which is greater, then by prayer he will obtaineth deliverance out of the hands of Esau, which is lesser; but in powers of divers kinds it holdeth not true: A believer by prayer may obtaineth grace and perseverance, which is greater, but it followeth not, Ergo, he can open the eyes of the blind, and worke miracles, which is lesser; 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 keys (which is gratia gratis data) to preach and make Ministers: For then, because Mary Magdalen hath power to believe 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.
Smith reasoneth thus: These who have the true matter and forme, have the property which ariseth from the matter and forme, that is Christ's ministeriall power to assume all the means 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 mystical Church of believers, these have the union and property of a mystical 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 mystical Church of believers. 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 believers are a mystical Church borne over againe by the Spirit of Christ; but if they be no more but single believers, they are not for that a ministeriall Church, which is necessarily a politicke body governed by Christ's Lawes, consisting of the shepheard and flocke: But this man will have three believers, because they are believers, to be Ministers, and so taketh away all vocation and ordination of Church-officers by the Churches authority, which is flat Anabaptisme.
Chap. XVIII.

Certains Quaeres anent independencie of Congregations.

Quære 1. If the independencia 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, censoring, depriving, and judicial 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 gainsayers 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 pastoral Act, you may with the like weight of reason give to them all.

3. Whether or no is a minift ery necessary in a visible Church?

I answer: seeing all these eminent acts of the pastoral 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 keyes 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
7. If then all believers 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 practice therefore in the Apostolike Church I see none.

8. If the doctrine of refusing Baptism to Infants, whose nearest parents are not, one of them, at least, believers, 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 unbelievers, as the children of Pagans & Turks without the Covenant; and if the sins of one unbelieving Father, where many foregoing generations have been lovers of God, and keepers of his Commandments, doth exclude the Infants from the Covenant made with these believing forefathers?
   Answer. 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 Joshua, 5.3,4, 5.6,7,8. Ezech.20. v.8,9,10.v.18,19,20,21,22. P'sal.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 fede-rall holinesse, then Indians and Tartarians who never heard of Christ: And seeing such a generation hath by the former grounds no right to the means 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 ask if (the doctrine of Independencie standing) we are not also totally to separate from an excommunicate person in the very external Church-communion of hearing the word, seeing ten excommunicated persons joined 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 the remaine obstinate, and will not heare, why may we not proceed according to Christ's order, Mat. 18. & tell the Church? Answ. 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 believers: If the ten Elders abide found in the faith, and the hundred believers erre in fundamental points of faith: In that case we aske, 1. If Christ have appointed no pastorall or ministeriall act of discipline to reclaine these hundred who erre from the faith.

I answer, none at all which may authoritatively reclaine them, for they are the supreme independent Church. 2. Because it cannot be denied 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. Joh. 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 believers. How can a power of binding and loosing by way of preaching, and that both in God's Court and the Churches be in these
these who have no power of discipline to bind and loose.

1. Seeing the Sister-Churches of Colosse and Laodicea, Col. 4. 16. and of Corinth, Macedonia, Achaia, Galatia, 2 Cor. 8. 1, 2, 3, 18, 19, 23, 24. chap. 9. 1, 2, 3, 4, 5. are confociated together in a visible body, in external acts of God's worship, as to heare one and the same word of God, Col. 4. 16. and to doe Church-business and works of mercy toward the poore by their delegates and commissioners: We ask, if confociated Churches tyed together in a visible Church-communion of acts of divine worship be not with as good reason a visible politicke body of Christ, as many beleevers confociated in a Church-communion, if acts of divine worship doth make a particular Congregacion. 2. If the former Church hath not the power of the keyes upon the grounds of a visible Church-communion among themselves, as a Congregacion hath the power of the keyes upon these same grounds? 3. If these confociated Churches be not a visible Body, Spouse, and covenanted people with God in Christ, as well as a little Congregation of fixe or ten beleevers? 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 beleevers 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 confociation 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, with-
without the other two, reason would inforce one or two congregations of ten confociated congregations cannot meet, without subordination to the whole ten, whereof one or two congregations are part; if ten be owners of one ship, six cannot meet and dispose or fell the ship, or repair her cordage, 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 Gospel, 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 concern?

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-
beleevers, we may not include the Magistrates sword, the Kings power, the masters power over the fervant, the Captains power over the fouldier, so that by that fame reason there be no Kings, no Judges, no Masters, no Captains, save only beleevers, we see not how this followes not, as well as that the power of the keyes, and all things are given to beleevers, because Christ is given to them.

