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

Wherein is examined

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

By SAMUEL RUTHERFORD Professor of
Divinity at Saint Andrewes. 1650 - 1661

CANT. 6. 10.
Who is she that looketh forth as the morning, faire as the Moone, cleare as the Sun, and terrible as an Army with Banners?

LONDON,
Printed by E. Griffin, for Richard Whittaker, and Andrew Crook and are to be sold at their Shops in Pauls Church-Yard, 1644.
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TO
The most Noble and Potent Lord Archbald
Marquess of Argyle, one of His Majesty's honourable Privy Councill, with
Grace, Mercy and Peace.

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

417307
The Epistle Dedicatory.

Her feet, and upon her head a Crowne of twelve
(e) a Cor.8.33. Starres. Her very servants are the (e) glory of Christ.
Yet is this poore woman in Britaine, crying, travelling
in birth, pained while she be delivered, because of the Idolatry of the Land, and our defection and apostacy prafti-
sed, countenanced, tolerated in both Kingdomes. Many
graves, many Widowes, and the Land turned into a field of
blood are the just fruits of many Altars, of Maffe-idolls,
of Bread worship; of many inventions of men, let them
have a name and flourish in the House of the Lord, and
let them be written with the living in Jerusalem who
contribute help for the desired birth of the manchild:
Prelacy and Popery wither, as in a Land of drought, ex-
cept they be planted beside Rivers of blood; but the Lord
shall build his own Jerusalem.

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

Your Lordships servant at all
dutifull observance in
Christ Jesu.

Samuel Rutherford.
To the Reader.

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

to natures way, from collision of opinions, resulteth truth; and disputes, as stricken flint, cast fire for light, God raising out of the dust and ashes of errors a new living truth. What mistakes, errors, or heresies have been anent Church government, that vigilant and never slumbering wisdome of Providence, hath thence made to appeare the sound doctrine of God's Kingdome. So here Satan shapeth, and God seweth, and maketh the garment. Error is but dregs, by the artifice of all compassing Providence, from whence are distilled strong and cordiall waters. And what Antichrist hath conceived for a Hierarchy and humane ceremonies, hath put Christ in his two witnesses in Britannia to advocate for the truth and native simplicity of his own Kingdom.

But I heartily desire not to appeare as an adversary to the holy, reverend, and learned Brethren who are sufferers for the truth, for there be wide marches betwixt striving, and disputing. Why should we strive? for we be Brethren, the Sonnes of one father, the borne Citizens of one mother Jerusalem. To dispute is not to contend. We strive as we are carnall, we dispute as we are men, we war from our
To the Reader.

lusts (b) we dispute from diversity of star-light, (b) James 4. 1. and day-light. Weakness is not wickednesse, a roving of wit must not be deemed a Rebellion of will, a broken ingenue may part with a dead child, and yet be a Mother of many healthy children. And while our reverend and deare Brethren, fleeing the coast of Egypt, and Babylons wicked borders, aym to shore upon truth, wind may deceive good Sailors, natural land-motions (as when heavy bodies move downward, toward their own (clay Country) are upon a straight line. But Sea-motions of sailing are not by right lines, but rather by Sea-circles. We often argue and dispute, as we faile. Where grace and weight of Scripture make motion, we walke, in a right line, toward God. But where opinion, a messenger only sent to spy the Land of lies, and truth, usurpeth to conduct us, what marvell then we goe about truth, rather then lodge with Truth. And Christ: his Kingdom, Scepter, Glory, Babylons fall, be the materiall object of opinions, on both sides; And yet the word of God hath a right litle, that cannot suffer division. In God's matters there be not, as in Grammar, the positive and comparative degrees.
To the Reader.

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

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

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

Yours in the Lord,

S. R.
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Errata.

The Author could not attend the Press, therefore pardon errors of the Printing; Observe, that the Author was necessitated to make some occasionall addition to the mids of this Treatise which occasioned variation of the Figures of the Pages, and therefore humble not, that when the Booke commeth to page 484 the next page not observing due order, is page 185. 186 and fo forth to the end of the Treatise, page 60. title of the page 60, &c. page 61, 62, 64. dele not; and for, not of the same essentiaall frame, &c. read of the same essentiaall frame, &c. page 484. line 22, Churches their perfecution, read Churches through their perfecution, for page 329. read 209. for page 259. read 269, for p. 484. r. p. 498.
THE Way of the Church of Christ in NEW ENGLAND, Measured by the Golden Reed of the SANCTUARY.

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

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

CHAP. I. SECT. I.

PROP. I.

The Church which Christ in his Gospell hath instituted, and to which he hath committed the keys of his Kingdom, the power of binding and loosing, the Tables and Seals of the Covenant, the Officers and Censures of his Church, the Administration of all his publick worship and Ordinances, is, coetus fideliun, a company of Believers, B meeting
meeting in one place, every Lords day, for the administration of the holy ordinances of God to publick edification. 1 Cor. 14. 23. 1 Because it was a company whereof Peter confessing and believing was one, and built on a rock, Mat.16.18. 2 Such as unto whom any offended brother might complain, Mat.18.17. 3 Such as is, to cast out the inconstant Corinthian, 1 Cor. 5. Which cannot agree to any diocesan, provincial, or National assembly.

And, From these we question.

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

Let these considerations be weighed.

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

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

3. Diff. A thing must first be constituted and accomplished being in matter, forme, efficient and final cause, before it can performe those operations and actions that flow from that being so constituted, a Church must be a Church, before any Ministerial Church actions can be performed by it.

4. Diff. It is one thing for a company to performe the actions of a Church mystically and redeemed of Christ, and another thing to performe those actions ministeriall of a Church instituted and ministerial.

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

1. The matter of the visible Church, so Trelcatius, Tilenus, prof. of Leyden; Piscator, Bucanus, so we say our brethren.

2. Council. Ordination of Pastors, and election of Officers, administration of the seals of grace, and acts of Church censures, are held by God's Word, and by all our Divines, actions of a ministerial and an instituted visible Church, and if so, according to our third distinction.

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

3. Council. The visible Church which Christ instituted in the Gospel is not formally a company of believers meeting, for publick edification, by common and joynt consent, as this Author saith. 1. The instituted Church of the New Testament is an organicall body of diverse members, of eyes, ears, feet, hands, of Elders governing, and a people governed. 1 Cor. 12.14,15. Rom. 12.4,5,6. Acts 20.28.

But a company of believers, meeting for publick edification by common consent, are not formally such a body; for they are a body not Organicall, but all of one and the same nature, all believers and saints by calling, and are not a body of Officers governing, and people governed; for they are, as they are a visible Church, a single uncompounded body, wanting Officers, and are as yet to choose their Officers: and all thus combined are not Officers. Rom. 10.14. How shall they preach except they be sent? 1 Cor. 12.29. Are all Apostles? are all Prophets? we justly
The Constitution of Independent, &c.  

Chap. I.

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

2. That company cannot be the Church ministeriall instituted by Christ in the New Testament, which cannot meete all of them, every Lords day, as the Church of Corinth did for administration of the holy Ordinances of God, and all his Ordinances to publick edification; for so this Author describeth a visible instituted Church, 1 Cor. 14. 23. But a company of believers meeting for publick edification, by joyes and common consent cannot meete for the publick administration of all the Ordinances of God, 1. They cannot administer the seales of the Covenant being destitute of the Officers, as the Scripture, and their confession faith, 2. They cannot have the power of publick edification, being destitute of Pastors, because the end cannot be attained without the means appointed of Christ. But Christ for publick edification and Church edification hath given Pastors, Teachers, and
and other Officers to his Church Eph. 4: 11, 1 Tim. 5: 17. It is not enough to say, that such a company meeting hath power of Pastorall preaching and administration of the Seales of grace, because they may ordaine and elect Officers, for such publick edification, but 1. we prove, that that which our brethren call the only instituted visible Church of the New Testament, hath not power to administrate all the Ordinances of Christ, and how then are they a Church? can we call him a perfect living man, who cannot exercise all the vital actions, which flow from the nature and essence of a living man? 2. If this be a good reason that such a company should be the only instituted Church in the New Testament having power of all the Ordinances, because they may appoint Officers, who have such a power; then any ten believers, who have never sworn the Church Covenant, meeting in private to exhort one another is also the only instituted Church ministerial, in the New Testament, for they have power to make such Officers, and may invest themselves in right, to all the Ordinances of Christ, by our brothers Doctrine, 3. All the places cited by the Author, speake of a Church visible made up of, Officers governing, and people governed & as Mat. 16, Mat 18 cannot exclude Pastors who bind on Earth, and in heaven, or Pastors who are stewards, and bear the keys; as hereafter, I shall prove. Also the Church of Corinth did meete for the administration of the Lords Supper, 1 Cor. 11, 20. and so were a Church of Officers and governed people, they met with Pauls spirit, and the authority of Pastors. 1 Cor. 5: 4. another Church that exercised Discipline, as Colosse Col. 2, 8. was a Church of Officers and people, Col. 4: 17. Philippi consisted of Saints, Bishops, and Deacons. Phil. 1: 1. 2. Ephesus of a flocke, and an eldership, Acts 20: 28. to the visible ministerial Church that the word of God speaketh of, as all the seven Churches of Asia and their Angels, had in them Officers to govern, and people governed, and therefore they were not a number of sole believers united in a Church-covenant, which in very deed is but stones and timber, not an house builded of God; for in the ministerial Church of the New Testament, there is ever-
a relation betwixt the Elders and the flock: wee desire to to see a Copy of our brethrens instituted visible Church, to the which Elders are neither essentiaall, nor integrall parts, for their instituted visible Church hath its compleat being and all its Church-operations, as binding, loosing, ordaining of Officers, before there bee an Eldership in it, and also when the Eldership is ordained, they are not Eyes and Eares to the instituted Church, nor watchmen, because it is a body in essence and operation compleat without officers. 2. the officers are not Governors, for as I trust to prove, they have no act of ministeriall authority of governing; over the people by our brethrens Doctrine, 2. all their governing is to Rule and moderate the actions of the whole governing Church, which maketh them no ways to be governours, nor over the believers in the Lord, nor overseers, nor watchmen: as a Preses who moderateth a Judicatorie, a moderator in a Church-meeting, a Prolocutor in a convocation, is not over the Judicatorie, Synod, or meeting, or Convocation. 3. The Eldership are called by them, the adjunts, the Church, the subject: the subject hath its perfect essence without its accidents and common adjunts.

**Quest. 2.**

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

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

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

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

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

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

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

2. Concl. I deny not, but there is a power vertuall, not formall in the Church of believers, to supply the want of ordination of pastors, or some other acts of the keys, simply necessary, his & nunc: this power is vertuall, not formall, and
and extraordinary not ordinary, not officiall, not properly authoritative, as in a Church in an Island, where the pastors are dead, or taken away by pest or otherways, the people may ordain Pastors or rather doe that which may supply the defect of ordination, as David without immediate revelation, from Heaven to direct him, by only the Law of nature, did eat shewbread; so is the case here, so answer the causists and the scholemen, that a positive Law may yield in case of necessity, to the good of the Church; so a)
Thomas b) Molina c) Suarez d) Vasquez e) Figuerius, f) Sotos g) Scottus h) Altisodorenys i) Durand (k) Gabriel, and consider what the learned (l) Voetius saith in this. What if in an extreme case of necessity, a private man, endued with gifts and zeal should teach publicly, after the example of the faithfull at Samothrac. Yea and Flavianus and Diodorus preached in Antioch, as (m) Theoderet saith; yea, faith Voetius, an ordinary ministry might be imposed on a Laick, or private person by the Church, though the presbytery consent not, in case of necessity. God (sayth (n) Gerlong) may make an immediate intermission of a calling by Bishops; yea (sayth (o) Anton. Speaking of necessities Law.) The Pope may commit power of Excommunication, quia est de jure positivo, pure Laico & mulieri, to one meere Laicke, or a woman, though we justify not this, yet it is hence concluded that God hath not tied himselfe to one set rule of ordinary, positive Lawes: a captive woman (as Socrates saith) preached the Gospell to the King and Queen of Iberianes, and they to the people of the Land.

3. Concl. The Author in the foresaid first proposition, will have no instituted visible Church, in the New Testament, but a Congregationall or Parishionall Church, that meeteth together ordinarily, in one place, for the hearing of the Word. But we thinke, as a reasonable man is the first, immediate and principall subject of aptitude to laugh, and the mediate and secondary Subjects are Peter, John and particular men, so that it is the intention of nature to give these and the like properties, principally and immediately, to the species, and common nature, and not immediately to this or
or that man; so are the blessings of the promises, as to be built on a Rock; victory over hell, and such; given principally and immediately to the Catholic and invisible Church, as to the first and principal subject; and no ways to a visible Congregation consisting of 30 or 40 professing the Faith of Christ: but only to them, not as Professors, but to them as they are parts and living members of the true Catholic Church. For found professors, though united in a Church-covenant, are indeed the mysticall Church, but not as professors, but as found believers, and therefore these of whom Christ speaketh, Mat. 16. Are built on a Rock, as true believers; but the keys are given not to them, but for them, and for their good, as professors making Peter's confession, and in God's purpose to gather them into Christ. But the Text evinceth that these keys are given to Peter, as representing the Church-guides especially, though not excluding believers, giving to them popular consent; and not to Believers, as united in a company of persons in Church-covenant, excluding the Elders.

1. To that Church are the keys given, which is built on the rock as a house, the house of wisdom, Prov. 9.1. The house of God, 1 Tim. 3. 15. Heb. 3. 4. By the Doctrine of the Prophets and Apostles, by Doctors and Teachers, whom Christ hath given, for the building of his house, Eph. 4. 11. But this house is not a company of professing believers united by a Church-covenant and deliterate of Pastors and Teachers, but a Church edified by the Word, Seals, and Discipline: Ergo such a Church is not here understood. The proposition is granted by the Author. I prove the assumption. The Church of believers combined in Church-covenant, but wanting their Pastors and Teachers, is not wisdom house, nor built by pastors and Doctors given to edifice and gather the body, but they are only the materials of the house: yea wanting the pastors, they want Ministeriall power, for pastoral preaching and administering the Seals, and for that, they want the power of edifying the body of Christ, which is required in a visible Church Eph. 4. 11. Though the building of this Church on the Rock Christ may well be thought to be the inward building of the Catholic.
Catholic and invisible Church in the Faith of Christ, yet as it is promised to the Church, to the which Christ promiseth the keys of the Kingdom of Heaven, it can be no other beside external and Ministeriall building by a publick Ministry.

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

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

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

(a) Shindler in Lexico.

(b) Muls, com. in N. 22, 22. Insigne accepte poeastas, Oeconomo & Preposito domus commendantes claves, quibus poeestatem sum administrat.

(c) Calvin: these who are made masters of households receive keys, whereby they open and shut, it is a token of power given to Kings (d) Iunius, it noteth a full government, by this borrowed speech, saith (e) Beza, is signified the power of Ministers, Isai. 22. Mat. 16. (f) Pares. I shall make the steward of my house, (g) Hierom the key is a power of excellency, and (b) Chrysostom, (i) Augustine, (k) Beda sayth the same.

(d) Fulgentius calles this the power of binding and loosing given to the Apostles; so other Scriptures expound the keys to be a power of office, as Es. 5:6. And the government shall be upon his shoulder; Interpreters say, David's keys are given here, Rev. 3:7. These things (faith he) that hath the key of David, (f) Sueton. Pienam administrationem (e) Beza in Mat. annot. Poeestas Minisiorum, in Mat. 16 (f) Pares. domus meae faciam te aeconomum (g) Hieron. Clavis, poeestas excellencia (h) Chrysostom. Homil. 55. in Mat. Magnam poeestatem (i) August. de civit. de lib. 20. ca. 9. poeestatem pastoris (k) Beda in Loban. Clavis est poeestas ligandi & solvendi. (a) U. de fide ad Pet.
who openeth and no man shutteth, and shutteth and no man openeth. Rev. 1.18. I have the keys of hell and death, Rev. 9.1. And to him was given the key of the bottomless pit; so (b) Stephanus on the word, κλεῖς, Clavis. (c) Whittaker, it signifieth a power of office given to some, and not to all; as (d) Calvin here (faith he) Christ speaketh of Peter's publick office, that is, of his Apostleship (e) to, Bullinger, (f) Erasmi. (g) Zwingli. (h) Marlorat. (i) Pareus on the same place. I think, while of late, never interpreter dreamed, that in the Text, Mat. 16. the keys of the Kingdom of Heaven are given to all believers, but only to the stewards of the house built upon the Rock.

3. Arg. To these in this Text doth Christ give the keys, to whom he giveth warrant, for the actual exercise of the keys, to wit, to bind and loose on Earth, and to open and shut the doores of the Kingdom. But this warrant and officiall authority of binding and loosing, Christ giveth to Peter oncely as representing Apostles, Teachers and Elders, and not to the Church of believers convened Covenant-mayes; and desitute of Officers; Ergo, the proportion is cleare in the Text; to the same person, to whom he promiseth the power of keys, to the same he promiseth Officiall warrant to exercise the speciall acts of the keys, but to Peter is the promise of both made 19. and if Christ allude to the place, Is. 22.22. Then I say, these to whom Christ gave the keys, doe by Office represent him who hath the keys of David's house and the Government on his shoulder. And I will give to thee the Keys of the Kingdom of Heaven, there is the power and authority granted; And whatsoever thou shalt bind on Earth, shall be bound in Heaven: there is a warrant, for the exercise of the acts of the power given also to Peter; Now if the keys be not given to Peter as to a Pastor; Peter and pastors, by this place, as pastors, neither have the keys, nor officiall warrant to preach, and to remit, or retaine sinnes; and if by this place, they have it not, we define to see a warrant from Christ, before he went to heaven, for pastoral preaching. (a) Beza in his marginall notes in this Text, sayth, here is the Heavenly authority of the Church Ministry; also binding and loosing is all one, with opening and shutting Heaven Gates, and with remitting and retaining sinnes, 10b. 20. Papists, I know, deny that

(b) Stephanus, ib. (c) Whittaker, ib. (d) Calvin, ib. (e) Bullinger, ib. (f) Erasmi. (g) Zwingli. (h) Marlorat. (i) Pareus, ib.
that the Apostles were made priests judicially to remit \textit{sinnes} before \textit{Christ's Resurrection}, \textit{Ioh. 2. so (b) the Cardinall Tolet, and (c) Maldonat.} Harm. in loc. (d) Cajetanis; but the Truth is, what is given here \textit{Mat. 16. Is but repeated and enlarged Ioh 20. And they are now sent to the whole World, whereas before they were to preach to \textit{India} only, but this Ioh. 20. (e) (sayth Rollock.) is but \textit{a reiterated power, it was} given before his \textit{Resurrection}, and (f) Beza sayth the same, and (g) Bullinger sayth, the promise is made here and fulfilled Ioh. 20. and (h) Pareus expoundeth (what thou shalt loose) here by these words Ioh. 20. So (i) Calvin (k) VWhitaker (l) Zwinglius (m) Musculus, Now this fame (n) Author acknowledgeth that Ioh. 20. Christ gave pastoral power to all the Apostles to forgive sins.

2. To bind and to loose, are \textit{acts} of official power, and of Princes, Rulers, and Feuders, \textit{Ergo} they are not given to the Church destitute of Feeders and Governors. I prove the antecedent. 1. To bind and loose, by all Interpreters, Augustine, Cyril, Chrysost. Ciprian, Euthymius, Hierom. Basilis, Ambrose, Sedulius, Primasius, and by our owne Calvin, Musculus, Gualther, Pareus, Beza, Zwingius, Rollock, VWhitaker, and the evidence of Scripture, is, by publick and pastoral preaching, to remit and retaine sins, to believers or unbelievers; and (o) Bullinger saith it is taken from the Scripture \textit{I. sa. 52. 49. v. 9} where \textit{Christ is said to loose the prisoners, and to (p) Musculus (q) Beza, and (r) Calvin will have them to be words signifying the official authority of Princes, Ambassadors, to set at liberty prisoners, or to cast malefactors in bands and prison, as Magistrates and Rulers doe, so binding in Scripture (f) is an authoritative \textit{act} of Princes, Superiors, Governors and Rulers. And so is loosing a judiciall and authorititative \textit{act} of Rulers and Overseers (l) as Scripture teacheth us. But the \textit{Church of believers wanting their Officers, watchmen, and Overseers,though combined in a Church-Covenant, is not a company of Overseers and Rulers, or judicall and authorititative binders and loosers exercising power over themselves.}
SECT. 2. an Eldership hath no power of the Keys.

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

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

Chap. I.

2. This Author says, That the Church instituted by Christ is a company of believers, and faithful and godly men, whereas Peter was one; for a company of hypocrites are not such. 2. Our brethren prove the keys, to be a part of the liberty of the redeemed ones, but counterfeit professors are not redeemed ones, nor have they that liberty purchased to them in Christ. 4. It shall follow, that our brethren widely mistake a supposed difference which they devise, betwixt the Jewish and Christian Church, to wit, that to make men members of the Jewish Church, external holiness, as to be born Jewes, was sufficient, and to be circumcised, and not a bastard, not descended within three or four generations of a Moabite, or Ammonite, but that the visible Church of the Gentiles after Christ must be the bride of Christ, and by true Faith united to him. Whereas the members of a Christian visible Church are and may be hypocrites, though not known to be such, as were the members of the Jewish Church. Also Mat. 18 18, 19. Christ changeth the persons, v. 17. after he had spoken of the Church v. 17. he sheweth v. 18. of what Church he speaketh, and directeth his speech to these to whom he spake v. 1. to the Disciples who were Pastors, verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven, and therefore none can make an argument from, Mat. 16. to wit thus, to as many are the keys promised, as are built on the Rock, but all the faithful are built on the Rock, Ergo to all the faithful are the keys promised, 1. The proposition is not in the Text either expressely, or by consequent. 2. The proposition is false, for the Catholicke invisible Church is built on the rock, but by our Brethrens confession the keys are not given to the Catholicke invisible Church, but only to such a company of professing believers, as make a Parishional Congregation. 4. That Christ speaketh to Peter as to one representing the Apostles, and not as to one representing all believers, is cleare. 1. Because by the confession of our Brethren binding and loosing are denied to many that make Peters confession, thou art Jesus the Son of the living God, as to believing Women and children; and many out of Church-state. 2. If believers as giving Peters confession, and as builded upon the rock, Christ,
by this place made a ministerial Church, by Christ, and gifted with the power of the keys, then the Ministry & official power of preaching and binding and loosing should be made as stable and firm from defection, as the Church of elect believers, against whom the gates of hell cannot prevail: now besides that this is most untrue since, visible Churches do fall away, as these seven Churches in Asia, the Church of Corinth, Ephesus, Galatia, Thessalonica may prove, when as it is impossible that the elect believers in Christ can fall away, it shall also give good warrant to Papists, to make such use of this place, as they do, that the Church may err in points of conversation and life, but cannot fall from the rock, nor be overcome by the powers of Hell in the definition of Articles of Faith. So (a) Greuter (b) Bellarmine (c) Suarez, (d) Gregor. de Valenti. (e) Card. Hosius (f) Turrecremat. rea. from this place; and the connexion must be good, if the ministerial power not only be given to the Church as to the Object, that is, for the good and salvation of the Church, but also to the Church as to the Subject, who hath all the power of the Keys, and may use it also, because they are believers and beld upon the rock Christ; nothing hindereth, but ministerial power should be as stable and free from being overcome with the ports of Hell, as the Christian state of perseverance in grace. Now we see these who have ministerial power, abuse it, and fall from the rock and perish eternally, which we cannot say of these, who by Faith are beld upon the Rock Christ Iesus. 3. These to whom Christ giveth the Keys, doe represent the person of Christ, and who despiseth them despiseth Christ, and he that honoureth them, honoureth Christ, which is evidently spoken of the Ministers of Christ, Matthew 10. 40. And is laid here Matthew 16. 19. Whatsoever thou shalt bind on Earth, shall be bound in Heaven, &c. Thus Christ bindeth and looseth in Heaven, when these to whom the Keys are given, bind and loose; and so they are to be looked unto as co-workers with God. Now Scripture never maketh all believers Ambassadors in Christ's room. Where do we read that the despising of all believers commanding in Christ's Name, is a despising of Christ, and that in obeying them, we obey Christ? Nor are all Ambassadors,
bassadors, Pastors, &c. 5. These to whom the Keys are given
doe authoritatively forgive and retain sins, and their acts of
forgiving and retaining are valid in Heaven, according as the
party repenteth and believeth, or according as they remain
impenitent, as our Divines teach against the Papists, in their
Doctrine of Sacramentall absolution. But the Church, or com-
pany of believers wanting their Officers, by no Scripture can
authoritatively forgive, and retain sins. Robinson, Smith and
others answer, that believers out of Office may forgive, as Mat.
18. 21. Peter said, How oft shall my brother offend me, and I forgive
him? Lu. 17. 3. 4. 2 Cor. 2. 10.

But I answer, the place, 2 Cor. 2. 10. is controverted, and
we doubt not, but of that same nature, with the power of Ex-
communicating. 1 Cor. 5. 4. But for private forgiving, it is not
the Church-forgiving here meant, because the private for-
giving is a duty of charity commanded in the Law of Nature
to all, even out of Church-state, and obligeth the Excommuni-
cate, who, though they be cast out of the Church, are not ex-
empted from the Law, that bindeth all, Mat. 6. 12. 14. 15.
Mat. 5. 44. 45. but the Church-forgiving is an Act of obedi-
ence to a positive Church-Law of Christ, 2. private Christians
are to forgive their Enemies whether they repent, or not,
even as Christ forgave those who crucified Him, Col. 3. 13.
Luk. 23. 34. and when the party repenteth not, this forgive-
nesse is not ratified in Heaven, yet are we obliged to forgive,
and to commit vengeance to God; but the authoritative forgiv-
ing is a thing that the Church, is not obliged unto, absolute-
ly; nor may they, or can they forgive, except the Offender
repent; and if they see that he repenteth not, they cannot law-
fully forgive; but, being in God's roome, must take vengeance
on all disobedience, and their retaining of sin and forgiving is
valid in Heaven, because they are in God's place. Now any
forgiving or retaining of sin but these two, together with
Gods forgiving and retaining, we know not. But Peters for-
giving his offending brother seventy times seven times, is com-
mon to all private Christians, even out of Church-state, and so
the instance given is not to the purpose. 6. To these only
are the Keys given, who having Pauls pastoral spirit, may
con.
convene and deliver to Satan, but the Church of believers without Officers, not having Paul's pastoral spirit which is a spirit official, and authoritative to preach, excommunicate, and administer the seals of the Covenant, may not convene and do this; Ergo, &c. indeed (a) Francis Johnson sayth it is holden now by some of the Separation, that people out of Office may execute all the works and duties of the ministry, in Baptism, the Lord's Supper, censures, &c. which I think followeth from the grounds of our brethren; so with believers without Office are a complete Church, having the whole power of the Keys: if administration of the sacraments be not a special part of the Keys, and the opening of Heaven and forgiving of sins, we know not what belongeth to the power of binding and loosing; ye that it is not only contrary to Scripture (b) but also to their (c) own confession, and (d) is the Doctrine of Arminians (e) and Socinians (f) Cartwright sayth the Sanhedrin, Mat. 18, to these who have skill in the Rabbines, especially in the Jews Talmud, was a selected Judicatory, and that to this Christ alludeth Mat. 18. (g) learned Beza, sayth much from Scripture for this, that the Church here signifieth not the multitude, (h) Pareus also most clearly on this place (i) Calvin hath reason to say, he alludeth to Jewish Synedrics, (k) see also Wicem. It is needless to cite Inimius, Zamochius, Peter Martyr, Willet, Whittaker, Tilen, Began, and all our Divines of the reformed Churches; for when he hath spoken of the Church representative, Mat. 18. 16, 17, and speakereth to these, to whom the Sermon was made, 7:1: at the same time came the Disciples to Jesus (they were then Apostles in Office, and called to preach and Baptize, though not yet sent to the whole world) saying who is the greatest in the Kingdom of God? Now to these Christ sayth, 18. to the Apostles, Verily I say to you, whatsoever ye shall bind on Earth shall be bound in Heaven; and this place is to be expounded by Mat. 16. 19. Where the Keys are given in a more restricted manner to Peter only, though representing the whole Apostles and Church-rulers, and we have better reason to expound this place, Mat. 18. by the place foregoing, Mat. 16. then they have to expound the place, Mat. 16. by this place, Mat. 18. because the same Keys that bind in the Law, c. 16, and loose in the one place, remit and retain sins, in the other;
other, and we find the keys given to Officers and Stewards only. And here is no Church, Mat. 18, or yet Mat. 16, without Pastors, except they say, that Christ Mat. 18.18, speaketh not to the Disciples, but to the multitude of the Jews, which is a great crossing of the Text. And to say, that Christ speaketh to the Apostles, not as to Apostles, but as to the Church of believers, is only a bare assertion, and cannot be proved, and all they can say, hangeth upon this one place, and this is the most. The power of binding and loosing is given to the Church, which is to be obeyed and heard in the place of God. But this Church, is never in the Word of God (say they) taken for a company of Officers, Pastors, and Elders only; it signifies always the Body of Christ, his Spouse, his Saints by calling, partakers of the most holy Faith. To which I answer, The body, Spouse of Christ, and Saints by calling, as they are such, is the invisible Church, and the keys and Seals (a) sayth this

(a) Way of the Author, are not to be dispersed to all the faithful as such, but as they are confederate or joined together in some particular visible Church, that is, sayth he) as they are members of a visible Church, Ergo, &c. the body and Spouse of Christ, as such, is not the Church here meant of, but the visible Congregation. Now the essence of a visible Church of which Christ speaketh here, is saved in ten, who are only visible professors, and not a Church of sound Believers, not the true body mystical and Spouse of Christ: and yet, by this place, the Keys are given to such a Church; now we desire againe, a place, in all God's Word, for a Church in this sense, and a Body of Christ and his Spouse in this meaning: for certainly, professors this way confederate, as professors, are no more a Church of Christ, redeemed ones, and his Spouse, then an Assembly of Elders onely can be called such a Church of Believers; for both Churches are, and may be, where no believers are at all, at least for a time, and even while they exercise this power of Binding and Loosing, and so this place, Matthew 18. is as much against our brethren, as against us.

And Lastly our Doctrine is acknowledged, by all our Divines, against the Papists, proving that Mat. 16. the Keys were given...
given to Peter as representing the Apostles, and his successors in the pastoral charge, not as representing all believers.

Also the Fathers Irenæus, Nazianzenus, Cyprianus, Basilius, Ambrosius, Theophilactus, Cyrilrus, Euthymius, Hyeronimus, Augustine, Beda, Chrysostomus. And ordinaria glossa, Hugo de Sancto Victore, Haymo, Cardinalis Cusanus, Anastasius, Leo, Durandus, Thomas, Adrianus, Scotus, making a comparison between Peter and the rest of the Apostles, lay, the keys were given to all the Apostles, when they were given to Peter and Peter received them in the name and person of the rest of the Apostles, whereby, they declare, it was never their mind that Peter received the keys in the name of all believers.

The multitude of Believers are not...

Gerardus giveth a good reason, why this Church, Mat. 16, cannot be a particular visible Church, because the gates of hell prevail against many joined to the visible Church in external
(c) Wiclefus societ.
(nd.) Cont. mon. nach. c. 39.
(f) Whitaker cont. q. g. 3. 3.
(g) Augus.
Petitian. l. 8. c. 4.

**CHAP. 2. SECT. 2. PROP.**

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

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

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

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

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

2. Diff. Regall power, being a civil power founded in the Law of nature (for the Ants have a King) may well be in the people originally and subjectively, as in the fountain, nature teaching every communitie to govern themselves, and to hold off injuries, if not by themselves, yet by a King, or some selected Rulers, but power of Church.
SECT. 2. to exercise judiciall acts of the keys.

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

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

4. Distinct. The Officall power of governing superaddeth to the simple acts of popular consenting, the officiall authoritativwe and coagitive power of Christ's Scepter in discipline.

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

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

Government meerly Aristocraticall, where all authority is in the hands of the Eldership, excluding the people from intermeddling by way of power, we conceive to be without warrant and injurious to the people, infringing their liberties in chasing Officers, admitting members, censoring offenders, even Ministers. Col. 4, 16.
The multitude of Believers are not

To which doctrine we oppose these conclusions:

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

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

(a) Pref.bytery, c. 6. 1.63, 64.
dignity given to Officers, because of their government, are
given onely to Officers, and never to the people; Ergo, the
people have no power of government; the consequence is sure,
those who are priviledged of Christ to govern, ordinarily
should be, and duely are Governours. But the title of Gods is
given to Church-guides, Ioh. 10. 33, 36. Ioh. 20. 21. which title
for governing is given to Judges, Psalm. 82. 6. Exod. 21. 6.
And his Master shall bring him ἐξῆλθεν ἂν to the Judges.
Now the people are not Gods, nor are they νομιστατες, Heb. 13. 17.
over the people in the Lord. Which word, no doubt, the Apostle
borrowed from the Septuagint, so stiling the Rulers, not because
of their place of preaching onely, but of governing also, as
Ioh. 13. 21. Micah 3. 9. Ezech. 44. 3. Dan. 3. 2. Acts 23. 24:
Matth. 27. 2. Παλαιω τω ζωοις ους Φλαγιασ ελευθερα, and it is
given to the Kings or supreme rulers, 1 Pet. 2. 14. εις ζωοις, it is
frivolous, that they say Church-Officers are never called
ἀρχιερεῖς. For these words of officiall power of government are no
lesse powerfull, and never communicated to any but to Church-
Officers, such as are ἐπισκόποι, watchmen, not onely for preaching,
but also for government, Phil. 1. 1. 1 Tim. 3. 2. Acts 20. 28.
and the people are not νομιστατες, Governours, 1 Cor. 12. 28. nor
are they οἰκονόμοι, Rom. 12. 8. nor obliged to bee οἰκονόμοι,
Rulers, as they are the visible Church; nor should they bee
οἰκειοικετα και δεσ. 1 Tim. 5. 17. nor are they to bee χορματες υπ
οικειοικετε των αμακ αν κυριος, Labourers, and over the Saints in the
Lord, 1 Ths. 5. 12.

2. If all the people as contradiistinguished from Officers, are
to watch over one another, and by office to rebuke, censure, ex-
communicate, ordaine, and exauhorate Officers, then must they
in Conscience attend the judging of all causes, of adultery, for-
nication, drunkenness, swearing, oppressing, defrauding one-
other, as they fall under scandall. Now this is a calling di-
fracted from their own calling, in respect the holy Ghost allow-
eth to the Elders stipend and maintenance, 1 Tim. 5. 17. yea,
and hire as to labourers, Matth. 10. 10. as to soldiers, husband-
men, vintagers of vineyards, feeders of flockes, 1 Cor. 9. 7. 8. yea, as to the
one that treadeth out, or thresheth the cornes, vers. 9. and by this all
the people are made officers and stipendiaries, to whom by the
Law.
Law of God and nature ripend is due: Now this looseth them from their own proper callings of Merchandize, Trading, Husbandry, Laws, Medicine, Manufactures, and maketh all these callings unfulfill and unlawful to the Saints by calling, who are members of a visible Church, according to that 2 Tim. 2. 4. No man that warreth, intangiblement with the affairs (or callings), of this life, which is great Anabaptism condemned by God's Word, 1 Cor. 7. 20, 21. Eph. 6. 5. Col. 2. 22. 1 Thess. 4. 11. Now certainly, if all government, with the power of the Keyes, be committed to all the members of the visible Church, the Epistles to Timothy and Titus, and Canons of right government must be written to Timothy and Titus, not as to Pasteurs, but as to believers, as the Keyes were given in Peter's person, and a warrant to bind and loose, Math. 18. Math. 16. as representing believers, not as to a Pastor: then they are to commit the word to faithful men, who are able to teach others, and to give up their earthly callings, as 2 Tim. 2. 2, 3, 4. and to lay hands suddenly on no man, and not to receive a testimony against an Elder, but before two or three witnesses, 1 Tim. 5. 22, 19. and to war a good warfare, 1 Tim. 1. 18. And this must needs follow, since Separatists teach, That all the people are obliged in Conscience to judge, and to be personally present, and that by their Office and Church-calling, when ever any sentence is given out against offenders; for, if the Elders be openly present and the people absent, the Elders shall tyrannize (faith Answorth) over the peoples Consciences; for the people being absent shall not know if the Eldership have proceeded right, yet must they repute the excommunicated person as an heretic or a publicane.

3. Arg. That government is not to be admitted which maketh men take honour to themselves, without God calling them thereunto. But the Doctrine of government in the hands of people is such; ergo, the assumption is proved: 1. By it, all are Kings, Rulers, and Guides, and all have the most supreme power of the Keyes, as authoritative receiving in of members, and judiciaall calling out, by the pastoral spirit of Paul, and all govern over all. 2. Beleevers are a ministerial Church, a company of private Christians put in office, and doing acts of a Ministerie: now a Ministerie is a peculiar state of eminency that God
God calleth some selected & gifted persons unto that to which he calleth not all professors, as in Israel he chose, one to minister to himselfe, not all the visible Church of Israel, as the Scripture teacheth us. Ministers of the house of God, the Levites, the Lords Ministers, Ministers of Gods Sanctuary, and the ministry of the New Testament, is a speciall eminency of office given to some few, and not to all believers, a matter of works that some not all believers are put upon, and employed in, the acts of the Ministry not common to all, but restricted to the Ministers of the Church, and not common to the whole visible Church. Now to ordaine Elders, excommunicate, admit members into the Church, are positive acts of a received ministry, and must flow from an other principle, then that which is common to all professing believers.

4. Arg. All who have received such a Ministeriall state to discharge such excellent and noble acts, as laying on of hands, receiving of witnesses, committing the Gospel to faithfull men, who are able to teach others, and must have some by gentle awaiting, and stop the mouths of other Pastors, as the Scripture faith, these must acquit themselves as approved workemen to God, and all therefore receive a Crown of Glory at the appearance of the chief Shepheard, and must in a speciall manner fight the good fight of Faith, and must be workemen who need not to be ashamed. But these are not required of all the Church visible, all are not men of God, and ministeriall Souldiers of Christ, and feeders of the flock, but only such as Timothy, Titus, and Elders like to Peter, as these Scriptures prove. For the ward of a prophet is not due to all.

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

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

3. Concl. It is clear then that the state of the Church cannot be called popular, and the government Aristocratically, or in the hands of the Elders, as our brethren mean. 1. Because by our brethren, the government and the most eminent and authoritative acts thereof are in the hands of the people. Ergo, both state and government are popular. 2. Because the people are not only to consent to the censures, and acts of government, but also authoritatively to judge with coequal power with the Eldership, as they prove from, 1 Cor. 5.12. 3. (a) The Parisian Doctors, the authors of this distinction acknowledge a visible monarchy in the Church, and are far from popular government.

Let us hear what our brethren say for the government of the people, and their judicial power in general.

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

Ans. 1. This is an argument off the way with reverence. Καὶ ἐξ ἀφίχεσσας say to Archippus, take heed, Ergo, say judicially and rebuke with all authority, it is an argument of a genere ad speciem affirmative, and a non-consequence, Matt. 38. 17. If he will not heare them, ἔσοντας τὴν ἱκκαλοίαν tell the Church; Ergo,
Ergo, exercise an act of authority over the Church, Ioh. 8. 48. The Jews said unto him. Ergo, they said it authoritatively, I 10h. 1. 8. If we say, we have no sinne; by no authority can we say we have no sinne, Luk. 12. 14. Take not thought what ye shall say. Rev. 22. 17. 2. The Fathers, as (a) Augustin. (b) Chrysostome, (c) Ambrose, (d) Hieronymus; The Schoolemen, as (e) Aquinas, (f) D. Bannes, (g) Suarez; say, correcting of our brother is, (sublevatio miseria peccantis) a succouring of the misery of a sinner. (b) Cajetan, ait, absum correctionis elici a prudentia, imperavi a misericordia: To warne or rebuke our brother is an act of prudence commanded by mercy and compassion. (i) And, Duvalius, faith, it is an act, Non solum juris divini, sed etiam naturalis; and he citeth Lev. 19. Thou shalt not hate thy brother in thy heart, but shalt rebuke him; and shall beare one anothers burdens, and so fulfill the Law of Christ. And (k) Gregor. de Valenct. faith it is a spiritual act, & actum misericordiae, quo subveniatur spirituali necessitates fratis. So the Doctors (l) of the Canon Law. So the Fathers say, (m) is Basilius, esse benevolentiam potius quam potestatem ostendendum. To rebuke is a work of charity, rather than of power. (n) Augustin. Vulnus fratri contemnis, vides cum perire & neglectis, pejr est tacendo, quam ille te offendendo. (o) Excellently Hieronim. Si videas in corpore carnes putridas, & dicat. An ad me pertinet? scias, quia crudelis est. And (p) Nazianz. Charitatem potius hic quam potestatem ostendendum. To rebuke is a work of charity, rather than of power. (q) Calvin faith, Good Ministers stand in need to be admonished. (r) Davenant thinketh that Archippus in the absence of Epaphras his collague was to supply his absence, and it is like, was somewhat cold, and therefore needed to be admonished. But because the Colossians were to exercise an act of mercy towards their Pastor, which the Law of nature enjoyned them, it is a wide inference, therefore they had Church authority and power over him, to censure, deprive. excommunicate him; so the faithfull receiveth a charge, Hos. 2. 1. Say ye to your brethren, Ammi; and to your sisters Rahamah. 2. Plead with your mother, plead; pleading for whoredomes is more then a simple exhorting of Archippus, yet none can well collect from these words, that those...
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faithfull who kept themselves clean from the common defection, had power of jurisdiction over their brethren, sisters, and mother, to confine them judicially, and by authority to un-Church them. And certainly the Apostle, if he had commanded here the judicial act of Church-jurisdiction to all the Saints of Colosse, men and women who may admonish Archippus, we would looke he had said, (command, and charge with all authority Archippus to take heed to his ministry.) Also, it is much to be doubted, if the duties of rebuking, exhorting, and comforting one another, be positive acts of Church-membership, which the fellow-members of a visible Congregation owe one to another by vertue of a Church-covenant, or that the people owe to the Pastor in a Church way, for these (except, teach, comfort one another) are duties mutual, not restricted to fellow-members of a visible Church, or Parish, but such as we owe to all the members of the Catholique Church. as we are occasionally in company with them. Yea, and duties (as our brethren say) that sister Churches owe to sister Churches, and acts of the Law of nature that we owe to all, as brethren not as brethren in Church-membership, Lev. 19. 17. only.

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

Anf. 1. If the Keyes be given to as many as the Gospel is given unto, all have the Keyes who are believers, children, wo-
SECTION 2. TO EXERCISE JUDICIAL ACTS OF THE KEYS.

Men, whether within or without the Church; for all have obtained alike precious faith. So it is vain to speak there of a Church built on the Rock, or of any ministerial Church. The Keys are not given to the naked Office or Order, distinct from the spirits working and proving the acts of preaching and discipline to be mighty through God, 2 Cor. 10 5. To open hearts, Act. 16 14. For what, or who is Paul? and who is Apollo, but Ministers by whom ye believed? 1 Cor. 3 4 5. And Christ alone worketh with the Sacraments, and without him great John Baptist can but baptize with water. Joh. 1 26. Yet all say administration of Sacraments externally is so tied to the Office, as none can administer them without warrant, but Pastors, 1 John 5 25. Math. 26 19. 1 Cor. 1 17. And therefore this is weak, to prove that because Christ only hath the Keys of the Word; yea, and of the Sacraments also, that therefore he hath not committed the Keys to certain Officers under him, who are Stewards, and Key-bearers. The places alleged prove not. II. 6 9. Christ is given to us, that is, to the Church, as to the subject; Or say it not, but to us the Church, as the object and end for our salvation. Ergo, the Keys and the Gospel are given to the Church, yea and to every faithful, that they may, by preaching, open and shut Heaven. You cannot say so. Also Rom. 3 2. to the Jews were committed the Oracles and Scriptures, that every one might be a Priest and Prophet, to teach and sacrifice; it is a shame to say so: but to the Jews as to the object and end, that by the Scriptures and faith in these Oracles, they might be saved. 4. The Keys, that is, the Gospel, is given to all, though not to be used alike by all and every one; which were grosse confusion: that is the same we say, the Gospel in use is not given alike to all; but to the believers as to the object and end; to the Officers, as to the subject and proper instrument. And so you fall into grosse confusion while you eschew it.

Robinson, (a) The Keys be one and the same in efficacy and (a) Robinson nature, and depend not upon the number and excellence of any persons, but upon Christ alone, though the order and manner of using them be different.

Ans. The Sacraments remaine one and the same in nature and efficacy, who ever be the persons, many or few, excellent or
The multitude of beleevers are not not excellent, in whose hands ever they be; it followeth not therefore, the power of administration of Sacraments is given to all. 2. We see no difference in the order and manner of using the keyes; if all, even a faithful man or woman either, may also truly and effectually loose and bind both in heaven and in earth, as all the Ministers of the world, for those be (b) your words.

Robinson. (c) These keyes in doctrine may be turned also as well upon them, which are without the Church, as upon them which are within, and their sins either loosed or bound, Matth. 18. 19. in discipline not so, but only on them that are within, 1 Cor. 5. 13.

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

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

Answ. 1. If one alone have the keyes spoken of, Matth. 16. there be keyes Ministeriall made by Christ before the house be builted, and have walls, roofes, or doore, the keyes all take to be metaphoricall, and to presuppose a company, a constituted Church, where some are put in, some put out; these private keyes of women to open and shut heaven upon men, and to usurpe authority over the man, are no Church-keyes, and if they be not Church-keyes they are not for our dispute.

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

Answ. Though the keyes be appropriated to officers, it followeth
to exercise judicial acts of the keyes.

loweth not, There is no forgivenesse of sines, nor opening of Heaven at all without officers; but only no Ecclesiasticall forgivenesse, no Church-opening by a Ministerial power, but through Ministerial keyes; and opening cannot ordinarily be without officers. Faith commeth by hearing, Ergo, no faith by reading. Baptisme saveth, Ergo, no salvation without Baptisme, so doe Anabaptists reason, as faith (d) Gerardus; so reasoneth (a) Socinus, averring, It is a worke of charity necessary to salvation, therefore all may preach; and the same doth both the Raccovian(b) Catechisme and (c) Osdorius say, yea, and Theop. Nicolaides(d) defending Munckius the Anabaptist. Though keyes bee a publike ordinary meane in a constituted Church, it followeth not therefore, there is no other way of opening Heaven. In the Sacraments remission of sines is sealed, and heaven opened, it follows not therefore, all may administer the Sacraments. 2. What inference is here? if the keyes bee appropriated to officers, then people must perish when officers faile; certainly so faith the Lords Spirit: Proved. (e) Where there is no vision, the people perish; and this is a fearfull soul-judgement, when God removeth the (f) candlestick, (g) and there is no prophet to shew how long; (h) and the people are plagued with a famine of the word of God; yet there be other meanes then publike ministery.

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

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

Robinson. (k) The twelve Apostles were not called to the of-
The multitude of believers are not

fice of Apostles, Matth. 16. Ergo, they do not as Apostles receive
the keyes.

Ans. I trust to prove the contrary hereafter, 2. If the Apo-
stles, Matth. 16. received not the keyes, by no warrant are the
keyes given to Pastors at all.

Robinson. (l) Every servant in the house, no lesse than Officers
have authority, for the word carrieth authority with it whithersoever
it goeth, Matth. 25. 14. and all have received some good thing or
gift for the good of the Church, and all should watch, but espe-
cially the porter.

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

Robinson (m) acknowledgeth, that Elders and Bishops were or-
dained to suppress false doctrine, and lay hands sudenly on no man;
but it followeth not (faith be) that they are to doe this there alone.

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

Robinson. (n) The officers, Ephes. 4. 11. are chosen of Christ to
watch; so Mark 15. the porter should watch; Ergo, the rest of the
servants
Sect. 2. to exercise judicial acts of the keys.

Servants should not watch; it followeth not. Officers are to knit together the Saints, and so are all who are spiritual. Gal. 6. 1. The Officers are to edifie, so are all to edifie one another. 1 Th. 5. 11.

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

Believe me, so still doth (a) Socinus, and (b) Ostorodius, (a) Socin. tragi. (c) Theoph. Nicolaides, reason against God's ordinance of a Lent Ministerie. (d) Robinet. God hath indeed set in the body some to be eyes and mouth, and hath not said to all the Church, Go and preach; but, first, they have not their gifts from the Church. Secondly, you would have the body to starve, if such hands as Deacons will not feed; (b) Ostorodius in inst. cap. 42. p. 437. (c) The. Nicola. would have the body to starve, if such hands as Deacons will not feed; (d) Socin. de Eccl. c. 2. p. 118. (a) Rob. 137, 138. 139.

Answ. Yet thus much is granted, that gifts give not the keys, nor authority to use gifts; and so that all believers, though gifted and graced also, have not power of the keys.

2. It's certaine, that in a constituted Church there be no hands nor mouths to doe and speake by authority, and ex officio, by vertue of an office, save onely Elders and Pastors, and that if they doe or speake, they doe it extraordinaire, when Churches hands are lame, and her eyes blinde; or if they doe and speake ordinarily, it is from the law of charity in a private way, not by power of the keys, and as Judges and Officers.

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The Churches, not the Angels of the Churches, are blamed for not Way of the Church of Christ, in n.E.
not executing censures against Balaam, Jezabel, the Nicolaitans.

(g) Robinson faither more. 1. Those whose works Christ commended,
for that dwelling where Satan's throne was, they kept his name and
denied not his faith; these he reproved for suffering the doctrine
of Balaam and the Nicolaitans 13, 14, 15, 16. 2. They which were
commended by Christ, for their works, love, service, faith, patience,
increase of works; are reproved for suffering Jezabel, but these
were not the Angels only. 3. These conjunctions (but) (never the
lesse) say, though they were zealous in many things, yet they failed
in not being zealous enough against false teachers.

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

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

I answer, we urge not a Church assembly of Elders only to exclude the people from hearing, yea, and in an orderly way, from speaking, reasoning and disputing even in our General assembly, but for judicial concluding, we find not that given to any, but to the Church guides, Acts 15:6. Acts 16:4. 2 It is not a good argument, the people fate with the Rulers and rescued innocent Jonathan, 1 Sam. 14. Therefore all the people may sit and give judicial sentence or impede the Elders to sentence any. This, I grant, is alleged by Ainsworth (a) for to give popular government to the people; as also, 1 King 21:13, and Jer. 26:11,12. but (a) Ainsworth.

1. a fact of the people is not a Law. 2. It was one fact and that in an extraordinary case of extreme iniquity in killing innocent Jonathan a Prince and Leader of the people. 3. in a civil business, and the people were to be executioners of the sentence of death, and they saw it manifestly unjust. 4. they were not the common people only, but in that company were the Princes of the Tribes and heads, and the King and his family only on the other side; what will this infer, but that there were no Kings in Israel, who had power of life and death, nor any judges, as Ainsworth, contrary to Scripture sayth, but that the people were joynt Judges with the King, and that the people in the New Testament are co-equal Judges with the Elders, from so poore an example; and so the Separatists (b) proving from the peoples power of judging in civil causes (which yet is a wide mistake) and a punishment bodily to be inflicted upon strangers as (c) Psa. 25 doth learnedly observe; do conclude the peoples power of judging in Ecclesiastic causes, which concerneth only the members of the visible Church.

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

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

Manuscript:"

We grant, it is orderly to tell the Elders the offence, that the whole Church be not frivolously troubled; but is followeth not, that the Officers may judge there alone without consent of the people; he who told
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sold his complaints to the Levite, sold it orderly enough to the whole Congregation assembled at Mizpeh Jud. 20.

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

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

Anf. He writeth to all the faithful, and so to women; the woman is not to usurp authority over the man, 1 Cor. 14. 34. 1 Tim. 2. 11, 12. but to voice judicially in Excommunication is an act of Apostolick authority.

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

Anf. 1. It is cleare that if some were gathered together in the power of Christ and the spirit of Paul, that is, in the authority that he received over the Corinthians, for edification, 2 Cor. 10. 8. and Paul's Rod, 1 Cor. 4. 21. then as many as were convened Church-may, and mourned not for the same, did not cast out and authoritatively forgive; seeing women and believing children did convene with the whole Church, and were not humbled for the sinne; and yet women and believing children cannot be capable of pastoral authority over the Church, which was given for edification. 2. The power of the Lord Jesus, that is,
the keys of the Kingdom of God were committed to Peter, as to a Pastor, Mat. 16. and power to bind and retain, to loose and pardon sines, Joh. 20. 20, 21, 22. Which power is given to those who are sent as Ambassadors as the Father sent Christ, v. 21, which power cannot be given to puffed up women, 3. Except this be said, the Text must beare that there was not a Presbytery of Prophets, Governors and Teachers there of all, who had a more eminent act in excommunicating and Church-pardoning, then the women who mourned not, for by what reason our brethren would have the act of excommunicating an act of the whole Church convened, including all to whom Paul writeth, women and children, by that same reason we may appropriate it to these only, who are capable of Paul's pastoral spirit, and authority, according as attributes are appropriated (by good logic) to their own subjects, else that cannot be expounded 1 Cor. 14. 31. For ye may all prophecy one by one. What? may all that the Apostle writeth unto, 1 Cor. 1. 2. prophecy one by one? even the whole Church, even all sanctified in Christ Jesus? called to be Saints, and all that in every place call upon the Lord Jesus? I think our brethren will not say so; when Paul saith, 1 Thess. 5. 12. Esteem highly of these that are over you if that command be directed to the whole Church of the Thessalonians which is in God our Father, as the Epistle is directed to them all, 1 Thess. 5. then doth Paul command the Elders in Thessalonica to esteem highly of themselves, for their own works fake: if exhortations be not restricted according to the nature of the subject in hand, we shall mock the Word of God, and make it ridiculous to all.

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

I answer. 1. Proportions are weak probations, 1. every single woman, 2. privately in her own house, 3. without Churches consent and authority was to put away Leaven; but it is a poore inference, therefore every woman in Corinth here alone might excommunicate without the Churches authority, and in their private houses. 2. The Priest only judicially putteth away the
The multitude of believers are not

Leper. Deut. 17. 13. and the Priests without the people's consent put out Uzziah their Prince from the Sanctuary, when he was a Leper. 2 Chron. 26. 20.

Manuscript.

Manuscript, 16. Let this judgment should be restrained to Presbyteries only, be magnified the judging of the Saints, taking occasion from thence to stretch their judicature, in some cases, even to the deciding of civil causes, rather then that they should fly suddenly to law one against another, before Infidels.

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

I may adde what Master Robinson saith, that our argument from confusion, may be objected to the Apostles no lesse then to Separatists, Acts 1. 23. They presented two; that is, the multitude which were about an hundred and twenty men and women, and Acts 6. 5. And the whole multitude presented seven Deacons to the twelve Apostles, and the twelve Apostles called the multitude, and so spake to them and v. 6. prayed and laid hands on the Deacons. Now when the multitude Acts 1. presented Joseph and Matthias, it behoved them to speak; spake they joyfully, or all at once? this were confusion, contrary to 1 Cor. 14. 14. did the women speak? they must not meddle in Church-matters, v. 34. did children speak? It is impossible; so Acts 6. did all the twelve Apostles speak at once? and pray (vocally) at once? did the whole multitude speak when they presented the seven Deacons? that is confusion; by these and the like, women and children are utterly excluded from the Church, as no parts of it.
it, Acts 15.22. The whole Church sent Messengers to Antioch,
1 Cor. 14.23. the whole Church commeth together in one, to exercise
themselves in praying and prophecying, but children could not send
messengers nor pray, nor prophecy, and women might not speak in the
Church, and therefore women and children must be excluded from
being parts of the Church, if one be excluded, why not another? and so
till we come to the chief of the Congregation.

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

children from being parts of the Church, or that all are excluded except Elders; all are parts of the mystically, and redeemed Church; officers are only the ministerial Church, and Mat. 18.

Christ speaketh only of a ministerial Church in the judicial act of excommunication; though if you speak of excommunication in all the acts of it, we do not exclude the whole multitude, Mat. 8; nor 1 Cor. 5; from a popular confessing to the sentence, and a popular execution of the sentence of excommunication, and therefore though the whole Church convene, yet the whole Church conveneth not with Paul's ministerial spirit to excommunicate judicially; either must our brethren here acknowledge a Synecdoche, as well as we, yea and a representative and select Church in the judicial act of excommunication, else they must say, that women and children, Ex officio, by a ministerial spirit do judge and speak in the Church, for he who judgeth Ex officio, in the Church, may and must speak and excommunicate in the Church Ex officio: but more of this hereafter.


Whether or no is there a necessity of the personall presence of the whole Church in all the acts of Church-centuries?

The Author (a) giveth us ground for this question, whiles as he holdeth the company of believers clothed with the whole power of the keys, and these meeting all of them, even the whole Church to be the only visible instituted Church. And (b) Ainsworth saith, with what comfort of heart can the people now excommunicate him, if they have not heard the proceedings against him? Let wise men judge, if this be not spiritual tyranny, that Elders would bring upon the conscience of men? Also it would seem, if the people be to execute the sentence of excommunication, that they cannot in faith repute the excommunicated man, as a Heathen and a Publican, and eschew his company, except they be assured in conscience, that he is lawfully cast out; now how shall they have this assurance? the Elders say, he is lawfully cast out, and the cast out man sayeth, no, but he is wronged; therefore it would seem that all the people must be personally present.
present to heare that the processe be lawfully deduced against
him, else they punish, upon a blind faith, now the like quee-
tion is, if Souldiers can make war, if they be not present at the
counsell of war to know the just reasons of war, which the Prince
and States doe keepe up to themselves, upon grave considera-
tions. And the same is the question, if the Lictor and executioner
of the Judges sentence be obliged in conscience to know, if the
Judge have proceeded orderly and justly, or if he upon the te-
timony of the Judge may execute the sentence of death.
1. Diftinction. There be oddes betwixt a free willing people exe-
cuting the sentence of the Church, and more Executioners and
Lictors.
2. Dift. There is a doubting of conscience speculative, through ig-
norance of some circumstance of the fact; and a doubt of conscience
practicall through ignorance of something, which one is obliged to
know, and so there is also a speculative and a practicall certainty
of a thing.
3. Dift. There is one certaintie required in quæstione Juris, in a
question of Law, and another in quæstione facti, in question of
fact.
4. Dift. There is, and may be an ignorance invincible which a man
cannot help, in a question of facts, but Papists and Schoole-men erre,
who maintaine an invincible ignorance in questione Juris, in a
question of Law, and in this they lay imperfection on
Gods Word.
5. Dift. There is a morall diligence given for knowledge of a
thing which sufficeth to make the ignorance excusable, and there is
a morall diligence not sufficient.
6. Dift. There is a sentence manifestly unjust as the condemning of
Christ by witnesses, belying one another, and a sentence doubt-
some falsely.
1. Conclu. The members of the visible Church are not more
Lictors and Executioners of the sentences of the Elder-ship,
1. Because they are to obserue, warne, watch over the manners of
their fellow members, and to teach, exhort, and admonish one
another, and are guilty, if they be deficient in that. 2. Because by
the Law of charity, as they are brethren under one head Christ,
they are to warne and admonish their Rulers. And by the same
reasons
reasons the people of the Jewes were not meere executioners, though they were to stone the condemned Malefactors, yet were they not Judges as Ainsworth sayth. It is true Levit. 20. 2. they were to kill him who offered his seed to Moloch; but the precept is given first to Moses the Supreme Magistrate, the accused for innocent blood stood before the children of Israel, Num. 15. 22. but their Guedah signifieth the Princes, Isa. 20. 4. The slayer shall declare his case before the Elders of that City, 2 Sam. 7. 7. there be Tribes who are feeding or governing Tribes, or 1 Chron. 17. 6. Judges: there is no reason to understand by the children of Israel or the Congregation, only the common people, when the word doth include a Congregation of Princes, so Num. 8. 14. the Levites are the children of Israel shewing offering (a) Ainsworth faith the people are put for the Princes, the sins of unjust Judges are peoples sinnes, not because they judicially exercise unjust acts, for they should not judge at all, but because they mourning not for the publick sins of Judges, Eze. 9. 9. and because the people love to have it so, Jer. 5. 31.

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

3. Concl. There is not required the like certainty of conscience practically in a question of fact, that is required in a question of Law. 1. Because in a question of Law all ignorance is morall and culpably, evil to any who undertaketh actions upon
conscience of obedience to others; for to all within the visible Church the word of God is exactly perfect, for faith and manners; and every one is obliged to know all conclusions of Law that are determinable by God's word. 2. Every one in his actions is to doe out of a pietrophorie, and a full persuasion of heart, that what he doth pleaseth God. Rom. x. 4, 14. I know and am persuaded by the Lord Jesus, that nothing is unclean of itself. 3. We are to doe nothing but what is lawfull, and what in our consciences we are persuaded is lawfull, and are to know what is sinne, and what is no sin. All Soldiers in war, and Lif'tors, and these who execute the sentence of excommunication, are to know, what are the just causes of war, and what crimes by God's Law deserve death, and what not, as what homicide, forcery, parricide, incest, and the like sinnes deserve by God's Law, and what not: because every one is obliged to know morally, what concerneth his conscience that he be not guilty before God; the executioner who beheaded John Baptist immered, because he was obliged to know this (a prophet who rebuketh incest in a King, ought not to be put to death therefore.) It was unlawfull for the men of Judea to come and make war with Jeroboam and the ten Tribes, because God forbade that war, 1 Ki. 12, 23, 24.

4. Concl. It is not enough that some say, if the question be negatively just, then Soldiers and executioners, and people may execute the sentence, that is, if they see no unlawfulness in the fact, I mean unlawfulness in materia juris, in a matter of Law; hence some say, subjects and common Soldiers not admitted to the secrets of the counsell of war, may fight lawfully, when there is this negative justice in the war; but foraine Soldiers who are conducted, may not doe so (a) for the Law sayth he spectant se immisit, cum periculo alterius.

(a) Regula juris. 19 in 6 and 38. in s. non est sine culpa qui rebus, que ad ipsum non.

(b) Suarez, de tripl. virt. dit. 13 de bello sect. 6. us 8.

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

(d) Ans-Duvallius, in 22. trat. de chart. act. 3.
call ignorance of what we doe, which is not warranted by God's Word is always culpable, whether the cause be cleare or darke: for no obscurity of God's Law doth excuse our ignorant practise, when the Word of God can sufficiently resolve us. 2. It is not enough that our morall actions in their lawfulness be just negatively; because actions morall which are before the Word of God (prater dei verbum) to us, who hold God's Word perfect in faith and manners, are also, contra dei verbum, against the Word of God, and so unlawfull. 3. Because actions morall having no warrant but the sole will and Commandement of superiors, are undertaken upon the sole faith: that what superiors command, if it seeme not to us unjust, though it be in it selfe unjust, may lawfully be done. Now we condemneth this in Schoolemen and Papistes, that the Commandement of superiors (as faith Gregor. de Valent. Bannes, Suarez, Silvester, Navarre) may take away and remove all doubting of conscience, and make the action lawful.

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

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

5. Concl. Souldiers, Lictors, Servants, People under the
Eldership, are not mere instruments moved only by superiors,
as Schoolemen say. 1. Because they are morall agents, and are no
less to obey in Faith, then superiors are to command in Faith
and they are to obey their Superiours only in the Lord. 2. They
are to give all diligence that they be not accesse to unjust
sentences, lest they partake of other mens fiones. What (k)
Aquinas(l) Greg. de Valent(m) and And. Duvallius faith against
this, is not to be stood upon.

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

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Marie.
The multitude of believers are not

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

Now though Souldiers, Liiters, or People joyne to the execution of a sentence, and have their doubtings anent the fidelity of the witnesses, yet when all diligence morally possible is given to try the matter, they may well be laid to doe in Faith, though they have not certainty of Faith concerning the fact, because there cannot be certainty of Divine Faith in fact: mens confession, sense, the Testimony of witnesses cannot breed Divine Faith: yea here the Judge himselfe may condemn the innocent, and yet the sentence of the Judge may be most just because the witnesses are Liyers, and the Judge giveth out that sentence in Faith, because God's Word hath commanded him to proceed, secundum allegata & probata, he must give sentence under (b) two or three witnesses; yea, though the Judge saw, with his Eyes, the guilty commit the fact, yet he cannot by God's Law condemn him, but upon the testimony of witnesses.

For the wise Lord teeth what confusion and tyranny should follow, if one might be both Index, actor, & testis, the Judge, the accuser, and the witness. And when the Judge giveth out a sentence to absole the guilty and condemn the innocent, his sentence is judicially and formally just, and materially and by accident and contrary to his intention only unjust, if the Judge in that case should say (as Master Weemes observeth well) (c) such a proposition is true when he knoweth it to be false, and being posed and urg'd in conscience, is this an innocent man or no? if he should answer and say he is not, he should then answer contrary to his knowledge? but as a Judge he must answer, he is not innocent, because witnesses being with all possible diligence examined, have condemned him, and it is no inconvenience here to say, that the Judge hath one conscience as a man, and another contrary conscience as a Judge, in the question of fact; for God hath tyed his conscience, as a Judge, to the fidelity of witnesses, known not to be false. I desire the Reader
to see anent this more in (a) Bonaventura (b) Richardus (c) Occam (d) Antoninus (e) Adrian, (f) and our Countreyman John Weemis and (g) Henricus. Now because Souldiers, Liayers, and people are not Judges, if they know the fact in Law deserve such and such punishments, where the sentence is not manifestly false and unjust, but in the matter of Law just, though erroneous in the matter of fact, all possible diligence being used by the Judges, they are to execute that sentence upon the testimony of the Judges, though they be not personally present at the proceedings of the Judges and Eldership which may be proved many ways. 1. By the confession of our brethren, if any of the Congregation be absent by Sickness, Childbirth paine, Trading over Sea, imprisonment, the Congregation doth justly put away from amongst them the inceperfect Corinthian, and they who are absent are to repute the party Excommunicate, as a Heathen; as their own practice is at censures in the week-day, the largest half of the Congregation is absent, yet the absent upon the testimony of the Church hold valid what is done by the Church. 2. Other other Churches who ought not to be present at Church-censures, as our Brethren teach, are to repute the Excommunicate cast out by a sister Church-independent (as they say) as a Heathen, because being bound in Heaven here, is he not bound in a Church visible, one mile distant from the Church Excommunicating? yet this is no tyranny of conscience. 3. Women are to execute the sentence and to exchew the company of the party Excommunicated, yet are they not to super as Judges to usurp authority over them. This (h) Robinson granteth. 4. This should ever all judicatories of peace and war, so many thousands, Acts 2. could not be present at every act of censure and that daily, nor are acts of Discipline necessarily tied to the Lords-day. They are (I grant) acts of Divine worship, but the whole multitude of women and children are deprived of the liberty that God hath given them for six days to the works of their calling, if they must be personally present, at all the acts of Discipline, to cognosce of all scandals, and to here and receive Testimonies against Elders under two or three witnesses, which is the office of Timothy (i) this way the overlooking (j) 3 Tim. 5:19.
The multitude of beleevers are not CHAP. 3.

seeing of the manners of the people, which also our Brethren laye upon the whole people, taketh up the great part of the Pastors office, and the whole office of ruling Elders. And if we lay upon the people the worke and all the acts of the office, how can we not lay upon them the office it selfe? 5. All Israel gathered to war, from Dan to Beer-sheba, could not, by vertue of duty and obligation, be present personall at the determination of lawfull War: Nay if they were all present, as Judges, as (c) Mr. Ainsworth would have them, there be no Governors and Feeders in Israel, but all the governed are Feeders, and so no Magistrate and Ruler, as Anabaptists teach here. 1. It were not lawfull for one to be King over more people, then he could in his own personall presence judge, contrary to God's Word, that teacheth us to obey those who are sent by the supreme Magistrate, as we obey the King, 1 Pet. 2. 13. 14. Ergo, those who are sent by him are lawfull Judges, and yet the King Judgeth by them, and in them. 2. This error is founded upon a worse error, to wit, that the supreme Magistrate had no power of life and death in Israel, without consent of the people, but certainly there are as specious and plausible reasons, if not more specious, for the peoples government in all civill matters, then there can be for their Church power of judging in the Church matters, and government thereof. Yet there is no ground for it. 1. Because the Rulers only could not be charged, to execute judgement in the morning, to deliver the oppressed, to execute judgement for the Fatherlesse and the Widdow, nor can there be a promise made to establish, the Kings Throne for obeying that Commandement, as (a) Gods Word teacheth; if the people have as great, yea, greater power in judging, then the Rulers have by this our Brethren's argument. They say all the Believers at Corinth. 1 Cor. 5. could not be commanded to cast out the incestuous person, nor could they all be taxed for omitting that duty, if they had not power to excommunicate. 2. Neither can the Spirit of God complain that the Judges builded Zion with blood, and the heads of the house of Jacob, and Princes of the house of Israel did abhor judgement and pervert equity as the Prophets say, (e) nor could they be condemned as roaring Lyons and evening.
evening Wolves, as the Prophet saith: for the Judges might well be faultless, when the poore were crushed in the Gate, and Judgement turned into Gall and Wormwood, because they cannot helpe the matter, the people are the greatest part in caring matters in judgement. 2. We see (f) David's practice in condemning the Amalekite out of his own confession, not asking the peoples consent, and in condemning to death (g) Baanah and Rehoboam, for killing Ishboachel. Solomon gave sentence (h) against Adonijah, Joab, Shimei, without consent of the people, David pardoned Shimei contrary to the counsell of Zeruiah's sons. 3. If from the peoples witnessing and hearing of judgement in the Gate, we conclude the people were Judges, with the Rulers, there was never a time, when there was no King in Israel, and no Judge to put evil doers to shame, but every man did what seemed good in his own eyes, contrary to Scripture (i) because all are a generation of Kings and Princes no lefse then the Ruler himselfe, as Anabaptists teach. By the Divine of our brethren I deny not but he that gathered stickes on the Sabbath was brought. Num.15 33, to Moses and to Aaron and to all the Congregation, but the Congregation signifieth not the common multitude. For 35. Moses received the sentence from God and pronounced it, and the Congregation stoned him to death, and Numb. 27 1. The Daughters of Zelophehad stood before Moses, Eleazar, and before the Princes as Judges, and before all the Congregation, as witnesses, not as Judges: but v.6.7. Moses gave out the judicial sentence, from the Lords mouth. And 1 King. 21 12. Naboth stood in presence of the people to be judged, but the Nobles and Princes were his Judges, because v.8. Jezabel wrote to the Nobles and Princes that v.10. they should carry out Naboth and stone him, to wit, judicially, and v.11. The Nobles and Princes did as Jezabel had sent unto them. And Jeremiah cap. 26. pleaded his cause before the Princes and people, for v.10. The Princes.
CHAP. 4. SECT. 4. QUEST. 5.

Whether there be no national or provincial Church under the New Testament, but only a particular Congregation meeting every Lord's day in one place for the worship of God?

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

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

2. Dis. We deny any National typical Church, where a whole Nation is tyed to one publick worship, in one place, as sacrificing in the Temple.

3. Dis. We deny not but the most usual acceptance of a Church, or visible meeting is given, as the (a) refutator of Tylenus saith, to a convent of people meeting ordinarily to hear the Word and administer the Sacraments (b) Stephanus deriveth it from ἐκκλησία. And (c) Cyrilus ἐκκλησία καλεῖται, forὡς δὲ παρακαλήθη, ἐκκλησία, ὡς ὡς συνάσχε. As (d) Caesabon observeth, so these who meet at one Sermon are called Ecclesia, a Church, and it is called Ecclesia & concio, saith the Refutator of Tilen. (e) But this hindreth not the Union of more particular Congregations, in their principal members for Church-government, to be the meeting or Church representative of these many united Congregations.

4. Dis. A Parish-Church materially, is a Church within such local bounds, the members whereof dwell consagiously together, one bordering on the other, our Brethren mean not of such (f) Baynes do, a Church; for as (f) Paul Baynes saith well, this God instituted not, because a company of Papists and Protestants may thus dwell together as in a Parish, and yet they are of contrary Churches, a Parish-Church formally is a multitude who meete in manner or forme of a Parish, as if they dwell neere togethe.
gether in a place ordinarily, to worship God, as the meeting of those who came together to celebrate the Lords Supper, is called the Church, 1 Cor. 11:18. For first of all when ye come together in the Church, I heare that there are divisions amongst you, v. 22, what have ye not houses to eat and drink in? or despise ye the Church of God?

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

2. Because these who met daily and continued with one accord in the Temple, and breaking bread from house to house, that is, administrating the Sacraments together as our Brethren say, were a visible Church. But these being first an hundred and twenty, as Act 1. and then three thousand added to them, Act 2. 41. could not make all one single independent Congregation, whereof all the members had voice in actual government; Ergo, they were a visible instituted Church, and yet not a Parisionall Church. The proposition is cleare. The Church of Jerusalem was one visible Church, and did exercise together a visible act of government, in sending messengers to Antioch, Act 15. 22. Then pleased it the Apostles and Elders and the whole Church (our Brethren say, the whole collective Church, Men, Women, and Children at Jerusalem) to send men of their own company to Antioch 23. And wrote Letters, and sent Decrees and Commandements to be observed. Now the many thousands of the Church of Jerusalem, by no possibility could meete as one Parish, in one materiall house to administrate the Lords Supper: farre lesse could they be, as is said, Act 2. 42. all continuing stedfastly in the Apostles Doctrines and fellowship (our Brethren say in Parisionall or Congregationall fellowship) and in breaking of bread and prayer, nor could they dayly continue in the Temple and break bread from house to house, being all one Church, or a fixed parisionall meeting in one materiall house. Now it is cleare,they were united even after they exceeded many thousands in number, in one Parisionall and Congregati...
gregationall government, as our Brethren would prove from
have all their goods common, if there be not one visible govern-
ment amongst them? but this government could not be of one
single Congregation; for all who sold their goods, and had
all things common, could not meete to give voyces in Dis-
cipline, a judicatory of so many thousand Judges were impossible
and ridiculous.

2. Paul writeth to the Galatians, where there were many
Parish-Churches, Gal. 1:2. as our Brethren teach, yet doth he
write to them, as he doth to the Corinthians; where our Bre-
thren will have one Parish-Church, and writeth to them of uni-
formity of visible government, that they meete not together
to keepedayes, Sabbaths, and yeas Gal. 4:10. as the Jews did,
that they keep not Jewish and ceremonially meetings, and con-
ventions, Gal. 4:9. these Churches are called one lump in danger
to be leavened, as Corinth is a Parishionall lump in hazard to be
leavened, as our Brethren teach. Now how could Paul will
them that the whole lump of all the Churches and Congregati-
ons in Galatia, be not leavened, except he lay down a ground,
that they were with united authority to joyne in one visible go-
vernment, against the false Teachers: suppose there were twen-
ty sundry Kings in Britaine, and twenty Kingdomes, could our
friends over Sea write to us as to one Nationall lump, to be-
ware of the Spanish faction, except they laid down this ground,
that all the twenty little Kingdomes, had some visible uni-
on in Government, and might with joynt authority of all
the twenty Kingdomes concurre to refite the common E-
emie?

Here that godly and learned Divine Mr. Baynes sayth, Com-
munion in government is not enough to make them one Church,
(a) Paul Baynes this (sayth he) (a) makes them rather one in tertio quodam se-
dicens. tria1 q. 1.
diœces. ib. p. 11.
p. 13. ib. p. 11.

I answer this is a good reason against the Prelates Diocesan
Church, which, as Baynes sayeth well, is such a frame in which
many Churches are united with one head-Church (under one
Lord
Church under the New Testament.

Lord prelate, common Pastor to all the Pastors and particular Congregations of the Diocese as partaking of holy things, or at least in that power of government, which is in the chief Church, for all the others within such a circuit. Now the prelates frame of a properly so called Church, under one Pastor being a Creature with a hundred heads, having Church and pastorall care of a hundred little Congregations and Churches, is a dreams; for we know no such Church fed by a Prelate, nor no such prelatical! Argos to oversee so many flocks; nor doe we contend that the many Congregations united in a presbyteryall government, doe make a mysticall visible Church meeting for all the Ordinances of God. But union of many Congregations in a visible government is enough to make all these united Churches one visible, ministeriall and governing Church who may meete, not in one collective body, for the worship of God; yet in one representative body, for government: though worship may be in such a convened Church also; as we shall heare. The name of the Church I thinke is given to such a meeting, Matt. 18.17. Acts 15.22. though more usually in Scripture the Church is a fixed Congregation, convened for Gods worship: now government is an accident separable, and may goe and come to a mysticall Church; but I thinke it is not so to a Ministeriall governing Church. So the Church of Ephesus is called a Church in the singular number, Rev. 2.1. and all the Churches of Asia, Rev. 1.20. but seven Churches; and Christ directeth seven Epistles to these seven, and writeth to Ephesus as to a Church having one government, v. 2. Thou hast tried them which say they are Apostles and are not, and hast found them liers. This was Ecclesiasticall tryall by Church-Discipline, yet Ephesus contained more particular Congregations then one. 1. Because Christ speaking to Ephesus only, sayth, v. 7. He that hath an Eare to heare let him heare what the spirit saith unto the Churches, in the plural number 2. Because there were a good number of preaching Elders in Ephesus, Acts 20.28.36.37. and it is incongruous to Gods dispensation to send a multitude of pastors, to oversee ordinarily one single and independent Congregation. 3. This I have proved from the huge multitudes converted to the Faith in Ephesus, so huge and populous.
There is a Provinciall and Nationall

a City where many Jews and Greeks dwelt, and where the Word of God grew so mightily, Acts 19.17,18,19,20. and Christ wrighteth to every one of the seven Churches as to one, and yet exhorteth seven times in every Epistle, that Churches in the plural number heare what the Spirit sayth. Now as our Brethren prove that the Churches of Galatia, so called in the plural number, were many particular Churches; so doe we borrow this argument, to prove that every one of the seven Churches, who are seven times called Churches, in the plural number, contained many Congregations under them, yet doth Christ write to every one of the seven, as having one visible Government.

2. Concl. A nationall typicall Church was the Church of the Jews, we deny. But a Church nationall or provinciall of Cities, Provinces, and Kingdomes, having one common government, we thinke cannot be denied: so Paul Baynes wrighteth for this, 1 Pet. 1:1. 1 Pet. 5:2. Though we take not the Word Church for a mysticall body, but for a ministeriall company. But Acts 1. Matthias was elected an Apostle by the Church, as our Brethren confesse, but not by a particular Congregation who met every Lords-Day, and in ordinary to partake of all the holy things of God, the Word and Sacrament. Here were the Apostles, whose Parish-Church was the whole World, Matt. 28.19. Go teach all Nations. 2. In this Church were the brethren of Christ from Galilee, Acts 1:14. and some from Jerusalem v.15. 3. No particular Church had power Ecclesiastical, as this Church had power to choose an Apostle, who was to be a Pastor over the Churches of the whole World, as our brethren teach, so * Mr. Paget sayth well: These Disciples who waited upon Christ, such as Barnabas and Matthias, were no members of the Church of Jerusalem, and so what power had a particular Church to dispose of them, who were no members of their Church? 3. That which concerneth all, must be done by all, and that which concerneth the feeding and governing of the Church of the whole World, must be done by these who represent the Church of the whole World; but that Matthias should be chosen, and ordained an Apostle to teach to the whole World, concerned all the Churches, and not one particular
ticular Church only. Therefore there was here, either no Church (which no man dare say) for there is here a company of believers where there is preaching and Church-government, v. 15, 16, 26. or then there was here a Congregation which is against sense and Scripture; or there is a Church Provinciall, Naturall, or Occumencick; call it as you please; it is a visible Church instituted in the New Testament, after the ascension of Christ, and not a Parishionall Church. Some answer, this was extraordinary and merely Apostolick, that an Apostle should be ordained, and is no warrant for a national Church now, when the Churches of Christ are constituted. But I answer, this distinction of ordinary and extraordinary is wearied and wore to death with two much employment. 2. Beza, Calvin, Piscator, Tillemus, Whittaker, Chamier, Pareus, Bucaness, professors of Leyden, Waleus, Willet, P. Martyr, Ursinus, &c. and all our Divines, yea(a) Lorinus the Jesuite, (b) Cajetan, allege this place with good reason to prove, that the ordination and election of Pastors belongeth to the whole Church, and not to one man, Peter, or any Pope. Yea (c) Robinson and all our Brethren, use this place, to prove, that the Church to the second comming of Christ hath power to ordaine, and exauthorate and cenfure her officers. 2. We desire a ground for this, that the Ecclesiasticall power of the Church which is ordinary and perpetuall to Christ's second comming, should joyn as a collaterall cause in ordination and election of an Apostle, which ordination is extraordinary, temporarly & apostolick; see for this (d) Pet. Martyr (e) Whittaker (f) Bilson (g) Chamier, (h) Pareus, (i) Beza, (k) Calvin, (l) Harmonie of the confessiions (m) Iunius, (n) Cartwright, (o) Fulk (p) Ursinus (q) Zwingius (r) Munsterus, and (s) Theodoret, would have us to rest upon Apostolick demonstrations like this. And (t) Irenæus speaketh against rectifiers of the Apostles in this (u) Cyprian sayth the like, 2 Acts 6. A Church of Hebrewes and Graecians, together with the twelve Apostles is not a particular Ordinary Congregation, and

30. (m) Iunius de Eccli. 1. c. 4. (n) Cartwright refut. Rhem. 1 Cor. 5. 3. 4. (o) Fulk against the Rhe- misaff. 1. 26. (p) Irenius expl. Par. 2. 2. 5. 34. (q) Zwingius expl. aff. 1. 23. 26. (r) Munsterus in Mat. 18. (s) Theodoret dialog. 1. (t) Irenæus cont. Hermag. lib. 3. (u) Cyprian 1. 2. Epist. 4.
a governing Church choosing Deacons, therefore they are a national Church, though the first ordination of Deacons be merely Apostolick, and immediately from Jesus Christ, yet the ordination of these seven persons was a worke of the Churches power of the keys. Now let our Brethren speake, if this was a Congregationall Church, that meeteth ordinarily to the word and Sacraments, such as they say the Church of Corinth was, 1 Cor. 11. 18. So say I of the Church, Acts 15. 22. called Apostles, Elders and Brethren and the whole Church, this could not be a particular Church; for no particular Congregation hath Ecclesiasticall power to prescribe Decrees, and Canons to all the Churches of the Gentiles, and that this was done by an ordinary Ecclesiasticall power that remaineth perpetually in a Church, such as this was, is cleare, because our Brethren prove that the whole multitude spake in this Church from vers. 12. Then all the multitude kept silence, and therefore the multitude (say our Brethren) spake from vers. 21. all the Church voyced in these Decrees and Canons, say they.

3. Sister Churches keepe a visible Church-communion together. 1. They heare the word, and partake of the Seales of the Covenant, occasionally one with another. 2. They eschew the same excommunicated heretick, as a common Church-enemy to all. 3. They exhort, rebuke, comfort, and edifie one another, as members of one body visible. 4. If one sister Church fall away, they are to labour to gaine her, and if she will not be gained, as your Author sayeth (a) they tell it to many sister Churches, if she refuse to heare them, they forsake Communion with her. 1. Here is a visible body of Christ, and his Spoures, having right to the keyes, word and Seales of grace. 2. Here is a visible body exercising visible acts of Church-fellowship one toward another. Hence here a visible Provinciall, and Nationall Church exercising the specifick acts of a Church. Ergo, Here is a Provinciall and Nationall Church. For to whom that agreeth which essentially constituteth a Church visible, that must be a visible Church. You will say, they are not a visible Church because they cannot, and doe not ordinarily all meeete in one materiall house, to heare one and the same word of
of God, and to partake of the same Seales of the Covenant joyntly: but I answer 1. This is a begging of the question. 2. They performe other specifick acts of a visible Church, then to meete ordinarily, to partake joyntly, and at once of the same ordinances. 3. If this be a good reason that they cannot be a Nationall Church, because they meete not all ordinarily to heare the same word, and to partake of the same Ordinances, then a locall and visible and ordinary union joyntly in the same worship, is the specifick essence of a visible Church; but then there was no visible Nationall Churches in Inde, for it was impossible that they could all meete in one materiall house, to partake of the same worship. 4. These who for sickness and necessary avocations of their calling, as Navigation, Traffiquing and the like, cannot ordinarily meet with the congregation to partake joyntly with them of these same Ordinances, loose all membership of the visible Church, which is absurd; for they are cast out for no fault. 5. This is not essentiall to a nationall Church, that they should ordinarily all joyntly meet for the same worship, but that they be united in one ministeriall government, and meet in their chiefe members, and therefore our Brethren use an argument, a specie ad genus negative; a provinciall or nationall company of believers cannot performe the acts of a particular visible Church; Ergo, such a company is not a visible Church, just as if I would reason thus: A Horse cannot laugh; Ergo, he is not a living Creature, or it is an argument a negatione minus speciei, ad negationem alterius, such a company is not such a congregationall Church, Ergo, it is no visible Church at all; an Ape is not a reasonable Creature. Ergo, it is not an Ape.

3. Concl. There ought to be a fellowship of Church communion amongst all the visible Churches on Earth; Ergo de jure and by Christ his institution there is an universall or catholick visible Church. I prove the antecedent. 1. Because there ought to be mutuall fellowship of visible Church-duties, as where there is one internall fellowship, because Eph. 4.4. we are one body, one spirit, even as we are called in one hope of our calling, v. 5. one Lord, one Father, one Baptisme, v. 6. one God, and Father of all. There also should there be externall fellowship, and Church-fellowship,
fellowship, of exhorting, rebuking, comforting, and Church-praying, and Church-praising, in the behalf of all the visible Churches on earth, even for those whose faces we never saw, Coloss. 2:1, and when one nationall Church falleth away, the visible Churches of the Christian world are obliged to rebuke, and to labour to gaine such a Church, and if she will not be gained, to renounce all the foresaid communion with such an obstinate Nation. 2. As the Apostles had one publicke care of all the Churches, and accordingly kept visible fellowship, as they had occasion to preach, write to them, pray, and praise God for them, so this care as Apostolick I grant is gone and dead with the Apostles; but the pastorall and Church-care, and consequently acts of externall fellowship are not dead with the Apostles, but are left in the Church of Christ, for what Church-communion of visible fellowship members of one particular congregation keepe one with another, that same by due proportion, ought nationall Churches to keepe amongst themselves. 3. This is cleare Acts 15, where particular Churches with the Apostles did meete, and take care to provide a Pastor and an Apostle, Matthias, for the whole Christian Church, and why but particular Churches, are hereby taught to confer all Church-authority that God hath given them, for the rest of the visible Churches, and the Churches conuened in their speciall members, Acts 15, extended their Church-care, in a Church-communion of Ecclesiastick canons to all the visible Churches of the Jewes and Gentiles. Hence Oecumenick and generall counsell's should be jure divino, to the second coming of Christ; Neither need we stand much on this that our Brethren say, that one Catholick visible Church is a night dreame, because no Church is visible save only a particular congregation, the externall communion whereof in meeting in one materiall house ordinarily, and partaking of the same word and Sacraments, doth incurre in our senses, whereas a Church communion and visible fellowship with the whole Christian Churches on Earth is impossible, and no wayes visible. But I answer, if such a part of the Sea, the Brittish Sea be visible, then are all the Seas on earth visible also, though they cannot all come in one mans senses at one, and the same time; so if this Church particular be
be visible, then all the Churches also in their kind are visible.

2. There be acts of Church-communion externall with all the visible Churches on earth, Ergo, the whole Catholick Church according to these acts is visible. I prove the antecedent, we pray in a Church-way publickly for all the visible Churches on earth, we praise Church-ways publickly for them, we fast and are humbled Church-ways before God when they are in trouble; and so ought they to doe with us; we by preaching, writing, and Synodical constitutions proclame the common enemie of all the Churches to be the Antichrist, his doctrine and the doctrine of that body whereof he is Head to be false and heretical, by writings we call all the people of God to come out of Babel, and we renounce externall communion with Rome, in Doctrine, Discipline, Ceremonies: and Rites, all which are Church-acts of externall communion with the reformed catholick visible Churches, neither to make a Church visible to us, is it requisite that we should see the faces of all the members of the Catholick visible Church, and be in one materiall Church with them at once, partaking of the same visible worship: yea, so the Church of Iudea should not be one visible Church, which our Brethren must deny, for they had one Priest-hood, on: Temple, one Covenant of God visibly professed by all; yet could they not all meete in one materiall Temple to partake together at once of all Gods Ordinances. For I partake in externall worship with these of New England, who are baptised according to Christs institution, without the signe of the crosse, though I never saw their faces. Hence all may see that Oecumenick councells are de jure and Christs lawfull Ordinances, though de facto they be nor, through the corruption of our nature; yet such a visible Church-fellowship in externall Church-communion is kept in the whole catholick Church visible, as may be had, considering the perversity of men, and the malice of Satan.

It is constantly denied by our brethren, that the Church of the Teues was a congregational Church, and of that frame and institution with the Christian Church: but that it was peculiar and merely judaical to be a nationall Church; yet let me have liberty to offer a necessary distinction here. 1. a nationall Church
The Church of the Jewes was not

is either when a whole Nation, and all the Congregations and Synagogues thereof are tied by Divine precept, to some publique acts of typicall worship, in one place, Which the Lord hath chosen; so all Israel were to sacrifice at Jerusalem onely, and the Priests were to officiate in that kind, there onely, and they to pray toward the Temple, or in the Temple, and they to present the male children there, as holy to the Lord, Luke 2.23. &c. this way indeed the Church of the Jewes, in a peculiar manner, was a Nationall Church; and thus farre our brethrens arguments doe well conclude, that the Jewish Church was Nationall in a peculiar manner proper to that Church onely. But a Nationall Church is taken in another sense now, for a people to whom the Lord hath revealed his statutes and his testimonies, Whereas he hath not dealt so with every Nation, Psal. 147.19,20. which Church is also made up of many Congregations and Synagogues, having one worship and government that doth morally concern them all. Thus the Jewish Church was once Nationall, and that for a time; God chose them of his free grace, to be a people to himselfe, Deut. 7.7. and Deut. 32.8. When the most high divided to the Nations their inheritance: Jacob was the lot of his inheritance, Amos 3.2. Thou only have I chosen of all the families of the earth. But the Jewish Church was in this sense but Nationall for a time; Now hath God (Acts 11. v.18.) also granted to the Gentiles repentance unto life, and called the Gentiles, and made them a Nationall Church, Hos. 11.1. Pet. 2.10. Acts 54.1,2,3. that is, he hath revealed his testimonies to England, to Scotland, and he hath not dealt so to every Nation. So if a false Teacher should goe through Israel and call himselfe the power of God, as Simon Magus did. All the Congregations and Synagogues in Israel might joyne together to condemne him; if there were such a thing as an Arke in Scotland, if it were taken captive as the Prelates kept the Gospell in bonds, it were a morall dutie to all the Congregations, to convene in their principall Rulers and Pastors to bring againe the Arke of God, and by the power of Discipline to set it free; and if the whole Land were involved in a Nationall apostacie, they are to meet in their principall members, and this is morall to Scotland, as to Israel by Ordinances of the Church to renew a Covenant with God, that his wrath may be
be turned off the Land. In this fence, we see it never proved, that it was peculiar to Israel, only to be a Nationall Church.