5. We aske if the power of the keyes in binding and retaining saines be not given to unbeleevers, 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 baptism, 2. false baptism, but valid and such as is not to be repeated, 3. and no baptism 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 profess'd believers having saving faith, can be anything 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 baptism of that congregation can be valid baptism, not to be repeated, I leave to the consideration of the learned. Yea, if the Minister be an unbeliever by the former grounds, it can be no baptism. But some say it is the baptism 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 baptism coming 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 baptism 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 faith 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 practice, 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 suphititious practice 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 whether or not is Paul's 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 keys be given to all believers, a question is. 1. If Pastors have no other power of the keys, but that same that believers have, seeing the ground of Christ's 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. Whether or no the calling of Christ and his Church doth not superadd and conferre to him who is made a pastor some farther power of the keys, then he had before he was cloathed with any such calling, seeing, to rebuke, exhort and comfort one another, are duties of the law of nature, and would oblige all, suppose Christ had given the power of the keys to none at all, wee see not, but our brethren must deny that the calling of the Church giveth any other power of the keys 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 pastors, and may take it away again.

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 keys? they must keepe that power, and yet are no members of Christ's visible body.

23. I desire a place may be produced in all the old or new Testament, where a ministerial or governing Church is taken for a company of only believers? This our brethren teach.

24. If all authoritative Assemblies, for renewing a co-
tenant 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 Judaism? This we deny.

25. If believers exercising the most eminent acts of ordaining pastors, publick censuring, depriving and ex-communicating 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 keyes, and if in that they are not to conforme.

_**CHAP. XIX.**_

**Doubts against Presbyteriall government discussed, as about ruling Elders, Deacons, Widomes, the Kings power in things ecclesiasticall:**

**Quest. I.** How 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 authours of the survey of discipline.

_Ans. _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.
2. An office may be described two ways. 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, be be sober, grave, faithfull in all things, &c. all which are required in the Doctor and Pastor also.

Ques. 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 he omitted, Ephes. 3. Phil. 1. it is like they are not of Christ's making, who are not in Christ's role.

Answ. Either the Prelate or the Presbyter is omitted, 1 Tim. 3. Phil. 1. not the preaching Presbyter, as is clear by the description agreeing onely to him. Ergo, the Prelate is out of Christ's role.

2. Doctors are omitted, Phil. 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 descripteth the Judge, he sheweth what a man the King, the Justice of peace, the Sheriff, 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.

Ques. 3. But Elders are not, 1 Cor. 12. 29. nor yet, Rom. 12. but only governours (faith Whytgi and Dr. Field) and it is an ill argument, a genero ad speciem affirmative, he nameth governours, it followeth not therefore he nameth your governing Elders.

Answ. 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 signify 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 ecclesiastical, 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 Pastor, 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 "κοινοι", in the Commonwealth, and his influence in governing Gods house is meereely civill, coactive and regall, not pastorall, ecclesiastick and ministerial.

Neither yet can the place be meant of the governing Prelate. 1. Because the Prelate is thought to be the Apostles successor and is first in the rooue, but the governors here 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 governors here in this lineke 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 twice, 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 governor, 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 enumeration...
on they must be ruling Elders, and it is to be observed that the Apostle faith not, Are all Arch-bishops? are all Primates? And surely the Jesuises have no less room without throng to pinne in, this wall, under the name of belpes and governments, their regular Canons and secular Priests, as Formalists can allledge for Prelates and their long tayle. What Tilensis faith against this place is fully answered by Didoclavins, 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?

Many answers are given to elude the force of that place, 1 Tim.5.17. The Elders who rule Well, &c. shall ever enforce 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.

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. Ruling Elders proved from 1 Tim.5.17. Ergo, The latter must be true.

The proposition in terminis almost is our thesis, if two sorts of Elders bee worthy of double honour, then are there two sort of Elders, for a qualitate & ab advento subjecti ponitur subjectum ipsum: Alfo 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 make 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 Tylen 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 just King, he should not make two sorts; some are Kings, and some are just 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 intinuate that two sort of honours were due to Pastors two ways 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 officers, 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 said, an Elder is worthy of honour, this answer might have had some colour (howbeit but a colour) But now Paul putteth downe a speciall: El-
ders who rule well are worthy of double honour; and with these another special sort of Elders, especially those who labour in the word and doctrine; and to 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 meanted in the former part, who are not meanted 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 εὐνάντητης προεσδήμοις, 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 shepheards staffe of right governing and painfull preaching, Heb.13.17. Acts 20.28,29, 0,31. And so the Apostle shall say one thing twice; to wit, these Pastors who rule well in laboring 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, καρδ.νις I Cor. 3.8. I Cor. 15.38. 1 Thes. 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 signify the Prelate (as the currant exposition of Formalists is) and the Elder labouring in the word and doctrine signify the painfull preaching Presbyterian, then the Presbyterian 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.

Doctor Hall fetcheth from Scultetus another poore interpretation: The Elders who rule well, that is, administer the Sacraments, make publike prayers, and privately admonish faithful people are worthy of double honour, especially those who excell in the gift of teaching, which is more excellent then baptizing, I Cor. 1.17.

Answ. 1. We have a new office brought in in odium tertii, 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 καρδ.νις, well as a well-governing Elder, who cannot preach the word and pray, this is but the reading Priest, who faith 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-

I. Longeth rather to well governing then good preaching.

3. Good governing is the Prelates element; for so he
feith 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 glosses 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 note, there two parts or duties of Pres-
byteriall offices, not two sorts of Presbyteries.

Answ. 1. By this it is the Prelates glory to preach,
but he cryeth up courting and Lordly command, and in his
practise cryeth downe preaching.

2. This interpretation wrongeth the Text: For the
divers Pronouns must note divers persons, as is cleare
in the words ἐὰν ἐρχεσθής and ἐὰν κοπιεῖς, 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 laboureth in the word and
doctrine. None use to speake so superfluously, or igno-
rantly, who understandeth the Grecke 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 laboureth in the word and doctrine which
is against reason, and the words of the Text.

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 signifye the multi-
tude of believers, which I have abundantly refuted, or
the Pastor with the Deacons; but Deacons have no ju-
sisdiction in Gods Church by the word of God: Or
thirdly the word Pastor it alone should signify the Church which is Popish; therefore of necessity there must bee some Rulers with the Pastors which make the ministerial 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 makest them all preaching Elders, and maketh all the Presbyters to be preaching Presbyters, that he may fill the field with Prelates.

But if 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, otherways 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 excepta ordinatione? Hence Pastors have had in the ancient Church all power of jurisdiction with these who were, as Hierom faith, Bishops or Prelates, consuetudine, non dominica 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, Bucer, Pareus, Ur-
fine, Luther, Melancthon, Polan. Piscator, Sibrandus, Are-
tius, Danaus, Fenerus, Kickerman, Rivet, Waller, Pro-
feffors of Leyden, Gil, Voetius, and many others. Now if
Antiquity tooke Episcopus and Presbyter for all one, ex-
cept 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 gainfaying
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 muft be
ridiculous, except ruling Elders be understood. Pastors
do nothing without the advise of Pastors, and Bishops
do nothing without the counsell of Bishops; for Bi-
ships and preaching Presbyters are all one, except in
the act of ordination. We never read in found anti-
quity 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 somthing. Here are Elders
differenced from teachers: It is ignorantly replyed 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.

Answ. That none were teachers but Prelates is most
fals. What then, suppose we grant that? were none
called teachers but Prelates? he dare not say that. Ter-
tullian, Irenaeus, Hierom, Augustine, Cyprian, Ambrose,
Chrysofome, Oecumenius, Theophylact, Cyrilus, Prosper.
Hilarinus 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, Pa-
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flors called teachers, a hundred times in Gods word? and this man will not give the Ancients leave to call poor Presbyters teachers, and yet Paul giveth them this name, as they are contradistinguishing from Apostles, Eph. 4. 11. 1 Cor. 12. 29.

2. 4. But the Ancients knew no Lay-Elders.

Answ. 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.

2. 5. How is it that your ruling-Elders doe not give imposition of hands, and bless Pastors, when they are ordained, and so the lesser should bless the greater? So the author of Survay, So D. Field.

Answ. 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 bless 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.

2. 6. Beza giveth the keyes to both Pastors and Elders. Cartwright denyeth the keyes to any, except only to Pastors. But Daniel Niellins, the keyes (faith 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.

Answ. The keyes by the preaching of the Gospell, Potestas concionalis clavium, were given to Peter as representing all Pastors and Doctors; tanquam subjicite adequato: The keyes by way of disciplinary binding and loosing were given to Peter, tanquam subjicite virtutali, representing not only Pastors, but also Doctors and ruling Elders, who were to be called and sent of God.

2. 7. How can any voice in matters of Religion, but only Pastors, for ruling Elders are not Pastors. So Field.

Answ. It is Jesuit-like to reason thus with Bellarmin, who faith, it is a pastoral act to define in Councils;
...and therefore none should teach in Councell (faith Panormitan in the Councell of Basil) but Prelates who are the pillars and keys of Heaven. So said Eccius. But the Councell of Basil thought not so, nor the Greeke Church, for whom Nilus speaketh, alleging others whom it concerneth, should voice also.

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 only 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 equal; and therefore ruling Elders having knowledge and light, and with all authority of office may well have voices: But it followeth not hence that those 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 must be agreeable to the word, they bind the consciences to an obedience of conscience. 2. They impose an Ecclesiastical tye from the authority of the Councell and Canon-makers, and so they require submission or obedience of reverence for the authority official 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.

2. 8. Philip and Steven, who were Deacons, baptized and preached, Acts 2:18. 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 boldness in the faith.

Answ. What Philip and Stephen did, in fact, in an extraordinary fit, nihil posit 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 poor 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 poor off them, that they may give themselves to the Word.

2. Arg. Christ ordaineth, Mat. 28:18. Apostles and Pastors their successors to preach the word, and not Deacons.

3. Arg. There shall be more officers in God's house given for the edifying of the Saints, then Pastors and Doctors, even preaching Deacons; yea all the offices in God's house shall be Preachers; the Prelate to Formalists is a piece 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 doth Paul, 1 Cor. 12. difference between Governor, helps and teachers, seeing all are teachers?