Nay, I affirm, that the Jewes had their Congregationall Churches, as we have. For that is a Congregationall Church which meeteth, &c. in that same place, for Doctrine and Discipline. But the Jewes meet every Sabbath in their Synagogues, for teaching the people, Gods Law, and for Discipline. Ergo, the people of the Jewes had their Congregationall Churches, as we have. The major proposition is the doctrine of our brethren, except they say, (as its like they must) that except they meet to partake of all the Ordinances of God, they are not a Congregationall Church. Yet truly this is but a knot in a Ruth, for 1 Cor. 14. meeting for prophecy onely, is a Church Convention; and the forbidding of women to teach in the Church, is an ordering of a Congregationall worship; and the meeting of the Church for baptizing of Infants, is in the mind of our brethren the formall meeting of a Congregationall Church, though they should not celebrate the Lords Supper. 2. What Ecclesiastical meetings can the meeting of Gods people be, in the Synagogues of God, as they are called, Psal. 74.8. for hearing the Word, and for exercise of Discipline, it not the Church meeting in a Congregation? I prove the assumption by parts, and first I take it to be undeniable, that they did meet for doctrine, A&c. 15.21. For Moses of old time hath in every City them that preach him, being read in the Synagogue every Sabbath day. And Ps. 74.8,9. these two are joyntly complained of, as a great desolation in the Church, the burning of Gods Synagogues in the Land. And v.8. that there are no Prophets which know how long. And Math. 9.35. Christ went about all Cities and Villages teaching in their Synagogues. Luke 4.16. He went into the Synagogue on the Sabbath day, and stood up to read, Math. 6.2. And when the Sabbath day was come, he began to teach in the Synagogue; and many hearing him were astonishted. Luke 6.6. And it came to passe, another Sabbath day, he entered into the Synagogue and taught. John 18.20. I ever taught in the Synagogues, and daily in the Temple whether the Jewes alwayes reft. Math. 13.54. And when he was come into his owne Countrey, he taught them in their Synagogue, in as much as they were astonishted. And that there was ruling & government
ment in the Synagogue, is cleare, 1, by their Rulers of the Synagogue, 
\(\text{Acts} 13, 15, 18, 17, 8, \text{Luke} 16, 14, \text{Mark} 5, 22, 35.\) And if this Ruler had bene any have a Moderator, if he had 
beene an unlawful Officer, Christ would not have acknowled-
ged him, nor would Paul, at the desire of the Rulers of the Sy-
agogue have preached, as he doth, \(\text{Acts} 13, 15, 16, 2.\) Also, if 
there was teaching, disputing, concerning the Law in the Syna-
gogue, there behooved to be some ordering of these acts of wor-
ship; for only approved Prophets were licensed to preach in 
their Synagogues, to say nothing that there was beating in the 
Synagogues, and therefore there behooved to be Church disci-
pline. Hence that word of delivering up to the Synagogue, 
\(\text{Luke} 21, 12, 3.\) There was the censure of excommunication, and 
casting out of the Synagogue, and a cutting off from the Congre-
gation. Hence that act of casting out of the Synagogue any who 
should confesse Jesus, \(\text{John} 12, 42, 4.\) which they executed on the 
blind man, \(\text{John} 9, 34.\) It is true, our brethren deny that there 
was any excommunication in the Church of the Jews, and they 
allledge, that the cutting off from the people of God, was a taking 
away of the life by the Magistrates Sword; or, (as some other 
say,) Gods immediate hand of judgement upon them. But 1. 
to be cut off from the congregation, or from the people of God, 
never called simply off-cutting, and expounded to be destroy 
ning, as it is \(\text{Genes.} 9, 11, 5.\) but expressed by dying the death: for who 
will conceive that the Sword of the Magistrate was to cut off 
the male child that is not circumcised, who is said to be cut off 
from the people of God, \(\text{Gen.} 17, 14, 6.\) or to cut off by death the 
parents? I grant the phrase signifieth bodily death, \(\text{Exod.} 31, 14, 7.\) and for this God sought to kill Moses. But Divines say it was 
excommunication, and never Ruler in \(\text{Israel} \) executed this sen-
tence: not Moses, nor any Judge that ever we read tooke away 
the life of an infant for the omission of a ceremony. Nor are we 
to thinke, that for eating leavened bread in the time of the Pas-
tover, the Magistrate was to take away the life, as \(\text{Levi}. 
7, 20, 21, 2.\) This word, to cut off, is expounded, \(\text{I Cor.} 5, 2.\) to put 
away; which was not by death, for he willeth them, \(\text{2 Cor.} 2, 2.\) to 
pardon him, and confirm their love to him. 2. Neither could 
\(\text{Paul} \) rebuke the Corinthians because Gods hand had not miracu-

lously
lously taken him away, or because the Magistrate had not taken away his life, which was not the Corinthians fault. 

3. I am persuaded, to be cast out of the Synagogue, was not to be put to death, because \textit{Joh. 9.} the blind man after he is cast out of the Synagogue, Jesus meeteth with him in the Temple, and he believeth and confesseth Christ, and Christ \textit{Joh. 16.} distinguisheth them clearly. \textit{They shall kill thee, and beside that, ἄνωσαν ἄγνως ποιήσων υἱὸς. They shall excommunicate thee.} But though it were granted, that the Jewish Church used not excommunication, had they no Ecclesiasticall censure before for that? I think it doth not follow, for the excluding of the Leper, that those who touched the dead were legally unclean, and might not eat the Passover, were censures, but they were not civil; \textit{Ergo, Ecclesiasticall they must be, as to be excluded from the Lords Supper is a meer Ecclesiasticall censure in the Christian Church.} Also if Pastors and Preachers be complained of, that not only at Jerusalem, but everywhere, through all the land, they strengthened not the diseased sheep; They did not bind up the broken, nor bring again the loosed, but with force and cruelty they did govern, Ezek. 34.4, and if everywhere, the Prophets did prophecy falsely, and the Priests bare rule by their measures, and the people Loud to have it so. 

Jer. 5.31. Then in Synagogues there was Church-government, as at Jerusalem; for where the Lord rebuketh any sinner, he doth recommend the contrary duty. Now Prophets and Priests are rebuked, for their ruling with force and rigour every where, and not at Jerusalem only, for that they were not compassionate to carry the Lambs in their bosoms, as Jesus Christ doth, Elsi. 40. 11. their ill government everywhere is condemned.

3. \textit{Luk.} 4.16. Christ, as his custome was, went into the Synagogue on the Sabbath day; Paul and Barnabas were requested, to exhort in the Synagogue, as the order was, that Prophets at the direction of the Rulers of the Synagogue, if they had any word of exhortation, they should speak; and consequently their order was that every one should not speake; \textit{Ergo,} they had customs and orders of \textit{Church-Discipline} to the which Christ and his Apostles did submit themselves, And to tie all Church-government to the Temple of Jerusalem were to fly, God had ordained his people elsewhere to worship him publicly, but
The Church of the Jewes was not without any order, and that Christ and his Apostles subjected themselves to an unjust order.

I further argue thus. Those Churches be of the same nature, frame, and essentiaall Constitutions, which agree in the same essentiaals, and differ only in accidents; but such are the Church of the Jewes, and the Christian Churches; Ergo, what is the frame and essentiaall constitution of the one Church, must be the frame and essentiaall constitution of the other. Ergo, &c. the major is of undeniable certainty. I prove the assumption. These which have the same Faith, and the same externaall profession of Faith, these have the same frame and essentiaall constitution, but they and we be such Churches; for we have the same covenant of grace, Jer.31.31. Jer.32.39.40. Heb.8.8,9,10. Therefore that same faith, differing only in accidents: their faith did looke to Christ to be incarnate, and our faith to that same very God now manifested in the flesh. Heb.13.8. They were saved by faith, as we are, Heb.11. Acts 10.42,43. Acts.11.16,17,18. and consequently, what visible profession of faith doth constitute the one visible Church, doth constitute the other. I know, Papists, Arminians, Socinians doe make the Doctrine, and Seales of the Jewish and Christian Church much different, but against the truth of Scripture.

The onely answer that can be made to this, must be, that though the Church of the Jewes wanted not congregations, as our Christian Churches have, yet were they a national Church of another essentiaal, visible frame, then are the Christian Churches, because they had positive, typiaall, and ceremoniall and carnall commandments that they should have one high Priest for the whole national Church, the Christian Churches have not for that, one visible Monarch and Pope; they had an Altar, Sacrifices, and divers pollutions ceremoniall, which made persons uncapable of the Passover; but we have no such legall uncleanesse, which can make us uncapable of the Seales of the New Testament: and therefore it was not lawfull to separate from the Jewish Church, in which did sit a typiaall High Priest, where were Sacrifices, that did adumbrate the Sacrifice of our great High Priest, &c. notwithstanding of scandalous persons in that Church; because there was but one visible Church, out of which was to come the Redeemer Christ, according.
sect. 4. of the same essential frame with our Churches.

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

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

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

2. Whereas it is said, that it was not lawfull to separate from the Jewish Church, because in it did sit the typicall high Priest, and the Messiah was to be borne in it, and because they were the only Church on earth; but now there be many particular Churches. All this is a deception, a non causa pro causa, for separation from that Church was not forbidden for any typicall or ceremoniall reason; nor a shadow of reason can be given from the Word of God for this. Because there can be no ceremonial argument why there should be communion betwixt light and darkness, or any concord betwixt Christ and Belial, or any comparing betwixt the believer and the infidell, or any agreement of the temple of God with Idols, nor any reason typicall why Gods people should goe to Gilgal, and
and to Bethaven, or to be joined with idols, or why. a David should sit with vaine persons, or go in to dossellers, or why he should offer the drinke offerings of these who haften after a strange god, or take up their names in his mouth. This is then an unwritten tradition; yea, if Dagon had beene brought into the Temple, as the Assyrian altar of Damascus was set up in the holy place, the people ought to have separted from Temple and Sacrifices both, so long as that abomination should stand in the holy place: Nor can it be proved, that communicating with the Church of Israel as a member thereof, was typicall and necessary to make up visible membership, as ceremonial holinesse is; for to adhere to the Church in a found worship, though the fellow-worshippers be scandalous, is a morall duty commanded in the second Commandment; as to forfake Church-assemblyes is a morall breach of that Commandment, and forbidden to Christians, Hebr. 10. 25. who are under no Law of Ceremonies. And it is an untruth, that those who were legally cleane, and not ceremonially polluted, were members of the Jewish visible Church, though otherwise they were most flagitious: For to God they were no more his visible Israel then Sodome and Gomorrah, Isaiah 1. 10. or the children of Ethiopia, Amos 9. 7. and are condemned of God, as sinning against the profession of their visible incorporation in the Israel of God, Jerem. 7. 4, 5, 6, 7. But shall we name and repute them brethren, whom in conscience we know to be as ignorant and void of grace, as any Pagan? I answer, That if they profess the truth, though they walke inordinately, yea, and were excommunicated, Paul willeth us to admonish them as brethren, 2 Thes. 3. 15. and calleth all the visible Church of Corinth (for he writeth to good and bad) amongst whom were many partakers of the table of devils, pleaders with their brethren before heathen, deniers of the resurrection, yea those to whom the Gospel was hidden, 2 Cor. 4. brethren and Saints by calling.

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

Ans. Surely. Say 66. vers. 5. these who are cast out by their brethren.
brethren, and excommunicated, are not put to death, but men, who after they be cast out, live till God comfort them and shame their enemies; but he shall appeare for your joy. Secondly, that the state of Godes Israel and the Church be all one, because the Jewish policie was ruled by the judicail Law, and the judicial Law was no leffe divine then the Ceremoniall Law, is to me a wonder: For I conceive that they doe differ formall, though those same men, who were members of the state, were members also of the Church; but, as I conceive, not in one and the same formall reason: first, because I conceive that the State, by order of nature, is before the Church, for when the Church was in a family state, God calleth Abrahams family, and by calling made it a Church. Secondly, the Kingdom of Israel and the house of Israel in covenant with God, as Zion and Jerusalem are thus differenced, That to be a State was common to the Nation of the Jewes with other Nations, and is but a favour of providence; but to be a Church is a favour of grace, and implieth the Lords calling and chusing that Nation to be his owne people of his free grace, Deut. 7. 7. and the Lords gracious revealing of his Testimonies to Jacob and Israel, whereas he did not so to every Nation and State, Psal. 147. 19. 20. but say they, The very state of the Jewes was divine, and ruled by a divine and supernaturall policie, as the judicail Law demonstrateth to us. But I answer, Now you speake not of the state of the Jewes, common with them to all States and Nations; but you speake of such a state and policie which I grant was Divine, but yet different from the Church; because the Church, as the Church is ruled by the morall Law and the Commandments of both Tables, and also by the Ceremoniall Law; but the Jewish State or Common-wealth, as such was ruled by the judicail Law onely, which respecketh onely the second Table, and matters of mercy and justice, and not piety and matters of Religion which concern the first Table; and this is a vast difference betwixt the state of the Jews and the Church. Thirdly, when Israel rejected Samuel, and would have a King, conforme to other Nations, they sought that the state and forme of government of the Common-wealth should be changed, and affected conformity with the Nations in their state, by introducing a Monarchy, whereas they were ruled by Judges.
Judges before; but in so doing they changed not the frame of the Church, nor the worship of God, for they kept the Priesthood, the whole Morall, Ceremoniall, and Judiciall Law entire, and their profession therein; Ergo, they did nothing which can formally destroy the being of a visible Church, but they did much change the face of the state and civill policie, in that they refused God to reigne over them, and so his care in raising up Judges and Saviours out of any Tribe, and brought the government to a Monarchy, where the Crowne by divine right was annexed to the tribe of Judah. Fourthly, it was possible that the State should remaine entire, if they had a lawfull King sitting upon Davids throne, and were ruled according to the Judiciall Law: but if they should remaine without a Priest and a Law, and follow after Baal, and change and alter Gods worship, as the ten Tribes did, and the Kingdome of Indah in the end did, they should so marre and hurt the being and integrity of a visible Church, as the Lord should say, She is not my wife, neither am I her husband; and yet they might remaine in that case a free Monarchie, and have a State and policy in some better frame; though I grant, de facto, these two Twins, State and Church, civill Policy and Religion, did die and live, were sick and diseased, vigorous and healthy together; yet doth this prove, that State and Church are different. And further, if that Nation had made welcome, and with humble obedience believed in, and received the Messiah, and reformed all, according as Christ taught them, they should have bene a glorious Church, and the beloved Spouse of Christ; but their receiving and embracing the Messiah should not presently have cured their in thrallled state, seeing now the Scepter was departed from Indah, and a stranger and heathen was their King; nor was it necessary that that Saviour, whose Kingdom is not of this world, John 18:36. and came to bestow a spirituall redemption, and not to reestablih a flourishing earthly Monarchy, and came to loose the works of the Devill, Heb. 2:14. and not to spoile Cesar of an earthly Crowne, should also make the Jews a flourishing State, and a free and vigorous Monarchy againe: Ergo, it is most cleare that State and Church are two divers things, if the one may bee restored, and not the other. Fiftly, the King, as the King
was the head of the Common-wealth, and might not meddle
with the Priests office, or performe any Ecclesiastical acts, and
therefore was Uzzab smitten of the Lord with leprozie, because
he would burne incense, which belonged to the Priests onely.
And the Priest in offering sacrifices for his owne sinnes, and the
sinnes of the people, did represent the Church, not the State:
And the things of the Lord; to wit, Church matters, and the matters
of the King, which were civill matters of State, are clearly dis-
tinguished. 2 Chron. 19. 11. which evidenceth to us, that the
Church and State in Israel were two incorporations formally
distinguished. And I see not, but those who doe confound
them, may also say, That the Christian State and the Christian
Church be all one State, and that the government of the one
must be the government of the other, which were a confusion
of the two Kingdoms. It is true, God hath not prescribed judici-
cials to the Christian State, as he did to the Jewish State, because
shadows are now gone, when the body Christ is come; but Gods
determination of what is morally lawfull in civill Laws, is as par-
ticular to us as to them; and the Jewish judiciales did no more
make the Jewish State the Jewish Church, then it made Aaron
to be Moses, and the Priest to be the King and civill Judge: yea,
and by as good reason Moses as a Judge should be a prophet,
and Aaron as a Prophet should be a Judge; and Aaron as a Priest
might put a malefactor to death, and Moses as a Judge should
prophesie, and as a Prophet should put to death a malefactor;
all which wanteth no reason and sense: and by that same rea-
son the State and Common-wealth of the Jews, as a Common-
wealth, should offer sacrifices and prophesie; and the Church
of the Jews, as a Church, should denounce warre and punish
malefactors, which are things I cannot conceive.

Our brethren, in their answer to the eleventh question, teach,
That those who are sui juris, as masters of families, are to se-
parate from these Parish-assemblies, where they must live without
any lawfull Ordinance of Christ; and to remaine there they hold it
unlawfull for these reasons: First, we are commanded to observe
all whatsoever Christ hath commanded, Matth. 28. 10. Secondly,
the Spouse seeks Christ, and rests not till she finde him in the fullest
manner, Cant. 1. 7. 8. and 3. 1. 2. 3. David lamented when he
wanted.
wanted the full fruition of God's Ordinances, Psal. 63. and 42. and 84., although he joyed Abiathar the high Priest, and the Ephod with him, and Gad the Prophet, 1 Sam. 23. 6, 9, 10. 1 Sam. 22. 8. So did Ezra 8. 15, 16. yea and Christ, though he had no need of Sacraments, yet for example, would be baptized, keep the Passover, &c. Thirdly, no ordinances of Christ may be spared, all are profitable. Fourthly, he is a proud man, and knoweth not his owne heart in any measure, who thinketh he may be well without any Ordinance of Christ. Fifthly, say they, it is not enough the people may be without sinne, if they want any ordinances through the fault of the superiours, for that is not their fault who want them, but the superiours sinneth neglect, as appeareth by the practice of the Apostles, Acts 4. 19, and 5. 29. For if they had neglected Church-ordinances till the Magistrates, who were enemies to the Gospell, had commanded them, it had beene their grievous sinne. For if superiours neglect to provide bodily food, we do not thinke that any mans conscience would be so scrupulous, but he would thinke it lawfull by all good means to provide in such a case for himselfe, rather then to sit still, and to say, If I perish for hunger, it is the sinne of those who have authority over me, and they must answer for it. Now any ordinance of Christ is as necessary for the good of the soule, as food is necessary for temperall life.

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

2. It is one thing to remove from one congregation to another,
other, and another thing to separate from it, as from a false constitute Church, and to renounce all communion therewith, as if it were the Synagogue of Satan and Antichrist, as the Separatists doe, who refuse to hear any Minister ordained by a Prelate: now except these arguments conclude separation in this latter sense, as I think they can never come up halfway to such a conclusion, I see not what they prove, nor do they answer the question, &c. concerning standing in Parliament assemblies in Old England, and if it be lawfull to continue in them. Which question must be expounded by the foregoing, Quest. 10. If you hold that any of our Parliament assemblies are true visible Churches, &c. Hence the 11. Question goeth thus in its genuine sense: are we not then to separate from them, as from false Churches? Now neither the Spouse, Cant. 1.7. &c. 3.1.2.3. nor David, Psal. 63. &c. 42. 8.4 nor Ezra. 8.15.16. nor Christ, in these cases when they fought Christ in all his Ordinances in the fullest measure, were members of false Churches: nor did they seek to separate from the Church of Israel, nor is it Christ's command, Mat. 28.10. to separate from these Churches, and to renounce all communion with them, because these who sat in Moses Chaire, did neglect many Ordinances of Christ, for when they gave the false meaning of the Law, they stole away the Law, and so a principall ordinance of God, and yet Christ (I believe) forbad separation, when he commanded that they should heare them, Mat. 23.

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

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

4. The most that these arguments of our Brethren doe prove, is but that it is lawfull to goe, and dwell in a Congregation where Christ is worshiped in all his Ordinances, rather then to remaine in that Congregation, where he is not worshiped in all his Ordinances; and where the Church censures are neglected, which to us is no separation from the visible Church, but a removall from one part of the visible Church to another, as he separateth not out of the house, who removeth from the Gallery, to remaine and lie and eate in the Chamber of the same House, because the Gallery is cold and smoaky, and the Chamber not so, for he hath not made a vow never to set his foote in the Gallery. But to our Brethren to separate or remove from a Congregation, is to be dismembred from the only visible Church on Earth, for to them there is not any visible Church on Earth, except a congregation. And our Brethrens mind, in all these arguments, is to prove, that not only it is unlawfull to stand in the Parish assemblies of Old England, because of Popish ceremonies (and we teach separation from these ceremonies to be lawfull, but not from the Churches) but also that it is necessary, to adjoyne to independent Congregations, as to the only true visible Churches on Earth, and to none others, except we would sinne against the second Commandment, which I conceive is proved by not one of these arguments. And to them all I answer, by a deniall of the connexion proposition. As this, These who must doe all which Christ commandeth, and seek Christ in all his necessary Ordinances, though superiors will not doe their duties, these must separate from true visible Churches, where all Christ's Ordinances are not, and joyne to independent Congregations, as to the only true visible Churches on Earth. This proposition I deny. 5. If our Brethrens argument holden sure that we are to separate from a Church, in which we want some Ordinances of Christ, through the Officers negligence, because (say they (a)) The Spouse of Christ will not rest seeking Her beloved until she finde him, in the fullest manner, Cant. 1.7. & 3.1.2. then the Spouse Cant. 1.7. & 3.1.2 is separat

(a) Church government discussed, answer to question.
Separation from the Church for want

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ing from one Church to another, which the Text will not bear.

2. I would have our reverend Brethren to see and consider, if this argument doth not prove (if it be servile and concludent) that one is to separate from a Congregation, where are all the Ordinances of Christ, as in New England now they are, so being, hee goe from a leeffe powerfull and leeffe spirituall Ministry, to another Congregation, where incomparably there is a more powerfull and more spirituall Ministry, for in so doing the separater should onely not rest as the Spouse doth, Cant. 1. 

& 3. seeking his beloved untill he find Him, in the fulllest manner. For he is to be found in a fuller manner, under a more powerfull Ministry, and in a leeffe full manner under a leeffe powerfull Ministry. But this separation I thinke our Brethren would not allow, being contrary to our Brethrens Church-Oath which tie the proffessor to that congregation, whereof he is a sworne member to remayne there. 6. The designe and scope of our reverent Brethrens argument, is that proffessors ought to separat from Churches where presbyteriall government is, because in these Churches, Proffessors, as they conceive, doe not enjoy all the Ordinances of God. Because they enjoy not the Society of a Church consisting of onely visible Saints, and they enjoy not the free use of the centure of excommunication in such a manner as in their owne Churches, and because in them the Seales are often administred by those Pastors who are Pastors of another Congregation then their owne, and for other causes also, which we thinke is not found doctrine.

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

Answer. Farre be it from us, to take from the Churches of Christ any power which Christ hath given to them, for we teach that Christ hath given to a single congregation, Mat. 18. a power of excommunication, but how? 1. He hath given to a congregation that alone in an Island separated from all other visible Churches a power which they may exercise there alone,
of some ordinances, how lawful, and how not.

alone, and. 2. He hath given that power to a congregation confounded with other sister congregations, which they may use, but not independently, to the prejudice of the power that Christ hath given to other Churches, for seeing all sister Churches are in danger to be infected with the leaven of a contumacious member, no less than that single congregation, whereof the contumacious resideth as a member, Christ's wisdom, who careth for the whole, no less then for the part, cannot have denied a power conjunct with that congregation to save themselves from contagions, to all the confounded Churches, for if they be under the same danger of contagion, with the one single congregation, they must be armed and furnished, by Christ Jesus, with the same power against the same ill: so the power of excommunication is given to the congregation, but not to the congregation alone, but to all the congregations adjacent, so when I say, the God of Nature hath given to the hands a power to defend the body, I say true, and if evil doe invade the body, nature doth tell it, and warn the hands to defend the body, but it followeth not from this, &c. if the power of defending the body be given by the God of Nature, to the hands, therefore that same power of defence is not given to the feet also, to the eye to foresee the ill, to reason, to the will to command that locomotive power, that is in all the members, to defend the body, and if nature give to the Feet a power to defend the body, by fleeing, it is not consequence to infer, O then hath nature denied that power to the hands by fighting, so when Christ giveth to the congregation (which in confounded Churches to us is but a part, a member, a fellow-sister of many confounded congregations) he giveth also that same power of excommunicating one common enemy, to all the confounded Churches, without any prejudice to the power given to that congregation whereof he is a member, who is to be excommunicated, because a power is common to many members, it is not taken away from any one member. When a National Church doth excommunicate a man who hath killed his Father, and is, in an eminent manner, a publick stumbling block to all the congregations of a whole Nation, it is presumed that the single congregation, whereof this parricide is a member,
member, doth also joyn with the nationall Church and put in exercise its owne power of excommunication, with the nationall Church, and therefore that congregation is not spoyled of its power, by the nationall Church, which joyneth with the nationall Church in the use of that power. And this I thinke may be thus demonstrated. The power of excommunication is given by Christ to a congregation not upon a positive ground, because it is a visible instituted Church, or as it is a congregation, but this power is given to it upon this formal ground and reason, because a congregation is a number of sinfull men, who may be scandalized and infected with the company of a scandalous person; this is so cleare that if a congregation were a company of Angels, which cannot be infected, no such power should be given to them, even as there was no neede that Christ as a member of the Church either of Jews or Christians should have a morall power of a voiding the company of Publicans and sinners, because he might possibly convert them, but they could no wayes pervert, or infect him, with their scandalous and wicked conversation, therefore this power given to a congregation, as they are men, who though frailty of nature, may be leavened with the bad conversation of the scandalous, who are to be excommunicated, as is cleare, 1 Cor. 5.6. Your glorying is not good, know ye not that a little leaven leaveth the whole lump? therefore are we to withdraw our selves from Drunkards, Fornicators, Extortioners, Idolaters, and are not to eate and drinke with them, v. 10. And from these who walke inordinately, and are disobedient, 1 Thess. 3.12,13.14. And from Hereticks after they be admonished, lest we be infected with their company, as nature hath given hands to a man, to defend himselfe from injuries and violence, and horses to oxen to hold off violence, so hath Christ given the power of excommunication to his Church, as spiritual armour to ward off, and defend the contagion of wicked fellowship. Now this re-duplication of fraile men which may be leavened, agreeth to all men of many confociated congregations, who are in danger to be infected with the scandalous behavior of one member of a single congregation, and agreeth not to a congregation as such, therefore this power of excommunication must be given to many
many consociated congregations, for the Lord Jesus his Saviour, must be as large, as the wound, and his mean must be proportioned to his end. 2. The power of Church ejection and Church separation of scandalous persons must be given to those to whom the power of Church communion, and Church confirming of Christian love to a penitent excommunicate is given, for contraries are in the same subject, as hot and cold, seeing and blindness, but the power of Church communion at the same Lord's table, and of mutual rebuking and exhorting, and receiving to grace after repentance, agree to members of many consociated Churches, as is cleare, Col. 3.16. Heb. 10.23. 2 Cor. 6.7, and not to one congregation only; ergo, &c. the assumption is cleare, for except we deny communion of Churches, in all God's Ordinances, we must grant the truth of it.

2. We say that of our Saviours (tell the Church) is not to be drawn to such a narrow circle, as to a Parishional Church only, the Apostle practice is against this: for when Paul and Barnabas had so small feffion with the Jews of a particular Church, they determined that Paul and Barnabas, and certain others of them, should goe and tell the Apostles, Elders and whole Church National or Occumemek, Acts 15.2. v.22. and complain of those who taught that, they behoved to be circumcised, Acts 15.1. and that greater Church v. 22. 23. commanded by their ecclesiastick authority the contrary, and those who may lay on burdens of commandements as this greater Church doth expressly, v. 28. Acts 16. v. 4. ch. 2. v. 25. they may censure and excommunicate the disobedient. And Acts 6.1. the Greek Church complained, Acts 6. of the Hebrewes, to a greater and superior Church of Apostles, and a multitude made up of both these v.2. and 5. and they redresed the wrongs done to the Grecian Widoweres by appointing Deacons, also though there was no complaint, Acts 1. Yet was there a defect in the Church, by the death of Judas, and a catholike visible Church did meete, and helpe the defect, by choosing Matthias: it is true the ordination of Matthias the Apostle, was extraordinary; as is cleare by God's immediate directing of the lots, yet this was ordinary and perpetual, that the election of Matthias was by the common suffrages of the whole Church, Acts 1.26. and if we suppose that
that the Church had been ignorant of that defect, any one member knowing the defect, was to tell that catholic Church, whom it concerned to choose a catholic Officer; we thinke Antioch had power great enough intensively to determine the controversy, Acts 15, but it followeth not that the catholic Church v. 22. (let me term it so) had not more power extensively to determine that same controversy, in behalfe of both Antioch, and of all the particular Churches: subordinate powers are not contrary powers.

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

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

ALL who would be saved must be added to the Church, as Acts 2: 47. If God offer opportunity. Gen. 17: 3. cause every Christian standeth in need of all the Ordinances of Christ, for his Spiritual edification in holy fellowship with Christ Jesus. Answer: for clearing of this we are to discourse this question. Whether all, and every true believer must joyne himselfe to a particular visible congregation, which hath independently power of the keys within it selfe, God offering opportunity, if he would be saved?

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

2. Diff. There is a fellowship with the visible Church internall, of hidden believers, in the Romish Babel this is sufficient for salvation, necessitate medii, but though they want opportunity to joyne themselves to the Reformed visible Churches, yet doe they sin in the want of a profession of the truth and in not witnessing against the Antichrist, which is answerable to an adjoining of themselves to a visible Church. And so those who doe not profess the Faith of the true visible Church, God offering opportunity, deny Christ before men, and this externall fellowship is necessary to all, necessitate
sect. praecipui, though our Lord graciously pardon this as an
infirmity in his own, who for fear of cruel persecution, often dare
not confess Christ.

3. Diff. The question is not whether all ought to joyn themselves
to a true visible Church, God offering occasion, but, if all ought
by Christ's command, to joyn themselves to the Churches indepen-
dent of their visible Congregations, if they would be saved? Our Bre-
thren affirm it, we deny it.

1. Concl. An adjoyning to a visible Church either formally
to be a member thereof, or materially, confessing the Faith of
the true visible Church, God offering occasion, is necessary to
all. 1. Because we are to be ready to give a confession of the
hope that is in us, to every one who asketh, 1 Pet. 3, 15. 2 Be-
cause he who denieth Christ before men, him also will Christ deny
before his Father, and before the holy Angels, Mat. 10, 33.

3. Yet if some die without the Church, having Faith in Christ,
and want opportunity to confess him before men, as repenting
in the hour of death, their salvation is sure, and they are with-
in the invisible Church; so is that to be taken, extra Ecclesiam
nulla salus; none can be saved who are every way without
the Church, both visible and invisible; as all perished who were
not in Noah's Ark.

2. Concl. When God offereth opportunity, all are obliged to
joyn themselves to a true visible Church. 1. Because God hath
promised his presence to the Churches as his Sonne walketh in
the midst of the golden candlesticks, Rev. 2, 2. 2. Because Faith
commeth by hearing a sent Preacher, Rom. 10, 14. 3. Separate-
tion from the true visible Church is condemned, Heb. 10, 24.

1 Cor. 1, 19. 1 John 2, 19. 4. Good men esteeme it a rich favour
of God to lay hold on the skirt of a Jew, Zecli. 8, 23. and to have
any communion, even as a doore keeper in God's House, and
have desired it exceedingly and complained of the want
thereof, Psal. 84, 10, v. 1, 2. Psal. 27, 4. Psal. 42, 1, 2, 3, 4. Psal.
63, v. 1, 2.

3. Concl. Our brethren, with reverence of their godlinesse
and learning, erre, who hold all to be obliged, as they would be
saved, to joyn to such a visible congregation of independent
jurisdiction, as they conceive to be the only true Church vi-
sible.
All out of a Parishional Church

Chap. 5.

liable instituted by Christ. That this is their mind is clear by the first proposition of this Manuscript, and by their answer (a) to the 12 Question, where they say, that all not within their visible congregation, as fixed sworne members thereof, are without the true Church, in the Apostles meaning, 1 Cor. 5. 12. what have I to doe to judge them also that are without? doe not yee judge them that are within? which is a most violent torturing of the word. For, 1. without are dogs, Rev. 22. So our brethren expound the one place by the other, then all not fixed members of the congregation all Church (as they conceive it) of Corinth, are dogs, what? was there not a Church of Saints on earth at this time, but in one independent congregation of Corinth? and were all the rest Dogs and Sorcerers? 2. If judging here especially is the censure of Excommunication used according unto Christ's institution, that the Spirit may be saved in the Day of the Lord, and so to be used only toward regenerated persons, then Paul was to intend the salvation of none by Excommunication, but these who are members of one single congregation, who are within this visible house of Christ, then all the rest are without the house and so in the state of damnation. 3. These who are without here are in a worse case, then if they were judged by the Church, that their Spirit may be saved. So they are left, v. 13. to a severe judgement, even to the immediate judgement of God, as (a) Cajetan doth well observe; for, saith (b) Erasmius Sorceri, Deum publicum & occultas scelera non sinit impune, and (c) Bullinger maketh (as it is cleare) an answer to an objection, shall these who are without, even the wicked Gentiles commit all wickedness without punishment? The Apostle answereth, that, (faith he) God shall judge them, Non impune in vitiorum lacunis se provolvent prophani, sed delinant tempore committerat Deo ultori manus. And (d) Pareus, num impune ibunt eorum scelera? Imo Judicem Deum inventum. 4. These who are within here, are these who are of Christ's family, saith (e) P. Martyr, and opposite to Gentiles and insidels, saith (f) Pareus, for all men are divided into two ranks, some domesticks, and within the Church, and to be judged by the Church; and some strangers, without the covenant, not in Christ, neither in profession, nor truth, Gentiles, who are left to
to the severity of God's judgement, but our Brethren Text shall bear that Paul divideth mankind into three ranks. 1. Some within, as true members of the Church. 2. Some without as infidels, and some without as not members of a fixed congregation, now Believers without, and not members of a fixed congregation, are not left to the severity of the immediate judgment of God, as these who are without here, because they are to be rebuked, yea nor was the excommunicated man, after he should be cast out, left to the immediate judgment of God: but he was, 1. To remaine under the medicine of excommunication, and daily to be judged, and eschewed as a Heathen, that his spirit may be saved. 2. He was to be rebuked as a brother 2 Thess. 3. 15. 3. Paul saying what have I to doe to judge these that are without, God judgeth them, he meaneth as much, as he will not acknowledge them, as any ways belonging to Christ; but the believers of approved piety, because they are not members of a fixed congregation, are not thus cast off of Paul, he became all things to all men, that he might gainsome, and would never cast off believers, and say what have I to doe with you? In a word, by those who are without are meant Gentiles, as

(a) Ambrose
(b) Occumenius
(c) Theophilus
(d) Calvin
(e) Martyr
(f) Bullinger
(g) Pares
(h) Beza
(i) Pelican
(k) Pomeranus
(l) Meyer
(m) Sarcernius
(n) Marloratus
(o) Paraphrases
(p) the Papists
(q) Aquinas
(r) with them Ersamus, and all who ever commented on this place. Lastly, our Brethren expound these, who are within, to be the Church of Corinth, Saints by calling, and Saints in Christ Jesus, those to whom he prayeth grace and peace unto, and for whom he thanketh God for the grace given to them by Jesus Christ, 1 Cor. 2. 3. Now these thus within must be regenerated, and opposed to all not within: this way, but without, that is who are not Saints by calling, not in Christ Jesus, then by these who are without, cannot be understood, all not fixed members of one visible Congregation, who yet are by true faith in Christ Jesus; and our Brethren must mean, that Paul, if he were living, would take no care to judge, and confine us, who believe in Christ, and are members of provincial and national Churches, and are not members of such an independent Congregation.
as they conceive to be the only instituted visible Church of the

But if they all not without the state of salvation who are
not members of such an independent flock. 1. All the Churches
of Corinth, Galatia, Ephesus, Thessalonica, Philippi, Rome, the seven
Churches of Asia, who were not such independent Churches
must be in the state of damnation. 2. All are here obliged, who
look for salvation, by Jesus Christ, to joyne themselves to
this visible independent Church; then all who are not members
of such a Church are in the state of damnation, if (say our bre-
thren) they know this to be the only true Church, and joyne not
to it. O but ignorance cannot save men from damnation, for
all are obliged to know this so necessary a means of salvation,
where only are the means of salvation, for then it should ex-
cuse Scribes and Pharisees, that they believed not in Christ, for
they knew him not, and if they had known, they would not
have crucified the Lord of glory. 1 Cor. 2. 9, 10. Now we judge
this to be the revived error of the Donatists, whose mind was
as (a) Augustine faith, that the Church of Christ was only
in that part of Africa, where Donatus was, and Augustine
writing to Vincentius (b) objecteth the same, as Morton an-
swereth Bellarmine, and the same say Papists with Donatists,
that out of the Church of Rome there is no salvation. And
(c) Field answereth well, ye are to be charged with donatisme,
who deny, all Christian societies in the world, to be where the Popes
feete are not kissed, to pertaine to the true Church of God, and so
east into Hell all the Churches of Ethiopia, Armenia, Syria,
Graecia, Russia, and so did Optatus (sayth (d) Morton, Answere,
Donatists you will have the Church only to be where you are,
but in Dacia, Mili, Thracia, Achaia, &c. where you are not,
you will not have it to be, nor will you have it to be in Graecia,
Cappadocia, Egypt, &c. Where you are not, and in innumerable
Isles and Provinces. See how Gerardus refuteth this (e) and
certainly, if this be the only true visible Christian Church, to
which all who look for salvation by Christ Jesus, must joyne them-
selves, there is not in the Christian Worlde, a true visible
Church but with you. 3. If all upon hazard of losing salvation,
must joyne to such a Church, having power of jurisdic-

(a) Augustinus, faith, here, 69. Eccl. Chrifii de tota terrarum
orbis perifuge, in Africa Do-
nati parte rem-
manseret.

(b) Augustinus, Epift. 48. ad
Vincentius in illa
verba, indicat ubi
fascia in meridie
Vident, Cæsarii
et familiis in Me-
ridie, vos in oc-
cidenti e faith
Morton apolo-
gising Bellarmine
de Ecclesia mil-
iti, c. 13.

(c) Field of the
Church, book, 28, ch.
(d) Morton
grand impoiture
ch. 14, 2. challeng
332, 342.

(e) Gerardus, de Ecclesia ci-
r. 231, 232.
Section 5. Not out of the visible Church.

diction independently within it selfe, then must all separate from all the reformed Churches, where there be provinciall and nationall Churches, now this is also the error of the Donatists and Apanistis, against which read what (a) learned Parker faith and reverend (b) Brightman, and (c) Cartwright, but of this hereafter. 4. The principal reason given by the Author, is, The Lord added to the Church Aés 2. such as should be saved, this is not in the independent visible Congregation, as is proved elsewhere. A second reason he giveth, because every Christian standeth in neede of the Ordinances of Christ, for his spiritual edification, in holy fellowship, with Christ Iesus, or else Christ ordained them in vain, therefore all who would be saved, must joyn to a visible independent congregation; hence no Church hath title and due right to the Word and Sacraments, but members of such a congregation: this is the reason why men of approved piety are denied the Seales of the covenant, and their children excluded from Baptisme and themselves debarred from the Lords Supper, because they are not members of your congregation, and members they cannot be, because they finde no warrant from Gods Word, to sweare your Church-covenant, and to your Church-government, which is so farre against the Word of God: the Seales of the covenant belong to all professing Believers, as Gods Word sayth, Aés 10.47. Aés 8.37. Aés 16.31,32,33. I Cor.11.28. Whether he be a member of a particular independent Church, or not, God the Lawgiver maketh not this exception, neither should man doe it.

Propos. 3. All are entered by covenant into a Church-state, or into a membership of a visible Church.

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

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

Manuscript ch. 1.lect.3.
New Testament, both in this Treatise here in this Chapter, and hereafter; and also their arguments in all their Treatises. Hence for the first two, I begin with this first question.

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

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

1. A publick vocal declaration of the manner and soundness of their conversion, and that either in continued speech (faith (b) the Apology) or in answer to questions propounded by the Elders.

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

3. An expresse vocal covenanting by oath, to walk in that faith, and to submit (faith the Author) (c) themselves to God, and one to another, in his fear; and to walk in a professed submission to all his holy Ordinances, cleaving one to another, as fellow members of the same body in brotherly love and holy watchfulness unto mutual edification in Christ Jesus.

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

This Church-covenant (faith the Apology) (d) is the essential or formal cause of a visible Church, as a flocke of Saints is the material cause, and so necessarily of the being of a Church, that without it none can claim Church-communion; and therefore it is that whereby a Church is constituted in its integrity, that whereby a fallen Church is again restored; and that, which being taken away, the Church is dissolved, and ceaseth to be a Church; and it is that whereby Ministers have power over the people, and people interest in their Ministers, and one member hath interest and power over another fellow-member.

The manner of entering in Church-state is this:

1. A number of Christians, with a gifted or experienced Elder meet often together (faith this (e) Author) about the things of God, and perform some duties of prayer, and spiritual conference together, till a sufficient company of them be well satisfied, in the spiritual
sect. 5.

in the Word of God:

Thus good estate one of another, and so have approved themselves to one another's consciences, in the sight of God, as living stones, fit to be laid on the Lord's spiritual Temple.

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

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

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

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

5. Baptism maketh none members of the visible Church.

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

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

2. Distinct. There is a covenant of baptism, made by all, and a covenant verbatim and implicit renewed, when we are to receive the Lord's Supper, but an explicit positive professed Church covenant, by oath in churching a person, or a society, to a State-church is now questioned.

3. Distinct. An explicit vocal Covenant whereby we bind ourselves to the first three Articles in a tacite way, by entering in a new relation to such a Pastor, and to such a Flocke, we deny not, as if the thing were unlawful: for we may swear to perform God's commandments, observing all things requisite in a lawful oath. 2. But that such a covenant is required by divine institution, as the essential
all formes of a Church and Church-membership, as though without
this none were entered members of the visible Churches of the Apo-
stles, nor can now be entered in Church-state, nor can have right unto
the seals of the covenant, we utterly deny.

4. Distinct. We grant a covenant in Baptisme which is the seal
of our entry unto the visible Church. 2. That it is requit that such
Heretickes, Papists, Infidels, as be received as members of our visible
Church, (from which Papists have fallen, having received bapt-
sisme from us) doe openly profess subjectio to God, and his Church,
in all the Ordinances of God. And that Infidels give a profession of
their faith, before they be baptized. 3. Nor deny we that at the elec-
tion of a Pastor, the Pastor and people tie themselves, by reciproc-
ation of oaths, to each other, the one to fulfill faithfully the mini-
stery that he hath received of the Lord; the other to submit to his
ministry in the Lord, but these reciprocal oaths, make neither of
them members of a visible Church, for they were that before these
oaths were taken.

5. Distinct. Any professor removing from one congregation
to another, and so coming under a new relation to such a
Church, or such a Ministry, is in a tacite and vertuall covenant to
discharge himselfe in all the duties of a member of that Congre-
gation, but this is nothing for a Church-covenant, for when
fix are converted in the congregation whereof I am a member,
or an excommunicated person heartily and unsainely repenteth,
there ariseth a new relation betwixt those converts and the
Church of God; and a tie and obligation of duties to those per-
fons greater then was before, as being now members of one my-
ificall and invisible body. Yet our brethren cannot say, there
is requisite, that the Church renew their Church-covenant to-
wards such, seeing the use of the Covenant renewed is to restore
a fallen Church, or to make a non-Church to be a Church; and
if those fix be converted by my knowledge, there resulteth thence
an obligation of a vertuall and tacite covenant betwixt them
and me; but there is no need of an explicite and vocal covenant,
to tie us to duties that we are now obliged to in a stricter
manner then we were before; for when one is taken to be a
steward in a great family, there may be a sort of Covenant be-
twixt that servant and the Lord of the house, and there resulteth
from
from his office and charge a tis and obligation, not onely to
the head of the family, but also to the children and fellow-serv-
ants of the house; but there is no need of an express, vocal,
and professed covenant betwixt the new steward and the chil-
dren and servants; yea and strangers also, to whom he owes some
acts of steward-duties, though there doe result a vertuall cove-
nant. Farre lesse is there a necessitie of an express and vocal
coventant before that steward can have claime to the keyes, or be
received in office. So when one entereth into covenant with
God, and by faith layeth hold on the covenant, there resulteth
from that act of taking the Lord to be his God, a covenant-obli-
gation to doe duty to all men, as the covenant of God doth ob-
lige him; yea, and to doe workes of mercy to his beast (for a good
man will have mercy on the life of his beast) and he is obliged to
duty by that covenant with God to his children, which are
not yet borne, to servants who are not yet his servants, but shall
hereafter be his servants, to these who are not yet converted to
Christ, now it is true a vertuall and tacite covenant, resulteth
toward all these, even toward the beast, the children not yet
borne, &c. when the person first by faith entereth into covenant
with God, but none, master of common sense and judgement will
say there is required a vocal and explicite, and professed cove-
nant, betwixt such an one entered in covenant with God, and
his beast, and his children not yet borne, or that the foresaid
tacite and vertuall covenant, which doth but result from the
man his covenanting with God is either the cause, or essence,
or formal reason, whereby he is made a formal contracter and
covenanter with God. So, though when I enter a member of such
a congregation, there ariseth thereon an obligation of duty, or a
tacite covenant, tying me in duties to all members present, or
which shall be members of that congregation, though they
should come from India; yet in reason it cannot be said, that there
is required an express, vocal covenant betwixt me and all, who
shall be fellow-members of this congregation; and farre lesse
that such a covenant doth make me a member of that congregation,
yea because I am already a member of that congregation;
thence ariseth a tacite covenant toward such and such duties and
persons.
6. I understand not how our brethren doe keepe Christian and religious communion, with many profession of approved piety, and that in private conference, praying together, and publiquely praising together, and yet deny to have any Church-communion with such approved profession, in partaking with them the seals of the covenant, and censures of the Church. I doubt how they can comfort the seelie minded, and not also warne and rebuke them, which are called acts of Church-censure.

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

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

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

The major is undeniable. Papists as (a) Alphonsius a Castro, and (b) Bellarmine lay upon us, that which was the error of Lampetians, that we condemne all sorts of oves, as shares to the Consciences of men. But Bellarmine (c) faith, that Luther and
and Ca\'vin acknowledge, We thinke vowes of things command\-ed of God lawfull; the truth is, we teach it to be will-wor\-ship to a person to vow single life, where God hath not gi\-ven the gift of continency, because men binde with an oath that which God hath not bound us unto by a command. So (d) Origen, Gregory, Nazianzen, Ambrose, Augustine say. Those which want the gift of continency cannot live without wives, (d) Origen. and so should not burne. See how (e) Bellarmine and (f) Maldonat contending for will-worship, prescribe the con\-trary. I prove the assump\-tion; for a Minister to sweare the oath of fidelity to his flocke, is lawfull; but to tye an oath to his Ministry, as to say the Apostles teach, he cannot be a mi\-nister who sweareth not that oath, is to lay a bond on the Con\-science, where God hath laid none. That a father sweare to per\-forme the duties of a father, a master the duties of a master towards his servant, is lawfull; but to lay a bond on him, that he is in Conscience, and before God no father, no master, except he sweare to performe those duties, is to lay a bond on the Con\-science where God hath laid none. So to sweare subje\-ction to such a Ministry and visible Church, is lawfull; but to tie by an Apostolike Law and practice the oath of God so to such duties, as to make this Church-oath the essent\-iall forme of such membership, so as you cannot enter into Church-state, nor have right to the Seales of the Covenant without such an oath, is to binde where God hath not bound for there is no Law of God, put\-ting upon any Church-oath such a state, as that it is the essent\-iall forme of Church-membership, without the which a man is no Church-member, and the Church visible, not swearing this oath, is no Church.

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

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when Saul is converted, Acts 9. Simon Magnus baptized, Acts 8. Cornelius and his house baptized, Acts 26. the Church of Ephesus planted, Acts 19. of Corinth, Acts 18. 8. of Berea, Acts 17. 10. Philippi, Acts 16. Thessalonica, Acts 17. of Rome, Acts 28. We heare no express'd vocall Covenant. So Acts 2. three thousand were added to the visible Church; now they were not gathered nor in-Church'd as you gather: First, they did not meet often together for prayer and spiritual conference, while they were satisfied in conscience of the good estate one of another, and approved to one another in conscience of the right of God, as living stones fit to be laid in the Lords spiritual Temple, as you require; (a) because frequent meeting and satisfaction in conscience of the regeneration one of another could not be performed by three thousand all converted and added to the Church in one day; for before they were non-Converts, and at one Sermon they were pricked in heart that they had slain the Lord of glory, Acts 2. 37. 42. and the same day there were added to them three thousand souls. Our brethren say, It was about the Pentecost, when the day was now longest, and so they might make short confessions of the soundness of their conversation before the Apostles, who had such discerning spirits.

Answer: Truly it is a most weak and reasonless conjecture for all the three thousand behove to be miraculously quick of discerning, for they could not swear mutually one to another those Church histories, except they had beene satisfied in conscience of the regeneration of one another. Surely such a miracle of three thousand extraordinarily gifted with the spirit of discerning would not have beene concealed, though it be sure, Ananias and Saphira, who deceived the Apostles, were in this number.

Secondly, how could they all celebrate a day of fasting and prayer, and from the third hour, which is our ninth hour, dispatch the confessions and evidences of the sound worke of conversion of thirty hundreds all baptized and added to the Church? (b) Captains, because this place is used to prove a Church Covenant, I will here give for all deliver it out of our brethren's hands. The author of the Church-Covenant (b) saith: There was heard of excommunication, John 9. 22. and persecutio...
on, Acts 5, 3. and therefore the very profession of Christ in such perilous times was a sufficient note of discerning, to such discerning spirits as the Apostles.

Answ. If you mean the miraculous power of discerning in the Apostles, that was not put forth in this company, where were such hypocrites as Ananias and Sapphira. Secondly, this miraculous discerning behoved to bee in all the three thousand, for the satisfaction of their Consciences, of the good estate spiritual all of all of them. And if it be miraculous (as it must be, if done in the space of six hours, as it was done the same day that they heard Peter, ver. 41.) then our brethren cannot allege it for ordinary inchurching of members as they doe. Secondly, if it be an ordinary spirit of discerning, then at one act of profession are members to be received, and so often meeting for the satisfaction of all their Consciences is not requisite. Thirdly, if profession for fear of persecution be an infallible signe, then those who are chased out of England by Prelates, and come to New England, to seek the Gospel in purity, should be received to the Church, whereas you hold them out of your societies many yeeres. Fourthly, suffering for a while for the truth is not much, Indus, Alexander, Demas, did that for a while.

The (c) Apologie and discourse of the Church-covenant faith, (c) Apolog. (d) These converts professed their glad receiving of the V Word, ver. 37, 38. in saving themselves from that antoward generation, else they had not beene admitted to baptism. But all this made them not members of the Church, for they might have returned, notwithstanding of this, to Pontus, Asia, Cappadocia, &c. but they continued steadfastly confessing, in the doctrine of the Apostles. Secondly, they continued in fellowship, this is Church-fellowship; for me cannot say, That it was exercise of Doctrine and Sacraments, and confound this fellowship with doctrine, no more then we can confound doctrine and sacraments, which are distinguished in the Text, and therefore it is a fellowship of holy Church-state, and so noteth;

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

Answ. 1. They could not continue steadfast in the Apostles doctrine and
A Church Covenant is not

and fellowship before they were added to the Church, for steadfastness in Doctrine, and saving themselves from the forward generation, could not be but habituall holinesse, not perfected in sixe hours. Now that same day, vers. 41. in the which they gladly heard the Word, they were both baptized and added to the Church; and therefore their steadfast continuing in Church-state, can no ways make them members in Church-state. Secondly, though they should have returned to Pontius and Asia, &c. they returned added to the Church; Church-state is no prison-state, to tie men to such a congregation locally, as you make it. Thirdly, there is no word of a Church-covenant, except when they were baptized they made it, and that is no Church-covenant, and that should not be omitted: seeing it conduceth so much, first, to the being of the visible Church, in the which we must serve God acceptably; Secondly, and is of such consequence to the end, that the holy things of God be not profaned, as you say. Thirdly, that the Seales of the Covenant be not made signs of falshood. Fourthly, we would not be stricter than God, who received upon sixe hours profession three thousand to Church-state. Fifthly, the κοινωνία fellowship is no fellowship of Church-order, which made them members of the visible Church, because the first day that they heard Peter they were added to the Church, and being added they continued in this fellowship, and in use of the Word, Sacraments, and Prayer; as a reasonable soule is that which makes a man discourse, and discoursing is not the cause of a reasonable soule (c) Beza calleth it fellowship in Christian charity to the poore. And (f) the Syrian interpreter, ζυγονωμαι ιν τοις ορθων χαεις. (g) The Arabian interpreter saith the same. (h) The ancient Latin interpreter, ζυγονια κλασετ τοι ηρη.

Fourthly, it Baptisme bee the Seale of our entry into the Church; as 1 Cor. 12. 13. as Circumcision was the Seale of the members of the Jewes visible Church, then such a Covenant is not a formall reason of our Church-membership, but the former is true, as I shall prove hereafter; Ergo, so is the latter. The Proposition standeth, because all the baptized are members of the visible Church before they can sweare this Covenant, even when they are Infants.
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5. Argw. This Church-covenant is either all one with the Covenant of grace, or it is a Covenant divers from the Covenant of grace; but neither ways can it be the essentiaall forme of a visible Church: Ergo,

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

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

Answ. 1. No doubt an excommunicated person, whose spirit is saved in the day of Christ, may be in the Covenant of grace, and yet not from the visible Church for enormus scandals; but this is no ground to make your Church-covenant different from the Covenant of grace. A believer in the Covenant of grace may not doe a duty to father, brother, or master; but it is a weak consequence, that therefore there is a Covenant-oath betwixt brother and brother, sonne and father, servant and master, which is commanded by a divine Law of perpetuall equity under both old and new Testament, as you make this Covenant of the Church to be, which persons must sweare, ere they can come under these relations of brother, son, and servant. The Covenant of grace, and the whole Evangell, teach us to confesse Christ before men, and to walk before God, and be perfect, and so that we should join ourselves to the true visible Church. But none can in right reason conclude, that it is a divine Law that necessitate me to sweare another Covenant then the Covenant of grace, in relation to those particular duties, or to sweare over againe the
the Covenant of grace, in relation to the duties that I owe to the visible Church, else I am not a member thereof. And that same Covenant in relation to my father, brother, and master, else I cannot be a sonne, brother, or servant; this were to multiply Covenants according to the multitude of duties that I am obliged unto, and that by a divine commandment. The word of God (l) layeth a tie on Pastors to feed the flock, and the flock to submit, in the Lord, to the Pastors. But God hath not, by a new commandment, laid a new tie and obligation, that Timothy shall not be made a Pastor of a Church at Ephesus, and a member there-of, nor the Church at Ephesus constituted in a Church-state, having right to all the holy things of God, while first, they be all persuaded of one another's regeneration; secondly, while all swear to one duty in a Church-oath; thirdly, and all swear that they shall not separate from Church fellowship, but by mutual consent.

(m) Apol.ch.8

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

Answ. This is all which with most colour of reason can be said. But these places of Scripture are not brought to prove the Pastors calling to the people, or their relative call of subjection to him, but only they prove, that the covenant of grace and whole
whole Gospel layeth a tie of many duties upon us, which obligeth us, without comming under the tie of an express, vocal, and publique oath, necessitating us by a divine Law, because in this that I profess the faith of Christ, and am baptized, I am a member of the visible Church, and have right to all the holy things and seals of grace, without such an oath, because the covenant of grace tie th me to adjoyne my selfe to some particular congregation, and a called Pastor who hath gifts, and a calling from the Church, is a member of the visible Church, before he be called to be your Pastor, though he be a member of no particular congregation; for you lay down as an undeniable principle, and the basis of your whole doctrine of independent government, that there are no visible Churches in the world but a congregation meeting in one place to worship God, which I have demonstrated to be most false: for if my hand be visible, my whole body is visible, though with one act of the eye it cannot be seen; if a part of a meadow be visible, all the meadow, though ten miles in breadth and length, is visible: so, though a congregation only may be actually seen, when it is convened within the four Angles of a material house, yet all the congregations on earth make one visible Church, and have some visible and audible acts of external government common to all; as that all pray, praise, fast, mourn, rejoice, one with another, and are to rebuke, exhort, comfort one another, and to encourage one another, so far as is possible, and of right and by Law meet in one council, and so by Christ's institution are that way visible; that a single congregation is visible which meeteth in one house, though many be absent de facto, through sickness, calls, imprisonments, and some through sinfull neglect; and therefore you do not prove, that we are made members of the visible Church, having right to all the holy things of God, by a Church or covenant as you speake; neither doe we deny but when one doth enter a member to such a congregation under the ministry of A. B., but he commeth under a new relative state, by an implicit and virtual covenant, to submit to his ministry; but and A. B. commeth under that same relative state of Pastor and flocking of such an one. But you doe not lay, that e. A. B. entereth by a vocal Church-covenant; in
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A membership of Church order, and that by a commanded covenant of perpetuall equity, laying a new forcing band upon both the person and the acts of A. B. just as the husband and the wife come under a marriage covenant. So C. D. sometime excommunicated, now repenteth, and is received as a gained brother, in the bosome of the Church; all the members of the Church come by that under a new relation to C. D. as to a repenting brother, and they are to love, reverence, exhort, rebuke, comfort him, by virtue of the covenant of grace, but (I conceive) not by a new Church covenant entering them as in a Church membership, and Church order towards him. So a new particular Church is erected, and now counted in amongst the number of the visible Churches; all the sister Churches are to discharge themselves in the duties of imbracing, loving, exhorting, edifying, rebuking, comfortinge this sister Church new elected. But I think our brethren will not say, That all the sister Churches are to make a new expresse vocal Church covenant with this sister Church, and such a Church covenant as maketh them all visible Churches, which have right to all the holy things of God, in and with this new sister Church; it is the covenant of grace once laid hold on by all these sister Churches, which tie them to all Christian duties, both one toward another, and also toward all Churches to come in. I think there is no necessity of an expresse covenant of marriage betwixt this new Church, and all the former sister Churches, as there is a solemn marriage oath betwixt the Husband and the Wife, and a solemn covenant betwixt the supreme Magistrate and the King and his Subjects, when the King is crowned; all we say is this, if for new relations God laid a bond and compelling tie of conscience, and that of perpetuall equity, whereby we are entered in every new relative state, beside the bond that Law and Gospel lay on us, to doe duties to all men both in Church and Common-wealth, then when a person is converted unto Christ, and another made a Lawyer, and another a Pastor, another a Physician, another a Magistrate, another a learned Philosopher and President of an Academy, another a skilled Schoolemaster, and so come under new relations many and diverse in the Church and State, I should not be obliged to love, honour, and reverence them all by virtue of the fifth
fifth Commandement; but I behoved by vertue of a particular Covenant (I know not how to name it) to come under some new relative marriage toward all these; else I could not performe duties of love and reverence to them; and though there be a covenant tacite betwixt a new member of a congregation, and A. B. the Pastor, and they come under a new relation, covenant wales (which I grant) is not the point in question, but this new covenant is that which by necessity of a divine Commandement of perpetuall equity, maketh the now adjoyner a member of the visible Church, and giveth him right and claire to the seales of the covenant, so as without this covenant he is without, and not to be judged by the Church, but left to the judgement of God, as 1 Cor. 5:12,13. one who is without.

Thirdly, the * Apologie faith, and (a) Author of the Church covenant. The covenant of grace is done in private in a mans closet, betwixt the Lord and himselfe, the other in some publique assembly.

2. The covenant of grace is of one christian in particular, the other of a company joyntly. Some call the one personal, the other general.

Answ. Though the covenant of grace may be layd hold on in a closet or private chamber, yet the principal party contracstor is God on the one part, and on the other not a single man, but Christ, (b) and all his seed, (c) yea the Catholique church, (d) all the House of Israel; but our brethrens mind is, that conversion of souls to Christ is not a Church act, nor a Pastorall act, but a worke of charity, performed by private christians, yet by the Pastorall paines of Peter, three thousand, Acts 2, were converted; and this is a depressing of publique ministry, and an exalting of popular prophecying, which is the onely publique and ordinary meane blessed of God, for conversion. 2. By this all the covenants sworne in Israel and Judah were not a swearing of the covenant of grace, but of a Church covenant, which we must refute hereafter. 3. We desire an instance or practice of receiving any into the publique assembly, by this Church covenant; publique receiving by baptism we grant in Cornelius, Acts 10. the Eunuch, Acts 8. Lydia, and her house, Acts 16. the Tayler, Acts 16. but we never read of Sauls Church covenant, and Church confession, whereby he was publiquely received into Church membership, nor of such private tryall of Church members and
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and therefore wee thinke it to bee a devile of men.

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

The Author of the Church-covenant (a) faith, there is a reall, implicite, and substantiall comming together, and a substantiall professing of faith and agreement, which may preserue the essence of the Church in England, and other places, though there be not so express and formall a covenanting, as neede were; The eternity of the covenant of God is such, that it is not the interposition of many corruptions, that may arisfe in after time, that can disannull the same, except they willfully breake the covenant, and reject the offer of the Gospel, which we perswade our selves England is not come unto, and so the covenant remaineth which preserveth the essence of the Churches to this day; and he giveth this answer from learned Parker (b) and he alreadgeth Fox (c) who out of Gilda, faith England received the Gospell in Tiberius his time, and Joseph of Arimathea was sent from France to England by Philip the Apostle an.62.

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

(a) Discourse of the Church-covenant fol. 26, 27, 28.
(b) Parker de pol. Eccles. i. 3. c. 16. p. 166. 167.
(c) Fox. "A Discourse of the Church-Covenant."
in our Brethren) Rome may have share of the charity also, and there may be a true visible Church there, as yet: and we then wronged them in separation from them, Because God's people in Babel, did never willfully reject the covenant. 2. Our brethren professe (a) they cannot receive into their Church the godly persecuted and banished out of Old England, by Prelates for the truth, unless (faith he) they be pleased to take hold of our Church-covenant. Now not to admit into your Churches, such as cannot sweare your Church covenant, is all one as to acknowledge such not a true Church, and to separate from them, and so the want of an explicate and formall Church-covenanting, to you maketh professors no Church-visible, and unworthy of the seales of grace: but reverend Parker (b) faith, that there is such a profession of the covenant in England, sic ut secessi- polit. 3.c.6 onem facere salvà conscientiâ nullus possit, that no man with a safe conscience can separat therefrom. 3. The ignorant and simple ones amongst the Papists have not rejected the Gospel obstinately, in respect it was never revealed to them,yet the simple ignorance of points principally fundamentall maketh them a non-Church, and therefore the want of your Church-covenant must un-Church all the reformed Churches on Earth: It is not much that this Author faith, the primitive Church never did receive children to the communion, nor any till they made a confession of their Faith. What then? a confession of their Faith and an evidence of their knowledge, is not your Church-covenant for by your Church-covenant the parties to be received in the Church must give testimony of their conversion to the satisfaction of the consciences of all your Church; The old confirmation of children was not such a thing. 2. The tryall of the knowledge of such, as were of old not yet admitted to the Lords Supper, is not an inchurching of them, because, if any not that way tryed in the ancient Church, did fall into scandalous sins, they were, being come to yeeres lyable to the censures of the Church, which said, certainly the ancient acknowledged them to be members of that visible Church, but you say expressly, they are without, and you have not to doe to judge them. 1 Cor.5.12. And let the author fee for this: (a) the coun-cell of Laodicea, (b) Gregorius (c) Leo (d) Augustine (e) Tertullian.
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1. Cyprian, epist 73. ad Tubajan.
2. Ambrose, sacram 1. 3. 4.
5. Martin Bucer.
6. Anglican ch. 48.
7. Chemnitz examen concili Trid. 1. 2. p. 71.
8. Per. Martyr loc. comm. cl. 3. de confirm.
12. Calvin comm. in Heb. 6.

tullian, (f) Cyprian, (g) Ambrose, (h) the council of Eliezer, (i) Perkins, (k) Martin Bucer, (l) Chemnitz, (m) Per. Martyr, who all teach that confirmation was nothing less than your Church-covenant. 2. That it had never that meaning to make persons formall members of the visible Church. 3. That that was sufficiently done in Baptisme. 4. That confirmation was never the essentiaill forme of a visible Church, but rather the repetition of Baptisme; to (n) Whitgift, (a man much for confirmation,) confirmatio apud nos usurpatur, ut pueri proprio et proprio consensu, pauper quod in Baptismo inibant coram Ecclesia confirmat, (o) Pareus saith they were in the Church before, sed impositione manuum in Ecclesiam adulatorum recipiebantur. (p) Beca saith the same. (q) Calvin, liberi infidelium ab utero adoptati, & jure promissionis pertinente ad corpus Ecclesiae, (r) Bullinger acknowledging that in Baptisme infantes were received into the Church, faith, Pastorum manus illis imponebatur, quorum fidei comitibus baptizant Ecclesiarum cura.

7. Argum. A multitude of unwarrantable ways partly goeth before, partly conveyeth this Church-covenant, As. 1. It is a dreame that all are converted by the meanes of private Christians, without the Ministry of sent Pastors, by hearing of whom Faith commeth, all are made materialis and converted in private without Pastors; judge if this be Christis order and way. 2. How it is possible a Church shall be gathered amongst Infidells? this way Infidells cannot convert Infidells, and Pastors as Pastors cannot now be sent, by our brethrens Doctrine, for Pastors are not Pastors but in relation to a particular congregation, therefore Pastors as Pastors cannot be sent to Indians. 3. They must be assurred in conscience, at least satisfied in every one anothers salvation, and found conversion: were the Apostles satisfied anent the conversion of Ananias, Saphira, Simon, Magnus, Alexander, Hymenens, Philemon, Demas and others? 4. By what warrant of the word are private Christians, not in office, made the ordinary and onely converters of Soules to Christ? conversion commeth then ordinarily and solely by unsent Preachers, and private persons Ministry. 5. What warrant have the Sitter Churches, of the word, to give the right hand of fellowship to a new erected Church.
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Church: for, to give the hand of fellowship is an authoritative and pastoral act, as Gal. 2. 9. When James, Cephas, and John perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowship, that is, faith Pareus, (a) they received us to the college of the Apostles, so Bullinger (b) and (c) Beza, now this is to receive them amongst the number of Churches; as Pareus, and members of the catholic Church, but Churches being all independent, and of a like authority, the Sister Churches having no power over this new erected Church, what authority hath Sister Churches, to acknowledge them as Sister Churches? For 1. They cannot be upon two or three hours sight of them, hearing none of them speak satisfied in their consciences of their Regeneration. 2. By no authority can they receive them as members of the catholic Church, for this receiving is a Church act and they have no Church-power over them. 3. What a meeting is this of diverse Churches for the receiving of a new Sister Church? It is a Church (I believe) meeting together, and yet it is not a congregation, and it is an ordinary visible Church, for at the admitting of all converts to the Church order, this meeting must be: surely here our brethren acknowledge that there is a Church, in the New Testament made up of many congregations, which hath power to receive in whole Churches, and members of Churches unto a Church-fellowship; this is a visible provincial, or national Church, which they otherwise deny.

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

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

8. If it be enough that all be silent, and testify their consent to the Church-covenant by silence, how is the Church-Magistrate and these of other Churches satisfied in conscience of the conversion of all? for all consent to this, the Magistrate may O 3. be.
be a King, and he cannot acknowledge these as a Church, whose
faces he never saw before.

9. They swear to be good stewards of the manifold graces of
God, and to publish prophecy, for converting souls, here
be men sworn in a Church-way to feed the flock, and yet they
are not pastors.

10. Here are Church-acts and the power of the Keyes ex-
ercised in preaching, and praying, and discipline, and yet no
stewards nor Officers of the house who have received the keys
to feed.

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

Our Reverend Brethren contend that the Church was ever ga-
thered by this Church-covenant.

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

Answ. 1. The covenant, Gen. 17. 7. is not a Church-covenant
such as you dream off. 1. That covenant is the covenant of
grace, made with all the people of the Jews, yea, with children
of eight days old, v. 7. I will establish my covenant betwixt me and
thee, and thy seed after thee in their generations, for an everlasting
covenant, to be a God, to thee, and to thy seed. Your covenant
is not made with infants, for to you infants are not members
of the Church visible, none are in your Church-covenant, but
believers, of whose sound conversion you are satisfied in conscience:
2. This is the everlasting covenant made with Job, Melchisedech
and many Believers; not in Church-state, as you grant, your
Church-covenant made with a visible Church, is no everlasting
covenant. 3. Infants can make no confession ere they be recei-
ed in a visible Church. 4. If by this covenant Abraham's house
was made a visible Church and all his children circumcised,
then every family in the New Testament professing the Faith
and covenant made with Abraham, and baptised as Abraham's
children were circumcised, are the visible Church, and the place
is
is for us. 5. Abraham and his house before this, when they were first called out of Egypt, were a Church of called ones professing the Faith of the Messiah to come (a). 6. The Lord had a Church visible, before the renewing of the covenant at Mount Sinai, Exod. 19, even in Egypt and when he brought them first out of that Land of bondage. Jer. 31. 31, 32. 33 and before this they did celebrate the Passover, the very night, that they came out of Egypt, Exod. 12, and therefore it is false, that for that covenant renewed, Exod. 19. They are called the Church in the Wilderness, all the forty years that they were in the Wilderness, they were the Church in the Wilderness, The apology (b) and (c) Author of the Church-covenant and Manuscript (d) allledge Deut. 29. 10. Ye stand all of you this day before the Lord, &c. v. 12, that thou mightest enter in covenant with the Lord thy God, and the Oath which the Lord thy God maketh with thee, v. 13. That He may establish thee to day a people to Himself. Hence they argue, That which maketh a society a people to God, to serve Him in all His Ordinances, that is that whereby a society is constituted in a Church-state; but by a covenant, God maketh a society a people to God, to serve Him in all His Ordinances; Ergo. Now that those were a true visible Church they prove, though the word say they had eyes and see not, &c. yet they were not in a carnal estate, but only dull and slow of hearing, to discern sundry gracious dispositions, which sinfull defects were in the Lords Apostles, Matt. 8. 17. dull and slow of Heart, for this was the Generation which was not excluded out of Canaan, for their unbelief, whose carcases fell not in the wilderness, and they were now within the space of a moneth or thereabout, to enter into the promised Land, Deut. 1. 3, and it was they who entered by Faith, and subdued Kingdomes, and kept their children pire and constant in Gods worship all the days of Josuah 24. 31. It is true (say they) (a) God entered also into a covenant with their Fathers 40, yeares (a) Apologies, c. 3; before, but not till he had humbled them to a conscionable (though a legal) feare of His great Name; and even some of them also (it may be) remembred that they were borne under the covenant of grace, from the Loynes of Abraham, though needfull it was that God should enter with them into a new covenant, and lead them from the Law to Christ, because they had so long degenerated from the
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the spirit and ways of Abraham, during their abode in Egypt, Exod. 20.7, 8.

Answ. This place maketh both against the constitution of a visible Church, and against the Church-Oath framed by our brethren. Therefore once, for all, it must be vindicated; and 1. I answer, the swearing of a covenant in truth by found faith putteth persons in state of membership, with the invisible and true body of Christ; it is true, but not in the state of a Church as visible, and therefore the Major of the first syllogisme is false, it is one thing to be a member of the Church as true, and of the people internally in covenant with God, or a Jew in the Heart; and another thing to be in covenant externally and a member of the visible Church, to be borne a Jew and circumcised, and to profess the doctrine of Moses his Law did formally make persons members of the Jewish visible Church, though they should never swear this covenant, as many died in Egypt, and lived and died members of the Jewish Church, and died the Passover, and were circumcised, whose carcases fell in the Wilderness, because of their murmuring, these did never swear, neither this covenant, Deut. 29. nor the covenant Exod. 19. 2. Here is a people in carnall estate and cannot be a covenanted, and churched society of Saints, for v. 3. the Lord objecteth to them habituall hardness. 3. The great temptations that shine eyes have scene, the signes and these great miracles. 4. Yet the Lord hath not given you an Heart to perceive, and eyes to see and ears to hear, even to the body of this day; this is an habituall blindness, propagated from fathers to sonsnes as Ez. 2, 3. They and their fathers have rebelled against mee even to the body of this day, Jerem. 25. 5. and Jeremy 3. 25. we have sinned me and our fathers from our youth to this day. Now this is not the state of the Disciples, Mar. 8. for Christ is not judging them of their state, as if they were yet carnall, but of their faithlesse actions, in some particular: when they wanted bread, they distrusted the Lord, when I brake the five Loaves amongst many thousands, how many baskets took yee up? Christ rebuketh them, that they were yet hardened, notwithstanding some great miracles which might have induced them to believe he would furnish them with bread, but
But this people was hardened, (I meane not of them all, but of the greatest part) against all the means of grace, though Moses, by a Synecdoche, mention only signes, temptations and miracles, yet he understandeth and meaneth no lesse, then they were disobedient to all Gods dispensation of meanes, since the time that God first sent Moses to Pharaoh, and preached the covenant to them, Exod. 4,3,4,5. Exod. 6,6,7. and therefore name meth he Pharaoh and Egypt with a note of universalitie, yee have seen all which the Lord did to Egypt, and to Pharaoh and therefore this is an universal habituall hardness, and cannot be their infirmity. 3. This is his expression in the like stile, Ez. 12, 2. Esa. 6,9,10. Mar. 13,15.

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

5. The Author of (o) the Church-covenant faith, they were generally a generation of Believers, but this covenant is made universally with all, as is cleare, it is made with Israel, Captaines, Tribes, Officers, little ones, Wives, children, strangers, the absent, and these who are not borne. v.10,11,12,13,14.

Now I aske, if all these were satisfied in their consciences, of one anothers salvation, as our (p) Author requireth, in fit materialls of a visible Church; It was impossible, Ergo, this is not the Church-covenant of converted persons, knowne to the conscience of Moses, to be converted. 2. Moses faith expressly of the same generation, ch. 31, 20. That when they were come to the holy Land, they would serve other Gods, and provoke God.
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vok God unto wrath. And of that same generation God faith, v. 21. For I know their imaginations, which they goe about even now before I have brought them unto the Land which I sware ; this was (as you say) about a moneth before their entry to the holy Land.

27. I know thy rebellion and thy stiffe-necke (faith Moses) behold while I am yet alive, this day, ye have been rebellious against the Lord, how much more then after my death ? were they all then a generation, who by faith subdued kingdoms? Surely this was but verified in their holy Judges, like Jofuah, and some few others; it is true they did not professedly in Jofuah's daies make defection, yet they were not all renewed, (as our brethren say) for Jofuah faith, ch. 24. 14. Put away the strange Gods, which your fathers served in the other side of the flood, and in Egypt, and serve the Lord. v. 23. Now therefore put away the strange gods, which are amongst you.

And that song of Moses, ch. 32. was made for the conviction of the present generation. ch. 31. 22, 23, 24, 25. Now in this song much is said of corrupting themselves, serveing idols, forgetting of the rocke, and father who begate them, their sacrificing to devils, and therefore such were not generally such as subdued Kingdomes by faith, and by faith entered into Canaan, as ye say. And so also (lay we) our Churches under the New Testament, though consisting of a mixed multitude, are rightly constituted, and true visible Churches; therefore this covenant is not the formall being and essence of a Church. And what sort of people were they when the Lord conuenanted with them in Horeb, Exod. 20. A generation who grieved the Lords Spirit, tempted him in the Wildernesse, offered to stone Moses, committed idolatry, would appoint themselves a Captaine to returne backe to Egypt, lusted in the Wildernesse, distrust the Lord, and could not enter in through unbelief, and their carcasses fell in the Wildernesse, and three and twenty thousand were slaine for fornication. And therefore there is no ground that Moses first or last made a Church covenant onely with some selected and choice persons, partakers of the heavenly calling, heires annexed with Christ, Kings, and Priests unto God, for all promiscuously were the materials of this Church; yea those, who were not borne, and the absentes, Deut. 29. 10. Ie stand this day, all of you before the LORD your God, your Captaines of your Tribes, your Elders, and your Officers, with all the men of Israel. v. 11. Your
Little ones, your wives, and the stranger that is within thy gate, from the brow of Wood, to the drawer of Water. V. 12. That thou shouldest enter into covenant with the Lord thy God, &c. Now were Moabites and Ammonites made members of the Jewish Church, and all the strangers? then they must enter into the Temple; how then are they forbidden to enter into the congregation of the Lord, to the tenth generation? You admitted, not to your Church covenant in New England all professors, here none are excepted; this covenant is made with absent, and those who are not yet borne; now those who are not personally present, and those who are not yet come into the world, can make no restitution of a covenant with God, nor can be the fellow members of the Church, except you make persons invisible to be visible members of a visible Church.

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

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

(a) Episcop. diff. 27. thes. 8, 9, 10.
(b) Remonst. in confess. cap. 22, thes. 6.
(c) Iac. Armin. Antiperke, pag. 224. in illa Math. 16.
(d) Theophilus Nicolaides.
(e) Smalcius.
(f) Osforodius.
8. We have heard nothing here as yet, but the covenant of grace, and no Church-covenant. But faith the Author of the Church-covenant, (g) Though it be indeed the covenant of grace, and made principally with God; it followeth not hence, that it is not a covenant of the members amongst themselves, for the covenant of God eyeth us to duties to our neighbour, and to watchfulness, and edification one of another, Levit. 19 17. Deut. 29. 18. the neglect whereof in the matter of Achan, brought sinne on all the congregation, Josh. 7. yea it eyeth us to duties to children not yet borne, who shall after become members of the Church; when Jeshobjada made a covenant betwixt the King and the people; it was but a branch of the Lords covenant, obliging the King to rule in the Lord, and the people to obey in God.

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

3. The peoples sinne in not warning Achan was a sinne against a duty
a duty of the covenant, exacting obedience of all in broth-erhead, though not in a Church-state, Levit. 19. 17. and 1ob and his friends who were members of no visible Church, (as you say,) did perform this, one to another, 1ob 4. 3. 4. 1ob 2. 11. 1ob 4. 1. 4. The covenant that JehojadaH made betwixt the King and the people, will prove the lawfulness of a covenant to performe Church-duties, beside the general covenant of grace, which we deny not, but doth not prove, that a covenant to Church-duties is the essentiall forme of Church-membership, and the onely way, by Divine precept, of entring persons in a Church-state; for persons already in Church-state may, upon good reasons, see a covenant to these duties, yet are they not of new enchurchd to that congregation, whereof they were members before.

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

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

(c) Apology ch. 5.

A Church, but not to the simple being thereof, and for this we appeal to the learned Parker who denieth (a) Discipline to be an essential part of the visible Church, and citeth (b) Cartwright for this, and therefore faith that Calvin, Bertrandus de Loges, Mornay, Martyr, Marloratus, Galatin, and Buxomitteth discipline amongst the notes of the Church.

The apology addeth (c) if the national Church of the Jews was made a national Church by that covenant, and thereby all the Synagogues had Church-fellowship one with another in the Temple, then the congregational Church is made a visible Church by that covenant. 2. Also the fallen Church of the Jews was restored to a Church-state (say they) by renewing a covenant with the Lord in the days of Asah and Hezekiah, and the Jews who fell to Judah, 2 Chron. 9. 25. are commanded not to stiffen their necks, or (as in the original) to give their hand unto the Lord, that so they might enter into the sanctuary 3 Chron. 30. 8.

And is it credible or possible, that all the Synagogues of so many hundred thousand people, as were in the 12. Tribes were all satisfied in conscience, and the regeneration one of another? and this is required of you to the right swearing of a Church-covenant, else how could they in the Oath joyne themselves to all Israel, as to a Generation of Saints 2. Israel before this Oath, was circumcised, and had eaten the Passover, and so was a visible Church before, yea then God had no Church visible before this Oath, which is against God's promise made to David, and his seed, Psal. 89. 18, 29. Also in Abijah's days Judah was the true Church of God, 2 Chron. 13. 8. And now ye think to wishstand the Kingdom of the Lord in the hands of the sons of David 10. But as for us, the Lord is our God, and we have not forsaken him. 3. The inchurching of members is a Church-afion, as all the Church casteth out, so all the Church receiveth in, as you (a) say, but the putting of Judah and the strangers of Israel to this Oath, was by the King's authority, who converted them, 2 Chron. 15. 9. And Aliah gathered all Judah, and Benjamin, and the strangers with them, and they were compelled by the Royal sanction of a civil Law to this covenant, v. 12. and they entered into covenant, &c.

13. That who soever would not seek the Lord God of Israel, should
should be put to death, whether small or great, man or woman.

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

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(b) Apolog.ubi

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

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

Our brethren, as first (a) our Author, secondly (b) the Ap-
ology, thirdly the Author of the Church-covenant, repose
much on Isai.56.3. where the stranger is joyned to the Lord, in
a personal covenant, for his own salvation; for so the Text faith
v.3-4. yet are they not joyned to the visible Church, while they
lay hold on the covenant, that is, to sweare a Church-covenant,
now that they are not members of the visible Church is cleare for
Deut.23.1,2,3. The Moabit, Ammonite, though never so holy,
cannot be members of the visible Church, because they are discharg-
ed, to enter into the congregation of the Lord. 2. They complain
that they are not of the visible Church, The Lord hath seperated
me from his people. 3. Adjoyning of them to the visible Church is
promised; as a reward of their faith and obedience, v.8. even
a Name in Gods House, Hence it is cleare, persons under the New
Testament have a promise and prophecy, that if they be inwardly
joyned by faith, God shall give them a Name of Church-membership
amongst his people, by sweating a Church-Oath, or if they lay hold on
the covenant of the Church.
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in the Word of God.

Answer. 1. There is no choosing here of strangers and Eunuches by Church-Oath, but as (c) Calvin, (d) Musculus, Gualter, (e) Junius, observe, the Eunuch and stranger are comforted that under the Messiah's Kingdom, they shall have no cause to complain of their ceremonial separation from God's people and the want of some ceremonial privileges of that kind, because the stranger and Eunuch shall have v. 5, an everlasting room, and honor in God's House, and the Son of the stranger a place in the Catholick Church v. 6, 7. so being they believe and obey. But v. 6 to lay hold on my covenant is not to lay hold on the Church-covenant; give us precept, promise, practice, or one syllable in God's Word for this interpretation. v. 4 to take hold on the covenant is to believe the covenant, and not to swear a vocall Oath. 2. To lay hold on the covenant, faith (e) Musculus is to keep the covenant, and not to depart from it, to live according to it. (f) faith Junius and to rest on God, to do what is God's will commanded in the covenant (faith) (g) Calvin, and (h) Gualter and so all who spoke sense on that place, and never one dreamed of a Church-covenant before. 3. God faith of it (my covenant) there is no reason then to call it a Church-covenant here more then Ierm. 31, 32, 33. Psal. 25, 10. Iesai. 55, 3. Ierm. 50, 5. Zach. 2, 11. 4 Laying hold on the covenant is not an externall, professed, vocall, visible and Church embracing of the covenant, for then the Lord promiseth to the Eunuch the name of a faithfull visible fellow member, in a congregation, if he shall lay hold on the covenant, and swear it in the Church assembly, this Church-swearing is not rewarded so, for how is it proved that a name, even an everlasting name, better then the names of sonses and daughters, is the name of a fellow-member in some obscure congregation or parish? is this better then the name of a borne Jew, who was also a member of the visible Church, and if he believed in Christ, had also the everlasting name of a member of the Jewish Church? Surely there is no ground for this in God's Word, the everlasting name must be some spiritual remembrance and some invisible honour beyond the externall honour of being named the sonne or daughter of a Jew, and by what warrant also of God's word is God's holy mountaine and his house of Prayer, v. 7, which in
in the New Testament can no more be literally expounded, then offering of burnt offerings by what warrant is this called a parochiall visible congregation, where visible saints meete in one materiall house ordinarily, and in one visible Church-way? The house of Prayer there, is Job. 2: expounded of the typical Temple, which spiritually did typifie Christ's body, as he expoundeth it himselfe, Job. 2. 18, 19, 20. deare brethren doe no violence to God's Word.

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

The Author of the Church-covenant §° cite eth that of Ezek. 16. 8. I entred into covenant with thee, and thou becamest mine. Ezek. 20. 37. I will cause you to passe under the rod; here is a covenant, not of a person, but of the whole House of Israel, v. 30. 39. This covenant is called a band, and Junius observeth well, taken from shepherds, who went amongst their sheep with a rod, and selected and pointed out, such as were for the Lords sacrifice, Lev. 26. 32. Ergo, under the New Testament, men enter not into the Church, band over
over head, but they passe under the Rod of due trystall, and then, being found meet, are inchurched.

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

The other place is not to a purpose, for God is not speaking of gathering his people to a visible Church, but as (a) Calvin (b) Polanus, (c) Iuxius, God is meeting with the peoples wicked conclusion, who said, v. 34. They were banished and captives mixed amongst the Nations, and so free from Gods correcting rod, or band of Discipline, and God faith, and I will make you to passe under the Rod and I will bring you under the band of my covenant; the Word is also Psal.23. and it is true that signifies a staffe and a rod, Prov.10.13. but it signifies also a Kings Scepter, Gen. 49.10. but the band of the covenant signifies no union of a visible Church, nor is the Lord in that place promising the mercy of a gathered Church, but by the contrary, he threateneth an evil, as v.35. And I will bring you unto the wilderness of the people, and there will I plead with you face to face, 36. Like as I peaded with your Fathers 37. And I will cause you to passe under the Rod, &c. To select you out from amongst the Heathen, as steep for sacrificing, as the next verse, 38. and I will purge out from amongst you the Rebels, &c. This place is violently brought to witnesse unjustly; and what though God would have them tried, who were taken under his covenant of protection? it should be the covenant of grace, and not a Church-covenant, for he meaneth no such thing.

They alleadge, Jerem. 50.4. And in those days, and at that time, the children of Israel shall come, they and the children of Judah together, saying let us be joyned to the Lord, in a perpetual covenant, that shall not be forgotten.

Answ. 1. Israel and Judah together cannot be a parochiall Q. 2 congre-
congregation; nor 2. Can Sion be a parish Church; nor 3. is the Church-covenant, from which a man is loosed, when upon good warrants, and the consent of the congregation, he removeth cut of that Church to another, A perpetuall Covenant that shall never be forgotten; for eternity is proper to the covenant of grace betwixt God and man, Jerem. 31. 33, 37, 38. Jerem. 32. 40. Isai. 54. 10. Isai. 55. 3. Isai. 59. 21. and there is no covenant betwixt mortall men, who shall die, an eternall covenant.

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

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

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

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

Answ. A marriage betwixt Christ and his Church we grant, and betwixt Christ and every particular soule believing in him,
in respect of the love. 2. mutuell interest and claim one to ano-
the, Cant. 2. 16. and what holdeth betwixt Christ and a Church
catholic, or particular, holdeth also betwixt Christ and every
soule, and to extort a Church-covenant betwixt Christ and a
particular soule, who may be and often is a beleever, & yet out of
Church-rate, from the borrowed phrase of marriage, is too vio-
Ient blooding of comparisons; and therefore from marriage be-
longing to the catholike Church principally, how can a marri-
age visible be concluded? 2. the fones are the whole Church of
the Gentiles; too large a Parish incolaterra, faith Musculus,
(b) and excellently Calvin, (c) Christ is the husband of his (b) Musculus.
Church, that he marrieth upon his Church all people and Nations (c) Calvinus
which are gathered to her, because while the Church wanteth chil-
dren, she is as it were a widow; now this is nothing for a Church-
covenant. Thirdly, there is a relative obligation of mutuell
duties of love betwixt fellow members of a visible Church, and
betwixt fones and the mother congregation; but this is first
done in Baptisme expressly; secondly, in our comming to be
members of such a congregation, but the person is before a mem-
ber of the visible Church.

The Author addeth (d) If dissolving a covenant be that which (d) Author of
dissolveth a Church, as Zach. 11. 9. 10. then the making of a cove-
nant is that which constitutes a Church; if dissipating of stones
unbuild the house, then compailing of them together doth build the
house; but the breaking of the covenant under the name of break-
ing of the two staves, beauty and bands, Zach. 11. is the incburching
of the Jews. Ergo;

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

Q. 3.
the place, proveth what maketh and unmaketh a Church simply as a Church, not as visible and under that reduplication.