4. Arg. Rom. 12. He who sheweth mercy, and he who distributeth are differentiated by their specific acts from the Pastor who exhorteth and preacheth.

5. Arg. 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. The well using of the Deacons office is no more by, 1 Tim. 3. 13. a degree to the ministry or pastoral calling, then, much boldness 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 discours eth is not in degree to be a man, or in preparation a man only; but he is formally a man, now to preach and baptize, are specific 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 Baptism, that the Deacon may administer the one Sacrament, and not the other? But this is a Mass-mystery, there is no Transubstantiation in Baptism, 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 natural 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.

8. The Popish Libeller in the Surway faith, when now contributions and collections cease, the Deacon may preach and baptize. Then Deacons ordained, Rom. 12. 8. Acts 6. 45. 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.

Q. 9. How is it that you have taken away midowes, which was an office establisshed by the Apostles? Rom. 12. 8. For some say they should be gone, because they were temporary, and the heate of the Eastern Countries which cas'd sicksesse, required them, but they are not needfull now. So faith Cartwright. Others make them perpetuall, as Fenner, some make them to be women, as Cartwright, some men, as Travors, some neither men nor women openly, as Beza and Junius.

Answ. 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 Chirurgians, Physicians, aged men and wo-

7. Arg.

Valenz.
Suarez.
Vasquez.
Bucanus.

8. Arg.

Surway, c. 18. p. 204

Cartwright, l. 2. p. 150.
Fenner, defens. p. 135.
Jun Ecll. l. 2. c. 4.
Survey of discipline.  
Q. 32. 33.

1. Conclus.

Cartwright, p. 1.  
P. 93.  
Viretus dial. 3.  
Calv. admonitions to the Parl. 2. of Eng. p. 61.

Answ. 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.

1. Concl. Presbyteriall government, and the regall power of Monarchs doe well consist: Paul a favourer of this government, 1 Tim. 4. 14. commandeth that prayers be put up to God for Kings and all who are in authority, and so doe we teach.

2. Conclusion. Our adversaries 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, be-
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 work out for the good to those who love God. Now Formalists denying such to be lawfull Kings, as either know not Christ, or believe not in him, joyn hands with Papists, and make way for Anabaptistical Anarchy, that a persecuting, or an unbelieving King is no King, not to be obeyed, but to be turned out of his throne: And to this meaning, Calvin, Virium, and Cartwrights teach that the kingly power floweth immediately from God the Creator, not from God in the Mediator Christ. But the kingly power is considered in a speciall manner, as it is in a Christian, whether professing onely the Gospell, or truly believing in Christ, and so in relation to Christs Church and to the soule of a believing 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 now
now have that same power in Causes Ecclesiasticall, which
the godly Kings, among the Jewes, as David and Salomon
had: For David and Salomon were Prophets as well
as Kings, and had power to pen Canonticke Scripture;
and to prophesie, which power in Ecclesiasticke causes
no King now can have. Neither doth it follow which
Whigges faith, that we give no more authority to the Chri-
Stian 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 Chriftian man is a father, hus-
band, and king to his owne children, wife, and subjects.
Neither doth Christianity superaddde, 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; Chri-
stianity addeth indeed a new obligation to employ 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 Gofpell 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 *dumus superna-
"turalis*, a supernaturall or reall and physicall power to
performe these acts; now this power which he wanted
before he heard of the Gofpell and beleeved 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 exercife regall
and kingly acts: Neither is this an inconvenience, that
power to exercife the acts of a calling in a Christian
man-
manner, be Christian and supernatural, 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 King's 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 headship and dominion over the Church as he is a Christian man, and take that headship 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 Headship as a Heathen King and the Turke hath over subdued Christian kingdoms; and thus by their way Nero and Julian were heads of Christ's Church.

2. If unbelieving Kings cease to be Kings, then when they commit any fault that maketh them in God's 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- siderable:

1. The King's power ordinary and extraordinary.
2. His power as a King, and as a singularly graced Christian.
3. His power hortatorie as a Christian, and coaxlive as a King.
4. His power accumulative, not privative in Church-matters.
5. His power in actibus imperatis, in actis 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 centures. The King doth it by a regall, kingly, and coercive power of the sword.

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 strokes 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 imperialis, to command that all preach sound Doctrine, decree just Canons, exercise discipline aright, but in actibus elicitis, in acts performed by an intrinsic-calls 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 errors are to be rebuked.

1. Whitgift faith, the King is not the head of the Church as it is a society of elect and believers, for so the government is spiritual, but he is the head of the Church, as it is a visible society in external government, comprehending good
good and evil. For 1. The government visible and external is merely ecclesiasticall, by Christ's spiritual laws and censures, of rebuking, binding, loosing and excommunicating; but the King is not an ecclesiasticall person, and so not the head who hath any intrinsicall 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 politick and civil head, the visible Church is not a politick and civil, but an ecclesiasticall body, so Camer ereth 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 principal ecclesiasticall 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 Davids servant, but as a Prophet he was Gods servant, and not Davids servant.

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.

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. 23. Acts 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-
clesstial 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, fo 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 seals 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 interveening of any other authority. Whosoever ye bind 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 bind 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 faith not Amen to it.

4. Arg.

4. If a contumacious brother shall refuse to hear 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 do not give his consent that these prayers be heard and granted of God; because the Magistrate is no intercessor 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 joint power of binding and loosing, and of forgiving and retaining sins with the Church, then also with the Apostles and their successors; 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 civil Magistrate, for so are they sent who have power to forgive and retain sins, _John 20. 21, 22, 23_.

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 voice in Councils, to annull lawfull Councils conveened in the name of Christ, except he who is the virtuall Church say _Amen_ thereunto, neither is the King the virtuall Church.

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 voice, and if the Church of Pergamos be rebuked for not using the power of the keyes against those 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 voice, for it should not be possible to censure the followers of such Doctrine, seeing, hee was against both Doctrine and Discipline, but the Lord reprovest Pergamos in this case, _Revelation 2. ver. 13, 14, 15_.

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 pow-
er of the King, the Church by all the former arguments may conveene to exercise that power, in preaching, binding, loosing, excommunicating, suppose the civil 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 civil 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. 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 Council. Chalced. A.4. 16. the Imperiall lawes, Cod. I.1. tit. 8. leg. 2. Heretic. Vocab. & secrect. p. 2. caus. 23. q.8. c. 30. croiling Bellar. de pont. l. 1. c. 7. So do their owne men goe against Bellarmin in this, as Sanders de clavib. David. I.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 ereth here with Bellarmin, making the King as a servant obliged to add his sanction civill to ecclesiasticall Canons. Becan. in oppos. 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
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 agreeeth 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 ecclesiasticl way, and with a spiritual power. 2. The King punisheth heresie as it troubleth the Commonwealth, and the Synod as it is scandalous and infectious in the Church.

Yea and the Christian King ruleth over men as men, and also as Christians; 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 Christ's kingdom 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 compe mould 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 discern that to be truth, and absolve the man, whom the Church-Assembly doth condemn 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 impartially
to both, if they will heare, but certainly the Kings
civill, kingly coercive power to compell men to doe
their duty remaineth the highest and most supreme pow-
er on Earth, in genero potestatis politica, in the kind of polit-
tick 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 nega-
tive politicall and kingly suffrage and voyce in all Church
Assemblies, no ecclesiasticall constitution hath the force
of a law without the politicall suffrage of the civill Judge.
And againe the ecclesiasticall power that Christ hath
given to his Church remaineth, also the most supreme
power under Christ in genero potestatis ecclcsiastica, and
the King is subject to this power. The King is not
exempted in this, He that despiseth you despiseth me, and
in this, whatsoever ye shall bind on earth shall be bound
in Heaven, and in this, whose sines ye remit, they are re-
mitted, and whose sines 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 ecclesiasticall power.

Arminians and Formalists both ask 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 poles-stars are nearer to their Zenith and
Nadir, none of two wheels in a right Chariot are high-
er then another. The Church power (faith the Prelate
Davenant) is highest in teaching and directing, the kingly
power in commanding and compelling. Barclay compareth
them to two shoulders under one head. Meilner saith,
one of them is not above another. There is no absurdity
(faith Spalato) that in two bodies formally different there
should
should be two heads, yea it is necessary. The Roman Gloss
faith, Patricius is the Pope's father in things temporal, and
the Pope is his father in things spiritual, as Cusan faith,
Papists (faith Spalatro) have deleted that out of the Gloss.
So Berengarius, Gelasius Papa, Nicolauus the I agree to
these words, Sciemendum quod nec Catholice fidei, nec Chri-
Stianie comorarium est legi, si ad honorem regni, & Sacer-
dotij, Rex postifici, & pontifex obediat regi.

Spalatro seemeth against Bellarmine, to make up the
loosels made by Papists in Kings honour, while he hol-
doth, that the King his person, and as he is a Christian
man is subject to Church-power, but as King he is sub-
ject to none, but to Christ, from Whom immediately he
bath his kingly dignity, even as (faith he) when an Em-
perours servant, being a Physitian, the Emperour as Em-
perour is not subject to the Physitian, but only the Empe-
rour 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 coaction, so the Image-maker or he who ma-
keth portraets, in his art is not subject to the King, nei-
ther is the King as King, Master of the art of painting,
or portraet-making, the art onely is subject to the precepts
and principles of art, but the person of the painter is sub-
ject to the kingly power; for the King, as Bellarmin faith,
may forbid the Image-maker to draw obscene and filthy I-
images, or to waste too much gold or silver upon his Im-
ages, or to sell his Images at too deare a price. Hence, faith
he, the kingly dignity is not subject to the ecclesiastical
power, or to any other power on earth, but only to Jesus
Christ.