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

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

Answ. It is a weake cause, that hangeth upon the untwisted thred of a misapplied metaphor. For 1. espousing into Christ in the Text is opposed to being deceived and corrupted from the simplicity that is in Christ, as Eva was deceived by the serpent, and opposed to the receiving of another spirit, and another Gospell; to then to be corrupted from the simplicity that is in Christ, and to receive another Gospell, must have this meaning; as Eva was deceived by the Serpent, 2 so I feare that your simple minds be unchurched and loosed from the visible Church of Corinth, and that you forget your covenant, wherein ye sweare to take Christ for your husband, and me for the friend of the Bridegroom, and that you be remisse in the duties of externall discipline; and Church-fellowship, and in excommunicating scandalous persons. &c. As brethren, let not our Lords word be thus tortured and wrested. 2. He expoundeth this espousing, the presenting of them to Christ in the day of God, as a washed, redeemed, and saved wife of Christ, and not of their Church continuing invisible society. Yea, all interpreters, ancient and moderne, as Augustine, Theophylact, Chrysostome, Oecumenius, Cyril of Jerusalem, Our latter, Calvin, Bullinger, Beza, Pomeran, Pellicanus, Sarcerius, Marlorat, Paraphrases, Erasmus; and Papists, Aquinas, Haymo: give this sense. Paul as the friend to the Bridegroome...
finding the Corinthians despising him, and in love with false teachers, grew jealous of them for his Lord's cause, that though he had betrothed them to Christ, as a virgin hand fastened by promise to a husband, lest they should be drawn away to other lovers, by the cunning of false teachers, as Ewah was led from her Lord, by subtil Satan. 3. Though he spake of them, as of one body, spouse, virgin, how doth it follow that he speaketh of them, as of a ministeriall and a parochiall body? for the marriage, the betrothing to Christ, and the acts contrary, the receiving of another spirit, the corrupting of their simple minds, are acts altogether spiritual, internall, invisible, and acts of a Church, as a true Church, & the contrary are acts of a false Church, as false, and not acts of a Church as visible, in a visible meeting, in a visible external act of marrying, nor is their any intimation, that Paul feared the dissolving of the Church oath and visible order of government.

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

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

The (b) Apologie addeth, Hebr. 10. The Hebrews are com-
manded not to forsay the assembly of themselves together, as the
manner of some is; Ergo, they convened by mutuall consent, and so
by covenant.

Answ. Do not Infidels and Indians, as you teach (c) come
to your Assemblies to heare the VVord, and partake of the pray-
ers and praiies of the Church? But ye will not say, They are
to come to those Assemblies by a Church-covenant. Secondly,
what though they intended Assemblies by consent, and tacite
covent! It will not follow therefore by your Covenant, which
is the formall cause of a visible Church, and this place proveth
nothing, 2 Cor. 8. 5. The Churches of Macedonia first gave them-
selves to the Lord, and then to us, therefore they were in-churched,
by way of covenant to our ministry, so (a) the discourse; but
these Churches gave themselves to God (in that dutie of charity)
and then to us, the exhorters to that charity, and the convey-
ers
ers thereof to Jerusalem; then the Church of Corinth was married on God, on Paul, yea and on the Churches of Jerusalem, for the Author maketh this marriage love, and so Jerusalem is erected a mother Church, and Corinth subjected unto her; for these who give Almes, as becometh saints, are bid to give their heart to God, and to the poor, as Isa. 53.10. To draw out their heart to the poor, and that because of their chearfull and compassionate giving. Our Author faith John Baptift repelled Scribes and Pharises, and the prophane multitude, from his baptism, Luke 3.7. Mat.3.7. and this was godly zeal, for they were a generation of Vipers, Luk.3.7.8. and therefore they were not meet for Baptisme, which is a Baptisme of Repentance, Luke 3.3. Philip baptiseth not the Eunuch while he made profession of faith. These and the like the Author and our brethren bring to prove, that men are not inchurched but by confession covenant-wayes, and also to prove that the matter of the Church should be Saints by calling, hence (c) The Apology citeoth Justin Martyr (d) who (c) Apolog. ch. faith three things were required of such, as were to be received into the Church. 1. Δοθησαν, that they be dedicated to God as members of their Church. 2. καινότης or regeneration, πίσις faith or a confession of faith and. 3. ἤσπερ, which is a promise or covenant to live according to the rule of the Gospel; and the Author faith (e) there were three questions propounded to these who were received by Baptisme, Abrenuncias? Abrenuncio. 2. credis? credo. 3. ὑποδεικνύεται, (f) Zipperus the Author faith (c) Discourse of the Church coven.45. (g) Zipperus de polit. Ecclesiastica. 1.1. c.14. Conjectum est ut qui admittantur ad S. ennum coram parents autem qui erant pa-

A s f y. Ye read not in the word that John Baptift reject-
ed any from his Baptisme, who desired to be baptized, yea by the contrary, Luk.7.29. It is said, and all they that heard him, and the Publicans, justified God, being Baptized with the Baptisme totæ ecclesiæ pub.
of John, v.30. but the Pharisees and Lawyers rejected the counsell, ite, etc. confess of God, against themselves, being not baptized of John; then the Pharisees and Lawyers refuse to be Baptized, and Mat. 3.5. Then went out unto him Jerusalem and all Judea, and all the Re-
gions round about Jerusalem, confessing their sins, but when he (g) Discourse saw many of the Pharisees and Sadduces came to his Baptisme, he fol.25. saith unto them. O generation of Vipers, &c. But that he baptizeth them by the same Sermon, is cleare, for v.8. He exhort-
A Church Covenant is not

Also if you urge a confession of faith before Baptism of all and every one, our divines from John's Baptizing of all Judea, do prove the Baptizing of Infants, you call in question with Anabaptists, if it be lawful full to Baptize Infants, & you make a Church covenant necessarily requisite before Baptism, and so all Baptized must be members of the visible Church, which you deny.

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

The Apology (e) citeth, Acts 5.13. And of the rest durst (e) Apology ch. no man joyneth himself to them, Greece, durst not be gned to them, 6. a word of marriage covenant, Mat. 19.5. & Acts 9.26. Saul desired to be gned to them, the former word much note some voluntary act of joining to the visible Church, and that different from the act of conversion, for otherways it is grosse Arminianism, to say that our conversion dependeth upon our daring, or not daring; or that it is suspended upon an act of our freewill, for it dependeth upon the omnipotent working of the grace of God; and Saul Acts 9.26. though converted, yet was he not received into the Church-fellowship, until they were better satisfied of his spiritual estate, by Barnabas, hence it is an error, that to be added to the Church is only to be converted to the faith, Ergo, a covenant is requisite.

Answ. How strong is Gods truth, Brethren, yee make your opinion weake which hangeth upon a grammatication of one borrowed word, None durst joyn marriage-way to the Church-visible; (f) Erasnum, (g) Beza say it is a word translated from Trees gned together, and signifieth neither marriage, nor covenant, and signifieth either natural or artificial or moral conjunction, Acts 8.29. Philip is bidden joyn himself to yonder in loc. Chariot, joyning of Chariots is neither by marriage, nor covenant, (o) is the word, Luke 15.15. 2. It is not joyned to a visible Parish Church, but to the whole Christian Church out of which Ananias and Saphira were cast. v. 9. io. Which made.
made great fear, and made those who were not baptized (faith
(c) Pomeran. (c) Pomeranus) to fear to join the Church of God, and so
it behoved to be the unbaptized and unconverted, who were
fearful, v. 12 and they were all with one accord, in Solomon's
porch, that is, all the faithful added to the Church, now oppo-
site to these, he faith of the unconverted and not added to the
Church, v. 13. and of the rest, without the Church, durst no
man join himself to the Church: now this cannot be in a visible
society, for then Luke should intimate, that the unconverted
might have added themselves to the Church if they durst; and
had not been stricken with the terror of the miraculous killing
of Ananias and Saphira, now this they could not have done (as
our Brethren say) hand over head, they behoved first to be con-
verted, and testified their conversion by a Church Oath, nay
(d) Cajetan.com. Cajetan (a) faith well, they durst not haunt their company, they
in loc. fled from them, and from the Apostle Peter, as from a man slayer.
Nor doth the holy Ghost (I think) mean of any Church
fellowship, he presupposing that they were unconverted, at least
our Brethren must say this. 3. It is an unlearned reason that
they give to prove, he meaneth not of conversion, for all vol-
untary acts supernatural even of joyning to a visible Church
and marrying of themselves to Christ, and his visible Church
(as our Brethren say) are acts wrought by the irresistible, and
omnipotent working of Gods grace, no lesse then our first con-
version; and to think otherways of our supernatural actions,
is grosse Arminianisme, for to all who have written against
Arminians as the learned Doctor Twisse, Amesius, Pareus,
Triglandius, have expounded that passage (It is God who work-
eth in us both to will and to do) to Calvin, Beza, Sibundus,
Pareus, Ursinus, Tilenus, Bucan, make all the operations ofsaving
grace in conversion, and after conversion, irresistible. And
it is known how the Dominican, Alvarez, Estius, Bannes
Fran. Cumel, Matthew Kepolis, and many of that side hold
a predeterminate operation of grace ad modum causae Phy-
sece, which beginneth before free will, so that no operations
supernatural, yea, nor natural are suspended upon the li-
iberty of freewill, and they hold against the Pelagians, and the
Jesuits, Suarez, Vasques, Valensius, Bocan, Lodi. Meratius,
Hyeron.
Hieron. Fasius, Did. Ruiz; and if you suspend all voluntary acts upon the influence of freewill, you follow Pelagians, Jesuites, Socinians, and Arminians in that point. 4. It is true the Disciples were afraid to admit Saul to their society; and no wonder, for he had not long since made havoc of the Church, but 1. They did not inchurch him by an Oath. 2. They received him upon the sole testimony of Barnabas v. 27. which order you keep not, refusing communion to Christians of approved piety, and known so to you, because they cannot swear your Church covenant. 5. Who they be, who think, to be converted to the faith, and to be added to the visible Church, to be all one, I know not; our divines never said it. 6. Though all were granted you, they durst not joyne to the apostolick visible Church; Ergo, there is a Church covenant, it is a great consequent.

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

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

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

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

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

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

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

Answ.
Sect. 5.

In the Word of God.

Answ. If this be all, baptism and professed Faith applied to this man rather than to this, shall as well distinguish persons and Churches, as Church covenants, so applied. 2. This is not a good and fit division, so to appropriate this Pastor to this flock, as he shall be a Pastor to no other people, but to them and every church, all communion of Churches and Saints and denyeth the use of the Scales in this Congregation from all members of another congregation, whereas, God hath made him a Pastor in relation to the whole visible Church on Earth, though his labours be tied to one determinate Church; So Papists marry the Bishop and his Church, hence they thought it unlawful for a Bishop to d mit his Church in any case, for (a) Enariturius calleth that spiritual adultery, and we cannot approve of the (b) Council of Antioch, and (c) Sardis, that none can leave his Wife, that is, his married Church, etiam si populi episcopus necessitate adactus. And they say that (d) Crescon was condemned in the Council of Carthage, for changing his Wife, to wit, his Church, (e) and Innocentius 3. faith the spiritual band of marriage betwixt a Bishop and his Church, is stronger, then the marriage-band betwixt a man and his wife; yea, Dominicus a Santo (f) faith, to change Churches is against the Law of nature, as to change Wives; yea faith Innocentius 3. (g) Omnipotens Deus conjugium quod est inter Episcopum et Ecclesiam tue tandem judicio reservavit diffidentem.

3. Argu. A free people (faith our Author) (h) cannot be joined in a body, but by mutual consent, as appeareth in all relations, betwixt Parents and Children, Husband and Wife, no Church (faith he) (i) can take charge of a stranger believer coming from another congregation, unless he give himself, and offer his profession, to the Gospel, also it is a part of the liberty where with Christ hath made us free, that every one choose his own Pastor, Rom. 14. 1. we are to receive a weak believer; Ergo, he is to offer himself to the Church, and to their order, by Covenant.

Answ. 1. It is true, the relation of Pastor and free people is founded upon a tacite Covenant, but this Covenant is made in Baptism, for a pastor is a pastor to young children whom he received into Covenant, in baptism, according to that, Acts 20. 28.
20. 28. feed the flock over which the Holy Ghost hath made you overseers, now infants are of these, because he is to feed them as a pastor loving Christ his lambs and young ones, no lese then the aged. 2. Because hee exercised pastorall acts over young ones, when he baptizeth them, yet infants are not under a ministery by a Church-covenant. 3. The act of election includeth a tacite promise of subjection to the Minister, who is elected, and the pastors acceptation of the Church-Office includeth a tacite promise to feede that flock, but this is no Church-covenant, which I prove by one argument unanswerable. The Church-covenant (say our Brethren) is the formall cause of our Church-membership, and of a visible Church, as a reasonable soule is the formall essence of a man, now the covenant that can intervene betwixt a pastor elected, and a people electing, is a posterior and later by nature, then a Church-covenant; for a people is a Church, as our brethren teach,) and so constitute in its full power of all Church operations, and so hath its essence, and essetiall forme, before they elect a pastor, as a man must be a reasonable man, before he can exercise the second operations, or actus secundos flowing from a reasonable soul. Therefore a Church and Pastor doe take charge of a stranger comming to the Congregation, though there be no Church covenant, betwixt the Pastor and stranger, for the Church covenant is prior to the comming of this stranger and hath already constituted the Church in its essence and operations, though no stranger come at all, and though that stranger never covenant to obey the Pastor, and the Pastor never covenant to take care of that stranger. 4. Whereas it is said, It is a part of the liberty wherewith Christ hath made us free, that every one choose his own Pastor, I see not the truth of this in Scripture; The people hath power to choose, but that is a part of Christian liberty in this sense, I see not: the Prophets and Apostles exercised pastorall acts over many who made not choise of their Ministery, yea they preached to them against their will, and Paul preached as a Pastor to many in Corinth, against their will, and a faithfull Pastor may preach to many, who never made choise of him for their Pastor, and to whom the word is the favour of death unto death, and to whom he hath vengeance in
in readinesse. 5. There is no liberty purchased to us by Christ, but such as is regulated by God's Word, and found reason, a liberty of sole will in embracing or refusing a Minister, is licence, not liberty: now in Christ, we are called to liberty, not to licence, and if some of a congregation wanting the spirit of discerning upon prejudice, refuse a called pastor, to be their pastor; yet if the most part of the congregation elect him, he is a pastor to all, and to those who refused him, as Christ doth reign in the word and Ministry, over hypocrites, in a congregation, who say in their hearts we will not have this man to reign over us: yet here is a Ministeriall charge which a pastor hath lawfully over such, as are not willing to submit to that ministry: the power of electing a pastor is not infallible: what if they or most of them, upon sole groundless prejudice, refuse such a man to be their pastor, is he not their pastor because all consent not? are we to thinke that Christ purchased a liberty in his blood of refusing a called pastor? nor can we thinke these who taught the doctrine of the Nicolaitans in Pergamus, and these who held the doctrine of Balaam, or that the woman Jezebel which called her selfe a prophetess in Thyatira, and seduced the people of God to commit fornication, and to eat things sacrificed to Idols, were received in Pergamus and Thyatira by a Church covenant; nor hath it colour of truth, that the faithfull there were satisfied in conscience, with the conversion of Jezebel, and such as held the doctrine of Balaam, and that they consented, and did choose the Angell of the congregation of Pergamus, and Thyatira (as our brethren speake) for their pastor, and yet the pastors and Church are rebuked for not executing the censures of the Church over the followers of Balaam, Revel. 2.14,15. and upon Jezebel the false prophetess; Ergo, they are not all such materials of a visible Church, (as our brethren say) even saints by calling, and a Church doth well take the charge of those, who never offered their professed subjection to Christ's Ordinances, we are not to thinke, that these who called themselves Apostles, and yet were Liers, were visible saints approved in the sight of God, to the consciences of the Church of Ephesus, and that such did offer their professed subjection to the Angell and Church of Ephesus, as you teach,
That it is lawful to swear a platforme

yet that Church tooke care of them, by the censures of the Church, and are commended therefore, Revel. 2. 2. Thou canst not beare them that are euill, and hast tryed them, which say they are Apostles, and hast found them liers. If a false teacher shall come to a congregation, and be a hearer for some yeares, and at length fall to, and teach pernicious Doctrine, will not the Church censure him, labour to stop his mouth, yea and excommunicate him, that the spirit may be saved in the day of the Lord? I think they cannot but exercise some Church censures, and that the pastors convincing of such a gain-sayer, and a stopping of his mouth, is the very pastoral charge, layd upon Titus by Paul, Tit. 1. 10, 11, 12, as is most clear v. 13. Rebuke them sharply, that they may be saved in the faith.

6. That place Rom. 14. is not rightly expounded, for εὐσεβίας is not to receive into Church-state by way of covenant, but it is, as Pareus (a) faith, amen te & placide instituere, patienter tolerare, to instruct him patiently in the christian liberty about meates and dayes, and so (b) Ro. 14. take him in; and far less, flee not his company, (c) Marlorat, institute, lovete, donec proficiat; and so (d) Calvin, (e) Castellio, opituleni, helpe him, and the word is Phil. 2. receive him as my bowels, not unto Church-state, for Philemon was no pastor.

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

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

Answ. 1. We have (say they) Scriptures. 2. The pastors, Eph. 4. 11. and God's promise to leade them in all truth, Jerem. 32. 39. 16. 13. But this is not a right answer, for when we inquire of the meanes to preserve verity and unity, we ask for the externall meanes, whereby the Scriptures are kept, from false glosses; it is true the Scriptures keepe themselves from false interpretation: but the Question is, by what externall meanes doe the Scriptures keepe themselves from false glosses?
The answer is not right, the Scriptures keepe themselves from false glosses, by keeping themselves from false glosses. Also the Question is by what meanes doe pastors keep unity amongst themselves. It is not right answered, that pastors, by pastors, keepe unity amongst themselves.

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

1. Distinct. There is a principal and original and formal ground of faith which is the Word of God in the Old or New Testament, this is the onely perfect and formal ground of Faith. 2. There is a secondary and material ground of Faith, which is so far a ground of Faith and practis, as it agreeth with the VWord of God.

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

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

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

5. Distinct. There is a confession of a faith firm and sure, quoad certitudinem fidei, quoad substantiam articulorum credendorum, sure in the Articles believed, and a confession sure, quoad radica-
radicationem fidei in subje\textsuperscript{ct}o; the first way all are obliged to believe the Articles contained in the word. But we see not, how now after the Canon of Scripture is closed, but the certainty of faith, according to the measure of light more or less, as our Lord more or less doth reveal himselfe, in a more, or less measure of light: doth not grow, wax, or decrease, according to the certainty of faith, the second way, hence we say.

1. Conclusion. Only the Word of God is the principal and formal ground of our Faith, Eph. 2. 20, 21, 22. 2 Tim. 3. 16. Luk. 14, 25.

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

1. What ever wee are obliged to believe and professe as the saving truth of God, that we may lawfully sweare to professe, believe and profess, that the bond of faith may be sure: but wee are obliged to believe and profess the national confession of a sound Church. Ergo. The proposition is clear, from David's and the Saints practice who layed bands on their soules to tie themselves to that which is lawfull as, Psal. 119. 106. I have sworn, and will performe it, that I will keep thy Righteous judgments. The major is the doctrine of our Divines, and cleare, when they explaine the matter of a lawfull-oath as (a) Pareus (b) Bucanus (c) Tilenus, (d) Profess, Leydens. (e) Calvin, Iuvin, Beza, Piscator, Zanchius, 

That things lawfull, may lawfully be sweorne to GOD, observing other due circumstances. The assumption is undeniable.

2. Arg. That whereof we are assured in conscience to be the truth and true Religion, bringing salvation to mens soules, to that we may tie our selves by an Oath, upon the former grounds; But the sound confession of faith, let downe in a plat-forme, is such, as we may and are to be assured of in conscience, as the truth of God. Ergo. The assumption is proved, because what is Gods Word and truth, of that we are to be assured of in conscience.
confiance, as Col. 2. 7. Being knit together in love unto all riches of the full assurance of understanding, and Heb. 6. 11. should keep the full assurance of hope to the end, Col. 2. 3. Eph. 4. 14.

3. If the people of the lame did swear a covenant with God, to keep the words of the covenant, to do them, Deut. 29. 9, 10, 11. To seek the Lord God of Israel with all their heart, and with all their soule, 2 Chron. 15. 12. and if they entered into a curse, and an oath, to walk in the Lords law which was given by Moses the servant of God, to observe and doe all the Commandments of the Lord, and subscribed and sealed the covenant, with their hands, Nehem. 10. 1. v. 29. Then is it lawfull for a Church to swear, and by oath subscribe an Orthodox confession. But the former is true, as the places allledged cleare; Ergo, so is the latter. That which onely may be doubted of, is the connexion of the major proposition, because Israel did swear so nothing but to Moses written Law, which in matter and forme was Gods express written word; but it will not follow, that we may swear a platforme of Divine truth framed and penned by men, but the connexion notwithstanding of this remaineth sure, because Israel did swear the Lords covenant, according to the true meaning and intent of the Holy Ghost, as it is Gods word, and we also swear a National covenant, not as it is mans word, or because the Church or Doctors, at the Churches direction, have set it down in such and such words, such an order or method, but because it is Gods word; so that we swear to the sense, and meaning of the platforme of confession, as to the Word of God; now the Word of God, sense and meaning of the Word is all one; Gods Law and the true meaning of the Law are not two different things. When a Jew sweareth to the doctrine and covenant of God in the Old Testament, in a Jewish meaning, he sweareth not to the Word of God, because the Word of God unfoudly expounded is not the Word of God, and though the Saduces and Pharisees swear the five booke of Moses, and the very covenant which Asah and the Kingdom of Indah did swear 2 Chron. 15. yet doe they not swear the covenant of God, and that same which Gods people did swear 2 Chron. 15. Or if any professing they worship idols should swear that covenant, alluding the covenant doth not forbid idols to be memorials and objects by
which absolute adoration is given to God, we would not thinke that they had sworne the covenant of God, but onely words of God falsely expounded, yea and made to be not Gods word, but a plaine lying invention. Therefore it is all one whether a Church sweare a confession, in expresse words of Scripture; or a covenat in other words expounding the Scriptures true meaning and sense according to the language and proper idiom of the Nation and Church; for we sweare not words or a platforme as it is such, but the matter, sense, and meaning of the Scriptures of God let downe in that platforme; and it is certaine, in Nehemiah's time there was some platforme, either the writings of Moses, or some sound exposition thereof; else I see not how they could seale it, Nehem. 9. 38. And because of all this, we make a sure covenant, and write it, and our Princes, Levites and Priests seale unto it. Now that which was written could not but be a platforme either in Scripture onely, according to the meaning of the exacters of the oath, or some interpretation; else every man writ his owne covenant and seale it, which is not like, for they all joyfully sweare this covenant; and the reason of this written, sworne, and seale covenant, being morall, as is cleare, because of the apostasie of the whole Church, and judgements upon them, for their apostasie, v. 38. And because of all this, we make, and write a sure covenant, faith the Text 

(a) Arias Mont. 
(b) Hebraei. 
(c) Junius ammir. 

in toto hoc (vertit (a) Arias montanus) nos excidentes fidelitatem (b) Judaei excidentes sedes fidele, (c) Iunius, pro toto hoc pepegimus constitutionem; now sinnes, back-slidings, and judgements may be and often are in all the Christian Churches. To sweare to the true religion, the defence and maintenance thereof is a lawfull oath; as to sweare to any thing that is lawfull, and to lay a new band on our soules to performs holy duties, where we seare a breach, and finde by experience there hath beene a breach, is also a dutie of morall and perpetuall equity; therefore such a sweorne covenant is lawfull: I say not from this place, that it is necessary, that all subscribe with their hands a covenant, because I thinke onely the Princes, Levites, Priests and heads of families did subscribe the covenant, Nehem. 9. 38. but Nehem. 10. 28, 29. The whole people, all who had separated themselves from the Lands sinne, and their strange wives, even their wives, their
their sons, their daughters, every one having knowledge, and having understanding. V. 29. They clave to their brethren, their Nobles and entered into a curse, and into an oath to walk in God's Law. If it be replied, that there was in Israel no written covenant drawne up by a man, and put in a man's file, language, method, and frame, they did sweare to keepe Moses his Law. I answer, when we sweare a covenant, our faith doth not relie upon words, characters, file of language, or humane method, or any humane respects, but upon the truth of God, in that platforme, and suppose we should sweare and subscribe the Old and New Testament translated into our vulgar Language; we doe not sweare to the translation, characters, and humane expression; but to the matter contained in the translation; and that because Jehovah our Lord hath spoken it in his Word. And if this be a good argument why we cannot sweare a platforme, then should none sweare a covenant at all, or make any holy vow, but those who understand the original Languages in Hebrew and Greek; and yet the characters and imprinting is humane even in the original, so all religious covenants and oathes should be unlawfull.

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

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

Argum. 5. If an oath to the true Religion, and forme of wholesome Doctrine, be a speciall remedy against backsliding, and a meane to keepe off false and heretical doctrines, then is such an oath lawfull: but the former is true. Ergo; The Proposition is cleare; Gods people say, Nehem. 9. 38. Because of all
all this; that is, because they had done wickedly, and were tempted still to doe more, therefore they write and seale a Covenant; and if false teachers teach, Circumcision must be if wee would be saved, then the Church may, according to Acts 15, condigne that false doctrine by the VWord of God, and set downe Canons which the Churches are to observe; and when they are to observe as warranted by Gods VWord, layeth on bands upon the Conscience, and what layeth on such a band, that wee may bind our selves, by oath, to performe, it being a speciall remedy lawfull against backsliding from the truth.

6. Arg. Our brethren have their grounds and reasons against the swearing of a confession common to them, with the Arminians and Socinians, and their Arguments are all one; for (a) Arminians cenfure the Belgick confession and the Palatinate Catechisme, and propound thirteeene questions against it, as the third question is, An quaecunque dogmata in confessione et Catechisme tradantur tali sunt, ut cultnet Christianos ad salutem credit ad necessaria sunt. And their seventhe question is, If such confessions may be called secundaria fidei norma; a secondary rule of faith: also all Confessions, say they, (b) declare That Confessions serve not to teach what we ought to believe, but what the Authors of these Confessions did believe. Hence they reject all the determinations of the Orthodox Councils, condemning the heresies of Arrians, Eutiches, Macedonius, Apollinaris, Sabellius, Samosateres, Pelagius, and all the Orthodox Confessions of the reformed Churches. Secondly, also upon these grounds they allege in their Apologie (c) There be few things to be believed, that every sect may be the true Church, so they believe some few Articles not controverted amongst Christians, such as these, That there is a God, and that the Word of God is true, &c. Thirdly, they will not condemne the Macedonians, Arrians, Anti-trinitarii, Pelagians, or others, of fundamantal heresies. Fourthly, that one Church of Christians may be made up of Papists, Protestants, Anabaptists, Macedonians, Sabellians, &c. and all sects so they leade a good life, according to the few Articles necessary to salvation, may be faved, and all may be faved of any sect or Religion. Fifthly, that to swears Declarations, Confessions, Canons of Orthodox Councils, is to take away the liberty of prophesying.
Sect. 5.

of a Confession of faith.

Phæryng and growing in the knowledge of the Word of God, and the praying for grace and light of the holy Spirit for the right meaning of God's Word. Sixthly, that Athanasius spake amisse, when he laid of the Creed, that it was to be believed of every one who is to be saved, i.e., ejus solum, and the same is the doctrine of the Socinians, who doe in all these oppose all Confessions of Faith, and all Orthodox Decisions, Canons, and determinations of Sinods. So (a) Socinus rejects all Synods, all Confessions and Decisions even of the Church universal. So (b) Smalcius calleth it a rejecting of the Word of God. And (c) Theol. Nicolaides faith, That it is enough to know things absolutely necessary for salvation; and that the Church's determination cannot remove errors and heresies.

Our brethren's first Argument against a Nationall Covenant is, (d) If the doctrine contained in your platform of Confession swerve from the Scriptures, then the imposing thereof is so farre unlawful; if the doctrine be according to Scripture, the platform is needless, the Scripture being sufficient.

Ans. 1. This is the argument of Arminians, Episcopius faith,

(e) and expressly (f) Smalcius, Qui vult sensum scripture ab illis (confessionibus) peti, tacite deserit Scripta Apostolica, & traditiones humanas commendat. And therefore such decisions are (lay the (g) Remonstrantes) Peves Ecclesiarum & regni Antichristi, idest, tyrannidis fulcra & tibicines. Secondly, this Argument may be as well propounded against the preaching of the Word, all printed Sermons, Commentaries, and interpretation of Scripture, as against a Confession: For if the doctrine in Sermons bee not agreeable to Scripture, then in so farre as Ministers commend and command it to their hearers, it is unlawful; if it be agreeable to the Scripture, it is needless, the Scriptures (faith the Socinian Smalcius) are sufficient.

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

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

(a) Socinus Resp. n. Resp. & Volani pag. 222.
(b) Smalcius refut. lib. de err. Ar. au. 1.
(c) Nicolaidis refut. tradt. de Eccles. c. 9.
(d) Ques. 18.
(e) Episcopius disp. 3. ref. 2.
(f) Smalcius loc. cit.
(g) Remonstr. Apol. f. 29.
the Word of God, as are systems of Divinity, sermons printed
and Preached, and so though preaching be an Ordinance of
God, as it is, Rom. 10. 14. yet according to the words, expres-
sion, dialect, method, or doctrine, it is an humane ordinance;
and so the Argument is against preaching as against our plat-
torme.

Our Brethren's second Argument is, The Platforme abridged.
Christian liberty, to try all things, and so though it be some means
of unity, yet it is a dangerous hinderance of some variety, binding
men to rest upon their former apprehensions, and knowledge, without
liberty to better their judgements.

Answ. 1. This in title of language and truth of words in the
very argument of Arminians. So in their (a) Preface, and in
their (b) Apology it seld they lay. All liberty of prophesying and
disputing against the Orthodox faith is taken away, if men be tied
and obliged to decisions and confessions of Churches, and Synods.
Ye to make an end of controversies (faith (c) Episcopius) otherwise
than by persuading, is to bring a tyranny into the Church
of Jesus Christ, and wonderfully to bind, if not to take away liber-
ty of consciences; so in their Apology they lay, confessions and de-
cisions of Synods imposed by Oath, and to be firmly believed are
contrary to the prayers of Saints, where they pray, that God would
teach them his statutes, and reveal his Law and Testimonies to
them, and open their Eyes to behold the wonders of God's Law.
But the truth is, though these of Berea did well to try Pauls
Doctrine, if it was consonant to the Scriptures, or not. Yet
Pauls Doctrine was the determination apostolick of God's Spi-
rity, to the which they were firmly to adhere, and their judg-
ments are to be bettered, in gradual revelationes creditoris, non
revelationem plurimum credendorum, in clearer revelation of things
revealed. For so the children of God are to grow in grace, and
in the knowledge of our Lord and Saviour, 2 Pet. 3. 14. After
Christ is once revealed: but not in believing in a new Christ,
or in believing of points contrary to the confession of faith.

The Argument presupposeth the Doctrine of the Arminians,
afterquam persuadendo, est tyrannidem invenire in Ecclesiam, 1. 6. Et libentatem
conscientiarum si non omnino tollere, saltem vehemente astringere & ligare.

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

T 2  CHAP.6.

Touching Officers and their election.

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

Author. 1. Reaf. 1 Cor. i 3. 8. To one is given a word of wisdome (for direction of practice;) to another a word of knowledge (for direction of judgement.) Anf. This proveth they be different gifts and Offices, yet not that they are incompatible in one person, as one may have both gifts given unto him, as is cleare by experience.

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

3. Reaf. Author, If the Apostle speake of severall exercises of severall gifts, but both coincident to the same person or Church office; why then doth he command the Teacher to waite on teaching, and the Exhorter upon exhorting? One who hath a gift of giving Almes, and showing mercy, is not commanded to wait upon Almes giving, unless it be his office, as well as his gift. Anf. It
is not fit that the Doctor should attend the pastorall duties, except he be a pastor also, and have both gift and office, but having gifts for both, he may attend both, as the Church calleth him to both.

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

CHAP. 7. SECT. 7.
Of Ruling Elders.

We subscribe willingly to what our Author faith, for the Ruling Elders' office of ruling Elders in the Church.

For Paul, Rom. 12. 8. from four principal acts requisite in Christ's house and body, v. 6, 7, 8. Teaching, Exhorting, Giving of Almes, Ruling, maketh four ordinary officers, Teachers, Pastors, Deacons and Elders.

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

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

Ans. This cannot well be answered, by these, who make all the believers governours, and a generation of Kings and Teachers: because it is expressly said, v. 4. all members have not the same office. Ergo, they are not all to attend ruling, and to rule with
with diligence. 2. It is false that he speaketh not of Officers, and publick Officer. Hee who speaketh of reigning, doth indeed speak of a King, as he who speaketh of exhorting which is the specifick act of a pastor, speaketh of a pastor. The place, 2 Cor. 12. 18. 29. Is cleare for Ruling Elders: but some say, that governours are but arbiters, which Paul biddeth the Corinthians set up in the Church for decyding of civill controversies. 2. Cor. 6. that they goe not to Law one against another, before heathen Judges.

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

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

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

(a) Bilhon de gubernae. Eccles. c. 30. p. 179.
(b) Didoclaevius, in alias cum fecit, p. 918.
warrant of God's Word, for Governors and Deacons are made
two species of officers, Rom. 12. 8. ὁ προεκπαυστὴς ἐν στυχί, ὁ δὲ ἐν
ἐλαφρότητι, he who rules with diligence, and he who hath mercy
with chearefulness. And two opposite species are not predi-
cated, the one of the other. And if well governing, Rom. 12,
be well teaching and diligent exhorting, all are confounded in
that Text, where the Apostle marshalleth the officers and their
severall exercises so accurately.

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

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

Nor. 4. Can the Apostle understand by labourers in the Word
and Doctrine (as Bifon (a) faith) such as went thorough the
Earth, and made journeys, as Apostles and Evangelists did, to plant (a) Bifon, de-
visit and confirm Churches, and by these who govern well, gubem, 183,
such as labour indeed in the Word and Doctrine, but are fixed to a
certain place.

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

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

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

1 Tim. 5. 17.

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

Answ. This would be concludent in part, if the nature of the
Text were the native seminary of these various interpretations;
but most of these debates arise from the wits of parties inter-
rested
refed in the question, such as Papists, Prelates, or deniers of all Church-government. But I provoke to all the Fathers, especially to Chrysostome and the Greeke Fathers, who have expounded the place, if any ever did deny but this place holdeth forth two sorts of Elders, though I grant they vary concerning the Elders, which labour not in the word and doctrine. And this interpretation, Elders who rule well are worthy of double honour, especially of, id est, ofi, because, or upon this consideration and respect, that they labour in the word and doctrine, was never knowne till of late. But we desire these five circumstances in the Text to be considered; for we build not our interpretation on any one, or two, or three of them, but we desire they may be looked on copulatively; for I confesse a participle being attributum, or quasi attributum, though doubled or multiplied, doth not multiply subjectis, because two, six, an hundred attributes may agree to one subject; and the Scripture and Greeke language can well beare this. As Col. 2.5. I am present with you in the spirit, (χαίρετη καὶ συνέω) rejoicing and beholding your order. One Paul onely did both rejoice and behold. And 2 Pet. 3. 11. What manner of persons ought we to be, χαίρετη καὶ συνέω, looking for and hastening unto the coming of the day of God. Here is no multiplying of persons.

2. I confesse also, that two articles, or, do not multiply subjects, or make a distinction of divers sorts of persons. As Revel. 2.1. These things saith he, ὅσοι ἔχετε τοιούτων, it is one and the same Jesus who holdeth the seven Starres in his right hand, and who walketh in the midst of the Golden Candelstickes. But we desire that the confluence of these five may be looked unto: as 1. there is a genus, a generall attribute, ἐπολέμων, Elders, and this agreeth both to well ruling Elders, and to those which labour in the word and doctrine. 2. There be here two participles, ἐπολέμων, κοιμόντες. 3. Two articles, ὅσοι, ὅσοι. 4. Two species, two kinds of Elders, under the generall attribute of ἐπολέμων. As the one species or kind is, ὅσοι ἔχετε τοιούτων, such Elders as rule well; and the other kind of Elders be ὅσοι κοιμόντες ἐν λόγῳ καὶ διδασκαλίᾳ, such as labour in the word, as Pastors; and in Doctrine, as Doctors. And fiftly, which is most considerable, here be two Participles, two Articles, two speciall Elders divided and separated διακρίνοντες, by the discrretive particle (μᾶλιστα). And I provoke to all the Authours of the Greeke Language, Demosthenes, Isocrates, Aristophanes,
phænes, Pindarvs, &c. to the Septuagint in the Old Testament, to the whole New Testament for one parallel place, where one and the same subject or kind is so expressed, except you play foul play to the Text: also that (μάλα ἡ) is a particle of discretion and multiplication of divers kinds, to me is clear, as Tim. 1. ver. 11. There be many unruly and vaine talkers, μάλα ἡ ἐστὶν ἔρωτις, especially those of the Circumcision, if (μάλα ἡ) the particle (especially) do not divide two sorts of vaine talkers, some vaine talkers of the Circumcision, and some vaine talkers not of the Circumcision; then must this particle conjoin them, and make no vaine talkers, save onely these of the circumcision; and Paul shall say then, there be many unruly and vaine talking persons of the circumcision, but especially those of the circumcision; which non-sense is not to be ascribed to the spirit of God, to 1 Tim. 4.10. Who is the Saviour of all men, especially of believers, μαλα τις εστιν. If μάλα ἡ do not inferre that Christ is the Saviour of some who believe, and in a general sense a Saviour of some who believe not; then must Christ bestow one and the same salvation on all men, and also on believers, which neither Arminians nor common sense can affirm. 1 Tim. 5. 8. He who provideth not for his owne, oun, μαλα προσφέρει εἰς οὑς, especially for those of his own house. If it be not required that a believer provide for two sorts, to wit, these of his family, children and servants in an especial manner; and for friends also, who are not of his owne house; then will Paul have the believer to provide for none but for his owne house, which doth believe the Text, which faith, he must provide for all his owne, and in a special manner for his owne house; now if he be to provide for them, for this respect because they are of his owne house, then by this Text he is not to provide for his brethren, sisters, and blood-friends, because they are not of his owne as members of his house, or his owne, Gal. 6. 10. Let us doe good to all, but especially, (μαλά δε) to those who are of the household of faith. Ergo, we are to doe good to some who are of the household of faith, and to some who are not of the household of faith; except you say the Text doth bear only, that we are to doe good to none, save onely to those who are of the household of faith, which is non-sense, Phil. 4. 22. All the Saints, which ἐπ' ὑμνον, salute you, μαλα δε οί εἰς τὴν ἡγεμονίαν τοῦ θεοῦ, especially those of Cæsar's house. Hence two sorts of Saints saluted
The Elders that rule well are worthy,

the Philippians, some Saints of Caesars house, and some not of Caesars house; this you must say if you will not have the Text to beare either that no Saints did salute the Philippians, save onely the Saints of Caesars house, contrary to sense; for the Text faith, All the Saints (here with me at Rome) salute you. Otherwaies you must say, that the reason and motive why the Saints saluted the Philippians, was because they were Saints of Caesars house, as you say, the speciall cause and respect why the well ruling Pastor is worthy of double honour, is because he laboureth in the Word and Doctrine; for so you expound it. Now this is two waies falle, for 1. this can be no respect and cause why all the Saints saluted the Philippians, except all the Saints which did salute them were onely the Saints of Caesars house; and so both the argument should be falle, and the conclusion falle, for they were not all of Caesars house who saluted the Philippians. Nor 2. was this the reason why they did salute them; for the Saints did salute the Philippians upon this ground of Christian relation, because they were Saints, and loved one another in Christ, and not upon this civil and common consideration, because they were Caesars Domestick, and Courtiers with the Emperor. So 2 Tim. 4.13. Bring with thee the cloake which I left at Troas, and booke, but especially the parchments. And thus doe also the Hebrews speake, Prov. 11.31. Retribution shall be made to the just, far more to the wicked. Here be clearly two sorts of retributions, and two kinds of persons which are recompenced. And Prov. 17.7. The lips of honour are not seemly for a foole, much lesse is falsity to a liberal man, or to a Prince. I know these examples doe not every way come home to our point, but they prove that אֲדֹנָי אֲדֹנָי is to the Hebrews a note of discretion; as also, יִכָּלָם, יִכָּלָם, is even as μέγας is to the Greekes. It is true, where a genus and a species, a generall and a speciall under that are set downe, (for as much as genus & species non faciunt numerum) there is no need that (μέγας) or the particle (especially) should be as a note of discretion or multiplication. As if (I should say, a Judge is to be honoured, but especially judging righteously,) I should not inferre that there are two sorts of Judges, but the case is not so here, because two species are expressly set downe, to wit, those who rule well, and those who labour in the Word and Doctrine. And if I should
should say, (a Judge judging righteously for all, is worthy of much honour, especially he that judgeth righteously for the Widow and the Orphan.) I should in this hold forth, either two sorts of righteous Judges, or then I should say no other, but he who judgeth righteously for all, is to be honoured, especially he who judgeth righteously for these, and these comprehended under this (all.) Thirdly, I should in that also say that there be two things, though not two sorts of Judges, worthy of much honour, to wit, the office of a Judge, and his equal and unpartial judging are both worthy of double honor. But Paul is not here allowing honour to the office in abstracto, and in a general notion, but to the officer in specie and in concreto, who doth rule well, and labour in the word and doctrine.

Objec. 2. But Paul doth here understand by him that ruleth well, the civil Magistrate.

Answ. When Paul is here speaking of the Economy of God's house, it is not consonant to the Text, that he would instruct Timothy of the wages due to the Emperor Nero, and yoke the Emperor in one verse, with the Pastor and the Doctor labouring in the word and doctrine, and prove from the Law that the mouth of Nero should not be muzzled. Nor doth the Word give this word τηροντας, to Magistrates, but some higher titles, calling them δικαστες, Tit. 2. 1. Principalities and powers, Rom. 13. 1. Secondly, this Text would prove that double wages were due to Paul above Nero the Emperor, and that Pastors are more to be honoured than Emperors and Kings. Thirdly, the Text speaks clearly of two parallel species of Elders in the Church, but the Magistrate is no parallel line with preaching Elders.

Objec. 3. By those who rule well, are understood Deacons, who take care of the poor.

Answ. Didoclawiour observeth, that Deacons are never called Rulers, but distinguished from them, Rom. 12. 8. Secondly, the well ruling here taketh up the halfe of the Pastor's Office, and all that belongeth thereunto, except labouring in the word and doctrine; as to receive accusations against an Elder, to judge and governe with the Pastor, to visit the sick, to exhort and rebuke in a judicail way; but to serve Tables, and to take care of the poor only, is the least and most inferior part of well-governing.
Sect. 7. Of Ruling Elders.

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

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

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

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

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

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

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

Ob. 7. If there be two sorts of Elders here, there must be two sorts of Bishops, for Presbyter and Bishop are synonomy, and one and the same, as is clear, Tit. 1.6,7. Acts 20, 17. They are called Elders, and v. 28, Bishops. But we cannot admit of two sorts of Bishops: some to rule, and some to preach, that were Antichristian.

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

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

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

Ad 1. I deny the major proposition, for then, because the Scripture saith not, an Apostle should be blameless, the husband of one wife, vigilant, sober, and thus and thus, and an Evangelist should be thus and thus, and a prophet should be thus and thus qualified, therefore Apostles, Evangelists, Prophets, are not in Scripture. It is true these were but temporal offices, yet it is enough to take off and break the argument, for these temporary offices, must be no lesse warranted, by the word, except they be unlawfull, then the offices that are of perpetuall endurance. 2. I distinguish the major proposition, That office is not in Scripture, whose characters are not in Scripture, neither in one particular place, expressly and γενικῶς, it is not true; for baptism: in no one place is so expressly set downe in Scripture, from all its Characters in particular, as is the Supper of the Lord, which is described, Mat. 26. Luk. 22. Mark 14. 1 Cor. 11. in the Elements, Sacred actions, prayer, consecration, words of institution, efficient, form, and gesture, &c. Yet is baptism for that not excluded from the classe and number of Gods ordinances and seals, or, that office is not in Scripture whose Characters are not in Scripture, neither in divers places of Scripture, nor by good consequence, and lawfull analogy with other its fellow offices, that I yeeld willingly: but now the assumption is false: for as baptism by analogy is described in many
of its characters, as prayer, consecration of the Elements, end 
&c. when the Supper of the Lord is described, making a just 
proportion between Baptism and the other Sacrament, and 
by other places of Scripture, so is the ruling Elder in his cha-
acters described; when the Bishop his fellow-officer is de-
scribed. 3. The assumption also is false; for the ruling Elder is 
described out of this Text. 1. negatively, that hence is gathered, 
by strong consequence, as is said, that he is an Elder who la-
boureth not in the Word and Doctrine. 2. He is described affir-
matively, for an office is sufficiently described, when the spe-
cifick acts thereof are set downe, as a man is described when wee 
lay, he is a Creature who doth discourse, and make use of Reason; 
so is this Elder described, when wee lay it is his office to rule well, 
1 Tim. 5. 17. he is a prophet, and a government which Christ 
hath (απεστάλ) instituted in the body, 1 Cor. 12. 28. and he is Rom. 
12. 4. an Organ and member of Christ's body, whose office it is to 
rule, (ὑπὲρ) with diligence, Rom. 12. 8.

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

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

Ob. 10. But if ruling be the specifick and essentiall note of the 
ruling Elder, he cannot be a specific officer different from the preach-
ing Elder, for what is essentiall to one species cannot agree to an-
other, and what constituteth one species, doth not agree to another.

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

je&; Ergo, Baptism is not the other Sacrament of the New Testament to neither is this the good consequence, (Paul, 1 Tim. 3. Describeth the Bishop, and overskippeth the ruling Elder, passing to the Deacon; Ergo, the ruling Elder is not an Ordinance of God) for while he describeth the Bishop, he teacheth what an one, both the Doctor, and ruling Elder should be, by clear analogy, and it had beene superfluous for the Holy Ghost to say more, then he doth. And by this we may answer to what is tenthly objected. The ruling Elder is omitted in Christ's roll, Eph. 4. 11. Ergo, there is no such officer. Answ. It followeth in no sort negatively, from one particular place of Scripture, Rev. 1. It is said onely God hath made us Kings and Priests unto God; Ergo, he hath not made us Prophets also, the contrary is, Esai. 54. 13. Job. 6. 45. to because, It is life eternal to know the Father, and the Sonne, Job. 17. Socinians collect; Ergo, the holy spirit is not God, because no mention is made of him, in this place. 2. In this place Paul enumerateth offices necessary rather for planting Churches, then for ruling Churches already constituted and planted: Miracles and Tongues are ad bene esse; Elders and Deacons are not named here, because they are for the leading one of the Church, and the body already set up in a visible frame, and therefore reckoned out, Rom. 12. 4. 8. 1 Cor. 12. 28. and consider, I pray you, how uncertaine and lubrick a way it is to pin God's Spirit, and to fetter him to any one place in his enumerations, Behold, Rom. 12. 8. all the ordinary officers are expressed, and yet Apostles, Evangelists, Miracles, Tongues are omitted, all which are enumenrated, 1 Cor. 12. 28. 29. yet are specifick acts of Prophets, Teachers omitted, 1 Cor. 12. at left onely spoken of in generall under the notion of hearing, seeing, walking, and Rom. 12. they be more particularly set downe. And 1 Tim. 3. Phil. 1. onely Bishops and Deacons are mentioned, and governments, and Elders ruling well omitted, and also all the extraordinary officers are omitted, and yet mentioned, 1 Cor. 12. 18. 29. and Miracles, Tongues, Deacons, Governments are omitted, Eph. 4. 11. and, 1 Tim. 5. 17. Preachers. Rulers, Doctors are expressed, Deacons and extraordinary officers, Apostles, Evangelists, &c. passed over in silence:

X

Ob. 11.
Ob. 11. The Keys are not given to this ruling Elder. Ergo, he is no lawful officer; the antecedent is proved, the keys of jurisdiction, because they can operate nothing, but by the Key of knowledge, cannot be given to this new officer, now the key of knowledge is given only to the preaching Elder.

Aes. All dependeth upon this false proposition; To these only are the keys of jurisdiction, and power of binding and loosing given, to whom the keys of knowledge are given,) for though the one key worketh nothing without the other, yet the proposition is not from this made good, for the key of knowledge, and the power of pastorall preaching is given, nisi subjectiva, non unitati nisi objectiva, to one man as to the subject, and to the Church, for her salvation and good, as for the end and object; and the Pastor being once ordained a Pastor, may use these Keys, quoad specificationem independently, for hee may preach mercy and wrath, not waiting the Churches suffrage, Et potestas clavium quoad jurisdicionem data est ecclesiae & subjectiva & objectiva, & data est non uni, sed unitati: but the power of the keys, in censures, for binding and loosing is given to no one mortal man, but to the Church, both as to the subject, and the object. I mean the Ministeriall Church; and not one man Pastor, Pope, or prelate may use the Keys, the Church hath them, and can only validly use them.

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

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

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

Aes. This
Sect. 7. Ruling Elders proved by Scripture.

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

A very Jesuite, Salmeron, faith, by the two Elders hee meaneth 1 Tim. 5. 17. (aperte sermonem esse de presbyteris & Episcopis) of Elders and Pastors, and with that of Ambrosius, which wee all know to be ruling Elders, who were out of use in the Church, by the negligence, or rather by the pride of preaching Elders, forte Doctorum desidia, et magis superbia; and we are not to thinke, Chrysostom was ignorant of his mother Tongue, and hee findeth 1 Tim. 5. 17. two sorts of Elders in this place, and a popish Expositor Etsius, porro manefeste Colligatur ex hac sententia, quisque, etiam apostolorum tempore, quodam in ecclesia presbyteros, qui & bene presens, et duplici hoonore dignissent, nec tamen laborarent.
in verbo & Doctrina, neque id. hodierni sectarii negant; and all the 
heresie that he layeth on Calvin, in this point, is that Calvin 
maketh these lay-men; And Estius maketh a question what 
these Elders were, whether they be the CardinALLs, which the 
oppe hath, or the Canonickall Elders, which their Bishops use 
as counsellors in grave matters, or Elders which rule well, and 
labour not in the Word and Doctrine, such as were in the A-
pistles time, or rather such as did help the Bishops in offering 
sacrifice, and in administrating the Sacraments; or if they be 
such as rule the people, but cannot preach, such as Alciatus and 
Valerius were in Augustines time; so Estius knoweth not what 
these Elders bee, but inclineth to make them elders to the 
Apostles, in the administratiion of the Sacraments.

Ob. 14. But Rom. 12.8. the Apostle speaketh of divers gifts, 
as v.6. having their gifts, differing according to the grace, that is 
given to us, whether prophecy, let us prophecy, &c. Ergo, the Apostle 
doeth not speak of divers offices. 2. One and the same man may both 
teach, and exhort, and therefore Pastor and Doctor are not here 
differented. 3. The Deacons office shall be here described, by the 
superjection of the ruling Elder, but the two acts of the deacon, which 
is to give with simplicity, and to shew mercy with cheerfulnesse, and 
which is an insolens order, therefore the Apostle doeth not here enumer-
ate divers offices.

Answ. There is no better consequence in this, to say, he 
speaketh of divers gifts; Ergo, he speaketh not of divers offices, then 
to say, he speaketh of divers faculties and habilityes in the na-
turall body, as of an hability of seeing, hearing; Ergo, hee ac-
knowledged not divers members with divers offices, as the 
Eye to see, the Ear to heare, yea the contrary is rather a good 
consequence; and the Text is cleare that he speaketh of divers 
ofices, v.4. for as we have many members in one body, and all 
members have not the same office. So we being many, are one body, 
in Christ, and every one members, one of another. Yea the 
Text holdeth forth these five to us to be distinctely considered.
1. That the Church is one body organickall, having divers mem-
bers. 2. That there be divers gifts of the spirit in this body, 
as is cleare, Rom. 12.7, 3, 4, 5, (3) That there be divers offices, and 
places and functions in this body, which the Apostle excellently.
lently divideth into two generallys, according to the necessities of
the members of Christ's body. Now in generally this necessity
is two fold, one respecting the souls, and for this, he hath ord-
dained, 

\textit{prophesy} prophecy, and for the bodily necessity,

\textit{ministy} Ministry and Service. \textit{v. 6} and \textit{v. 7} and these two hav-
ing set downe in \textit{abstracto}, hee commeth to divide them, in

\textit{concreto}, according to their severall offices and functions, which

\begin{enumerate}
\item The Teacher, or Doctor. \textit{v. 7}.
\item The Exhorter, or Pastor. \textit{v. 8}.
\end{enumerate}

be foure in the Text. 3. The ruler, or governing Elder, also \textit{v. 8}.

4. The Distributer, who is to shew mercy

on the poore, or the Deacon also \textit{v. 8}.

Then \textit{(4)} the Apostle doth set downe the severall spec-
cifick actions and operations of these offices, and that aga

two ways. 1. in generally.

\begin{enumerate}
\item Prophecying, \textit{v. 6}.
\item Ministering, \textit{v. 7}.
\end{enumerate}

2. He setteth down the operations and specifick actions of the

\begin{enumerate}
\item Teaching, in the Doctor. \textit{v. 7}.
\item Exhorting, in the Pastor. \textit{v. 8}.
\end{enumerate}

four offices in particular, as

\begin{enumerate}
\item Ruling, in the Elder. \textit{v. 8}.
\item Distributing, and shewing mercy, in the Deacon. \textit{v. 8}.
\end{enumerate}

Then \textit{(5)} he setteth downe the manner and holy qualification

of these operations, and exercises of their offices; and that

also two ways. 1. In generally. 2. In the foure particulars in

\begin{enumerate}
\item In Prophecying; but how? according to

the proportion of Faith \textit{v. 6}.
\item Ministering, and how? By being giv en or ad-
dedit to Ministering \textit{v. 7}.
\end{enumerate}

1. The Doctor or Teacher, is to be in, or
given to Teaching \textit{v. 7}.

2. The Pastor, is to be in Exhorting, Seduce-
lous and painfull \textit{v. 8}.

3. The Ruling Elder, to rule, \textit{e. x} with
diligence. \textit{v. 8}.

4. The Deacon is to distribute, and shew mercy, on the Sick, poor, imprisoned,

stranger, distraied, in simplicity, in

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

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

How dangerous it is to affirme, that all the Officers are not set downe in Gods VVord, we may be taught by Papists, for Estius giveth a reason, why the Apostle setting downe, 1 Cor. 12. 28. the Officers in Gods house, hath omitted the Pope; he answereth, the Apostle is not here setting downe the degrees of the Hirarchall Order, for then he should have set downe Bishops, Presbyters, Deacons, which be parts of that Order, but onely he setteth downe some chiefe members of the Church, indued with rare gifts, and commenting on Ephes. 4. he faith, The Pope is set downe under the name of Pastors and Doctors, because he sendeth Pastors and Doctors to all the world, and this was the reason why the Prelate was reputed a Pastor, and the onely Pastor, because though it was too base for him to preach; yet he preached in and through poore Presbyters whom he sent. And Salmeron moveth the question, why 1 Cor. 12. 28. the Pope, Cardinals, and Patriarches are omitted in this place; and we say, Why are Bishops, Archbishops, Primates, Metropolitans, Deanes, Archdeacons, Chan-
Chancellours, Officials, &c. never once mentioned in the VVord of God. But Salmeron answereth, 1. They are implicitly set downe here, and under the name of helps, opitulations; Paul hath instituted Deans, Archdeans, and the foure lesser orders. And what else doe divers answer, who teach that government 1 Cor. 12. 28. is but a generall: and the Church, in a prudentiall way, under this may substitute and introduce such and such species of governments as they shall finde convenient, as ruling Elders, ruling Prelates, and such like. But I would gladly know why the Spirit of God hath particularly set downe the last specified Officers, as 1 Cor. 12. 28. Apostles, under which are no species of Apostles, but onely such individuall persons, Matthias, Paul, &c. and hath also set downe Preachers in species, Doctors and Teachers in species, Ephes. 4. 11. under which there be only such individual persons who are Pastors and Teachers, as John, Epaphroditus, Archippus, Thomas, &c. and there is no roome left for the Church to subdivide Pastors or Doctors into such and such new species, as Popes, Cardinals, &c. and yet under the generall of governments, many species and new kinds of governments in a prudentiall way may be brought in. If Christ have set downe the particulars of Pastors, Prophets, Apostles, according to their last specified nature, why hath his widsome not beene as expresse and particular in all other offices necessary for feeding and governing the flocke of Christ? a Pope, a Prelate, a Cardinal, an Officall, would take as small roome in print, and in Christs Testament, as Apostle, Doctor, Pastor, though I grant they doe take halfe so much more roome in the State and Parliament.

Of Deacons.

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

Object. There is not one word of Deacons, Acts 6. not one word.
word of the poverty of widows, and these seven were but civil curators and tutors of the widows, and not Church-officers, for any thing that can be collected from Gods Word.

Answ. The equivalent of a Deacon in name, is Acts 6. there are those who are not to preach the VVord, but are to serve Tables, διακονεῖν τερμίζεις and some did complain because their widows were neglected, ἐν τῇ διακονίᾳ τῇ καθαρίζεις, if widows were neglected through the want of a dayly Deaconry, the Text must intimate a Deaconry, and a want of a Table-to thee widower. Secondly, it is unknowne divinity, that the twelve Apostles in a Church-assembly doe institute, and that with solemne prayer, and imposition of hands, officers meerely civil to tutor widowes. Thirdly, the daily ministration was the want of sustenance, as it is said, That certaine women ministred to Christ of their substance, ai'tiç δύνατον ἡμῖν, Acts 20.34. Ye a your selves doe know that those hands have ministred to my necessities. And is it like that the Apostles were civil curators to widowe before this time?

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

Answ. These words (in those days) are not so much referred to the institution of Deacons, as to the order of the history. Secondly, to Satans malice, who raised a schisme in the Church, when the number of Disciples grew. And thirdly, are referred to the murmuring of the widows; and they doe no more prove that Deacons are a temporary institution, and brought in, by the Church, in a prudentiall way for the Churches present necessity, then the Lords Supper is concluded to be but a temporary and prudentiall institution of the Church, because it is said, In the night that Jesus was betrayed, he toke bread, &c. Secondly, the occasion of the multiplying of Disciples & the neglecting of the widows, doth not prove that Deacons are a prudentiall and temporary institution: for here I distinguish betwixt an occasion and
and a motive and cause; divers Ordinances of God have both these. As the occasion of writing the Epistle to Philemon, was the flight of Onesimus a fugitive servant from his master, and his willing mind to return to him again, and upon that occasion Paul did write to Philemon; but that will not prove that the Epistle to Philemon is but a prudential Letter, and obliging for a time, because the motive and cause why the holy Ghost would have it written, was that it should be a part of Canonicall Scripture, obliging to the second comming of Christ. The like I say of the Epistle to the Galatians, written upon occasion of seducing Teachers, who had bewitched the Galatians, and made them believe, they must be circumcised and kepe the Law, if they would be justified in Christ: Yet hence is not proved, that the Epistle to the Galatians is but a prudential Letter, and not of divine and perpetuall institution; for the cause and motive of writing was, that it might be a part of the Canon of faith. So also the Covenant of Grace and the Gospell was made upon this occasion, by reason that the first Covenant could not save us, Heb. 8. ver. 7. Rom. 8. 2. 3. Gal. 3. 21. 22. is therefore (I pray you) the Covenant of grace, but a temporary and a prudential peace! Upon the occasion of the death of Zelophead, who died in the wilderness without a male child, whose name thereby was in danger to be delete and blotted out of Israel, the Lord maketh a generall Law through all Israel, binding till the Messiah his coming, Numb. 27. 8. If a man die and have no sonne, then shall you cause his inheritance to pase unto his daughter; this was no prudential Law. I might allege infinite Ordinances in Scripture, the like to this. Yea, most of all the Ordinances of God are occasioned from our spiruitall necessities; are they therefore but humane and prudentiall Statutes, that are onely to endure for a time? I thinke, no.

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

Ans.
That the godly Magistrate is to take care of the poore, as they are members of the Common-wealth, I could easily grant. But this is not now in question; but whether, or not, the Church, as it is an Ecclesiastical society, should not have a treasure of the peoples Evangelike free-will-offering for the necessity of the Saints, as Heb. 13. 16. 1 Cor. 16.1, 2. 2 Cor. 9. 5, 6, 7, 8, and consequently, whether or not Christ hath ordained, not the Pastors, but some officers besides, to attend this worke? We affirm, he hath provided for his poore members, even their bodily necessities. Secondly, if this be true, that there should be no Deacon but the Christian Magistrate, then were these seven Deacons but the Substitutes and Vicars of the Emperor and King. Now certainly, if Apostolike benediction and laying on of hands, in the wisdom of God was thought fit for the Vicars and Deputies of the Magistrates, it is like that beside the coronation of the Roman Emperor, the twelve Apostles ought to have blessed him with prayer, and separated him by laying on of hands for this Deaconrie; for what Apostolike calling is necessary, for the temporary Substitute is more necessary, and at least that same way necessary for the principal. But that civil Magistrates, ex officio, are to be separated for this Church-office so holden forth to us, 1 Tim. 3. 12. I can hardly believe. Thirdly, I see not what the Magistrate doth in his office, but he doth it as the Minister of God, who beareth the sword, Rom. 13. 4. and if he should compel to give almes, then should almes be a debt, and not an almes and free-will-offering. It is true, there may intervene some coaction to cause every man to do his duty, and to force men to give to the poore; but then I say, that forcing with the sword should not be an act of a separated Church-officer, who, as such, useth no carnall weapons. Fourthly, the law of nature may lead to a supporting of the poore, but that hindereth not but God may ordaine it as a Church-duty, and appoint a Church-officer to collect the bounty of the Saints, 1 Cor. 16. 3. 5. I see not how the Apostle, 1 Tim. 3. should hold forth his Canons concerning a Deacon, to the King, if he ex officio be the Church-treasurer, but the Apostle doth match him with the Bishop, Acts 6. the appointing of the Deacon is not grounded Acts 6. upon the want of a Christian Magistrate, but.
but on another ground, that the Apostles must attend a more necessary work, then Tables.

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

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

2. The fewness of poor; or no poor at all, cannot be supposed, John 12,8, for the poor you have always with you. And considering the afflictions of the Churches, the object of the Deacons giving and bearing mercy, as it is Romans 12,8, cannot be wanting, as that the Churches fabricke be kept in good frame, the poor, the captives of Christian Churches, the sick, the wounded, the stranger, the distressed be relieved, yea and the poor Saints of other Churches, 1 Corinthians 16, be supported. 3. Not only because of the impossibility that Pastors cannot give both themselves to praying and the Word, and to the serving of Tables; but by reason of the wisdom of Christ in a positive Law, the Pastor cannot be the Deacon ex officio in any case. For 1. Christ hath made them distinct Offices, upon good grounds, Acts 6,4.
Deacons not Preachers.

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

Objec. 5. But if there were a comminity of goods, and no man lacked anything, Act. 5. 34. there were no poore at all, and so no need of Deacons.

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

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

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

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

Answ. The Scripture faith the contrary, 1 Tim. 3. 13. They that have used the Office of the Deacon's well, &c. V. 8. Likewise must the Deacon be grave, 1 Tim. 3. 13. 2. The Scripture holdeth forth to us, that he must take care that Widdows and the poore be not neglected.
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neglected in the daily ministration, Acts 6:1, and therefore must be serve Tables, v. 2. And 3. he must be appointed over this work, v. 3. and 4. looke how farre giving and showing mercy, and how farre singleness of heart and cheerfulnesse in these things extend, as farre must the office of the Deacon extend, hence all in poverty, want, captivity, bonds, sickness, are to be helped by him.

Obst. 8. But it would seem, that a Deacon hath a higher employment then to distribute goods, and that he is to preach, as Stephen and Philip did; for 1. they did choose men Acts 6, full of the Holy Ghost; now to be full of the holy Ghost is a requisite in a preacher, and is not required in a man to distribute money; yea these who are least esteemed in the Church, 1 Cor. 6:4, may judge in things pertaining to this life, Ergo, they may suffice to distribute in common things which belong to this life.

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

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

Answ. It followeth not, for there is a twofold holding of the mystery of faith: one for the preaching of sound doctrine recommended to Timothy, of this Paul doth not speake; there is another holding of faith for stedfast believers, and for a holy and blamelesse conversation; and therefore it is not said simplly, holding the mystery of faith, but, holding the mystery of faith in a pure conscience. In which sense Christ faith to the Church of Pergamus, Rev. 2. 13. Thou holdest fast my name, and hast not denied my faith. And Paul faith of himselfe, 2 Tim. 4. 7. I have fought a good fight, I have finished my course, I have kept the faith. He meaneth not, that he kept so much of the knowledge of the sound doctrine of faith as made him fit for the ministry, and qualified him to teach, and 1 Tim. 1. 19. holding faith and a good conscience, which is meant of the grace of saving faith. But that the Deacon is not to preach is clear, 1. because Paul clearly differenceth the Deacon from the preaching Elder, 1 Tim. 3. 1, 2, 12, 13. and requireth that the preaching Elder be apt to teach, but requireth not this of the Deacon, and Act. 6. they are made two Offices not consistent in one man; for if the Deacon must be a Teacher, he must either be a Teacher as a gifted man, or he must be a Teacher in Office; he cannot ex officio, by his Office be a Teacher as a gifted man, for the authors of that opinion hold that men are Preachers that way as Christians, and so the Deacon though he were not a Deacon, he might be a teacher in that sense, though he were onely a gifted Christian: Ergo, he cannot be such a teacher by his Office: but neither can he be an official teacher as a Deacon, for he who doth teach that way must also pray, for the one cannot be granted, and the other denied; if then the Deacon, ex officio, by his office must pray and preach; he must pray and preach is moyst in season and out of season, and give himselfe to it. But if he must give himselfe to praying and preaching by his office, then by his office he must give over the serving of Tables, as is said, Act. 6. 2. and if he must leave Tables by his office, the Deacon by his office must quit and give up his
his office, and it shall belong to the Deacon by his office, to be no Deacon. 2. Whoever by his office may teach, by his office may administer the Sacraments, for Christ giveth one and the same royall Patent and Commission for both, Matth. 28 19. 1 Cor. 11 23. Joh. 4 1, 2. but this is to be a Minister by Office, and so a Deacon, as a Deacon, is a Pastor. 3. The Deacons office is to preach if he be thereto called by the Bishop: hence the Bishop is the principall and sole Pastor; the Preacher, Elder, and Deacon, none of them may preach or baptize, except they be called thereunto by the Bishop. Hence judge what a Pastor that man is, who act in primo, and by office is a preacher, but cannot nor may not exercise his Office, but by the will of a mortall man.

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

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

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

Answ.
Anw. I yeeld that the Deacon is to serve at the communion Table, and provide the Elements, and to carry the Cup at the Table: but that is no ways the meaning of serving Tables in this place, Acts 6:2. because the serving of Tables, here, is such a service, as was a remedy of the Widowess neglected in the daily ministration, for of this negligence they complain of, but they did not complain that they were neglected of the benefit of the Lords Supper, for the Apostles doe never think that the administration of the Lords Supper is a burden which they put off themselves as inconsistent with the preaching of the word and prayer, and which they divide wholly over to Deacons.

Its not so sayth the first council, and Chrysostome seemeth to teach the same, and because a Table signifies an Altar, (as Salmeron faith) therefore some papists say that Deacons served at the Altar; and so faith pontificale Romanum oportet diaconum ministrare ad altare, Baptizare, & predicare: and Salmeron faith, to serve at the altar is essential to the Deacon, but to preach and baptize agreeeth to him by commission and of necessity. 2. The Apostles in the Text, Acts 6:6. doe denude themselves of serving of Tables in an official way, or, as serving of Tables was a peculiar office imposed upon seven men, of honest report, and full of the Holy Ghost, with apostolick benediction, and laying on of the hands of the Apostles, and doe manifestly make it an office different from their pastorall charge, which was to give themselves continually to prayer, and to the ministration of the word, v. 3. 4. for baptizing cannot but include praying and preaching. Matt. 28:19. or at least must be necessarily conjointed in one and the same Church-officer; for where doth the word of God hold forth to us such a rare and strange Creature, who by office is to baptise, but by office is neither to preach nor pray? now the Text doth clearly difference the office of serving Tables, and the office of continuall praying and preaching, as not consistent in one person v. 3, 4, 5, 6.

Obiect. 12. Paul, Tim. 3. requireth that the Deacon v. 10. should first be triyed, and thereafter use the office, so be he found blameless; Ergo, the Deacon must be ordained with imposition of hands, as the presbyter, and so must be by office, some more eminent person, then one who serveth Tables only; for grace was given to Timothy;
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Timothy; by the laying on of hands, 1 Tim. 3. 14, and Chrysostome observeth, that Steven did no miracles; nor did he speak with wisdom, that the adversaries were not able to resist v. 8. 9. 10. till first he was appointed a Deacon, by imposition of hands, which evidenceth to us more then a poor office of giving almes to the poor.

Answ. There is need that Deacons be tried; and it is said, they must be found blameless, blameless in conversation, not self-willed, apt to teach, which is required in a Teacher, 1 Tim. 3. 1. for these who are to be mercy with cheerfulness, and to give with simplicity, as Deacons must by their office doe, Rom. 12. 8. must be of approved and tried blameless, lest they defraud the poor. 2. It is not said that Deacons were ordained with fasting and prayer, Acts 6. as the Elders are chosen in every Church, Acts 1. 4. 23. and as hands are laid upon Paul and Barnabas, Acts 13. 3. 4. but simply that the Apostles, Acts 6. 6. prayed and laid their hands on them. Which seemeth to mee, to be nothing, but a signe of praying over the Deacons, and no ceremony, or Sacrament conferring on them the Holy Ghost; And Steven his working of miracles, and speaking with wisdom inestimable, was but the fruit of that grace and extraordinary measure of the Holy Ghost, abundantly powred forth on all rankes of persons, in those dayes, when the prophecy of Joel was now taking its accomplishment; Acts 2. 16, 17, 18, 19, Joel 2. 28. 29. which grace was in Steven before he was ordained a Deacon, by the laying on of hands, Acts 6. 3. 4. 5. And the Text saith not that Steven did wonders and signs amongst the people by vertue of imposition of hands, or of his Deaconry, but because he was full of faith and power. v. 8. else you must make working of miracles a gift bestowed on all those who serve Tables, and are not to give themselves to continual praying, and the Ministry of the Word. I thinkes, papists will not say so much of all their priests; and we can say it of none of our pastors, nor doth Chrysostome say that Steven, as a Deacon, and by vertue of the office of a Deacon wrought miracles; but only that his miracles and disputing was a meere consequent of laying on of hands. Farther laying on of hands was taken from the custom of blessing amongst the Jews, Christ laid his hands up-
on young children and blessed them, yet did he not, thereby, designe them to any office. The fourth councell of Carthage faith, Deacons should administer the Sacraments; but times were growing worse then: and two things in ancient times made the office degenerate. 1. The laziest of pastors who layd preaching and baptizing on the Deacon. 2. The Deacons having in their hands ararium Ecclesiasticum, the Church Treasure, as the Church became rich, the Deacons were exalted; and then came in their Archidiaconi, Archdeacons and Deacons, and so Deacons were above pastors, whereas Acts 6. in their first institution they were inferior to pastors; this moved Spalato to tell us of two sorts of Deacons, the apostolick Deacons, which we affer, and the ecclesiastick Deacons, popish and of the newest cut; which we disclame.

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

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

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

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

Answ. The word of God, 1 Tim. 3, and elsewhere setting downe the qualification and previous dispositions of a Teacher, doth no where teach us, that none can be a minister, but he who is first a Deacon. 2. Didascalus faith, many are faithful Deacons who are never Teachers, nor apt to be Teachers, and many in the ancient Church were, of laymen, made Teachers. Ambrosius heri Catechumenus, bodie Episcopus; and Estius granteth, many good Deacons can never be Teachers, because of their ignorance.

Hugo Cardinal faith, this is onely against these, qui subito ascendent in prelaciones, who suddainly ascend to prelacies, Cornelius a lapide, ut promerecanter aliis promoveri in sacerdotia; they are to serve fo, as they may deserve to be promoted to higher places; but this doth not infer that none can be presbyters who have not first beene Deacons. As Chrysostome faith, we use not to place a novice in an high place, antequam fidem sse & vitam dedicat documenta, before hee have given proove of his faith, and good conversation. And Cyprian writing to Antonianus, commendeth Cornelius that hee came not by a leap and suddainly to be a Bishop, sed per omnia ecclesiastica officia promotus, being promoted by degrees to all Church-Offices; and Bernard followeth the same meaning. Lyra, merebuntur quod fiant sacerdotes, acquirant altiorem gradum, faith Salmoen. Now it is cleare that the fathers and papists could extort no more out of the Text, but that hee who useth the office of a Deacon well, doth deserve of the Church, to be promoted to an higher office, but there is no ground for papists, or others to make the Deacons office a necessary degree, without the which none can be a Teacher. (a) Sozomenius faith the Deacons office was to keepe the Churches goods. (b) Epiphanius, Dicaoni in ecclesia non creditum est, us aliquod mysterium perficium, sed us administrunt folium.
Deacons not Ministers of the scales of grace.

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

(h) Hugo Cardinalis, in loc.
(i) Chrysostome, in loc.
(k) Hugo Cardinalis, in loc.
(l) Salmeron, in loc.
(m) Estius, in loc.
(n) Cornelius, in loc.
because v. 8. all are to provide for these of their owne
house, and to maintain them in their indigence, else they be,
in that, worse then Infidell children, who by nature's love,
doe provide for their poore parents. 3. This is cleare from,
v.16. if any man or woman that believeth, hath widows, let them
relieve them, and let not the Church be charged, that they may
relieve them that are widows indeed; Ergo, these widowes cal-
led also, v. 3. widows indeed, did some way burden the Church
with their maintenance, and they were not to be layd upon the
Churches flock, to be maintained thereby, except they were de-
folate and without friends.

But some may object, if these widows had a charge, and did
any worke or service to the Church, (as it is cleare from the Text,
v.9. they did) in overseeing the poore, and the sick, were not wages
due to them, for their worke? for the labourer is worthy of his hire;
the Scripture saith not, if a Preacher have a father who is Rich,
and may sustaine his Son; let not the Church be burdened with
his wages, but on the contrary, the Preacher is to have his wages
for his work, as an hire; ad modum debiti, non ad modum ele-
mosyne; as a debt, not as an Almes. I answer, the reason is
not alike of the preaching, Elder, and of the Widow; for the
pastors service requiring the whole man was of that nature, that
it was a worke deterring wages, as any worke-man, a dresser of
a Vineyard deserveth wages, 1 Cor. 9.7. or a plower, or one
that Thresheth. v. 10. Therefore the Preachers wages is so wages
that its debt, not almes: but a Widow of sixty yeeres being
weake and infirme, cannot acquit her selfe, in such a pain-
full office, as both merit poore wages, and therefore the reward of
her labour was both wages and an almes.

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

Z. 3
us to think that Paul would exclude a Widow of 50 or 56. Yeeres, from the Colledge of Widowes, who were desolate and poore? nor, 2. Would Paul rebuke the Widow taken into the society of these Widowes, because shee married an husband, except she had entered to this service, and had vowed chastity, nor is marrying the second time which is lawfull, Rom. 7.1.2. a waxing wanton against Christ and a casting off of the first faith; as the marrying of these widowes is called, v.11.12. therefore this Widow, had some charge and service, in the Church. 3. The word καταλεξαμενου let a Widow be chosen of such an age, and not younger, and with such moral qualifications, as is required in the Deacon, &c. doth also evidence that it was an election to some service or charge, as if she be of good report, if she have brought up her children; if she have lodged strangers; if she have washed the saints feet; which qualifications not being in a Widow poore and desolate, cannot exclude her from the Churches almes, and expose her to famishing for want: this also doth Ambrose, Augustine, tract. 58. in Joan. Chrysostomus, Theophylact. Hieronymus observe on this place; It is not improbable to me that Phoebe called a Deacon, or servant of the Church of Cenchrea, was such a Widow, seeing the is Rom. 16.1. expressly so called: how shee came to Rome, if shee was a poore Widdow and now 60. yeares old, I dispute not, seeing Gods Spirit calleth her so. We can easily yield that Widowes of sixty yeares entering to this service did vow not to marry againe; so teach Cyprian. l. epist. ad Pomponium, Hieronymus. contr. Jovian. Epist. 48.

The last Canon of the council of Nice (as Rufinus 1. c. 6. faith) denieth Widowes to be Church-officers, because they were not ordained with imposition of hands. Hieronymus in c. 16. ad Roman. faith, Diaconises in the Orientall Church had some service in Baptisme. Epiphanius l. 3. tom. 2. Hier. 79. faith, they were in the Church, non ad sacrificandum, sed propter horam Balnei, ant visitationis—quando nundatum. sibi corpus mulieris. Constantine placed them amongst the Clergy, to governe the Corps of the dead; but Papists then have no warrant for their Nuns.
CHAP. 8. SECT. 8.

Of Election of Officers.

Here the Author teaches, that Election of Officers belongeth to the Church whose officers they are. 2. That the Church of Churches of believers, being destitute of all officers, may ordain their own officers and presbyters, by imposition of hands, in respect that the power of the keys is given to the Church of believers, Mat. 18.

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

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

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

2. There is a mystical Church of believers, and a ministerial Church of pastors and flock.

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

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

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

2. Concl. A publick ordinary Ministry is before a Church of believers. Eph. 4. 11. Pastors, Teachers, and a Ministry, are given
Ruling Elders proved from Scripture.  

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to the inbringing and gathering of the Church, πρὸς τὸ καταγωγὴν μιᾶς

That is, educating, and not only for

 confirming, but for the converting of the Body of Christ. Nor is

Robinson(a) and his fellows here to be heard, that the word of re-

storing is the same which is used, Gal. 6. 1, and so nothing is meant but

repairing of Christians already converted, not the converting of those

who are yet unconverted. But I answer 1. The Word of restoring
doeth no more import that they were converted before, then
the word of renewing, Eph. 4. 23. Rom. 12. 2. and the word of
awaking from sleep of sinners, Eph. 5. 14. doth import that these
were new Creatures before, and that they had the life of God,
before they be said to be renewed again and made new, and
awaked out of their sleep. And this Pelagian and popish ex-
position, is a faire way to elude all the places for the power of
grace; and to helpe Papists and Arminians. 2. By this there is,
1. no necessity of a publick Ministry, for the conversion
of Souls to Christ, nor is a Ministry and Pastors, and Teachers
given by Jesus Christ, with intention, to open the eyes of the
blind, and to convert soules to God. All the ordinary ways of
conversion of Souls, is by the preaching of men out of office,
and destitute of all calling of the Church to preach, which is a
wonder. 3. The Fathers begetting, by order of nature, are be-
fore the children; the pastors are Fathers, the seede before the
plant or birth; the word preached, Rom. 10. 14. is the immor-
tail seed of the new birth, 1 Pet. 1. 23. The Ministry and or-
dinary use thereof, is given to the pastors as to Christs Ambas-
dadors, 2 Cor. 5. 18. 20. Therefore the Ministry is before the
Church of believers, though wee will not tie the Lord to these
only: yet is this his ordinary established way: but more of this
hereafter.

(b) Lust of separ.  

Robinson objecteth(b) The Apostles and brethren were a Church
of God, Acts 2. 25. when as yet no Pastors or Teachers were ap-
pointed in it. How then are the Ministers spoken of Eph. 4. 11.
before the Church out of which they were taken? yea the office of
pastors was not heard of in the Church then. Ans. 1. It is cleare there
were in that meeting, eleven Apostles called to be pastors; 
Mat. 10. 1, 2, 3; sent of God; Mat 29. 19. inspired of the Holy
Ghost, to open and shut Heaven, Heb. 20. 21, 22; Before Christ's
ascension,
ascension; and this meeting was after his ascension, Acts 1:15. and here was a governing Church, and without the Apostles, an Apostle could not be chosen and called by men. And an instance of such a calling is not in God's Word. 2. He objecteth. The Apostles themselves, were first Christians and members of the Church, before they were Ministers.

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

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

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

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

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

A a *
are his flock, except they be all truly converted, and members of the invisible Church, which if you say, I can refute it easily as an Anabaptistical falsehood; for if they all profess the truth, and chuse him for their pastor, he is their pastor, but they are a saved flock potentially, though actually a visible flock having actual relation to him, as to their pastor.

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

Yea I desire our brethren to satisfy me in this even according to their grounds. A number of Christians is a Church mystical, but they are not a Church ministerial, while they be conjoin'd covenant ways, and use the keys in such acts of Church union; Ergo, They are not a Church ministerial before they be a Church governing: which is all we say; for then they should be a body seeing and hearing, before they be a body seeing and hearing.

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

The Question is near to the former; yet needful in this matter to be discussed. The Question is not, if the name Church be given to a company of Christians, without relation to their Officers, for the word εκκλησια is given to a civil meeting. The Hebrews call, sometimes, any meeting of people a Church: as הָעֵד does sometime signify, Gen. 49. 6. my soule come not thou אֶל מוֹכְכֶה to their assembly. So the Rabbins use הנְהָה for a place, where the Congregation meeteth. So the Chaldaick and Arabick use עֵדָע, for the place where the worshippers met, from עֵדע Caldaice & Syriace, Adoravit, because it is a place of meeting for adoration; and עֵדָע the Congregation from the Arabick עֵדע congregativ. Yet speaking of a governing and orderly constituted Church, you shall never finde,
finde, such a Church having the name of a Church, but such a company as hath officers, and is spoken of as a house and family, where there are stewards, keys, doors, bread and other things noting a City incorporation.

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

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

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

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

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

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

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

Ans. The major is false; for God is in covenant with six believers before they sware a Church-covenant, and so all the promises are made to them, and yet by your grant, they are not a Church. Yea all these agree to the invisible Church, and every single member thereof. 2. Without officers, believers may not separate themselves from the world, and come out of Babel, by
by a positive and authoritative separation, to erect a new
Church without pastors, or in an ordinary way; though as
Christians they may separate from Rome, negatively, and touch
no unclean things. 3. We send none to Jerusalem and Babylon
to seeke a Church yet, but except we fall unto the Tenets of Ana-
baptists, Socinians and Arminians: wee must send farther then to
every house, where three believers are, to seeke such as have war-
rant from Christ to administrate the feales of grace, except you
in casting downe Babel, build Jericho, and raise up a Tower of
confusion, and evert the ministeriall order that Christ hath ap-
pointed in his Church.

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

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

Also it is (faith he) unequall dealing to make a prophane multi-
tude, under a diocesan prelate a Church, and to deny, that a com-
pany of faithfull believers is a Church. 2. God hath not tied his
power
A Church without officers hath not the keys.

3. A power to enjoy the officers is seated in the body, as an essential property. The Lord calleth the body of the Saints the Church, excluding the Elders. Acts 20.17.28. 1 Tim. 3.15. because the Church is essentially in the saints, as the matter and subject formed by the covenant, unto which the Officers are but adjuncts, not making for the being, but for the welfare of the Church, and so the furtherance of their faith and their service.

A profane multitude under a diocesan prelate, is not a Church mysticall of redeemed ones, as a company of Believers are, but professing the truth and consisting of a flock of called Officers, they may well be a Ministerial Church, which four Believers cannot be. It is true God hath not tied his power and presence to any officer, as Anabaptists say; and so speaketh the Catech. of Raccovia(a) and Smalcims(b) and Nicolaides(c) say, there is no necessity of a Ministry, after that the Evangel is preached by the Apostles and confirmed by miracles: and that a Ministry is onely profitable ad bene esse, and not necessary; The Arminians teach so, the (d) Remonstrantes, predicationem verbi ad id simpliciter necessariam negant: quid clarium? So (e) Episcopius, pastoris aetio non tam necessaria est quam utilius ad educationem, post quem Scriptura omnibus & singulis legenda data est. ut ex ea suoppe Marte discat quisque quantum satis est. But Paul maketh it in the ordinary way, necessary for salvation to believe,* to call on the Name of the Lord, and to beare a Prophet sent; and the presence and power of God in the Seals of Righteousnes, is tied to lawfull Pastors, who onely can administer those Seals, Mat. 28.19. as to meanes ordained of God, not as if God could not save without them, and accept the righteous doers without them, but see how this man would beare us in hand, that the comfort of pastoral preaching and the Sacraments cannot be tied to called Ministers, except we call God an acceptor of persons, which is denied, Acts 10? I believed Teachers and Doctors and Elders, had beene the Eyes, Eares and Hands, and so integral parts of the visible Church, as Christ is the head of the catholick church. And this man maketh integral parts adjuncts of the church, thereby declaring Ministers may
may be well wanted, and that they are passements ad bene esse, and things of order. Never did Anabaptists speake louder against the Ordinances of Christ; and Socinians and Arminians are obliged to him. Thirdly, the beleevers have right to the Officers, and this right is an essentiaall property of the Church; then also, because beleevers have right to the Keys, the Keyes are onely an adjunct of the visible Church, which our brethren must deny. 4. Acts 20. 17. 1 Tim. 3. 15. The Church excluding the Officers is (faith Robinson) called the Church, as the Elders of the Church, and Timothy was to behave himselfe well in the Church of God. This is answered; they are first a mysticall Church, not a governing Church. Secondly, a man is called a man excluding his soule, (if your soule were in my soules stead.) Therefore a man is a thing living, and a reasonable man without his soule: what vanity is here! Fithly, if the Church-Covenant be the essentiaall forme of the Church, it is as accidentall to the well being of beleevers, as Officers are; for they are the light of the world, the salt of the earth, which is more necessary then a Church-Covenant.

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

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

Also (faith he (b) Of the Churches of the Gentiles, some were converted to God by Apostles, others by private Christians, Acts 8. (b) Iust. p. xiv. 12. and 10. 36, 44, 47, 48. and 11. 19, 20, 21. and 13. 1, 12, 48. and 14. 1, 2. Can we in reason thinke, during the Apostles absence, that the Churches never assembled together for edification in praying, prom.
prophesying, and other ordinances? were not all they converts, who desired to be admitted to their fellowship? Had they not use of excommunication? The Apostles came but occasionally to the Churches, where they appointed Elders, Acts 14. 25. Why did Paul leave Titus at Crete, save onely that men of gifts might be trained up in prophesying?

Answ. All here said is conjecturall, he cannot give us an instance of a Church exercising Church power, and destitute of Officers, onely he faith. Can we conceive that in the Apostles absence there was no Church meetings for edification? But were there no Elders and Officers in the Apostolike Church, but onely Apostles? I think there have beene Pastors, and when the Apostles first left the planted Churches, can we conceive that they left new converted flocks without Pastors? and if without Officers they met for prophesying, can we conceive that they wanted the Seales of the Covenant? certainly, Sacraments without Officers are no rules for us to follow. Secondly, of conversion by private persons, I purpose to speake hereafter; if they preached, it is not ordinary, nor a rule to us. Thirdly, at Crete there have beene Preachers, but of government without them I see nothing; since Elders Timothy and Titus are limited in receiving accusation against Elders, and are forbidden to lay hands suddenly on any man; I see not how the people without Officers did this. It is good, that this Church that they give us is all builded upon conjectures, and an unwritten Church is an unwritten tradition. If the Apostles appointed Elders in the Church for this end, to govern; wee gather the contrary of your collections: Ergo, there was no government in the Churches before there were governours, for the end could not be existing in Gods wisdome without the meanes; that watchmen should goe about the walls before the City bee walled, and discipline erected, I cannot conceive: without Officers, the ordinary disciplinators, the City of God can be no governing City.

It is (faith he) strange where multitudes are converted, and that where neither Apostles nor Officers were present, that there were no Churches here; it is grosse to say, That in the Apostles times nothing was begun but by them.

Answ.
A. There was conversion of multitudes to the Lord; & grt, there was a Church-Covenant in setting them all in Church-state; you cannot say it your selves. Secondly, it is not grosse, but Apostolike, that all new Acts of government should take their beginning from the Apostles, as the chusing of Matthias, Acts 1.

the ordaining of Deacons, Acts 6. the preaching to the Gentiles, Acts 10. had their beginning from the Apostles, who founded and planted Churches.

3. Quest. Whether or not ordination of Elders may be by the Church of believers wanting all Elders or Officers.

Here these particulars must be discussed; first, from whence is the ordination of Elders, from Elders or from the people. Secondly, if election by the people be all that is requisite in a lawful calling. Thirdly, the argument from the calling of our reformers must be discussed.

For the first, observe the following considerations:

First, A succession in the Church is necessary ordinarily; extraordinarily, and in cases of necessity it may be wanting. Secondly, we deny the psipis succession to be a note of the Church, nor doe we in any sort contend for it. First, because a right succession must be a succession to truth of Doctrine, not personall or total to the chaire and naked office. So (a) Tertullian, and falshood may succeed to truth, sickness to health, as (b) Nazianzen. Yea, as (c) Occam faith, Laymen and Teachers extraordinarily raised up, may succeed to heretical Pastors.

Secondly, there is succession to the errors of preceding teachers, either material without pertinacie, holding what they hold; or formal to the same errors, with hatred of the truth and pertinacie; the latter we reject, the former may be in lawfully called Pastors. See what Beza (d) faith of this. Neither will we here go from true succession, whereas (e) Irenus faith, men, Cum Episcopo pactus successione charisma veritas accipereunt. And as (f) Augustinian, when they doe prove themselves to be the Church onely by Scriptures, non nisi canonici libros. Thirdly, we deny not but true succession.

Asia, Africa, Egypt, and a great part of Europe heard not a word of Christ for a long time, as Binnius (g) observeth in the (h) Lateran Councell. And succession was interrupted many ages in the world, faith (i) Prosper and (k) Augustine. Nor can (j) Bellarmine deny it. 3. We desire that more may be scene of this also.
in (m) Iren. I. 3. 6. 3.
(n) Cyprian. i. ep. 6.
(o) Aug. ep. 163.
(p) Suarez. de triplici vira.
(q) Innocent. A. de Sac. Rom. 211. 12.
(r) Bell. tom. 12. cap. 3.
(s) Vasquez, in 3. pars. Thes. disp. 30.
(t) Joan de Lugo.
(u) Petro. Asc. de cons. Rom. 2. 5.
(v) Occ. & Ord. in Sac. Apost. 6.
(w) Circuminitur. cap. 1.
(x) Consi. Floren. 6.

(m) Irenaeus, (n) Cyprian, (p) Augustine, and a great sect of
(o) Suarez. in words of a paragraph from this note. The Epistles of
(a) address to all ingenions men, except such as Stapleton, are
counterfeit; and the Greek Church hath as much of this as the
Romans, and more. Alexandria, Alexandria, and Constantinople,
may say more for it also.