I answer, the Prelate doth well differenc in the art
of paintry these two. 1. That which is artificial 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 Im-
ges, and in this the King may make lawes to limit
the Painters morall carriage, but then he and his fel-
ows
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 Shoomakers 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 Greek 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 coarse piece of country honour. O (faith 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 Shoomaker, 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 fo 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. faith the Prelate, The Wounded Emperour is subject to his servant the Physician who curseth him, not as Emperour, but as a Wounded man, and that of his owne free-will and not by coaction. What meaneth this (not by coaction) 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 coaction, or any law of God, but of the Kings owne free-will? Consider how Court-paralites 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 speak against the Kings and Princes of the land, and if the Kings of Israiel 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 Ecclesiastical power, not of his owne free-mill, as this flatterer faith, but by such Ecclesiastical coercion as God layeth upon all men, whose spirits are subject to Christs kingly power.

4. This comparison halteth fowlely. In the art of paintery, 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 Ecclesiastical power.

5. Spalato faileth farre in making the end of kingly government a naturall end, not life eternall, as the end of layling is the desired harbour, and not the kingdom 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 to 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.
But doe we joyne with Papists in this?

1. Papists say Kings hold their Crownes of the Pope the Church univerfall virtually: We thinke Nero had not his kingdome from Peter, nor Dometian and Traian their kingdome from Clemens and Anacletus, nor Hadrian from Evaristus and Alexander.

2. Innocentius 3. forbad obedience to Emperours: Bomfachius 8. for hatred of King Philip of France forbade them to pay tribute to the Emperors? the Devill might blush to lay that upon us.

3. Was there ever amongst us the like of their 8 generall Councill? A Prelate shall not liet 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, iplisq; principatus abrogabit, and shall pull their Prince-dome 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 Coveneane rejeceth all traditions contrary, without and besides the word of God, and so it rejecteth all religious obser-
observations, all humane Ceremonies, all religious symbolicall signs, all new means 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. whereas 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 (καθως ἐγγέγραπται) 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 shewn 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 individual humane act, and where the last individual 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 feeth in the Categorie of humane Ceremonies and unlawful offices. Hence our first Categorie.

1. The worship of God.
2. Sacramentall worship.
3. Partaking of the supper of the Lord (as it is written).
4. Partaking of the Lords Supper in this time and place by Peter, James, Anna.

So in the officers of the New Testament.
1. A lawfull Minister of the New Testament, as it is written, Col. 4. 17. Phil. 2. 25
2. A lawfull Pastor,
3. Archippus Epaphroditus.
So 1. an act of discipline,  
2. An act of Church-censure,  
3. An act of the Eldership of Corinth excommunicating the ince-  
fluous man.

The like may be saied 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 sho

plainly.

1. Order and decency,  as it is written, 1 Cor.14.  
2 Orderly Ceremonies of humane institu-

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.

So the reason is cleare why we will have nothing unde-
termined 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 per-
fect in doctrine of faith, and manners, and all points of  
discipline, which the Patrons of Ceremonies, and hu-
mane 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. Gouvernoirs, or governing El-
ders
Chap. 20. Scotland proved by Scripture.

der who rule well, Rom. 12. 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Acts 15. 23. and Deacons who care for the poor, 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 sixt finger in the hand, as having no warrant in the word, and therefore unlawful, Exod. 25. 9. Heb. 8. 5. 1 Chron. 18, 19. 11, 12, 13. 1 King. 6. 38. as also expressly condemned, Luke 22. 24, 25, 26. 1 Pet. 5. 3, 4. Mut. 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.

Unius 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 mini-
A preacher, 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, look ye out seven men. But ordinarily this beginneth at the Presbytery, or Collège of Pastors, from whence things take their beginning; Acts 1. 15. And in those days (when the Church wanted an Apostle), Peter stood up, and said, Acts 6. 2. and 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 tried, 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 Timothis of the Church lay hands suddenly on him, contrary to 1 Tim. 5. 22. So the Presbytery trieth according to these Canons with us, his skill in the Tongues, Latine, Hebrew, and Greek; 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 tried 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 godliness is tried by both people and Presbytery, 1 Tim. 3. 2, 3. his ability to govern, 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,
Chap. 20. Scotland proved by Scripture.

dination, at which day the Edict is called, all who have any thing to object against his life and doctrine are thrife
publiquely at the Church-dore invited to come and object:
And this we thinke is ἐσωανηπλην ἐν τῇ ἡλίῳ. And 1 Tim. 3.
10. δικαιοποιήσας αυτῷ, 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 miniftery, 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 teftifie his consent as
Isaiah, Isa. 6. 8. Jer. 6. v. 7, 8. Acts 9. 20. Then the Pa-
stor asketh the peoples consent, which they teftifie by
their ξύπολωνα, 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 com-
meth downe out of the Pulpit, and he with the Pres-
bytery layeth their hands on his head, and prayeth that God
would bleffe 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 Elderhip of the Congre-
gation give him the right hand of fellowship, as Gal. 2. 9.
The action is closed with thanksgiving, as all grave acti-
ons should be, 1 Thes. 5. 18.