3. Distinct. It is one thing to receive ordination from a Prelate
lawfully, and another thing to receive lawful ordination. The for-
mer we deny; Ministers, since who receive ordination from a Pre-
late, as they sin, who receive baptism from the Roman Church;
yet is the ordination lawful and valid, because Prelacy, though dif-
ferent in nature, from the office of a true Pastor, is consistent in the same
subject with the Pastor's office.

4. Distinct. Though election by the people may make a minister
in some cases, yet it is not the essential cause of a called Pastor, as a
Bishop; caused to grow in office, not as of that same nature, with a Bishop
produced by nature in succession, though the manner of production be
different. So are they both true Pastors, those who have no call but
the people's election, and those who have ordination by Pastors.

5. Distinct. The substance and essence of ordination (as one-ball
after another) consisteth in the appointing of such for the holy ministry;
by persons in office. All the corrupt rites added to this by Papi-
ists: take not away the essence and nature of ordination. For
the Greek Church, even this day at Rome, receiveth ordination
by imposition of hands, & not by the reaching a cup and a platter:
and that with the Pope's good will. Whereas the Latin
Church have other Ceremonies, following the decree of En-
genius, the fourth, and the common way of Rome, approved by
(q) Innocent, in the third, and yet they grant both ways of or-
dinations lawful; because as (r) Bellarmin, (s) Vasquez,
takes away the essence and nature of ordination; and because (say they)
Church ordained that this Sacrament should be given, by some
material signe, but whether by imposition of hands, or other-
wise, he hath not determined in individuals (particularly, &c.); see for
this, Petro. Asc. in cons. Rom. 2. 5. in reconciliations of the Eastern and V.
Western Churches in the Council of Florence, (x) The Greek
Church is not blamed, though imposition of hands be com-
manded an (b) the Council of Carthage. See that variations may be in a Sacrament, and yet such as made not the Sacrament invalid, in (c) Scotus (d) Suarez, (e) Vasquez, (f) Joan de Lingo, (g) Scottus. But since (h) Robinson granted, that the Baptism of the Roman Church is not to be repeated, ordination of Pastors is of that same nature, and much stand valid also.

Hence, our first conclusion. In cases of necessity, election by the people only may stand for ordination, where there be no Pastors at all. This is proved before by us; (i) 1st, because God is not necessarily tied to succession of Pastors. Secondly, because, whereas the gift for the work of the ministry, and therefore no Pastors to be had, the giving of the holy Ghost is a sign of a calling of God, who is not willing to his own gracious intention, though ordinary means fail. And for that that learned (k) that he thought we are in the first, as the Pope in Lumen Fidei, (l) in that place faith. Then we must wait for an immediate calling from Heaven, as also (m) Robinson hath.

2. Conclusion. Thence may well be deduced, that they are lawful Pastors, and need not a calling revealed, who, in cases of extraordinary necessity, are elected by the people, and not ordained by Pastors; and that Pastors ordained by Pastors, as such, are Pastors of the same nature, as Apostles called by the Church, and Paul immediately called from Heaven, had one and the same office by nature.

3. Conclusion. The established and settled order of calling of Pastors, is, by succession of Pastors to Pastors, and Elders by Elders. 1 Tim. 5. 12. Laymen guide, and are godly, on whom 2 Tim. 4. 11. Neglect not the gift which was given to you by prophecy, with the laying on of the hands of the Elders. Secondly, the practice of the Apostles is our safe rule, because at all ordination of Church-officers the Apostles and Pastors were also and ordainers, as Acts 15. 11, 12, 13, 15, 16, 21, 9. Acts 6. 2, 3, 5, 7, 21, 23, 1 Cor. 3. 1. Thence and this (a) Robinson granted, because the charge of all the Churches fell on the Apostles. As also before the Law, the people did not ordain the Priesthood, but God ordained the First-born by Moses to be their Priests, and after he chose the Tribe of Levi, without consent of the people, though
though the Princes and heads of Tribes laid hands upon them. And also God of sundry other Tribes rais’d up Prophets, and did immediately call them, they had only of the people not the calling, but at the least the silent approbation of the faithfull amongst the people. Christ comming in the flesh chose twelve Apostles not knowing either the governing Church or the people; at length, when the Apostles established a Church-government, and a Pastor to a certaine flocke, they ordained that the chusing of the man should be with consent of the people, and began this in Matthias, then the seven Deacons, then Acts 14. 23. Elders were chosen by lifting up of the peoples hands. But that persons were ordained Pastors and sanctified, and set apart for the worke of the ministry, by the authority of the sole multitude, and that without all Officers, we never read. And the laying on of the hands we see not in the New Testament; we shall be de­ficient to be informed of this by our deare brethren, and inter­treat them in the fear of the Lord to consider of an unwritten calling of a Ministry. Thirdly, if ordination of Pastors bee laid downe in the Apostolike Canons to Officers, as Officers, then is not this a charge that doth agree to the people, especially wanting Officers. But the former is true; Ergo, so is the latter. I prove the proposition: What is charged upon Officers as Officers cannot be the charge of the people, because the people are not Officers. I prove the assumption, because 2 Tim. 2. 1. 2. To commit to faithfull men the things of the Gospell, which Timothy heard Paul preach, is a charge laid on Timothy in the very teares, that he is vers. 4. not to intangle himselfe with the affairs of this life, but to be separated for preaching the Gospell, from all worldly imployment; as a Souldier sworne to his Captaine, can attend no other calling, vers 5. and as he is to put other Pastors in minde of these things, and to charge them that they strive not about words; and as he is to be an approved workman, dividing the word aright, vers 14, 15. But these are laid upon Timothy as a Pastor. So 1 Tim. 5. as he sheweth the honour and reward due to Elders, so doth he charge Timothy not to heare accusations of Elders, but upon two or three witnesses testimony, which is the part of Church-ludges; even as hee is to rebuke himm publicly, that others may feare, vers. 19, 20. So according to,
to that same office, must imposition of hands be conferred upon Pastors advisedly, ver. 22. As the Apostle commandeth all believers to lay hands suddenly on no man. Also Paul would have said, I left a Church of believers at Crete to appoint Elders in every City; if it be the Churches part, even though de-
stitute of Elders to appoint Elders over themselves, but by what power Titus was to rebuke sharply the Cretians, that they may be found in the faith, by that power was he left at Crete to appoint Elders in every City; but this is an official power, Titus 1. 13. due to Bishops, as a part of their qualification, ver. 9.

4. Argu. The special reason against ordination of Elders by Elders only, is weak; and that is, a succession of Pastors must be granted ever since the Apostles times, which is (say our brethren) Popish. This reason is weak, because a succession of Elders and Pastors, such as we require, is no more popish then a succession of visible believers; and visible Churches ordaining Pastors, is popish: but our brethren maintaine a succession of believers and visible professors since the Apostles dayes. Secondly, we deny the necessity of a succession perpetually, which papists hold. Thirdly, we maintaine only a succession to the true and Apostolike Doctrine: papists hold a visible Cathedral succession to the chaire of Rome, and titular office of Peter.

4. Quest. Whether or not our brethren doe prove that the Church of believers have power to ordaine Pastors?

In answering our brethrens reasons; I first returne to our Author; secondly, I obviate what our brethren say in the answ-
so (a) the Questions sent from old England; and thirdly, shall (b) Quest. 13: answ. Robinsons argument.

Our (b) Author faith, Believers have power to lay hands on (b) The way of the Churches of Christ in new Eng-
their Officers, because to them Christ gave the keys; that is, the min-
land, &c. sect. 6.
isteriall power of binding and loosing, Matth. 16. 16, 17, 18. and
Acts 1. The voices of the people were as farre as any humane suffra-
ges could goe, of an hundred and twenty they chose two. And Acts
14. 23. The Apostles ordained Elders by the lifting up of the hands of
the people. Acts 6. They are directed to looke out and chuse seven
men to be Deacons. And the ancient Church did so from Cyprians
words, (c) Plebs vel maxime potestatem habere, vel dignos, et eiu-
meritum eligendi vel indignos recusat. (c) Cyprian

BB 3. *  
Answ.
Ordination of Elders is not only by believers: CHAP. 8.

The places Math. 10. and 18. give, to some power ministerial, to bind and loose, open and shut, by preaching the Gospel, and administering the Sacraments, as to rewards the keys of an house are given; but this power is given to Elders only, by evidence of the place, and exposition of all Divines. 2. If the ministerial power and the warrantable exercise thereof be given to all, then are all Ministers; for the faculty and exercise both denominate the subject and agent; but that is sale by Scripture. 2. That all the hundred and twenty did ordain Matthias an Apostle, Acts, p. is not said, they did nominate and present him. 2. They did choose him. But authoritative separation for the office was Christ himself and his Apostles' work. 3. That women, and Mary, the mother of Jesus, v. 14. being there, had voice, and exercised authority in ordaining an Apostle cannot be orderly. Yes, the Apostles' names are set down, and these words, v. 23, and they appointed two, are relative to v. 17; these words, For the number was then as the Apostles, and so these v. 21. therefore of the seven men which have been numbered before, &c. and to these v. 22. must one be ordained to be witnesses with us of his resurrection, and they appointed two, that is, the Apostles; and the rest are set down as witnesses, v. 14. These continued, that is the Apostles, with the woman, and Mary, the mother of Jesus, &c. The women and others were only confessors. 3. Here is no probation, that only a company of believers wanting Pastors are ordainers of Matthias to the Apostleship; and this is the question. 4. The place Acts, 14. 23, proveth that Elders appoint or ordain Elders, with consent, or lifting up of the hands of the people, which is our very doctrine. 5. Acts, 6. The multitude are directed to choose out seven men, as being best acquainted with them. Yet if Nicholas, the Just, master of the Heshby Nicolaian was one of them, it is likely they were not satisfied in conscience of the regeneration of Nicholas, by hearing his spiritual conference and his gift of praying, which is your way of trying Church members. But 2. they found out seven men. 2. They choose them. But v. 6. They prayed, and laid their hands on them (which we call ordination) and not the multitude. 6. Cyprian gives the election of Priests to the multitude, but neither Cyprian nor any of the Fathers give ordination to them.
Sect. 8. Ordination of Elders is not only by Believers.

Author 5697. If the people have power to call a King, they have power to appoint one in their name to put the crown upon his head. But if believers alone be the Officers, they may by themselves or some others lay hands on them and ordain them.

Ans. The case is not alike, the power of electing a King is natural, for Acts and Judges have it, Prov. 30:25; 26:27. Therefore a civil society may choose and ordain a King. The power of choosing Officers is χάρις, a supernatural gift. And because God giveth to people one supernatural gift, it is not consequent that he should give them another, also beside ordination is another thing, then coronation of a King. Presbyters in the Word have always performed ordination.

Neither will it please some (with the Author) as some object, that because the Church of believers neither make the office nor authority of Pastors, that both are immediately from Christ, and that therefore the believers may not lay hands upon the Officers; nor doth it follow, because they receive ordination from the Church, that therefore they should execute their office in the Churches name; or that they should be more or less diligent at the Churches appointment, or that the Church of believers have a Lordly power over them; or that the Elders must receive their commission from the Church, as an Ambassador doth from the Prince who sent him; or that the Church in the defect of Officers may perform all duties proper to Officers, as to administer the Sacraments. For 1. Most of the objections do strike as much against imposition of hands, by Bishops and Presbyters. 2. Though Officers receive the application of their office and power by the Church, yet not from the Church, and if from the Church, yet not from her by any Lordly power and dominion, but only ministerially as from instruments under Christ, so that they cannot choose or ordain whom they please, but only him whom they see the Lord hath fitted and prepared for them, nor can they prescribe limits to his office, nor give him his Embassay, but only a charge to look to the Ministry that he hath reserved of the Lord.

Ans. I know none of ours who use such an Argument, that because a Pastor's or Elder's Office is from Christ, that therefore the Church cannot ordain him. For it should prove that the Presbytery cannot ordain him a Pastor, because his Office is from Christ.
Ordination of Elders is not onely by beleevers. CHAP. 8.

Christ and not from the Presbyterie. It would prove also, that because the Office of a Judge is from God, that the free States of a Kingdome could not ordaine one to be their King; or that the King could not depute Judges under him, because the Office of a King and Judge is from God, and not from men.

2. If Elders have their Ordination to that heavenly Charge from the people, as from the first principall and onely subject of all ministeriall power, I see not how it doth not follow, that Elders are the servants of the Church in that respect; and that though it doth not follow, that they come out in the name of the Church, but in the name of Christ, whose Ambassadors they are, yet it proveth well that they are inferior to the Church of beleevers. For s. though the power of the Keys given to beleevers in relation to Christ be ministeriall, yet in relation to the Officers whom the Church sendeth, it is more then ministeriall, at least it is very Lordlike. For as much of this ministeriall power is committed to the Church of possibly twenty or forty beleevers, as to the Miftruese, Lady, Spoufe, and independent Queen, and highest dispencer of all ministeriall power; and the Elders, though Ambassadors of Christ, are but mere accidents or ornaments of the Church, necessary ad bene esse onely, and lyable to exautoration at the Churches pleasure; yea, every way the Officers in jurisdiction are inferior to the Church of beleevers, by your grounds, and not over the people of the Lord. For if the Church of beleevers, as they are such, be the most supreme governing Church, then the Officers, as Officers, have no power of government at all, but onely so farre as they are beleevers; now if they be not beleevers (as it falleth out very often) then have they no power of the Keys at all, and what they do, they doe it meerely as the Churches servants, to whom the Keys are not given, marriage-waies, or by right of redemption in Christ's blood: yea, Officers as they are such, are neither the Spoufe, nor redeemed Church, yea nor any part, or members of the redeemed Church. 2. The Church of beleevers are the end, the Officers meanes leading to the end, and ordained to gather the Saints; if therefore, as the end, they shall authoritatively send Officers, they should call and ordaine Officers as the States of a Kingdome, with more then a power ministeriall; Yea with a Kingly
Kingly power, for all authority should be both formally and
eminently in them, as all Regall, or Aristocratical power is in the
States of a Kingdom, as in the sountaine.

But neither doe we bring this argument to prove a simple
Dominion of the Church of believers over the Officers, or a
power of regulating, limiting, and ordering the Ambaffage of
Officers, as King and State lay bands upon their Ambaffa-
dours; but we bring it to prove that this doctrine degradeth the
Officers from all power of government above the believers, and
putteth them in a state of ministerial authority under these,
above whom Jesus Christ hath placed them, contrary to
(a) Scripture.
3. The Author of faith, believers may not administer the Sacra-
ments in the deject of Pastors, because that, by appointment of Christ,
belongeth only to such as by Office are called to preach the Gospel,
Math. 28.29, which is indeed well said; but I desire to be satis-
ified in these. These places Math. 28.29, Mat. 16.14,15, Luke
24.28, being all one with Math. 16.17, and Joh. 20.21,22,23.
The Keys of the Kingdom are given to Church-officers be-
cause of their Office. So the Text is clear, and so the ancients
have taught, as Tertullian, Irenaeus, Origen, Cyril, Theophylact,
Oecumenius Clemens, Alexandrinus, Justin Martyr, Chrysost. Angust,
Plaronius, Ambrose, Basil. Epiphanius, Jerome, Eusebius, Cyprian,
Damascen, Bede, Anselme, Bernard. So our Divines, Calvin,
Luther, Bizz, Martyr, Iannius, Bullinger, Galtius, Danesius, Til-
lemus, Bucanus, Trelcatus, Piscator, Pareaus, Tosanus, Polanus,
Oeocolampadius, Bucer, Hipperius, Viret, Zuinglius, Fennerus,
Whitakerus, Feildus, Reynoldus, Anto. Wallaus, Prof. J. Leyden
Magdeburgensis, Melanthon, Chemnitz, Hemingius, Aretius.
Then the Keys be given to Church-officers, because they are
Officers, and Stewards of the Kingdom. And you will have the
Keys be given to believers as believers, and as the Spouse of
Christ. Now Elders and believers may be opposed, as believers
and no believers, as the Church of the redeemed, and not the
Church of the redeemed, but the accidents only of that
Church; as you teach, and as the Spouse of Christ and his
body, and not the Spouse nor his body. I see not by our bre-
threns doctrine that Officers as Officers have any right title or
warrant

(c)Ier.1.10.
Joh.10.35,36.
Rom.12.7,8.
1 Cor.12.17,
18,19,28,29.
Eph.4.11.
2 Cor.10.8.
1 Thel. 5.12.
Heb.13.17.
1 Tim.3.4,5,1
1 Tim.5.17.
19 20.17.
Acts.20.28.
Tit.1.5.
Then the Keys be given to Church-officers, because they are
Officers, and Stewards of the Kingdom. And you will have the
Keys be given to believers as believers, and as the Spouse of
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and no believers, as the Church of the redeemed, and not the
Church of the redeemed, but the accidents only of that
Church; as you teach, and as the Spouse of Christ and his
body, and not the Spouse nor his body. I see not by our bre-
threns doctrine that Officers as Officers have any right title or
warrant

C c
warrant to the keys, or to any use of them, seeing they are given to believers as believers, and as Christ's body and spouse. 2. The place Matthew 28, 19, is against you; for you say, that Pastorall preaching and administration of the Seales are given only to such as are Preachers by office. Now the converting of infidels and other unbelievers, to make them fit materials of a visible Church, is not (as you say) the charge proper to Pastors as Pastors, and by virtue of their Pastorall charge, as baptizing; by this place is their proper charge, because Pastors as Pastors convert none at all, nor can they as Pastors exercise any pastorall acts toward the unconverted; the unconverted by your way are under no Pastorall charge, but converted by Prophets, not in office; Pastors as Pastors exercise all pastorall acts toward these only who are members of a visible Church, as toward these only who have professed by oath subjection to their ministry, and are partakers of the precious faith, and are the sons and daughters of the Lord God Almighty. So you teach. So by this Text, Pastors as Pastors cannot convert infidels, and we desire a warrant from God's Word for the pastorall acts in converting soules; yea, seeing by this place persons out of office only do convert soules by your doctrine, with all reason persons out of place should baptize, for teaching and baptizing here, and by your owne doctrine are of a like extent. See to this, and satisfie us in this point of such consequence as ever the ministry of the New Testament, which we believe our brethren intend not, being so direct Anabaptism and Socinianism, points that, we know, our deare brethren doe not love or affect.

The Author addeth, He who said to the Apostles, Whose sinnes ye remit they are remitted, John 20, 23. He also said to the Church, Whosoever ye bind on earth shall be bound in Heaven, Matthew 18, 18. Which is a Commission of the same power, and to the same effect, and so the Apostles and the Churches both received the same power immediately from Christ: and therefore though the Church presented their Officers chosen by themselves to receive ordination from the Apostles, yet now when the Apostles are ceased, and no other successors left in their room, from whom their officers might receive ordination, but from the Presbytery of their owne Churches; where such a Presbytery
is yet wanting, and is now to be erected, the Church hath full power
to give ordination to them themselves, by the imposition of their
hands.

Answer, If the Reverend Author had framed an Argument
here, it should have been thus: Those who have received immedi-
ately from God a Commission of the same power, and to the same
effect, by the Text Math. 18. 18. Which the Apostles of our Lord
received by the Text, Joh. 20. 23. These may doe what the Apo-
stles did in ordaining of Elders, seeing they are the successors of
the Apostles, where there be no Elders.

But the Church of believers received the same Commission,
Matth. 18. 18. which the Apostle did Joh. 20. 23. and where Ed-
ders are wanting in the Church, the Church of believers is their
successor. Ergo, &c.

First, the assumption is false; for if the Church receive the
same Commission Matth. 28. The Apostles received Joh. 20. and
you must add Math. 28. 19. for the same Commission is given to
the Apostles, Matth. 28. 19. which is given Joh. 20. 23. But the
Disciples received Commission, Joh. 20. and Matth. 28. of Pasto-
rall binding and loosing, and preaching, by virtue of their Of-

cice; and to administer the Sacraments in their owne persons,
as you grant: therefore the Church of believers received com-
mussion from Christ (where Presbyters are not) to preach by

erm of an Office, and administer the Sacraments in their owne
persons. Ergo, the Church of believers may, where there is no
Presbytery, preach by virtue of an Office, and administer the Sa-
craments.

You will happily say, there is no such necessity of
baptizing as of ordination of Ministers, and baptizing is incom-
unicable, because we read not that any in the Apostolique
Church baptized, but Pastors. I answer, there is, in an extra-
dinary necessity where there are no Presbyters at all, as little neces-
sity of ordination if there be Presbyters in other Congregations
to ordaine. And since you never read that any in the Apo-
stolique Church ordained Pastors, but Pastors onely, why, but we
may have recourse to a Presbytery of other Congregations for or-
dination, as well as for baptizing; for it is petitio principii, a beg-
ging of the question, to say that baptizing is proper to Pastors,
but ordination is not yea but ordination by precept & practice
Ordination of Elders is not only by Believers. CHAP. 8.

Is never given but to Pastors, and Elders in consecration. 1 Tim. 4
14 1 Tim. 5. 22. 2 Tim. 1. 6. 2 Tim. 2. 2. 3. Tit. 1.5. Acts. 6. 6. Acts. 13. 3
Acts. 14. 23. 2. There is good reason why Pastors should be succes-
sours of the Apostles in the act of ordaining Pastors; & you grant,
where Pastors and Elders are, they succeed to the Apostles in the
acts of ordination; but that all believers men and women should
be the Apostles successours to ordaine Pastors, is a rare and un-
knowne case of Divinity, for 1 Cor. 12. 29. Are all Apostles? are
all Prophets? Yea, not long agoe you taid that Acts. 1. an hun-
dred and twenty, amongst whom there were women, had all
hand in the ordination of Matthias to be an Apostle; so that
believers by you are made the Apostles successours; and more,
yea even co-ordiners, and joynt-layers on of hands with the
Apostles. Yea, if believers received immediately this same Com-
mition from Christ, Math. 18. which the Apostles received
Joh. 20. Believers are to ordaine Pastors no lesse, when the Pre-
bytery and Elders are present, then when they are absent; yea,
and rather then the Apostles, because the Church of believers
their patent passed the Seales first, even before the Lords resur-
rection. 3. It is good you grant that ordination and election are
different, we will make use of it hereafter.

Ib. sect. 8.

The Author addeth, We willingly also acknowledge, where God
hath furnished a Church with a Presbytery, to them it appertaineth
by imposition of hands to ordaine Elders and Deacons chosen by the
Church; but if the Church want a Presbytery, they want a Warrant
to reipaire to other Churches to receive imposition of hands to their
Elders. 1. Because ordination is a work of Church power, now no
Church hath power over another, so no Presbytery hath power
over another Church then their owne; All the Apostles received
alike power, Joh. 20. 23. 2 The power of the keyes is a liberty pur-cha-
sed by Christ's blood, Math. 28. 8. Phil. 2. 8. 9. 10. Therefore it is
unlawfull for any Church to put over that power into the hands of
another.

Answ. We desire a warrant from Gods Word, where Elders,
where they are present, are to ordaine Elders by imposition of hands;
and not believers; for ordination is a worke of the Church;
Officers are not the Church, nor are they parts or members of
the Church, but onely accidents; the Church hath its full be-
SECTION 8. Ordination of Elders is not only by Believers.

The power and use of the Keyes given to them by Math. 18. though there be not a Pastor or Officer among them; and if Christ before his resurrection gave the Keyes to believers as to his Spouse, living body, and such as have Peter's faith Math. 16. Resolve us, we beseech you brethren, in this, how Christ can give the Keyes after his resurrection, Ioh. 20. 23. to the Apostles as Pastors, and as no believers, not his Spouse, not his body; for Officers, as Officers, are not the redeemed of God, nor Christ's Spouse. If you say that Christ, Ioh. 20. gave the Keyes to his Disciples as believers, then he gave the power of baptizing after his resurrection also, by the parallel place Math. 28. 19. to the Apostles as to believers. Hence 1. Christ hath never given the Keyes to Officers as Officers. 2. The place Ioh. 20. is but a renewing of the Keyes given to the Church, Math. 16. and Math. 18. and all believers are sent and called to be Pastors, as the Father sent Christ, and as Christ sent his Apostles, as our Lord speaketh, John 20. 21. This I think all good men will abhorre, though Mr. Smith faith these words, and that power John 20. 21. was given to Cleophas and Mary Magdalen. And by your way, Past (as I think) without warrant interdicted women of the use of that power, that Christ purchased by his blood. 3. There is no warrant of the Word to make good, that Christ gave the Keyes to Officers as Officers, by your way, but only to Officers as to believers; and therefore believers ought rather to ordaine Pastors then the Officers, though there be Officers to ordaine. 3. That Pastors of other Congregations may not ordaine Pastors to Congregations, who have no Pastors of their own, as they may baptize infants to them also, we see no reason. Yea, and Church power is not a thing that cannot be communicated to another Church by your Doctrine, for ye grant members of one Congregation may receive the Lords Supper in another Congregation, except you deny all communion of sister Churches, for it is a work of Church power to give the Lords Supper to any, then if you give that Sacrament to members of another Congregation, consider if the liberty purchased by Christ's Blood be not communicable to other Churches.

Thirdly, (faith he) if one Church repair to another Church for ordination, they may submit to another Church for censuring.
Ordination of Elders is not only by Believers.

CHAP. 8.

...censuring of offenders, now how can Churches censure those that are not members? Is not this a transgression of the Royall Law of government? Mat. 18. 15, 16, 17, 18.

Answ. The offence being great, and the offender deserving to be cast out of all the visible congregations round about, yea and to be bound in Earth and Heaven, the congregation is to have recourse to all the congregations consociated, when they are convened in one presbytery; that they, being convened in their principal members, may all cast him out, because it concerneth them all: as if only one congregation do it, they transgress that royall Law, Quod emnestangit, ab omnibus traliiari debet. 2. The Author granteth, that the Church presented their officers chosen by them, to receive ordination from the Apostles; Ergo, The Church did give a way their liberty of ordination, bought by Christ's blood, to the Apostles, not as to Apostles, but as to pastors: which is against our Brethren's Doctrine; for except the Apostles be said to ordain Officers, as pastors, and not as Apostles, our Brethren shall find none to be the successors of Apostles in the power of ordination, but only Believers; so pastors have no power at all to ordain pastors, the contrary whereof our Brethren teach.

Now I come to the Brethren's minde in their Questions. It was objected (a) How can it be lawfull for mere lay and private men to ordain Elders? they answer, the persons ordaining are the publick assembly, and so cannot, in any congruity of speech, be called mere Lay-men.

Answ. Seeing they have no Church office, they can be nothing, but mere private men; For the unwarrantable action of ordination maketh them not publick Officers. As if a Midwife baptize in the name of the Church, shee is but a mere private person.

2. They say, The Church hath power from Christ for the greater, to wit, for Election; Ergo, she hath power to doe the lesse, which is ordina

...
Ordination of Elders is not only by Believers.

3. Say they, Ordination may be performed by the Elders, where there be Elders. 1 Tim. 4. 14. Yet it is an act of the whole Church, as the whole man's feet, but by the Eye.

Answ. Though you say, Pastors in the Churches name baptize, yet doth it not follow; Ergo, where Pastors are not, the Church of believers may baptize.

4. They object, when the Church had no Officers, the prime grave men performe ordination; as Num. 8. The Israelites laid on Huna's on the Levites, that is, some prime Man laid on bands.

Answ. Israel wanted not Officers. 2. These prime Men are called the Congregation; Ergo, there is a representative Church.

5. They object; If Believers may not ordaine, it shall follow either that Officers may minister without ordination, against the Scripture, 1 Tim. 4. 14. Heb. 6. 1. or, by vertue of ordination received in another Church, they might minister. Now if this be, we establishe an indeleble character of Papists, but if being called to another Church, there be need of a new Election; then there is need of a new ordination, for that dependeth upon this; Ergo, then ordination cometh by Succession, but we see not what authority ordinary officers have to ordaine Pastors to a Church, whereof themselves are not members.

Answ. 1. That ordination be wanting, where Ministers are wanting, is extraordinary, and not against, 1 Tim. 4. 14. No more then that one not baptiz'd for want of a Pastor should yet believe in Christ. 2. We see no indeleble Character, because a Pastor is always a called Pastor; if the man commit scandal, the Church may call all his character from him, and turne him into a mere private man. But to renew ordination, when election to another congregation is renewed, is to speake ignorantly of ordination and election: for election maketh not the men.
Ordination of Elders is not only by Believers.

Of the ordination of ministers and elders.

*6. Realib. (a) Perkins, on Gal.

(b) Willet Synop, com, 14.3, p. 371.

(c) Whitaker de ecele, q. 5, c. 6.

(d) Ames, Bel.-Lumener, de cler. d. 3, de ordin.

(c) Apol. Remo.

(f) Nicolaid, in destr. de miss, it is not mentioned in the Apostles' first commission, Mat. 28.

In canonibus Apostolorum, quisbus d'cribuntur omnia, quae pertinent ad constituentia Episcopatum et Doctrinam, quamiam nulla fit memoria missorum (ordinatio is);

(b) persin euclau

tem est inapta

muveris Episcop.
dis sublatam

et naturalm nulo modo requisi.

(g) Socinus in loc. ad Rom. 10. (h) Ostorodius in defens. de Ecele, et miss, Ministro, adversus Medebor, c. 1, f. 107. & c. 2, falsum est Apostolos semper requissuisse in Ministro ordi-

nariam.
to reforme, but this is not to take away the necessity of ordina-
tion, by Pastors.

I come now to answer, what Mr. Robinson doth add to what is said for the ordination of Pastors by Pastors, and not by single Believers. Mr. Robinson (1) saith, the question is, whe-
ther succession of Pastors be of such absolute necessity, as that no (2) Bishop 325, 326. Minister can in any case be made but by a Minister, and if they must be ordained by popes, and preludes.

Answ. But we say that this is no question at all, we affirm ordination of pastors not to be of that absolute necessity, but in an exigence of necessity the election of the people, and some other thing, may supply the want of it. Nor do we think a calling from papists no calling, as we shall hear before I proceed this must be discussed.

Q. 5. Whether Election of the people be essential to the call-
ing of a Minister.

Of election we are to consider, to whom it belongeth of right.

1. The force and influence thereof to make a Church-officer; but let these considerations first be pondered.

1. Consider. Election is made either by a people gracious and able to discern, or by a people rude and ignorant; the former is valid, Jure & fato, the latter not so.

2. Consider. Election is either comparative or absolute; when elec-
tion is comparative, though people have nothing possibly positively to say against a person, yet though they reject him and choose one fitter, the Election is reasonable.

3. Consider. People's Election is not of a person to the Ministry as a Wife's choice of a man to be a husband, but of a Minister; Election doth not make a Minister.

4. Consider. Election is either to be looked to, quoad jus, or, quoad factum. A people not yet called externally, cannot elect their own Mini-
ter, a Synod or others of charity (as Reverend Junius (1) saith) may chose for them, though, de fato, and in respect of their case, they cannot chose their own Pastor.

1. Conclus. The people have God's right to chuse, for so the word prescribeth. So (a) Tertullian (b) Act 15, 21, 1 Cor. 16, 3. 1 Cor. 8, 19. 

(a) Tertull. apol. 39. 

(b) Act 15, 21. 1 Cor. 16, 3. 1 Cor. 8, 19. 

(c) Act 14, 23. 

(d) Cypr. 39. 

epist. 4. ad fest. presbyterum. 

Dd * 

atque
atque illeitum propoefiti Episcopatum consenfum fium ac-
 commodans, &c. and (d) nefas fine confeffu populi: and this
9. c. 2. l. 2. ep. 5. Cyprian wrot an hundeth yeeres before the Nicon Councell.
(c) Bellarmine. Bellarmine lofed his face (c) to say this custome began in the
time of the Nicon Councell. It was not a confuctude (f) Quod
epi. (inquit Cyprianus) videmus de Divina autoritate descen-
dere,(g) Ignatius. It is your part, as the Church of God to chufe the
32. que est ad Pastor; πέπορ Είς οτι δόμινον, ως εκκλησία θεός, χειροτονησει επίσκοπων. So
speaketh he to the people of Philadelphia; and fo speaketh
(h) Ambrose to Valentinian. Omitto, quia jam ipse populus judicat.
(t) Origen. Requiritur ergo in ordinando facerdote presentia
populi, &c. and his reason is Scripture, a pastor must be of good
report. And (k) Chrysostome faith, all elections of pastors are
null, κανόνας διώνεις, without the conscience of the people.
And the Councell of Nice did write this to the Bishops of Alex-
andria as (l) Theodoret faith, and the first general councell of
Constantinople wrote the fame to Damasus, Ambrose, and
others, as (m) Theodoret alfo sheweth (n) The councell of Africa
is cited by Cyprian producing Scripture, as Acts 1.23. Acts
6. to prove that the people had their consent in elections; and
(o) the councell of Chaledon (p) the councell of Ancyron, and
(q) of Laodicea; and the Popes own (r) Canons say this,
(s) to Nicolaus the Pope in his Decrees faith, the Clergy and
people did chufe the pope, Religions clerici & populus Romanus
ad consenfum nucve electionis pontificis à Cardinalibus fata acce-
dant. So (t) Gelafius the pope wroth to Philippus and Cennum
Bishops, to Stephanus ad Romanum (u) archiepiscopum Ravennatensem, is cited in the gloss to that purpofe; in (x) the
Epiftles of 9 vo Bishop of Chartres, we being called, by the will of
God, the Clergy and people of such a City, and this Pope Urban
practiced upon 9 vo.

2. Concluf. But elections in the ancient Church were not by
one single congregation, but by the Bishops of diverse other
Churches. In the (y) councell of Sardis, Si in omnium in pro-
vincia contigerit remaner Episcopum, superfis Episcopus convoca-
care, debet Episcopos vicinae provinciæ, & cum ipsis ordinare fibi
comprovinciales Episcopos, quod si id facere negligat, populum con-
 vocare debet Episcopos vicinae provinciæ & petere fibi reforem.

In
In the (z) councell of Toledo it was ordained, that the Bishop of Toledo might chuse in quibuslibet Provincis, in any provinces about Bishops to be his succedors, salvo privilegio uniuscunque provincie. Cardinalls are forbidden to usurp to chuse a Bishop, if the see vace in the time of a generall Councell, this was enacted in the councell of *Constance and (a) Basil. The Abbot of Panormo faith, it was obtained of the councell of Carthage (b) to avoyde diffension, that they should transfer their right to the Cardinalls. So (c) Almain and (d) Gerfon prove the equity of this by good reasons. That wicked councell of Trent, labouring to exalt the popes chaire, did abrogate those good acts to the offence of many, as the Author (e) of the review of the councell of Trent Heweth; nor should good men stand for Leo his abrogation of what the councell of Basil did in this kinde, as may be seen in that wicked councell of Lateran (f) wherein much other wicked power is given to the pope and his Legates by Julius III. and Paul the III. and Pius the III. and (g) Theodoret faith, all the Bishops of a province ought to bee at the ordination of a Bishop. The ordination of the worthy, Ambrose, as hee (h) himselfe faith, was confirmed by all the Bishops of the East and West. Cornelius Bishop of Rome was confirmed by the Bishops of Africa. More of this may be seen in (i) Zonaras, In (k) Theodoret (1) the councell of Carthage and (m) Petrus a Navarre who all witness ordination of a Bishop was never done in the ancient Church by one single Congregation, and these diestute of pastors and Elders. The learned say, that Gregory the VII. or Hildebrand did first exclude the people from voicing in elections of pastors. Ilicivus sayth only from the time of Frederick the XI. about the yeare, 1300 they were excluded from this power. And though it were true, that the election of Alexander the III. was made 400 yeeres before that, by the Cardinalls onely, without the peoples consent, the Law and Logick both say; from one fact no Law can be concluded. Yea the election of Gregory the VII. (faith: (n) Vasquez) was five hundred yeeres before that, and like enough that such a monster and such a feditious head to the Lords annoyned to Henry the III. as this Gregory was, could violate Christis order (o) Plutina sayth so; yet Bellarmine, Suarez, DD 2.
Peoples election not essentiaall to ordaining of Elders. CHAP. 8.

Suczre and others grant, in the Apostles time it was so; but because it was a positive Law (some say) and others that it was a Church constitution, not a divine Law, the Pope might change it. Yet the Jesuite Sanctius (p) in his comment proveth it from Scripture, (q) Azorius layth, it should be common Law, communi jure, (r) Krantius layeth the blame of wronging the people in this, on Gregory the IX. yea (s) the councell of Bracare, the (t) second councell of Nice; the councell of Constantinople. 4 called the eighte generall Councell (u) the councell of * Laodicae are corruptly expounded by (x) Bellarmin. (y) Vasquez and others: because. 1. They forbid only disorder and confusion. 2. That all the multitude, without exception of age, gifts, or sexes, should come, and speak and voice at the election. For in the councell of Antioch (z) it is expressely forbidden that the multitude should be debarrd. And wee will not deny but a pastor may be sent to a Church of Infidels that knoweth nothing of Christ, without their knowledge, as (a) Ruffinus sayth, that Frumentius was ordained Bishop to the Indians, they knowing nothing of it, Indi nihil scientibus neque cogitantibus. Epiphanius writeth to John Bishop of Jerusalem, that hee had ordained Paulinianus a presbyter, the people not consenting, Gregorius ordained Augstine Bishop of England and sent him to them to teach them, Anglis nescientibus. And Gregorius II. ordained Bonifacius a Bishop to bee sent to Germany, Germanis nihil de eare cogitantibus. And thus (b) Perkins, if the Gospell should arise in America, where there were no Ministers, ordination might be wanting. And why not (say I) election also in another case, if as (c) Petrus Martyr layth well, a woman may be a Preacher of the Gospell; Yea, and a Turke (sayth (d) Zanchius) converted by reading the New Testament, and converting others, may baptize them whom hee converteth, and be baptized where both ordination and election should be wanting: and this may answer what (e) Robinson faith for ordination by the people.

Nor did the people first begin to have hand in election in (f) Tertullians time, as Bellarmine faith, nor yet that the people might love their Bishops, nor yet by mere cu stomes.
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Conclus. III. It is false our (g) Brethren say, that the calling (g) Quest. 20. of a Minister consisteth principally and essentially in election of the people, for the Apostles were essentially pastors, yet not one of them, except Matthias was chosen by the people. 2. If, as our Brethren say, the peoples after acceptance may supply the want of Election at first, as Jacobs after consent to Leah made her his Wife, yet all the pastorall acts of Word, Sacraments, and censures going before the after consent shall be null, because he wanteth that which most principally and essentially is required in a calling. And all baptized by him must be re-baptized. And what if the people shall never assent, and it is ordinary that hypocrites in hearts will never consent to the Ministry of a gracious pastor, shall his acts of converting, and baptizing be no pastorall acts, and to the hypocrites no pastorall acts: and shall all be Infidels, who are baptized by him? The people are not infallible in their choice, and may refuse a man for a pastor, whom God hath called to be a pastor; election maketh not one a pastor, in foro Dei, then he shall be no pastor whom God hath made a Pastor, because people out of ignorance or prejudice consent not to his Ministry. Nor are we of Dr. Ames's judgement, that the calling of a Minister doth essentially consist in the people's election; for his externall calling consisteth in the presbyters separation of a man for such a holy calling, as the Holy Ghost speaketh. We finde no Church-calling in all God's Word of sole election of the people, and therefore it cannot be the essentiall form of a right calling. All the arguments of Doctor Ames prove, that election is necessary to appropriate a made Minister to such a Congregation, but concludes not the poyn.

Ques. 5. From whence had Luther, Calvin, and our blessed Reformers their calling to the pastorall charge?

This question there is moved because of our Brethren, who thinke. 1. If ordination of pastors by pastors, be so necessary for an ordinary calling to the Ministry, and if Election of people be not sufficient, though they want pastors and Elders then Luther and our Reformers had no calling, for they were called by the Pope and his Clergy, for faith (h) Robinson when there be no (h) Robinson: true Church-officers on Earth to give ordination, we must hold Lusij., p. 119. D d 3
Of the calling of our Reformers.

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...wish Arrian, and expect new Apostles to give ordination; neither can a true pastor go and seek a calling from a false pastor. Hence observe carefully the following distinctions, to obviate both papists cavillations and our Brethren's doubts.

1. Distinct. That is, 1. Properly extraordinary, which is immediately from God, without any other intervening cause; so Moses' his calling, when God spake to him out of the Bush to go to Pharaoh and command the letting goe of his people, was extraordinary, for, both the matter of the calling, and the persons designation to the charge was immediately from God. Luther's calling this way was not extraordinary, because hee preached no new Gospell, nor by any immediate calling from God.

2. That is extraordinary which is contrary to the Law of nature. Neither the calling of Luther nor of Hus and Wiccliff was extraordinary; for, that any inlightened of God and members of the Catholick Church should teach, informe, or helpe their fellow-members being seduced, and led by blind guides, is agreeable to the Law of nature; but according to our Brethren's grounds Luther's calling here, was not onely extraordinary, but unlawfull and contrary to a Divine Law. For now when Apostles are ceased, Luther had no warrant (if our Brethren say right) no calling of God, to exercise pastorall acts of preaching, converting soules to Christ, and baptizing through many visible Churches & congregations, because that is (say they) Apostolick; and no man now can bee a pastor, but in one fixed congregation whereof he is the elected pastor.

3. That is extraordinary, which is beside a Divine positive Law. So that one should be chosen a pastor in an Iland where there be no Elders nor pastors at all, and that the people onely give a calling, is extraordinary, and so it is not inconvenient that something extraordinary was in our reformers.

4. That is extraordinary, which is against the ordinary corruptions, wicked and superstitious forms of an ordinary calling: so, in this sense, Luther and our reformers calling was extraordinary.

2. Dist. A calling immediately from God, and a calling from God, some way extraordinary, are farre different. An immediate
mediate calling often requireth miracles to confirm it, especially the matter being new, yet not alwayes; John Baptist's calling was immediate, his Sacrament of Baptism beside the positive order of God's worship; yet hee wrought no miracles, but an extraordinary calling may be, where there is an immediate and ordinary revelation of God's Will, and requireth not miracles at all.

3. Diff. Though ordinarily in any horologe the higher wheele should move the lower, yet it is not against ordinary art, that the horologe be so made as inferior wheeles may move without the motion of the superiour. Though by ordinary dispensation of God's standing Law, the Church convened in a Synod should have turned about Huns, Wicliff, Luther, to regular motions in orthodox Divinity; yet it was not altogether extraordinary, that these men moved the higher wheeles, and laboured to reforme them. Cyprian urged Reformation, Aurelius Bishop of Carthage, Augustin and the African Bishops did the like, the Bishop of Rome repining thereat: It is somewhat extraordinary that Reformation should begin at Schollers, and not at principal Matters.

4. Diff. A calling may be expressly and formally corrupt, in respect of the particular intention of the ordainer, and of the particular Church, ex intentione ordinantis & operantis. Thus Luther's calling to axe a Monke was a corrupt calling, and eatenus, and in that respect hee could not give a calling to others. But that some calling may be implicitly and virtually good and lawfull in respect of the intention of the Catholick Church and ex intentione operis & ipsius ordinationis, he was called to preach the Word of God.

5. Diff. Luther's Oath to preach the Gospell did oblige him as a pastor, this is his calling according to the substance of his Office, and is valid; but his Oath to preach the Roman Faith intended by the executers of the Oath was eatenus, in so far, unlawful, and did not oblige him. Even a Wife married to a Turke, and swearing to bee a helper to her Husband in promoting the worship of the Mahomet, or being a papist is engaged in an Oath to promote Romish Religion; if shee bee converted to the true Faith of Christ, needeth not to be married.
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De novo, but remaineth a married Wife; but is not obliged by that unjust Oath to promote these false Religions, though the marriage Oath, according to the substance of marriage duties, tieth her.

6. Dis. A pastor may, and ought to have a pastoral care of the Catholic Church, as the hand careth for the whole body, and yet neither Luther nor Zuinglius are universal pastors, as were the Apostles: For they had usurped no power of Governing and Teaching all Churches: though, I professe, I see no inconvenience to say that Luther was extraordinarily called by God, to go to many Churches, to others then to Wittenberg, where hee had one particular charge, yea even through Germany and the Churches of Saxony, and Zuinglius through the Helvetian and Western Churches, which yet doth not make them essentially Apostles, because. 1. They were not witnesses of Christ's Death; and Resurrection, which as a new Doctrine to the World, as Apostles, they behoved to preach, Acts i. v. 22. They only revealed the old truth borne downe by an universal Apostasy; 2. Because they were not immediately called, nor gifted with diverse Tongues. And the like I may say of Athanasius, for men in an extraordinary apostacy to goe somewhat farther then to that which a particular Church calleth them to, is not formally apostolick, yet lawfull.

7. A calling to the Ministry is either such as wanteth the essentials, as gifts in any messenger, and the Churches consent, or those who occupy the roome of the Church, the Church consenting, such a Minister is to bee reputed for no Minister.

Or. 2. An entry to a calling, or a calling, where diverse of the Apostles requisites are wanting, may bee a valid calling, as if one enter as Caiphas, who entered by favour and money, and contrary to the Law was High-Priest but for a yee. Yet was a true High-Priest, and prophesied as the High-priest.

8. If the Church approve by silence, or countenance the Ministry of a man who opened the Church doore to himselfe, by a silver key, having given the prelate a bud. The ordinance of God is conferred upon him, and his calling ceaseth not to be God's calling, because of the sins of the instruments both taking and giving.

9. Tl cu
9. Though Luther was immediately called by Men An. 1508, by the Church of Wittenberg as may be seene (a) in his writings, as Gerard (b) sheweth, and the Jesuit Beccanus. (c) faith, he was called and ordained a Presbyter, and so had power to preach and administer the Sacraments, yet that hindereth not that his calling was not from the Church, whereof he was a member, that is from the Roman Church, and from God, and that his calling to cast downe Babylon was not from the Church of Rome: and his gifts being extraordinary. 2. His Spirit herioick and supernaturally courageous, and so extraordinary. 3. His Faith in his Doctrine greate, that hee should so bee blessed with successse in his Ministrie extraordinary, his calling in these considerations may well bee called extraordinary, though not immediate or apostolick.

10. Then wee may well acknowledge a middle calling betwixt an ordinary and every way immediate calling, and an extraordinary and immediate calling, for the calling of Luther was neither the one, nor the other, in proper sense, but a middle betwixt two; and yet not an immediate calling. See (d) Saddeel and (e) Pareus.

11. The question, if such a pastor bee called lawfully, is a question of Fact, not a question of Law; as this, if such an one be baptized, and there be an invincible ignorance in a question of Fact, which excuseth. And therefore wee may heare a gifted pastor taken and suppos'd by the Church, to have the Churches calling, though indeed he received no calling from the Church, at his entry.

1. Conclus. To shew that our Church was a visible Church before Luther arose, and that our Reformers were lawfully called of God, and his Church, is a question of Fact: and cannot be proved by the Word of God. Because the Word of God is not a Chronicle of these who were the true Church and truly called to the Ministry since the Apostles departed this life. 2. Because these must be proved by Sense; and the Testimony of humane writings, who can erre.

2. Conclus. Yet may it be gathered from humane writers, that the visible Church of Protestants this day, hath beene since the Apostles dayes. I mean the determinate persons may be knowne by humane reasons and signes; as. 1. If Orthodox Doctors...
Doctors are known to have lived in all ages since the Apostles; it is likely that there was a visible Church, which approved of these Doctors; and if we teach that same Doctrine in substance, that these Doctors did, then hath our Church, this determinate Church, beene since the Apostles time. But Orthodox Doctors are known to have lived in all ages as men of approved learning and soundness in the Faith; Ergo, our present Church visible hath continued since the Apostles time. The proposition is probable, for these Fathers would not be so renowned, if the Church about them had not approved their Doctrine. It is probable (as I say) because the writers against them have beene suppressed, false Teachers have beene spoken of and renounced, and true Prophets ill reported of, Mat. 5. 11, 12. I prove the assumption; for there lived in the first age, John the Baptist, the Apostles, and Polycarpus, the Scholler of John (as they say) and Ignatius. And in the 2. age, Iustinus, Clemen Alexandrinus, Ireneus, Melito Sardensis, Theophilus. In the 3. age Tertullian, Cyprian, Dymisius, Alexandrinus, Methodius, Origine; it is likely they opposed purgatory, praying for the dead, reliques and the Popes supremacy, which in their Leede did arise in this age. In the 4. age were Eusebius Casarinensis, Basilius, Athanasius, Magnus Gregorius, Nissenus, Nazian, Ma- ximian, Cyrilus Bishop of Jerusalem, Arnobius, Laetantius, Epiphanius, Optatus Melvitanus, Hilarius, Ambrose, Prudentius, Hieronymus, Ammonius, Ephrem, Faustinus. I think we they opposed the infallibility of councells, invocation of Saints, and the monaick life springing up in this age. In the 5. age were Anastasius, Chrysostome, Augustine, Alexandrinus, Theodoretus, Leo, Socrates, Vigilianus, Cassianus, Prosper, Elutherius, Marcus eremita, Marius Victorius. Wee conceive these opposed the corrupt Doctrine anent freewill, sinne original, justification by works, mens merits. In the 6. age were Fulgen- tius, Cassiodorus, Fortunatus Olympiodorus, Gregorius Magnus, Maximius; these opposed the heresies of this age, as the Doctrine of worshipping Images, Indulgences, Satisfactions, Crossing, Pilgrimages, Service in an unknownen Tongue, Offer- ings for the dead, worshipping of Reliques of Saints, necessity absolute of Baptisme, the making the Sacrament a Sacrifice for the dead. In the 7. age being a time of Darkesse very few,
Sect. 8. How our Church hath bin visible

few, Isodorus, and few others, here the holiest opposed the Pope's title and place of being universal Bishop, and the abominable Sacrifice of the Masse. In the 8. arose Beda, Paulus Dia-

comus, Joann, Damascen, a superstitious Monke, Carolus Mag-
gus, Albinus; In this age came in Transubstantiation, the Sac-
crament of penance, and confirmation. It was an evil time.
In the 9. age were Rabanus, Haymo, Remigius, Himerarius, Paschasius, then extreme unition, orders, and marriage were made Sacraments. In the 10. age was Theophylaet, Smaragdus, Giselbertus. In the 11. Anseime, Algerus. In the 12. Schoole Doctos, such as Peter Cluniarense, Alexander Alesis, Thomas Aquinas, Scotus, at length Luther and Melanthion came, but from these we build no infallible argument to prove our Church to be the true Church.

2. The very visible Church that now is, was in the Waldenses.

1. One of their owne writters (a) Rainerus faith, quod dura-
veris a tempore Sylvetri, alii dicunt quod a tempore apostolorum,
a Novator set out by the Jesuite Gretserus (b) Petrus Pilich-
dorffius faith, they arose eight hundred yeeres after Silvester
in the time of Innocentius the 2. In the City of Walden in the
borders of France one arose, who professed voluntary poverty, and
denies c.t. because they were against preaching of the Gospel, he and his fol-
lowers were excommunicated, but he is found a lier by popish writ-
ters who lived long before Innocentius the 2. and make men-
tion of them. The articles of John Hus, faith (c) Aneas Silvius,
cum consensibus Calvinianorum consonant, and Silvius is not
our friend. I grant (d) Gretser denyeth this, that the Faith of
such as are called Calvinists agree with the articles of Hus;
because hee will have them groser (e) Flaccius faith these
Waldenses called Leonists, their Doctrine was spread,per Lombardiam, Alsiaiam, tosum truentulum Rhenanaum, Belgicaum, Saxoni-
am, Pomerania, Borussia, Polonia, Lucania, Suevia, Sile-
siam, Bohemia, Moravia, Calabria, & Siciliae. Carolus
Lotharingus (f) the Cardinall complaineth, as also (g) Hegesip-
pus, that for sixe and one ages since Christ, the first only was of God,
and of the Church was a Virgin. And none made these com-
plaints, but these who were Waldenses. So also complaineth
(h) Latranus, and (i) Isodorus pelusota. Why did

E e 2*
(1) Coeterus, taking on him to prove the succession of the Roman Church for 1400 yeeres, leaves 300 years blank, where he cannot finde his Mother Church; and yet (m) Nicephorus saith, Simon Zeleotes preached the Gospel in Mauretania & Abrorumin regione, even to Britaine, that is, to the end of the Earth, yea Balanus, Flemingus, Siropus say, that Ioseph of Arimathea preached in Britaine, and (n) Tertullian in the second century which was his owne time faith the like. See the (o) Centurias, yea and (p) Barninus, and (q) Origen about an 206. faith the same; and Jerome (r) an 407. Gallia, Britanna, Africa, Persis, orient India, & omnes Barbarae nationes usum Christum adorant, & unam observant regulam veritatis. What were all these but such as after were called V Waldenses? And in the first ages (s) Pius 2. faith, ante concilium Nicenum parvus respectus habebat ad Romanam ecclesiam; before the Nicen council little respect was had to the Church of Rome. See this learnedly demonstrated by the learned (t) Vossius, and his reason is good. Ignatius, Irenæus, Justin Martyr, Clem. Alexandr. Tertullian, Cyprinian speak not one syllable of popery or papiist articles; also Lucian, Porphyrius, Tychon, Celsum, Sosymus, Symmachus, Julian, mockers of Religion would have spoken against transubstantiation, one body in many thousand places, worshipping of dead bones, the worshipping of a Tree, Cross, and dumb images, and bread, a Pope who could not err, and they would have challenged and examined miracles, and I adde if they scoffed at the Doctrine of these called after V Waldenses as the confession beareth, then were the Church of Waldenses (though not under that name) in their time. The Jews objected against the Fathers Tatian, Theophilus, Athenagoras, Infin, Tertullian, Alexand. Cyprian, Chrysostome, Isodorus, Hispalensis, Julianus Pomerius. They objected all they could devise against the Christian Faith, but not a word of poynets of popery now controverted; Ergo, popery hath not beene in the World then, an 188. In the Time of Victor many opposed vickers Tyranny; and as Plessius (w) and Doctor Molines (x) faith, were called Schismatics therefore, and excommunicated. Neither can Gresserus (y) nor Bellarmin (z) defend this, but by lies and raylings. Yea from the 4. to the 7. age
Sect. 8. Our Church had been still visible since the Apostles.

(a) Vossius, produce one Martyr, professor, or Doctor. See Augustine de Deo ad Petrum, Ruffin his exposition of the Creed, Gennadius of the Articles of the Church, Théodoret his Epitome Divinorum decretorum, Cyrilus his tract de fide, and produce one holding the popish Faith. (b) Clemens Romanus and Elutherius (c) in the Epistle to the Bishops of France make all Bishops pastors of the Church universal. Any who readeth (d) Gregorius against Plessis may see in the 4th age that Baronius and Bellarmine cannot defend, that appeal was made to the Pope in the council of Carthage, yea the Popes Legate brought Apianus to the Council, that his cause might be judged there, because the Pope could not judge it, and that the Council of Chalcedon was, per precepta Valentinianoi, convened, and that Constantinople was equal with Rome. That Simplicius, Gelasius, and Symmachus were Judges in their own cause, and that Hormisdas an. 518. had no command over the Orientall Churches, as may be seen in (e) Baronius. So Pelagius the 1st, Iohn the 3rd, and Pelagius the 2nd were refused the honour of universal Bishops, and could not help the matter; see (f) Gregorius, and (g) Honorius must be defended as not denying two wills; and two natures in Christ. See what faith Baronius of this. The council of (b) Constantinople would not receive the worshipping of Images. The best part of the Western Churches were against it. The Churches of France, Germany, Italy, Britaine. The (i) council of Frankford, of (k) Paris, so did they all refuse the power of the Pope. So Occam, Gerison, Scotus, in most points were not papists. Nor Cajetan, Contaren, Almain, Ioa, Major, Caranzen. Therefore said (l) Thuanus the Doctrine of the Waldenses were now and then renewed by Vichlaffe and Hus, and when Hildebrand came in, all know what wicked new points he brought in, as in the Tomes (m) of the councils may bee seen; and (n) Onuphris sayth, quod major pars antea parum in utri fuerit; The greatest part of his novelty not heard before, or little in use. His Tyranny upon the confidences of Church-men forbidding marriage: and over the Lords people may be seen in (o) Slidam (p) in Lampadius, and his forme of excommunicating the Emperour as it is written by (g) Bernriedenses and (r) Sigonius, (f) also E e 3.  

E e 3.
Aventinus, Croebus Reicherpergen, Orthusius, Gratianus and others can tell. But ere I speake of this monster head
I should not have omitted humble Stephannus the 5. To whom
Lodovick the Emperor, descending from his Horse, fell down
upon the Earth thrice before his feete, and at the third time
valed him thus, blessed be the Lord God, who commeth in the
Name of the Lord, and who hath shined upon us. As (vi) Thegnus
faith that Pashalis excused himselfe to the Emperor Lod. That
he had leaped to the Popedome without his authority, which
faith, this headship is not suprême, as (vii) Aimoinus faith, who
was a murderer of Theoderus, The Roman Churches Seale-keeper
and of Leo. For having first put out their Eyes, he then be-
headed them, say the same Aimoinus, Gregory the 4. caused
Lodovick the Emperours sons to conspire against the Father and
was upon that plot himselfe. Sergius the 2. made an act that
a Bishop should be convinced of no fault but under seventy and
two witnesses. Siconolphus a Prince desiring to have this Popes
blessing, came to Rome and kissed (sayth (x) Grefermus after
(z) Anastasius) his precious feete. Anghilbert Archiepisc.
Mediolanensis departed out of the Roman Church for the pride
of Rome, and Simon of Sergius, sayth Sigonius, (a) It was or-
dinary for all, sayth (b) Anastasius, to kiss the feete of Leo the
4. Platina (c) faith, he was guilty of a conspiracy against
Gratianus a godly and worthy man, to expell the French-
men out of the Kingdome and bring in the Grecians.
Grefer the Jesuite faith, their owne Platina is a Lyer in
this.

Wee all know there was an English Woman-Pope called
Ioanna, betwixt Leo the 4. and Benedeitius the 5. Bellarmino,
Baronius, Grefer, Lipsius will have it a fable. Platina a popish
writter is more to be believed then they all, for hee affirmeth
it as truth. A great schisme arose in the Church because Be-
nedectius the 3. was chosen Pope without the Emperours con-
sent. The Emperor did hold the bridle and lead the Horse of
Nicolaus the x. (d) Grefer cannot deny this hee defended
and maintained Baldvinus, who was excommunicated by the Bi-
sbops of France, because he ravished Juditha the daughter of Ca-
rolus Calvis. Hee pleaded that there was no reason, but the


decretals
SECT. 8. The visibility of our Church since the Apostles.

decratisation of the popes should be received as the Word of God, but because they were not written in the books of Church-Cana:
ons: for by that reason some books of the old and New Testament are not to be received as God's Word (c) Gref. ibid. these Epistles were equal with God's Word, and said, they had, neither these Epistles, nor the Scriptures authority from the holy Spirit, but from the Church. That the church was four hundred yeeres ignorant of the authority of the Scriptures: that hee himselfe was Jehovah eternall, and that Gratianus had inferred it in his disting. 96. That hee was God. Adrian the 2. approved of Basilius his killing of Michael the Emperour his Father.

(f) Onuphrius who observeth 26. Schisms of antipopes thinketh Schismatick Popes, no popes as Benedict. 5. and 10. Honorius 2. Clement 3. Gregor. 8. Celestinus 2. Victor 2. Some Popes have beene declared Hereticks by papists, as (g) Gregorius 12. Benedictus 13. In the councell, of Pifan; and (h) John 23. In the councell of Constance; moreover Bonifacius 8. Sergius 3. Benedictus 7. Eugenius 4. John 9. and John 22. had no tolerable meaurence of learning to be priests, how then could they be universall prophets who could not erre? Liberius was an Arrian (as (i) Athanasius and Alphonse's faith) Zepherinus was a Montanist, as Tertullian (k) faith. Honorius was conde: , for saying Christ had but one will, in (l) generall coun-

cells at Constantinople, Marcellinus sacrificed to Idolls as (m) Bellarmine confesseth; felix was an Arrian and confecra-
ted by an Arrian Bishop, (as (n) Hieronim. faith) Anastasius was a Nestorian: (as (o) Alphonse's faith) John 22. said, soules did not see God untill the Resurrection, as (p) Erasmus's faith) Innocentius x. ordained the Eucharist to be given to In-

fants as a Jesuite faith (q) to wit Maldonatus. All this is ob-
served to prove the Church could not be in the Pope. 2. That the Waldensies were opposers of the pope, whose confessei is set downe by (r) Guelphus Reginaldus Turco-papista: as (s) U Effron faith, and cast to by (t) the Jesuite Gretser to

the end of Peter Pilich Dorfius his Treaties contra Waldenses, and (v.) by Reimerus contra Waldenses; Their confession containing a condemning of the popes Supremacy, unwritten Traditions, worshipping of Images, Invocation of Saints, &c. and all the Articles of popery. We know how well (x) Calvin thinketh of their confession (y) The sinnerous Grejer faith, that Wycliffe renewed their errors and taught this Article. Deus debet obedire diabolo. God should obey Satan. But that faithfull wintesse of Christ, hath no such thing in his writtings. Many other points are objected to the Waldenses, but (z) Thuanus faith, Reliqua que a Waldensibus asseguntur, per invidiam asseguntur. Other lies and false Doctrines are laide upon them, but the (a) Magdeburgenses set downe faithfully the Articles that they held, which wee owne as the Truth of God.

What (b) Sanderus (c) Coccius (d) and Parsonius objected to them that they Taught that carnall concupiscence was no sin. 2. That all oaths in any case are unlawfull. 3. That the Magistrate may not use the sword. 4. That the Apostles Creed is to be con- temned these and other calumnies are well refuted by Uffer (e), and proved by the Testimony, that Papists gave of the Holy life of the Waldenses, to bee but Lies and meere ca- lumnies.

These who of old (faith Serarius) (f) were called Berenga- rians from Berengarius, are this day called Calvinists, and these who are this day (fayth (g) Joan Wendelstone) called Protestants, are novi, seu Germanici Waldenses. The New Waldenses of Germany. Nec vero (faith (h) Uffer, citing the foresaid Authors) justam etdem causam videre possimus, quam orem horum majorum padre nos debet; we neede not thinke shame of our forbearers the Waldenses. Whether did Berengarius feare Leo the 9. his unjust sentence of excommunication: but contrary to Victor the 2. he did stoutly plead that the Elements were a figure or signe of the body and blood of Christ, An. 1056. And before Nicolaus the 2. in a Synod at Rome before 113. Bishops, for the space of seven dayes hee pleaded the same cause. So faith Albericus (i) Diacon. Caffinensi and (k) Carolus Sigonius. Yea, and hee left behind him in his age multitudes of his followers.
Sect. 8. The calling of our Reformers from Rome, valid.

To as Rome was not able to suppress the visible Church ever since her Cedar branches did spring up to the Clouds.

And we know that the Faith of the Council of Trent, as pressed by Oath prescribed by Pius 4. and by the command of Gregorius 13. was not in the World, the 10. age, Ambrosius, Catharinus, Martinus, Stengrenius, Contarenus, the Sorbonists of Paris, and the Doctors of Venice, in many substantial points contradicted the Church of Rome: ye (1) Thuanus (m) and the Bishop of Spalato teach that after the council of Trent the Reformation spread through the Christian World. In the 12 and 13. ages, the Doctrine of the Waldenfes, of Wicliffe and Berengarius did grow, but few did write, (faith (n) Voetius,) in these times because of heavy persecution, multitudes in Germany, Austria, Moravia, Silesia, Leiden, Collen, Oenbruge, and many other parts opposed popery.

Now we say there were multitudes professing the Truth, both of Doctors, Fathers, and witnesses opposing the Roman Church: and what calling the Church of Rome gave to our reformers must be measured by the best of the Church consenting to their calling: for we are not to think that all professed popery, but many of the guides opposed, many were burdened in mind, and yet out of weakenesse durst not profess, because of the Popes greatness. 3. They durst not write and preach against the corruption of the time. 4. Many were simple, many ignorant.

3. Concluf. Though Luther and Zuinglius had their whole calling from the Pope and his Clergy, yet think we not that calling no calling, but that it hath which essentially constitute a Minister. 1. Cajthus entered most corruptly to the Priesthood, by the favour of men, and to be High-Priest for one yeare contrary to the Law, which ordained the high-priest to remaine for his lifetime. But as (o) Iosephus said (p) Toletus (r) Maldonat. (q) Cajetan (r) Maldonat (s) Iasonius: yeas and our owne writers (t) Calvin (u) Marlorat (x) Musculus (y) Rollock (r) Calvin. (u) Marlorat. (x) Musculus. (y) Rollock. (z) Bullinger observe, all was done by the will and lust of men; yet Cajaphas was the high-priest and prophecied, which is a specifick act of a called Prophet. John. Ex. 51. 52. (y) Rollock. It is said, he prophesied as high-priest. 2. The Scribes and Pha. (z) Bullinger.
The calling of our Reformers, CHAP. 8.

isees set in Moses's chaire, and are to be heard, Mat. 23. 1. In so far as they teach God's Truth, and yet their entry to their calling was corrupt, if it be true that diverse say, that Christ, John 10, calleth the Scribes and Pharisees, Thieves and Robbers, because they came not in by the doore, but climbed up another way; but however there was corruption in the way of their comming to the chaire, for they leavened all other the Ordinances of God, and the high priest was entered a false way, the rest of the Rulers could not come, but in a corrupt way. But though Augustine (a) and (b) Clemens Alex. expound the place, John 20, of such as want a lawfull calling; but then the place cannot agree with Scribes and Pharisees, which seemeth to fight with the course of the Text. But our Interpeters (c) Brentius (d) Beza (e) Rollocus, expound the place of these who preach not Christ soundly, and to be the doore and the foundation, but humane Traditions, and yet had a calling; and the Text faith so much, where v. 9. Salvation is promised to every one who entereth in by Christ the doore, now salvation is not promised to a man, because hee hath a lawfull calling to the Ministry; hee may have that and yet bee a Child of perdition.

3. Wee are nowhere forbidden in God's Word to heare Teachers sent and called, but onely Wolves in sheepe skinnes, voyd of all calling, and intruders: for pastors may be antichristian in the manner of the entry, as Cyprian. 2. In the matter of their Doctrine Teaching some of mens Traditions in place of God's Word as Scribes and Pharisees. 3. Yea, and brooke an antichristian calling, as prelates doe and have done in Brittaine, and yet their Ministry be valid. For that the calling of a Minister be valid, and his Ministeriall acts not null, it is sufficient that the governing Church give him a calling, either by themselves, their expresse call, their silence, or tacite consent, or their approbation communicating with him in his Ministry, or by these to whom the Church resigned her power, or by these who stand in place of the Church; though prelates invade the place of the Church; yet because first they themselves be pastors and have power to teach and Baptize as pastors called of Christ, Mat. 18. 19. 2. Because they stand for the Church, the
the Church approving, or some way by silence consenting (as in the case of Cajaphas entry to the priest-hood) thereofunto, the who are baptized of them, are not rebaptized, and those who are ordained pastors by them are not reordained, but have a calling to the Ministry and do validly confer a calling upon others. Yea, many of great learning thinke that at the beginning of Reformation thousands being under popery baptized by Midwives and private persons, were never rebaptized, not that they thinke such Baptisme valid, but where the Sacrament is wanting, ex invincibili ignorantia facti, out of an invincible ignorance of a fact, such that way baptized doe indeed want the Lords Seale; but we cannot for that say that they are no better than Infidells and unbaptized Turks and Iewes, because 1. Their being borne in the visible Church giveth a federall holiness, as all of Jewish parents had a federall right to circumcision, and were, et unus, as far, separated from the wombe. 2. Because their profession of that Covenant whereof Baptisme is a seale, separateth them sufficiently from Infidells, though they want the seale externall. But our Divines esteeme, and that justly, baptism administrated by Women, or such as have no calling, to be no Baptisme at all; for which let the Reader see (a) Calvin (b) Beza (c) the learned Riverius. We stand not for what (d) Bellarmine (e) Maldonatus (f) Grotius and other papists say on the contrary: and also (g) Cajetan and (h) Toletus.

4. Robinson (i) and our Brethren acknowledge that the Church of Rome hath true Baptisme, for they retaine the essential causes of Baptisme, even as the vessels of the Lords house profaned in Babylon may be carried back to the Temple, but if these vessels were broken and mingled with brass and iron, and cast in another mould they could not obtaine their former place in the Temple. Baptisme is a vessel profaned in Babell, but not broken; but the ministry and priest-hood of Rome is like the new mingled and mingled vessel, and essentially degenerated from the office of pastorie. But I answer, if Baptisme be valid in Rome so are the Ministers baptizers, for if the Ministers and priests be essentially no Ministers, the Baptisme administrated by the Romish priests is no Ministry, and all one as administrated by Midwives.

(b) Beza lib. q. de baptismo.
(c) Riverius in Catol. Orthod. tom. 2. trac. 2. q.
(d) Bellarm. de baptism. c. 7.
(e) Maldonatus in Ioann. c. 6. v. 33.
(f) Grotius in caj. confessio. q. 4. de baptismo. p. 17. 18. et seq.
(g) Cajetanus in Ioan. 3. An. 3.
(h) Toletus in F f 2 *
wives and private persons, who therefore cannot administrate the Sacraments validly in the essential causes, because they are essentially no Ministers. If therefore Robinson will have the Romish priesthood essentially no ministry, by that same reason he must say, baptism administered by Romish priests is no baptism, the contrary whereof he confesseth: otherwise he must say, baptism administered, ann habente potestatem, even by Women and private Men, is valid, and cannot be but esteemed lawfull in the substance of the act. 2. These have a ministry essentially entire who have power under Christ to preach the Gospel and administrate the Sacraments, Matthew 28. 19. The Romish priests have this, and are called to this by the Church.

But faith Robinson. How can England forsake the Church of Rome, and forsake the ministry, which is in the Church, as in the subject, especially, seeing you teach that a true ministry maketh essentially a true Church?

I answer, England may well separate from Rome everting the fundamental parts of Faith, and not separate from Romes baptism, or ministry, in so farre, as they be essentially the ordinances of Christ: and I retort this argument; How can Separatists separate from both us and Rome, and yet retain the baptism in both our Church and Rome. 2. A ministry true in the essence may make a Church true and, in so far; but because of many other substantial corruptions in Rome, it is a Church which we ought to forsake.

(a) Robinson

But saith Robinson, (a) Apostates in the 10. Tribes leaving the Church which was radically at Jerusalem, upon their repentance were readmitted to enter into the Temple, into which no uncircumcised person might enter; but any of the priests following Idols, were never readmitted to be priests; though they should repent; Therefore the ministry and baptism are not alike.

I answer, that the true Church was only at Jerusalem radically, as you say, would import that the 10. Tribes revolting from David's house ceased to be a Church, which is false: Israel though all the Land were in Covenant with God, had circumcision and the Passover, and so were a true visible Church, even when they did meete in their Synagogues. The Altar, sacrifices, Temple,
Of addition of members to the Church.

Temple, are not the essentiaals of a visible Church; they were a Church, and did pray toward the Temple even in Babylon, and were to professe the True God before the heathen; Jerem. 10.11. 2. There be typcall reasons to hinder men why they cannot be capable of the priesthood, that did not exclude them from Church state; but this hindereth not but if the seales administered by a Minister be true seales, then is the Minister thereof eate-must, in so far, a true Minister.

He addeth (b) a Minister may leave off to be a Minister, and (b) Page 317. be justly degrated and excommunicated, but none ever attempted to unbaptize one who was baptized, nor can be unbaptized who is baptized.

As for. That proveth a difference between the ministry and Baptisme, which is not the question; but it proveth not this to be false, if Romes Baptisme be lawfull in its essence, so is Romes ministry.


Of the addition of Members to the Church.

The Author sayth, a Church cannot consist of a fewer number than seven, since there must be foure of them, a Pastor, Doctor, Elder, and a Deacon.

And wee contend not for number, but foure may be a Church of your making, and in Church-covenant; for it is a wonder, that you require officers who by your Doctrine, cannot be parts of the Church, seeing you make them accidents of the Church, and teach that the Church, in its being and operation, is before any officers be ordained in it: the accidents of a subject, and a subject make not multiplication, Peter & his learning and whitenesse make not two Peters. And therefore seeing three believers may be united in your Church-covenant, they must be a Church: and seeing these foure officers, a Pastor, an Elder, a Doctor, and a Deacon must be chosen by the Church, yea and ordained also (by your Doctrine) neede they must have their ordination and lawfull calling from three.
three, and so these three must be their Church electing them; and a numerous congregation, we dislike with you.

Author. These who are to be added, are to make known to the Elders their desire to be added, that they may be tried, if he be found graceless or scandalous, he is not to be presented to the Church; if no exception be against him, he confesseth his Faith publicly, and sheweth the grace of God to his foule in drawing him out of the State of sin.

Answ. 1. Wee reade not that three thousand added to the Church at one Sermon, Acts 2. Nor any other that we reade of, were in this manner and order added, and therefore this way we suspect. 2. You require in one to be added that he be not graceless and scandalous, to be free from scandals is visible and is required in a visible Church member, but grace is invisible and can be a note of a member of the invisible Church, but no ways a note of a member of the visible Church. The Apostles required it not in Simon Magus.

The Author in the same place proceedeth to prove that none can be members of the visible Church, but such as be regenerated to far as the Church can discern. Hence our,

1. Ques. Whether the members of the visible Church be only visible saints, sons and daughters of the Lord God Almighty, temples of the holy spirit, &c.

1. Distinct. Any who blamelessly profess Christ is Ecclesiastically, in foro Ecclesie, a true and valid member of the Church visible, having Ecclesiasticall power valid for that effect: but, except he be a sincere Believer, he is not morally and in foro Dei, a living member of the invisible Church.

2. Dist. That which is unsee is the forme and essence of an invisible Church, and that which is visible must be the essentiall forme of a visible Church.

3. Dist. The invisible Church Catholick is the principal, prime and native subject of all the privileges of Christians, the covenant promises, titles of Spouse, bride, redeemed Temple of the holy spirit, &c. And the Church visible as she is such, is no ways such a subject, the non-consideration whereof we take to be the ground of many errors in our reverend brethren in this matter, which also deceived Papists, as our Divines demonstrate.

4. Dist.
4. Dif. A sincere profession is the ground of members' admission to the visible Church. Hence there is a satisfaction of the conscience of the Church in admitting of members, either in the judgment of charity, or in the judgement of verity.

5. Dif. There is a satisfaction in the judgment of charity positive, when we see signs which positively assure us that such an one is regenerate; and there is a satisfaction negative when we know nothing on the contrary which hath a latitude: for I have a negative satisfaction of the regeneration of some, whose persons or behaviour I know neither by sight nor report. This is not sufficient for the accepting of a Church-Membership, therefore somewhat more is required.

6. Dif. There be three ranks of men here considerable. 1. Some professedly and notoriously flagitious and wicked: little charity may exclude these. 2. Some professedly sanctified and holy, little charity may accept, and welcome such to the visible Church. 3. Some betwixt these two, of whom we have neither a certainty full and satisfactory to the conscience, that they are regenerate; nor have we any plerophory or persuasion, that they are in the state of nature.

7. It is no less sin to sadden the heart of a weak one, and to break the bruised reed, than out of overplus of strong charity, to give the hand to an Hypocrite, as a true Church-member.

8. Materially it is all one not to admit members of such a Church to your Church, as to separate from such a Church, and to Excommunicate such members: for it is a negative and authoritative leaving of such to Satan, if it be not a positive Excommunication.

9. There is a visibility of the Church by writing. 2. By Synods which meet for consultation, as our Brethren teach. 3. By Martyrdom. 4. The sincere profession of many Churches, and these being without the bounds of a Congregation, it is not Justice to restrict all visibility to one single Congregation. 10. Visible security, backsliding, overwhelming predominants tolerated may consist with the Church-membership of a visible Church.

1. Conclus. These two be farre different, (Hic vel in hoc catus est Ecclesia vera) there or in this company there is a true Church. And this (Hac est Ecclesia vera) this determinat company
pany of such persons by name is a true Church) the former is true, where ever God setteth up his Candle, there be their Church-members of Christ's Body either actually or potentially; forasmuch as if their be no converts there at all yet in respect of God's Decree which Hee beginneth to execute while as Hee erecteth a Ministry, certainly there must be some converted there at first. But as concerning the latter proposition none can say certainly, such visible persons by name, John, Paul, Anna, Mary, &c. Are the true Spouse and redeemed of Christ, because, as Divines answer to Papists, we believe the Church of Christ rather then see it. Yea, the Spouse of Christ, as the true Spouse, is all glorious within, Psal. 45. 13. and that which essentially constitute a Spouse of Christ, is not visible, but the hidden man in the heart, 2 Pet. 3. 4. Neither is there any Union of believers as believers visible. 2. Faith and true grace are not the essence of a visible Church, as it is visible, because nothing simply invisible can essentially constitute that which is visible.

2. Con. The invisible and not the visible Church is the principall, prime, and onely proper subject, with whom the covenant of grace is made, to whom all the promises doe belong, and to whom all Titles, Stiles, Properties and priviledges of speciall note, in the Mediator doe belong. If our reverend Brethren would be pleased to see this, they should forfake their Doctrines of a visible constituted Church, of separation, of popular government, of independency, of parochial Churches, which they conceive to be the only visible Churches under the New Testament. 1. The Church, to whom the covenant, and the promises of the covenant are made, is an Church, and a seed which shall endure as the days of Heaven. Psal. 89. 35 36. and such as can no more fall away from being Gods people in an eternall covenant with him, then their God can alter what he hath spoken, or lie, Psal. 89 33 34 35. They can no more cease from being in Gods Favour, or be cast off of God, then the ordinances of Heaven can depart from before God, then Heaven can be measured above, or the foundations of the Earth searched out beneath, Jerem. 31. 35. 36. 37. Nor the Mountaines and Hills can be removed out of their places. Esai. 54. 10. Or the World can be destroyed, what
with the waters of Noah againe: Or then God can retrace his Oath and promise. *Heb. 6,18,19,20.* But the visible Church of this or that congregation or parish (as our Brethren say) of Rome, Corinth, Colosse, Thessalonica, Philippi, and the seven Churches of Asia, shall not endure as the days of Heaven, yea they are all this day under horrible defection of Antichristian Idolatry and Turisme and Judaisme: if it be said, the faithfull and believing of the visible Churches at Rome, Corinth, Colosse, &c. could no more fall away, then the house of Israel and seed of David could cease to be Gods people. I answer, this is to flee to the invisible Church; but the Professors of these visible Churches as Professors and in Church-state might fall away from the Church profession. If they say, they cannot fall from the sincerety of a true profession; now yet they are aside, and flee from the visible Professors, and Churches visibility agreeing to the Church as visible; to the Churches sincerety and invisible grace of constancy proper to the invisible Church, and by this meaning, none are the true visible Church, nor members thereof, but only such as have profession, and withall sincerety of profession; so Hypocrites, though never so fairely in-churched, have no power of the Keyes, of censures of excommunication, of admitting of Church members, of Baptizing, &c. All which is very Anabaptisme, that there is no visible Church on Earth, but a company of truly, and (in foro Dei) regenerated and converted persons and the onely redeemed of God; and 2. Our Divines in vaine contend with papists against the visible Churches failing on Earth, for most certaine it is (except we hold with Arminians, Secinians and papists the apostacy of Believers) neither the catholick Church, nor a particular congregation of sincere Believers can fall into heresies and lose true and saving Faith. But we hold that there is not a visible Church consisting of only visible professors never so orthodox, but it may fall into fundamentall heresies, and we give instance in the sometime orthodox and visible Church of Rome which hath fallen from the sound Faith, and is become Babel and a whore and mother of fornications. 3. A Church consisting of seven professors (which our Brethren in this place say, is a visible Church) may have foure or five, yea six hypocrites in it,
and yet the essence of a visible Church, the nature of a Church-
state, Church-covenant, the power and use of the keys is saved
in such a Church of seven: for it is certain, Professors, in
uniting themselves together in one Church-state, are not led by
an infallible and apostolick Spirit, that they cannot erre in
constituting a visible Church: but if they be fallible and ob-
noxious to error, then in erecting a Church of seven, five, six,
and by the same reason all the seven may be (in foro Dei) in
God's Court, yea and (in an ordinary providence now with
relation to the state of man fallen into sin) often are unbelievers
and unconverted persons, and yet a visible Church performing
all Church-affs of a visible profession. Now if our Brethrens
grounds hold good, seven unbelievers are a company in cove-
nant with God, and can no more fall from the covenant and
grace thereof, then God can lie or alter that which is gone out of
his mouth.

2. The Church with whom the covenant is made, and to
whom the promises of the covenant are made, is the Spouse of
Christ, his mysticall body, the Sons and Daughters of the Lord
God Almighty, a royal priest-hood, a chosen generation, Kings
and Priests to God: but this is the invisible Church of elect be-
lievers, not the visible Church of visible professors. Therefore
the invisible, and not the visible Church, is the first subject of
all the privileges of Christians, and all the promises of the co-
venant. The proposition is not doubted. I prove the assump-
tion; The visible Church as it is such, is a company of profes-
sors of the truth, and cannot be, as it is such, the Spouse of
Christ and his Body. 1. Because then Professors, as Professors,
should be Christ's redeemed Body, which is openly false and a-
gainst the Word of God: for Rom. 9.6. for they are not all Israel,
which are of Israel. 2. Our Brethrens argument is strong to
prove, that the Church of Elders are not the true Church spok-
en of in the Word; For, say they, the true Church is a flock
that Christ hath Redeemed with his Blood, Acts 20.28. The Temple
of the living God, 1 Cor. 3. But the Church of Elders is not a
flock of redeemed ones, and Temples of the holy Spirit, but in
to far as they believe, and are elected to glory, and not as a flock
of Elders, are they redeemed: so they say, true Elders, as Elders,
are not a part of the true Church, nor the Church to whom Christ gave the keyes, Mat. 16. But the Church making Peters confession. So say wee, the Church of visible professors, as they are such, are not the redeemed of Christ, and Temples of the holy Spirit, but in so far as they are Believers and the elect of God. For if our Brethren say, the Church, as it is a company of visible Professors, is also essentially the Church of Redeemed ones, then only the Church of visible Professors, and all the Church of visible Professors are redeemed of God, but this is absurd and false. Quod convenit san'uto convenit autisce- munos & kathumus. Our Brethren acknowledge there may be an hundred Believers and Temples of the holy Spirit, who are a flock of redeemed ones, and yet not be a company of visible Professors. 1. Because they are not united (say they) covenant ways into a Church body. 2. (Say they) because of weakenesse and for feare of persecution, men may hide their profession as many doe in the Church of Rome, and yet be the redeemed of God, and be the seven thousand who have not bowed their knees to Baal, and our Brethren cannot say, that all the visible Church are the flock redeemed of God, for then should there be no hypocrites in the visible Church. 3. In this our Brethren maintaine one of the grossest points of the Arminian, Popsb and Socinian Doctrine, even that all visible Professors are chosen to glory, redeemed of God, and the children of the promisce, and that in Gods purpose, the covenant of grace and the promises of the covenant are made to all and every one in the visible Church, and that God hath an intention that Christ shall die for all and every one of the visible Church, and that he intendeth to save all and every one of the visible Church. This I prove, for if the covenant and promises of the covenant, if the stiles of Christs Body, his Love, his Spouse, his Sifter and Dove, if the revelation of Christ made not by flesh and blood, but by Christs Father the ground of that blessed confession of Peter, Mat. 16, 17. For which the keys were given to the visible Church, if I say all these be proper to the visible Church as visible, and due to her as to the first principall and prime subject, and not to the chosen redeemed and invisible Church as such, then the promises of the covenant, and all these stiles belong to the visible
fible Church, and God promiseth and intendeth a new heart
and a new spirit to all visible Professors as such, and so he in-
tendeth redemption in Christ and salvation, and Christ's Righte-
ousness and Forgiveneesse of sins to all the visible Church. But
our Brethren do not (I hope) thinke that Gods intentions,
are castles in the Aire, and new Islands beyond the Moone, as
it his intentions could be frustrated, and he could miss the
white of the Scope he shooteth at; for certainly these to whom
the covenant, and promises thereof belong as to the prime
and first subject, these are his covenanted people; now the
orthodox and reformed Church holdeth, that the covenant and
promises are preached to the whole visible Church, but for the
elects sake, and that howsoever externally, the covenant of
grace and promises be promulgated to every one, and all with-
in the lists of the visible Church; yet they belong in Gods
Intention and gracious purpose only to the Elect of God, and
his redeemed ones, to that invisible Body, Spouse, Sister,
whereof Christ alone is Lord, Head, Husband, and Brother,
and the first begotten amongst many Brethren. Hence let me
reason thus. The Church whose gathering together, and whose
unity of Faith, knowledge of the Son of God, and growth of the mea-
sure of the stature of the fulnes of Christ, the Lord intendeth by
giving to them for that end, some to be Apostles, some Prophets,
some Pastors and Teachers, Eph.4.11,12,13. must be the Church
to which all the promises of the covenant and privileges do
belong. But the Lord intendeth the gathering together, the
unity of Faith, the knowledge of the Son of God, and growth of
the measure of the stature of Christ only, of the invisible. Elected
and Redeemed Church, not of the visible professing or confess-
ing Church, nor doth the Lord send Pastors and Teachers up-
on a purpose and intention of gathering the visible Church,
and visible Israel, except you flie to the Tents of Arminians. I
conceive these arguments cannot be answered. If any say, that
Christ in giving Prophets, Pastors and Teachers to his Church,
intendeth to have the true visible Church of the chosen and
redeemed, in so far as they are chosen and redeemed, now they
who answer thus, come to our hand and forfake the Doctrine
of their visible Church, and say with us, that the Ministry and
and the keys are given only upon a purpose on God's part to save the invisible Church, and that all these promises of the covenant, the styles of Christ's Spouse, Sifter, Faire one, are not proper to the visible Church, nor any ground or argument to prove that the keys, the power of excommunication, ordaining of officers are given to the visible Church, as to the prime and principal subject.

4. The invisible Church; and not the visible Church as it is such, hath right to the Sacraments, because these who have right to the covenant, have right to the seals of the covenant; and this is Peter's argument to prove the baptizing of Infants to be lawfull, Acts 2:38,39. But only the invisible Church hath right to the covenant. For God's faith only of, and to the invisible Church, and not of the visible Church in his gracious purpose, Jerem. 32:38. And I will be their God, and they shall be my people, Jer. 31:33. I will put my Law in their inward parts, 34. They shall all know me (all within the covenant) I will forgive their iniquity. Now the visible Church as the visible Church is not within the covenant, therefore the invisible Church as the visible Church, and being no more but the visible Church, hath not right to the Seals of the covenant, but in so far as they are within the covenant, and in so far as God is their God, and they his pardoned and sanctified people; as it is, Jerem. 31:33,34.

5. It is known that our Brethren here join with Papists, for Papists ignorant of the Doctrine of the visible Church, labour to prove that the visible Church on Earth, the Ministerial, Teaching and Governing Church, cannot err, but that she convened in a visible Synod, and met in Christ's Name, hath a promise of an infallible assistance. And by what arguments do they prove it? You know here Bellarmine, Pererius, Tolet, Stapleton, Bailius, Suarez, Vagens, Harding, Gresnard, Cofterus, Turrecremata, Salmeron, Locius, Capians, and an holt of them say, becaufe the Church is builded on a Rock, and against it the Gates of Hell shall not prevail: because Christ's faith, I have prayed to the Father that thy Faith fail thee not: because Christ's faith, I will send you the holy Spirit; and he shall lead you into all truth. Now our Dvines say, that the invisible Church of
Elect believers cannot fall off the Rock, and cannot fall from saving Faith, and cannot err by falling into fundamentall heresies, but it followeth not; Ergo, the visible ministeriall and Teaching Church, either out of a Synod, or convened in a Synod, have an infallible and Apostolick Spirit to lead them so, as in their determinations they cannot err. Just so our brethren take all the places for the priviledges, covenant, promises, titles of Sister, Love, Dove, Spouse, mysticall Body of Christ, &c. Which are proper only to the invisible, redeemed, chosen, sanctified Church of God: and they give all these to their only visible ministeriall and right constituted Church in the New Testament; and say that this visible church gathered in a church-state, because of the forefaid priviledges and titles, hath the supreme and independent power and authority of the keys, above all Teachers and Pastors whatsoever, and that the right visible church consisteth only of a Royall generation, Temples of the Holy Ghost, a people in covenant with God, taught of God, partakers of the Divine nature, &c. And that all visible churches that meet not in a materiall House, in a visible and conspicuous Society, as on visible Mount Zion, and not consisting of such a covenanted, sanctified, and separated people, are a false church, false in matter, not an ordinance of Christ, but an Idol, an antichristian device, a Synagogue of Satan void of the power of the Keys.

6. A church in covenant with God, and the Spouse of Christ, and his mysticall Body, and a church which he redeemed with the Blood of God, Acts 20.28. Eph. 5.25.26. Col. 1.18. 1 Cor. 12.12. Is a church of all the members without exception are taught of God. Jerem. 31.34. They shall all know me (faith the Lord) from the least, unto the greatest. Esai. 54.13. All thy children shall be taught of the Lord. And therefore they all having heard and learned of the Father, come to Christ, John 6. 45. and therefore have all the anointing within them which teacheth them all things, 1 John 1. 27. And so they have all Eares to heare. Yea among such a company, Esai. 35. 9.10. there is no Lyon, no ravenous beast, but the Redeemed, and Ransomed of the Lord. But so it is that no visible congregation on Earth, that are visible Professors of any competent number, is such
sect. 9. the true visible Church proved from Scripture.

A Church wherein all the members are taught of God, all ransomed and redeemed, and therefore no visible Church, as such is a people or Church in covenant with God. See (a) Rodgers Catechism, art. 6, p. 176, 177.

3. Conclus. A visible profession of the Truth and Doctrine of godliness, is that which essentially constitutes a visible Church, and every member of the visible Church; onely our Brethren and we differ much about the nature of this profession which is required in members added to the Church. Our Brethren will have none members of the visible Church, but such as are satisfactory to the consciences of all the visible Church, and give evidences so clear, as the judgement of discerning men can attain unto, that they are truly regenerated. We againe do teach, that the scandalously wicked are to be cast out of the Church by excommunication, and these of approved piety are undoubtedly members of the visible Church, so these of the middle sort are to be acknowledged members of the Church, though the Church have not a positive certainty of the judgement of charity, that they are regenerated, so they be known.

1. To be Baptized. 2. That they be free of grosse scandals. 3. And profess that they be willing hearers of the Doctrine of the Gospell. Such a profession, as giveth evidences to the positive certainty of the judgement of charity, of sound conversion, is not required to make and constitute a true visible Church.

1. Argu. Israel entered in covenant with God, Deut. 29. was a true visible Church, as our Brethren Teach, because that they conceive to be a Church-covenant, Deut. 29. but Churches by that Oath were not such, as to the satisfaction of Moses, and the whole people their consciences gave positive certainty of sound conversion. Because v. 4. The Lord (faith the Text) hath not given you an heart to perceive, nor eyes to see, nor Eares to heare to this day, Deut. 31.27. for I know thy Rebellion and thy stiff-neck; behold, while I am yet alive with you this day, ye have been rebellions against the Lord, ver. 21. Deut. 32. v. 5. v. 15, 16, 17. Josh. 24. 23.

2. Argu. Christ would not seven times have said. He that hath Eares to heare, let him heare what the Spirit saith to the Churches.
The right constitution of a true Church, it is he had not supposed that in these seven Churches, there were blind, obdurate, and carnall hearers, as there were when, Mat. 13: upon occasion of the like hearers, he uttereth the same words in substance. Now Christ would have blanched their ill discerning in admittingly such to be the materials of a visible Church, as hee reproveth their other faults in government. Neither could Christ reprove these Churches, for not exercizing the Church-censures against liers, false Apostles, falsly Nicolaitians, tollowers of Balaams wicked Doctrine, Jezebel and other ill doers and seducers, if these had not been Church-members, as our Brethren teach, how can we conceiveth, that Christ would call these Churches, who were false in the matter, or give his presence and communion by walking among the golden candlesticks, and holding the stars, the Ministry, in his right hand? And if every one of these Churches were approved by the consciences one of another, that they positively knew they were all of them, a royal Priest-Hood, an holy Generation, all taught of God, all sonsnes and daughters of the Lord God Almighty, how are there such grosse scandals put upon them by Jesus Christ?

3. Argv. Paul clearely teacheth, Cor. 5. That the Church of Corinth convened, had the power of the Lord Iesus amongst them, and was a betrothed Bridge espoused in a Church covenant, even all of the visible Church as one chaste Virgin to God, as our Brethren prove from the, Cor. 11:2,3: Who had received the Spirit and the Gospel, their minds being knit thereunto, in the simplicity of Iesus Christ; now if the matter of his betrothed Church was such, as our Brethren say, then Christ's Power and Presence and Spirit, were in these as the Temples of the Holy Ghost, and these were betrothed to Christ Iesus, and had received the Spirit and were Saints by calling, were justified, washen, sanctified, who were incoctuous, Fornicators, Drunkards, Railers, carnall, Schismatics, going to the Law one with another before Insidells, partakers of the Table of Christ and of divells, deniers of the Resurrection, to whom the Word was the favour of Death, and the Gospel as it is to these, whom the God of this world, Satan, hath blinded. What can be more repugnant to the truth and to the Gospel of Christ? It cannot be
be answered, that these in Corinth who were hypocrites and walked so contrary to the Gospel were not members of the Church of Corinth. For only the truly converted were such. I answer. 1. Then Paul writeth not to the visible Church and to all whom he doth rebuke, the contrary whereof is clear. 1 Cor. 2.1. 2 Cor. 3.22. 1 Cor. 5.12. 1 Cor. 6.1.23. 1 Cor. 11.17.18 19.30. 1 Cor. 15.12. 1 Cor. 10.21. 1 Cor. 8. and in many other places.

2. Then the visible church was not betrothed to Christ as a chaste Virgin: contrary to this our Brethren allledged, 1 Cor. 11.2.3. 3. Not only is conversion professedly true in the judgment of charity, but also in the judgment of verity, essential to a visible church as you teach; and so none can be a member of the visible church, but he who is a member of the invisible Church, which is Anabaptism. 4. Three thousand in one day were added to the visible church, who could not (as I have proved) all be approved to the conscience one of another, as true converts, Acts 2. Since amongst them were Ananias and Saphira, and the time was short. 5. If we are to beare one anothers burdens, and to fulfill the Law of Christ, and if grace may be beside many and great sins, as we see in Aza, in Solomon who remained the children of God, under many out breakings, if the children of God may be the children of God, and yet some of them habitually proud, passionate, some of them worldly minded, some talkative and imprudently rash in zeal, some lustful, some slothful, some ambitious, yea and if Simon Magus his profession, though false, was esteemed sufficient, for to give him baptism, the Seale of the covenant, Acts 8.9. Then it is not required that all the members of the visible church be such as positively we know (so farre as humane knowledge can reach) that they are converted, yea if this were true, then speciall commandements would be given, that as we are to examine and try our selves, 1 Cor. 11.28. 2 Cor. 13.5. And to try officers before they be admitted, 1 Tim. 3.10. 1 Tim. 5.22. and to try the spirits of Prophets and their Doctrine, 1 John 4.1. and, 1 Thess. 5.21. Acts 17.13. So would God in his Word give a charge, that we try, examine and judge carefully one another, and that every man labour to be satisfied in conscience.
anent the regeneration one of another. But such commandments we read not of. 6. If many be brought and called into the visible church, of purpose both on God's revealed intention in his Word to convert them, and on the churches part that they may be converted; Then doth not the church consist of these who are professionably converted, but the former is true; Ergo, so is the latter. The proposition is sure, these whom God purposeth to convert by making them Church-members, they are not Church-members because they are already converted. I prove the assumption, because. 1. The contrary doctrine, to wit, that none are under a pastor's care till they be first converted, maketh to the evasion of the publick Ministry, and gratifieth Arminians and Socinians; as before I observed, because Faith commeth not by hearing of sent pastors, as God's ordinance is, Rom. 10.14. but by the contrary, we ask a warrant from the Testament of Christ, that now since the Apostles are not in the Earth, private men not sent to preach, should be ordinary Fishers of men, and gatherers of Christ's church and Kingdom. 2. That Christ hath provided no pastors nor teachers to watch over the Elect, yet remaining in the Kingdom of darkness, and that Christ ascending on high, as a victorious King hath not given pastors and teachers by office to bring in his redeemed flock, which he hath bought with his blood, Acts 20.28. 3. It is against the nature of the visible Kingdom of Christ which is a draw-net and an officina, a workhouse of external calling into Christ, even such as are serving their honour, buying a farme; and their gaine, buying five yoke of oxen; and their last, having married a wife. Luke 14.16,17,18. 4. It is against the nature of the Ministry, and Wildomes maides, sent out to compell them to come in. Luke 14.23. Matthew 22.4,5,6. Prov. 9.2,3,4,5. who are yet without.

7. If none can be members while they be first converted. 1. The church visible is made a church visible without the Ministry of the church. 2. These who are baptized are not by baptism entered in the visible Church contrary to God's Word, 1 Cor. 12.13. and the sound judgement of all Divines, 3. All these who are baptized. 2. Who write as Doctors for the defence.
fence of the Orthodox Faith. 3. Who seals the Truth with their sufferings and blood. 4. Who keep communion with visible Churches, in hearing, partaking of the Word and Seals, as occasion serveth, if they be not professedly and notoriously to the consciences of a particular parish converted to Christ, are no members of the visible church.

8. All our Brethren's arguments to prove this Doctrine doe only prove the truly regenerate to be members of the invisible Church, and not of the visible Church. And if the arguments bee naught, the conclusion must bee naught and false.

9. It is against the Doctrine of Fathers, as (a) Augustine (b) Cyprian (c) Gregorius (d) Chrysostome (e) Nazianzen (f) Eusebius. Who all accord that the visible church is a company of professors, consisting of good and bad, like the Ark of Noab as (g) Hierom maketh comparison.


Quest. 2. Whether or no our Brethren prove by valid arguments, the constitution of the Church visible to be only of visible Saints, of sanctified, washed and justified persons.

Let us begin with our present Author, and with what the (a) Apology saith. We admit all, even Infidells to the hearing of the Word, 1 Cor. 14. 24. 25. Yet we receive none as members into our Church, but such as (according to the judgement of charitable Christians,) may be conceived to be received of God, unto fellowship with Christ the head of the Church. Our reasons be. 1. From the mere relation betwixt Christ Jesus and the Church, as also betwixt the Church and other persons of the Three. Way of the Churches of Christ in N.
Trinity. The Lord Jesus is the head of the Church; even of the visible Church, and the visible Church is the body of Christ Jesus, 1 Cor. 12 and 27.

Answ. To admit as ordinary hearers of the Word and Church Prayers, is a degree of admission to Church-communion, and they who are baptized, and ordinarily hear, and profess a willing mind to communicate with the Church in the holy things of God, they being not scandalously wicked, are to be admitted, yea and are members of the Church visible. 2.

set the first reason in form it is thus; These only are to be received as Church-members who are conceived to be members of that body whereof Christ is head. But the promiscuous multitude of professors are not conceived to be such, but only the sanctified in Christ Jesus are such. Of this, if Christ be the head of the visible Church, then only such are to be admitted members of the visible Church, as are conceived to be members of Christ the head, and not the promiscuous multitude of good and bad. But the former is true; Ergo, so is the latter. 1. If Christ be the head of the visible Church as visible, it would seem only these who are conceived Members of 1 Cor. 12, should be admitted Members of the visible body. True and in this meaning let the Major passe; but if Christ be the head of the visible church not as it is visible, but as it is a body of believers and invisible, then we see no reason to yeeld the connexion: Because Christ is the Head of True Believers, therefore none should be admitted members of the Church, but such as we conceive are Believers, because they are to be admitted to the visible Church, who are willing to joyn themselves are baptized and doe profess Christ to be their Head, though we cannot conceive whether they be found believers or not; for a profession is sufficient to make them members of the visible body, though indeed to be found Believers, maketh them members of Christ's Body invisible.

2. That Christ is the Head of the visible Church, as visible, is not in all the Word of God, he is the Head of the Church catholick and invisible, by influence of the Life and Spirit of Christ, Eph. 1, 22, 23. Eph. 4. 16. Coloss. 1, 18. and in a large sense may be called the Head of the Church-visible, as visible,
in regard of the influence of common graces for the Ministry; government, and use of the keys: but because of such a degree of Christ's Headship, it followeth only that these are to be admitted members under Christ the Head, whom we conceive to be fit members of the Church, as it is a Ministeriall and a governing society, and for this there is not required an union with Christ, as head, according to the influence of the life of Christ, but only an union with Christ, as head, according to the influence of common gifts, for the governing a Ministeriall Church; in which respect, Christ may be called the Head of Judas the Traitor, and of some other hypocritical Professors, and also though the promiscuous multitude, that is a multitude of profane Abhiffs and scandalous mockers, be not members of Christ, nor are to be acknowledged as his members, but to be Excommunicated, yet the promiscuous multitude of Professors, whereof there be Reprobate and Elect, good and bad, are to be received and acknowledged as members of Christ's visible body, whereof he is Head in the latter sense. 2. The Argument proceedeth upon the false ground before observed and discovered, that Christ is Head of the Church and the Spouse, redeemer and Saviour of the visible Church, as it is visible, which is the Arminian Doctrine of universal grace. 3. If those who are conceived to be members of Christ the Head and Soul-believers are to be admitted, why do you profess that Brethren of approved piety, and so conceived to be Believers by you, and consequently members of Christ the Head, cannot be members of your Church, except they swear to your Church government, which you cannot make good from God's Word. Now to refuse communion to these who are known to be members of Christ's body, and to separate from them is all one, and therefore in this you separate your selves from Christ's Body.

The Author addeth. The visible Church is said to be the habitation of God by the Spirit, Eph. 2.22. to be the Temple of the Holy Ghost, and the Spirit of God to dwell in them, 1 Cor. 3.16,17. To be espoused to Christ as a chaste Virgin. 2 Cor. 11. and sones and daughters of the Lord God Almighty. 2 Cor. 6.18. And are exhorted to be followers of him as d're children, Eph. 5.11. Now how can the visible Church be the members of the Body and the Hh 3 * Spouse
Spouse of Christ, &c. Except they be in charitable discerning (as indeed the Holy Ghost describeth them to be) Saints by calling. 1Cor.1.2. and faithful Brethren, Gal.1.2. and that not only in eunormall profession (for these are too high styles for hypocrites) but in some measure of sincerity and truth.

Answ. The argument must be thus. These only we are to admit members of the visible Church, who in the judgement of charity are conceived to be such as were the members of the visible Church of Corinth and Ephesus.

But only such as are the habitation of God by his Spirit, and the sons and daughters of the living God, not only in profession, but in some measure of truth and sincerity, were the members of the visible Church of Corinth and Ephesus.

Ergo, such only are we to admit to be members of the visible Church.

Now this argument concludes that what is in question; Ergo, only these are to be admitted members of the visible Church, whom we conceive to be the Spouse of Christ, and truly regenerated. Now if our conception be erroneous (as it cannot be infallible) then we may admit these who are not regenerated, to the Church-membership, if we conceive them to be regenerated, and so our Brethren say falsely, that the admitted must be sainted and faithful, not only in profession, but in some measure of sincerity and truth, for these are members of the invisible Church who are truly and in a measure of sincerity regenerated, if our conception be not erroneous: yet it is by accident, that they are admitted de facto, who are not Saints in truth, for the Church may be deceived, and receive in for members of the Head Christ, hypocrites and such as are not the Habitation of God by his Spirit, but of Satan: as is clear in Ananias and Saphira admitted by the Apostles to Church-membership, Acts 5.1.2. and in Simon Magus, Acts 8. admitted to the Church and baptized by the Apostolick Church, who was yet in the Gall of bitterness.

But. 1. The assumption is false, for the Apostle admitted to be members of the Church visible of Corinth and Ephesus, not only Saints by true profession, but also carnal men, deniers of the Resurrection, partakers of the Tables of Divells, and in...
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Ephesius false Apostles and Liars, Rev. 2, 3. But Paul speaketh of Corinth according to the best part: for the Epistle and Doctrine of the covenant is written and preached for the Elects false and for Believers; neither is the covenant of grace made with the Reprobate and Unbelievers, nor doe the promises of the covenant, indeed, and in God's Intention belong to the visible Church, though the Word be preached to carnall men for their conviction. 3 This proposition is false (these only we are to admit to the visible Church, whom we conceive to be Saints, and are in the judgement of charity perswaded they are such) for the Apostles admit all Professors, even three thousand at one Sermon in one day, Acts 2, and they could not be perswaded in the judgement of charity, that they were all Saints. 4. This argument saith, that all the vifible Church of Ephesus was a Spouse betrothed to Christ, and Saints by calling, which the Word of God saith not. For were all the carnall in Corinth betrothed as one chaste Virgin to Christ? were these who called themselves Apostles in Ephesus and tryed by Church censures to be Liars, Rev. 2, 3. betrothed to Christ as a chaste Virgin? were all the visible Church the sons and daughters of the Lord God Almighty? and that not only in profession but in some measure of sincerity and truth? It is true, the titles given to the Church of Corinth are too high to be given to hypocrites, but these titles are not given to that Church precisely, as visible and as a professing Church, as you suppose, but as an visible and true Church of Believers: for a Church of Believers and a Church of Professors of belief are very different. Paul writing to the Corinthians writeth to a visible Church, but he doth not speake always of them as a visible Church, but as of an invisible, when he calleth them Temples of the Holy Ghost, Saints by calling, &c. he wrote the Epistles to the incestuous man, whom he commandeth to cast out of the Church.

We read (faith the Author) Acts 2, 43. that the Lord added to the Church such as should be saved, and how then shall we add to the Church, such as God addeth not; such as have no show of any spiritual worke in them to any spiritual discerning? Ought not the Lords Stewards to be faithfull in Gods House? And to do nothing therein, but as they see God going before them, receiving...
whom he received, and refusing whom he refused. So upon this ground Paul will not let the Romans receive a weak brother, because God hath received him, Rom. 14, 1, 2, 3.

Answ. God's acts of special and gracious providence, are not rules of duties to us; God addeth to the Church as it is invisible and Christ's Body, it followeth not therefore we are to add to the Church visible as visible. God's adding is visible by giving Faith and saving grace to some to profess sincerely, because we see not Faith nor sincerity, therefore God's adding cannot be a rule to our adding. God doth add a person falling into an open scandal to the Church invisible, having given him true Faith, but the Church is not to add him, but to cut him off, if he be obdurate to the Church, and refuse him, and so this proveth nothing, nor is the place, Rom. 14, by any, except your selves, expounded of a receiving into a Church-communion, as is elsewhere declared. 2. Where there is no shew of saving worke of conversion; there you thinke the Stewards want God going before to receive, but then except God be seen to goe before to regenerate, the Church Stewards cannot follow to add such to the Church; but since that same power that casteth out of the Church holdeth out of the Church, if any after they be received, shall be found to be not added of God, because they be not regenerated, yet we are not to cast any out for non-regeneration, even known, except it break out into scandals, and then the person is not cast out for non-regeneration, for though he were known to be regenerated, yet for scandals the Church is obliged to cast him out, because the scandal leaveneth the whole Church, and. 2. The casting out is a means to save the spirit in the day of the Lord. But I prove, none are to be cast out for non-regeneration, where there be no outbreakings into scandals. 1. Because, de occultis Ecclesia non judicat, non-Regeneration where it is not backed with publick scandals is a hidden thing, that the Church can neither judge nor censure. 2. None are to be cast out but for such a scandal, that if the party deny, should be proved by two witnesses, as Christ's Law provideth, Matt. 18, 16. 1 Tim. 5, 19. 3. Onely publick scandals which offend many, are to be censured by the Church, 1 Tim. 5, 20, that others may feare. But non-regeneration breaking out into no
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no scandalles, can neither be proved by witnesses, if the party deny, nor is it a scene thing which giveth publick scandalles, and therefore is not the object of Church censure. For it is evident though the Stewards see some not regenerated, and so not added by the Lord to the Church they are to add these same and cannot cast them out. And yet God goeth before them in adding them to the visible Church, when they profess the truth. 3. God addeth such as should be saved to the visible Church by baptism, because the adjoyning to a visible Church is a way to salvation, but it followeth not that all whom God addeth to the visible Church are saved ones, for then the visible Church should consist only of believers, which only Anabaptists teach. 4. Whereas he saith, The Stewards should be faithful, and should not add except God addeth, it seemeth to infer that either all the people are Stewards, and so Officers contrary to God's Word, Eph. 4:11, 1 Cor. 12:29, or that only officers admit Church members, which is against our Brethren's Doctrine, for they teach, that the whole multitude of believers are only to add and cast out.

3. If Peter's confession (sayth the Author) be a Rock on which the visible Church (to which only the Keys are given) is built, then to receive those who can hold forth no such profession is to build without a foundation.

 Ans. This conclusion is against your selves, no lesse then against us, except all and every one whom you admit, be buil ded upon this Rock; if there be hypocrites in your Church (as you cannot deny it) then you build without a foundation. 2. By this, Peter before this confession was an un-churched Pastor built upon no Church-foundation, 3. By this place is not proved that the keys are given to the Church of Believers, but to the Ministers, for then against no parochial Church can the gates of Hell prevail. All the Fathers with good reason, as Augustine, Chrysostome, Cyril, Tertullian, Hieronim, Nestorius, Cyprian, Ambrose, &c. And our Divines against Papists (whom you side with in this) deny, that Christ meaneth here of the visible Church, such as Rome or Corinth, but of the catholic, and invisible Church.

4. When(faith the Author) Christ saith, Mat. 22:12. Friend, I i *
how camest thou here not having thy wedding garment, he doth intimate a taxing of these, by whose connivence he came.

Answ. The contrary is in the Text, v. 9. Goo ye therefore to the high ways, and as many as you finde, bid. Here is a charge that ministers invite and call all, and so the Church is a company of externally called, though few of them be chosen, as v. 94. and their obedience is commended, v. 10. so these servants went out into the high ways, and gathered together all, as many as they found both good and bad. This is a praising rather than a taxing, seeing they are commanded, without trying or selecting only the regenerated, to call in as many as they finde both good and bad. For as many as you finde is as good in sense, as both good and bad, and the latter doth expound the former, and when the Lord commandeth them to bring in as many as they finde, and they finde in the streetes both good and bad, therefore they be commanded to bring in both good and bad. 2. Yea, the very scope of the parable is contrary to this; the scope is that many are called externally, and so are the visible Church and that by God's speciall command both here, v. 9, 10, and Luk. 14, v. 17, v. 21, v. 24, and yet few are chosen, and of the invisible Church, and Luk. 14, several times the servants or pastors call all (by the Lord of the feast's commandement) without exception of regenerated or not regenerated.

5. Christ in the parable imputeth it to the sleepines and negligence of the servants, that tares were sown amongst his wheat, Mar. 13:35, 38, 39. Ergo, Pastors are to be blamed that there be scandalous persons in the visible Church.

Answ. This doth but strengthen Anabaptists who objected the same. (a) It is a fault that a very popish Doctor Aquinas condemneth. Theologia symbolica non est argumentativa. For it is not said, while the servants slept, the envious man did sow his seed, but while men slept, which is spoken (faith (b) Pareus) according to the manner of men, for otherwise God's providence can hinder the growing of tares; and (c) Cajetan faith, here is not accused the negligence of pastors, and certainly since as (d) Bullinger observeth well, Christ when he expoundeth the parable, palfeth this part of it, to teach us (as (e) Calvin faith) not to press every part and tittle of a parable, except we would be (faith Bullinger...
Bullinger) Christo argumentes. Barker sighted then Christ, and therefore the Author alleadgeth that by sleeping of men is understood the negligence of pastors, but that is beside the Text and is not expounded at all of Christ, but signifieth that men cannot see the holiness and falsehood of hypocrites, till it break out in their actions; no more then the sleeping husbandman can see when weeds grow up in his fields. And if the Lord here condemne the sleepinesse of Pastors, for suffering scandalous professors to be members of the Church, how doth the Lord forbid these servants to pluck up the tares, but to let them grow till harvest? for he commandeth the officers to cast out of the Church and excommunicate the scandalous persons. Yea certainly, seeing the Field is the Field of the visible church, it maketh for us against our Brethren, that wicked men are growing in the visible church. It is true that Barow with the Anabaptistes expound the Field to be the Field of the World, mistaking Christ's Words, v. 41. which indeed signifieth the Field of the visible Kingdom of Christ, because the World of all mortal men is not the Lord's Field, where he soweth his Wheat, but the visible Church only is such a Field. For seeing the Gospel, the immortal seed of the regenerate, 1 Pet. 1: 23. is not sown through the whole World of mortal men, Psal. 147: 19, 20. Matt. 10: 5, 6. Acts 16: 6, but only in the visible Church, the Field must be Christ's Field, or his World of Church-Proseffors. And also by this, their exposition falleth, for then it is the sleepiness and sloth of Preachers that wicked men are borne in the World of mortal men, which is absurd.

We are bidden, 2 Tim. 3: 5. Turn away from such as have a form of godliness, and have denied the power thereof; Ergo, we cannot join in Church communion with them.

Answ. It is cleare by this argument, to our Brethren, that one and the same reason holdeth for turning away, and separation from all persons and Churches, which are not inchurched by covenant, and constituted of visibly regenerated persons, and the not admitting Church-members. So our Brethren by this profession the lawfulness of separation from all Churches, except from their owne. 2. No marvel then Paul will have Timothy to separate from Apostates and from Refractors of the truth, v. 8, and 1: 2.
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from proud boasters, blasphemers, Traitors. For such are to be excommunicated, as 1 Tim. 6. 3, 5. At loquitur Paulus (faith (a) Parkorus de

p. 41.)

thers, who are detained in the snare of Satan, must be waited on, and instructed with meekness; if God will give them Repentance; Ergo, Timothy was as a Pastor to instruct unconverted persons, and to join in communion with them, but as for desperate enemies and blasphemers, he was not to wait on them, not to exhort them with meekness. And if this Text prove any thing, it will conclude against our Brethren, that such as deny the power of godliness, should not be hearers of the Word, and far less (as our Brethren reason) members of the visible Church.

Can any (say the Author) judge such persons fit materials for the constituting and edifying of a Church, who are more fit for the ruin and destruction of the Church, such as leave their first love (as all hypocrites will at length do) they procure the removal of the candlestick.

Answ. The argument must be thus formed. All these whom God intendeth shall edifie and not ruine the Church, are to be only members of the visible Church: but all known hypocrites are such; Ergo. The proposition is false, for if we speake of God's secret Intention and his decreeing Will; It is not a rule for the Church to square and regulate them in the choying or refusing Church-members, because God intendeth in his decreeing will, that many hypocrites, such as Judas and Demas, shall be Church-members, and let our Brethren judge if they be fit materials to edifie the Church. If we speake of Gods revealed will, the proposition also is false; for by our Brethrens Doctrine, it is Gods revealed will that the Church receive as Church-members latent hypocrites, such as Simon Magnus, Acts 8, who are conceived to be regenerated, as the church, Acts 8, conceived Simon Magnus to be a sound Believer, as our Brethren say, and yet latent hypocrites are no lesse unfit materials to build the
Church, then known hypocrites. 2. We do not think that hypocrites fallen from their first love, and by scandalous living declaring themselves to be such should be kept in the Church. But the author alledge, *Revel. 2.* That the Church of Ephesus fallen from her first love, must bee a false constituted Church, in which there were members fitter to ruine, then to edifie the Church. And yet certain it is, *Paul, Eph. 1.* and *Christ, Revel. 2.* acknowledged the Church of Ephesus to be a true visible Church.

We pass (faith the Author) the types of the Old Testament, which yet are not without their due weight. Rough stones were not laid in the building of Salomon's Temple till they were hewn and prepared before, *1 King. 6. 7.* and behold a greater then Solomon is here, the attendance of the porteres suffering none to enter into the Temple who were unclean (2 *Chron. 23. 19.*) doth evidently type forth the watchfulness of the officers of Christ's Church to suffer none unclean in estate or in this course of life, to enter into the fellowship of the Church, which ought to be a communion of Saints. Their apology sayth (a) though all Israel were admitted to the fellowship of the Ordinances administered in the Synagogue, yet none unclean were admitted into the Temple; for *Revel.* can necessit. of 21. without are dogs, &c. So Master Can and Robinson press separat. c. 4. sect. 3. p. 75.

Answ. In this Type many things are loose and doubtfull. 1. We desire a warrant from the Word, that the Temple was a Type of a visible Congregation, and that all must be as really holy before they enter into a visible congregation, as they behoved to be Typically holy, who entered into the Temple of Jerusalem. The Temple is a Type of Christ's Body, *John 2.* and of the Church of the New Testament invisible, which must consist of sanctified ones, but how it is a Type of the visible Church we see not. For the Lords spiritual building whereof the Corner-stone and the foundation is Christ, is the Church invisible built by Faith as lively Stones upon Christ, *1 Pet. 2. 7.* Unto you therefore which believe he is precious, *v. 5.* yee also as living Stones are built up a Spiritual House, opposite to the disobedent, *v. 7.* who stumble at the Word, *v. 8.* *1 Cor. 3.* yee are Gods building, *Eph. 2.* 20, 21, 22. Expressely the building is.
are these who are built on the Doctrine of the Prophets and Apostles, and grow up into an holy Temple in Christ, and are the habitation of God through his Spirit. This cannot agree to a visible Church, the members whereof may be (as our Brethren teach from Revel. 2.) Hypocrites who fall from their first love. Yea, also the laying on of stones on the building is not the act of in-churching, or of union to a Church, as it must be, if the comparison prove the point, but the joining of the stones to the building is the union of these stones by Faith to Christ, the chief corner stone, as is expounded, 1 Pet. 2. To whom coming as to a living stone, v. 5. yea also, as living stones are built; &c. Yea, and Peter doth not build this comfortable Doctrine all upon the comforts of a Church-state in a single congregation; for many of these to whom he writ, were dispersed and persecuted through Pontus, Asia, and Cappadocia, &c. And might have, and had an Union with Christ by Faith without a Church Union in a Parish. 2. Though in this Type were signified a moral obligation, that all before they be in-churched in a visible Congregation, should be converted, how is it proved that the Church should receive none to a visible Congregation till they be converted? for these are farre different. All should be converted, but there is no new Law commanding the Church to receive none into her fellowship, but the converted. 3. The hewers of stones or builders of the Temple, must typifie Pastors in Office, dressing stones for the spirituall building, our Brethren make them to typifie private Christians out of Office, and deny that any Pastors as Pastors doe fit and prepare stones to bee laid on the spirituall building. Also none laid stones on that Temple save onely builders by Office, but by our Brethrens Doctrine, onely Pastors doe not convert Soules. There were no Stones at all in the Temple of Jerusalem, but choice and well squared stones, are no members of the visible Church but the chosen of God?

3. If the Porters typifie the Ministers of visible Churches, first only Porters hold out the unclean; Ergo, onely Pastors should hold out the scandalous, but you admit the whole Church with equal authority to take in, or refuse Church-members. 2. If the Temple
TEMPLE be a Type of the visible Church, then no prophane person, nor uncircumcised in heart should meet with the visible Church to hear the Word, for hearing of the word prophanes the holy things of God. This you cannot say, for insidels may be, as you say, fellow-partners with the Church, in hearing the word. 3. Robinson holdeth (a) that Abrahams seed, and so all the Jewes were to separate themselves from the world, that they might be a visible Church to God, but we read not that the porters were to hold out any wicked person. Yea Jer. 7. professed they came to the Temple of the Lord who were thees, adulterers, and wicked persons. And so by that neither are the porters of the visible Churches of the New Testament to hold out unconverted persons because they are unconverted.

Lastly, the place, Revil. 22.15. For without are dogges, &c. is fouly abused when it is applied to the visible Church, where there may be, and ordinarily are dogges, yea and liers, Rev. 2.2. 27. but within that Kingdome cannot enter any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lambes booke of life. But it is against all reason and the Lords Word that in the visible Church is nothing that defileth, that is no sinne, but onely those who are written in the Lambes book of life. This is the very doctrine of Anabaptists though we know our deare brethren hate that Sect, and their Doctrine.

(a) Robinson. The purest Church on Earth may consist of good and bad, in good, but the question is about the true and natural members, whereof the Church is orderly gathered, but as it were closed Philosophy, in the discription of Wives and Children, to make Rebellion a natural property of a child, and Whoredome of a Wife, so it is as profane Divinity to make ungodly persons the true matter of the Church, and prophaneness a property of the same, because many seeming Saints creep in.

Answ. If the holiest Church visible on Earth consist of good and bad, before God, then to be partakers of the Divine nature, Temples of the holy Ghost, Saints by calling, is not of the essence of a visible Church, nor is it essential to make one a member

(a) Robinson, Justi. separ. p. 86.

(a) Robinson, Justi. separ. p. 97.
ber of the visible Church, that he be converted. It is sufficient that he be a professor of the Faith. And it is a poor comparison to say, that prophaneness cannot be put in the description of a visible Church, for in the essence of a visible Church as visible, we neither include Holiness nor Prophaneness, but only a visible company professing the Faith of Christ and called by the Ministry of the Word, whether they be Believers or Unbelievers it is all one, neither of the two belongeth to the essence of a visible Church: a visible Church is saved in the number of forty, all being converted, or in 40. being all unconverted, so they be externally called by the Ministry of the Gospell and profess the same. And it is as foolish to make holiness the essence of a child, as to make it of a visible Church, and as vain to make chastity the essence of a married Wife; for this is not our philosophy, but a conceit of Mr. Robinson falsely imputed to us.

(a) Robinson. All the Churches that ever the Lord planted consisted of good only, as the Church of the Angells in Heaven and of mankind in Paradise. God hath also these same ends in creating and restoring his Churches, and if it were the Will of God that persons notoriously wicked should be admitted into the Church, then should God directly crosse himselfe and his owne ends, and should receive into the visible covenant of grace, such as were out of the visible estate of grace, and should plant such in his Church for the glory of his Name, as served for no other use, then to cause his Name to be blasphemed.

Answ. This argument proveth that the visible Church is not a visible Church, except it consist of onely holy and gratious persons, without any mixture; and so not only Holiness in profession, but holinesse reall and before God is required essentially to a visible Church. Then Pastors, Doctors and Professors, binding and loosing, clave non errante, are not a visible Church. Yea, this is downe right Anabaptisme that no visible Churches are on Earth, but such as consist of reall Saints only. 2. It is most ignorantly reaoned, that God in creating Man and Angells good, did not intend that they should fall by his permission, but that they should continue holy and then God was frustrated of his end, as Arminians and Socinians Teach. So sayth (a) Arminius Antiperk. (b) Corvinus. The Remonstrants (c) at
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(c) at Dort, and (d) Socinus, that God intendeth and purposeth many things which never come to passe. 2. His Decrees fail and are changed. 3. Men may make Gods Decrees of election fast and sure, or loose and unsure, as they please. 3. Here is much ignorance that God intendeth nothing that may be against the glory of obedience due to him, as Law-giver; as if sinners and hypocrites being in the Church because they are dishonorable to God, should crosse Gods end, and purpose: to Tertullian (e) bringeth in some whom he calleth dogs, thus reasoning against providence, which suffereth sinne to be in the World so contrary to his Will and goodness: And who denieth but Christ commanded Judas to preach, and that the Apostles according to Gods Will and Commandement received Ananias, Saphira, Simon Magus in the visible Church by baptizing them (for I hope the Apostles sinned not against Gods revealed Will in admitting them to the visible Church.) And shall we say that God directeth in that crosse himselfe and his own ends, because God gathered hypocrites into his Church, and yet they dis Honour and blaspheme the Name of God? Whiles Robinson faith, Gods maine end in gathering a visible Church is, that they being separated (f) from the World, may glorifie his Name, he speaks of grosse Arminianisme, that God faileth in his ends. Lastly, his faith that God cannot will that persons notoriously wicked should be in his visible Church, for then he should crosse himselfe and his owne ends advert (notoriously) is vainly added, seeing we teach that notoriously wicked ought to be cast out of the visible Church; as also if he shall will wicked persons, let alone notoriously wicked, or latent hypocrites to be in the Church, yea or in this visible World, he should by this Arminian argument crosse himselfe and his owne ends? Do you believe with Arminians that Gods end is, that Angells and men should have flood in obedience, and that a Redeemer should never come to save sinners? And that blasphemy and sinne is against Gods purpose and intended end, and that sinne crosse him? but when all is done, it is his intention and revealed will that hypocrites be invited to the visible and preached covenant, and yet be knowneth that they are out of the visible, yea and invisible state of grace.
(a) Robinson. In planting the first Church in the seed of the woman, there were only Saints without any mixture, now all Churches are of one nature and essential constitution, and the first is the rule of the rest.

Ans. Though God planted Adam and Eve two restored persons, to be the first repenting Church; from God's fact you cannot conclude a visible Church gathered by men, should be void of all mixture, so as it is no visible Church; if it be a mixed company of good and bad, this is contrary to his owne commandment, Matt. 22. 9. Go and call as many as you finde. 2. God's acts are not rules of morall duties, his Word and Commandment doth regulate us, not his Works. God hardeneth Pharaoh's heart, should Pharaoh harden for that his owne heart? God forbid.

Robinson. Cajan that evil on was broken off, and cast out of the Church, and by Moses it is imputed for sin, that the sons of God married with the daughters of men; Ergo, it is far more unlawful to contrast with the wicked in a religious covenant of the communion of Saints.

Ans. Wee grant such as Cain are to be excommunicated, but what then? Ergo, none can be members of a visible Congregation but such as Abul, we love not such consequences. 2. Though God forbade his people to marry with the Canaanites, yet he forbade not that the Godly and ungodly should come to the Temple together, and that Noab and curst Cham should be in one Arke together. 3. Though it be a sinne that the wicked should mix themselves with the godly and come unto the Kings supper without the wedding garment, yet that is not the question, but if the pastors inviting all to come to the supper do sin, and 2. If the Church be not a true visible Church, though it consist of good and bad.

Robinson. Circumcision is a scale of the righteousness of Faith, Gen. 17. 10. Rom. 4. 11. Now to affirm that the Lord will scale up with the visible scale of Faith any visibly unrighteous and faithless person, were, that God should profane his own Ordinance.

Ans. God doth by this argument profane his owne scale, when a visibly wicked person is sealed with the scale, as when
one visibly unrighteous is sealed, for the latent hypocrite pro-
faneth the seal of Righteousness, as the open and visibly un-
righteous and faithless person doth. Yet it is God's com-
mand that the latent hypocrite have the seal of Righteous-
ness, since the Church conceiveth him to be a sound profes-
sor; Ergo, by your Doctrine God commandeth to prophane
his owne seal, but this is the wicked reasoning of Arminians,
and Socinians. So Arminians against Perkins, Corvinus against
Molinus, the Arminians at the synod of Dort would prove an
universal grace accompanying the Word and Sacraments, and they
say that Sacraments do not seal remission of sins, redemption in
Christ, and that they be empty and toome ordinances yea and mock-
ing signs, except all who receive the seals, both elect and repro-
bate be redeemed in Christ, and have grace to believe. But the
truth is, God doth not prophan his owne seal, because he com-
mandeth that they be received with Faith: and let us see where
any male child, reprobate or elect, borne amongst the Jews,
but he is by God's Commandment to be circumcised, yet
that seal was an empty ordinance to thousands in Israel. Nor
is the seal, a seal of righteousness, actu secundo, sed actu
primo it is a seal of righteousness, as the Word of God is the
power of God to Salvation, not to all, nor of it selfe, but by the ef-
ficacious grace of God, to everyone that believes.

John Baptist (faith Robinson) Christ and his Apostles being
Robinson Justif.
to reprimare the desolation of Sion, did not by the coactive Lawes of men
shuffle together good and bad, as intending a new monster or Chi-
maea, but admitted of such and none other, as confessed their sins
(a) and justified God, and were not of (b) the World, but chosen
out of it, and (c) did receive the Word gladly, and communicated
all of them in all things, as every one had neede, and that in glad-
ness and singleness of heart, as receiving Testimony of the Holy
Ghost himselfe, that they were such as should be saved, as were
(d) all of them purchased by the Blood of God, as (e) for all for
whom there was cause to think God, as whom the Apostle (f) did
remember in his prayers with gladness, being persuaded that God
would perfect his good works begun in them, as became him to
judge of them all, being all partakers of the grace of God with
him in the confirmation of the Gospel, and after whom all be longing

Kk 2 45

from
Reasons for separation discussed.

1. The reasons for separation discussed in the text are based on the following verses:
   - 1 Thessalonians 1:2-3: "From the very heart of Christ, and for all whom he gave thanks, always making mention of them in his prayers, without ceasing remembering their effectual faith, diligent love, and patient hope in the Lord Jesus, which did grow in every one of them.

2. Answer: Here is much Scripture abuted to no good use; 1. that coactive Laws of Princes be the only way of incumbering people, we never taught; but of this hereafter. 2. He calleth the Kingdom of God which is a drain-net of good and bad (b) a called company invited to the Supper of the Gospell, whereof many are called, but few are chosen. (i) which is the field where grow Wheat and Tares (k) the Barne-floore wherein is Corne and Chaff. (l) He calleth (I say) these men good and bad, thus stuffed together in a new monster or Chimera. Sinne is a monster, but that it should be in the world is not without the decree of efficacious providence, except we turne Epicures with Arminians.

3. That all and every one baptized by John Baptist justified God, and were true converts is more charity, then the verity of the Text. Luk. 7. can warrant. 4. And that the visible Church consistseth onely of men chosen out of the World, as he spake from Job. 15. is a plaine contradiction to that (many are called, but few chosen out of the World); and serveth much for Hyperians, who will have all the visible Church chosen, and for Arminians who make all in Gods intention separated from the World; and so make election to life eternall, as univerall in the visible Church as the preached Gospell. 5. It is an adding to the Text, Acts 2. That the visible Church (all of them) and you say did communicate in all things with singleness of heart, and were to be saved. For we have not so much charity to bestow on Ananias, Saphira, and Simon Magus, who were added to the Church visible: but why call you this the Testimony that the Holy Ghost giveth of all them? Where did you reade or dreamethis? The Holy Ghosts Testimony is true, and what Divinity is it, that all added to the visibly Church shall be saved? deeme you with Origen and some others that none are eternally damned? 8. And you say of the visible Church, Acts 20.28. All of them were redeemed by the Blood of God. If Luke had said so, I could have believed it, but your saying is groundles. All whom they are commanded to feed, and all who were to be devoured by,
by grievous Wolves, and all the drawn away Disciples of Tafe
Teachers, 29.30. Are all these redeemed by the Blood of God?
This Church is an Arminian Chimæra: that all to whom the
Gospel is preached by Feeders and Pastors, must be obliged
to believe that Christ by his Blood redeemed all and every
one of them, is Arminianism. (a) Corinus and (b) ?ac. (c) Corinus,
Arminius, (c) Nic. Grevinchovis (d) Episcopius, (e) Socinus
contra.Molin.
(f) Smalcius (g) Ostorodius will thank you, for they hold
that Christ gave his Blood for all the damned in Hell, and purposely
to redeem them, and for his part gave his life for all the World,
and especially for the visible Church. 7. That the Apostle gave
thanks to God, for the sound faith of all he professed the Geo-
spell at Rome, and were persuaded that God would perfect the
work of salvation in all and every one of the Philippians, is a
wicked dreame,that they were all partakers of the grace of the
Gospel, and that all the Thessalonians, without exception
had effectual faith, diligent love, and patient hope. All this is
said, without ground of Gods Word: and contrary to the
Word. Were there none, Rom.6. Servants of sinne? None who
Phil.2.21. 1 Thess.4.2. 2 Thess.3.8.9.10. None in Philippi whose
God was their belly?none who minded earthly things?No dogs?
No evill workers?

(a) Robinson; The Jewes were forbidden by God, under the
Law to sow their Field with diverse seeds, and will be sown his own
Field with Wheate and Tares? and (b) the Lords Field is sown
with good seed, Mat. 13.24.27.28. His Vine Noble (c) and all
the seed true,his Church Saints and beloved of God(d) but through
the malice of Satan, and negligence of such as keep the field adulterate
seed and abominable persons may be.

(Ans) God who is above a law forbiddeth the Father to kill
the son, yet may he command Abraham to kill his son, in po-
sitive Lawes, such as sowing of seeds, Gods practice is not
a Law to us.; I remember Jesu, especially Suarez, Didier,
Ruin, Molina, lessius, Lod. Meratius-Hiero. Fasolus and their
Disciples; the Arminians,labour to prove that God cannot pre-
determine the will of man to the positive acts that are in
sin: For then he should be the author and cause of sin which
he.
he forbiddeth us to do, and he would not do himselfe, say they, that which he forbiddeth us. Which is but in the general a weake answer, for it followeth not hence; that he is the author of the malice, because he pradeterminates the will to the positive act of sinning. For though God in his working Providence permit wicked men to be in the Church (as you cannot deny his providence here) yet doth it not follow, that he soweth wicked men in the Church. Nor doe we say, that it is the Lords approving and revealed will that hypocrites should joyne with his friends at the marriage supper of the Gospell, they wanting their wedding garment. It is hypocrites sin that they joyne themselves to the Church, they being heart Enemies to the truth. And in this respect God soweth them not in the Church. But the question is if the Church and Pastors sin in receiving such into the bosome of the Church, because they see not, in conscience, that they are regenerated: That we deny, yea the servants bid all come whom they finde. Mat. 22. 9. and that by the commandement of God. And in this respect God doth not plant his visible Church a noble Vine, and a Field sown with good seed, yea it is his revealed Will that the Church and the Servants of God invite all to come to Wisdomes banquet, Prov. 9. 2. 3: and so all the called externally are not the choise Vines. This you are to prove, that the visible Church in all its members, or essentially as it is a visible Church is a choise Vine, and an holy seed. Nor is it the Pastors negligence that Tares grow in the Lords Field (though it be Satans malice) yea the Pastors here are to invite all to come in, and to call externally all to come to Christ. That they who are invited give not obedience is their own wickednesse, but neither the Churches, nor the Pastors sinnen.

(a) Robinson. There be amongst you hundreds and thousands partakers of the life of God in respect of your persons, but in respect of your Church Communion, and your Ordinances, you are all alike, because you are all alike partakers of one set forme of worship.

Answer. The Church of the Jewes so should be a falsely constituted Church, because however there were many Believers amongst
amongst them, yet all are commanded to receive one Ministry of Scribes and Pharisees sitting in Moses chaire. But know that the leaven of the externall worship (except it evert the foundation) doth not make the Church a falsely constituted Church.

(a) Robinson, Mr. Smith truely affirmeth your Church to be a greater Antichristian Ministry and worship then Rome, as the 1st. p. 64. Temple which sanctifieth the godd, and the altar which sanctifieth the offering is greater then the offering: so the Temple of the New Testament, the Church and people of God, by whose Faith all the Ordinances of the Church are sanctified, is greater then the Ministry, worship, or any other Ordinance, and being Idolatrous is a greater Idol.

Answ. This is a new poynct of Divinity that the Faith of the Ministry or congregation sanctifieth the worship; as the Temple did the gold and the altar the offering: yea though the Minister were a Judas, and the people latent hypocrites, the Ordinances of God lofe no authority, for all the Ministeriall sanctifying of the Ordinances is from Christ the Initiator, not from the instruments; and the Donatists did suspend the power of the Ordinances of God, upon the holinesse, or unholinesse of the Instruments. 2. The Ministry in its substance is not Antichristian, though it be from the Antichrist. For Prelates giving of a ministry is not to be measured by the particular intention of the Ordainers, but by the Nature of Gods Ordinances, and the generall meaning of all the Catholick Church.

Robinson here objecteth, The Law saith, nemo potest plus juris in alium transferre quam ipsa habes. Prelates have no calling of God themselves, therefore they cannot give it to others.

Answ. Prelates reduplicativae, as Prelates have no calling, yet as Pastors they have, and Antichristian praelacy destroyeth not the essence of a Pastors office in the subject. They object, as a Prelate he ordaineth Ministers, and not as a Pastor. Answ. 1. as a Prelate he usurpeth to give a Ministry, but as a Pastor he giveth it. 2. He invadeth the place of the Church and with content of the Church standeth for the Church, though he be not the Church, but a simple Pastor, therefore what Ministry he
he conferreth, it is the deed and fact of the Church. 3. They object, No man can give that which he hath not. Answ. No man can give that which he hath not, neque virtualiter neque formaliter, true, what he hath in no respect, that he cannot give. What he hath in vertue or in some respect, that he can give. What baptism the heretic Minor hath Ministerially, that he may give validly. (a) Hieronymus faith, the Luciferians admitted Baptisme conferred by an Heretick, but not a Ministry, Anatolus was consecrated by Dioscorus, Falix by the Arrians, as Mr. (b) Ball observeth. So (c) Bellarmine. (d) Gratian(c) Nazianzen, (f) August.

They say (g) we finde it by experience that the refusing of Church-communion hath been blessed of God, to their conversion who were holden out. Answ. Manasseh his being bound in fetters was a means of his conversion. David by his afflictions learned to keep God's Commandments; did therefore the persecutors of Manasseh or David right and lawfully?

The Apostles (say they(h) had commission to Baptize none but Disciples, Mat. 28. 19. Answ. See you doubt not of a warrant for Baptizing children, who are not Disciples: for then the Apostles from this place had no warrant to baptize the infants of Believers.

We should (say they(i) open the doores of the Church more wide then God alloweth, how shall we lay willingly and willingly dead stones in the living Temple? If Christ be a Head of pure Gold, and the Churches golden candlestick, how shall we be allowed to put in leaden members?

Answ. This argument is against the Lords dispensation, because not without his providence are hypocrites in the Church. It is not against his Commandement, for he alloweth and commandeth the Church to take in Hypocrites, so they professe the truth, and so commandeth that leaden toes and members be added to Christ the Head of gold. Christ is the Head of the invisible Church properly and according to the influence of the Life of God, but he is the head of the visible Church as it is such according to the influence of common gifts, which may be in Reprobates. And they may be this way in Christ's Body, who are not of Christ's Body, as Augustine says.
We are (say they) accessory to the profaning of the Lords Ordinances. Answ. So far as they are notoriously scandalous they are to be cast out of the Church, and debarred from the Seales.

The Church (say they) shall be pestered with prophane and carnall men, and the blind shall lead the blind, if all be admitted to Church fellowship.

Answ. The admission or keeping in of all to partake especially of the Lords Supper, we doe not allow. 2. The multitude of carnall men in the Church is an inconvenience of providence, and resulteth by accident, from the receiving of Professors to Christ's Body visible; but it is no kindly fruit growing therefrom.

A faithful servant (say they) would admit none into his Lords House, but servicable instruments, therefore neither may the Stewards of Gods House (which is a spiritual building) admit any but men of spiritual gifts, living stones, sanctified and meet for the Lords Works.

Answ. The comparison halteth many ways. 1. All in a Noble mans house, are not stewards, you make all the Church to be stewards having the power of the Keys to put in, and out. Members are received into the Church, not only because they are serviceable, for the masters use, but to be made servicable and to be polished by the Word of God, and care of Pastors, but servants are taken into great houses because they are servicable; for if that follow, that they are made more servicable, it is not the intent of the Lord of the house, or of the under-stewards. 3. The Oeconomy of Princes houses is no rule for the government of the house of the King of Kings.

Mr. Coachman (b) while the materialls and pillars of the house (b) Peter Coach are rotten, and the house founded upon Briers, Brambles and man cry of rubbish, that is, while wicked men are members, no Discipline, there (c) p. 16. no Reformation, no censures, no Election by the multitude will doe good.

Answ. The connexion is naught, the fruit and power of Gods ordinances depend not upon the conversion or non-conversion of the instruments, the preaching, Sacraments, censures are of themselves golden and exercisers and dispensers thereof.
following Christ's direction therein are golden, eternus in so far, though in respect of their personal estate they be wooden and clay members void of faith. 2. It is false that the visible Church is founded upon men or their Faith. God strengtheneth the barres of his own Sion. And Christ and the Gospel are the pillars thereof. Nay the Church standeth not upon Peter and Paul and the Apostles faith subjective, because the Apostles were holy men and Believers, but upon the Apostles Faith objective, that is, upon the saving truth that the Apostles delivered from Christ to the Churches, Ephes. 20.21.1 Cor. 3.11,12. Mat. 16.21,18.

Quest. 3. Whether or no there be a true Church communion with ordinary hearers of the Word, who cannot be admitted to the Lords Supper, and what union excommunicated persons who do hear the Word have with the visible Church? and how the preaching of the Gospel is an essential note of the visible Church?

For the clearing of these considerable points tending much to a fuller understanding of a true visible Church in its right constitution, let these considerations make way to what we can say of these points.

1. Dift. There is a difference between ordinary and settled hearers of the Word, and transient and occasional hearers.

2. Dift. Publick ordinary preaching for the converting of souls is a publick Church-worship. Another set way of ordinary publick use of converting souls, by preachers not in office, we know not.

3. Dift. Some be members of the visible Church properly and strictly, such as are admitted to all the seales of the covenant and holy things of God. Others are lesse properly, or in an inferior degree, members of the visible Church, such as are baptized and are ordinary hearers of the Word, but not admitted to the Lords Supper, of old the Catechumeni were such. As there be degrees of Citizens, some having all the priviledges of the City and some only right to some priviledges, but not to all. 3. Some have right to all, and are most properly in the visible Church.

4. Dift. Excommunication being medicinal and for edification, cannot cut off the member close, except we should confound killing and curing.
5. Diff. There is a note of a ministerial Church, such as is preaching of the Word of God, and a note of the visible Church of Believers, and obedience professed to the Word preached is such a note.

6. Diff. Preaching of the Word may well be a note of the Church invisible in here while it is in gathering, because God purposeth to convert where the Word is purely preached. 2. A note of the invisible Church already constituted, in so far as it is obeyed. And. 3. A note of the Ministerial Church, in respect where God holdeth out the Standard of the preached word, there is his ordered army.

1. Concl. To communicate with the Church ordinarily and of set purpose is an act of external Church communion. 1. Because if the preacher in preaching edifieth the Church convened for that effect to receive edification, and if he convince the Infidell by preaching and cause him fall downe and worship God, and report that God is in that meeting, then to communicate with the Church in hearing and preaching is an act of external Church communion. Because an act of worship terminated and bounded upon the Church is a Church act. But the prophet prophecying in publick to the Church edifieth the Church and converteth infidells in causing them to worship & acknowledge God's presence in a Church-meeting. As is cleare. 1. Cor. 14. 4. He that prophesieth, edifieth the Church. v. 5. v. 12. seek that you excel to the edifying of the Church. 2. 9. Yet in the Church I had rather speak five words with my understanding, & c. 23. If therefore the whole Church be come together into some place and all speake with tongues, and there come in these that are unlearned and Unbelievers, will they not say that ye are mad? 24. But if all prophesy and there come in one that believeth not, or one that is unlearned, he is convinced of all, & c. And that this is a Church-meeting formally, it is cleare, because it is said, 34. let your women keepe silence in the Churches, now women out of a Church-meetings are not commanded silence; for Tit. 2. 4. They are to teach the younger women: and at home in the house, Prov. 31. 26. She openeth her mouth with wisdome, and the Law of grace is in her lips. Acts 20. 7. and upon the first day of the week the Disciples came together to brake bread, and Paul preached to them. Had they not then a

L 2 * Church
Ordinary hearing of the word is

Church Communion in hearing the Word, as in the receiving the Sacrament: Our brethren say that eating one bread together at the Lord's Table is properly a Church Communion. For thereby, we may eat one bread, we are one body; for we all partake of one bread, 1 Cor. 10:18. But hearing one word is not a Church-communion, because Infidels and Turks, who are not members of the Church may hear one word, 1 Cor. 14:24, 25. I answer 1. We speake of a professed and resolved hearing. Turks and Infidels comming in without purpose to joyne with the Church, as 1 Cor. 14:22, 25, are not such hearers. 2. If this were a good reason, a latent hypocrite eating one bread with sound believers at the Lord's Table, should keepe no Church-communion with the Church; for by our Brethren's Doctrine, a hypocrite is no more in deed and truth a member of the visible Church than a leg of wood is a member of a living body.

But we hold that he is a true member of the Church as visible, and that his binding and looing with the Church (suppose he be an Elder) is no lesse valid in Heaven, when Christ's order is followed, than the binding and looing of a believing Elder, and therefore that his eating at the Lord's Table is an act of external Church-communion, and of visible fellowship in a visible body, and the same is every way strong for a visible Church-fellowship, in hearing the Word, for that same Christ and fellowship with him, which is sealed in the Sacrament, is preached in the Word; and as joynt communicating of hypocrites and believers as an external Church-communion, ought to seale an internall communion with Christ and his Church, so the joynt-hearing in a professed adjoyning to the visible Church is a compartning visible in a visible worship, and a professing of an union with that same Christ and his Church in the same word preached. For as the Apostle concludes the unity of the catholic Church by one Baptisme, so doth he conclude it from one faith, and one Lord of the covenant preached to all.

2. The visible Church of called, and chosen, and not chosen, is the scope of the parable, Matt. 22, and Luke 14:16, 17, &c. Now v. 9. Matt. 21. All are bidden come to the Supper, and be joynt-hearers of the Word of the Gospel, though all be not chosen who are externally called. 1. Also if converting of soules to
the Faith of Christ be the most formal and specific act of edifying, and of laying stones upon the chief stone in the building, 1 Pet. 2.4, 5. Seeing edifying is the end whereof Christ ascending on high, gifted his visible Church with Pastors and Doctors, Eph. 4.11, 12, 13. Then hearing and joint-hearing of a sent Pastor, Rom. 10.14, must be formally externall co-worshiping in a visible Church. For our Brethren hold that there be now no Pastors under the New Testament, but in relation to a particular and visible congregation. Now if our Brethren say, that pastoral teaching is an act of a visible Church, hearing of pastoral preaching must also be an act of Church worship. For they are relata qua semina poniunt et tollunt; yea members of a visible congregation have no Church-worship except receiving of the Sacraments and Church censures, if hearing of a pastor be not Church-worship.

3. Under the New Testament every congregation to our Brethren is a visible mount Sion. Now if under the New Testament the people are to incite one another to publick Church worship, as, Let us go to the mountains of the Lord, to the house of the God of Jacob, and he will teach us his ways, Isa. 2.3. And if they shall publicly worship and ask the way to Sion, that they may be joined in covenant to the Lord, Jer. 50.3. Then is hearing of the doctrine of God's wayes and covenant, a publick church-worship, and the service of the Church or house of the God of Jacob. But the former is true; Ergo, so is the latter.

4. If it be not Church-worship to heare the Word, a pure and sound preaching of the Word is no note of the Church, contrary to the Word, and the unanimous consent of the Reformed Churches.

5. Hearing of the word is a worshiping of God. Ergo, the Church-hearing of the word must be Church-worship. For all professing by their visible communion in hearing the Words, one Faith, one Lord, one Hope of glory, and that as one visible body, must thereby testify they be all joint-worshippers of Christ and of one God, whose covenant they preach and heare.

6. Professed hearing (separateth a visible member of the church (in genere notarum visibilium, in the kind of visible marks,) from an infidell and Turke no lesse then the receiving of the Lords Supper doth.

7. Pro-
7. Professed hearing maketh the hearer under a ty of being particularly rebuked of his sinne, but particular pastorall rebuking being done by the power of the keyes presupposeth the rebuked to be within; for the Church cannot judge those who are without.

2. Concl. Excommunicated persons though they be debarred from the Lords Supper, and delivered to Satan, and to be accompted as heathen and publicans, yet are they not altogether and every way cut off from the visible Church. 2 Thess. 3.14. If any obey not our word by letter, marke such an one, amongst, with the note of Excommunication (faith Beza) and have no fellowship with him, that he may be ashamed; that is, as Calvin well expoundeth, exclude him out of the company of the faithfull, and excommunicate him. So also (c) Bullingerus (d) Marlorat and (e) Jodocus Vullichius, v.15. Yet accompt him not as an enemy, but admonish him as a brother. I know Mr. Robinson (f) denieth this place to be understood of any Excommunicated person, but he willeth the Thessalonians not to countenance, but to shew their dislike of idle persons, and his reasons are. 1. Because if Christ biddeth accompt the excommunicated person as an Heathen and a publican, would Paul thereafter accompt him as a brother? 2. Idolaters and Hereticks are to be excommunicated, and will you have such a brotherrhood, as brother idolater?

But I answer, 1. We read not in the New Testament, where Christ, or his Apostles bid break off Christian fellowship with any; but there is excommunication signified. If these words ἄν ὑμᾶς ἵνα ἐφευρέσῃς ἃνδρα, have no fellowship with him, that he may be ashamed, signifie, not to forbeare fellowship with him, as a cast out person, but only to shew their dislike of the sin, that he may see it, and be ashamed; as Robinson sayth, there is no more punishment to be inflicted on a contumacious person who will not obey the Apostles words, then is inflicted for any sinne to which contumacy is not added; for we are to shew our dislike of any sinne, even the seene infirmities of our Brethren. For Augustine faith, peccatum tuum est, quicquid tibi non dispiicit, every sin in another is thine, against which thou shewest not thy dislike.

2. The Law of nature doth enforce, that Lev. 19.17. we should generally rebuke our brethren, and so shew our dislike for any sinne.

3. Be
3. Be not mixed in fellowship with such a man, is a publicke abstinence from communion with him, else it doth not shame him. For every shown dislike or not-communion with another in his sinne, is not that which will put publick shame on him, that he may repent, as is intimated here. 2. Christ biddeth not accompt him a Publican, but ὅπερ ὁ ἵθελεν: ὅπερ is a note of similitude. Simile qua simile non est idem. Every thing like is not the same. So that he may well be accompt as an Heathen, not being altogether an Heathen, and yet a Brother, whose salvation and gaining you must intend. Nor is it altogether against the comparison of Christ, and that gentlewarning on perverse idolaters and excommunicate persons to admonish them as Brethren. Seing it becometh us to be mercifull as our Heavenly Father is, 2 Tim. 2. 24, 25. Mat. 5. 45. And we must forgive our offending Brethren seventy seven times, Mat. 18. 22. And therefore though he were twice excommunicated, he is to be dealt with as a Brother. And an Idolatrous brother is no worse then a Samaritan neighbour or friend. 2. If Excommunication be a medicine of the Church toward a sick conscience, the end where of is salvation, that the spirit may be saved in the Lords Day, 1 Cor. 5. 5. that he may learn not to blaspheme, 1 Tim. 1. 12. That he may be gained, Mat. 18. 15. Ergo, he is not altogether cut off from the Church, for delivering to Satan is medicinally, not vindictive, as the great Excommunication is which is called Anathema Mananatha, which we cannot use, but against such, as have sinned the sin against the Holy Ghost, and is hardly discerned, and I would think, such an one as Julian the Apostle should be debarred from the communion of the word preached. But these who are ordinarily excommunicated for contumacy and particular faults, and not for universal Apostacy, are not altogether excluded from all brotherhood of the Church.

3. If the excommunicate person be excluded from all privileges of Church-fellowship, then also is he excluded from hearing the word as a sick patient under Church-medicine, for it is a pastoral, and so to our Brethren a Church-aff, that the Shepherd strengthen the diseased, heale that which is sick, bind up that which is broken, bring againe that which is driven away, seek that which is lost, Ezek. 34. 4. And feed the flock with knowledge.
Excommunicated persons are not wholly

(4) The way of the Churches. Also this Author (a) faith, that Church members are to be admonished, and if we doe it not, we hate them in our heart, Levit. 19. 17. and if we warne not an Achan, his sin is the sin of all Israel. Now if an excommunicated brother remaine one, whom we are to gaine, and whose salvation we are to intend, if be an ordinary coworshipper in hearing, the object of Pastorial and brotherly teaching and admonishing, he cannot be wholly excluded from all Church-fellowship. And this also proveth that these be members of the visible Church in some degree of Church-worship, who yet are debarred from the feales of the Covenant. And it cannot be said that the excommunicated person ought not to rebuke his brother, and not hate him in his heart, as Levit. 19. 17. Penall excommunication looth not from the Law of nature. But our brethren make rebuking and mutuall exhorting one of another Church duties of watchfulness; then is the excommunicated in some degree of Church-membership. Nor can our brethren here reply with good reason. Indians and Turks may heare the Word as well as the excommunicated person, and therefore hearing of the word is no note of Church communion.

I answer, the Turke and Indian must heare the word, but at the by, and not professedly, but the excommunicated person by the ty of his Covenant made in baptisme, and that relation he hath to the Church under whose eye he is, for the saving of his spirit, and to that Gospel which he professeth, is obliged to the Church-communion of publique hearing the Word; yea, and according to his oath given, to be subject to the ministration of such a man whom he chose for his Pastor, to give obedience to him in the
the Lord, however in that one particular for which he is cast out, he hath failed against all the foresaid obligations. 2. The Church, as a visible Church, exerciseth no medicinall acts upon Turks or Heathen persons, and doth not repute them as Heathen, but doth repute them to be Heathen. Nor hath the Pastors any pastoral charge of Turks and Heathens, except they would desire to be baptized and profess the faith. But the Church as the Church exerciseth medicinall acts of thunning Christian fellowship with the excommunicated, and that with a continued intention even when he is excommunicated, that his spirit may be saved in the day of God, and the Pastor hath a pastoral, and so a ministrerall care and obligation of pastoral teaching, admonishing and persuading him to return to God.

4. Neither do we mean with (a) Suarez and other Schoolmen, that excommunication doth not so cut off a member as it removeth not that baptismall character, or that passive power to receive the Sacraments; or that the prayers of the Church are not offered of direct intention, for the inwardly humbled and repenting excommunicated person, while the sentence of absolution be pronounced by the Church, as (b) Soto, (c) Adrianus, (d) and Alanus thinketh, because fortooth (f) Innocentius III. faith, the excommunicated person, though repenting, and doing what he can to be reconciled to the Church, yet without absolution from the censure, he is mortuous Ecclesiastic put dead Ecclesiastical, and so in Heaven also. Though (g) Navar, (h) Turrecuremat, (i) Richard, (k) Anton think the penitent excommunicated person is included in the general desires of the Church in their prayers, because it is not the intention of the Church to exclude a true and living member of Christ body from a communion spiritual with Christ. But our meaning is, that the excommunicated person is deprived of actual fellowship with Christ in the Scales of the Covenant, as the (l) Council of Arausian, A gremio Sancta maris Ecclesie & consortio totius Christianatis elimina-
mus. His sin is bound in Heaven, yet so as the salvation of his spirit is intended by the Church, see for this (m) Augustine. We understand not a baptismall character, except regeneration and remission of sins, which cannot be taken away by excommunication, and therefore a morall clame to the holy things of God.

(a) Suarez tert. com. 5. ad tert. part. Thom. de cen-
(b) Soto 4. d. 22 q. 6.
(c) Adrian de
(d) Alanus de
(e) Innocentius
(f) Navar.
(g) Turrecurem.
(i) Richard, in
(k) Anton, in
(l) Concil.
(m) Augustin. 76.

Araus. 11, q. 3.
Araus. 11, q. 3.

and epist. 77.
and epist. 77.
Excommunicated persons are not wholly

and that for that time and rate is rather removed, then any in-
ternal right to Christ. Therefore some say, in this he loseth rather
possession, than gain, possession then right. As a Nobleman, for
some offence, of three dwelling houses that he hath, is confined
to one of the three, so as he may not remove from that one; yet
doeth he not lose right to the other two.

5. Our brethren's doctrine is, that none can be judged and
excommunicated, but those who are within the visible
Church; (n) now none are within to them but such as are sup-
pposed to be regenerated and saints; yea and more, faithfull bre-
thren, not only in profession (faith our (o) Author) but also in
some measure of sincerity and truth. Hence none are to be excom-
municated and delivered to Satan, but regenerated persons; then
it cannot be the Churches mind, that the excommunicated per-
s ons are wholly cut off from the visible Church, since they being
the true matter of the Church, as our brethren teach, remaine
therefore a part of Christ's body in covenant with God, having
right to the promises of the Covenant, and so these to whom
the keys are given, by our brethren's grounds, and are regener-
ted, can onely be excommunicated, and none else can be excom-
municated, by their way also, for the unregenerated are without,
and so cannot be cast out.

I know not what Mr. Robinson can mean, (p) that the Church
cannot cast out (as he faith) any part or parcell of her true matter.
The Church cannot excommunicate the regenerated, 1. Because
(faith he) the true matter of the Church, hath the forme and essence
of the Church, and the Church cannot cast out her owne essence.
2. The Church should deliver to Satan the true members of Christ's
body, which he abhorrest to write.

But I have learned of (q) Mr. Coachman that onely the con-
verted are to be excommunicated, because they have a spirit to be
saved in the day of the Lord, 1 Cor. 5. The non-converted are
flesh: but truely this is strange, Paul speaketh of the incefluous
person according to the judgement of charity, as supposing him
to have flesh and Spirit, as he professeth himselfe to be a member
of the Church; but truely this is weake: for in the same Chap-
ter Paul will have drunkards, railers, extortioners, idolaters, to
be excommunicated. Peter did really excommunicate Simon
Magnus.
Magus excluding him from part and portion in the visible Church. Act. 8.21, and are such not to be excommunicated because they cannot be cast out, who were never within? See into what inconveniences our brethren are fallen, while they agree (I speake with reverence of those godly men) with Anabaptists in the nature of the visible Church. But truly hypocrites are within the Church, and when their hypocrisy doth break out into grievous scandals, they are to be cast out of the visible Church; but they cannot indeed be cast out of the invisible Church, because they were never within the same; but our brethren still doe confound the visible and invisible Church, which in nature and essence are opposed by way of contradiction, if Augustine say right, multis oves extra vires Ecclesiae, & multis lupi intra. For the Church invisible as it is such and essentially, is not the Church visible; and the Church visible is not essentially invisible. But to returne to Robinson, if the regenerate cannot be excommunicated, they cannot fall into such grievous sinnes as incest, murder, and contumacy to the Church, which deserveth excommunication. But this latter none can say but Novatians. Ergo, neither can the former be said. The major is undeniable, whosoever can, and may commit sins deserving excommunication, are to be excommunicated, as Christ faith, Matth. 18, 17, 18, and Paul, 1 Cor. 5, 4, 5. Now if the converted cannot fall into grievous sins against the Church, such as contumacy; neither can they fall into grievous sins against God, 2. By this doctrine no professors are to be excommunicated at all!, for all within the visible Church are either converted or non-converted; the converted are not to be excommunicated, faith Robinson, because they are the true members of the Church, and of Christ's body; now the non-converted far lesse can be excommunicated, because those cannot be cast out who are not within, as our brethren teach. For they are the false matter of the Church, and no part of it, yea (and as our Author faith,) have no measure of sincerity and truth; and therefore cannot be members of the Church. Now the Church (say our brethren) cannot judge those which are without, 1 Cor. 5, 12. 3 This opinion is just the opinion of the Anabaptists, that the true members of the visible Church are onely regenerate persons, and they onely have the essence of the true membership, which is false; they are within. 

Mm 2

the August: de doct. Christi, l. 3. c. 32. Contra cresem. l. 2. c. 22.
Excommunicated persons are not wholly CHAP.9.

the visible Church, and truely within the net, and a part of the ground called the Kingdom of God, Matt. 13.4. Though they be not members of the invisible Church of believers and the redeemed in Christ. 4. The Nicolaitans, Jezebel, the false Apostles, the spreaders of Balaams doctrine, Rev. 2. and those who offend in Christ's Kingdom are all necessarily either not to be excommunicated at all, or necessarily they are all unconverted, by Robinson's doctrine, or all converted, by Mr. Coachman's way. And the Church then shall not bind and loose in Heaven, but clave errante, except they be all known certainly to be converted who are excommunicated, or certainly knowne not to be converted. But this were ridiculous; the object of excommunication by Christ is one which refuseth to hear the Church, whether he be converted, or not converted. 5. All our Divines standing for the cerainty of the perseverance of the regenerated, answer Papists and Arminians alledgeing for the apostacy of the Saints, the example of the regenerated who may be excommunicated, that excommunication doth never evince that the person excommunicated is out of the state of grace, but only that he hath fallen into a scandalous external fact, which drawer that he should be delivered to Satan, and that one may be a member of the visible Church and converted to God, who is excommunicated. Lastly, Robinson's arguments doe bewray great ignorance in the doctrine of the true Church; to wit, that first it should follow, that if the Church excommunicate a converted person, it should destroy its own essence; for conversion is the essence of the invisible Church, not of the visible Church, and is not destroyed by excommunication. But the believer is edified thereby, for he is delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord; but that he is cut off from the visible Church is no more inconvenient, then to cut off a rotten apple or excrescent carnosity of the body, which hurrieth the physical integrity of the body, but doth not take away any part of the essence, for as it should not thereafter be a living body. His mixt argument hath a cry, but no force; It should follow that the member of Christ's body (faith he) should be delivered to Satan; which is not inconvenient, for this is the Ordinance of Christ to save the mans spirit, and to teach him not to blaspheme, 1 Cor. 5.5. 2 Tim. 3. 20. It were an inconvenience to deliver a member
member of Christ to Satan morally, as 1 Cor. 6:15. This is a
sinfull deliverance, when one is given over to Satan, that Satan
may work in him as in his work-house, and as in a childe of disobe-
dience, Ephes. 2:2. a converted soule cannot thus be delivered to
Satan, and this we abhor to write, no lesse then Robinson. But to
deliver to Satan penally, as to a penall tormtor who worketh
sorrow and feare in the conscience for saine, to humble the offe-
der, and to save his spirit in the day of Christ, is neither horour
by word nor by write, but the Word of God, 1 Cor. 5:5.

Now to say something of the sorts and nature of excommuni-
cation. We acknowledge not what (a) Navarrus and (b) Gregory
say, That excommunication, whether just or unjust, is to be feared
for, the curse causeth not to fall. The sentence is either given
out, a jure, vel ab homine, by the Law, or the persons. Secondly,
it is either just or unjust. Thirdly, and that three ways; 
Ex
animo, good or ill zeal; secondly, Ex causa, a just or unjust cause;
thirdly, Ex ordine, when order of Law is kept. An unjust sen-
tence is either valid or null. That which is invalid is either
invalid through defect of the good minde of the excommi-
cicators, and this is not essentall to the excommunications vali-
ditie. That which is invalid this way onely, ligat, it bindeth in
fora exterior. But that which is unjust through want of a just
cause, itonely bindeth from externall communion; but because
Gods Ordinances are to be measured from their own nature, and
the generall intention of the Catholike Church, and not from
abuses and particular intentions of such excommunicators;
therefore they do not exclude from the generall Church-desires.
The fourth Counsell of Carthage, (c) as also (d) Germain faith, (b) Concil. Ar-
an unjust sentence neminem gravare debet; should affright no man.

I see not a warrant for division of excommunication into penall
and not penall excommunication. The ancients made some
excommunication not penall, as the (e) fifth Counsell of Carthage,
and (f) Concilium Arelatense, (g) Turracenas, (h) Concilium Agathense. As if one should culpably absent himselfe from
a Synod, erat privatus Episcoporum communione; He was for a
space excommunicated from the communion of other Bishops. The
Canonists (i) infer, that this excommunication was no Church-
censure; and (k) M. Antonius of Spalato defendeth them in this.

But
Excommunicated persons are not wholly

But since Christ for scandals appointed only publike rebukings, or secondly, confessing; or thirdly, excommunication from the Church, not only of Church-guides, but of professing beleevers; (l) we see not how any are to be excommunicated from the fellowship of the Clergy, or Church-guides only. For Christ ordained no such excommunication, and therefore we are to repute this a popish device. Zosimus (m) faith Zanchius, (n) Celestius, (o) Hormisda and Pelagius. (p) did threaten to excommunicate Ioh. of Constantinople from the communion of the Apostolike seat, and of all Bishops. SPALATO his argument (q) for this sort of excommunication is, 2 Thessalonians 3, 15, which commandeth all Thessalonians to forbear any fellowship with such as obeyeth not the Apostles doctrine, and doth not inflame any excommunication from the society of Church-guides only. Nay, such an excommunication is not in Gods Word. CAJETAN (r) calleth it excommunication claustralis, whereby some were interdicted the company of some other Church-orders. It is true, that in the ancient Church the excommunicated person was debarred from comming to the Church to heare divine Service. And SYLVESTER appointeth three degrees of excommunication; first, D. barring of the contumacious from entring into the Church; secondly, A. suspending of them from communion with the Church; thirdly, An anathema or impregation by cursing them. So the fifth Synod under Symmachus appointed first that the contumacious should be deprived of the Communion; and if he should not repent, it was ordained, at anathematice feriatur, that he should be cursed, So say diverse of the Schoolmen and Casilists, as (s) Soto, (t) Paludanus, (u) CAJETANUS, (x) SYLVESTER, (y) Navarrus, that it is not lawfull to heare service, or to be present at a Mass with an excommunicated person. But in the (z) fourth Council of Carthage, as (a) Papists acknowledge, no excommunicated person is debarred from hearing the Word. But it is to be observed carefully, that for the same reasons Papists think the excommunicated persons should heare Sermons and the Word preached, that our brethren say, Because preaching is an act of jurisdiction and authority, but not an act of order; and therefore preaching is not an act of Church-communion, but common to any who have not receiv...
ved orders, and may be performed, as the reading of the VWord by Deacons, and those who have Priest-hood or power to ad-
mnistrate the Sacraments. And (b) Innocentius the third faith, (b) Innocent. 3. 
Preaching is proper to Priests, who have received orders by no di-
vine Law. (c) Indeed Leo the first made a Law of it, for which cause (d) Suarez faith, That Christ in these words, 1. kn 21. Feed 
my sheep; and Mat. 28. Preach the Gospel; gave power of jurif-
diction, but not of order only: It is given commonly (faith he) to 
the Clergy to preach, and to Deacons, because decentius, it is more 
fitly and decently performed by them than by Laicks. Though 
it be true that two Cardinals, (e) Toletus and (f) Cajetanus be 
against Suarez in this, and say, that, John 21. Peter is made the 
head and universal Pastor over sheep and lambs to feed and govern 
them. And (g) Navarrus faith, Preaching (foli sacerdotio insti-
tutione divina adjuncta est) is by divine institution proper to the 
Priesthood. Yet this excluding of them from comming into 
the Church, was from comming in to the holy place only where 
the Lords Supper was celebrated; and they stood at the Church 
doore where they might heare the VWord, and therefore were 
called decepted and Pox. lauricb hearers and murmurers, as (b) Ba-
flius faith, and (i) Field, Excommunication doth not wholly 
(faith he) cut off men from the visible Church, and his reason is 
good, because they may and often do retaine, first, The profes-
sion of pure truth; secondly, The character of Baftsme; thirdly, 
They professes obedience to their Pastors; fourthly, They 
will not joyne to any other communion. And therefore to say 
with our Author (k) we dare not, to wit, That though the seed 
of faith may remaine in the excommunicated person; yet to the society 
of the faithful joined in a particular visible Church, they are not 
knit, but wholly cut off from their communion. Also, he is delivered 
unto Satan, and therefore wholly cut off from the communion of the 
Church; and so from the seals, he and his seed, as heathen and hea-
thens feed are. We condemne Novatians, because (as (l) Cypria-
ian faith) they denied mercy to the repenting excommunicated 
person, and because (as (m) Socrates said of them) God onely can 
for give sins. And we condemne the Donatsites, who would not (as 
(n) Augustine faith) receive into the Churches communion again 
such as had delivered to perfecuters the Bible and other holy things. 

So
So we are to condemn these who are more rigorous toward such as are excommunicated, then Christ is: for Christ keepeth them, as sick children, within his visible Church, and useth Satan as the Physicians servant who Boyleth Herbs and dresseth Drugs for them, while he by Gods permission, tormenteth their spirit with the conscience of sinne. As when a child is sick (faith worthy (o) Cartwright) the Father calleth a College of physicians to consult about medicine, to be given to the child. So is the contumacious person under the medicine of excommunication administered by the Church-presbytery. Now this we cannot say of heathen and publicans.

And therefore (p) Augustine faeth excellently, excommunicated persons non esse Eebnicos, sed tanguam eebnicos, are not heathen, but esteemed as heathen. c. 6. and (q) Chrysofome faith the fame in sense. Yea, I gather this necessary distillation out of the Fathers: as Chrysofome (r) Theophylactus (s) Hilaris (t) that they are not members of the visible Church acta pleno, in a full act, because they want externall communion with the Church, yet acta imperfecta, imperfectly they are members. A second distillation I collect from (w) Ireneus (x) Gregorius (y) Hieronim. (z) Optatus (a) Augustine, that they are exclaudi ab ecclesia quoad communionem, non ab ecclesia ipsa. They are excluded from the visible communion of the Church, rather than from the Church: A third distillation may be drawn from (b) Eugenius (c) Chrysofome (d) Gregor. Nazianz-n, while they call Baptisme jamam spiritualem, and lavacrum animae, the doore of our entry to the Church (for which cause papists, though fondly, place their Font at the Church-doore) as the Lavator of the soul. So as excommunicated persons are within the doore of the visible Church, though not admitted to the Kings Table. 4. The Schoolemen do allow to the excommunicated persons, jus, non comitium; right but not fellowship. 5. (e) Turrereclama (f) Vega. (g) Soto (h) Canus insecus, distinctionem inter partes medra Ecclesie visibilia, because of some externall communion that they have, as Teeth are parts of the body in a new born Infant; but they are not members, but they deny them to be members because they are cut off. 6. (i) Suarez excellently, privantur quoad communicationem cum alis.
Our Divines from Scripture make three degrees of excommunication. 1. A debarring from the Lords Supper, Mat. 5. 24. but it is not indeed a delivering to Satan or excommunication: this is called the lesser excommunication. 2. A delivering to Satan, the greater excommunication. 1 Cor. 5. 3-4. of this we speake here especially. 3. Maranatha in the Syriack an is utter cursing till Christis second comming.

3. Conclus. Wee hold the preaching of the word to be an essentia notte of the visible Church. Our Brethren as (k) Mr. Coachman (l) Robinson (m) our present Author, deny that the profession or preaching of the Word is a true note of the visible Church. Because, Acts. 17, Paul preached to the scoffing Athenians, who were not for a visible Church. 2. Papists have some of Gods Ordinances, and hereticks also, as baptism; and the Old and New Testament as the Philistins had the Arke of God amongst them. 3. The word may be preached, where Christ is but gathering a Church; and so is a mean of gathering a Church, and therefore not an essential note of a gathered and constituted Church. But herein our Brethren say no more against the Reformed Churches, then (n) Stapleton; to wit, that truth of doctrine is no note of the Church, because it is not perpetuall and constant. 3. Truth of Doctrine concurs to give being to the Church and to the constitution of it. (o) Bellarm. This note may be found in other societies and companies beside the Church, as amongst Schismatics and Hereticks. More of this Ilee the Reader to see in (p) Cofstrus (q) in the Jesuite Gordonius, Huntlesse. And this is the doctrine of Socimians, as may be seene in the Catechisme of (r) Raccovia (s) in Theol. Nicolaides, and (t) Francif. Smalcius, and Arminians seconde both in their (w) confesion: because they think with Socinians, that there is no ministry now necessary, and so publick preaching is not a note of the Church, especially since every gifted man may preach the Word. Socinian in his tractate De Ecclesias, and his Catechisme of Raccovia, faith. Note, evangelicorum vmbil valens;
Publishing of the Gospel is an

Doctrina pura est Ecclesiae natura & essentia quae dat ei esse, adeo que signum ejus esse non potest; cum signum ipsum, a rebus est signum, differre opus est. But the truth is, the preaching of the Word hath diverse relations. 1. As the members of the visible Church are in se, in the way to be gathered, the Word preached and believed is a way of gathering a Church, Rom. 10. 14. 1 Cor. 1. 23. 1 Cor. 3. 5. Acts 16. 14. 2. That same word preached, believed, and outwardly professed is a sign of the visible Church. For where God's pastors and shepherds are, there be flocks of redeemed ones, Cant. 1. 8. John 10. 12, 13, 14. 3. The Word simply preached and professed in a settled way of a fixed ministry is a note of a ministerial Church; this is clear from God's intention, for he sendeth it of purpose to save his own, as Rom. 10. 14. Acts 10. 28. For a man lighteth not a Candle in his house for nothing. So this word preached, as it is God's Word, is not properly the forme and essence of the Church, but as believed and received, it is the forme of the Church invisible. 2. But to profess this word savingly, est signum Ecclesiae, non notam, it is a signe, that doth not infallibly notifie to us that such is for this time an invisible Church of redeemed ones: for I have not infallible certainty what one man, or what determinate number of men by name are true believers, profession may beguile me, as also the invisible Church (as such) is believed, and not known infallibly by any note or external mark that incurreth into the senses. Neither is the preaching of the Word a note or infallible mark of the Church ministerial to all, or in relation to Infidels; for the Word preached actu primo & ex natura sua, essentially and of its own nature, is more known and more sensible then the Church: because the preached word is a Doctrine expounding what the true Church is, and we do not expound ignotum per ignorantiam, vel per aequo ignotum. Darkness cannot let us see darkness, or colours; only light doth reveal things. But the word preached in relation to unbelievers cannot be an infallible note of the Church, for to a blind man the morning as not a sensible mark that the sun is rising; nor is to see to a dead man, a sensible mark of fire, because he hath no senses to discern either. So to the infidell though the word as a sound, or in literal evidence be
be clearer then the Church, and in a confused knowledge he knoweth the one better than the other; yet is the true word, in respect of certaine knowledge and spirittual evidence, as darke to him as the Church: for he hath not Eares to heare, nor eyes to see any of the things of God, either the word preached, or the Church; and therefore the word is both by nature and to us, & naturæ & nobis, in respect of distinct knowledge, more known, but not simply as the word, actu primo, but actu secundo, as it both striketh upon outward and inward senses and as it revealeth and discovereth the things of God, according to that, 1 Cor. 14.24. But if all prophecy, and there come one, who is an unbeliever, and an unlearned, he is convinced of all and judged of all. v. 25. and thus are the secrets of his heart made manifest, and so falling downe on his face, he will worship God and report that God is in you, of a truth. So here is God's order how the word preached is a notifying marke discovering to an unbeliever the true Church. If I would point out one of the Kings Courtiers by this, that he hath a purple cloak and a blew scarf, if the man to whom I notifie the Courtier, do neither know what a purple garment is, nor what a blew scarf is, the marke shall be no marke to him: yet are these sufficient markes in their owne nature, if we suppose that no other Courtiers are in that manner appareled. Therefore I would difference betwixt notam notificantem & notam notificativam, a note that of its owne nature doth make a thing known, or that which actually maketh a thing known to some.

The settled professed preaching of the Word is a note of the visible Church Ministeriall, and that there either is, or in God's own time shall be some invisible Church of sanctified ones there. 1. Because, Deut. 4.6. the hearing and doing of God's Word maketh the Church of the Jews a renowned and wise people in the sight of the Nations. 2. The preaching of the Word and administration of the Sacraments are proper to the Church and distinguish them from other Nations, Psal. 147.19. Hee sheweth his word unto Jacob, and to Israel his statutes and his judgments, 20. He hath not dealt so with any Nation. So Deut. 11. 29, 30, 31, 32. The Lords worship is so peculiar to his Church as it differenceth them from all others. So Esa. 2.2.3. Esa. 59.* Nn 2

*last
last verse. 3. The Church is defined, Acts 2:42. a company of
these who profess truly, and continue in the Apostles doctrine
and breaking of bread. 4. The planting and gathering of Churches
is expounded to be teaching and baptizing, Matt. 28:19, 20.
5. Christ's sheep heareth his voice in his own sent shepherds,
John 10:27, 28. 6. The Church is a company built upon the
Doctrine of the Prophets and Apostles, Eph. 2:20. 7. The Church
is the pillar and ground of truth, 1 Tim. 3:15. because the Church
teacheth, professeth, and keepeth the truth. So (a) Augustine
(b) Tertullian (c) Hierome (d) and Chrysostome will have us to
seek the true Church by the true Word of God, and not by
menses word. (e) Robinson objecteth first; 'Professio of the truth
made by men of lewd conversation maketh them not the Church;
because they deserve to be cast out of the Church, but by men

Answ. These and many other places do strongly prove our
point; and especially, that the profession of Simon Magus who
before God deserved to be cast out of the Church, Acts 8, is
sufficient to make one a member of a visible Church. Yea but
none deserve in foro Ecclesiae in the Churches Court to be cast out,
but such as either confess scandalous sins, or are contumacious,
or convicted judicially of the same before witnesses, otherwise
the dearest to Christ, do legally before God, deserve all to be
cast out.

Robinson faith. The word in the Bible is no note of the true
Church, but the Word believed, and obeyed; for Papists have the
Bible. And (f) Mr. Coachman faith, the Philistims had the Ark
amongst them; and a Jesuit at a river side baptized with a skoop a
thousand Indians; were they for that a true Church? and Papists,
(faith our (g) Anabaptists have baptism.

Answ. The like is objected by Socinus, Theoph, Nicolaides, Catech.
Racovienfs, and by Anabaptists. But first we make not the word
and materially Bible, and naked says the marks of the true invisible
Church; we are now disputing about the marks of a visible
Church. 2. We make not the naked presence of Word and Sac-
craments true marks of the Church; but a settled professing cre-
ated feeding by the shepherds, feeding with knowledge, we make a
marke
mark of the shepheard's Tents; which way neither Philistines nor Indians have the Word of God: and for the Church of Rome; we cannot deny, but the retaineth so much of the essence of a ministerial Church, as maketh baptism administered by them to be true baptism, that is, a valid seal, though the cannot simply be called a true ministerial Church.

Other two questions here are shortly to be discussed, as belonging to this purpose; as 1. whether discipline be a mark of the visible Church? Mr. Robinson's faith, the power of censures is simply necessary for the being of the Church, sundry of our Divines affirm it is. So the (i) learned Professors of Leyden, and (k) Urbin with Parenis. Great (l) Junius faith, it is a note belonging to the Churches order, ad decorum, the (m) Augustinian confession leaveth it out from amongst the notes, and so doth Calvin (n) and Whittaker's (o) make two notes only, Word and Sacraments. Learned (p) Beza maketh onely the preaching of the Word a note, not excluding the other two. I think distinctions may help the matter; 1. There is a power of discipline, and there is a care thereof. True Churches have a power given them of Christ, and this Robinson proveth, and no more; yet the care to exercise the power may be wanting in a true Church.

2. Distinct. Right discipline is not necessary for the essence of a visible Church. All our Divines condemn Anabaptists and Pelagians, who plead that righteous men onely, and such societies as have right discipline to be true Churches. 2. Novatians and Donatists came nere to them in this also, as we may see in (q) Augustin. So (r) Rich. Field, (f) Parker, (c) Cartwright make it necessary to the well-being of the Church; 1. Because it is not indifferent. 2. Because it is commanded in God's word.

3. Discipline in the substantial points is immutable. 4. It is necessary in respect of the end. And all this (w) the learned Parker demonstrateth to be true. But it is not necessary simply to the being of it: as a City may be without walls, a Garden without an hedge.

3. Distinct. The power and right to discipline is a propriety essential to the Church, and is not removed from it, till God remove the Candelsticke, and the Church cease to be a visible Church; but the exercise may be wanting and the Church a true
true visible Church, from which we are not to separate.

4. Discipline is a necessary note and unseparable from a visible Church, whole, intire, and not lame and imperfect. But a Church may retain the essence and being of a visible Church, and yet have no discipline in actual use, or little; and though want of discipline doe leaven a Church, yet it doth not (as Robinson faith) evert the nature thereof, and turne it into Babylon and a den of Dragons. Robinson will have prophaneness and impiety by absolute necessity rooted out by discipline, but he is too hastily. Nay not by publique preaching of a sent Pastor, through absolute, but only through ordinary and conditionall necessity. You bind the Almighty too hard.

The other question is, if conversion of sinners be an or binary effect of a publique and sent ministery? Our brethren in their answer to the 32 Questions sent to them, deny this; but no marvell, seeing all conversion to them is done without the publique ministery by onely private Christians, and in this we see no necessity of a called ministery to convert men to Christ, which is the doctrine of Socinians and Anabaptists. So (x) Chemnitus, so (y) Gaustius teacheth. The Socinian (z) Theo. Nicolaides, Luther erred, (faith he) when he asked from Mancerus his calling to preach, Mancerus was an Anabaptist. So (a) Ostorodius in his institutions, and (b) Raddetius who objected the same that our brethren doe, that the whole beleevers be a royall Priesthood. But though we deny not, but some may be converted by the teaching and private conference of private Christians; yet the ordinary publique way is by the Word preached by a sent Pastor, as is cleare, Rom. 10.14. 1 Cor. 3.5. Acts 9.10. Acts 10.5, 6, &cc.
Concerning our order and form in administering of God's publick worship.