And this order in substance is kept in ordaining Do-
ctors, Elders, and Deacons. Here are no popifh toyces,
which Papifts use in ordination, no man is obtruded upon
the flocke against their consent, and no man appointed a
 Pastor but of a certaine flocke, as Acts 20. 28. 1 Pet.
3. 2.
Government of the Church of

Chap. 20.

4. Article

Pastors duty.

The Pastor teacheth sound doctrine, 1 Tim. 3. 1. often thrice 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 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 full 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 prophecyeing, praying, and singing of Psalms, 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 (συνέβησε) 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. sent 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 Christ's ordinance, *Mat.* 28. 18, 19. *1 Cor.* 1. 14, 15, 16, 17.


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 conjoin'd with the word preached going before, as the Charter hath the Scale added to it; and as the Apostolike Church practis'd, *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 Analogie, 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 blest a Sacrament requireth prayer. No other Element is used, but nature, as *Acts* 8. 39. *Ioh.* 3. 23. *Mat.* 5. 16. No Ceremonie, but Christ's owne action of externall washing or sprinkling, as baptizing with water signifieth, *Heb.* 9. 10. *John* 3. 23. *Acts* 8. 39. is used; and that in our cold country, seeing it doth aptly express sprinkling with Christ's 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 to sealed with the same seal 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 God's worship should be ended, 1 Chron. 16. 7, 8, 9. and as the other Sacrament is closed, Matt. 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 Matt. 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. Mark 14. 18, 19, 20. Matt. 26. 21, 22, 23. John 13. v. 13, 14, 15, 16. A Table is covered, not an Altar erected, as is Luke 22. 21. John 13. 28. A Sermon for the purpose in hand is preached before, as Christ doth, John 13. 18, 19, 20. Matt. 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 Jesus sate downe with the twelve Disciples, as is Matt. 26. v. 20. and v. 28. Mark 14. v. 18. and 21. the Lord honouring them with Table-honour with himselfe, as is cleare, Luke 22. 21. John 13. 24, 28. The Pastor taketh the bread, and before he break 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, reheareth the words of the institution, and breaketh the bread, and giveth to the banqueters, and they divide it amongst them, as Christ's 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. Mark 14. 22, 23. Luke 22. 19, 20, v. 17. In the meanie time while the people are eating and drinking, the Pastor is speaking of Christ's love in dying for man, of the Lord's death, of faith required in announcing the Lord's death till he come again, even as Christ all the while entertained his guests with heavenly Sermons, as is clear, Mat. 26. 28, 29. Mark 14. 25. Luke 22. 21, 22. John 13. and having done, they sing a Psalm, as Christ and his Disciples did; Mat. 6. 28. Mark 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. Mark 14. 15. where mention is made of a large upper room furnished and prepared, which is a clear warrant for a large Table, a clean and faire Table-cloth, Basons, Cups, and vessels decent and comely for that service, and from Christ himselfe with a towell, and washing their feet, and standing as a servant, John 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.

Publicke 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 ways,
wayes, calleth to fasting and mourning, Isa. 22. 13, Joel 2. 1, 2, 3, 4, 5, 6, &c. and so by his mercies and wonderful 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 drink, and carnall and ordinary pleasures. Joel 2. 12. We thinke to deny the lawfulness of publike falling on the Lords day, as if the Christian Sabbath were a day onely of spiritual feasting and rejoicing, 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 rejoicing.

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 Adam and Eve. We thinke it fit that the Pastor, who is the Ambassador 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-
Chap.20. Scotland proved by Scripture.

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 coming 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. braham, Gen. 49.31. and Joshua, Josh. 24. 30. and Samuel, 1 Sam. 25.1,2,3. Joseph 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 near the Church or some inclosed field, because the Jews 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. Schooles and Doctors.

Here are with us Doctors of Divinity who teach in Schooles and Universities, men tried to be holy and learned, and then put in office, as 1 Tim. 3.10. under whose instruction are students ayming at the holy ministry called exspectantes, as in the Jewish Church in their Colleges, were young Prophets, or sonses 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 aym at the Ministry, prophecy in our presbyteriall meetings, 1 Cor. 14.29.

ART. 11. Elders and Deacons.

Lders 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 wayses 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 cheerfulness, A. 6, 3, 4. Rom. 12, 8.
being tried to be grave, sober, faithful, 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-doore, for the reliefe of the poore, as Cor. 16, 2.
It is provided that Ministers have competent stipends, as
Cor. 9, 13. and that Hospitals be uphelden, Mat. 25, 35,
36. Eccl. 11, 1, 2. and that the fabricke of the Church be up-
holden by the Patron and free-holders, as Mal. 1, 10. Hag. 1.