The Author here contends for the worship of God in its native simplicity, without all ceremonies; to which I can oppose nothing, but I shall prove the unlawfulness of humane ceremonies in another Treatise, God-willing.

Of the communion of the visible Catholic Church.

Jesus Christ hath now under the N. Testament a Catholic visible Church on earth (for of that part of the Catholic Church now triumphing in glory; or of that part which onely is a Church of elected Saints, and are not yet formally a professing Church, but onely such in the predestination of God, I spake not now) and to this Church universal, visible, hath the Lord given a ministry, and all his Ordinances of Word and Sacrament principally and primarily and to the ministry and guides of this Catholic visible Church hath the Lord committed the Keyes, as to the first subject, and for the visible Church Catholic, including also the invisible Church; as for the object and end hath he given his ordinances and the power of the keyes; And the Ministry and ordinances are not given to this or this Congregation which meeteth ordinarily in one place, principally.

1. The Lord Jesus gave this Ministeriall power to the universal guides of the Catholic Church, the Apostles as they did represent the Presbytery of the whole Catholic visible Church, Ioh. 20.

21. As my Father sent me, so send I you. 22. And when he had thus said, he breathed on them, and said, receive the Holy Ghost.

23. Whosoever sinneth you remit, they are remitted; and whosoever sinneth you retaine, they are retained. The Apostles here receive the keys in name of the whole Catholic Ministeriall guides. For in this the Apostles must stand in the person and room of a single society
society of believers united by a Church covenant in one parishionall Church, if our brethrens grounds stand good; so as a Parishionall Church must be the onely successors of the Apostles, but this no Word of God can warrant. Nor is the Eldership of a single Congregation that which the Apostles here represented; except you say to this Elderhip, as to the first subject, is this message of tending, as the Father sent Christ, committed, and to this Elderhip within one Congregation is the power Ministerial of pardonning and retaining sines given; For I ask, from whence, or from whose hands do the Elderhip of a Congregation receive the keys? from Jesus Christ, say they, but this is no answer, the Ministry according to its institution is no doubt onely from the head of the body the Church, from Jesus Christ. But I ask now of an ordinary Church-calling, and I demand from whose hands under Jesus Christ have this particular Elderhip received Ministeriall power: they cannot say from themselves, for they doe not make themselves Ministers; they will not say from a Colledge of Presbyters of many congregations, for they are flatly against all such presbytery, and that which they say indeed, the Elderhip of a congregation hath their Ministeriall power from the people. Well then, the Apostles when they received the keys they did represent the people: but what people? not the people of a classickall presbytery, of a Province, of a Nation, of the whole redeemed Church, but of one single congregation; how shall this be made out of the Text, or out of one Word of God, I see not. 2. Christ ascending on high, and giving some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, 12. For the perfecting of the Saints, (not of Ephesus, far lesse of one single Congregation onely,) for the worke of the Ministry (in generall) for the edifying of the Body of Christ (not a congregationall body onely) 12. Till we all meet in the unity of the Faith, and of the knowledge of the Sonne of God, unto a perfect man, into the measure of the stature of the fulnesse of Christ. Consider I pray you, that Chrysts intention in giving a Ministry is not for a congregation of forty, or sixty, or a hundred, as if hee intended to impawn all power in that Congregationall body; but hee intended the edifying of his body Cathlick, and the
the comming of all to the unity of the Faith. A Congregation of sixty cannot be all Saints, and this power is clearely given to that body, which the Lord is to make a perfect man, according to the measure of the fulnesse of the stature of Christ, this is a mysticall man, and the Catholick body of Jesus Christ. Call it a Congregation and you wrest the Scripture, and vilifie the noble and large end for the which Christ hath given a ministry: as ask to what end, and to what firt and principall subje& hath the Lord given reason and a faculty of discoursing, is it to Peter, to John, &c. as to the first subject, and for them as for their good? no, no, it is for and to the race of mankind. The case is just so here, 1 Cor. 12. 28. God hath placed some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c. Is the meaning thus? God hath placed in the body of a single Congregation Apostles? Where do you read that? I believe Apostles have the Catholick visible Church for their Parish; and is it a Congregationall body, wherein God placed such variety of members, as Apostles, Prophets, Teachers, Workes of miracles, gifts of Healing, Helps, Governments, &c? So Rom. 12. 5. So we being many are one body in Christ, and every one members of another. Hence hee reckoneth out divers offices in this body. Now this is not one Congregation onely, but that one Body of Christ whereof Christ is head, this is the Catholick Church.

2. What power ministeriall our Brethren affirme to bee given to a Congregation, they say it is given to them under the notion of a flock of redeemed ones, of the Spouse, and body of Christ, as they cite for this a& 20. 28. Col. 1. 18. Eph. 1. 22. and under the notion of the City of God, the Kingdome, house and building of Christ, but so they come to our hand, for this reduplication, or notion of a flock of redeemed ones, of the body and spouse of Christ, of the City, Kingdome, House, Building, agree first to the Catholick Church as is clear, Col. 1. 18. Eph. 5. 25. 26. 1 Tim. 3. 15. Eph. 2. 19. 20. 21. 22. and secondarily only to a Congregation as it is a part of this univerfall flock. 3. The whole Catholick Church visible is made one ministeriall body Cant. 6. 4. beautifull as Tirusah, comely as the City of Jerusalem, terrible as an army with banners. By reason

* Oo of
of their order of discipline, and is there called an organickal body having v.6,7,8. Eyes, Haire, Teeth, Temples, Locks and having particular Churches under her, three score Queens, fouree score concubines, and virgins without number. Yet is it said, v.9. My Dove, my undefiled is but one, she is the only one of her Mother.

Ainsworth an. in Cant. 6.

Ainsworth who here may be more then a witnesse, sayth this one Church is the daughter of Jerusalem who is above and the mother of us all. Cotton a witnesse not inferior faith on this place: The true catholic Church of Christ is the Mother of all reformed Daughters, and that argument that our Brethren useth to prove a particular Church to be visible, because of external communion (not in one House, for that is accidentall to visibility, one congregation may meet in three caves of the Earth, in time of persecution, and yet remayne one congregation) holdeth good in this catholic church made up of so many organs, as a congregation is formed. 1. Begetting, by the Ministry of the word, daughter-Churches to God, as they say a congregation doth, nor is it enough to say Jerusalem is not one by external government and order of Discipline, because they cannot meet together to exercise Discipline, but shee is one invisibly, because she hath one Faith, one Lord, one Baptisme, one Spirit, one Hope of glory. For the Text sayth, they have one and the same Organs, Teeth, Eyes, Haire, Temples, Locks; they are one Jerusalem, and compact City, one Army terrible by the Sword of discipline. 2. We do not say, to make them one visible church, that they must have one visible actual government, in externall order: for when of a congregation of 60, their be 30 absent through sickness and the businesse of a lawfull calling, they are one Church visible, though in one metting you cannot see them all with one cast of your Eye; and when the church of Jerusalem exceeding in number ten thousand, did meet in part from House to House, that is in sundry Houses; yet continuing in the same doctrine of the Apostles, and in fellowship and in breaking of bread, and in prayer, Acts 2.46,32. our brethren will say, they are one church. And therefore the power of Discipline, and the exercise of the Word, Seals, and Discipline in parts, is sufficient to make one visible catholic Church. 4. To that Church hath Christ given, as to the first church, the ordinances and ministry, which
which he principally intendeth to perfit, to gather, and to bring to the unity of faith in a perfect body by these ordinances and that Ministry; because the wifdom of Chrift hath not given his Ministry, and Ordinances to the catholic Church, intending principally to save them, except he give them a power in that Ministry to the first subject, which being put forth in acts may compasse that end. But Jesus Chrift principally intends to perfit to gather, to bring to the unity of faith in a perfect body, by these ordinances and Ministry, the whole catholic visible church, and secondarily only this or this particular congregation. Ergo, Chrift hath given to the whole catholic Church, as to the first Church, the ordinances and Ministry, and so in this Ministry catholic, hee hath given the Keys to this catholic Church visible as to the first Church.

5. I prove it thus, when ever Chrift giveth gifts to a whole, he giveth it to the whole, by order of nature, before he give it to the parts of that whole, as is cleare by induction. He giveth Chrift a gift to the whole Church, by order of nature, first to the World, Job. 3. 16. Then to this or this believer of the World. So he giveth redemption and grace by order of nature first to his Church in general, Eph. 5. 25. Chrift dieth first for his Church, not this or that single company, or particular person, first for His sheep, that is, the whole flock, Job. 10. ver. 11. then for this or this company, or this of this straying sheep; He came to seeke and save, first the lost, Luke 19. 10. then this or this lost man. He died first to gather together in one, not one man onely, yee not the nation of the Iewes onely, but to gather together in one, all the Children of God, which were scattered abroad, Job. 11. 25. and he is a propitiation by order of nature. First, for the sinners of the whole World, 1 Job. 2. 1. and then secondarily, for our sinnes, so hath hee given the gifts of Apostles, Prophets, and Teachers, first to, and for Saints, in common and in general, and not for this and that Saint, or for this company of Saints at Ephesius. Now that particular Congregations are parts of the great visible Church; I prove, and first that they are parts visible of a Presbytery, or a circuit of Congregations, within the locall bounds of a Presbytery.
bytery. I make good thus. Those who have one common necessary object of externall government in Church-affairs, those are a whole visible community gifted with power from Christ to rule in that common and necessary object of government, and this and this portion of this whole community must be parts of that whole. But those Congregations within the local bounds of the circuit of a Presbytery have one common necessary object of externall government, in Church affairs; Ergo, those Congregations in such a circuit must be parts of this whole. The major I take from our Brethren, who therefore make a particular Congregation to be one in respect of ordinary meeting, to partake of word, places, and to transact matters of jurisdiction, amongst themselves, but this agreeth to many congregations within one circuit, for they meet occasionally one with another in hearing the word and receiving the places; and for the assumption I prove it thus, all those congregations have these particulars of externall government in Church affairs, which they cannot transact within their owne Congregations, but doe ex aequo belong to them all. As 1. That they do not give offence one to another; that one Church do not hold the Doctrine of Balaam to the offence and scandal of other Churches. 2. That one Congregation make not acts and Canons against the Word of God, and against the Acts of another Congregation agreeable to the Word of God. 3. That one Church admonish, rebuke, comfort, provoke another to love and to good works, in such and such points; now though a Congregation make acts and constitutions for governing this, or that member of the community; yet they doe not, nor cannot make acts that oblige the community and the Church as the Church; the Church as the Church being a part is to be regulated by the whole, and if there be things that ex aequo concerne all, and doe not concerne one particular Church more then another, one particular Congregation cannot govern in these. And by the like reason particular Churches and clannicall Presbyteries, and Provinciall and Nationall Churches, are parts of the whole Catholick visible Church.

6. Because Christ hath not given the power of Ministry and Ord
Ordinances, and Jurisdiction to the single Congregation as to the first subject upon the ground that our Brethren speake, to wit, because the single Congregation is that Spoule to which Christ is referred as an Husband, and that body to which hee carrieth the relation of an head, communicating life to all the members, Eph. 1.22. Col.1.18. nor is it that adequate number of ranlomed persons, of sheepe, of lost ones, of fellow-citizens, of spiritual stones, &c. To the which Christ doth carry that adequate and compleat relation of a Saviour, of a good Shepheard, of a Seeker of lost ones, of a King and Governour, of the chiefe corner-stone. Therefore that visible Church for whose salvation Christ hath given the Ministeriall power, must be the larger visible Church, just as the God of Nature hath given to the whole race of sheepe, a power to seeke their own food, and because of their simplicity, a power to be ordered and led by the shepheard, and secondarily this power is given to this or this flock feeding on Mount Carmel, or elleswhere: so hath the God of Grace given a power to the whole visible Catholick flock to submit themselves, in the Lord, to other guides, and he hath given to the whole company of Shepheards as to the first subject the power of the Keys, and secondarily the power is given to this or this visible Church, and company of Pastors.

7. When any scandalous person is delivered to Satan, he is cast out of the whole Catholick Church; Ergo, he was before his ejection a member of the whole catholic Church, for he cannot be cast out, who was never within. And when he is excommunicated, his sins bound, as in Heaven, so on Earth, that is, not only in that Tract of ground, where a handful of a little Congregation independent (as they say) of 10 or 20 or an 100 doth ordinarily feed, but in all the visible World where God hath a Church, and all both within the little Congregation where hee is, and without, are to repute him as an Heathen and a Publican. It is true some of our Brethren say, he is excommunicated only out of that Congregation whereof hee is a member antecedenter, because Christ hath given the power of excommunication only 1 Cor. 5.4. To the congregated Church, when they are met together to deliver to Satan, and they must do it, in colloquia, in confessu, coram toto Ecclesia; before and in presence of the Church.
congregationall, which is to give their consent and hath a certaine power of interest in the busines, but he is cast out and excommunicated to all other Churches: only consequenter, by consequent, and by vertue of the communion of Churches: I answer, the plaine contrary; hee is antecedenter and formally delivered to Satan, by the power of the catholick visible Church which is put forth in exercises, and in act before that Church whereof he is a nearest member. Even as the left hand doth cut off a finger of the right hand, which otherwise should infect the whole body. Now it is not the left hand onely that cutteth off the contagious and infectious finger, but the whole man, deliberate reason and the will consenteth it should be done for the preservation of the whole man; the left hand is a meere instrument, and the losse of the finger is the losse of the whole body, and the finger is cut off the right hand not antecedenter, and onely off the right hand by that power intrinsically onely in the right hand, but intrinsically in the whole body; it is true the contagion should creep through, and infect the right hand, and right arme first, and therefore incision is made upon the right hand. So if the Eldership of a Congregation deliver to Satan, it is not done by that power that is intrinsically onely in that Congregation, but by the power intrinsically in the whole universall Church, who shall keepe communion with him, that Eldership cuts him off as the instrument, or hand of the Church catholick, and the incision (as it were) is performed there in that meeting (I will not say of the whole Congregation, that is to be proved) because the contagion shall come first upon these with whom the delinquent is to keepe the nearest fellowship, and that Excommunication be performed in a meeting I grant, and the place, 1 Cor. 5.4. faith so much, and a meeting of the Church. But that that is a meeting of the congregation, with favour of the learned, cannot be proved cogently; though I thinke excommunication when it is actually performed, it should be done before the Congregation, but that is for the edification and nearest and most immediate practice of that Congregation, for the contagion is nearest to them, but the reason why the presence of the Congregation whereof the Delinquent is a member is requisit, is not because this Congregation
The congregation hath the sole intrinsicall power in her selfe; and because shee onely doth formally and antecedenter Excommunicate, and the rest of the Churches consequenter, and by virtue of a communion: for the sister Churches are to barre this excommunicate person from their communion with Christ in the Seales of the Covenant, and that by an intrinsicall authoritative, and Church power, where as if he were not excommunicated, they should have received him to a Communion with them in the Seales, and that by an intrinsicall authoritative and Church power, for one man cannot receive another to the Seales of the Covenant with him; because no one man hath a Church authority. If therefore the Church as the Church is consociated by an intrinsicall Church-power should have admitted him, if he had not been excommunicated, it is evident that hee was a member not onely of the Congregation out of which he is excommunicated, but also of the whole consociated congregations. 2. The mans sins are bound on Earth antecedenter, to all the consociated Churches. He is now equally uncapable of Church-fellowship in all the consociated Churches, as in that Congregation whereof he is a member. All without and within that Congregation are to hold him for no visible Saint; not to eate or drinke with him, he is now to all the visible Churches, in regard of visible communion, no member of that body whereof Jesus Christ is head, no part of that City, of that building whereof Christ is the Lord and chief corner-stone. And he is to the sister Churches in their authoritative & Church-estimation (to speake so) and in relation to their power of Jurisdiction, in the very same case a member of Satan, that hee is in relation to the authoritative power of Jurisdiction of that Congregation whereof he was a neere member; just as the finger cut off is alikes separated from the body, yea the whole body, as from the hand; and it is a wonder to me that Christ giveth an intrinsicall power to a Congregation of twenty believers to cut off a member, for the preservation of that little company of the Lords Flock, and that he hath denied that intrinsicall power to the whole, which is no leas in danger to be infected, seeing Christ principally intendeth in the giving of a Ministry to the whole Church, especially the gathering of
of the whole body; To the full and perfect stature of the age of
Christ, in the unity of Faith, Eph. 4. 11. yet he intendeth the
salvation & preservation of the whole from infection, more then
the salvation of a part of this whole Body. That is, as if you
would say, the God of Nature hath given an intrinsicall power
to five hundred in a City to set guides over themselves and to
rule themselves by wholesome Lawes, but he hath denied
that power to the whole City consisting of ten thousand; and
he hath given to the right hand an intrinsicall power to con-
sent that a finger in the right hand infected with a Gangrene,
be cut off, but he hath denied this intrinsicall power to the
whole man. I beseech you doth the God of Nature in confer-
ing this power to the right Arme, intend the preservation of
the right Arme onely, and its wellbeing, and not rather the
preservation of the whole body? So doth not Christ intend
that the whole consociated Churches shall be preserved from
infection, and not that particular Congregation onely? Then
if Christ means be congruously fitted for his owne end, he
must have given an intrinsicall power to many consociated
Churches to cast out a contagious lumpe; other ways the con-
sociated Churches are to exercise the punishment of avoyding
the Excommunicated person as an Heathen, which floweth from
a power which is no ways in them; what conscience is here?

2. What if the Congregation cast the man out, clave errante,
and undeservedly? shall they, consequenter, as sister Churches,
in a brutish fraternity execute a sentence of a power intrinserall
in another Church, and not any of them, or their guides have
any power to discerne, whether the censure be justly or un-
justly inflicted? This our Brethren condemn in their owne
Congregation: for because the reputed the ejected man an
Heathen, is a matter of practice, that concerneth the consci-
cence of every one of the Congregation, therefore must all the
Congregation give their powers and consent; yea do more
then consent (say some) even exercise juridiction, or a
power not different from it. Some things are objected against
this way.

Ob. 1. The power of the Keys cannot be given to the catholic
representative Church, or catholic Presbytery, as to the first
subject
Subject to be an ordinary and constant mean of edification; the exercise whereof, in an ordinary and constant way, is impossible; but the exercise of this ministerial power given to the catholic visible presbytery, as to the first subject, in an ordinary and constant way, is impossible; ergo, such a power is not given to the catholic representative Church, as to the first subject, to be an ordinary and constant mean of edification. The proposition is cleare, it is uncongruous to the Wisdom of Jesus Christ that hee should give that to bee a mean, which possibly cannot attaine the end. The Assumption is as evident; for the catholic visible presbytery cannot meeete in an ordinary and constant way.

Answ. 1. By distinguishing the Major proposition; That power of the Keyes remote cannot be given to the catholic presbytery, as to the first subject, the exercise whereof in an ordinary and constant way is impossible physically and ex natura rei. True, but now the Assumption is falce; that neerer power cannot be given as a mean of edification, the exercise whereof is morally and through the corruption of mens nature physically impossible. That is falce, and denied, and in either sense the conclusion cannot be true. 2. I grant the whole, and yet nothing is concluded against us. For the power of the Keyes is not given to the catholic presbytery as to the first subject, to be a mean of edification in an ordinary and constant way; but onely in an extraordinary and occasionall way, in those things which concerne the power of jurisdiction belonging to the whole catholic Church. By (extraordinary) here I meane not that which is against a particular Law of God, and cannot bee done without a Divine dispensation of providence, but by (extraordinary) I meaneth that which is rarre contingent, and doth not oft fall out; as almost it never falleth out that the universal Church hath neede to excommunicate a nationall Church, for all and every one of a nationall Church doe never fall away from the Faith. Yet a remote power for Excommunication, is in the Catholique visible Church.

2. It is objected, if the visible catholic Church be the first and principal subject of all Church-power, then a presbyteriall chruch
Church cannot Excommunicate, but by a power derived from
the catholic visible presbytery, and so the presbytery should not
excommunicate, but by consulting with the Catholic visible
Church, but this latter were impossible and absurd; Ergo, so
must the antecedent be. The connexion is proved thus; for all
things have beate in so farre as they partake of the Fire; be-
cause beate is originally in the Fire, as in the first subject, so
all Churches exercising Excommunication must partake of that
power of censures, that is, first and principally in the original sub-
ject, to wit, in the catholic visible Church. And it would
seem, that none can use or put forth in acts, the power of the catho-
lique Church visible, without the conscience of the catholic
Church visible.

Answ. This occasioneth me to speake somewhat of the power
of the presbyteriall and catholic Church. Hence I say. 1. With
submision to the learned.

First, It is an hard way of arguing, to reason from the
power to the severall exercisses and divers acts of the power.
Our Brethren hold that all power of the Keys, and all power
Ministeriall of preaching, administrating the Seales, is ori-
ginally in caru fidelium, in a Church of Believers: but they
cannot say that therefore the acts of Preaching, administrat-
ing of the Sacraments, and all acts of juridiction can be exercized
by the Believers, because they are the first subject.

Secondly, the farther that the members, or Churches
either Congregationall, Presbyteriall, or Nationall are remo-
ved in local distance, one from another; the less is the visible
and externall communion of rebuking, comforting, and ad-
monishing one another; yet the power and obligation of these
duties are not removed. So though the Nationall Churches
be locally distant one from another, yet their power of ex-
ercising duties, and so their power of Jurisdiction, in an
Oecumenicke Counsell, is not from thence concluded to be
null. Yea, Nationall duties upon occasion are still obligatory:
and communio of men of sundry Nations is cleare to mee.

Esaie. 2.3. many nations shall flow unto the Mountaine of the Lords
House, Zach. 8. 23. Ten men shall take hold out of all Lan-
guages of the Nations, they even shall take hold of the skirt of him
that
that is a Jew, saying, we will go with you, for we have heard that God is with you. I do not say, these Nations doe meete all in one Synod, but the places doe well prove the power lawfull of performing duties, whereas the exercise of them in one place is not hic & nunc, in ordinary providence, possible. And so this consequence must be weake; the whole catholick visible Churches in their principal guides cannot ordinarily, and constantly meet, hic & nunc, for the exercise of their power; Ergo, they have no such power. For if the power be exercised in parts, which through occurrences of Providence, and the corruption of mens nature cannot be exercised in whole, at once; yet its not hence evinced to be a power not given of Christ for edification; for by our Brethrens grant three thousand are added to the Congregational Church of Jerusalem, Acts 2, and to this Church of three thousand, and a hundred and twenty, Christ hath given the ordinary power of the Keyes as to the first subject, though through occurrences of providence, and the corruption of mens nature, some of these, suppose a thousand, through sickness, pest, danger of persecution, and sinfull separating from the assembly of Saints, could not hic & nunc meet in one house, to exercise joyntly all the acts of that power which our Brethren say is given to them by Christ, they cannot say therefore Christ never gave to this whole Church consisting of three thousand and a hundred and twenty, any such power.

Thirdly, there is a great difference betwixt the power given ad esse simpliciter, to the being of a Church, and the power given ad bene esse tantum, onely to the well-being. Great difference also there is betwixt ordinary power to be exercised constantly, and ordinarily, because of nearest consociation of the Churches, in those things that concerne that Church in particular; suppose a presbyteriall or Congregational Church, and a power to be exercised, but more rarely, not ordinarily, because of the least communion visible, and great locall distance of Churches, as it falleth out in the whole visible Church. Now from this,

First, The ordinary power of jurisdiction because of nearest vicinity, and contiguity of members is given by Jesus Christ to one
The power of the Catholique visible Church. CHAP. 10.

one Congregation in an Isle. Because that Church is a Church properly so called, though it be not a perfect and complete Church. I say it is a Church properly so called, Because. It is a little City, and a little Kingdom of Jesus Christ having within itself power of the Word and Sacraments: and that is a Church and hath the essence of a Church to which agree the essential notes of a visible Church. Now preaching of the Word and Administration of the Sacraments are essential notes of a visible Church. But I say it is not a complete and perfect Church in the latitude of visibility, (for Churches, are less or more visible, according as they have less or more visible communion) for visible communion constituteth a visible Church. Now a Congregation in a remote Island hath a less communion visible with other visible Churches, then consociated visible Churches have. It is not complete and perfect in its operations, because in case of doubts of conscience touching government and practice, and dogmaticall points, it wants the joint authority, and power of Jurisdiction needful for the well-being of a Church, which it should have, if it were consociated with many other Congregations: so as we say an hand with five fingers is a complete hand, but it is not a compleat organicall body, but a part of the organicall body of a man; so is a Congregation a Church wanting nothing of the being and essence of a Church; yet is it incompleat, because it is a part or member of a Presbyteriall Church, and not being consociated wanteth that which belongeth to the well-being of a compleat visible Church. For visibility of a Church must have a latitude, because it is an accident or adjunct of an organicall politicall body, which is totum integrale.

Secondly, the ordinary power of ordinary Jurisdiction in a more perfect way, because of ordinary and perfect consociation, is given to the Presbyteriall Church, as to the proper subject in the constant and ordinary exercise of Discipline, because contiguity being the foundation of visible externall government, the Presbyteriall Church of Jerusalem, Ephesus Corinth, Antioch, and Rome, is a perfect compleat consociated body. To which the power of ordination, exauthorisation,
or deprivation of Pastors, of excommunication in a constant and ordinary way doth belong. For this is a principle of Church-policy. Every politick body of Christ hath power of Church government within it selfe. But a Presbyteriall Church is such. 2. This is a received maxime also. *Quod tangit omnes, ab omnibus, suum more, tractari debet.* What concerneth all, should be agitated by all, according to their degrees of concernment, but excommunication of a person, in a confociated Church, concerneth all the confociated Churches in a Presbytery; all are scandalized, all may be, and are in danger to be leavened with the infectious lump. And here it is to be observed, that as preaching of the Word is an essentiaal note of the visible Church, and agreeing to the visible Church, as necessary *ad esse simpliciter*, to the very being of a visible Church. For if the word as Preached and some way promulgated be not in such a society, we cannot call it a visible Church; so Discipline is a note of the visible Church, and necessary *ad bene esse*, and it cannot be a Ministeriall Church in a good condition exercising acts of edification, if the wall of Discipline be broken downe: and meeting in one place for Word and Sacraments is but accidentall for a Ministeriall Church. If the Word be preached, and the Sacraments administrated in sundry Congregations, though not in a Presbyteriell Church all convened in all its members in one place, yet hath the Presbyteriell Church the essentiaal note of a visible Church. Because there is a difference betwixt carrying the colours in an Army *tali modo*, as all the Army at once may see the colours, and the carrying of the colours. Yet the colours are a note visible of such an Army; so there is a difference betwixt preaching the Word, *simpliciter*, and preaching the Word, *tali modo*; in such a way in one materiall house only. And therefore it is necessary that government which concerneth many Churches confociated, be in its exercise, *bice & nunc*, larger then preaching of the Word in its exercise, *bice & nunc*: which cannot be done, but to a multitude which conveneth *et in se*, to the same materiall place. And we see an act of government, *Acts 15.* by confession of our Brethren, belonging to divers confociated Churches and performed by them, and yet these cannot ordinarily meete,
to one and the same place in all their members for hearing of the Word.

Thirdly, an extraordinary, and remote power of Jurisdiction which is but rarely and in extraordinary cases to be put forth in acts, is given to the Catholic Visible Presbytery of the whole Catholic Visible Church. Because the Communion external and visible is lese, where the local distance of visible Churches is more; and therefore because oecumenical councils, being necessary for the Catholic Visible Church, nec ad esse simpliciter, nec ad bene esse, sed ad melius seu optimum esse, neither in respect of the Churches being, nor in respect of the Churches well-being, but only in respect of her best and most spirituall well-being, those councils are seldom to be had in an ordinary providence. For the Croffe of Iesus Christ is rather a marke of the catholic Visible Church, then Bellarmine his prosperous condition, that he will have to be one of his fifteen notes of the Church: and since the Church cannot have her wishes, the want of general councils is the Catholic Churches Croffe, not her sin; we doe not say that God is deficient in means necessary to his Church, or to some of his own Children; because the Woman hath wings given her of God to fly to the Wilderness to hide herself from the Dragon, Rev. 12. 14; and so cannot enjoy Gods ordinary presence, in his Sanctuary. Nor doe we say that God hath denied a power to his Church in the Wilderness, to enjoy them in a visible Sanctuary, I mean a moral power, and just, a right and interest in that presence, because he interrupteth the Churches physicall power, for a while, in the enjoying of these comforts of a Visible Church-Communion, in the Sanctuary.

Fourthly, hence it doth not follow, that because the catholic representative visible Church is the first subject of the power of the Keys, that the power of Excommunication is derived from the visible Church to a Presbyterial Church, or that a Presbyterial Church cannot excommunicate without consulting with, or fetching authority from the Catholic Visible Church: Because the Catholic Visible Church is a great integrall body of Iesus Christ, and he is the head of this body; because though the power of seeing by order of nature be first in the whole man,
man, and then in the Eye, yet the power of seeing in the Eye is not derived from the rest of the body, from Hands, Legs, Shoulders, Arms, to the Eye. The light is first in the whole Body of the Sun, as the first and prime subject of light; yet supposing now the received opinion of Astronomers, that the body of the Sun doth exceed the quantity of the Earth an hundred sixty and seven times, it doth not follow that this or that part of the Sun hath no light intrinsically in it; but that which is derived from the whole body of the Sun; for then this or this part of the Sun should have borrowed light derived to it from another: so the Soul doth at one and the same instant animate, and quicken the whole organized Body as its first matter and subject, but it doth not follow that the Hand hath life derived to it from the whole body: so because the power of the Keys is also intrinsically in the Presbytery, as in an Ecumenical council: it doth not follow, that the power that is intrinsically in the presbytery is by derivation, or borrowed and at the second hand, from the Catholic presbytery of the whole World; farre lese that the Presbytery cannot Excommunicate, except it consult with the catholic visible Church. The power of the Keys, by order of nature, is solely in the catholic representative Church as in the first subject, but in order of time, this power is communicated from the head Christ to all the integral parts of this great Body according to the capacity of every part, so as it is intrinsically in the particular Eldership of a single Congregation in these points of Discipline, that concern a Congregation as a Congregation, and it is intrinsically in the classicall Presbytery as it is such, and it is intrinsically in the provinciall, and National Synod, in points belonging to them as such.

3. They object; if a single Congregation have not power of Excommunication, and of entire and compleat government within it selfe, because it is but a part of a Presbyteriall Church, and so an incompleat Church: by that same reason a Presbyteriall Church shall be a compleat Church, and not have entire and compleat power of Government within it selfe; because a presbyteriall Church is a part of a provinciall Church, and a
provinciall Church shall be in the same case, because it is a part of a National Church, and a National Church, in that same case; because it is a part of the catholic visible Church, and there shall be no perfect visible Church on Earth, which hath full and entire power of jurisdiction, save only the catholic visible Church, which by no possibility can convene, before her Occumeneck and highest catholic Court, a National Church, or the Church of great Britaine, and upon the testimony of three witnesses deliver her to Satan, and upon supplication of Repentance receive her againe to the catholic power of that same Court, into fellowship of Church-union with the great catholic body. For so because this catholic Church, for many centuries, yea possibly for a million of yeeres, cannot convene to exercise her authority in a Court (and out of her Court she hath none) the repenting National Church, shall remaine in Satan's bands for ever by a physiroll and invincible necessity.

Answ. A single Congregation is a Church, but so as it is a part also and a member of a Presbyteriall Church, and because of neereness of communion with consociated Churches under one Presbytery; it can neither have compleat power of casting out one of its owne members, because that member hath so strict a visible Union of membership also with consociated Churches, nor can it exercise that intrinsicall power that it hath as a remote part of Christ's Catholicke body, but the case for ordinary and constant power of ordinary and constant Jurisdiction is not so in a Presbyteriall, in a provinciall, in a National, in the Catholic visible Body. And therefore it followeth not that they are not compleat Bodies, and entire Churches for all ordinarie and constant Jurisdiction; and the reason is cleare, because Synods or Synodical Churches above a Presbytery to me are not ordinary; nor constant Courts, but extraordinary, and pro re nata occasionall, having their rise from some occurrence of providence, as is most cleare, by Scripture. The Church of Ephesus being a Presbyteriall Church, did constantly exercise Discipline, and try false Prophets, and those which called themselves Jews, but were liars, Revelation 2:2. Whereas that famous Councell at Jerusalem was not an ordinary and constant Court, but extraordinary
nary, that is, occasionally; for I take the Word, for expressions
cause; and had its rise, Acts 15:1-2. From a mere occasion, because
some came from Judea and taught the Brethren, except ye be cir-
cumcised after the manner of Moses, you cannot be saved. And
the subject of this Court was not the constant and ordinary af-
faires of Discipline, that belonged to the presbytery of Jerusalem,
and Antioch. No, v. 6. The subject was only an incident controver-
sy raised by false teachers, subverters of souls, v. 24. and there-
fore it is said, v. 6. The Apostles and Elders, αποστόλων καὶ ἐκ
εἰρήνας, to consider of this matter; therefore the presbyteriall
Church, both Word and Sacraments dispenseth in it distribu-
tively through all the Churches, and for the power of Juris-
diction ordinary intensive, and quoad essential Ecclesia minis-
terialis, according to the entire essence of a ministerial Church,
it is as perfect and compleat in one single Congregation, as in
a provincial, as in a Nationall, yea as in the Catholick vi-
sible Body, wherefore Christ is the Head; onely a provincial,
nationall, and the Catholick Church visible, extensive, ac-
cording to the power of extension, is a larger and a superior
Church; and though the presbyteriall Church be a part of the
Catholick, it is so a part, as it is a perfect whole Church: as
a man is a part of this great all, the World, yet so, as he is a
perfect reasonable Creature, and so a whole man, and a part of
the World: but a Congregation is so a part of the Presbytery,
that it hath not a whole, entire, compleat intensive power
over its own members to excommunicate them, because its
members are for contiguity and necessity of neere visible com-
munion, parts that cannot avoydayly edifying, or scandalizing
of consociated Churches, and therefore the consociated churches
must have a power over the members of a Congregation. But
our Brethren will say; Contiguity of local habitation doth not
make a visible Church, but only the voluntary agreement of Profe-
sors who doe, ex pacto, and by covenant tacit or express, make up
a consociations for a Papist and a Protestant may cohabit in one house.

Answ. That is true, but contiguity is such a necessary foun-
dation of externall visible Church fellowship in one presbytery,
as without that contiguity, I see not how, jure Divino, there
can be either a Congregationall Church, or any other Church:

* Q q

for
for, sure I am, Christ hath not ordained me to be a member of a Congregation in America, or of a presbyterian Church in Geneva. And that such persons and no more be members of a Congregation, is not juris Divini, yet without a contingency lese or more they cannot be members of a Congregation, nor is this single Congregation a limbe of this presbyterian Church, jure Divino; only this in abstrato is jus Divinum, that there be a Congregation of a convenient number, and a presbytery of such as may meete conveniently in their guides. But to returne, the Brethren do deny that God gave a power of Jurisdiction to the Catholick visible Court of the Occumenick Church. And why because a generall counsell cannot excommunicate, nor relax from Excommunication a Nationall Church. But I answer, 1. It is by accident, and not through want of innate and intrinsical power, that the Court of a Catholick counsell cannot in an ordinary and constant way, exercise the power that Christ hath given to her, as the presbyterian church doth; and the exigence of providence maketh it so, because it falleth out by the blessing of God, that Zion must say, as it is, Esa. 49. 20. The places tooestreight for me, give place to me that I may dwell. And because she inlargest the place of her Tent, and stretcheth forth the curtains of her habitation, and lengtheneth her cords, and breakest forth on the right hand, and on the left, and her seed inheriteth the Gentiles, Esa. 54. 2. 3. and because from the rising of the Sun, to the going downe thereof, his Name is great amongst the Gentiles, and in every place incense is offered to him, Mal. 1. 11. yet have generall counsell condemned Heretickes, as Nestorians, Macedonians, Eutyches and others; and I see nothing to prove that a generall counsell hath no power to excommunicate a Nationall Church. If the Lord should be pleased to give the Christian Churches a generall counsell this day, they might lawfully, in a juridical way, declare the faction of Romish pretended catholicks, to be mysticall Babylon, a cage of uncleane Birds, which is excommunication in the essence and substance of the Act; nor is there need of a legall and juridicall citation of nationall Churches, or a citation of witnesses to prove Romish Heresies, and pernicious and detestable obstinacy: for their writings, and deeds, are
are so notorious, that the senses of men may as infallibly prove the fact, as we know there is such a City in the world as Rome, and Constantinople; as for the instance that a catholic council cannot ordinarily be bad, to relax a repenting national Church; I answer, the same inconvenience will follow, if we suppose an ordinary case, the Church congregational (as our Brethren suppose) of Jerusalem, Acts 2, consisting of three thousand and a hundred and twenty, having excommunicated Ananias, Saphira, and others, who yet by the grace of God, should truly repent, in the meantime, the Sword of the Roman Emperor intervening scattereth this Church, that they cannot convene in a spiritual Court, to relax them (and out of Court they have no authority of Jurisdiction) here were an invincible necessity of their remaining in Satan's bonds, in foro externo ecclesia. But what then? This is to limit God, as Papists do in binding and tying salvation of Infants to the outward sign of external baptism; as if God, in foro cali, in his own Court could not absolve penitent sinners, because the Church will not, which is more ordinary, through men's corruption, or cannot absolve, through the necessity of exigence of divine providence; and the more catholic that crosses be, as wars, the universal and catholic cruelty, and treachery of the Church of Malignants against the true catholic Church of Christ, the more easily are the Juridical and Court-operations, actions and proceedings of the catholic universal Church impeded. And therefore this of our Saviours, tell the Church, is necessarily to be applied to all Churches and Courts of Christ, even to a catholic council, though Christ gave instances in an offended Brother, who is to tell the Church, But I am sure, (tell the Church) is not to be restricted to a vocal & personal complaining of one brother against another, in the face of a single Congregation. For if the offence be committed before the Sun at noon-day in the seeing and hearing of the church, either congregational, or presbyterial, as some say, and one do by word and writ openly blaspheme God: in this case Christ's affirmative command, tell the church, doth not in conscience oblige one man to come and deal with the delinquent in private, and then (if he repent not) before witnesses, & then to tell the church, so as one sinneth if he tell not the church; for here God's providence disposing of the notoriousnesse * Q q 2 and
and publicknes of the scandall doth tell the church; and yet, I hope, our Brethren could not deny, but this Text doth warrant that such a publick offender who scandalizeth many Churches should be excommunicated by this place, Mat. 18., from which I gather the weakenes of what is laid for the independency of churches from, Mat. 18.

Ob. 1. Here we cannot understand the Church univerall. 1. Because he would not say where two or three are gathered in my Name, I will be in the midst of them, for two or three cannot represent all the Churches comprehended under the catholic visible Body of Jesus Christ. A. S. This is an argument from the lesse to the more. If I be present (would our Saviour say) where two or three, though they be but two or three: I will far rather be present in the assemblies of the Church. Nor can the words stand according to the letter strictly, according to our Brethrens mind, that two should be a Church; for there should be Pastors and Elders, and Christian witnesses, two at least, and the accused Brother here, two or three, and brother and brother are not to be taken as singular men only, but as two or thee men, or Churches, who as they may be offended. 1 Cor. 10. 32. So may they give scandall and offence; so may three, four of consociated Congregations give the offence, and that publickly; what hath Christ provided no remedy against scandals in his whole Kingdom, but only for scandals fallen out in the single persons of a small Congregation consisting of ten, 20., 100. or 200. only when these little congregations offend sister Congregations, they are left to the immediate judgment of God? This is wonderfull.

Ob. 2. The Christian magistrate as a nursing father is to punish those who offend, and hath power to command Churches to confess offences done to sister Churches, and command Church censures, as excommunication, to be used, and Christ's power to be put forth in practise according to the will of Jesus Christ. Answ. Yet doth it follow that the Apostolick Churches, & the succeeding Churches to them under the ten bloody persecutions, when Magistrates were enemies to Christ, and his church, that the Churches wanted spiritual means to gaine fallen and scandalous churches. 2. Christ hath provided an Ecclesiastical power to remove scandals between church and church; for the Magistrates power is civil,
Sectio. Doubts of Mar. 18. 17. tell the Church.

civill, and put forth by the Sword, and by carnall weapons. Christ's aime in this, Mar. 18. 19. is to remove scandalls, and gaine soules. v. 15. if he heare thee, then hast gained thy Brother. The Sword of the Magistrate is not ordained to gaine soules to Repentince. That Lord who careth for the part of a visible church, doth he not far rather care, in a spirituall way, for the whole? 3. What can the Magistrate command here? the Eldership of a Congregation turneth Hereticks and scandalous to sister Churches and infecteth them. The Magistrate commandeth that Church censures be used against them, as you say, who should use them? not a sister Church that is offended. She hath no power, not the Eldership themselves offending. Christ never ordained that a church should excommunicate her selfe, not the people? Who gave them power? And the major part of them turneth scandalous. Also Christ here hath left no remedy, but let them grow till Harvest, so say Anabaptists.

Ob. 3. Christ here speaketh for a present and constant removing of scandalls between Brother and Brother of one congregation. A catholick councell of the whole visible Church is far off, and cannot be had. As if. That he speaketh of a present and constant remedy only, and of no remedy against the scandal of whole Churches, is denied. He speaketh of all remedies to gaine any offenders, persons, or churches.

Ob. 4. There should an universal councell of the whole world be absolutely necessary, if in some cases we must tell the whole catholick church. As. Neither doth that follow, generall councells are neither necessary to the being, nor to the well-being, but only to the best being of the catholick church, and if the catholick church enjoyed its best being to which it hath now, and due right, that is, a perfect Reformation in doctrine and discipline, then should generall councells be necessary for the keeping of this best being. And this rule of Discipline given by Christ presupposeth a particular Congregation right constituted (say our Brethren) else this rule cannot be necessarily kept. So say we, that it may necessarily be kept in the catholick church, it presupposeth the catholick church to be reformed; but Christ's church must fayle with a second wind, when she cannot have a first.

Ob. 5. Refusing communion with sister Churches in case of scandal is an effectuall way for edification, as authoritative excommunication.
nication of congregations by Presbyteries. Ans. Excommunication of Congregations is a possible, not an ordinary supposition; but our grounds proceed, when the members of one sister-church offendeth another, if there be no presbyteriall power superior to both, that may take order with them, then hath not Christ, in the ordinary supposition of ill administration of the Eldership of a particular Congregation, provided an ecclesiastic way to remove scandals out of His Kingdom. 2. non-communion is no more then I may do to a brother who offendeth me. 2. it is not so efficacious as a binding and loosing ratified in Heaven. 3. It hath not that speciall promile of Christ's church-presence walking in the midst of the Golden candle-sticks. 4. It is a secret condemning of the Wisdom of Christ in the institution of excommunication, that the spirit may be saved in the day of the Lord. 1 Cor. 5. 4. that some may learn not to blaspheme. 1 Tim. 1. 20. as if excommunication which is a publick authoritative meane were superfluous, if a private and brotherly non-communion be sufficient, and as efficacious a meane of edification as Christ's mean.

Ob. 6. Either must you complaine to a presbyteriall, provinciall, and national Church, before you complaine to that congregation of which the Delinquent is a member, or after that you have complained to that congregation; if the former be said, then you cannot tell the presbytery, or superior Courts, but in case of obstinacy, for if you can gain a Brother, or a Church in a private way, you are not to bring him to a more publick shame, that is contrary to Christ's order, v. 15. If he beare the same but hast gained thy brother. And if you tell it to the Presbytery and the superior Courts, after you have told it to the Church, whereof he is a member, then you make foure steps, in your reclaiming your brother, where Christ hath made but three.

Ans. Christ's order according to the number of steps are three, when the fault is private; scandals of many Congregations cannot be private, and in publick scandals we cannot go but to that church which the offence doth immediately concern; and if you make foure steps or five according to your grounds; I see no trasgression; if 1. You admonish the offender. 2. Before two. 3. Before the half of the Elders. 4. Before all the Elders, and. 5. If you be willing that the Elders bring it to the hearing of the Congregation.
Doubts of Mat. 18.17. Tell the Church.

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The number of three precisely are not of positive Divine institution, they are only set downe by Christ to shew we are to labour to gaine our brother in private, before we publish his shame to the Church; and if he commit the offence before two, I think you need not tell him your selfe alone, but before two, and yet the offence is private, if three only be privy to it; seeing it is not yet come to the Church. 3. I much doubt if no faults be punisheable by excommunication, but only obstinacy: I think the atrocity of incest, parricide, and the like deserveth excommunication, though no contumacy be supervenient to such crimes.

Ob. 7. The Church spoken of, Mat. 18. is all one with the House of God, and the House of Prayer, where two or three agree to pray for one thing, v. 19. and the place where worshipping is, and word and Sacraments, that society in which fittly give a portion of the bread of life to every child of the House, Mat. 24. 45, 1 Cor. 4. 12.

Where publick Rebukes are tendered to these who sin publickly, before all, that others may feare, 1 Tim. 5. 20. This must be in the Churches hearing and before the Congregation meet for the Word and Sacraments, for these ordinances of God work for the edifying both of the party reproved and before all the Congregation, which shall hear and feare; and they work upon the Heart, as the Word of God doth: now a presbyteriall Church convened in some Elders of divers Congregations, for Church-censures and exercise of jurisdiction, is not such a House of God, where are the Word, Sacraments and publick rebukes in the hearing of the Congregation; for the Congregations of all the presbyter being 20, or 30, cannot meet in one Church.

Asw. That onely a Congregation and not the catholicke Church is the House of God, I judge, the Word of God cannot teach; as Esai. 56. 5. To them will I give a name within my House. What a name to be a member of a single Congregation? No, but of a whole visible Church, opposed to the condition of Eunuches and Strangers, v. 4, that were not of the people of God, Cant. Can. 3. 14. The beames of our House are cedars, this is the catholicke Church Cotton expo. on and Spoufe of Christ, Cant. 3. 4. I would not let Him goe, till I Cant. 3. 4. brought Him to my Mothers House, not a Congregation, but Ierusalem: (faith Ainsworth) the Mother of us all, Cotton, the Catholicke Church; Alst. in loc. 2. 3, as Moses was faithfull to Catholics.
in all his House. Not a single congregation. 2. This Church here is formally a Ministerial Church meeting to bind and loose, and excommunicate. Nor is there need to expound it of an House of praying congregationally, but rather v. 19. of ligatory and authoritative prayers of the Presbytery. 3. Nor is rebuking in a Congregation for the edifying of the hearers, anything but the execution of the judiciale sentence of a Presbyterial Church, which we grant may be done in the congregation, whereof the Delinquent is a member, and yet the Church here shall not signify a congregation convened for the Word and Sacraments, except you say, all the people must necessarily be present, yea and authoritative actors to bind and loose, as this Church is expressly called, v. 18. for if the place speaketh, 1 Tim. 5. 20. of concionall rebukiing; then it proveth nothing, that is done by Timothy as a Pastor, virtute potestatis ordinis, and not by the Presbytery, as an act of jurisdiction which is done by the Church, not by one man, if it be meant of juridicall rebuking that is done in a Court, where all the congregation are not present; or if it be done before the congregation in Name of the Presbytery, what is done before the Church before many is not done by those many, as if they were the Church, which our Saviour biddeth us tell, and sure nothing is here against us.

Ob. 8. The Word Church is never used in the New Testament, for the Presbytery; and if it signify a Representative Church, the meaning of this, the Angel of the Church of Pergamus might be the Angel of the Church of Pergamus; for the Representative Church is the Eldership of that Church.

Answ. This being the first time that Christ spake of the Church (which the Hebrewes or Jews who knew his language, behoved to understand) he could not meane any thing but a representative Church, not the common multitude, and though it were taken other wayes in all Scriptures beside, here it must have this meaning; because he speaketh of a Court. If he heare not the Church, &c. 2. Of a company who bindeth and looseth on Earth. 3. Whose sentence is ratified in Heaven. 4. Binding and loosing are words of highest royall judicall authority in Scripture, Psal. 105. 20. The King sent and loosed him. 21. He made
made him Lord over his House, Eccl. 1:5. To bind his Princes at his pleasure, Ps. 148:8. To bind their Kings with chains, and their Nobles with fetters of iron, Eccl. 1:9. To execute upon them the judgement written, Mat. 27:13. Take him and bind him; Paul's being in bands, is to be under the Judge's power, Acts 12:6. Peter was bound with two chains; So the Captaine of the Guard, Jer. 40:4. and now behold I loose thee this day from thy chains. 2. The representative Church is not called the Elders of the representative Church, nor the Angell of the representative Church, but of the collective Church: and therefore there is no Angell of a Church, of a Church here.

Ob. 9. From the Church here spoken of, their is no appeale, because the sentence is ratified in Heaven. 2. It infliceth the highest punishment, the censure of excommunication, and a higher jucuratere can doe no more. 3. Their is no reason to appeale to a higher jucuration, because the inferior may erre, because all above a Congregation are Courts which may erre: for Presbyteries, Provincial, National, the universall counsell of the Catholique Church may erre. So Mr. Mather.

Answ. This is no reason why wee may not appeale from a Congregation, because the sentence is ratified in Heaven, because the sentence of an inferior Judge proceeding rightly is ratified in Heaven; yet we may appeale from him: to appeale is but upon fears of ill administration to desert a lower Court, and go to a higher Court, so when we seare a counsell and advice given by abetter Church to be not according to the Word of God, which yet is according to the Word of God, upon the presupposition of that seare wee decline that counsell, and take another. Neither are we to appeale, de jure, from a just sentence in a presbytery. * Iudicium quod jure possimus. What the inferior Sanedrim of Israel did justly, was ratified in Heaven: yet by God's Law there might be an appeale from it to the highest Sanedrim. 2. Nor is this a good reason that we may not appeale from a Judicature which may inflic the highest censure; for inferior Judicatures in Israel had power of life and death, yet might men appeale from them. 3. The cause of appeales is not because inferior Judicatures may erre, for so wee might appeale from all judicatures, even from a general counsell; for it may erre.

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Doubts concerning Mat. 18.17, tell the Church.

Sect. 10. Made him Lord over his House, v. 22. to bind his Princes at his pleasure, Psal. 148. 8. To bind their Kings with chains, and their Nobles with fetters of Iron, v. 9. To execute upon them the judgement written, Mat. 22. 13. Take him and bind him; Paul's being in bands, is to be under the Judges power, Acts 12. 6. Peter was bound with two chains; So the Captaine of the Guard, Jer. 40. 4. and now behold I loose thee this day from thy chains. 2. The representative Church is not called the Elders of the representative Church, nor the Angell of the representative Church, but of the collective Church; and therefore there is no Angell of a Church, of a Church here.

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But the true cause is: 1. Because varius errant, they do not so frequently err. 2. They are not so inclined and disposed to err, for many Eyes see more then one, and many Eyes doe more seldom miscarry in not taking up the right object then one. 3. Because we conceive more equality and leffe partiality in higher Courts.

Ob. 10. You grant that a single Congregation in an Island hath power intrinsecally of Excommunication within it selfe; Ergo, that inconvenient which you put on independent Congregations, shall follow in the case of a remote congregation, Christ hath not then provided sufficiently for that Church in that case.

Answ. It followeth onely; Ergo, Christ hath not provided so sufficiently for that Church as for others in a confociation, which is nothing against us. For woe to him that is alone, and two are better then one.

Ob. 11. If the Church here be a representative Church, then it hath power from those whom they represent, but they represent the people, and so the power is first in the people, and the people must be the first visible Church, not the presbytery, not a generall council.

I prove the major, because the power the representer hath, that must be first in the represented.

Answ. A representer standeth for another either objectively or subjectively. What ever representeth another objectively, that is, doth such a business for another, or in remedia, for his behalfe and good, though he some way represent that other, yet hath he not his power from that which he representeth; as the Eye objectively in seeing, and the Eare in hearing representeth the body, for the Eye seeth the whole body, the Eare heareth the whole body. But the eye hath not its visive, or seeing faculty from the body, nor the Eare the hearing faculty from the body. Now the Presbytery doth represent the people onely objectively, that is, for the good and salvation of the people, and so the Elders have not all their power of ruling from the people, but from Jesus Christ. That which representeth another subjectively hath indeed its power from that which it representeth, as he who carrieth the person and roome of a King as an Ambassador, doth fetch his power from the King, and that power is more principally in the King. But now
now the Assumption is false, because the Eldership doth not represent the people, in their power of Jurisdiction, subjectively, as standing in the place of the people, but as the Ambassadors of Christ, and as stewards they have both the Keys from Christ, not from the people, and do actually use the Keys, in his Name and authority, not in the peoples name and authority. Hence is easily answered that Delegatus seu deputatus non potest facere delegatum; one delegate cannot transfer his power to another delegate, that would bring a progresse infinite in government; for one delegate standing in the room of others, subjectively cannot transfer his whole power to another, it's true; he cannot transfer his power in part and according to some singular acts, it is false: for Acts 15. 25. It is said by the council, It seemed good unto us with one accord, to send chosen men to you, with Paul and Silas. Paul and Silas and these chosen men, suppose six or ten are in this Embassage, are but the deputies and Messengers of the council, and yet they doe agree to make Paul their deputy, and mouth to speake for them all, seeing order requireth that six at once should not speake, in this case Paul speaking the minde of all the rest, in this singular act, he is a deputy of Deputies, and he represents the whole six, who were Messengers of the Church sent with the Epistle, and these six were deputies and Messengers of the council, but as these six Messengers sent by the council could not lay their whole power on another to carry the Epistle to the Church of Antioch, and bestow their labours elsewhere, nor could one of these six deligates, being chosen as deligate to speake for the rest, put that power of speaking the mind of the whole six off himselfe to another; in which sense, one deligate cannot make another, one Messenger cannot send another; so the Presbyteriall or clafricaall Court convened as the deligates of the whole Congregations under them, or rather deligates for them, then of them, decerning that one of a Congregation should be excommunicated, may deligate one in that Congregation to pronounce the sentence, and this one pronouncing the sentence as the deligate, and Messenger of the Church is a deligate & a deputy of deligates, and deputies, in one particular act; and this our Brethren in their own Church-sentences pronounced by one Elder, must also say.
Object. 12. That nearest Church to whom we delate the offence of one single offender, is a single Congregacion, else we must over-leap this Church, and tell the Presbytery, contrary to Christ's direction; but if he bear not that very Church to whom we tell the business, he is excommunicated by that nearest Church, as the words bear; Ergo, that nearest Church being single congregations, may excommunicate, and so it is the first Church, and the Presbyteriall Church is not the first Church.

Ans. That nearest Church to whom we delate the offence of the delinquent; first, in the case of wilful obstinacy; secondly, in the case of consociation of Churches (whom the obstinacy concerneth) is not a congregational Church, having power of Jurisdiction entirely and compleatly, to whom we must tell the offence, which is the subject of excommunication. The whole ministerial Church is that particular Church, together with the Presbytery; and my reason is, there is a Church, Acts 2, consisting of one and thirty hundred and twenty, all called one Church. Now it is said of this Church that they continued, vers. 42, steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and prayer; but where did they meet? vers. 46, not onely in the Temple, but dayly from house to house. This whole number hath had v. 42, one Church-fellowship, one Word, one Supper of the Lord; but in one meeting at once? No, but they met from house to house, that is, in any private house, as the phraze is here, καὶ συνὰν, and Acts 20, καὶ κυκλοφοροῦν. Now it is clear there were Congregations and Churches, when Word and Sacraments were in private houses at Jerusalem, and from house to house in Ephesus; but I hope these were but parts of the Church at Jerusalem and Ephesus, and that they could not meet all in one house. If one therefore complaine of a scandalous person to the Church of Ephesus convened in a house, possibly in an upper Chamber, or elsewhere, this is a meeting that continueth in prayer and breaking of bread, and it hath power of Church-censures to admonish and rebuke, which things belong to that single Congregation or Church in a private house; but it hath not power to censure those that offend the consociated Congregations that meet also καὶ κυκλοφοροῦν, in houses, that is, to excommunicate; and therefore he must complaine to the Elders.
Elders of Ephesus, for we are not to think that the false Jews who were censured by the Apostles of Ephesus, Revel. 2. 2. did only infect houses, or one Congregation meet in a house, or that one House-Church, or House-Congregation of Ephesus, did try and censure those that called themselves Jews, Revel. 2. 2. but Christ giveth the praise of this to the whole Church of Ephesus, who had the power of censures. But it may be said, A scandalous person may infect two Congregations of two neighbouring Presbyteries, he dwelling near the borders of both: Ergo, if he be to be excommunicated, not by a Congregation only, but by the Presbytery, because he may leaven many congregations Churches; this man is not to be excommunicated, except you tell two Presbyterial Churches, and so a whole Province; and if he dwell in the borders of two Nations, betwixt England & Scotland, he may leaven two parts of two Nationall Churches; and if the matter concerneth both the Nationall Churches, a higher Church then a Presbytery, to wit, a Church made up of two Presbyteries, yea, of parts of two Presbyteries of two Nations, must by divine institution be that Church compleat and entire to which we must complain, and which hath the power of excommunication. Answ. It is certain, as the local limits of a Congregation and the number is not properly of divine institution, only a convenient number there must be, to make up a Congregation, and suppose a man do dwell in the borders of two Congregations, where he is equally distant from the place of meeting of these two Congregations, it is not of divine institution whether he be a member of the one or the other; yet where his parents did willingly associate themselves to such a Congregation, or he himself did associate himselfe, and where he received Baptism, he hath now a relation to that Church as a member thereof, and that Pastor is his Pastor, not any other, as the Elders of the Church of Ephesus (suppose it were one single Congregation) and the Angell of Ephesus is not the Angell of Thyatir; the Angell of Pergamus is not to be called the Angell of Sardis. So is the matter in a Presbytery, or two Presbyteries of two distinct Nations (I meane now a classical Presbytery) therefore these doe make Presbyteries. 1. A convenient number of Churches may be governed by one College, or Society of Elders. 2. Having ordinary conversing one with another. 3. Voluntarily upon these
two grounds combining themselves in one society; and upon these three the supervenient institution of Christ is grounded. And therefore though it be true, that one dwelling in the borders of two Congregations, of two classick Presbyteries of two Nations, may equally infect other, and so ex natura rei, and in reality of truth he may leaven both; yet the God of order having made him a combined member now by institution of one Presbyteriall Church, not of the other, he is to be communicated by the one, not by the other: For though local distinction of Congregations and Presbyteries be not of divine institution; yet supposing consideration be had to, first, a competent number which may be edified; secondly, to ordinary conversing; thirdly, to voluntary combination, either formal, as at the first molding of Congregations and Presbyteries, or tacit and vertual combination, as in after tracts of time. God's institution maketh a relation of a particular membership of this man, so to this Congregation or Presbyterie; as that now upon their forefayd suppositions, though he may leaven the neighbouring Presbyteries or Congregations, no lesse then those whereof he is a member, yet may he be cenfured by those and none others now, in respect of Christ's ordinance applied to this Presbyteriall Church in this place, and in this Nation, and not in this.

Objec. 13. If the Congregation may admonish and rebuke, then may they excommunicate, for you may not distinguish where the Law of God distinguisheth not: for there is no reason why this or this exercise of jurisdiction should be given them, and not the exercise of all.

Ans. The Law clearly differenceth, Mat. 18. I may rebuke and convince my brother with the consent of three witnesses, which is some degree of Church-censure, especially if a Pastor rebuke before three, yet may not a Pastor excommunicate; the Church doth that. 2. We acknowledge that a Congregation may exercise all jurisdiction in re propria; but excommunication, where Churches are consociated, is not a thing that is proper to a Congregation, but concerneth many.

Obj. 14. We do not think that the Church, Mat. 18. is the community, its alone, nor the Elders there alone; but the Elders in presence of the community. For even Act. 15. when the Apostles and Elders
Elders did give out decrees, they did it before the Church of Jerusalem, and in their presence. Then pleased it the Apostles, Elders, and whole Church, to send chosen men to Antioch. For how was a warrant in the Word, where the Elders there alone did exercise jurisdiction, the people not being convened, and where such a company of Elders there alone is called a Church. The Judges in Israel judged in the gates before the people; the Elders judged in or, before the Church, as the eye feeth united to the head, not separated from it.

Answer. Nor doe we exclude these from hearing the Elders exercise jurisdiction, if the matter concern them; but we ask if the whole people of Israel were obliged by vertue of Divine Institution to be present in the gates of the City when the Judges did sit there, and judge, as our brethren therein say; by a Divine Institution the people are to be present, and to consent; yea and have an honour above consenting, (say they) so as, if the people be not there to have their share of excommunication in their way, then is Christ's order violated, because the Church cannot be said to excommunicate and bind and loose on Earth; whereas the Elders onely, without the people, do only bind and loose, and excommunicate; and the Elders (say they) without the people are not the Church, nor can be called the Church, and so the acts of the Elders, judging, and separated from the people are null, because not acts of the Church; seeing the alone Elders are not the Church; & by this reason the Judges could not judge in Israel, except all Israel had been present to consent, for all Israel are bidden to execute judgement in the morning, both the Rulers and people. 2. All the thousands in Jerusalem which made up many Congregations, were not, nor could they, and the whole Congregations of Antioch, Syria, and Silicia, who were all concerned in conscience no lesse then Jerusalem, be present, and that by obligation of a Divine Institution: and therefore that Church, and that whole Church, Acts 15.22. can be no other then the whole representative Church. And so we say, both here and Acts 15. the Church representative exerciseth jurisdiction without the people; if people were present, it was by vertue of no Divine Institution: so as if they had not beene present the decrees could not have been called the decrees of the Church; and certainly the comparison of the eye which feeth not but as united to the body, if it be
be strictly urged, may well prove that the Elders, if the people be not present, even all and every one whom it concerneth, can no more exercise jurisdiction, or decree that a scandalous person can be excommunicated, then an eye can see when it is plucked out of the head.

**Object.** 15. Divines bring an argument from Math. 18, by analogy and proportion from particular congregations, to prove National and general Synods of the whole Christian world. Ergo, they suppose that a particular Church is the measure and pattern, and first Church which hath power of excommunication.

**Answ.** Parker, and some few enclinmg to our brethrens mind doe so, but Divines understand by a Church a Presbyterian Church, which they make the measure and pattern of Assemblies.

**Object.** 16. Here is a particular Church, because here is an offended brother who is a member thereof. This particular Church hath Elders, this particular Church is a whole Church; 1 Cor. 14. if the whole Church come together. Jam. 5. Send for the Elders of the Church. It cannot be, that the sick person is to send for the Elders of a Presbyterian Church that are so farre removed from the sick man.

**Answ.** An hand with five fingers is a whole hand, but not a whole body; a Congregation is a whole Church in its owne kind, whole for those things that concern it selfe, but not whole and compleat for all jurisdiction. If James should bid, send for all the Elders, this consequence should have some colour.

**Object.** 17. A Presbyterian Church can be an offending Church; but this, Math. 18, is for an offending brother, if thy brother sinne against thee, &c.

**Answ.** Christ giveth an instance only in an offending brother, but the doctrine is for the curing of an offending Church also, for all persons to be gained, Thou hast gained thy brother. We are to gaine Churches even as we are not to offend Churches, 1 Cor. 10, 32.

**Object.** 18. There are no Church-censures meant here; Christ's scope is to resolve a case of conscience, how farre we are to got on with an offending brother, before we behave our selves to him as to an heathen. 1. It is said, if thy brother sinne against thee, Ergo, it is a private offence,
Doubt concerning Matt. 18:17.

**Answ.** Christ's purpose is to shew how we may gaine to repentance an offending brother, Thou hast gained thy brother. And he will have us use both publique and private meanes to gaine him. 2. It is such a sinne as must be told to the Church, when obstinacy to the Church is added, and therefore at length it is a publique scandal and to deserveth excommunication.

**Ob. 2.** Reprove him, that is, convince him, but is it not reproving to be brought before the Church? must I reprove every one who offendeth me, even the King? it is a mans glory to passe by an offence; and Solomon forbiddeth us to over-heare our servant cursing us.

**Answ.** God hath made every man his brothers keeper, and we are not to suffer sin in our brother, but in any case to rebuke him, Lev. 19:17. the King is not every mans brother whom he is to use familiarly, as the brother meant of here; though Kings should be rebuked by their Nobles, and by Pastors. 2. We are to passe over offences, that is, to forgive those that sin against us, and not to be too curios to know who reproacheth us, as Solomon's meaning is to be taken, and to be willing to forgive, and yet to labour to gaine our brother by rebukes; one act of love fighteth not with another.

**Ob. 3.** Tell the Church, is not meant of a Christian Church, but he speaketh of a thing present, but there was no Christian Church as yet.

**Answ.** It followeth not, it is a rule especially for time to come, though Christ speake after this manner, as if it were a thing present.

**Ob. 4.** It is not much that the word Church signifieth onely in this place a company of godly men, witnesses of the mans offence; for and was signifieth onely once, Joh. 3. the wind. 2. Christ Spake in the Syriak and Gnedah, Psal. 22. Gnedah a company, or many Bulls have compassed me, 1 Sam. 19. a company of Prophets, Gnedah. The meaning is, if he be not convinced by the testimony of two, rebuke him before many.

**Answ.** It is not like, that seeing in the Chapter preceding he Spake of the Church, as of a company to whom the Keys of the Kingdoms of Heaven were given, and that here he speaking of a
Church which hath authoritative power to bind and loose, that Christ hath any such insolent meaning of the word Church, as only to note many Christians. 2. The Syriak is not the Original, but the Greek.

Ob. 5. The witnesses spoken of here are not witnesses of the offences, but of the reproofs, and therefore there is nothing here of a judicial process.

Answ. Yea, but these witnesses are witnesses both of the reproofs and of that obstinacy, for which the man's sinnes are bound in Heaven.

Ob. 6. Let him be to thee as an Heathen. He saith not, let him be to the Court as an Heathen, and therefore here is no shadow of any Court.

Answ. It is an ordinary hebraisme, when the second person is put for the third, especially in Law, as, Thou shalt not send him away empty. Also, Thine eye shall not Spare him. Also, Thou shalt put away evil out of Israel. And therefore here is a real Court, if the context be considered. Christ speaketh so, Let him be to thee as an Heathen; in opposition to that which he was called to be, for his obstinacy; to wit, a brother, if thy brother offend. And how weake is this? Let him be to thee as an Heathen. Ergo, He should not be to the Church as an Heathen. The contrary consequence is most necessary, if he be to thee as an Heathen; because he is now convinced of obstinacy before two brethren, and before all the Church. Ergo, these two brethren and the whole Church are to count him as an Heathen, for the offended brother hath gone along all the way in the unanimous judgement, and a comfort of mind, with both the witnesses and the Church; Ergo, this obstinate man is the same to the Church that he is to the offended brother, that is, he is to both as an Heathen and a Publican; and both are to abstaine from eating or brotherly converse with him, as the Jews would not familiarly converse with the heathen, and as Paul commandeth. 1 Cor. 5:10, 11. that with an excommunicated man, we are not to e.

Ob. 7. Whateuer you bind on earth, is in good offence, that he who offendeth any little one that believeth, his sinne is bound in Heaven, as the friends of Job c. 42. were not accepted of God, till they made their peace first with Job, yet Job had no power of the Keyes over
his friends, and an offering is not accepted, while first the offerer be reconciled to his brother, and so his sinneth are bound in Heaven, and yet one brother hath not a jurisdiction over another.

**Answer.** Binding and loosing in this, Chap. 18. must be the same with binding and loosing, Chap. 16. 19. but expressly their binding and loosing by the Church-power of the Keyes, and is all one with that authoritative power of remitting and retaining sins Joh. 20. 21, 22, 23. and in Scripture the keyes, and binding, and loosing, are never ascribed but to Stewards, Officers, Princes, and Judges, who have power of jurisdiction, as I have proved already, and therefore that which is spoken of Jobs friends, and of the offerer not reconciled to his brother, Come not up to the point, for jobs friends do not binde on earth, and the offended brother is a more private man destitute of the keyes, and of all power of jurisdiction.

It is first objected by our reverend brethren, The extent of the power of jurisdiction in the Elders of a classickall Presbytery must be proved by Gods Word, which cannot be.

For if many classickall Elders have power over many Congregations, possibly twenty or thirty Churches, then they beare the relation of Elders to these thirty Congregations, and they must all be Elders of these Churches, as the Scripture saith, the Elders of Ephesus, the Angel of the Church of Pergamus, the Angel of the Church of Thyatira: now this cannot be: for then, First, Deacons must be Deacons of many Congregations, and Deacons might meet in one College to dispoze of the Treasury of these thirty, and yet these thirty Churches should not be consulted with, nor could they all convene in one to give their consent and judgement concerning their Treasury. Now though Deacons be inferior to Pastors, yet are they no lesse Officers in their owne sphere, having power, then the Pastors; and Paul writing to the Church of Philippi, writeth to the Deacons as to the Bishops, insinuating that Deacons are Deacons in relation to that Church, no lesse then Pastors.

**Answer.** I deny the Proposition, to wit, If many Elders be one Presbytery ruling many Congregations, then doe they bee the relation of Elders to these many Congregations, as proper Pastors to every Congregation, or, or within that Presbyteriall Church: nor doe they bee that relation of watchmen and proper Pastors to every
every one of these Congregations, that a Pastor of a particular Congregation beareth to his particular flock, that is to be proved. It is true they are called the Elders of the presbyterian Church of Ephesus, the Colledge of the Angells of the Church of Pergamus; but this is a general and different relation from that each Pastor, doth carry to his owne flock in those respects. 1. The Presbytery are Elders to the classickall Church v. 17; not in things proper to each Congregation but in things common to all, or in that which is the proper object of government, to wit, those things which rather concern the consociation, and combination of those thirty Churches then the thirty consociated, and combined Churches in particular. 2. The Presbytery doth rather take care of the regulation of the acts of governing in all these Churches, then the governed Churches: for they are to heed to the Pastors ordained, and to lay hands suddenly on no man, to commit the Word to faithful men, to see that Pastors preach sound Doctrine, and exercise Discipline according to the rule, but they doe not feede as speciall Pastors the particular flocks, but every one is to feede his owne flock over the which the Holy Ghost hath set him. Acts 20. 28. 3 The Elders of the classickall presbytery are Elders to all these Churches, as the Elders themselves are, in Collegio Presbyteriali, in the Colledge of Presbyters and properly as they are in the Court, but not separati, and out of Court, so this and this Archippus is not an Elder, or Pastor to all these Congregations, so as he hath to answer to God and to watch for the Soules of them all, but hee hath a charge of them onely in Collegio; and if he doe any thing, as a classickal Elder, as if hee lay hands on a Pastor ordained to bee the Pastor of such a Congregation, hee doth it as the hand and instrument and deligate of the Presbytery, or if hee pronounce the sentence of excommunication in a Congregation, hee is virtualiter in Collegio, when he doth that act, in respect he doth it as the deligate of the Presbytery. And this our Brethren may see in their owne particular Eldership of their independent flock, if an Elder occasionally rebuke any of the flock, never convened before the Church, hee doth not in that exercise an act of Church Jurisdiction, because he is not now in a Court.
and when he is not in the Court he cannot excommunicate. Yet sitting in Court he doth, in Collegio, with the rest of the Elder ship exercise Church Jurisdiction. And separatim, and not united in the Court they cannot exercise Church Jurisdiction. 2. The presbytery hath a Church-Relation to all these Churches not taken distributively, but collectively as all those are united in one Church classically under one external and visible government, even as the Elders of an independent Church are not Elders of their single Congregation, being separated from their Court, and extra collegium Presbyteriale, in the notion of the relation of a Church-Jurisdiction, for they are Elders by reason of Church Jurisdiction only in their Court.

3. Classically Elders in the Court have power of Jurisdiction in relation to this presbyterially, or classically Church, but they have not properly an ordinary power of order to preach to them all and every one, and to administer the Sacraments to them. The Elders of a particular Congregation, have power of order and power of Jurisdiction without the Court; but they have not power of Church-jurisdiction, but in the Court, for there is a difference between a power of jurisdiction which Elders have as Watchmen, and a power of Church-Jurisdiction which Elders have not but in foro Ecclesiae, in the Court of Church-Jurisdiction. So the great Sanhedrim bear rule over all the Tribes of Israel. But this Judge of the Tribe of Dan a member of the Sanhedrim is not a Judge of the Tribe of Benjamin, or a Judge to a thousand of that Tribe, as the Captain of that thousand. 2. I distinguish the proposition, if the Elders of the Presbytery be Elders of the Presbyterial Church, then are they Elders in relation to the many Congregations in that Church, if they be Elders in these common affairs which concern government in general, then are they Elders in feeding, by the word of knowledge, and in governing in all the particulars which concern the government of each Congregation. That I deny, for their oversight in governing in things belonging to all the confounded Churches, doth not make them Elders of all those particular Congregations. 3. Deacons in some cases are also Deacons in relation to all the particular Churches in some reserved cases: if all the Deacons of Macedonia, Corinth and
and other Churches, should meet in one and take course for
supplying the distressed Saints at Jerusalem, what inconvenient
were in this?

Ob. 2. If Presbyteriall Elders be Elders to many Congregations
in a generall Relation, what sort of Elders are they? are they Elders ruling, or are they Elders teaching? it is impossible that
they can be Elders teaching, to so many Congregations; for teaching is a personal and incommunicable act, that men cannot com-
mit to any others, they must perform it in their owne persons; and
cannot commit it to others, if they be Ruling Elders only, and
not teaching Elders, this is against the Scripture; for the extent
of teaching and the extent of ruling are commensurable in the Word,
and of alike extension, Acts 20. 28. These same who are to
feede the flock at Ephesus, are to governe and rule, and they are
to feede the whole flock, not a part of it; so the Text saith, Take
heed to the whole flocke, then they are not to governe all in a presby-
tery, and to feede with teaching the Word, one particular Congre-
gation onely; so 1 Pet. 5. 2. feed the flock of God which is
amongst you, not with knowledge onely, but he addeth their duty
of governning: Taking the oversight thereof, not by constraint, but
willingly, &c. So Heb. 13. 7. Remember them that have the rule
over you, who have spoken unto you the Word of God; Ergo,
these same who have the rule over the flock, and governe, doe
also speake the Word of the Lord and teach, v. 17. obey them that
have the rule over you and submit to them, for they watch for
your soules as these who must give account; Ergo, these same
who governe, doe also as Pastors watch for the flock, as those that
are to give an account; but the governing classiical Presbytery
doe rule, but it is impossible, that they can give an account for
all the Congregations of a classiical Presbytery, for they cannot
watch over them all, except every one of these must have many
Eyes: Nor can they be both ruling and teaching Officers, for then
they should have two Offices, if one man be both a Physsitian and
a Chyrurgion to two several companies, he must have two Offices
in relation to two charges which he hath to those two companies, if he
practise physick to the one company, and chyrurgery to the other,
this is against the order that Paul Col. 2. rejoiced to behold. There-
fore the classiical Elders cannot be Rulers having the oversight
of
of the whole classical Church, and yet every one of them must be a
feeding and teaching pastor only to the single Congregation over which
he is set.

As grand-fathers and fathers do beare a relation
to these same Children divers ways, both are fathers and
may tutor and provide for the children, but both are not be-
gotten fathers, so also do the classical Elders and the El-
ders of particular Congregations, beare divers relations to
the flocks, the question then is what sort of Elders are the
Presbyteriall Elders to the Presbyteriall Church? I distinguish
Church, I distinguish Elders. They are Elders classical only
to the classical Church collectively taken, and they have
an authoritative care over this Church. But they are proper
Elders to the classical Church taken distributively, that is,
this man is an Elder to this part, or member of the Presby-
tery, to wit, to this Congregation. And another man to
this Congregation as the Elders; in the Court and Assem-
bly at Jerusalem, Acts 15. they are Elders in relation to the
whole Churches of Antioch, Syria, and Silicia, and the
Gentiles collectively taken in those dogmaticall points,
with the confession of our Brethren, and these same Elders
were in special manner Elders to the Congregations of
Antioch, Syria and Silicia, and other Churches taken
distributively; so also the Elders of many confectiated, and
Neighbouring Churches are speciall watchmen over their own
flocks, by teaching and ruling, according to our Bre-
threns grounds, and also they have a Brotherly care over
all the confectiated Church, to Council, Admonish, Com-
fort; seeing every man is his Brothers keeper, by a Divine
Law, and the care is like as if it were authoritative, onely
by our Brethrens way, it wanteth the relation of authority;
yet doth it not follow that Elders this way have two Of-
fices, but onely that they performs two acts of one and
the same Office; also a Pastor of an independent flocke,
who writeth a Booke for the instruction of Sister Churches
as hee preacheth those same Sermons that are in the prin-
ted Booke to his owne people and flocke; hath two Relati-
ons, one to his owne flocke whom hee preacheth unto as a
Pastor,
Pastor, another as an instructor of other Churches by his writings, yet for that he hath not two Offices, as one who is a Physician and a Chyrurgion to two sundry companies. If any say, he writeth not Books as a Pastor, by virtue of his Office, but as a gifted man by power of fraternity, let me deny the truth of the distinction, for this is to begge what is in question; For to teach the Churches by writing should proceed from the authoritative power of a Pastor, as a Pastor; and by that same officiall power that he teacheth his own flocke viva voce, by vocal preaching, as a Doctor hee teacheth other Churches by writing. But it was asked, whether are the classickal Elders ruling Elders, or Teaching Elders to the classickal Church?

Answer. They are both, and they are neither, in divers considerations, they bee teaching Elders in all the Congregations, distributely taken, they are Rulers in all collectively taken, they are Teachers in some reserved acts, resolving synodically some cases of conscience and dogmasticall points upon occasion, but they be not the constant Teachers to watch for the Souls of all. The places, Acts 20. 28. 1 Peter 5.2. Hebrews 13.7.17. prove that those that rule in common many Churches should be Teachers of these same Churches distributively, and all the Eldership at Ephesus should rule the whole Churches amongst them. And there shoulde no Pastor be a sole Ruler and not a Teacher, as the Prelate is; nor is there a Pastor who is a sole Teacher, and it is very true hee who is a ruling Pastor is also a Teaching Pastor, but not to that same flock alwayes. Neither is this true, that because power of jurisdiction is founded upon power of order, therefore teaching should be every way commensurable with ruling; for 1. The Eldership convened in Court, and only formaliter in foro Ecclesiae, in this Court hath Church-power of Jurisdiction, in a Congregation, and in this Court they governe, but the Eldership in this Court neither doth preach, nor can preach. 2. The power of ruling is in the ruling Elder, but not the power of teaching, and the power of teaching publickly is in the unofficed Prophet, as our Brethren teach, and yet in him there is no power of ruling.

Ob 3.
Sect. 10. Doubts concerning Presbyteries resolved.

Ob. 3. It is strange that to excommunicate agreeeth to the ruling Elder in a classick Presbytery, which he may doe in many Congregations; and so he may performe his principall acts over thirty or forty Congregations; and yet the Pastor may not performe his principall act of teaching in many Congregations, by vertue of his office, but onely in one congregation, by this frame of a classick Church.

Answ. The ruling Elder doth onely in some common cases with the presbytery performe his speciall acts, but all the ordinary acts of the spiritual Jurisdiction the ruling Elder performeth in that Congregation whereof he is an Elder, nor is this an inconvenient; but preaching which is given to unofficed men by our Brethren, should not be called the principall part of a Pastor's charge.

Ob. 4. It is unreasonable that a Prelate or a Pope should rule me, and not teach me, and we condemned this in Prelates that they would onely rule, and not teach: But the classick presbytery doth fall in that same fault, for they governe the whole classick Church, but they doe not teach the whole classick Church; it is dreadful! for a man to watch for the soules of one single Congregation, as being under necessity to give an account; Ergo, far more dreadful it is to watch also for a whole tract of thirty or forty Churches, the Apostle will have Him who watcheth for one flock to entangle himselfe with no other employments. How then shall he take the burden of thirty, or forty Flockes?

Answ. It is unreasonable that Prelate and Pope should rule me, and so many hundred Churches as the sole and proper Pastors, and all under them be but suffragans and deputed Pastors, doing by borrowed authority from Pope and Prelate. 2. That their sole Office should be to command feeders as pastors of pastores, and not to feede with knowledge the flocke, that is most true; but the classick presbyters are neither principall nor proper pastores of the whole, classick Churches collectively, nor are two or three pastores under them as deputies. 3. Nor is their Office to rule onely, not to feede with knowledge also. 2. The pastores of independent flocks are obliged by brotherly association, to be Vine-Kepers, Governours, fellow-
low-Counsellors to forty sister-Churches, for they acknowledge that Churches cannot subsist in good government without the helpe of Synods; Now if wee distinguish onerousness, care, and labour of Brotherly watching over one another, and onerousness, care, and labour, by way of Jurisdiction, the former is as great in foro Dei, in the Court of Conscience as the latter, and so our Brethren make Governing without Teaching, as well as wee doe; They in a Brotherly way, wee in a way of Jurisdiction. I prove that their way is as dreadful and laborious in the pointe of conscience, and in a way of giving account to God, as our way. For 1. A divine command that wee be our Brethren's keepers, and we watch over one another commandeth onerousness, and care in Brotherly governing to them, as to us. 2. Wee make the ground and foundation of governing a Classical Church that band of Love and Union of the members of one Body of Christ, and this band of Lovely and Brotherly consociation of many Congregations commandeth, and tieth us to doe no more in Governing and in Helping, and promoting the edification of sister-Churches, then if wee had no further warrant to promote edification, then the alone relation of Brotherly consociation, for the only and very reason why the Wisedome of our Law-giver Christ hath put a special Commandement on consociated Churches to make one Presbytery, and to governe one Classical Church, in these common points that concern the whole Classical Church, in the point of sound Doctrine and lawfull and Ministerial Jurisdiction, is the necessity that Members of one Body have of Brotherly Helpe, Light, Direction, Comfort one of another. Which point I desire carefully to bee observed: for wee see no ground to make the powers of a Congregation, of a presbytery, of a Province, of a National Church, powers formally and essentially different, they differ only in more or lesse extension, as the adjunct or genuine property of one and the same great visible Body, which is one integrall part; That same. 1. Covenant of God. 2. That same Lord. 3. That same Spirit. 4. That same Faith and Baptisme. 5. That same power of the Keyes in Nature and Essence be-longeth
longeth to all; onely the power must bee more or lesse, as the Body is more or lesse, as there is more of that *vis loco-motiva*, the power of moving in the Hand then in one Finger, and in the whole Arm then in the Hand onely, and in the whole body then in the Hand. And I cleare it in this, a man is a gifted Preacher in a Congregation in an Island, there is none other gifted of *God* to Preach the Gospell but he onely. I would thinke, as a Brother hee were under as great an *Obligation* of care, and laborious onerousnesse of conscience to bestow his *Talent* for the gaining of Souls by preaching, though hee were not called to be their Pastor, and that by vertue of his Brotherly relation to the people, as if hee were called to be their Pastor. I desire to know what the naked relation of Authority, or Jurisdiction addeth to his care and onerousnesse in poynst of labouring by preaching the Gospell. Indeed now being called, his care is Pastorall and more authoritative. But if according to the measure of the Talent, every one is to proportion his paines to gaine more Talents to his Lord, and if the relation of a Pastor adde no degrees of gifts to His Talent, as wee may suppose, I thinke his onerousnesse in labouring was as great before hee was a Pastor as after: but I speake not this, to say that in a constituted Church there is no calling required other then giffer. Nor doe I speake this to say, that a calling is not a new motive why a man should imploy his gifts for the honour of the Giver; But only to shew that *Christ* hath united powers of Jurisdiction in Congregations, in Presbyteries, in Churches of Provinces and Nations; that so, not onely gifts might conduce to helpe and promove edification, but also united powers of Jurisdiction which are also gifts of *God*, and though some may say that a calling to an Office layeth on Men a more special Obligation, to make accompt for Souls, then gifts onely (which in some sense, I could alfo yeeld) yet seeing wee thinke the relation of the Elder-ship to a whole Classickall *Church* is not founded upon an Office different from the Offices of Pastors and Elders which they have, and are clothed with in relation to their
particular Congregations, but only authoritative acts of the same Office, and that for the common promoting of edification in the whole Classical Church, grounded in the depth of his Wisdom who hath seven Eyes, upon a Brotherly Consecration, in which they must either edify one another, and occasionally partake of these same holy things, or then scandalize and leaven one another, with their public transgressions; we cannot see how presbyterial Elders are more to give account for the souls of the whole Classical Church in Scripture sense, Hebrews 13 17. then consociated pastors and Elders of consociated Churches are to give an account to God for their Churches, over which they are to watch, and whose souls they are to keep, and so far as they are Brethren must make a reckoning to God for them. And how can the presbytery be more paid to intangle themselves, in governing the Classical Church in some things, with things not proper to their calling, seeing consociated Churches, in a Brotherly way, do meddle with those same things, though not in a way of Jurisdiction? For helping the Classical Church by way of Fraternity is not improper to a Christian calling of Brethren, and the joyning of power of Jurisdiction; I mean of power lesser to another power greater, to help the Classical Church, upon the same ground of Fraternity, cannot be improper to the calling of a College of presbyters.

Object. 5. The power of Presbyteries taketh away the power of a Congregation, therefore it cannot be lawful. The antecedent is thus confirmed. 1. Because if the Presbytery ordains one to be excommunicated, whom the Elders of a Congregation in conscience think ought not to be excommunicated, the man, Jure Divino, must be excommunicated, and the power of the Congregation, which Christ hath given to them is null. And the exercise thereof impeded by a greater power. 2. the voices of two Elders of a Congregation, which are now sitting in the greater and classical Presbytery, are swallowed up by the greater number of Elders, of thirty or forty Congregations met in one great presbytery; Ergo, the power of the Congregation
Congregation is not helped by the presbytery, but close taken away.

Answ. The Argument doth presuppose that which is against God's Law, to wit. 1. That there is a contradiction of Voyces, betwixt the Elders of a Congregation, and of the greater presbytery; which should not bee, for Brethren even of Galatia, which contained many Congregations, as our Brethren confess, should all mind and speake, and agree in one thing that belongeth to Church Discipline, as is cleare, Gal.1.8, Gal.5.10, v.15, Gal.6.1.2. 2. The Argument suppose that the greater presbytery is wrong in their voycing, that such a man should be excommunicated, and the two Elders of the Congregation all Church is right, and hath the best part in judging that the same man ought not to be Excommunicated. But Christ hath given no power to any Church to err, and that power which in this case the presbytery exercised, is not of Christ; and de jure, the power of the greater presbytery in this case ought to bee swallowed up of the two Voyces of the Elders of the Congregation. But suppose that the Elders of one Congregation, and the whole meeting all agree in the truth of God, as they all doe Acts 15. will you say that Peter, Paul, and James their power is null, and taken from them; and their three voyces are swallowed up in that great convention, because their power and voyces are added, in this dogmaticall determination, which you grant even now to many consecrated Churches, the power and voyces of the rest of the Apostles and Elders; yea and as some say, of the whole Church. Acts 15.2, v.6.25. Acts 16.4. Acts 21.18. 25? I believe addition of lawfull power doth not annul lawfull power, but corroborate and strengthen it. So this shall fall upon your owne Eldership of your independent Congregation. Suppose ten Pastors, Elders and Doctors in one of your Congregations, whereas sometime there were but three, and these three had the sole power of Jurisdiction and exercise of the Keyes, you cannot say that the accession of six Elders to three, hath made null the power of three, and swallowed up their voyces; for if their power and voyces were against

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the truth, it is fit they should be swallowed up: if they were for Christ, they are strengthened, by the accession of lawfull power and moevyses, and neither annulled nor swallowed up.

Objec. 6. The Church at the first, for example, when it was but a hundreth and twenty, had the full entire power within it selfe; Ergo, it should bee in a worse case by the multiplication of Churches, if now that power bee given to Presbyteries.

Ans. It is a conjecture, that the whole Christian Church Acts 1. was onely an hundreth and twenty. I thinke there were more, though these onely convened at the ordination of Matthias, for there were above five hundred Brethren at once which saw Christ after his Resurrection, 1 Cor. 15. 6. and these, I judge, belonged to the Christian Church also. 2. It is constantly denied that addition of lawfull power to lawfull power doth or null, or put in a worse condition the prexistent power; it doth help it, but not make it worse: and twenty Churches adding their good and Christian counsells, and comforts to two Churches doe not annul, or hurt or swallow up either the power of good counselizing in these two Churches or their good counsels, but do much confirm, and strengthen them.

Objec. 7. It is absurd that there should be a Church in a Church, and two distinct kind of Churches, or a power above a power, a Jurisdiction above a Jurisdiction, a State above a State, as Master and Servant, and Father and Sonne, so there is here a governing and a commanding Classical Presbytery, and a governed and commanded Classical Church, and in a political consideration formally different: now where there bee two different States, there be two different names, Titles, and Adjectifs, as 1 Cor. 12. 28. GOD hath set some in the Church, first Apostles, secondarily Prophets. So it is said, Genesis 1. GOD made two distinct Lights, a greater Light to serve the Day, and a lesser Light to rule the Night. But the Scripture makest no mention of greater or lesser Presbyteries, we have the name of Presbytery but twice in the New Testament, and in matter they differ not, for these same Elders are
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are the matter of both: in form they differ not, for the same combination and union is in all: they differ not in operations, for the superior hath no operations but such as the inferior can exercise, for because a Pastor exhorteth, a Pastor comforteth, we do not make two kinds of Pastors, if we cannot finde a distinction betwixt presbyter and Presbyter, how can we finde a distinction betwixt Presbytery and Presbytery? Hath the Wisdom of Christ left these Thrones in such a confusion, as by Scripture they cannot be known, by Name, Title, Nature, Operations? And if there be a power above a power, we have to ascend to a Nation and so to subdue a whole Nation, and their consciences to this Government, and we are to put a Kingdom within a Kingdom.

Answ. A Church Congregational within a Church Classis, call is no more inconvenient, then a part in the whole, an Hand in the Body, and that is a lesser body in a greater, and our Brethren call the people a Church, and the Elders the Elders of the Church, and what is this but a Church in a Church? 2. A power above a power, is not absurd, except it be a Church-power, so above a Church-power, as the Superior power be privative and destructive to the inferior, as the Popes power destroyeth the power of the Church Universal, and the prelates power destroyeth the power of the Church where if he is pretended Pastor. But the power of the presbytery is auxiliarie, and cumulative to helpe the Congregation, not privative and destructive to destroy the power of congregations.

Secondly, a power above a power in the Church cannot be denied by our Brethren: for 1. In the Elder ship of a single Congregation, the Elder ship in the Court hath a power of Jurisdiction above a power of order, which one single Minister hath, to preach the Word and administrate the Sacraments; for they may regulate the Pastor and censure him, if he preach heretical Doctrines: is not this a power above a power? yea two Elders in the Court have a power of Jurisdiction to govern with the whole presbytery, but the power of the whole presbytery is above the power of a part. But to come neerer; The Apostles and Elders at Jerusalem met in a Synod have
a power, in dogmaticall points over the Church at Antioch, and others: and our Brethren say that the Church at Antioch might have in their inferior Synod determined these same points which the Synod determined at Jerusalem; her's power above power.

Thirdly, we do not see how they be two, or divers indicature formally and specifically different in nature and operations, for they differ only in more or less extension of power, as the reasons doe prove, as the power of government in one City or Borough; doth not differ formally from the power of the whole Cities and Boroughs, incorporated and combined in one common Judicature, and the power of two or three, or foure Colledges, doth not differ from the power of the whole combination of Colledges combined in the common Judicature of the Universities: so here the powers of the inferior Judicatures do differ from the Superior only in degree, and in number of members of the Judicatures; the policy divine is one and the same, though the Superior can exercise acts of jurisdiction different from the acts of the inferior in an ordinary way; such as are ordination of Pastors and excommunication, where many Churches are consociated; though, where this consociation is not, Ordination and Excommunication may be done by one single Congregation: also to argue from the not distinction of Names, Titles and Adjuncts of the Judicatures is but a weake Argument, because Congregational, and presbyterian, provincial and a nationall Church-Body make all one body, and the inferior is but a part and member of the Superior, and therefore it was not needfull that as Apostles and Prophets, and the Sun the greater light by name and Office is distinguished from the Moone Gen. 1. the lesser light, that Congregation and Presbyter should be distinguished by Names and Office and Titles in the Scripture; for a Prophet is not formally a part of an Apostle, but an Officer formally different from him, and the Moone is not a part of the Sun, as a Congregation is a part of the Classick Church: so Mat. 18, the Scripture distinguishes not the people and Elders in the word (Ecclesia) Church, as our Brethren will have them both meant in that place, Mat. 18. Tell the Church. Now
we say as they doe to us in the like, we are not to distinguish where the Law doth not distinguish. But the Scripture sayeth, Mat. 18. The Church that the offended hath recourse unto, is that Church which must be obeyed as a Judicature and spirituall Court, but the people is neither a Judicature, nor any part thereof. And 2. Of that Church Christ doth speake that doth actually bind on Earth and loose on Earth, and that by the power of the Keyes, but the people neither as a part of the Court doth actually bind and loose on Earth by power of the Keyes. 3. Christ speaketh of that Court, and of that Church which doth exercise Church-power on Earth, under the title of binding and loosing; but we find not a Church in the face and presence of the people binding and loosing under the name of the Church, in the Word of God. Shall we use such an insolent signification of the word Church, as the Word of God doth not use? and lastly, I say of these of Corinth gathered together convened together in the Name of the Lord Jesus, with the Ministeriall spirit of Paul and with the power of the Lord Jesus; these cannot be the Church excommunicating before the people. The Text distinguisheth not the Court of Elders who hath the power of Jurisdiction from the people, and all these to whom he wrieth, and who were puffed up and mourned not for the scandal, have no such power of Jurisdiction: nor can the Text beare that the Elders set up a Court before the Eyes of all the people, and delivered such a man to Satan, so as this is called the head of Elders and people, as our Brethren teach, and here they distinguish where the Scripture distinguisheth not.

Fourthly, if the Scripture give to us Thrones really different, though names and titles cannot be found, more then we find expressly and in words; two Sacraments, three Persons and one God, Christ Jesus in two Natures, and one Person, then have we what we seek: but wee have these different in the things themselves, as Acts 2.46. wee have a Church meeting in an House, for Word and Sacraments, as Acts 20.8. and a Congregation in Corinth meeting in an House, 1 Cor. 11. 20. 1 Cor. 14. 23. and consequently here must bee some power in this meeting to order the worship of God: this single meeting
meeting is to rebuke those that sinne openly, and to hinder Women to preach in the Congregation; and to forbid, by the power of the Keys, that two speake at once; because God is the God of order; to borbid Doctrine that edifieth not, and speaking Gods Word in an unknown Tongue, &c. 2. There is an Eldership kata polin in every City in Ephesus, in Jerusalem who met for Jurisdiction, Acts 21. 18. who layd hands on Timothy, 1 Tim. 4. 14. in Antioch, Acts 13. 1. 3. There is a meeting of a provinicial Church in Galathia; where there are many Churches, as may be gathered from Acts 5. 9. 10. who were to purge out the scandalous and false Teachers who leavened all others, and who were Gal. 6. 1. to restore with the spirit of meeknesse any fallen Brother; and 4. There a map and pattern of a generall Synod warranting both a nationall Church-meeting, and an Occumenerick concell. And the like may be gathered from that Synod, Acts 1. and Acts 6. where these univerfall guides of the whole Christian World, to wit, the Apostles were, and did exercise Jurisdiction, by ordaining of Officers; and though instances of these could not be given in Scripture, there is a morall ground and warrant for it 1. Because joynt power of Jurisdiction are surer and better, then a lesser and dispersed power. For if the Keys be given to the Church visible, not to this or this little Church, as meeting in a private House, Acts 2. 46. Acts 20. 8. The division or union of this power, the extension of it must be squared by the rule of most convenient edification, and it cannot stand with edification if it be given to one Congregation onely: The God of nature for conserving humane societies, hath given the power of government originally, not to one, but to a multitude; for one onely is not in danger to be wronged and oppressed in a society; but a society is in this danger, therefore hath God given this power to a multitude: and a multitude is the formall object of policy and government, and cannot but be dissolvled, where Lawes and Government are not; So the God of Grace must have given a power of government to a society and multitude of little Churches: for a multitude of Congregations is a multitude, and therefore this society and confociation cannot subsist, except Christ have
have provided a supernaturall government for it. It is not reasonable, that some say, a morall institution is not an institution; for Magistracy is both morall, and a Divine institution; that God have a certaine day for his service is both morall, and also a Divine institution: all institutions are not meerly positive, as some suppose, such as is, that the last day of the week be the Sabbath, that Bread and Wine be signes of Christ's Body broken, and his Blood shed for us. So supposing that Christ have a visible Church, it is morall that shee have power of government also, in so farre as shee is a Church. Yea power of government, upon this supposition, is naturall, or rather con naturall; so by the same ground upon supposall that Christ have, in a Nation, a multitude of conociated Churches, who for vicinity may either edifi, encourage, comfort and provoke one another to love and good workes, they submitting themselves to the Lawes of Christ's policy, or may scandalize one another (as many conociated Churches in Galatia were bent to bite, devour and consume one another, Gal. 5.15) it is morall, yea and con-naturall that they be under a Divine policy extramall. Nor is it more agreeable to the Wisdome of Christ that a multitude of conociated Churches in one Land should be left to the Lawes of nature, and Christian brother-hood, and be loosed from all Lawes of extramall policy, then that the just Lord who intendeth the conservacion of humane societies should leave every man to the Law of nature, and not give them a power to set up a Magistracy, and to appoynt humane and civil Lawes whereby they may be conserved. And I think we should all say, if God had appoynted every great Family, yea or every twenty Families in the World to be independent, within it selfe and subordinate to no civil Law, to no power, to no Magistracy without that independent little incorporation, that God had not then appoynted a power of civil Policy, and civil Lawes for the conservacion of mankind; and the reason should be cleare, because in one Shire, Countrey, Province and Nation there should be a multitude, to wit, ten hundred, ten thousand independent Kingdomes subject to no Lawes, nor civil policy, but immediately subordinate to God in the Law of nature, and

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when these ten thousand should rise up and with the Sword devour one another, and one society independent should wrong another, the only remedy should be: to complains to God, and renounce civil communion with such Societies; that is, traflaque not with them, (doe not take or give, borrow or lend, buy or sell with them) but it is unlawful to use any coercive power of natural, or civil reparation to compell them to doe duty, or execute mercy and Judgement one toward another: now seeing grace destroys not nature, neither can there be a policy independent which doth contradict this maxime of natural policy, acknowledged by all, in all policies, civil, natural, supernatural, God intending the conservation of societies both in Church and State hath subjected all Societies, and Multitudes to Laws of external policy: but so it is, a Multitude of little Congregations is a Multitude, and a Society. Then it must follow, that government of independent little bodies, under no coactive power of Church censures, must want all divine institution and so be will worship.

For these it shall be easie to answer the obloquies of some, laying, that a nationall Church under the New Testament is Judaisme. Hence say they, a nationall Religion, a nationall Oath or Covenant, is like a World-Church, a Church, a huge body as big as the Earth: and so, if some Augustus should subdue the whole World to himselfe with the Sword, Hee might compell the World to bee all of one Church, of one Religion.

Answ. The terme Nationall-Church is not in the Word of God, but I pray you in what sense can the Jewish-Church bee called a Nationall-Church? I conceive not, because of the typicall and ceremoniall observances that put a Church-frame on the whole Nation: for if so, then the name of a Nationall Church or a nationall Religion cannot, by envy itselfe, bee put in the reformed Churches, or on Church of Scotland which hath suffered so much for Jewish and Romish Ceremonies. But if the Jewes were a Nationall-Church, because they were a holy Nation in profession, and God called the Nation, and made to grace
grace and glory and the whole Nation commensurable, and of equall extent then all Christian Nations professing the true Faith, and the Gentiles, as well as the Iewes; Then the believing Iewes of Pontus, Asia, Cappadocia, and Bythinia (as Augustine, Eusebius, Occumenius, Athanasius doe thinke that Peter wrote to the Iewes) yea and the Gentiles, (as many interpreters with Lorinus, Thomas, Lyra and others thinke) are yet 1 Pet. 2. 9. an holy Nation, and so a National Church; and there is no more reason to scoffe at a National Church in this sense, then to mocke the holy Spirit which maketh but one Church in all the World, Cant. 6. 9. as Cotton, Ainsworth, and other favorable witnesses to our Brethren, confesse; And if the Gentiles shall come to the light of the Jewish Church, and Kings to the brightness of of their rising, Esai. 60. 3. if the abundance of the Sea shall be converted to the Iewes true Faith and Religion; And the forces of the Gentiles shall come to them, vers. 5. and if all flesh shall see the revealed glory of the Lord, Esai. 40. 5. and the Earth shall bee filled with the knowledge of God, as the Seas are filled with Water. It is most agreeable to the Lords Word that there is and shall be a Church through the whole World; you may nickname it as you please, and call it a ò World-Religion, a ò World-Church. As if the lost and blinded World, Iob. 2. 16. 17. Iob. 5. 19. 2 Corin. 4. 4. were all one with the Loved, Redeemed, Pardoned and Reconciled World, Iob. 3. 16. Iob. 1. 29. 2 Cor. 5. 19. as if wee confounded these two Worlds, and the Religion of these two Worlds. And if this World could meet in its principal lights, neither should an universal counsell, nor an Oath of the whole Representative Church be unlawfull, but enough of this before. And what if the World bee subdued to the World, and a World of Nations come in, and submit to Christ’s Scepter, and royall power in his external government: are the opposers such strangers in the Scriptures, as to doubt of this? Reade then Esai. 60. 4. 5. c. 60. 11. 12. 13. 14. 15. v. 4. 5. 6. 7. Psal. 2. 8. 9. Psal. 72. 8. 9. 10. Esai. 54. 3. Esai. 49. 1. Esai. 45. 22. 23. Psal. 110. 1. 2. 3. 4. 5. and many other places, and there is a Kingdom in a Kingdom. Christ’s King-
dome and his Church lodging in a Worldly Kingdom, and
Christ spiritually in his power triumphing over the World, and
subduing Nations to his Gospel.

Object. 8. If Classick Presbyters be not Elders in relation
to the classick Church; and so to all the Congregations in it,
yee must forsake all these places; where it is said, the Elders of
Jerusalem, the Elders of Ephesus, the Angels of the seven
Churches, which is absurd; if they be Elders to all these Churches,
them 1. All those people in those Churches must submit their
consciences to them, and their Ministry, as to a lawfull ordi-
nance of God. 2. All the people of those Churches must have
voice in election of them all. 3. All these people owe to them
maintenance and double honor. 1 Tim. 5.17, for if the Oxes mouth
must not be muzzled, but he must be fed by me and my corne, he must
tread my corne, and labour for me. These Churches cannot all meet
in one, to ordaine, and choose all these Ministers, and to submit to
their Ministry.

Answ. The Elders are Elders of Ephesus and Elders of Je-
rusalem, not because every Elder hath a speciall, pastorall
charge over every Church distributively taken, for it was un-
possible that one Congregation of all the converts in Ier-
usalem extending to so many thousands, could all beare the
relation of a Church to one man, as their proper Elder,
who should personally reside in all, and every one of those
Congregations to watch for their soules, to preach to all
and every Congregation ἐκκλησίας, in season and out of
season. But they are in cumulo called Elders of Ephesus, in
that sense that Kings are called the Kings of the Nations, not
because every King was King of every Nation, for the King
of Edom was not the King of Babylon; and the King of Babel
was not the King of Assyria, yet amongst them they did all fill
up that name to be called the Kings of the Nations, so were the
Elders of Jerusalem in cumulo, collectively taken, Elders
of all the Churches of Jerusalem collectively taken; and as it
followeth not that the King of Edom, because he is one of
the Kings of the Nations, is elected to the Crowne of Cal-
dea, by the Voices of the States and Nobles of Caldea; so
is it not a good consequence, such a number are called the
Elders
Elders of the Church of Jerusalem, therefore the Elder of one Congregation at the Easterne Gate at Jerusalem, is also an Elder of a Congregation of the Western Gate. Nor doth it follow that these two Congregations should submit their consciences to one and the same Elder as to their proper Pastor; to whose Ministry they owe consent in Election, Obedience in submitting to his Doctrine, and maintenance for his labours; all these are due to him, who is their owne proper Pastor: the as Caldeans owe not Honour, Allegiance, Tribute to the King of Edom, though the Kingdom of Caldea bee one of the Kingdomes of the Nations, and the King of Edom one of the Kings of the Nations. But if indeede all the Kings of the Nations did meet in one Court, and in that Court govern the Nations with common Royall authority, and counsell in those things which concerne all the Kingdomes in common; then all the Nations were obliged to obey them in that Court, as they govern in that Court, but no farther: and when the people doe consent to the power of that common Court tacitly, they consent that every one of these shall bee chosen King of such and such a Kingdom, and promise also tacitly Obedience, and Submission to every one of the Kings of the Nations, not simply as they are Kings in relation to such a Kingdom, but onely as they are members of that Court; so the Congregations acknowledging and consenting to the classickall Presbytery, doe tacitly chuse and consent to the common charge and care that every Pastor hath, as hee is a Member of that common Court which doth concerne them all, therefore all these consequences are null.

Obje&. 9. But when the Presbytery doth excommunicate in a particular Congregation by a delegate, they may with as good reason, preach by a delegate, as exercise jurisdiction by a delegate; the one is as personal and incommunicable, as the other.

Answ. It is certaine there bee great oddes; for the acts of Jurisdiction performed by speaking in the Name of Jesus Christ, doe come from a College and Court, and because it
it were great confusion that a whole Court should speake, therefore of necessity such acts must be done by a delegate. Indeed the Juridicall acts of the whole juridicall proceeding of decerning the man to be excommunicated cannot bee done by one man onely, it would bee most conveniently done by the whole Senate, or at least by a select number against which the accused party hath no exception, and is willing to bee judged by; but the acts of order, as Preaching flowing from the power of order, can be performed onely by the Pastor in his owne person, and not by a deputy. Except that a Synodical teaching, which commeth from the power of Jurisdiction may bee sent in writ by Messengers and Deputies to the Churches, Acts 15. 25. Acts 16. 4.

Object. 10. A Pastor is not a Pastor, but in relation to his owne Church, or Congregation. Therefore bee cannot doe Pastorall Acts of either Order, or Jurisdiction in a Presbyterie.

Answ. How a Pastor is a Pastor in relation to all the World deserveth discuting.

First, Some have neither power of Order nor Jurisdiction in any place, as private persons.
Secondly, some have both power of Order and Jurisdiction through all the World, as the Apostles who might teach and administrate the Sacraments, and Excommunicate as Apostles, in every Church.
Thirdly, some have power of Order, and Jurisdiction in a certaine determinate place, as Pastors in their owne particular Congregations.
Fourthly, some have power of Order in relation to all the VVorld, as Pastors of a Congregation, who are Pastors validly Preaching and Administrating the Sacraments, but orderly and lawfully Preaching, where they have a calling of thofe, who can call to the occasionall exercise of their calling hic & nunc. In this meaning a Pastor of one flock is a Pastor, in regard of power of Order to all the World. Because though his pastorall teaching be restrained by the Church in ordinary, onely to this Congregation, yet hath
hath hee a pastorall power to preach to all the World, in
in an occasionall way, both by Word and Writ, yet doth
not this power being but the halfe of his Ministeriall power,
denominate him a Pastor to all the World, as the Apostles
were; and the same way hath hee power to administrate
the Sacraments, and this way may our Brethren see that
power of order to be a Minister or Pastor is given by the
Presbytery, so as if the man were deprived clave non errante,
hee now hath lost his pastorall relation to both the Catholick
Church, and that Congregation, whereof hee is a Pastor.
So as hee is now a private man, in relation not onely to that
Congregation whereof hee was a Pastor, but also in relation
to the whole visible Church; now no particular Congregation
hath power to denude him of this relation, that he had to the
whole catholick Church. But a Pastor of a flock is a Pastor in
respect of power of Jurisdiction, not over all the World, to
excommunicate in every Presbytery, with the Presbytery, hee
is onely capable by vertue of his power of order, to exercise
power of Jurisdiction, where hee shall come, upon supposal
of a call, if hee be chosen a Pastor there, or be called to
be a Commissioner in the higher, or highest Courts of the
Church catholick, but other wayes he hath no power of Juris-
diction, but in that Court whereof he is a member, that is,
in the Eldership of a Congregation, and in the Classickal
Presbytery: for hee is to a member of a Congregation, as he
is also a member of the Classickal Presbytery, and therefore
though he be not a Pastor one way in this Classickal Court, I
meane in respect of power of order, yet is hee a Pastor,
"et test", in watching over that Church, in respect of power of
Jurisdiction.

Our Brethrens ground then is weake when they say, A
Pastor cannot give the Seales to those of another Congregation,
because he hath no Ministeriall power over those of another Con-
gregation: if they mean power of Jurisdiction, it is true,
hee hath no Jurisdiction over those of another Congregati-
on: but if they mean, hee hath no power of order over them,
that is, for what ever be the Churches part in this, it is cer-
taine
taine the Pastor doth administrate the Seales by power of order, and not by power of Jurisdiction, and the Church as the Church hath not any power of order, for she is not called to any pastoral dignity, though we should grant that, which yet can never bee proved, that she is invested with a Ministeriall power.

Object. II. If the Church, which you suppose to be presbyteriall, to wit, the Church of Corinth, did excommunicate, or was commanded to excommunicate the incestuous person, before the Congregation convened and met in one, then must your classical Church exercise all other acts of Jurisdiction, before all the Congregational Churches of the Classical Presbytery meet in one.

But this latter is as unpossible, as absurd; For how shall thirty or forty Congregations meet all, in one place, for all the severall acts of Jurisdiction? Also you confess that many Congregations cannot meete in one place: that the proposition may be made good; We suppose these grounds of the Presbyteriall frame of Churches: 1. That the presbyterial Church of Corinth, not the Congregation had the onely power of excommunication. 2. That this man was to be excommunicated in presence, 'and so with the consent of the whole multitude, for so the Text saith,' 1 Cor. 5: 4. 3. Excommunication is the highest act of Jurisdiction in the Church, being the binding of the sinner in Heaven and Earth, if therefore this highest act of Jurisdiction must bee performed before all the Church congregated in one, then must all acts of Jurisdiction be performed also in presence of the congregated Church; for it concerneth their edification, and is a matter of conscience to them all. 4. The reason why wee thinke it should be excommunicated before, or in presence of that Congregation whereof hee is a member, is because it concerneth them, and hee is a member of this Congregation. But by your grounds, the whole Presbyteriall or classical Church should be present, which were unpossible; for hee is to you a Member of the whole Classical Church, and the power of excommunication is in the whole classical Church, and they ought to bee present by the same reason,
Corinth before the whole multitude.

reason, that the Congregation, whereof hee is a neere member, is present.

so as f.w. 1. There be many things in this argument to be corrected, as 1. That the Church of Corinth convened in the whole multitude whom it concerned, for ᾠδηπόρων ἢ ἀν, doth not prove it; for the same Word is spoken of the meeting of the Apostles and Elders, who met in a Synod with authority, Acts 15. 6. the word ἡγιασθήναι is attributed to the multitude, Acts 21. v. 22. and to the Church of Believers, 1 Cor. 11. 20. and 1 Cor. 14. 23. therefore the one word ἡγιασθήναι teemeth to bee no cogent Argument. 2. The word ἐκκλησία, which is not here in all this Chapter, or ἐκκλησία is used in the New Testament, and by the seventy Interpreters, whose translation Christ and his Apostles doe frequently follow in the New Testament, use the words for any meeting of good or ill, of civil or Ecclesiasticall persons. As I might instance in a great many places of the Old and New Testament; then what is it, I pray you, which restrincth the signification of these words to signifie a civil, rather then an Ecclesiasticall meeting? certainly the actions which the company doth when they are met, and the end for which they meete. I give an instance in Acts 19. 41. the word ἐκκλησία (the like I say of ἡγιασθήναι) signifieth not the Church of Christ, and why? it is a reason that cannot bee controlled. They were assembled for to raife a tumult against Paul which was no Church-action, and so no Church end is here. So v. 39. But if you enquire any thing in other matters, it shall be determined in τί ἐνίκησε ἐκκλησία in a lawfull assembly; surely the end of such an assembly in Ephesus, where this man was Town-Clerk in the meeting, could be no Church-business. Hence wee are led to know what ἐκκλησία, an Assembly or Church signifieth here not the Church of Christ, so Psal. 22. 16. the Assembly of the wicked hath inclosed mee מַעְמַע הַם the seventy Interpreters turne it ἡγιασθήναι, and Tertullian followeth them, the persons congregated, the actions and end for which they convene lead us to this, that the Word signifieth not a Church of Christ. So wee may see, Psal. 26. 5. * X x 2
the Congregation of Elders cannot bee a true Church, 2. 
1 Cor. 11. 18. for first, when you come together to the Church, 

wij excurrent, I heare, there are divisions amongst you. The 
place must signifie the Church of Believers, because the end of 
their meeting was the Supper of the Lord, or their communi-
nion, v. 20. as the Text cleareth, and 1 Cor. 14. 23. when the 
whole Church commeth together, that was for prophesying and 
hearing of the Word, as the Text is evident, v. 16, 17, 18. 
23, 24, 25, 26, 27. and therefore here the word excurrent must 
signifie the Church of Pastors preaching, and people hearing 
the Word, praying and praising God. So in the third place 
when excurrent, the Church is convened to bind and loose, and to 
excommunicate, as Mat. 18. 17, 18, 19. there is no necessity 
that the Word Church, should include those who have no 
power of the keyes, and cannot by power of the Keyes bind 
and loose. And therefore from the naked and mere Gram-
mar of the word excurrent, no argument can bee drawn to 
prove that excurrent Mat. 18, 17. must signifie that same which 
23. for the word actus primo, and originally, signifieth any 
meeting, but the persons who are Congregated and the end 
for which they meet leadeth us to the meaning and Gram-
maticall sense of the word, in that place. Now Mat. 18. 
the Ecclesia, a Church Congregated there is such as bindeth 
and looseth in Heaven and Earth, and congregated for that 
use; therefore I see not how the circumstances of the place help-
ing us to the Grammaticall sense of the word here, as in all 
other places, doth not inforce us to say in this place Mat. 
18. the word Ecclesia, Church, must signifie onely those who have 
power to bind and loose, that is, onely the Elders, and not the people. 
So to come to the place, 1 Cor. 5:

Those who come under the name of swayr Belies, congrega-
ted together, must bee expounded by the persons Office, and 
the end of their meeting, now the persons Office is Mini-
steriall, hee will have them congregated by Pauls Ministeriall Spirit, and in the name and with the power of the Lord 
Jesus, this is the power of the Keyes, which hee who hath

Davids
David's Keyes Elai. 22. 22. on his Shoulders, Rev. 3. 7.
giveth to his owne Officers, Matt. 16. 19: and these persons
cannot be all that hee writeth unto us, all that were puffed
up, and mourning at the offence given by the incontinent
men, to Jesus Christ's holy Name and Church, all who are
to forbear eating and drinking with excommunicated per-
sons, vers. 11. all who were in danger to be leavened, vers. 6.
all who were to keepe the Feast in sincerity, not with the old
Leaven of wickedness and malice: for these directly were the
whole multitude of Believers, Men, Women, and Chil-
dren, who (I am sure) were not capable of the Keyes and
the Ministeriall power of Paul. 2. The end therefore these
covenanted, who were convened; did meete and convene, was,
vers. 5. προσώπως τοῦ Σατανᾶ to deliver the man to
Satan, they were not convened to celebrate the Lords Sup-
per, as the Church is convened, 1 Cor. 11. 18. nor for hear-
ing the Word of Prophecy, or Preaching, as 1 Cor. 14.
23, 24. And whether you construe the Words αὐτοῖς with the Power of the Lord Jesus, with the Verbe προσώπως
to deliver to Satan, or with the Participle αὐτοῖς con-
congrated in the Name and Power of CHRIST, all is one;
the multitude of common Believers, of Men, Women, and
Children, are neither capable of the power, nor of the exer-
cise of that power to deliver to Satan. And therefore
this meeting together, by no Grammar doth lead us to say
that the sentence was to be pronounced in face and presence
of the multitude convened, vers. 21. Giving, but not grant-
ing that the Church of Corinth, in all its members, must
be convened. Though I hold it not necessary by this
place, yet it followeth not that all other acts of Jurisdiction
must be exercised in face of the whole Congregation: for
there is a speciall reason of the pronouncing of the sen-
tence, which is not in other acts: the pronouncing of
the sentence, concerneth more the nearest Congregation
of which the Delinquent is a member, in relation of near-
rest and daily Communion, it concerneth also other Con-
gregations of the Classickall Church, of which also the De-
linquent.
Whether excommunication was to be at

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linguent is a member, but not so immediately and neere-
ly, because (as I sayd before) the more universtall the
Church visible is, the externall visible Communion is leste;
even as when the number of a Family is cut off, by the
Sword of the Magistrate, the matter first and more inti-
mately and more neerely concerneth the Family whereof hee
is a Member, yet it doth also concern the Common-
Wealth, of which also hee is a Member. A Fnger of the
right Hand is infected with a contagious Gangren, it is to
bee cut off; yet the cutting-off concerneth more neerely the
right Hand, then it doth the left Hand, and the whole
Body. For the contagion should first over-spread the right
Hand and Arme, and Shoulder, before it infect the left
Hand, and the whole Body; though it doe not a little
concern the whole Body also. So though actual Excom-
munication concerne all the Churches of the Presbyterie:
yet it doth more neerely concerne the Congregation where-
of hee is a Member. 2. The pronouncing of the sentence
being edificative, it is a fit meane to worke upon others,
but calling and trying of witnesses, and Juridicall decern-
ing of a Man to bee Excommunicated, requiring secrecie,
ys and some scandals, and circumstances of Adultery,
Incest, Fidelity, requiring a modest covering of them,
from Virgins, young Men, Children and the multitude,
wee have no warrant of God, that they should bee trued
before the whole multitude, nor are acts of Jurisdiction
for their excellency, to bee brought forth before the people
but for their neerenesse of concernment, and ute of ed-
ificiation.

Object. 12. The people are to consent, yea they must have
a power, and some thing more than a consent in Excom-
munication; Ergo, they are all to bee præsent. The antecedent
is proved, 1. Because they were, not puffed up, they did not
keep the Feast, they did not abstaine from eating with the ince-
rous person, onely by consent. 2. Others not of that Church did
excommunicate by consent. 3. It is said, ver. 12, doe ye not judge them
that are within?
Answ. If you will have them to excommunicate the same way, that they doe other duties, you may say they excommunicate the same way that Pastors and Elders doe, and if they Judge, vers. 12. as the Elders doe, either all the people are Judges, and where are then all the governed, if all bee governed? Or then hee speake in this Chapter to the Churches Judges onely. 2. There bee degrees of content, these of other Churches have a tacite and remote content, the people of the Congregation are to heare, and know the cause, and deal in private with the offender, and to mourn, and pray for him.

Objec. 13. The highest and double honour is due to him who laboureth in the word, 1 Tim. 5.17. but if the Presbyteriall Church be the highest Church, it shall not have the double honour, for it is only the governing Church.

Answ. Highest honour is due in suo genere, to both. And this is, as if you should compare obedience and honour, that I owe to my Father with that which I owe to my grand-Father. 2. Paul, 1 Tim. 5.17. comparest Elders of diverse sorts together; as the Ruling and Teaching Elder, here you compare Pastors to bee honoured in respect of one set, with themselves to bee honoured in respect of another set; and this might prove, I am to give more honour to my Pastor for preaching in the Pulpit, then for ruling in the Church-Senate.

Objec. 14. The Congregation is the highest Church, for it hath all the Ordinances, Word, Sacraments, Jurisdiction; Ego, there is not any Presbyteriall Church higher which hath only disciplinary power.

Answ. There is a double highness, one of Christian Dignity. 2. Another, of Church-preheminency, or of Ecclesiasticall authority: indeed the Congregation, the former way, is highest, the company of Believers is the Spouse and ransomed Bride of Christ. But the Eldership hath the Ecclesiasticall eminency; as the Kings heire and Sonne is above his Master and Teacher one way, yet the Teacher (as the Teacher by the fift Commandement) is above the Kings Sonne, as the Teacher...
Teacher is above him who is taught; And so is the Case here.

Object. 15. The Arguments for a Classickall, or Presbyteriall Church do much side with Prelacy; for you make many Lords ruling and not teaching.

Answ. Let all judge whether the independent power of three Elders accountable to none, in a Church-way, but to Jesus Christ onely, as you make your little Kingdomes on Earth, be neerer to the Popes Monarchy, and especially when there is but one Pastor in the Congregation, then the subordinate Government of fourscore, or an hundred Elders? sure I am, three Neighbours are neerer to one Monarch, then three hundred. 2. One Monarchickall Society is as tyrannicall Antichristianism as one Monarchickall Pastor. 3. If wee made many ruling and dominering Lords, you should say something; but wee make many servants endued onely with Ministeriall power, onely to teach and rule, and to bee accountable to the Church; your Eldership in this agreeth with the Pope, that though they deliver many Soules to Satan, yet no Man on Earth can, in a Church-way, say, what doe you?

Sect. 15.
ACT. XV.

A Pattern of a Juridical Synod.

That the Apostles in that famous Synod, Acts 15, did not go on by the assistance of an immediately inspired spirit, and by Apostolick authority, but only, as Elders, and the Doctors and Teachers assisted with an ordinary spirit, is evident from the course of the context.

1. Because Acts 15, when a controversy arise in the Church of Antioch, (a) Epiphanius faith, as also (b) Hieronymus, by Cerinthus, and others, touching the keeping of Moses' Law, especially the Ceremonies, except they would bee losers in the business of their salvation, Paul could not goe as sent by Antioch to submit that Doctrine, which hee received not from flesh and blood, but by the revelation of Jesus Christ, Gal. 1.12. to the determination of a Synod of Apostles and Elders; for who would think that the immediately inspiring spirit in Paul, would submit himselfe, and his Doctrine to the immediately inspiring spirit in Paul, Peter, Apostles, and Elders, therefore Paul and Barnabas, come as sent to Jerusalem, not as Apostles, or as immediately inspired, but as ordinary teachers. Therefore faith (c) Diodatus, Not because these two Apostles, who were every way equal to the rest in the light and conduct of the Spirit, and in Apostolical authority, Gal. 2.6,8, had any need of instruction, or of confirmation, but only to give the weaker content, who had more confidence in Peter and James, and in the Church at Jerusalem, and to stop false doctors mouths, and to establish by common votes, a general order in the Church. Hence when a controversy ariseth in the Apostolick Church, and the Controversie is betwixt an Apostle as Paul was, and others, and both sides allege Scripture, as here both did, out of all controversy, there is no reason, that the Apostle Paul, who was now a party shou'd judge it: and when a sing-
gle Congregation in the like case is on two sides, about the like question, nature, reason, and Law cry that neither can bee judge, and therefore a Synod is the divine and Apostolick remedy which must condemne the wrong sides as subverters of soules, as here they doe, v.24. And the Apostle when hee will speake and determine as an Apostle, hee taketh it on him in another manner, as Gal. 5.2. Behold I Paul say unto you, that if you bee circumcised Christ shall profit you nothing; hee speaketh now as an immediately inspired pen-man and organ infallible of the holy Ghost: but it were absurd to send the immediately inspired organ of the holy Ghost as such, to ask conclusion and seeke resolution from the immediately inspired organs of the holy Ghost. 2. The rise of controversies in a Church is not Apostolick, nor temporary or extraordinary, but to ordinary wee have the Scriptures indeed to consult with, so had the Churches whose soules were not withstanding subverted, v. 24. and this assembly doth determine the controversy by Scripture, v.14. Simeon hath declared how God at the first did visit the Gentiles, &c. v.15. And to this agree the words of the Prophets, as it is written, &c. But because Scriptures may be alledged by both sides, as it was here, and wee have not the Apostles now alive to consult withall, can Jesus Christ have left any other externall and Church-remedy, when many Churches are perverted, as here was the cases of the Churches of the Gentiles, v.23. in Antioch, Syria, and Cilicia, then that Teachers and Elders bee sent to a Synod to determine the question according to the Word of God?

2. Here also is a Synod and a determination of the Church of Antioch, v.2. τοῦ Αἰγυπτίου. They determined to send Paul and Barnabas to Jerusalem: I prove that it was a Church determination, for Chap.14. 26. Paul and Barnabas came to Antioch; v. 24. And when they were come, οἱ συνώνυμοι τῶν ἐκκλησιῶν, having gathered together the Church of Antioch, they rehearsed all that God had done by them, and how bee had opened the doore of faith unto the Gentiles, (28. And there they abode a long time with the disciples) Chap. 15. 1. And certaine men which came downe from Iudaea, taught the brethren, Except yee bee circumcised after the manner of Moses, yee cannot bee saved; hence, v. 2. when there was much debate about the que-
sion, and it could not bee determined there, εταξαν, they made a Church-ordination to send Paul and Barnabas as Church-messengers, or Church-Commissioners to the Synod, and εταξαν relateth to ηκκλησια, the gathered together Church, Chap. 14. v. 27. and it is cleare, v. 3. ηεμεριστε, being sent on their way by the Church, to wit, of Antioch: Ergo, this was an authoritative Church sending, and not an Apostolick journey performed by Paul as an Apostle, but as a messenger of the Church at Antioch, and as a messenger Paul returneth with Barnabas and giveth a due reckoning and account of his commisson to the Church of Antioch, who sent him, v. 30. So when they, (Paul and Barnabas having received the determination of the Synod) when they were dismissed, they came to Antioch, και ουκαιρος προειρημένος, which words are relative to Chap. 14. 27. having gathered together the Church, and to Chap. 15. 3. being sent on their way by the Church, so here having gathered the whole Church, the multitude, they delivered the Epistle of the Synod, and read it in the hearing of all the multitude, for it concerned the practice of all whereas it was ηκκλησια the Church which sent them, Ch. 14. 27. Ch. 15. 2. 3. So here, we have a subordination of Churches and Church-Synods, for the Synod or Presbytery of Antioch, called the Church convened, Ch. 14. 27. and the Church ordaining and enacting that Paul and Barnabas shall be sent as Commissioners to Jerusalem, is subordinate to the greater Synod of Apostles and Elders at Jerusalem, which faith to meeth that controversies in an inferior Church-meeting are to be referred to an higher meeting consisting of more.

3. The διαστηματικαι ανθρώποι, this dissension and disputation betweene Paul and Barnabas, and some of the believing Jewes who taught the brethren they beloved to be circumcised, was a Church-controversie; Paul and Barnabas did hold the negative, and defended the Church of the brethren from embracing such wicked opinions, and when Antioch could not determine the question, Paul and Barnabas had recourse to a Synod, as ordinary Shepheard, who when they could not persuade the brethren of the falsehood of the doctrine, went to seek helpe against subverters of soules, (as they are called, v. 24.) at the established judicatures and eclelesiastical meetings; for when Pauls preaching cannot prevale, though it was canonically,
The manner of the Apostles proceeding in this councell holdeth forth to us that it was not Apostolick, because they proceed by way of communication of counsells. 1. What light could Elders adde to the Apostles as Apostles, but the Elders as well as the Apostles, convened to consider about this matter, and Acts 21. 18. 25. All the Elders of Jerusalem with James take on them these acts as well as the Apostles, and they are the decrees of the Elders no lesse then of the Apostles.
A pattern of a juridical Synod.

Act 16. v. 4. a derivation of the immediate inspiring Spirit to the Elders, and by them as fellow-members of the Synod to the Apostles, and a derivation of this immediate Apostolick spirit, by the Apostles to the Elders to make them also infallible, is unknown to Scripture; for one Prophet did not immediately inspire another, and one Apostle did not immediately inspire another, we read not in the Word of any such thing, and therefore it is said, Acts 15. 7. πασίς ἀποστόλῳ ἵνα εἰσφέρῃ θέλετο, And when there had been much disputing Peter stood up. All who interpret this place say, even Papists not excepted, as (a) Salmeron, (b) Lorinus, (c) Cornelius a Lapide, and others on the place, that when there is not consultation and disputing on both sides to find out the truth, but an absolute authority used by commanding, the proceeding of the counsel is rash (with Salmeron,) now the Prophets were immediately inspired, without any consultation with men in delivering God's will, and they saw the visions of God, as it is said. And the Word of the Lord came to Jeremias, to Ezekiel, to Hosea, &c. and he said, &c., yea when a propheticall spirit came upon Balaam, Num. 24, he hearing the visions of God, he prophesied directly contrary to his owne carnall mind, and to his consultation with Balak: now it is clear that the Apostles, what they spake, by the breathings and inspirations of that immediately inspiring Spirit is no leas cannonick Scripture, then the prophecies of the immediately inspired Prophets, who saw the visions of God, and therefore 2 Pet. 1. 16, 17, 18, the voice that the Apostles heard from heaven, This is my beloved Sonne in whom I am well pleased, is made equall with the word of prophetic and propheticall Scripture, which the holy men of God spake, as they were moved by the holy Ghost, v. 19, 20, 21, and 2 Pet. 3. 16. Paul's Epistles are put in the claffe with other Scriptures, v. 15, 16. now all Scripture, 2 Tim. 3. 16, is given by divine inspiration, and 2 Peter 3. 2. putteth the words of the Prophets and Apostles in the same place of divine authority, 2 Pet. 3. 2. That yee see mindfull of the words which were spoken before, by the holy Prophets, and of the commandements of us the Apostles of the Lord and Saviour, whence to mee this synodical consultation is not Apostolick, but such as is obligatory of the Churches to the end of the world.
world, and a pattern of a general Synod.

6. This assembly is led by the holy Spirit as is clear, v. 25, 28, but this is not the holy Spirit immediately inspiring the Apostles as Apostles, but that ordinary Synodical Spirit, (to borrow that expression) that is promised to all the faithful pastors and rulers of the Church to the end of the world: because the immediately inspiring Spirit coming on Prophets and Apostles in an immediate inspiration, did necessitate the Prophets and Apostles to acquiesce, and prophesy, and to do and speak whatever this Spirit inspired them to do, and to speak: but this Spirit spoken of, v. 28, doth not so, but leaveth the assembly to a greater libertie, because the assembly doth not acquiesce to that which Peter faith from God's Word, v. 7, 8, 9, 10, 11, nor doth the Assembly acquiesce to what Barnabas and Paul faith, v. 12, but onely to that which James faith, v. 13, 14, 15, 16, 17, 18, but especially to his conclusion which hee draweth from the Law of nature, not to give scandall, and from the Scriptures cited by himselfe, and by Peter, v. 19, 20. Wherefore my sentence is, faith James, &c. and this clearly is the sentence of James as a member of the Synod, v. 19. ἀλά ἐγώ ἔκπιστον, which is an expression clearly insinuating that the judgement of James, though it was not contrary to that which Peter, Paul, and Barnabas had spoken, yet that it was somewhat dierse from them, and more particular, and the very mind of the holy Ghost which the whole Synod followed; and therefore though Peter and Paul spake truth, yet did they not spake that truth, which did compose the controversy, and this is to mee an argument that they all spake, as members of the Synod, and not as Apostles.

7. The immediately inspired Apostolick Spirit, though it may discourse and inferre a conclusion from such and such premises, as Paul doth, Rom. 3. 24, and hee proveth from the Scripture, Rom. 4.4. 5. 6. that wee are justified by faith without workes, and 1 Tim. 5. 17. 18. and Acts 9. 22. Acts 24. 14. 17. and so doth Christ reaon and argument from Scripture, Matth. 22. 31. Luk. 24. 25. 26. 27. and so have both the Prophets and Apostles argued, yet the immediately inspired Spirit of God in arguing doth not take helpe by disputing one with another, and
and yet doth not obtaine the conclusion in hand, but here Peter and Paul argue from Scripture, and they prove indeed a true conclusion that the Gentiles should not keepe Moses his Law, as they would bee saved, yet they did not remove the question, nor satisfie the consciences of the Churches, in their present practice, for if James had not said more, then the Churches had not beene sufficiently directed in their practice by the Synod, and for all that Peter and Paul said, the Churches might have eaten meates offered to Idols, and blood, and things strangled, which at that time had been a sin against the Law of nature, and a great stumbling block, and a scandalizing of the Jews. Except therefore wee say that the Apostles intending as Apostles to determine a controversy in the Church, they did not determine it, which is an injury to that immediately inspiring spirit that led the Apostles in penning Scripture, wee must say that Peter, Paul, and James here spake as members of an ecclesiastical Synod, for the Churches after-imitation.

8. If the Apostles here as Apostles give out this decree, then it would seeme that as Apostles, by virtue of the immediately inspiring spirit, they sent messengers to the Churches, for one spirit directeth all, and by this Text, wee should have no warrant from the Apostles practice, to send messengers to satisfie the consciences of the Churches, when they should bee troubled with such questions: now all our Divines and reason doth evince that a Synod may by this Text send messengers to resolve doubting Churches, in points dogmatically, for what the Apostles doe as Apostles, by that power by which they writ canonick Scripture, in that wee have no warrant to imitate them.

9. I propounded another argument before, which prevaleth much with mee: The Elders of an ordinary Presbytery and Churches, such as convened at this Synod cannot be collateral actors with the immediaty inspired Apostles for the penning of Canonick Scripture, but in this Synod not onely Elders, but the whole Church, as our reverend brethren teach, were actors in penning this decree. Aet.15. 28. Ergo, this decree is Synodically, not Apostolick. I have heard some of our reverend brethren say, all were not actors in the decree, pari gradu auctoritatis.
A pattern of a juridical Synod.

... with a like degree and equal authority, every one according to their place did concur in forming this decree. I answer, it cannot be said that all in their own degree saw the visions of God, and all in their own degree were immediately inspired to be penmen of Canonick Scripture, for Paul in penning this, The cloake that I left at Troas bring with thee, and the Parchments, was no lesse immediately inspired of God, then were the Prophets, who saw the visions of God, and then when hee penned the, 1 Tim. 1. 15. That Jesus Christ came into the world to save sinners; except wee flee to a Popish distinction which Duvallius and Jesuits hold, that all and every part, tota scriptura, and totum scripture, is not given by divine inspiration, because (say they) the Apostles spake and wrote some things in the New Testament as immediately inspired by God, as did the Prophets, but they spake and wrote other things lesse necessary, with an inferior and Apostolick or Synodicall spirit, which the Pope and Church may decree in Synods to bee received with the like faith and subjection of conscience, as if the Apostles had written them. 2. You must say there was two holy Ghosts at the penning of the decree, one immediately inspiring the Apostles, another inferior assisting the Elders; or at least two diverse and most different acts of that same holy Ghost, one way inspiring the Apostles, and in a fallible way, inspiring the Elders. But with your leave, Acts. 21. 24. The ordinary Presbytery at Jerusalem, by that same Synodicall spirit, by which they ordained Paul to purifie himselfe, doe ascribe to themselves this decree, v. 25. 3. Wee desire a warrant from God's Word, of com- munion of immediately inspired Apostles as immediately inspired with Elders, assisted with an ordinary spirit, for the penning of Scripture.

10. Wee think the Presbytery of Jerusalem as an ordinary Presbytery, Acts. 21. 18, and contradivided from the Church of Jerusalem, v. 22. The multitude must needs come together, for they hear that thou art come, did ordaine Paul to purifie himselfe, and it is cleare Paul otherwise would not have purified himselfe, and therefore hee did not by the immediately inspired spirit purifie himselfe, and obey their decree, which was grounded upon the Law of nature, not to scandalize weake believers, v. 20.
and by this same holy spirit did Paul with other of the Apostles write this decree, as is clearer, v. 25.

If the Apostles did all in this Synod as immediately inspired by God, then should the Synod have followed the determination of any one Apostle, of Peter and Paul, as well as of James, for the immediately inspiring spirit is alike perfect in all his determinations, but it is said expressly, v. 22, 'now some of them which spake as the Spirit of God.' Then it seemed good to the Apostles, and so to James and Peter, and Paul, to follow the sentence of James, not of the rest of the Apostles, now if James spake as an immediately inspired Apostle, and not by virtue of that Synodical Spirit given to all faithful pastors convened in a lawful Synod, then should James have acquiesced to what Peter and Paul said, and not to what he said himself, and Peter should have acquiesced to what he said, and Paul to what he said, for every inspired writer is to obey what the immediately inspiring spirit faith, and then there was no reason why the Synod should rather acquiesce to what Peter and Paul said who spake of no abstinence from blood and things strangled, than to what James said. Ergo, by the Apostles' consequence, v. 24, (we gave no such commandment, that you must be circumcised, Ergo, you should not be circumcised,) to this consequence is good, Peter and Paul speaking as Apostles gave no commandment in this Synod to abstain from blood, Ergo, by the like consequence the Synod was not to command abstinence from blood, which consequence is absurd, Ergo, they command not here as Apostles. The Synod should have been left in the midst to doubt, whether shall we follow Paul and Peter, who spake and command no abstinence from blood and things strangled, or shall we follow James, who commandeth to abstain from blood and things strangled, for all here command as immediately inspired Apostles, and what the Apostles judge lawful and command as Apostles, that must the Churches follow, and what they command not, that by an immediately inspiring Spirit they command not, as is clearer, v. 24, and that also must the Churches not follow, therefore I think we must say they did not here speak as Apostles.

These words, v. 24, Some who pervert your souls say, you must be circumcised, and keep the Law, to whom we gave no such

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commandement) doth clearly hold forth what the Apostles as Apostles command in God's worship that the Churches must do, what the Apostles as Apostles command not, in God's worship, that the Churches must not do whereby they teach. 1. That an Apostolicke commandment of any one Apostle without any Synod might have determined the question, to what use then doth a Synod conduce? Ergo, certainly either the Synod was convened for no use, which is contrary to God's Word, Act. 25. 2. 6. Act. 16. 4. 5. It served to resolve the controversies and edify the Churches, Act. 16. 4.

They delivered them the decrees, &c. 5. And so the Churches were established in the faith, and increased in number daily, or then the Synodical commandment, and so the Synodical spirit spoken of 2. 28. must be some other thing then the Apostolicall commandment, and the immediately inspiring spirit. 2. The Apostles gave no positive commandment to keep Moses his Law as Apostles, nay nor to keepe any part of it, they did not as Apostles forbid, before this Synod, that the Gentiles should abstaine from blood, and things strangled, which were Mosaical Laws before this Synod, yet now they give a commandment to keepe some Mosaical Laws, in the case of scandal; hence wee must either judge that now as Apostles they command in positive commandments the keeping of Moses his Law, contrary to what they say, for their not commanding to keepe Moses his Law is a commanding not to keepe it, (observe this) or then their commandment here is but Synodical and so far binding as the case of scandal standeth in vigor, which certainly a Synod may command, and one Church may injoyne, by way of counsel, to another, for otherwise as Apostles forbidding scandal, which is spiritual homicide, they forbid also eating of blood, in that case when it stood indifferent. 3. The Apostles saying, To whom we gave no such commandment, they clearly insinuate that their commandment as Apostles de jure, should have ended the controversy, but now for the edification and after-example of the Churches they took a Synodical way.

13. The way of the Apostles speaking seemeth to mee Synodically, and not given out with that divine and Apostolicall authority, that the Apostles may use in commanding: it is true, they
they use lovely and swasy exhortations in their writing, but
this is a decree, not an exhortation, now James faith, 19. ἡ ἡ ἁ ἁ ἁ ἁ, and ἁ ἁ is set down as his private opinion, with
reverence to what Peter and Paul faith, and v. 7. Peter when ma-
y had disputed and spoken before him, standeth up and
speaketh, and v. 12. Barnabas and Paul, after the multitude is
silent doth speake, which to mee is a Synodical order, and
the whole Synod, v. 28. say, It seemed good to us.

They answer. 1. Consecrated Churches have some power in de-
termining of dogmaticall points, but this is no power of jurisdic-
tion.

The seventh Proposition to which almost all the Elders of New En-
gland agreed, saith; The Synod hath no Church-power, but the cause
remaineth with the Church. Corpus cum causa, the Church-body,
and the cause which concerneth the Church-body, doe remaine together,
and therefore quæstio defectur ad Synodum, causa manet penes
ecclesia, the question is brought to the Synod, the cause remaineth
with the Church. Another Manuscript of Godly and learned
Divines I saw which faith; That the ministeriall power of applying
of the rules of the word and Canons to persons and things from time
to time, as the occasions of the Church shall require, pertaineth to,
and may be exercised by each particular Church, without any necessary de-
pendance on other Churches, yet in difficult cases we ought (say they)
to consult with, and seek advice from presbyteries and ministers of
other Churches, and give so much authoritie to a concurrence of judg-
ments as shall, and ought to be an obligation to us, not to depart from any
such resolutions, as they shall make upon any consideration but where
in conscience, and hence our peace with God is apparently concerned.

Answ. I perceive, 1. That our brethren cannot induce that
a Synod should be called a Church; but 1. I verily think that
when Paul and Barnabas, Act. 15. 1, 2. had much dissention with
those who taught, you must be circumcised after the manner of
Moses, that the Church of Antioch resolved to tell the Church,
that is the Synod, while as they fall upon this remedy, v. 2.
They determined that Paul and Barnabas and certaine other of them,
should goe up to Jerusalem unto the Apostles and Elders, about this
question, that is, that the Church of Antioch, (when the stubbers of foules would not hear their brethren of Antioch) did

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tell the Synod convened at Jerusalem, that is, according to our Saviour's order, Mat. 18:17. They did tell the Church: and my reason is, if the Church at Antioch could not satisfy the consciences of some who said, you must be circumcised: else you cannot be saved, they could not, nor had they power, in that case not to go on, but were obliged to tell the Synod, that is, the Church, whom it concerned as well as Antioch: for if they had sent the matter to the Synod as a question, not as a cause proper to the Synod, or Church, then when the Synod had resolved the question, the cause should have returned to the Church of Antioch, and been determined at Antioch, as in the proper court, if that hold true, the question is deferred to the Synod, the cause remained, with the body, the Church, but the cause returned never to the Church of Antioch, but both question and cause was determined by the Synodical Church, Act. 15 v. 22, 23, 24, and the determination of both question and cause ended in the Synod, as in a proper court, and is imposed as a commandment and a Synodical Canon, to be observed both by Antioch, v. 25, 26, 27, 28, 29, and other Churches, Act. 16:4, 5, Ergo, either the Church of Antioch lost their right, and yet kept Christ's order, Mat. 18:15, 16, 17, or the question and cause in this case belong to a Synod. 2. It is said expressly, v. 22. It pleased the Apostles, Elders, and the whole Church to send chosen men of their own company to Antioch, &c. What Church was this? the whole Church of believers, or the fraternity at Jerusalem, (say our brethren) but with leave of their godliness and learning no, say I. 1. What reason that the Church of all believers men and women of Jerusalem, should de jure, have beene present to give either consent or suffrage there? because it concerned their practice and conscience, but I say it concerned as much, if not more, the conscience and practice of the Church of Antioch, if not more, for the cause was theirs (say our brethren) and causa ad corpus (say they) quod io ad synodum, and it concerned as much the practice and conscience of all the Churches, who were to observe these decrees, Act. 16:4, 5, Act. 21:25, yet they were not present. If the multitude of believers of Jerusalem was present, because they were near hand to the Synod, whereas Antioch & other Churches who were as far off, were not present,
present, but in their Commissioners, then I say the Church of the multitude of Jerusalem, whose Commissioners were here present also; I say the multitude was present only, de facto, not de jure; nor was there more law for their presence, then for all other Churches, who also in conscience were obliged to obey the council's determinations; but I desire a warrant that the fact of the Synod, such as was sending of the decrees and Commissioners with the decrees to Antioch, should be ascribed to the multitude of believers at Jerusalem, who by no Law of God were present at the Synod, and by no Law of God had more consent then the Church of Antioch, and were present only, de facto, and by accident, because they dwelt in the City where the Synod did sit, therefore I say, the whole Church is the whole Synod. 2. By what Law can Jerusalem a sister Church have influence or consent de jure, in sending binding Acts, as these were, as is clear, 28 Ch. 16. 45. Ch. 21. 25. to the Church of Antioch? for this is an authoritative sending of messengers, and the Canons to the Church of Antioch, as is evident, 2. 2. 3. It is utterly denied that the Church of Jerusalem, I mean the multitude of believers could meet all at one Synod. 4. The word qui in Acts 12. which is laid to hold their peace, is referred to the Apostles and Elders met Synodically, v. 6. and is not the multitude of believers. 5. Where are these who are called Elders, not Apostles, they are ever distinguished from the Apostles, as Acts 15. 2. v. 6. v. 22. Acts 16. 4. Acts 21. 18. 25. there is no reason that they were all Elders of Jerusalem, for how can Elders of one sister Church impose Laws, burdens, v. 28. and debuare decrees, Ch. 16. 4. upon sister Churches? or how can they pen canonically Scripture jointly with the Apostles? Some of our brethren say so much of those degrees, that they obliged formally the Churches as Scriptures do oblige: the learned Junius faith well, that the Apostles did nothing as Apostles where there was an ordinacie, and established eldership in the Church, therefore those Elders behoved to bee the Elders of Antioch, for Acts 17. v. 2. other Commissioners were sent from Antioch then Paul and Barnabas; I think also the Churches of Syria and Cilicia had their Elders there, as well as Antioch, and de jure, at least their Elders should have beene
The case was theirs every way the same with the Church of Antioch, and their souls subverted, v. 24. 6. Those who are named v. 22. Apostles, Elders, and the whole Church, are called v. 25. Apostles, and Elders, and Brethren, and elsewhere always Apostles and Elders (Elders including brethren, or the whole Church, v. 22. of some chosen men, and brethren) as Act. 15. 2, v. 6, Ch. 16. 4, Act. 21, 18. 25.

2. I desire to try what truth is here, that this Synod hath power and authority in points dogmatical, but no Church-power (faith the seventh proposition of the reverend and godly Brethren of New England) and no power of jurisdiction, but the Church of Antioch had Church-power and power of jurisdiction to determine this cause and censure the contraveiners, as our Brethren say. But I assume, this Synod took the Church-power off their hand, and with the joint power of their own Commissioners sent from Antioch, v. 2. v. 22, 23. determined both cause and controversy, and it never returned to any Church-Court at Antioch, as is clearer, v. 25, 26, 27, 28.

Ergo, this Synod had a Church-power. 2. A power and authority dogmatical to determine in matters of doctrine is a Church-power proper to a Church, as is granted by our brethren, and as we prove from, Act. 20. 29. This is a part of the over-light committed to the Eldership of Ephesus, to take heed to men rising amongst themselves speaking perverse things, that is, teaching false doctrine; and if they watch over them, as members of their Church (for they were v. 30. men of their own) they were to censure them. 2. If Pergamus be rebuked, Rev. 2. 14, 15. and threatened with the removing of their Candlestick, because they had amongst them those who held the doctrine of Balaam, and the doctrine of the Nicolaitans, hated by Christ himself, and did not use the power of jurisdiction against them, then that Church which hath power dogmatical to judge of doctrine, hath power also of jurisdiction to censure those who hold the false doctrine of Balaam, and v. 20. Christ faith to Thyatira. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a Prophetess, to teach and to seduce thy servants to commit fornication, and to eat things sacrificed

ficed to Ido's. Hence I argue, what Church hath power to try the false doctrine of Jëshabal, and is blamed for not censuring her, but permiteth her to teach and to seduce the servants of God, hath also power of jurisdiction against her false doctrine: this proposition I take to be evident in those two Churches of Pergamus and Thyatira. I assume: but this Synod, Act. 15, hath authority and power to condemne the false doctrine taught by subverters of souls, teaching a necessity of circumcision, in the Churches of Syria, Cilicia, Antioch, &c. Act. 15. vers. 23, 24. Therefore this Synod hath power of jurisdiction.

3. Every society which hath power to lay on burdens as here this Synod hath, v. 28. and to send decrees to be observed by the Churches, as Act. 16, 4. and to send and conclude, that they observe no such thing, and that they observe such and such things, Act. 21, 25. by the power of the holy Ghost, convened in an Assembly, 25. and judging according to God's Word, as v. 7, 8, 9, 10, 11, 12, &c. these have power of jurisdiction to confute the contraveners: but this Synod is such a society, Ergo, it hath this power. The Proposition is, Matth. 18. 18. If he refuse to beare the Church, let him be to thee as a heathen and a publican; nothing can be answered here, but because this Synod commandeth only in a brotherly way, but by no Church-power, therefore they have no power of jurisdiction. But with reverence of these learned men, this is, petitio principii, to begge what is in question; for the words are cleare, a brotherly counsell and advise is no command, no ἱππαν, no decree which wee must observe, and by the observing whereof the Churches are established in the faith, as is said of these decrees, Act. 16. 45. To give a brotherly counsell, such as Abigail gave to David, and a little maide gave to Namaan, is not a burden laid on by the commander; but it is said of this decree, v. 28. οὐ δὲ ἔχοντας ἐπιθυμήσεις ἐστίν ἐπιθυμήσεις. It seemed good to the holy Ghost to lay no other burden on you.

Also we do not say that power of jurisdiction is in provinci-all or nationall Synods as in the Churches, who have power to excommunicate; for 1. this power of jurisdiction in Synods is cumulative, not privative; 2. It is in the Synod quoad actum imperat.
imperatorem, potius quam actus elicitos, according to commanded rather then to elicit acts, for the Synod by an ecclesiasticall power added to that intrinsecall power of jurisdiction in Churches, doth command the Churches to use their power of jurisdiction rather then use it actually herselfe. Let me also make use of two propositions agreed upon in a Synod at New England.

Their 3. proposition. The fraternitie have an authoritative concurrence with the Presbytery, in judicall Acts. 4. Proposition. The fraternitie in an Organickall body, actu subordinatæ, id est, per modum obedientiæ, in subordination by way of obedience to the Presbytery in such judicall Acts, 2 Cor. 10. 6. Now if here the whole Church of Jerusalem, as they say from v. 22. was present, and joyned their authoritative concurrence to these decrees, there was here in this Synod an Organickall body of eyes, eares, and other members, that is, of Apostles, Teachers, Elders and people, and so a formed Church by our brethrens doctrine, Ergo, Paul and Barnabas, v. 2. being sent to this Synod by the Church of Antioch to complains, were sent to telle the formed and organickall Churches, as it is Matth. 18. 19 which is a good argument, it not εξεχώρητον, as Aristoteles faith, yet ζεχωρητον. 2. If the Brethren here concurre as giving obedience to the Elders, and the Apostles doe here determine as Apostles and Elders, then the brethren in this Organickall body doe concurre to the forming of these decrees by way of obedience to the Elders or Presbyters, and by the same reason the Elders concurre by way of obedience to the Apostles, for as the Elders are above the fraternitie, so the Apostles as Apostles are above the Elders: but then I much wonder how the acts are called the decrees of the Apostles and Elders jointly, Aet. 16. 4. and how the Elders of Jerusalem doe ascribe those decrees to themselves, Aet. 21. 25. and how all the assembly speake as assisted by the holy Ghost, Aet. 15. 28. Shall wee distinguish where the Scripture doth not onely not distinguish, but doth clearly hold forth equalitie and an identitie?

But some object, that the holy Ghost, v. 28. is the immediately inspiring Apostolick Spirit, and so the Apostles must here concurre in giving out these decrees as Apostles, not as ordinary Elders. 1. If Peter and Paul allledge Scripture and testimonies of Gods Spirit in this Synod
Synod, as Elders, not as Apostles, then they reason in the Synod as fallible men, and men who may err, but that is impossible; for if they allege Scripture, as men who may err, the Scripture which they allege should be fallible.

Answ. Though the Apostles here reason as Elders, not as Apostles, I see no inconvenience to say they were men who might err, though as led with the holy Ghost, they could not err in this Synod following the conduct of the holy Ghost, as is said, v. 28. though the holy Ghost there be only the ordinary holy Ghost given to all the Pastors of Christ assembled in God's name and the authority of Jesus Christ, yet in this Act and as led by this Spirit, they were not fallible, neither men who could err: for I see not how ordinary believers as led in such and such Acts by the holy Ghost, and under that reduplication can err, for they err as men in whom there is flesh and a body of corruption, and therefore, though both Apostles and Elders, modaliter, might err, as Logick faith; Apostolae errare est possibile, yet de facto, in this they could not err, being led by the holy Ghost, v. 28. and the necessity of their not erring is not absolute, but necessary by consequent, because the Spirit of God led them, as v. 28. But the reason is most weak, if they might err, Ergo, the Scripture they allege might be fallible: for though heretics allege Scripture, and abuse it, and make it to be no Scripture, but their own fancy, whereas they allege it to establish blasphemous conclusions, yet doth it no way follow that Scripture can be fallible, or obnoxious to error, but only that abused and misapplied Scripture is not Scripture.

Object. 2. If ever the Apostles were led by an infallible spirit, it behoved to be in a matter like this, which so much concerned the practice and consciences of all the Christian Churches amongst the Gentiles: Ergo, in this Synod they could not be led by a fallible spirit, but by an infallible, and so by an Apostolick Spirit.

Answ. I conceive the Spirit which led both Apostles and Elders in this Synod, was an infallible Spirit, but Ergo, an immediately inspiring and Apostolick Spirit, it followeth not; yea the holy Ghost of which Luke doth speak, v. 28. as the president and leader of this first mould of all Synods, and so the most...
most perfect Synod, is never fallible, no not in the meanest believer, and it were blasphemy to say the holy Ghost in any can bee obnoxious to error; and I thinke de facto, neither Apostles nor Elders could erre in this Synod, because, de facto, they followed the conduit of the holy Ghost, without any byas in judgement; but it followeth not, 1. that the men could not erre, because the holy Ghost leading the men could not erre, as we answer Papists who produce this same argument to prove that general counsells, and so the Church must be infallible. 2. It followeth not, Ergo, this holy Ghost was that immediately inspiring and Apostolick Spirit leading both Apostles and Elders, which is the question now in hand.

Obiect. 3. This is a patterne of all lawfull Synods, then may all lawfull Synods say; It seemed good to the holy Ghost, and to us: if therefor the men might erre, the leader, to wit, the holy Ghost might erre, which is absurd.

Answ. It followeth onely that all lawfull Synods should so proceed, as they may say. It seemed good to the holy Ghost and to us, and there is a wide difference betwixt Law and Fact, all are lawfull Synods convened in the name and authoritie of Christ, and so by warrant of the holy Ghost speaking in his Word; but it followeth not (as Papists inferre, and this argument proveth) that therefore all which de facto, those lawfully assembled Synods doe and conclude, that they are the doings and conclusions of the holy Ghost, and that in them all, they may say, It seemed good to the holy Ghost and to us. 2. The consequence is false and blasphemous, that if all lawfully convened Synods may not say, It seemed good to the holy Ghost and us, that therefore the holy Ghost is fallible, and may erre, but onely that men in the Synod following their owne Ghost and Spirit, can say no more but, it seemed good to our Ghost and Spirit, and cannot say, it seemed good to the holy Ghost and to us: for an ordinary Pastor lawfully called and preaching sound doctrine in the power and assistance of Gods Spirit doth speake in that act from the holy Ghost, and yet because in other acts, where-in with Nathan and Samuel hee may speake with his owne Spirit, see with his owne eyes and light, it followeth not that he
is infallible, or that the holy Ghost is infallible.

Objec. 4. If the Apostles did not conclude in this Synod what they concluded by an Apostolick Spirit, it shall follow that the holy Ghost spoken of Acts 15. 28. is not that same holy Ghost of which Peter speaketh, 2 Pet. 1. 21. But holy men of God spake as they were moved by the holy Ghost, and if so, that holy Ghost which spake in the Prophets should not also speake in the Apostles.

Answ. I see no necessitie of two holy Ghosts, 1 Cor. 12. 4. Now there are diversities of gifts, but the same Spirit; there be divers acts of the same holy Ghost, and I willingly contend that the Synodical acts of Apostles and Elders in this Synod, though comming from the holy Ghost assiling them as Elders in an ordinary Synod, v. 28. are different from the acts of that same holy Ghost as immediately inspiring the Prophets and Apostles in prophecyng and penning canonick Scripture, and yet there be not two holy Ghosts, for Paul did not beleue in Christ by that same spirit which immediately inspired him and the rest of the Apostles and Prophets to write canonick Scripture. I meane it is not the same operation of the Spirit, because Paul by the holy Ghost given to all the faithfull as Christians, and not given to them as canonickall writers, or as Apostles or immediately inspired Prophets doth beleue in Christ, love Christ, contend for the prize of the high calling of God, as is cleare Rom. 8. 37, 38, 39. 1 Cor. 2. 12, 16. Phil. 3. 13, 14. 1 Cor. 9. 25. Yea Paul beleeveth not in Christ as an Apostle, but as a Christian, and yet he beleeveth by the grace of the holy Ghost; but it followeth not that the same spirit which immediately inspired the Prophets doth not immediately inspire Paul as an Apostle, and all the rest of the Apostles.

Objec. 5. These decrees, Act. 16. 4. are called the decrees of the Apostles and Elders, but if the Apostles in giving out these decrees gave them out as ordinary Elders, not as Apostles, then the sense of the words, Act. 16. 4. should bee, that they were the decrees of the Elders, and of the Elders, which is absurd.

Answ. It followeth onely that they are the decrees of the Apostles who in that give them out as Elders, and as a part of the ordinary establisshed Elders of Jerusalem.

Whence if Christ promise the holy Spirit to lead his Apostles.
files in all truth, hee promiseth also the holy Spirit to all their successors, Pastors, Teachers and Elders, not onely convened in a Congregational-Church, but also in a Synod, as hee maketh good his promise here, Acts 15. 28. and whereas the holy Ghost commandeth in a Synod of Apostles and Elders who are lawfully convened, by our brethren's confession, and speaketh authoritatively God's Word by the holy Ghost, Acts 15. 28. they cannot speake it as a counsell and brotherly advise only, for that a brother may doe to another, a woman to a woman, Abigail to David, a maide to Naaman: wee desire a warrant from God's Word, where an instituted societie of Pastors and Elders convened from sundry Churches, and in that Court formally consociated and decreeing by the holy Ghost, as Acts 15. 28. against such and such heretiques, shall bee no other then a counsell and advise, and no Church-commandement, nor binding decree backed with this power: Hee that despiseth you, speaking by the holy Ghost, the Word of God, despiseth mee, and whether doctrines, or canons concerning doctrine, coming from a lawfull Court, convened in Christ's name, have no ecclesiasticall power of spirituall jurisdiction to get obedience to their lawfull decrees; for if every one of the suffrages of Elders bee but a private counsell having onely authoritie objective from the intrinsecall lawfulness of the thing, and no authoritie officiall from the Pastors, because Pastors, then the whole conclusion of the Synod shall amount to no higher rate and summe then to a meere advise and counsell. If it bee said, that when they are all united in a Synod, and speaking as assembled, Acts 15. 25. and speaking thus Assembled by the holy Ghost, Acts 2. 28. the authoritie is more then a counsell, yet not a power of Church-jurisdiction. Then I give us a warrant in God's Word, for this distinction. 2. Wee ask whether this authoritie being contemned, the persons or Churches contemning it, bee under any Church-censure, or not; if they bee under a Church-censure, what is this but that the Synod hath power of censure, and to power of jurisdiction? if you say non-communion is a sufficient censure. But I pray you spare mee to examine this; 1. If the sentence of non-Communion bee a sentence of
of Punishment, it must proceed from a judicature that hath a power of jurisdiction, but give mee leave to say, as all Church actions have and must have warrant in Gods Word, so must all punishments, such as non-communion, for the ordinary Church punishments, such as publike rebuke, have warrant in the Word, as in 1 Tim. 5. 20. and excommunication, 1 Cor. 5. 4, Math. 18, and the great Anathema Maranaatha, 1 Cor. 16, 22, and forbearing to eate and drinke with scandalous persons, 1 Cor. 5. 10, 11. withdrawing from his company, 2 Thes. 3. 14, and I pray you where hath the Word taught us of such a bastard Church-censure, or if you will not allow it that name, a cenure inflicted by the Church or Churches, as is non-communion, May our brethren without Chrits warrant shape any punishment equivalent to excommunication without Gods Word? I think they may as well without the Word mould us such a cenure as excommunication: if they say, separation warranteth this censure of non-communion, But 2. By what Law of God can an equall give out a sentence of non-communion against an equall, an equall cannot as an equall punish, when a Christian denieth fellowship to another because hee is excommunicated, hee doth not punish as an equall, for the punisher in this case denying fellowship to the excommunicated doth it not as an equall, but as having autoritie from the Church, who hath given this commandement in the very sentence of excommunication, 1 Cor. 5, 4, compared with v. 10, 11. Separation is under a great controversy, and denied in many cases in the way of those who are more rigid therein, even by our brethren.

3. Christ, Math. 18. 15, 16, will not have any brother, who hath but private authoritie and no Church-authoritie over a brother, (par in paren non habet potestatem) to presently renounce and give up all communion with his brother, though hee hee obstinate before two or three witnesses, and inflict on him the sentence of non-communion, while hee first tell the Church, and non-communion is inflicted on no man as if hee were a beather or a publican (to speak no thing of delivering to Satan) while hee hee convened and judicially sentenced before the Church, now our brethrens sentence of non-communion is inflicted

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by an equal Church upon a sister Church in a mere private way, and by no Church-proces.

4. Non-communion, if it bee warranted by the Law of nature, as communion of equals is, yet should we not be refused of the like favour, when we plead that the Law of nature pleadeth for combination and communion of joint authorities of sister-Churches, in one presbytery: for if non-communion of Churches be of the Law of nature, so must communion of Churches, and authoritative communion, and authoritative and judicial non-communion, by nature's Law must be as warrantable upon the same grounds.

They 6. Object. If the Apostles were in this Synod as ordinary Elders then, the Synod might have censured, and in case of obstinacy excommunicated the Apostles which were admirable.

Anfw. For rebukeing of Apostles we have against Papists a memorable warrant in Paul, Gal. 2. withstanding Peter to the face, and Peter his giving an account, Acts 11. 1, 2, 3. to the Church of Jerusalem of his going in to the Gentiles, which Parker acknowledgeth against Papists and Prelats to be a note of Peter's subjection to the Church. Papists say it was Peter's humility, other Papists say Peter gave, but such a brotherly account to the Church, such as one brother is obliged to give to another, as all our Divines, and those Papists who contend that the Pope is inferior to universal councils, doe with good warrant allege that by Matt. 18. Peter is subjected to the Church-censures, if he sin against his brother, and therefore we doubt not, but the Church hath, jur. Law to excommunicate the Apostles, in case of obstinacy, and would have used this power if Judas had lived now when the power of excommunication was in vigor: but we say with all, de facto, the supposition was impossible in respect that continued and habitual obstinacy, and flagitious and atrocious scandals deserving excommunication, were inconsistent with that measure of the holy Spirit bestowed upon those Catholick Organs and vessels of mercy: but this exempteth the Apostles from actual excommunication, de facto, but if our brethren exempt them, a jure, from the Law, they transforme the Apostles into Popes, above all Law, which we cannot doe, Apostolick eminencie doth
doth priviledge neither Peter nor Paul to bee above either the Law of nature, or the morall Law, or the positive Lawes given by Jesus Christ to his Church. One doth wittily say on these words, If thy brother offend, Matt. 18.15. The Pope is either a brother, or hee is no brother; if hee bee a brother offending, as Peter may bee, wee may compleaine of him to the Church, when hee offendeth, if hee bee no brother, there's an end quickly, let him not call God his father, and never after; this say a Peter Noster.

They Object. 7. That to all in a Synod as Apostles, doth not inferre that the Apostles as Apostles in Apostolick acts could not use Synodicall disputations and consult with others. 1. Because Daniel, 9.2. the Prophet though immediately inspired, understood by books the number of the yeares whereof the word of the Lord came to Jeremiah the Prophet; 2. and Sotanenes is joyned with Paul, 1 Cor. 1.1. and Timothew, Col. 1.1. and Silvanus and Timothy, 2 Thess. 1.1. and 3. The Apostles did read bookes, and yet Prophets and Apostles were immediately inspired in that which they wrote and spake.

Answ. 1. Daniel read the Prophecie of Jeremiah, and the Prophets read the books of Moses, and the Apostles read the old Testament, no doubt, and Paul read heathen Poets, and citeth them; Acts 17. 28, Tit. 1.12, and maketh them Scripture.

2. But the question is now, if as Prophets and immediately inspired Prophets and Apostles they did so consult with Scripture which they read, as they made any thing canonick Scripture upon this medium, and formall reason, because they did read it, and learne it out of bookes, and not because the immediate inspiration of the holy Ghost taught them, what they should make canonick Scripture. Suppone a sentence of a heathen Poet, supponethis, that Paul left his cloake at Troas, not the knowledge of sense, not natural reason, not experience, none of these can bee a formall medium, a formall meane to make Scripture, but as, (thus saith Jehovah in his word) is the formall reason why the Church beleeveth the Scripture to be the Word of God, so the formall reason that maketh Prophets and Apostles to put downe any truth, as that which is formally canonickall Scripture, whether it bee a supernaturall truth, as, the word was made fiesb, or a morall truth, as, Children obey your Parents, or a naturall truth, as The Ox knoweth his owner, or
an experienced truth, as make not friendship with an angry man, or a truth of heathen moralitie, as, we are the off-spring of God, or a truth of sense, Paul left his cloke at Troas, 1 say the onely formall reason that maketh it divine and Scripturall, truth is the immediate inspiration of God, therefore though Daniel learned by books, that the captivitie should indure sevентic yeares, yet his light by reading made it not formally Scripture, but Daniels putting it in the Canon by the immediat action, impulsion, and inspiration of the holy Spirit; and though Matthew did read in Esaiyah, A Virgin shall conceive and have a Sonne, yet Matthew maketh it not a part of the New Testament, because Esaiyah said it, but because the holy Ghost did immediately suggest it to him, as a divine truth: for a holy man might draw out of the Old and New Testament a Chapter of orthodox truths, all in Scripture words, and beleive them to bee Gods truth, yet that Chapter should not formally bee the Scripture of God, because though the Author did write it by the light of faith, yet the Propheticall and Apostolicall Spirit did not suggest it and inspire it to the author: I know some Schoole-Papists have a distinction here: They say, there bee some supernaturall truths in Scriptures, as predictions of things that fall out by the mediation of contingent causes, and the supernaturall mysteries of the Gospell, as that Ahab shall bee killed in the warre, the Adoeliah shall bee borne, &c. Christ came to save sinners, and those were written by the immediately inspiring Spirit; others were but historickall and naturall truths of fact, as that Paul wrought miracles, that hee left his cloke at Troas, and these latter are written by an inferior spirit, the afflicting, not the immediatly inspiring Spirit, and by this latter Spirit (say they) much of Scripture was written, and from this afflicting Spirit commeth the traditions of the Church (say they) and the decrees of Popes and councils, and this holy Spirit though infallible, may and doth use disputations, consultations, counsels of Doctors, reading, but wee answer that what counsels determineth by an afflicting spirit is not Scripture, nor yet simply infallible, nor doth Daniel advise with Jeremias writing what hee shall put downe as Scripture, nor Paul with Sophonias, with Timothy and Siluuanus, what hee shall write as Canonick Scripture in his Epistles, for then as the decrees of the counsell.
cell at Jerusalem are called the decrees of the Apostles and Elders and
this decree which commeth from the Apostles and Elders assembled with one accord, and speaking with joint suffrages from
the holy Ghost, v. 7, 8, 9, 10, &c. v. 28. as collaterall authors of the
decree, is the conclusion of Apostles and Elders; so also should the prophesie of Daniel, at least the first two verses of the ninth
chapter, bee a part of Daniel, and a part of Jeremiah's prophesie,
and Paul's Epistles to the Corinthians should bee the Epistle of
Paul and Sosthenes, and his Epistles to the Colossians, and Thessalonians,
the Epistles of Paul, of Timothy, of Silvanus, whereas
Sosthenes, Timothy, Silvanus were not immediatly inspired col-
laterall writers of these Epistles with Paul, but onely joyneres
with him in the salutation.

The erring and scandalous Churches are in a hard condition,
if they cannot bee edified by the power of jurisdiction in pref-
byteries.

Object. But it never or seldom in a century falleth out, that a
Church is to bee excommunicated, and Christ hath provided Lawes for
things onely that fall out ordinarily.

Answ. It is true, wee see not how an whole Church can bee
formally convented, accused, excommunicated, as one or two
brethren may bee, in respect all are seldom or never defected
of God to fall into an atrocious scandal, and wilful obstinacie,
yet this freeth them not from the Law: as suppose in a Con-
gregation of a thousand, if five hundred bee involved in li-
bertinisme, are they freed, because they are a multitude, from
Christ's Law? or from some positive punishment by analogie
answering to excommunication? 2. The Eldership of a Con-
gregation being three onely, doth not seldom scandalously off-
fend, and are they under no power under heaven? The people
may withdraw from them faith the Synod of New England, what
then? So may I withdraw from any who walketh inordinately,
2 Thes. 3. 14. 15. (3) It is not well said that Christ giveth
no Lawes for sinnes that seldom fall out. What say you of Ana-
shema Maranatha, 1 Cor. 16. 22. to bee used against an Apollate
from the faith, and against such as fall into the sinne against the
holy Ghost? I thinke visible professors capable both of the
sinne and the censure, yet I thinke it falleth seldom out, it

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fell seldom but that an Apostle was to bee rebuked, had Paul then no law to rebuke Peter? Gal. 2.

Obje. 2. A Synod or presbyter may pronounce the dreadful sentence of non-communion against persons and Churches obstinate.

Answ. But I ask, where is the power, and institution from Christ, that one private man, as he may counsel his brother, so he may by our brethren’s grounds, pronounce this sentence.

Obje. 3. One private man may not doe it, to a whole Church, for a classick Presbytery and a Synod hath more authority over him, then bee batch over them.

Answ. One private man may rebuke another, yea bee may plead with his mother the whole Church, that hee liveth in, for her whoredomes, Hos. 2. 2. But if hee justly plead and his mother will not heare, may hee not separate? Our brethren of New England, I think, shall bee his warrant to separate; for their sixth Synodical proposition faith, the fraternity, and people are to separate from the Eldership, after they refuse wholesome counsel. Now what Scripture warranteth twenty to withdraw and separate, shall also warrant ten, and five, and one, for no reason that if twenty bee careless of their salvation in the duty of separation, and shall not separate, that one man shall not separate; because a multitude doth evil, I am not to do evil with them.

Obje. 4. But a Synod or a classick presbytery hath more power and authority, then one private man, or one single Congregations. 1. Because they are a company of Elders, to whom, as to the Priests of the Lord, whose lips should preserve knowledge, the keys of knowledge, and consequently a power and Synodical authority is given, though they have no power of jurisdiction. 2. Because as a private man’s power is inferior to a Pastor, so is the power of classick and Synodical meeting of Elders above a man, or a single congregation; and a Synod, in dogmaticall power, ariseth so higher then these, as a divine institution doth fall upon it.

Answ. The power of order and the key of knowledge doth elevate a Pastor, whose lippes doth preserve knowledge, above a private Christian, yea as I conceive above a multitude of beleevers, but I would know if a Synod’s dogmaticall power bee above the power of single congregations; I thinke it is not, by our brethrens.
thens tenents, for they say expressly (a) that every particular Church hath right, jus, to decide dogmaticall points, and this right the Church of Antioch had, Act. 15: and laboured to end that controversy within her selfe, which sheweth that they had right and power, but they had not habilitie, and therefore in that case, they seeke for counsell, light and advice from other Churches, and they say (b) The consociation of Churches into classes and Synods, wee hold to bee lawfull, and in some cases necessary: as namely in things that are not peculiar to one Church, but common to all. And likewise when a Church is not able to end any matter, that concerns onely themselves, then they are to seeke advice & counsell from neighbour Churches: hence the power of Synods is only by way of counsel and advice, & a Pastor's advice is but an advice, & he giveth not his advice, virtute officii, as he is a Pastor, for then his advice should bee pastoral, and authoritative, and proceeding from the power of order, though not from the power of jurisdiction, hee onely giveth his advice as a gifted and enlightened man, and so, to my poore knowledge, two hundred, five hundred holy and learned Pastor's determining in a Synod any dogmaticall point, they set all there not as in a court, not as Pastor, for then their Decrees should have pastorall authoritie, and some power formally ministeriall to determine, yea and to sway, in a ministeriall way, by power of the keyes of knowledge, all the Inferiour Churches, whom the decree concerneth, even as the Eldership of Pergamus, which to our brethren is a congregational Church, doth decree by the dogmaticall power of the keyes of knowledge that the doctrine of Balaam is a fals doctrine, therefore they set there as gifted Christians, and so have no Church-power more then a private brother or sister of the Congregation hath toward, or over another: for though a multitude of counselling and advising friends be safer and more effectuall to give light, then a counselling friend, yet are they but a multitude of counselling friends, and the result of all counselling and advising men doth never rise higher then a counsell and advise, and can never amount to the nature of a command: as twenty schoole-fellows suppose as prudent and wise as the twentie masters of an Universitie, if these twentie schoole-fellows give their advice and counself about a weightie business that concerneth the practice and

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obedience of all the students, the result of their counsel and advice can never be more than an advice, and cannot amount to the same determination of the twenty masters of the University. The result of whose determination is a sovereign commandment and an authoritative and judicial decree and statute to all the whole University. 2. Whereas these godly brethren say the power of Synods in things which belong to particular Churches is but a counsel and advice, they should have told their mind, whether or no the Synod hath more then advise and counsel in things that are not peculiar to one Church, but common to all the Churches in that bounds; for it would seeme that a Synod is a college of commanders in dogmaticall points, that doe equally concern all Churches (this should have been spoken to) though in those things which are peculiar to each particular Church, they bee but a college of friendly advisers and counsellors.

2. If a Synod bee but a societie of counsellors, they have no more any authoritative power to pronounce the sentence of non-communion, against any single Congregation or private man, then a private man or a single Congregation hath authoritative power to pronounce that sentence against them: but 3. You make the Synodical power so above the power of private Christians in counsellings, as that this Synodical power is of divine institution, as you say, but let me ask what to doe? to counsell and advise onely? then that power of counsellings in Abigail to David, in one brother or sister to another brother and sister is of divine institution, warranted by the Law of nature, Lev. 19. 18. by the Law of charitie, by the communion of Saints, Col. 3. 15. 1 Thes. 5. 14. Heb. 3. 13. Heb. 10. 24. Mal. 3. 16. Zach. 8. 21, 22, 23. for there is a divine institution, for one brother to counsell and teach another. But if our brethren give a positive power to a Synod, to advise and counsell, which private Christians have not, then this Synodical power shall not bee different from the power of private Christians gradually onely, as a lesser power to advise differeth from a greater power, but specifically and in nature. And indeed some of our brethren teach so, though I doubt if their brethren will returne them thankes; for this way, which to me is doubtsome. For then.
then the members of the Synod at Jerusalem, seem to mee, to bee more then counsellors, and there must bee a positive institution by our brethrens ground to warrant a power Synodically, essentially different from a Church-power, and essentially above it: for wee teach that because a congregation is a part of a classick Church, and a classick Church a part of a provincial Church, that this power in Congregations, Presbyteries, and Synods differ onely gradually, in more or lesse extent, and by the way.

Whereas some derive all Church-power from a single congregation to presbyteries and classes, ascendent, by ascending, others derive it from presbyteries to a Congregation, descendendo, yea and some from the Catholic visible Church to nationall assemblies, and from nationall assemblies to provincial Synods, and from Synods to Presbyteries, from Presbyteries to congregations; I, with reverence of the learnerde, doe here conceive, that there is no such cursory derivation to bee dreamed of, but because the Catholic visible Church is the great organisall body whereof Christ Jesus God blessed for ever is head and King, & it is totum integrale, therefore there is no derivation either by climbing up staires, or going downe, but Jesus Christ hath communicated his power to this great politcal body, and all its parts immediately, to a Congregation hee hath given, by an immediat flux from himselfe, a political Church power intrinsically in it, derived from none but immediately from Jesus Christ, and the object of this power is those things that concern a congregation, and that same head and Lord hath given immediately an intrinsically power to the Presbytery, in things that are purely classically, and that without either the intervening derivation of either a Congregation that is inferior to the Presbytery, by ascending, or without any derive flux of a Synodical, nationall or Catholic visible Church, by descending, and the like immediately conveyed power politially commeth from this glorious head to a Synodical, or nationall, or the Catholic visible Church, and the reason is, the very nature of the visible Church which is totum integrale, a great integrale in-sire body, now we know that life commeth to the thighs immediatly from the soule, neither by derivation from the feet, and
and legs, by way of ascending, nor yet from the arms, breasts, and shoulders, by descending. I deny not but here there may bee in other considerations, some order, as, if you ask which is the first Church; I answer with these distinctions of primatus, firstness.

1. The first Church, by way of constitution, is a congregation, in the family of Adam and Eve.

2. The first Church, by way of divine intention, is the Catholic Church.

Hence secondly, The first Church, by generation, or the order of generation, and so the least perfect, is a Congregation, and here is an ascension still from the part to the whole, from a Congregation to a Presbytery, from thence to a provincial Church, from thence to a national, from thence to the Catholic Church.

And the first Church by way of perfection, is that Catholic Queen and Spouse which Christ is to present to the Father, without spot or wrinkle, and all parts are for this perfect whole, all the ministeries, ordinances, the dispensation of the worke of redemption, Christ, his death, resurrection, intercession, &c. are for this as the end, the perfection totum, Ephes. 5. 25, 26. Ephes. 4. 11, 12, 13. 1 Cor. 15. 23, 24.

Hence thirdly, if we regard the order of operation; The Congregation is primum movens, and primum operans, for all the motions of the Catholic Church beginneth at the inferior wheelas and at the lower spikes, if a general council be to inact anything, motions must begin at the single Congregation at Antioch, at Jerusalem, and from thence ascend to a Presbytery, and from thence a national Church is to send their Commissioners to act in a Catholic council, though if we look to the power itself, it is intrinsically in the whole and in every part of the Catholic Church.

The fourth distinction considerable here is, that we are to regard either,
1. The order of the invention of this power.

Or 2. Of the real derivation of this power.

If we respect the order of nature, the power, by order of nature, is given by Christ immediately, first to the whole Catholic Church.
Church, as is proved before at length, and by this order of nature it inhereth first in the whole Catholic Church, as mans organized intire whole body is, by natures order, the first adequate and principal subject of life and the reasonable soule, not this or this part, but in regard of order of time, or real derivation of power, this whole power is immediately conferred by Jesus Christ on the whole Catholicke visible Church, and to every part of it, and any real derivation of power from one part of the Catholic Church to another by ascension or descent is not to bee dreamed of here. As Commissioners of cities and shires have from those cities and shires who choos'd them a virtuall power Parliamentary, yet is it not formally a power Parliamentary while the Parliament receive them as formall members, and then, by Law of the State, there falleth on them a formally parlamentall power: so Commissioners have from their Churches which sent them, onely a virtuall or radicall power, but they have never a formally Synodical power, by virtue of a divine institution, while they bee convened in Christ's name Synodically. It is true, the members of a generall councell derive their virtuall power to voyce, and conclude from the national Church that sent them to the councell, but give me leave, this is but a derived power of membership making them fit to bee incorporated in a Synod, but being once incorporated, they have by their power of order, and by Christ's immediate institution, a power immediately given by Christ, in whose names they convene, to voyce and conclude as a formall counsell, and to say, It seemed good to the holy Ghost and to us; they cannot say, It seemed good to the Churches that sent us.

The 5. distinction is, that the power is considered either as exercized ordinarily, or 2. occasionally. In regard of the former, ordinary power is seated collaterally in the Congregation and Presbytery, in each according to its proportion of power, but because the power is compleater in the Presbytery, which is a compleat body, and leas compleatly in the Congregation, which is leas compleat, it is more principally seated in the Presbytery; in regard of the latter Synods are the first subject of the occasionall Church power, in things which doe in common belong to many Presbyteries, or to a national Church.
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Church. But to returne, if the Synodicall power bee different in substance and nature and not gradually onely, from the counfell and advise of Chriltians, then, first, it is not a determination that bindeth, by way of counfell and brotherly advise onely, but under some higher consideration, which is as like a Church-relation of Church-power as any thing can bee, seeing here bee Pastors acting as Pastors; 2. formally gathered in a counsell; 3. speaking Gods Word; 4. by the holy Ghost. But this shall bee against the Church-government of New England. (a) 2. If it bee essentially different from an advise and counsell and warranted by divine institution, why do not our brethren give us Scripture for it? for if they give us Act. 15. then can they not say that the Apostles in this Synod did determine and voice as Apostles by an Apostolick, and immediately inspiring Spirit, for the spirit Synodical is a spirit imitable and a rule of personal indurating morallitie in all Synods, and must leade us, for an Apostolick spirit is not now in the world.