Church-Assembly and the power of censures.

There are Assemblies in our Church, as were in the A-
11, 1, 2, 3. Act. 15, 6, 7, 8. &c. They handle only matters
merely ecclesiasticall, what is scandalous, and what may
edifie, Mat. 18, 18, 19, 20. Cor. 5, 5, 6. but no things ci-
vill which belong to the civil Magistrate, Luk. 22,
25, 28, 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. Ses-
sions 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 Tim. 5,
20. to admit or not admit to the Sacrament, to order de-
cently the publick worship, Cor. 11, 20, 21. Cor. 14,
33, 40. Tit. 1, 5. Hence there was an Elder'ship ordained
in every Church, Act. 14, 23. Also seeing every particular
Congregation is a visible ministerial Church, having
power of the Keyes in preaching the Word, though
they be but a small number, as two or three assembled in
Christ's 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 El-
ders from sundry congregations who have power of ex-
communi-
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. Heb. 11. 47. Acts 20. 17, 18. and for this cause one Pastor of a single Congregation not being able to ordain a Pastor (because it wanteth example in the Word of God) therefore a College of Presbyters, or a Presbytery of Pastors and Elders, who have power larger then a Session, even to excommunicate and ordain Pastors is necessary in the Church, which ordaineth Timothy to be a Pastor, and so may deprive and excommunicate him, 1 Tim. 4. 14. Acts 20. 17, 18, 28, 29. These are to assemble together, and to prophecy two or three by course, and others sitting by are to judge, that every mans gifts may be tried 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 College 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 Gospel to faithful men who are able to teach others, 2 Tim. 2. 2. Tit. 1. 5, 6. therfore 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 concern the whole Province, and many more Congregations, which differeth not from the Presbytery, but that it is a greater Presbytery containing more Pastors and Elders: so we think, because there were many Pastors and Elders at Jerusalem then at Corinth, therfore the meeting of Pastors and Elders of Jerusalem and the Churches about, Acts 21. 18, 19. was a Provincial Assembly, so the meeting of the Elders of Ephesus, being more then an ordinary Presbytery, because of the multitude of that Church, Acts 19. was of the nature of a Provincial Assembly, or a greater Presbytery, Acts 20, 17, 18.
The fourth Assembly is a generall Assembly of many
Provinces, and is a cleare warrant of our Nationall Assembly,
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 politicke 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
speak, propound and reason in an orderly way, as there.
the multitude speak, v.12,1,3. 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 abients, not present in all their members, as v.
23 24,28. Act. 16,4.ch.2 1,25 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 only 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 writ-
teth 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 prudence
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 diffension, then
referen-
references and appeals are made to the greater Assemblies, and they determine that Paul and Barnabas, or A. B. and S. F. go to Jerusalem, or the place of the next Assembly to the Pastors and Elders about this question, as 1, 2:

All our inferior 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 inferior 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 inferior to none of the greatest Apostles, are subject to Synods, Acts 11. 1, 2, 3. Acts 21. 19, 20, 21, &c.

3. By Assemblies, schisms, dissensions, Acts 13, 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 rejoice at the oath, and seeke the Lord With their whole desire, and he 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-encesures, 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 prevai not, the matter.
ter is brought before the Church, which hath power of
the keys; If he obey not the Church, he is excommu-
nicated, 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 of-
fender more quickly is delivered to Satan, as 1 Cor. 5. 4.
1 Tim. 1. 19, 20. Where obstinacy and willfull impeni-
tencie is added to lesser scandles, the offender is excom-
communicated, as 1 Thes. 3. 14. yet with great meeknesse
and longanimity; for he is three Lords dayes publikely
admonished, and three Lords dayes publikely 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 cen-
fures 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 confes-
sion before the offended Congregation: He standeth in
a publike place, which we call the stroke 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 Judg. 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 cenfure
adjoyned, which is a debarring of the offender from the
Lords Supper, 1 Cor. 11. 28. which is our lesser excom-
munication.
3. Our third cenfure is the greater excommunication,
which is done by the whole Congregation, as all other
censures, but divers ways by the Presbytery or Elders-
ship 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 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 natural 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 seals 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 meanes 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 forroweth 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 depraved 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.


No one 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 practice, 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.
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 fitned 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 condemn, but constantly practise the praying of that divine and Canonical 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 Psalms 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.31,1,8. Psal.107,1. and private sitting in Families, Nehem 1,4. Esth.4,16. Zach.12,11.

Our Assembly also commandeth godly conference at all occasional meetings, or as Gods providence shall dispose, as the word of God commandeth, Hebr.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, Hebr.5,4,5. Rom.10,14,15. 1 Cor.12,28,29. and by that same warrant the grieved in conscience is to confess 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.