3. As they require a positive divine institution, for the frame of a Presbyterial Church in power above a Congregation, and will not bee satisfied with the light of nature, which upon the supposal of a spiritual government instituted by Christ in a Congregation which is a part, may clearly, by the hand, lead us to the inlarging of that same spiritual government in the whole, that is, to a number of consociated Churches which are all interested, as one common societie in a common government, so they must make out, for their Synod endued with dogmaticall power a positive divine institution.

4. We desire a warrant from the Word why a college of Pastors determining by the Word of God as Pastors having power of order and acting in a college according to that power, should not bee a formal and ordinary great Presbytery.

5. How can they, by our brethrens determination, exercise such pastoral acts out of their owne Congregations towards those Churches to which they have no pastoral relation, virtute potestatis ordinis?

6. How can the wisdom of Christ, (who provideth that his servants bee not despised, but that despisers in a Church-way should bee censured, 1 Tim. 1.19,20) cloth his messengers in
in a Synod with a power dogmaticall and deny all power of jurisdiction to them, upon the supposal that their determinations be rejected? I feare there bee something under this, that none are to bee cenfured or delivered to Satan for heterodox opinions, except they erre in points fundamentall.

But farther it may bee made good that a power dogmaticall is not different in nature from a power of jurisdiction, for we read not of any societie that hath power to meet to make Lawes and decrees, which have not power also to backe their decrees with punishments: if there is power in the Jewish Synedry might meet to declare judicially what was Gods Law, in point of conscience, and what not, and to tie men to it, they had power to convene and make Lawes, farre more may they punish contraversers of the Law, for a nomothetick power in a societie which is the greater power and is in the fountaine, must presuppose in the societie the leeste power, which is to punish, and the power of punishing is in the inferior judicature, for a nomothetick power ministerial cannot want a power of cenfuring. It is true, a single Pastor may ministerially give out commandements in the authoritye of Christ, but hee cannot his alone cenfure or excommunicate the contraversers of those commandements but it followeth well in an assemblye hee hath power to censure and excommunicate, now here Pastors and Elders are in an assembly.

It is objected; Pastors in a Synod have no jurisdiction as Pastors; for what they doe as Pastors they may doe there alone, and out of a Synod, but they doe not, nor cannot determine and give out Canons there alone, and they cannot there alone determine judicially; therefore they doe not wholly and poorely as Pastors in relation to those Churches, give out these decrees, yet doe they not give out the decrees as private men wholly, but in some pastorall relation, for Pastors as Pastors have something peculiar to them in all Churches whether they come to preach, so as a speciall blessing followeth on their labours, though they be not Pastors in relation to all the Churches they come to, even as a Sermon on the Lords day is instamped with a more speciall blessing because of Gods institution imprinted on the day, then a Sermon preached on another day.

Answ. This argument is much for us, it is proper to acts of
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jurisdiction ecclesiasticall that they cannot bee exercised by one onely, but must bee exercised by a societie, now a Pastor as a Pastor his alone without any collaterally joyned with him exerciseth his pastoral acts of preaching and of administrating the Sacraments, but those who give out those decrees, cannot give them out Synodically, but in a Synod and Court-ways as forense calle decrees, and so in a juridicall way, and because Pastors, whither so ever they come, doe remaine Pastors. 1. The Apostles are not in this Synod as Apostles. Secondly, not yet as gifted Christians to give their counsell and advise, nor, thirdly (as this answere granteth) mereely as Pastors, then it must follow that, fourthly, they are here as such pastors convened Synodically, by divine institution, and that this is the patterne of a Synod.

Object. 2. But there is no censuring of persons for scandalles in this meeting, because there is nothing here but a doctrinall declaration of the falshehood of their opinion who taught a necessitie of circumcision, and that all is done by way of doctrine and by power of the Keys of knowledge, not of jurisdiction, is cleare from the end of this meeting, Acts 5.2. Paul and Barnabas were sent from the Church of Antioch unto Jerusalem unto the Apostles and Elders, εἰς τὴν Ἰερουσαλήμ τῇ παρακλήσει, concerning this question, and v. 6. the Apostles and Elders came together to consider, ἵνα ἔλθῃ τῷ τοῦ, of this matter, consideration of questions being the end of the Synod is a thing belonging to doctrinal power mereely, so Mr. Mather.

Answ. 1. It is false that there is no censuring of persons here, for to say nothing that Peter accuseth those of the wrong side as personally present at the Synod, either being summoned or comming thither by apparell, v. 10. Now therefore why tempt ye God to put a yoke upon the neck of the Discip'les, &c. which reprofe comming from one man onely, cannot be called a Synodical reprofe. 1. It is more then evident that the publick Synodical censure of rebuke is put upon those who held and urged the necessitie of circumcision, and why not excommunication also in case of obstinacy? for the Synodical censure of a publick Synodical rebuke is onely gradualy different, not specifically from excommunication, and both must proceed from one and the same power. Now the Synodical censure is evident in the Text.
Text, v.24, certaine went out from us, (so it is cleare they pretend they were in this point followers of the Apostles,) and Lorim thinketh that some deemed them schismaticks.

2. They have troubled you with words: Lorim citeth the Syriack, υδαλακαμ, they have terrified you, as if your salvation were not sure, except you keep Moses his Law of ceremonies and the morall Law. 3. Aristotle taketh the word, Aφθωγον, destroying by false arguments your soules, it is a word contrary to building up in found knowledge (as Aristotle taketh the word) saying that you must be circumcised and keep the Law.

4. They abused the name of the Apostles as having an Apostollie commandement, and so a divine warrant for their false doctrine, and therefore are they refuted as liars, ϝας ἐστί νοητος, whence it is cleare they did labour to prove a necessitie of circumcision not onely from the old Testament and an expresse divine Law, but also from the authoritie of the Apostles, which was manifestly false; out of which I argue thus. If the Apostles doe not onely in a doctrinall way refute a false doctrine in this Synod, but also in a Church-way, and by a juridicall power rebuke and Synodically charge the authors, as subversors of soules, and liars, then they doe not onely use a meer doctrinall power in this Synod, but also a juridicall power: but the former is true: Ergo, so is the latter. 2. Observe two things in these obtruders of circumcision. First, the error of their judgement. It is more then apparent, that they had a heterodox and erroneous opinion of God and his worship, and the way of salvation, as is cleare, Acts 15.1. And certaine men which came downe from Judea, taught the brethern, (and said) except yee bee circumcised after the manner of Moses, yee cannot bee saved. This doctrine is clearely refuted both by Peter v.10. That youke of the Law wee disclaine, there is a way of salvation without that yoake, v.11. But wee believe that through the grace of the Lord Jesu, wee shall bee saved as they, and it is synodically refuted, v.24. wee gave no such commandement, it is not the mind of the Apostles of the Lord that you kepe Moses Law, as you hope to bee saved, there was for this error in their judgement required a doctrinall or dogmaticall power, and this the Synod used. 2. Besides this erroneous opinion in their judgement,
there was another fault and scandal that the Synod was

to cenasure, to wit, their obtruding of their \(\text{false way up-}

\) on the foules and consciences of the Churches, as

ver. 1. They taught the brethren this false doctrine. 2. That they

wilfully and obstinately did hold this opinion, and rai-

sed a Schisme in the Church, v. 2. wheresoeuer Paul and Barna-

bas had no small wear and sorrow, disputation, (the word sig-

nifieth sedition which was raised by those who held that

erroneous opinion) and great disputation with them.

3. They laid a yoake upon the brethren, v. 10. and v. 7. They

made great disputation against the Apostles, and v. 24. They trou-

bled the brethren and perverted their foules. This was not simply

an heterodox opinion which is the material part of a heresie,

but had something of the formal part of an heresie, "to wit,

some degrees of pertinacie, of brutish and blind zeal, even to

the troubling and perverting of the foules of the Churches, while

as they would make disciples to themselves, and lead away

foules from the simplicitie of the Gospell; now the Synod doth

not helpe this latter simply, in a Synodical way, by a dog-

maticall and doctrinall power, but by an authoritie Synodical-

all, and therefore they authoritatively rebuke them, as sub-

verters of foules, and whereas these teachers laid on an unjust

yoake to keepe Moses his Law upon the Churches, v. 10. the

Synod by their ecclesiasticall and juridicall authoritie doth

free the Churches of that yoake, and they lay in their decree,

v.28. It seemed good to the holy Ghost and to us, (not to lay the

yoake of Moses his Law upon you, as those who trouble you

have done) to lay upon you no greater burden, then these necessary

things, &c. now if there had beene nothing to doe but to resolve

the question, if this had beene the total and adequat end of the

Synod, in a meere doctrinall way to resolve the question, \(\text{Wheth}

\) er must wee be bee circumcised, and keepe the Law moral and cer-

emoniall of Moses, upon necessity of salvation, as the argument of

our brethren contendeth; Peter, v.10.11. made a cleare issue of

the question. We are faved by the grace of God, both Jews

and Gentiles, and it is to tempt God to lay the yoake of the Law of

Moses upon the brethren; the resolvling of that question is the

end of the Synod, but not the adequat end, for here that,
not onely the doctrinall power was to bee used, but beside that,
1. the schisme was to be removed, and the authoritie of the
Synod to bee used against the wilfulnesse and obstinacie of
those obtruders of circumcision, in rebukeing them as perverters of
soules, 2. For the scandall which might have been taken if the
Gentiles should have eaten blood and things strangled, and meats offe-
ered to idols, and therefore the Apostles and Elders behoved, as
a convened Synod to forbid a grievous scandall and a spirit-
uall homicide against the Law of nature, to wit, that the Gen-
tiles for feare of scandalizing weake beleevers amongst the
Jewes, should abstaine from the practice of some things at this
time meerely indifferently in their nature, though not indiffer-
ent in their use, such as were to eate things offered to idols, things stran-
gled and blood: and whereas our brakes, 3. Object. If the Apostles
did any thing more then might have been done by private Pastor out of a
Synod, it was meerely Apostolical, and the Elders did but assent to
the Apostles Apostolical determination, and everyone did here.
Apostles, Elders, and Brethren, more luio, Apostles as Apostles, El-
ders and Brethren as Elders and Brethren, after their manner as con-
senters to the Apostles, but other ways it is a beging of the question,
for to say the Apostles and Elders, rebuked Synodically the obtruders
of circumcision, its but said, because a Pastor might have rebuked
those obtruders, for the specification of actions must not bee taken from
their efficient cause, but from their formall subject, therefore this is
no good consequence, the Synod rebuked those obtruders, Ergo, the Sy-
mod rebuked them as a Synod, and by a power of jurisdiction, it fol-
loweth not, for Paul, Gal. 2. rebuked Peter; Ergo, Paul had a power
of jurisdiction over Peter. I thinke your selves will deny this con-
sequence.

1 Answer. 1. These two answers are contradictory, and
showeth that our brakes are not true to their owne princi-
ples, for sometime they say the Apostles gave out this decree as
Apostles, and sometime there is nothing here done by a meer
doctrinall power, such as Paul had over Peter, or one single
Pastor hath over another, now it is sure that Paul had no Apo-
stolic power over Peter, and that one Pastor have not Apostolic
power over another. 2. When our brethren say here that
the Apostles as Apostles by an infallible spirit gave out this Decree,
they doe in this helpe the Papists, as Bellarmine, Bezaeus, Groseius, and in particular the Jesuit (a) Lorinus, who faith, decretum authenticum ejus inspirator Spiritus sanctus, and to faith (b) Cornelius a Lapide, visum est nobis inspiratis et decrets a Spiritu sancto, therefore faith hee the councell cannot erre, and to (c) Salmeron and (d) Cajetan say, and expressly (e) Stapleton faith this Apostollie definition flowed from the instruct of the holy Ghost; observandum (f) Stapleton quin sibi benedictae ecclesiae definitius authortatis; hence our brethren here must yeeld either that all Synods are infallible, as Papists say, this Synod the patterne of all Synods being concluded by an Apostollie spirit could not erre, and so neither can councells erre, or they must with Socinians and Arminians say there is no warrant for Synods here at all. And certainly though wee judge our brethren as faire from Popery and Socinianisme, as they thinke wee detest Antichristian Presbyterie, yet if this Synod bee concluded by an Apostollie spirit, it is no warrant to bee imitated by the Churches, and wee have no ground hence, for lawfull Synods. Whitakerus, Calvin, Beza, Luther, and all our Divines do all alledge this place as a pregnant ground not of Apostollie, but of ordinary and constant Synods to the end of the world; and (f) Dio- datus, good to the holy Ghost because they did treat of ecclesiastical ro- ders concerning the quietnes and order of the Church, wherein ecclesiasti- call authoritie hath place, the Assembly used this tecom, it seemed good to us, which is not used, neither in articles of faith, nor in the commandements which more concerned the conscience: and to shew that authoritie was with holy reason and wisdom, there is added, and to the holy Ghost, who guided the Apostles in these outward things, also, i. Cor. 7.25.40.

2. If our brethren meane that the Elders and brethren were in this Apostollie and immediately inspired Synodical determination, not as collateral penners of Scriptures joyned with the Apostles, but onely as consenters and as consenters by power of an ordinary holy Ghost working consent in them, more suo, according to their capacitie as ordinary Elders. 

1. They yet more helpe the Papists because they must say onely Apostles, and so onely their successors; the Prelates had definitive voices in this Synod, the Presbyters and Brethren did no
a power of jurisdiction.

no more then Papists and Prelates say Presbyters did in general counells of old, and therefore the Presbyter is to subscribe, Ego, A. N. Presbyter consentiens subscribo, whereas the Prelate subscrib'd (say they) Ego, A. B. Episcopus definiens subscribo; wee crave a warrant in Gods Word to make an Apostle or a Prelate a Synodicall definer, having a definitive voyle, and the Elder Brother, or Presbyter to have a consultative voyle, for here all the multitude (if there was a multitude present) doe make Synodicall decrees by consulting and consenting, yea all the nation may come to a nationall Synod, and both reason, dispute, and consent, because matters of doctrine and government of the Church concerneth all, therefore all have an interest of presence, and all have an interest of reasoning; and 3. by consequent all have an interest of consenting; yea of protesting on the contrary, if the Synod determine any thing against the Word of God. If they say there is a threefold consent in this Synod, 1. an Apostolical, 2. a second Synodical agreeing to Elders as Elders, and a third, that of the people, or a popular, What a mix't Synod shall this be; but 1. then as the Epistle to the Thessalonians is called the Epistle of Paul, not the Epistle of Silvanus and Timotheus, though Silvanus and Timotheus did consent, so these (dogmata) or decrees should not be called the decrees of the Apostles and Elders, as they are called, Acts 15. 4. Acts 15. 6. Acts 21. 25. but onely the decrees of the Apostles; seeing the Elders did onely consent, and had no definitive influence in making the decree, by this doctrine as Silvanus and Timotheus were not joynt pen-men of Scripture with Paul.

3. When as it is said the specification of actions must not bee taken from the efficient cause, but from the formall object, and all that is done in this Synod might have bee done by a single Pastor.

I answer, wee doe not fetch the specification of this rebuke and of these decrees from the efficient causes, but from the formall objected for an Apostle might his alone have rebuked these obtruders of circumcision, and made this decree materiall for Paul did more his alone then this, when hee wrote the Epistle to the Romans, but yet one Pastor could not have Synodically rebuked, and given out a decree formally Synodically, laying.
laying an Ecclesiasticall tie on moe Churches then one, there is
great odds to doe one and the same, action formally, and to doe
the same action materially, and I believe though actions have
not, by good logick, their totall specificacion from their effi-
cient cause, yet that ordinances of God as lawfull have their spec-
cificacion from the efficient causes in part our brethren cannot
deny. For what made the difference betwixt Aaron his fire offer-
red to the Lord, and Nadab and Abihu their strange and un-
lawfull fire, that they offered to the Lord, but that the on fire had
God for its author, the other had men, and the like I say of
God's feasts, and the feasts devised by Jeroboam, else if a woman
preach and administrate the Lords Supper in the Church, that
preaching and sacrament administrated by her should not have
a different specificacion and essence, if wee speake morally or
Theologically, from that same very preaching and celebration of
the Supper performed in the Church by a lawfull Pastor, it is
(as I conceive) of the essence of an action Synodical (I say not
its totall essence) that it cannot bee performed by one in a
Church-way, and with an ecclesiasticall tie, but it must be per-
formed by many, else it is not a Synodical action, and it is true
that Paul, Rom. 14, and 1 Cor. 8, 10, hath in substance the same
Canon, forbidding scandal, which is forbidden in this Can-
on, prohibiting eating of meats offered to Idolls, and blood, in
the case of scandal; but (I pray you) is there not difference
betwixt the one prohibition and the other? yea there is, for,
Rom. 14, 1 Cor. 8, 10, it hath undenyably Apostolick authori-
tie, here it hath onely Synodical. 2. There it is a com-
mandement of God, here it is a Canon of the Church. 3. There it com-
meth from one man, here from a colleague of Apostles and Elders
convened, and yet materially it is the same prohibition.

Object. 4. The Acts of this Synod are finaliter acts of government,
because they are rules conducing for the governing of the Church, but
formaliter, they are acts of dagnostical power, and not formally
acts of jurisdiction, for there is no rebuking of subverters of souls
inordineto excommunication, no penal power is exercised here, sub
pena, under the paine of excommunication, and therefore there are
here noformall acts of government.

Answer. 1. The acts of Church-government finaliter, that is,
government, because to prescribe rules and directive Lawes (for they are not properly Lawes which the Church prescribeth, Christ is the onely Law-giver) are formall acts of governing, and one power doth not make Lawes for governing the Church, and another power different in nature punish the contraveners. And what power disposeth and ordereth, the means do also dispose and order the end; Canons of the Church tending to the edification of the Church are means tending to the government of the Church, and I appeale to the judgement of our reverend brethren, if we suppose that one single Congregation should doe all that this Synod doth, if they would not call it a formall governing of that particular Congregation: for example, in the Church of Pergamus, one ariseth and teacheth the doctrine of the Nicolaitans, suppose that fornication is indifferent to the eating of blood, and is no sinne: the Angels of the Church of Pergamus preach against this doctrine in private, they deale by force of arguments from Scripture, that it is a wicked doctrine, and destructive to holinesse, as Paul and Barnabas disputeth, Acts 15, 1, 2, with the obtruders of a necessitie of Circumcision, yet they prevaile not, now suppose this independent Church following the Apostle Pauls way, thinke good to convene a Synod or a parisionall assembly to determine Synodically that this is a wicked doctrine, and shall in their decree call the holders of this doctrine subverters of soules, and forbid fornication in their Synod, now supposing Pergamus to be a single Church in a remote Island confoctated with no neighbouring Churches, who could in reason deny that this Synodcally power so inactting were a power formally governing the Church of Pergamus? it is true, some of our brethren say, that it is even to us a receaved tenent that the power that disposeth of the means of governing doth not for that govern in respect that we teach that the classicall presbytery doth decree and intit, and the Congregation doth execute these Decrees, but I pray you doth this prove that the power ordering the means of governing is no formall act of governing? yea the contrary is true, because the Congregation executing the acts of the classicall presbytery, as subordinat in that act to the classicall presbytery, & by their authority, therefor while they give out these acts or Canons, doe formally governe, that Congregation executing their acts, in this particular.
Mr. Mather and Mr. Thomson against Mr. Herle, in p. 9, teach that there is a power of clearing truth dogmatically, and that ultimate, ultimately, where the controversy is ended, but they will have this ultimate power not in a Synod only, but also in a Congregation. But they seem to make this dogmatical power a Church-power, and the exercise thereof formally an act of Church-government, and so it must be Church-power and Church-government in the Synod, as well as in the Congregation. 2. The last period and conclusion of the controversy cannot be both in the Congregation, de jure, by right only, and in the Synod by right only, for two last powers cannot be properly in two subordinate judicatures, for if Antioch appeals to a Synod, as they do, Acts 15.2, then Antioch is not the sole last and ultimate and final judge, and 3. If the controversy concern many Churches, as this doth, Acts 15.2, 23, 24. I see not how a Congregation, except they transgress their line, can finally determine it.

And here while our brethren allege that a Synod hath a power to decide, and make laws, but hath no power at all to execute these laws or to punish the contraversers, but power of punishing is all in the single Congregation. 1. They tie all governing power to a punishing power, as if there were no other ways to govern, but upon supposals of scandals, whereas all Scripture and politicians make a power of giving laws formally a governing power. 2. When one society and Synod maketh the laws, and another must execute them and punish the contraversers, the single Congregation that punisheth, is more subjected by a truly prelatical bondage, then if the Law-makers had only the power of punishing the contraversers, as they only have the power of making the Laws. I take not here Laws for Laws properly so called, but for ministerial directories having ecclesiastical authority: and here in effect, our brethren lay truly a prelatical bondage on the Churches of Christ, for they teach that a Synod may make a Law by a pastorall power, and that this Synod is an ordinance of Christ by Acts 15. and that as Prelates did, they send those Synodical decrees to be obeyed and put in execution by the Churches, and ordaine the contraversers to be punished by the Churches, and here is a power above a power, and mandates for govern-
ment sent by the Synod to the Churches to be obeyed, and a Synod governing by Churches, this they call prelaticall in us.

But 3. there is no penall power here (say they) and nothing desired to be obeyed, sub pena, under the paine of excommunication, therefore no power of jurisdiction. But this consequence is justly denied, for no politician, no reason in the world can say that all power of jurisdiction is included in the power of excommunication. What? hath the Church a Church-power to threaten, and no Church-power to pardon the penitent? I think if the Church as the Church, Matt. 18. receive a power from Christ to bind in heaven and earth, doth not Christ in that same patent give to her also a power to loose in earth and heaven? and when hee faith, if hee refuse to heare the Church, let him be to thee as an heathen and publican; doth hee not give to the Church a power to command? if hee command to heare and obey the Church, he must give a power of jurisdiction to the Church to command, and a power to command not penall onely, but promisorie also, to loose and absolve upon condition of professed repentance. Now suppose the Church make a Law, that the resurrection of the dead is a truth of God to be believed, and professed, upon occasion that in the Congregation Hymenius & Alexander denyeth that Article, in that very Commandement dostrinall the Church doth governe the whole Congregation, and exerciseth a power of formal governing, though in their act they say nothing of the censure of excommunication, to those who shall deny that Article of the resurrection, for (I hope) a simple sanction maketh a Law, though no penaltie bee expressed in it, and though there had beene in the Decree, Act. 15. 28. an expresse punishment, this should, to our brethren prove no power of jurisdiction exercised by many, for this which is said, Gal. 1. 8. Though wee see an Angel from heaven preach unto you (another Gospel) then that which wee have preached let him bee accursed, and that 1 Cor. 9. 16. Woe unto mee if I preach not the Gospel, and many other threatenings in Scripture, though a punishment bee annexed expresselly, cease not to bee meerely dostrinall, and are not threatenings importing formally any power of Church-jurisdiction, and therefore *Dd d. 2. though
though mention should have beene made of a censure, if there bee not here a Synod. 2. Having power and authoritie from Christ, Commanding by the holy Ghost, (as these indeed are all here) the name of tenure should prove no power of jurisdiction.

Obj. 3. The laying on of the yoake spoken of, v. 28. is a meer e doctrinal yoake, and it importeth no more a power of jurisdiction, then we can conclude that the obtruders of circumcision had a power of jurisdiction, because they are said to lay on a yoake also, and to tempt God in so doing, ver. 10.

Answ. I retort this reason, for we can then no more conclude that the Apostles by an Apostolick authoritie layd on this yoake, then wee can conclude that the obtruders of circumcision did lay on this yoake, because they are said to lay on a yoake and to tempt God, v. 10. It is a most unequall reasoning to argue against a just Synodicall power from a full and unjust power, for these obtruders of circumcision had no lawfull power at all to lay a yoake on the Disciples, but sinned and tempted God in laying on that yoake, but it is not denied by our brethren, but the Apostles and Elders had a lawfull power to lay on a yoake in this Synod, onely it is controverted whether it bee a meer doctrinall power, or if it bee a power of jurisdiction, nay the obtruders of circumcision by neither of these two powers layd on a yoake upon the Disciples.

Obj. 6. These decrees which did no other waies bind the Church of Jerusalem, then they did bind all the Churches of the world, cannot bee decrees of power of jurisdiction over the Church of Jerusalem, and over the Church of Antioch. But these decrees did no otherwise bind the Church of Jerusalem, then they did bind all the Churches of the world, for the decrees of Apostles and Elders at Jerusalem, Acts. 6, 4, 5, were sent to all the Churches of the world to bee observed, and seeing they could, not as Synodicall Canons oblige all the Churches of the world, by an ecclesiastical tie, because all the Churches of the world sent not Commissioners, and all the Churches of the world could not be represented in this Synod, but onely the Churches of Jerusalem and Antioch; yea we see not that this Synod is any more than the Church of Antioch seeking counsell from the sister Church at Jerusalem; as one Church may advise another Church that is weaker in knowledge, in a matter
a power of jurisdiction.

of such difficulties, because the Apostles were at Jerusalem, and that because. 1. The whole Canons are ascribed to the Church of Jerusalem only, to the Apostles, Elders and the whole Church, Acts 15:22, and Acts 15:22 and Acts 16:4, 5, and Acts 21:25. the Elders of Jerusalem take this act or canon to themselves. 2. It cannot be proven that the Churches of Syria and Cilicia had any commissioners there, for they had all the Churches of the Gentiles, who yet are commanded to keep such decrees by commissioners there, c. 15. 19. Acts 21:25. Acts 16:4, 5. 3. It cannot be proven that Antioch sent Elders to this meeting, but only Commissioners, Acts 15:2.

1. Answ. This answer is much contradictory to what our brethren other ways hold, for if it be a pattern of a sister Church, giving advice and counsel to another, this is imitable to the world's end, and if the Canon come from the Apostles as Apostles it is not imitable.

2. That one sister Church can lay burdens on another, and give out duos, decrees to be kept is unwarrantable, as they are called by all that understand. Greeks, are not friendly advisors of brethren; the Seventie Interpreters use the word, Daniel 6:26 to express a Law made by Darius, Luke use the word, c. 2. 1. faith a decree duos came from Augustus Caesar to take all the World. 2. It is a graver business then we can think of, to believe that these who only give advice and counsel, and must convene in a Synod, as Apostles and Elders doe here, v. 23. (2) that they can say as it is v. 28. It seemed good to the holy Ghost and to us to lay no other burden on you then these necessary things, for a counsellor advice can never amount to the burden imposed by the holy Ghost speaking in a Synod. 2. It is denied that this decree obliged the Church of Jerusalem, in other ways than it obliged all the Churches of all the world, for here bee three sorts of Churches, and three sorts of Churches are under a tie by this Synod; first, Jerusalem, secondly, Antioch, Syria and Cilicia, thirdly, universally all the Churches of the Gentiles. The Church of Jerusalem have formall commissioners here under an ecclesiastical tie as concerning the faith of the things contained in the decree, that it is lawfull for the Gentiles to abstaine from things offered to idols, from things strangled, and from blood, and they were simply under a tie both of the seven
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Wenth Commandement, and by the fifth Commandement, to abstaine from fornication, because the Synod had forbidden it. 2. They were under a tie by due proportion, not to keepe the Law of Moses and not to bee circumcised by any necessitie of a Divine Law, but only by permission to use these ceremonies for feare of scandall. 3. They are tied by proportion also to give no offence in things indifferent. 4. Not to reject the Gentiles whom the Lord had called to his heavenly kingdom, as well as the Jewes. 2. These Churches of the Gentiles who never heard of the Synod, and so were not obliged to bee there in their Commissioners or not tied at all by this Decree, by vertue of any ecclesiastical tie, but are only tied by the Law of Nature, not to abuse their libertie in the use of things in their owne nature indifferent, and so this is false that the Church of Jerusalem was tied no other way by these acts then all Churches of the world, for some of the Churches of the world were not tied at all, by any ecclesiastical bond, but only for the necessitie of the Law of Nature. 3. Jerusalem, Antioch, Syria and Cilicia were tied by an ecclesiastical tie, because Jerusalem and the Churches of Antioch had here Commissioners, for Antioch sent Paul and Barnabas with certaine other of them, ut non minus eis auctor, this must relate to Pastors and Elders, if Syria and Cilicia had no Commissioners here, as certainly they were obliged to send Commissioners, as well as Antioch, seeing their case was one with Antioch, v. 23. and they could not but heare of this Apostolick remedie to remove the scandall of false Doctrine, and therefore their Commissioners were either here, or then they were obliged to bee here, and here wee have the true essence of a Synod, to wit, a meeting of the Churches of Antioch and Jerusalem at Jerusalem to determine of this question. But that the Church of Jerusalem did not determine all the businesse in a Presbyteriall way, and that others had hand in it, is cleare. 1. Because Paul and Barnabas and others with them are expressly sent from Antioch to Jerusalem as Commissioners and Elders, and here they reason and voyce, as is cleare, ch. 15. v. 12. v. 22. v. 28. ch. 16. 4. ch. 21. 25. 26. and the Acts and Decrees are ascribed to all the Apostles and Elders who were present at the councell, ch. 14. 4. ch. 15. v. 22. v. 12. and amongst these
these were Paul and Barnabas, with certaine others sent from Antioch, Act. 15. 2. and the Elders of Jerusalem, Act. 21. 25, with the Apostles, Act. 16. 4. (2.) the reasons alledged are false, for Act. 16. 4, Act. 15. 22, Act. 21. 25. the Acts and Synodical Decrees are not ascribed to Elders of Jerusalem only, but to the Apostles who were not Elders at Jerusalem, and to the Elders in Jerusalem, Act. 16. 4, not of Jerusalem. 3. It is no matter though it cannot bee proven that the Churches of Syria and Cilicia had no Commissioners there, for first, the contrary cannot bee proven; secondly, they ought to have had Commissioners here; thirdly, the Acts are sent to them conjunctly with Antioch, and messengers to report the mind and sense of the Assembly as to Antioch, v. 25, (4.) It is but a groundlesse conceit to say that Paul and Barnabas came to the Synod as Commissioners, or as servants to receive information, not as Elders to give their decisive voices, because Paul carried himselfe in the assembly as Peter and James who were Elders in the assembly, and they being Apostles, the decrees are ascribed to the Apostles without any distinction, Act. 15. 28. Act. 16. 4. And if Paul and Barnabas, and Silas a Prophet of the Church at Antioch, Act. 15. v. 32: with Judas, v. 27. also a Prophet, had beene onely Commissioners and servants of the Church at Antioch, and not Elders and members of the Assembly, how could they have voices in the Church or Congregation of Jerusalem? for the messengers of one Congregation hath not place to voyce in another Congregation. 2. It is said expressly, It seemed good to the Apostles and Elders, with the whole Church to send chosen men of their owne, with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men, (leading men) amongst the Brethren; now I desire to bee resolved in two; 1. how Judas and Silas were men of their owne Company εἰς ἐκκλησίαν, certainly ις ἐκκλησίας must relate to the Assembly, to wit, to Elders and Apostles, by all good Grammar, and how are they called εἰς ἐκκλησίας τεις αὐτοὺς, Captaines and leading men amongst the Brethren, which brethren are certainly those mentioned in the same verse, Apostles, Elders, and the whole Church, and those mentioned in the next verse, 23. Apostles, Elders and Brethren, that is, chosen men of this Assembly; now it is evident that Judas and Silas were no
part of Elders of the Church of Jerusalem, but Prophets at Antioch; 
v. 32. and members of that Presbytery spoken of Act. 13.1,2. 
and Act. 15.v.35. And what power then had the Assembly to 
send them, and especially what power had the Eldership or 
presbytery of Jerusalem to send men ἐξ ἀυτῶν, of their owne 
company who were not men of their owne company? there-
fore they were called chosen men ἐξ ἀυτῶν of their owne com-
pany, and leading men ἐκ τῶν of the Brethren, because they 
were members of the Assembly, and of that Council gathered to-
gether with one accord, v. 25. And not because they were naked 
messengers of the Church of Antioch, but Elders, Prophets, v. 32. 
and members of the Assembly, v. 22. 23. And when as it is said 
Act. 16. 4. Act. 21.28. These decrees are ascribed to the Elders in 
Jerusalem. I answer they are not called the Elders of the 
Church of Jerusalem, as Revel. 2.1. To the Angel of the Church 
of Ephesus, v. 8. To the Angel of the Church of Smyrna, and v. 12. 
of the Church of Pergamus, and v. 18. and Act. 20. 17. but the Eld-
ers which were at Jerusalem assembled: and this doth no more 
prove that all these Elders were onely the Elders of the Church 
at Jerusalem, then it proveth that the Apostles were the Apostles of 
the Church at Jerusalem which no man can say: yea by the phrase 
of Scripture used in other places, it is cleare they were not the 
Elders of the Church of Jerusalem, and for Act. 21. 25. The E-
ders of the Church of Jerusalem taketh those Decrees upon them, not 
as if they made the whole Synod, but because they were a 
considerable part of the Synod, for it is cleare from the story, 
Act. 15. that the Apostles and others were members of that 
assembly, and therefore, that v. 25. Wee have written and conclu-
ded, &c. must bee expounded, wee as a part of the Synod, 
have written, &c. and it is a Synecdoche, and the pronoun 
νοέωs (wee) includeth no Apostle but James, whereas Peter, 
Paul, Barnabas, Judas, Silas and others Elders and Brethren 
were members of the Synod, yea and (as our Brethren say, 
though to me it is not probable) the whole Church of Jerusalem 
from v. 22.c. 15.

Objett. 7. They take away the scandal in a doctrinall way only, 
declaring that they ought to abstaine from things scandalous.

Answ. The very delivering to Satan may thus bee called doctrin-
and
null, because it is a declaration that the man sinnes are retained in heaven, yet it is an authoritative declaration, and if it bee doctrinal, one Pastor and one Prophet might have done all which this venerable college of Apostles and Elders disputed, reasoned, and concluded Synodically. A mere doctrinal power layeth not on burdens and Decrees. Herodian calleth such, in their senate consultum, and Buius a man excellently skillfull in the Grecian language, even the like of it, and so doth the civill Law make it a statute of the Senate.

Obj. 8. The reason why Paul could not, though bee was an Apostle, determine this at Antich, was not because bee wanted Apostolick authority, but because bee Apostolick power was more questionable; bee not having seen Christ in the flesh, nor being a witness of the life, death, and resurrection of Christ, then the authoritie of James and Peter who were eye-witnesses of Christ's life, doctrine, and sufferings, and saw him visibly ascended to heaven, and the believers doubted if bee was an Apostle, and the Synod was convened to have the resolution of the Apostles, and so is bee merely Apostolical.

Ans. Though I grant there bee some truth in this, that Paul's Apostolick calling was now more questionable, then the rest of the Apostles, and I easily yelld that those who disputed with him could not rest upon his authority; yet I deny that hence, we can inferre no Synod: for if the Apostles had convened in Synod to satisfie those who doubted of Paul's authority as an Apostle; then they would have referred the matter to James and Peter, who to these believers were undoubtedly the Apostles of the Lord; but if the Apostles had had no intent, but to end the controversy in a mere Apostolick way, and not intended a Synodical and an ecclesiatical and perpetuall remedy in such cases of controversies, in particular Churches: I shall not believe that the Apostles when they were to determine by a superior, an Apostolick and infallible light, they would have joined with them the Elders, as Acts. 15, 16. to consider of the question, and that the Church of Antich doubting if Paul was an Apostle, would have decreed to seek a resolution from Elders, and that in an Apostolick way, for they sent to the Elders at Jerusalem for a resolution as well, as to the Apostles, Acts. 15. 2. and judge yee if the Apostles being to determine infallibly as Apostles, would joyne the falli-
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fallible and inferior light of Elders, 27. And Brothers, 9. 22. If they had not had a mind to determine the question in a Synodical way.

Object. 9. But it is not clear that in this case they either consult persons, or do any thing in order to Church-censure, but only exercise a naked doctrinal power.

Answ. A doctrinal power was in a higher measure in the Apostles, then in all the Elders of the world, who were all but fallible men, and James and Peter to these believers, who moved the question, were undeniably Apostles, and what doctrinal power could they seek in the Elders to whose determination, by intention both of Acts, b. 15. 2. and by the Apostles intention, v. 6. the question is referred as well as to the Apostles if the matter was not to be ended by a formal Synod. 2. Nor can they deny a power of jurisdiction though there were no persons rebuked and censured in this Synod; for the object of a juridical power is not only persons, but things of order, decency, circumstances, questions of doctrine, as is clear, Rev. 1. 14. 15. & officers to be ordained; Acts 6. 3. 4. 5. 1 Tim. 5. 22. 2 Tim. 2. 2. 3. (3.) Our brethren cannot deny but the sentence of non-Communion is a censure, and a great one, yea and of kindred and blood most near to excommunication; and that if any Churches should have refused these Canons, by this Canon the Churches might have pronounced the sentence of non-communion against them, and to pronounce this sentence is an act of government as properly so called, as to pronounce the sentence of excommunication, for it is the formal halfe of the sentence of excommunication.

Object. 12. It seems there the Apostles were to determine as Apostles, for they condemn the abridgments of circumcision, because they taught these things without any Apostolick Commandment, Acts 15. 1. They teach that you must be circumcised and keep the Law, to which, see, (for the Apostles) gave no such commandment.

Answ. This is no more a good argument to prove that the abridgments of circumcision did teach false doctrine, and were not condemned by the Apostles and Elders Synodically, then if one should say, this is not a Synodical decree of the Church, because it is proven and made good by the Word of God, for
Synodical decrees exclude not God's word, though they bee not formally Scripture; for in some part of the Epistle the Apostles may well speak of themselves as distinguished from Elders and as Apostles, and yet the assembly is an ordinary Synod and not an Apostolick meeting, for if we should argue thus, the whole Church, men and women, v. 22, sent messengers to Antioch, as the Church, and not as Apostles, our brethren would think it a weake consequence to inferre, Ergo, this was nothing but a Congregational, not an Apostolical meeting. Yet our brethren contend that the whole Church and single Congregation of Jerusalem did concurre in this meeting as confessors, and having power also, though not of jurisdiction; but I wonder why our brethren should so contende that there was no power of censoring put forth in this Assembly, seeing one of their speciall answers, whereby they would prove that this it not a patterne of an ordinary Synod, and such a Synod as we contend for, having power of jurisdiction is, that this was an ordinary meeting of the Elders and Church of Jerusalem, giving counsel and advice with the Apostles to the Church of Antioch, but I am sure the businesse of not scandalizing did as much concerne the Church of Jerusalem, and therefore in the Synod they ought to put forth power of jurisdiction, if any of their members, hearing that the Apostles contended that the ceremoniall Law did not lay a tye on the conscience of either Jew or Gentile, in foro dei, before God's court, as the places cited by James prove, v. 15, 16, 17. (as Peter saith expressly that God now putteth no difference between Jews and Gentiles, v. 9, but both are saved through the grace of our Lord Jesus, v. 10) should abstaine from blood, to the offence of the weaker should not this Congregational Church condemne such, in ordine ad censorum, in order to excommunication? yea the Eldership and Congregation of Jerusalem here convened as our brethren say, should have failed in this first Synod, and also the Apostles with them, if they neglected to exercise juridicall power over their owne Congregation in the case of scandal, and a scandal as possible to them to fall in as the Gentiles, and therefore either this assembly consisting of Apostles and of the particular Church of Jerusalem erred, which we cannot say, or then they did exercise power in order to excommunication towards.

* E e e 2  *
wars their owne Church, and so there is some juridicall power put forth in this meeting, which is not so.

Obje. 2. Though the Apostles in this Synod proceed by way of disputing and borrowing light one from another, it followeth not that they goe not on here as Apostles, yea though Peter and Paul do not say all the truth, nor fall upon that which is the conclusion of the Assembly, as James doth: it doth not hinder, but they are led in all these Synodical debates by the infallible and Apostolick Spirit, because some things are revealed to one Evangelist and to one Prophet, which is not revealed to another; John the Divine saw visions and heavenly mysteries which none of the rest of the Apostles saw, nor could write in their writings and canonical Epistles; yet it doth not hence follow, that James, Peter, Jude, and Paul in their canonical writings and Epistles were not immediately inspired. It is enough to make the Apostles in their writings infallible; Apostles and immediately inspired, if that which they write bee the infallible truth and canonical Scripture, though every Apostle write not all canonical truth; nor what the Apostles setteb down in this Synod be Scripture, and the object of our faith; and written for our instruction; so something was revealed to James which was not revealed to Peter and Paul in this dispute, but it followeth not, Ergo, what Peter and Paul spake, they spake it not by immediate revelation, and what they spake is not Scripture.

Ans. 1. The strength of my argument is close mistaken, for I did not argue simply from the Apostles borrowing light one from another, to prove they act not here as Apostles, but as Elders, neither did I argue simply from this, James faith more than Peter doth: Ergo, Peter is not immediately inspired in what hee faith; for I grant the Apostles borrow light from the Prophets, and their writings, one faith and writeth what another faith not, and cannot write, and yet all are immediately inspired, in what they write. But I argued thus: when ever the Apostles are consulted with to resolve a question as Apostles & do convene Synodically & intend to resolve the question if the Apostles in that case, or any one of them, come short of the resoluation, & do not see the conclusion they intend, to see, but in so farre as they are helped on by another in a way of disputations, in that they do not act as Apostles, but the case is so here. 1. all were consulted with, Act. 15. 2. (3) all intended to resolve the question, and did meet together for that end to resolve it fully, v. 6.
(3) Yet divers of the Apostles, as Peter, Paul and Barnabas see not the resolution fully, that they aimed at, but determine the question imperfectly, and so, as if James had been absent, or if he had seen no more in resolving the question, then Paul and Barnabas and Peter said, which was onely that the Law of Moses was not to be kept by either Jew or Gentile, upon the necessity of salvation, but that both Jews and Gentiles are saved by the grace of Jesus Christ; if James (I say) had seen no more than this, the consciences of both sides had not been satisfied, and the question not resolved, but the Jews should have gone on in a total abstinence from all ceremonies, which because of the indifference of the ceremonies, was then dangerously scandalous, and spiritually homicidal, and the Gentiles should freely have eaten blood, meats offered to idols, and things strangled, which also was scandalous in a high measure to the weak Jews, and to the matter should have been worse after this Synod, and the controversy hotter, the fire bolder, and the scandal more dangerous then it was before the Synod, which I cannot believe that the Apostles as Apostles could have done; So we know Nathan to have spoken as a man, and not as a Prophet, when being consulted with by David anent the building of the Temple, and purposing and intending fully to resolve the question, yet resolved it amiss; and quite contrary to the mind of God; now what the penmen of holy Scripture intended to write as Scripture, that they fully wrote and no more, and what they wrote not, that they intended not to write, but leave it to others of the penmen of the holy Ghost, because the immediately inspiring holy Ghost consulted with and intending to resolve such a canonic truth, cannot misile in his blessed intention. And also the Elders of Jerusalem were consulted with to resolve the question as well as the Apostles, as is clear Acts 15. 2. Now if the Church of Antioch had beene minded to refer the resolution to the Apostles as infallible Apostles, they would never have referred it to the Elders, whom they knew could err as well as themselves, nor would the Elders have joyned as fellow-disputers with the Apostles as Apostles, as they expressly doe, v. 6. for that is as you would say, some country men, of ordinary spirit, destitute of...
all propheticall light concurred with Esaias to see the vision of God; And it is as if David, asking counsel of God, whether the man of Keilah would deliver him up to Saul, had consulted with God and with Abinabar, and some four or five Elders of Keilah void of all propheticall spirit; whether the men of Keilah should deliver him up to Saul, or no: for these Elders of Jerusalem and Antioch and other brethren were as void of an Apostolick spirit as the Elders of Keilah were of a Propheticall spirit. It were a vain action for the Elders to joyne themselves as joint-disputers and fellow-resolvers of the controversy with the Apostles, for the fellow-resolvers were to seek resolution at the Apostles, who could as Apostles infallibly resolve them.

2. What the Apostles set downe is Scripture, and is the object of our faith; and written for our instruction. Ergo, the Apostles did give it forth in the Synod as Scripture, it followeth not; I may preach Scripture; and that which is the object of faith, and written for our instruction. Ergo, I preach it as an Apostle by an Apostolick spirit; it followeth not, for so if the Elders had spoken Scripture which is written for our instruction, the Elders should have spoken it by an Apostolick spirit, which is manifestly false; and so if the Elders of Corinth, 1 Cor. 5, should have spoken in their Presbytery, that the incontinent person should be delivered to Satan, from Matt. 18, they should have spoken that in the Presbytery by an Apostolick Spirit, all which are manifestly false. The holy Ghost by Luke did make it Scripture formally, but that the Apostles spake it as Scripture by an Apostolick Spirit, because it is the object of our faith that Luke did insert in the Canonical history, is not more hence proven then one night inferre that Gamaliel by the immediate inspiration of the Spirit spake the oration that hee uttereth to the counsell of Priests and Pharisees, Acts 5.34,35. Erg. for that is formally made Scripture by Luke his inserting of it in the Register of Scripture; yea the words of Satan, Matt. 4, by that reason behaved to be spoken by divine and immediate inspiration: but the truth is, we are not to take what Peter speaketh from the Prophet Amos, Acts 15.2,16. to bee Scripture, because Amos spake it in the Old Testament, but because Luke by
by immediate inspiration faith that Peter uttered those words from the Prophet Amos. Immediate inspiration maketh any saying Scripture, and not the Apostles historicall relating of it out of the writings of the Prophets, though the sayings of the Prophets as they are registred in the bookes of Old Testament bee formally Scripture; yet as cited by the Apostles they doe not become Scripture, except these sayings bee cited, tali modo, that is, by the influence of the immediately inspiering holy Ghost, which influence onely maketh formally any saying to bee Scripture.

Object. 12. If the Apostles did not in a Synod, with the Elders dissent and voice as Apostles, it should follow that as Apostles, they did plant Churches, but after the Churches were planted, they ceased to bee Apostles, and did all as ordinary Elders, which is most incongruous; for then should they descend from an infallible to a fallible spirit.

Answ. The Apostles did onely use their Apostolick power, when there was need of it; as God worketh not miracles, but in some necessitating exigence of second causes; and what they could doe by an ordinary power, when the Churches were once constituted, they did not attempt to doe by their Apostolick power; and though their Apostolick power was in them as a habit, yet the exercise thereof was rather under the dominion of an extraordinary and immediate rapt and influence of God, then under the mastery of their owne free-will. I would aske why the Church of Antioch, no doubt most lawfully, Acts 15:2, did send to seek resolution at the fallible spirit of Elders; and also (as our brethren teach) at the infallible spirit of the Apostles? and why did they not from their infallible and Apostolick spirit seek out and choose seven men to bee Deacons, but remitted to the fallible spirit of the multitude who are not infallible or Apostolick in their choice, both the nomination and election of these seven men; but the Apostles did much honour the Churches of Christ in cooperating with them, and in doing most things with their consent, that by example they might interdict dominion, and assest a fallible power, and make Christ most Monarch-like in the government of his spiritual Kingdom; nor did they
put off, or interdict themselves, nor forfeit their Apostolick power, after Churches were constituted, but used their Apostolick power at the Commandement of that great King exalted Jesus Christ, whose Catholick Ambassadors they were, as God immediatly moved them.

Object. 13. Paul exercised the power of the Keys of knowledge upon Barbarians, and might have preached to Indians, and did preach to the scoffing Athenians. Ergo, bee might exercise power of jurisdiction over them, and judge those who are without, it is no consequence, and against the word of God, 1 Cor. 5. 12. Tea Paul by this power dogmaticall rebuked the Athenians, Act. 17. 22. I perceive that in all things yee are too superstitious, yet Paul had no power to excommunicate the Athenians, Mr. Mather.

Answ. I deny not, but there is great odds betwixt a concionall rebuking, by way of preaching, which may bee, and is always performed by one, and a juridicall rebuking by a power juridicall of the Keys, which is performed onely by a Church-societie; now it cannot bee denied but the rebuking of men, because they subverted soules, v. 24. is not a meer concionall rebuking, which may bee performed by one; 1. it is a rebuking, v. 24. (2) it is a rebuking performed by many, by a whole Synod, v. 6. v. 22. (3) It is performed by a politall societie and body having a dogmaticall power to judge, and determine in a doctrinall way, as our brethren say, and consequently as wee say, having a juridical power, v. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you, &c. which is undenyably a politall body, an assembled company, as v. 6. met about a question which concerneth the Churches of Christ, as is cleare, v. 2. v. 6. v. 23. c. 16. 4. 5. c. 21. c. 25. compared with v. 22. hence a buline and doctrine which troubleth the Churches of Antioch, v. 15. 2. and of Jerusalem, v. 5. 6. 7. 8. and Syria and Cilicia, v. 23. 24. must bee a Church-business in respect of the subject. 2. The question is, a Church-question in the matter of prattie, it concerneth the consciences of the Churches in the point of taking and giving offence, in a Church-societie as this doth, v. 19. That yee trouble not them which amongst the Gentiles are turned unto God, and v. 28. 29. compared with 1 Cor. 10. 24. 25. 26. 27. &c. Rom. 14. 14. 15. this was a Church-
a power of jurisdiction.

Church-scandal or publick offence, as touching the matter, materia circa quam. (3) The forme and manner of deciding the controversy was a publick Church-way by the Word of God, Acts. 15. to Peter proveth, v. 7, 8, 9. and James, v. 15, 16, &c. makest good.

(4) The efficient causes and agents in the question, are 1. Church-officers, v. 6. Apostles and Elders. 2. Church-officers conveened Church-wares in a Church-body or society, v. 6. c. 15. and The Apostles and Elders came together (in a Synod, συνόδος, a word which our brethren acknowledgeth doth, 1 Cor. 5. 4. note a formall Church-assembly) to consider of this matter, and v. 25. It seemed good to us being assembled to one accord, ἔδειξαν ὑπ’ ἡμῶν ἴδια, and the very word Church is not wanting (though with reverence of others, it seemeth not to bee the multitude, seeing the word ἐκκλησία, beeing so generall, must have its signification from the action and end, for which the meeting is intended, as before I said) as is cleare, v. 22. It pleased the Apostles, Elders, and whole Church. 5. The action they performe, when they are met in a politicall body, is to decide a Church-controversie, that troubled many Churches, Acts. 15. 2. v. 23, 24. (6) The end is the peace and edifying of the Churches, as that the Churches of the Gentiles bee not troubled with needless ceremonialies, as James saith, 2. 19. and the good of the Churches, v. 29. from which if you keepe your selves, ye shall doe well, c. 16. 4. And as they went through the cities they delivered them the Decree to keepe, v. 5. so were the Churches established in the faith. Consider here is the happy end and fruit of this Synod: The establishing of the Churches. Therefore have our brethren without reason (I speake with reverence of their learning and godlieness) denied the word Church to bee given to a Synod, or a meeting of Elders, which to mee is cleare, Acts. 15. 2. 6. The Church sending is the Eldership of Antioch, the Church receiving, v. 4. is the Eldership at Jerusalem, and cannot conveniently bee exponed of the whole and numerous thousands that beleevd at Jerusalem; the rebuking cannot then bee meerely doctrinal by the power of the keyes of knowledge which is executed by one, nor are the Apostles and Elders here considered as meerely Preachers and Teachers in the Act of teaching, for why then should they not bee formally a Church and a Church.
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Church-assembly, as our Brethren say, if they bee an assembly meeting for preaching the Word? for the exercise of the keyes of knowledge in the hearing of a multitude is essentially an act of preaching the Word.

Obj. 14. This Synod declares only in a doctrinal way what is necessary, what is scandalous, the same way, that Paul doth, Rom. 14. 14, 15. 1 Cor. 8. 1 Cor. 10.

Answ. This Synod and Paul declare one and the same thing, Ergo, with one and the same authoritie, it followeth not; Paul writeth, 1 Cor. 5, that the inconstant man should bee excommunicated, and this hee wrote as canonickall Scripture, by the immediate inspiration of the holy Spirit, if then the Church of Corinth should have excommunicated him, shall it follow that they gave out the sentence of excommunication by the immediate inspiration of the holy Spirit? I thinke not, their Churches sentence had been given out by a meere ecclesiasticall authoritie, according to the which Churches of Christ to the worlds end doth excommunicate, following the Church of Corinth as a patterne.

Obj. 15. Though these obtruders of ceremonies did pervert soules, v. 24, yet the Synod doth not summond them before them, nor excommunicate them, but remit them to the particular Churches to whom it properly belonged to censure, and not to any Synod, or superior Judicature.

Answ. There was no need to summon them, for these subverters of soules were personally present at the Synod, and rebuked in the face of the Synod as perverters of soules, v. 24, for if they were not present; 1. to whom doth Peter speake, v. 10, Nor therefore why tempt ye God to put a yoke on the necke of the disciples, &c. the Apostles and Elders did not impose the yoke of Moses Law upon the believing discipiles, nor any other, save onely the obtruders of circumcision. 2. Who were they in the Synod who made much disputing? v. 7, note the Apostles, nor any save these obtruders. Ergo, they were personally present at the Synod, nor needed they to excommunicate them, for I judge that they acquiesced to the determination of James, which was the sentence of the Synod, and the great dispute spoken of, v. 7. ceased, v. 13, and the conclusion is agreed upon, 22. vīe ἐστι. then it seemed good to the Apostles, Elders and whole Church, and there was reason why these obtruders should acquiesce, so that there was no need of further censure, for there
was satisfaction in part given to both sides. The question was, whether or not are believers now to keep the Law and the ceremonies of Moses his Law? It was answered by the Synod, by a distinction which favoured, in part, both sides, 1. There is no necessity that the believing Gentiles who are saved by grace as well as the Jews be troubled to keep all the ceremonies, and this satisfied the Apostles who taught that the Gentiles were now made one people with the Jews, and both are freed in conscience from Moses his yoke, the other part of the distinction it was this, yet there be some ceremonial commandments, as not to eat things offered to Idols, blood, and things strangulated, (for fornication is of another nature, and abstinence therefrom is of perpetual necessity, 1 Cor. 6. 12, 14, 15, 16. 1 Thess. 4. 3, Col. 3. 5.) these must be avoided, for scandals sake, by all the Jews, but especially by the Gentiles, lest the weak Jews, who take these to be divine commandments yet in force, take offence, and this was satisfactorie to the obtruders, and wee heare no more of their disputing, and there is an end of the controversy by the blessed labours of a lawfull Synod. 3. I could easily yield that there is no necessity of the elicit acts of many parts of government, such as excommunication, ordination, admitting of heathens professing the faith to Church-membership, in Synods provincially, nationally or ocumenically, but that Synods in the case of neglect of presbyterial Churches, command these particular Churches whom it concerneth, to doe their duty, and in this sense the Synod, Act. 15, is to remit the censure of excommunication to the presbytery of Antioch and Jerusalem, in the case of the obstinacie of these obtruders of circumcision, but for some power of government is due to the Synod, as prescribing of Lawes and Canons for presbyteries and Congregations.

Objec. 16. Therefore was the Synagogue of the Jews no complest Church, because all the ordinances of God cannot be performed in the Synagogue, and therefore were the Jews commanded only at Jerusalem and in no other place to keep the passover, and to offer offerings and sacrifices, which were ordinary worship, Deut. 12, but there is not any worship or sacred ordinance, (faith that (a) worthy Divine Dr. Ames) of preaching, praying, Sacraments, &c., prescribed, which 16.
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is not to bee observed in every Congregation of the New Testament: Nor is there any ordinary minister appointed who is not given to some one Assembly of this kind. So also (b) Mr. Mather and Mr. Thompson, teachers in New England. Others say because there was a representative worship of sacrificing of all the 12 Tribes at Jerusalem, therefore all the Synagogues were dependent Churches, and Jerusalem was the supreme and highest Church, but there is no representative worship in the New Testament, and therefore no need of Synods, as higher Churches.

Answ. Surely the aforesaid reverend Brethren of New England have these words, (c) But it seemeth to us that the power (of a Synod) is not properly a power and exercise of government and jurisdiction, but a power of doctrine, and so a Synod is rather a teaching then a governing Church, from which I inferre; 1. That our Brethren cannot deny a power of governing to a Synod, but it is not so proper governing, as excommunication and ordination performed in their Congregations, but (say I) it is more properly governing, as to make Lawes and rules of governing, as a more noble, eminent and higher act of governing (as is evident in the King and his Parliament) then the execution of these Lawes and rules. 2. Our brethren incline to make a Synod a teaching Church; but I inferre that Synodical teaching by giving out decrees tyeing many Churches, as our Brethren of (d) New England, and the forenamed (e) authorst teach, is an ordinance of Christ that can bee performed in no single Congregation on earth, for a doctrinalcanon of one Congregation can lay no ecclesiastical tie upon many Churches. Ergo; by this reason our Congregations shall be dependent, as were the Jewish Synagogues. 3. With favour of these learned men it is a begging of the question to make Jerusalem the supreme Church, and the Synagogues dependent Churches, because it was lawfull onely at Jerusalem to sacrifice, for I hold that Jerusalem was a dependent Church no lesse then the smalles Synagogue in all the tribes, for in a Catholick meeting of all Judah for renewing a Covenant with God, Jerusalem was but a sister Church, with all of Judah, Benjamin, Ephraim, Manasseh, who 2 Chron. 15:9,10,11,12. made up one great Church which did swere that Covenant. Ordinances doe.
a power of jurisdiction.

...does not formally make Churches visible, nor divers ordinances divers Churches; profession of the truth formally constituteth a visible Church, and Church union in ordinances and government, and this was alike in the Synagogues and in Jerusalem. It was a thing merely typicall that at Jerusalem onely, and in the Temple onely should there bee offerings and sacrifices, because in Christ God-man, all our worship and service and prayers are accepted of the Father; but (I pray you) did this inflampe Jerusalem with any note of Church-supremacy above the meanest Synagogue in all Israel and Judah? I see it not, all the Synagogues and all the land were members of the nationall Church, and every one a member of his owne Synagogue, the persons professing the truth and dwelling at Jerusalem had no supremacie over the Synagogues, because they did inhabit that typicall place, but the Priests and Levites were indeed servants to all the land, in offering sacrifices, and in governing in the Synedry either the greater, or the leffe, but these proffessors who did constitute the visible Church at Jerusalem had no Church-supremacie at all for their relation to the Temple, their cohabitation or bodily contiguity was no Church-relation then or now; and that these of the Synagogues behooved to worship in some Solemn acts onely at Jerusalem, did no more give supremacie to the inhabitants of Jerusalem to bee a Church over them, then the Synagogues could claim supreme over the inhabitants of Jerusalem, for the inhabitants of Jerusalem were tied to worship there, and in no other place, and to stand to the determinnation of the great Synodrie without appeals, because there was not a Catholick visible Church in the world but the Church of the Jews; and this argument with as great force of reason might conclude that all the cities and incorporations of England are in government dependent and subordinate to London and the suburbs, because they are subordinate to the honorable Houses of Parliament, if wee should suppose that Westminster by a standing Law of the Kingdome were the unalterable seat where the Parliament can sit, and in no other place, which yet could prove nothing, seeing London and the suburbs are in their government no leffe subordinate to the Parliament, then the meanest village and towne in England, and!
and therefore I see no ground, because some representative worship was tied to Jerusalem, to give Jerusalem a Church-supremacy, because one Congregation doth pray for another that is under pestilence and diseases, and praises God for the deliverance from these evils which also is a sort of representative worship (every Church and person partaking of a Christian priesthood to offer up prayers and praises one for another) it will not (as I conceive) prove that one Congregation hath Church-supremacy, and power of jurisdiction over another. Because 1. all Israel was alike circumcised; 2. all alike the called people of God, in covenant with God; 3. all had claim to the Altar, Sacrifices, Temple, Ark, etc. 4. All alike professed their subjection to God, to Priests and Prophets in these same ordinances, whether typick, or judicial, or moral, therefore every Synagogue alike at Jerusalem, at Dan or Berseba, were alike Congregationall Churches, without dependance one upon another, and all depended upon the whole nationall Church, and on the Synodries supreme, subordinate, and the Synagogue-government according to their subordinations respectively; and I see no nationall Church in Israel peculiar to them, or typick, more then there is a nationall Church in Scotland or England, though God put some distinguishing typick notes upon their government, yet it never made either the invisible or visible Church of the Jews to differ in nature and essence from the Christian Churches.

Objec. 17. From the power of jurisdiction, in a Synod, you may inferre a power of jurisdiction, in a nationall Church, and a power of jurisdiction in the whole Christian world, and wee know not any Politicall Church Catholick and visible in Scripture, and if there were any such Church Catholick, then might they convene and swear a Catholick-covenant for uniformity of doctrine, worship, and government of the Church, as wee have done in Britaine, and this Catholick Church might impose it, upon a nationall Church, even by that same Law of proportion, by which the nationall Church may impose it on particular Churches which are parts of the Nationall Church.

Answ. I see not how the consequence holdeth every way good.
good, that as we inferre from a juridicall power in a pre-
bytery, the same power juridicall in a Synod, and the same in
a nationall Assembly, that therefore we may inferre the same
juridicall power in an Oecumenick councell: and the reasons of
the disparitie I take to bee thele; 1. The farther remote in
locall distance of place that Churches bee, (as it falleth out in
the Catholick visible Church) the danger of scandalizing one
another, by visible communion, and so the opportunitie of
edifying one another is the lese, and so the communion visi-
ble is the lese, and consequently the power of jurisdiction is
the lese. 2. An univerall and oecumenick councell of all the
visible Churches on earth, is an act of the visible Church which
supposeth all the visible Churches on earth to bee in such mo-
rall perfection of soundnesse of faith, of concord and unitie,
that some one Congregation or classical presbytery of Elders
according to God's heart may bee in, which morall perfection
perhaps is not de facto attainable, (though it bee not physically
impossible) in this life, except we supposse the heavenly dayes
of Christ's visible reigne on earth a thousand yeares, when yet
there shall bee no Temple nor externall ministrery, of which
state I cannot now dispute, and therefore I conceive these si-
teene hundred yeares there never was an integrall and perfect
oecumenick councell of all the Churches on earth, and there-
fore if we should dispute of the juridicall power of such a Ca-
tholick assembly whether it may impose an oecumenick and
Catholick oath on a nationall Church against their will, and
excommunacate a nationall Church, is but a needless and a
Chymerical dispute, and it includeth two contradictory sup-
positions. 1. That all the Churches on earth are of one found
faith, worship, doctrine and Church-government, and yet one
nationall Church is supposed to bee heterodox, scandalous,
and obstinate, so that that whole nationall Church must bee
constrained to take a lawfull oath and must bee excommunic-
cated; such an hypothesis is not possible where the Gospel is
preached, for even the whole Romish Church in all its mem-
ers deserveth not excommunication, in respect we are sure:
God hath thousands in the bosome of that Church, who be-
leeve in Christ, and doe not defend popery with obstinacie,
and such an hypothesis is contradictory to the supposition of
the soundness of faith and union of all Christian Churches on
earth, and therefore I plainly deny that Christ hath given
the like power of jurisdiction to the Catholic visible Church,
that he hath given to a national Church, over a provincial Church or Synod, and to a Synod over a classickal
Presbytery; yea I much doubt if a Catholic council can form-
ally excommunicate a national Church, though such a coun-
cell may use a power analogical like to the power of excom-
munication!

Objecf. 18. But you cannot demonstrate from God's Word, that
there is such a thing in the New Testament, as a Catholic visible
Church.

Answer. I said something of this before, but I conceive the
subject of the 1 Cor. 12, is a Catholic visible Church. But,
1. we do not understand a political body with ordinary
visible government from one man who maketh himselfe the vic-
car of Christ, the Pope, whose members are Cardinals, Bishops,
&c. and such like. But the Catholic body mystical of Jesus
Christ, and that as visible; and 1. that the Apostle is to be un-
derstood of an universal, not of a Congregational and par-
ticular politick Church that meeteth in one place, is cleare;
1. he speaketh of that Church wherein are diversities of gifts
for the good of the whole Catholic body, as miracles, the gift
of prophecy, the gift of interpretation, the gift of healing, &c. of
whom hee faith, x. 5, 6. there is the same spirit, and the same God,
who worketh all in all, the particular Congregation is not such
an all in all. 2. He speaks of such a Church as taketh in all
baptized into one spirit, but this is the whole visible Church, not
one single Congregation only. 3. He speaks of such a
Church as taketh in all, both Jews and Gentiles, making them
one body, x. 13, and that taketh in all the world. 4. He speaks
of such a Church as hath an adequate and full relation to
Christ, from which this Church is denominated Christ mystical,
all the believers meeting in one mystical body of Christ, as
lines in one center, x. 12. now a single Congregation hath not
a foot to fill this measure. 5. He speaks of such a body
as hath need of the help of one of another, as the head hath
need of the feet, v. 15, 16, 17. those of a single Congregation have need of those, who are eyes and ears without the congregation. 6. He speaks of such a body, as is not to separate in their members, one from another, to make a schisme in the body, v. 25. but a single Congregation ought not to separate from the rest of the great body made up of many sister Churches. 7. He speaks of such a body, the members whereof must care one for another, and suffer one with another, v. 26. now single Congregations are such members of this great body, as must mourn with these that mourn and rejoice with these that rejoice, therefore one single Congregation cannot bee this whole body, but its parts only. 8. He speaks of such a body in which God hath set, v. 28. Apostles, Prophets, Teachers, miracles, &c. now Christ hath not wedged in Apostles the Catholick Pastors of the whole world, to one single Congregation, nor hath he confined such a multitude of officers ordinary and extraordinary to one single Congregation. And that he speaks of a Catholick visible Church is cleare.

1. He speaks of such a body, to which is given the manifestation of the spirit to profit withall, v. 7. this must bee a visible policie. 2. He speaks of a politicall and organical body, having eyes, ears, hands, feet, &c. which must bee a visible ministery. 3. He speaks of a body capable of the seales, such as Baptisme, v. 13. We all are baptized by one spirit into one body, this must bee a visible baptized body; discerned by the visible charactar of baptism from all societies of Jews, Pagans, and others who profess not Christ Jesus.

4. He speaks of such a body as standeth in need of the help one of another, as the eye cannot say to the hand, I have no need of thee, v. 21. this evidently cryeth that he supposeth a visible and externall policie in this body. 5. He speaks of a body so tempered of God, as that there should bee no schisme in the body, nor separation from it, v. 25. now this cannot bee a separation from the invisible body of Christ, for so hypocrites which are members of this visible body, and are often officers, as eyes and ears, yea Pastors, and Teachers remaining in the body without any schisme or separation, are yet separatists from the invisible body of Christ, and no more parts of that body, then a wooden leg or arm is a member of a living man. 6. He

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speaketh
speaketh of that body, which is to express its care in praying, praising, mourning and rejoicing with the rest of the members as they are in a good or adverse condition of prosperitie or adueritie, v. 25, 26. and this must bee a visible Church praying or praising God. 7. Hee speaketh of such a Church as the fellow members may see and know by their fames, to suffer, and bee in a hard condition, or to rejoice, as v. 25, 26. and this is more then apparently cleare to bee a visible Church. 8. Hee speaketh of such a Church as God hath furnished with severall officers, in severall orders visibly knowne to bee different officers, as v. 28. Now God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, these bee parts and most eminent and considerabole organs of a visible Church. And the like I might prove by divers of these arguments of that body politicall of which the Apostle speaketh, Rom. 12. 3, 4, 5, 6. to the end of the Chapter. These speciall exceptions there bee against this. 1. That the Church, Cor. 12. is the invisible and mysticall body of Christ, because it is a body baptized by one spirit. 2. A body called Christ, that is Christ mysticall. Answ. It is true that this visible body hath also an inward and spirituall baptizing, answerable to the externall and outward baptizing, and so according to that internall and mysticall union it is an invisible body, as these reasons prove: but the question is, if the Apostle speake of the body of Christ in that notion, we deny that, for hee speaketh plainly here of the Church, as it is a politicall, organicall and visible body.

Object. 2. If one should say, God hath placed in the commonwealth Emperours, Kings, Duchers, Princes and Rulers, as the eyes and ears of the Commonwealth, it should no ways follow that all the Common-wealths in the earth are one visible civil body having a government, so though it bee said God hath placed in the spirituall Commonwealth of the Church Apostles, Prophets, Teachers, &c. it followeth not that the Church is all one spirituall, politicall visible body, it followeth onely that the Lord hath placed in the Church Apostles, Prophets, Teachers indefinitely, that is, that these may bee in any one Congregation, as it is said, James 2. 2. If there come into your Assembly, or Synagogue, a man with a gold Ring, &c., now this will not prove that all hee dispersed Jews, to whom James wrote, were all but one Congregation.

Answ.
A Catholick visible Church.

Answer. 1. It is true, if any should say, God hath placed in the Commonwealth, Emperors, Kings, Dukes, Princes, it should not follow that Commonwealths are one body, even Jews, Gentiles, Barbarians, Americans, because there is not this externall union of visible Communion in the Commonwealths of the earth, as there is in the Churches; but if one should say, God hath placed Emperors, Kings, Dukes, Princes in the Commonwealths, as in one organical body, having one head who hath given influence to so many Organs of head, feet, hands, eyes, ears, &c. as the Apostle speaketh of this body of the Church, he should then say all the Commonwealths of the world made but one body, but this indefinite speech must, by good logick, have the vertue either of an universal or a particular proposition, as if I say (The Church hath seated in it Apostles, Prophets, Teachers, &c.) you mean either the Catholick visible Church, or the particular Congregation, or some Church betwixt these two: our brethren cannot say they neate of a middle Church, for then they grant (contrary to their owne principles) a politick visible Church, beside a Congregation; if they say the first, we have what wee crave; if they say that the Congregation hath seated in it Apostles, Prophets, they fall in the former absurditie, for God hath placed Apostles, in the whole Chrillian world.

Objection. 3. When the Apostle saith, v. 21. The head cannot say to the feet, I have no need of you; either must wee acknowledge here that hee meaneth the head of a Congregation, to wit a Pastor, or a Doctour, and so be speaketh here of a Congregation, or if hee speake of the Catholick Church, then Etsius his argument may stand in force to prove the Pope to be the head of the Church; for Etsius expoyning these words (The head cannot say to the feet, I have no need of you) by the head of the Catholick Church (saith bee) you either understand Christ the principal head, or then, some mortal man, the Pope, who is a ministeriall head; the former you cannot say, because Christ being God, and also in perfectly happy, bee may say to all the members of his Church great and small, yea to the very Angels, I have no need of you; for bee can sanctifie and governe his Church without the word, the Sacraments, or any ministers, therefore the head which standeth in need of the feet, must bee the ministeriall head the Pope, who standeth in need of the feet for the governing of the body in a ministeriall way.
I answer, there is no reason for a Popish argument to leave the truth, for this argument shall no lefe militate against our brethren, then against us, because it shall prove that there is a ministeriall head and Pope in every Congregation, which is no lefe absurd then to make a Catholick head over all the visible Catholick Church. Secondly, as for the argument it is easily answered, for the Apostle here useth a comparison from the naturall body, and there is no ground to presse every toe, lilk and finew of a comparison; and wee deny that the word (head) here doth signifie literally either Pastor or Bishop, for the eye also being that which watcheth and seeth for the whole body should also signifie the Pastor, but the intent of the Spirit of God is, that the most eminent members which are as the eyes & the head, whether their eminencie bee excellency of saving grace, called, gratia gratum faciens, or excellency of gifts, called, gratia gratias data, they have need of the gifts and graces of others inferior and of meaner parts, and there is neither ministeriall head, nor ministeriall feet, nor ministeriall eyes in the Text.

Obje†. 4. To every visible Church there should bee a Pastor to feed and rule that Church, if then there bee here a Catholick visible Church, there should also bee a Catholick visible Pastor, & that is a Pope.

Answ. That to every Church meeting int into one place, for Word and Sacraments, there should bee one Pastor onely and a supreme one, I deny; there may bee more Pastors then one, but that to every Catholick Church there should be one head most eminent, that is farre rather to bee denied, for this is so great a flocke that there bee a necessitie of multitude of Pastors and watchmen to attend to Catholick a flock.

Obje†. 19. You teach that the government of consociated Churches is warranted by the light of nature, which if it bee true, surely this light of nature being common to us, in civill, at in-celestaticall causes, then by natures light every citie governed with rulers within it selfe, is subordinate to a Classe of many cities, and that Classe to a national meeting of all the cities, and the nation must in its government bee subordinate to a Catholick or oecumenick civill court, and this same may may appeale aseend in civill courts; and because by the same light of nature (faith Mr. Mather, and Mr. Thomson) there must bee some final and supreme judgement of controversie left appeale

Mr. Mather and
Mr. Thomson,
answ. to Mr.
Herle, 2, p. 16
and p. 20.
A Catholic visible Church.

Appeals should be spun out in infinitum; it must be proved that this supremacy lieth not in a Congregation.

Answ. 1. Appeals being warranted by the moral counsel which Jethro gave to Moses, in which there is nothing typical or ceremonial, but a pattern that all Common-wealths on earth, without any danger of Judaizing may fellow, cannot but bee (as Whitaker hath observed) natural, and supposing that God hath given warrant in his word, for Monarchies, which are known by God's appointment to be independent, as also the government of all free and unconquered States are, it doth follow by the light of nature, that appeals in all States are natural, and that God hath appointed that the supremacy should lie within the bounds of every free Monarchie or State, so that there can be no appeals to any ecumenical or Catholic civil Court, for that is against the independent power that God hath given to States, but in the Church it is farre otherwise, for God hath appointed no visible Monarchie in his Church, nor no such independency of policie within an congregation, classical, provincial or national Church and therefore though appeals be warranted both in Church and State, by the light of nature, yet appeals to exotic and forraigne judicatures is not warranted by any such light, but rather contrary thereunto.

2. Church appeals, though warranted by the light of nature, yet it is supposed they bee rational, and grounded on good reason, as that either the matter belong not to the congregation, or then it bee certaine or morally presumed the congregation will bee partiall and unjust, or the businesse bee difficult and intricate, and if appeals bee groundlesse and unjust, neither Christ nor nature's light doth warrant them, yea in such a case the supremacy, from which no man can lawfully appeal, lieth sometimes in the Congregation, sometimes in the classical presbytery, so as it is unlawfull to appeal, (for iudicium possidemus, quod iure possimus, and neither Christ nor nature's light doth warrant us to unjust appeals, or to any thing against equitie and reason, but that supremacy of power should bee in a Congregation without any power of appealing, I thinke our brethren cannot reach; for when the Church of Antioch cannot judge a matter concerning the necessitie of keeping Moses his Law, or any difficult dogmaticall point, they by nature's direstion, Acts 15. 2.
(a) Mr. Mather and Mr. Thompson answer to Mr. Herle, c. 4 p. 42.
(b) Church-government and Church-covenant of New England, Answer to queit, 14 p. 44.

decree to send Paul, Barnabas and others to Jerusalem to the Apostles and Elders, as to a higher judicature, that their truth may bee determined, and this they did without any positive Law that we can imagine: for (a) Mr. Mather and Mr. Thompson, as also (b) the Author of the Church-government of New England teach that the Church of Antioch had, jus, power to judge and determine the controversy; but because of the difficulties had not light to judge thereof: Ergo they must acknowledge appeals by natures light warrantable as well as we, for suppose we, that a Congregation inclineth to this (that Arminianisme is the sound doctrine of grace opposite to Stoicisme) one man is cited before the Congregation for holding the contrary, hee knoweth all the Congregation in those points to be Pelagians, would not our brethren lay, that this man so unjustly accused for holding the truth against the enemies of grace may appeale to a Synod? I think they must teach this by their grounds, though by the way I think the brethren erre in this to teach that Antioch had power to determine the controversy, Act. 15, in this case; 1. when the Churches of Syria and Cilicia, to their knowledge, were troubled with the like question, as v. 24, may cleare; 2. when as the partie against the truth was so prevalent within the Church of Antioch, Act. 15: 2, as that they opposed the Apostle Paul, and Barnabas, also in this case I doubt much if they had power to determine a question, that so much concerned all the Churches, for that was proper to a Synod of many Churches. 2. When the greatest part of a Church, as Antioch, is against the truth, as is cleare, Act. 15: 2, I believe in that they lose their jus, their right to determine extenu, in so farre, for Christ hath given no ecclesiasticall right and power to determine against the truth, but onely for the truth, and therefore in this, appeales must bee necessary. Mr. Mather and Mr. Thompson against Herle, c. 2, p. 17, 18, say we doe much Judaize in that we multiply appeales upon appeales, from the Congregation to a Classes, then to a Synod, then to a national assembly, then to an occumenick council, and this way, while the world indueth causes are never determined, and Synods cannot always bee had; even as in Jerusalem the supreme judicature was farre remote from all profytes, as from the Enarch of Aethiopia, Act. 8, and from the remotest parts of the holy Land; But God hath provided better for us, in the New Testament.
A Catholickvisible Church.

statement, where every Congregation, which is at hand, may decide the controversy.

Answ. 1. The speediness of ending controversies in a congregation, is badly compassed with the suddenness of delivering men to Satan, upon the decision of three Elders, without so much as asking advice of any classes of Elders, and with deciding questions deep and grave, that concerneth many Churches, which is a putting a private sickle in a common and publick harvest. 2. All appeals without just warrant from Christ's will, we condemn, as the abuse of appeals to a court, which is knowne shall never bee. 3. Antioch's appeal to a Synod two hundred miles distant (as our brethren say) into weighty a question, was no Judaizing, but that which Paul and the Apostles was guiltie of, as well as wee. 4. Matter's concerning many Churches must bee handled by many.

The Doctrine of the Presbyteriall Churches of Jerusalem, Corinth, Ephesus, Antioch, vindicated.

Ve are convinced from the numerous multitude of believers, and the multitude of Pastors at this famous and mother Church of the Christians at Jerusalem, to believe the frame and mould was presbyteriall, and that it cannot bee so much as imagined or dreamed that it was moulded to the pattern of one single Congregation which could all meet into one place.

The frame of an independent single Congregation is such as no more doe meet ordinarily in one house, then may conveniently bee edified, in partaking of one Word, and one breaking of bread, that is, one Table at the Supper of the Lord; nor can wee imagine that the first mould of a Christian visible Church was so inconvenient as that it crossed edification and conversion, which is the formall effect of a Church-meeting. Now the multitude was such as could not, neither morally, nor physically, meet in one house. For at one Table many thousands and multiplied thousands could not meet, and therefore consider.
consider their number; they were, Acts 1. a hundredth and twenty met in one place, but I shall not bee of the opinion that this was all, seeing, 1 Cor. 15. 6. Christ after his resurrection was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren; then in one day at one sermon about three thousand souls, Acts 2. 42. and ch. 4. 4. though they were apprehended who preached the Gospel, yet many of them which heard the Word believed, and the number of the men was about five thousand. I deny not but worthy Calvin faith, id potius de tota ecclesia quam de nova accessione intelligendum, this was the whole number including the three thousand that were converted, c. 2. but first hee faith, Potius, hee inclineth rather to this opinion: but secondly the Text faith of those which heard the word, it would seeme to mee, at the second sermon of Peter, and (a) Augustine, (b) Chrysostome, (c) Beda, (d) Basilis, (e) Oecumenius, (f) Hieronym. (g) Irenus make this number divers from the former, so doe (b) Cornelius a Lap. (i) Salmeron, (k) Stapleton, (l) Santius, (m) Lorinus, (n) Lyranus, (o) Cajetanus; but we shall not contend about the matter, nor yet whether the word εὐθεῖα includeth women, which it often doth in the Greek, as ἀνδρες and ἀνδρεας Asparo in Demosthenes doth also; yet the wisdom of God in the Apostles cannot admit us to imagine that five thousand could ordinarily meet to the Word, Sacraments, and government in one house, and after this many thousands were added to this Church.

Our brethren say, it is one thing to say that they could not meet in one place by reason of extrinsicall impediments of persecution, and through want of a capacious and large room, and another thing to say, that it was unpossible that they could bee one Congregation, and meet in one place, for though wee prove they could not meet because of persecution, wee do not prove that they were so numerous that they could not conveniently meet in one place.

Answ.
The Church of Jerusalem is a Presbyteriall Church.

Answ. Though it bee evident that the Apostles were persecuted, cast in prison, and beaten, Act. 4. 3. c. 5. 18. 26. 33. 40. it is as evident that they had Assemblies, and Churches meetings, Act. 2. 37. 41. 46. c. 4. 1, 2, 3. c. 5. 10. v. 25. now the question then is not if they could not meet, for extrinseall impediments of persecution; for both our brethren and wee agree in this, that they had their Church-aspembles for Word and Sacraments, then the question is upon the supposal of Church assembles, which the persecution of the Jewes then fearing the people was not able to hinder, c. 5. 26, whether or no was the Church at Jerusalem of such a competent number, onely as that they could meet not occasionally onely to heare a Sermon, but in an ordinary Church-meeting to heare the Word, and communicate in the breaking of bread, and seals of the Covenant; and though the want of a capacious house bee also an extrinseall impediment why they could not meet, yet that they wanted such a capacious house as the Temple, will prove nothing, but it cannot bee said that they wanted a capacious house for the ordinary meeting of a Congregation, the ordinary and genuine use whereof is to bee edified by the Word and Sacraments, and that an ordinary house could contain such a number of thousands and multitudes as can bee edified in a Congregational way, is denied.

2. Our brethren say; that they did not eate the supper in private houses, for the breaking of bread, Act. 2. 46, was common bread, and they had the use of the Temple, and taught in the Temple, for the Senate of the Jewes durst not extend their malice to the biggest, Act. 5. 26, for they feared the people, and Act. 4. 21. So when they had further threaten them, they let them goe, finding nothing how they might punish them because of the people; for all men glorified God for that which was done, so the people favouring the Apostles, they made use of their libertie to the full, and bad their publick meetings for Word and Sacraments in the Temple, and did meet in private houses, Act. 20. 20. in a private way, not in a Church way, so Act. 2. 47. They had favour with all the people.

Answ. It is said these beleevers, v. 44. were in troth in one place, and those who, v. 46. did eate bread &c. from house to house, met then being in one place, and (eating of bread from house to house) must bee expounded as wee doe, distributively, that
The Church of Jerusalem

is, divided in small assemblies, for the argument that we bring
militate against the eating of their common meat in hous-
es, all being in one private house, were three thousand in one
place, even to and all at one banquet, and that daily? 2. It is
true, divers expone the breaking of bread, v. 46. not of the
Supper of the Lord, yet of the banquets of love where there
was an assembly of many; but v. 42. It is clear these
three thousand did receive the Supper of the Lord toget-
er, and it is so true that the Syriack hath it in his exposition
thus.

(a) Lorinus
com in ac. 2. 42.
(b) Lueberus
Serm.de Eu-
charistia.
(c) Calvin
Instit. I. 4. c. 17.
(d) Lorinus, ib.
(e) Cajetan
com. ib.
(f) Cornelius a Lapide.

uns que est in habita habite ubaque saepe eucharistia, it is me-
memorable, faith Lorinus, that bee retaineth the name of Eucharistia, it
is rendred, Et communicant in oratione & fractione Eucharistiae,
yea and(b) Lueberus and (c) Calvin both expound it so, and as
(d) Lorinus, (e) Cajetan, (f) Cornelius a Lapide, they bee all
spirituall exercises named here. But how can wee imagine that
many thousands could in one meeting communicate at one
Table in the Lords Supper, and that ordinarily? 1. What
voyce could reach to so many thousands, as they did grow un-
to? 2. What Table could suffice to a Congregation of so
many thousands added to the Church, for the supper is a Table
ordinance, and requireth Table communion, Table gestures,
which the Apostles could not so soon remove and change in-
to an Altar, that all might conveniently heare and bee edified.

3. Can wee beleue, that seeing Congregational meetings of
fewer, and that in private houses, was lesse obnoxious to the
indignation of authoritie, then meeting in the Temple, as
is most evident, Act. 4. 1, 2. and seeing the Apostles had libertie
to meet, Act. 5. 26. that they would draw the first mould of
the Christians visible Church, after the patterne of a conventi-
on most unfe, yea unpossible, for attaining the intended end,
to wit, edification, especially not being compelled thereunto,
by an extrinseall necessitie. Our brethren say, three thousand,
five thousand might all communicate in one place, though not at one
time, successively, as is in many numerose Congregations: But I
answer 1. after they were five thousand, ch. 4. I dare say, ta-
kking in the hundred and twentieth, the five hundred brethren that
all saw Christ at once, 1 Cor. 15. 6. and the fruit of the preaching
of the other ten Apostles, all now present at Jerusalem, when
the
the Prophecie of pouring the Spirit on all flesh, Joel 2. 28, 29. Acts 2. 15, 16, 17. was now to take effect at this time, there were twice five thousand, but after these all it is said, Acts 6. 1. The number of the Disciples were multiplied, v. 7. and the Word of God increased, εκεῖνο部位 ἵνα πολλοὶ εἰς ἀπολύσεις ὑμᾶς σφεδες. The number of the Disciples grew exceedingly, and πολὺς ὄχι ο a great multitude of the Priests were obedient to the faith, how many of the people were then obedient to the faith? could all these make one Congregation to eate at one Table? But 2. when they are put to this shift, to say, that they did communicate successively at one Table, and (which must be) not all in one day, then doe our brethren grant there was not here such a Congregation as is, 1 Cor. 11. 20. When you come together therefore into one place, this is not to eat the Lord's Supper, 23. Wherefore my brethren when you come together to eate, αὐτόν ἐν Χριστίν, tarry one for another; when you come to eate at the love-feast, especially at the Lords Supper, faith Didacus, if every one of the Congregation bee to waite on while another come, then in the Apostolick Church all the Congregation came together to the Lords Supper to one place and at one time, and this is not the Congregation where hee speaketh, 1 Cor. 14. 23. if therefore the whole Church come together to the same place, and all speake with tongues, and there come in those that are unlearned, and unbelievers, will they not say that you are mad? Hence all the Congregation come together to one place, at one time, and the place was so that heathen and unbelievers might come into their worship of the Congregation, but our brethren make the meeting of this Congregation such as they were not to stay one for another, nor to come all at one time, but successively, and so as the whole Congregation could not come to one place at once, but by halves and quarters, and fractions and divided parts, now one thousand, or two thousand, then another two thousand the next day, for the Apostles then celebrating the supper at night and after Supper, 1 Cor. 11. 23. few thousands should bee able to communicate after Supper. 2. There was no necessity, that these wise master-builders should divide the Church, and the first visible Church in so many parts, and this successive communion doth clearly prove our point, that there were many Congregations,
gregations, for every successive fraction being a competent convention of believers having the Word and Sacraments, and so power of jurisdiction not to admit all promiscuously to the Lords Table, is to our brethren a compleat Church, for to it indeed agreeeth the essential Characters of a visible instituted Church, for there is here a ministry, the Word and Sacraments, and some power of jurisdiction within it selfe, and so what lacketh this successive fraction of an entire Congregatiion?

But what ground for so needless a conjecture, that the Apostolick Church did celebrate the Lords Supper in the Temple, never in private houses? The contrary is, Act. 20: 7. And upon the first day of the weeke the Disciples came together to breake bread, Paul preached unto them, v. 8. And there were many lights in an upper Chamber, where they were convened, so the Text is clear, the first day of the week, 1 Cor. 16. 1. was the day of the Christians publick worship, and (a) Augustine, (b) Calvin, (c) Lutter, (d) Melanthon, Bullinger, (e) Diodatus, and so (f) Lorinus and (g) Sanchius say this was the Lords Supper, who can imagine that the Apostles did bring so many thousand Christians after Supper to the Temple, to celebrate a new Evangelick feast, and that immediately after Peters first Sermon, Act. 2. 42? 1. Before the Apostles had informed the Jews, that all their typical and ceremoniall feasts were now abolished, yea while they stood in vigor, and the Apostles themselves kept them in a great part? was this like the Spirit of the Gospel, which did bear with Moses his ceremonies for forty yeares?

2. The Apostles, Act. 4. 1. are indited before the Synedry, that they taught in the Temple, Jesus Christ: if they had with so many thousands, gone to the Temple with a new extraordinary ceremoniall ordinance as a new Sacrament, so contrary in humane reason, to all the sacred Feasts, Sacrifices, and ceremonies, should not this with the first have beene put in their inditement, that they were shoudering Moses out of the Temple? yet are they onely accused for teaching the people; yea Christ the Law-giver, who preached the Gospel daily in the Temple, would not take the last Supper to the Temple, but celebrated it.
it in a private Chamber; and Paul being accused alwayes as an
enemy to Moses and the Temple, his enemies the Jews who
watched him heedfully, could never put on him, that hee ce-
lebrated a Sacrament in the Temple: as for Baptisme it being
a sort of washing, (whereof the Pharisees used many, Matth.
15. Mark 7.) it was performed often sub dio in rivers, never
in the Temple, wee desire any author, father, (Oecumenius
doubteth onely) Doctor, Divine, Protestant, or Papist, late or
old, who said the Apostles celebrated the Supper in the Tem-
ples.

3. Our brethren say all, These did convene in town, for
Acts 4. 31. When they had prayed the place was shaken where they were
assembled together, εκβληθην ἡ θυσια, Acts 2. 46. and they continued
daily with one accord in the Temple, and breaking bread from house to
house, did eat their meat with gladness.

Answ. The place, Acts 4. 31 faith not, that all the five thou-
sand believers were in that one place, which was shaken, for
v. 21. that when the Apostles were let goe by the Priests and
Captaines of the Temple they returned to their owne com-
pany ἡς ἐπέστη ἡ θυσια, to their owne, but no circumstance in the
Text doth inferre that they came backe to the whole five thou-
sand, but onely to some few of the first believers, that were
converted before the first Sermon of Peter was made, cap. 2.
they returned, Lyra and Hugo Cardinalis, to their owne com-
pany, ad domesticos suos, and so faith Lorinus, who citeth the
Syriack ἡς ἐπέστη ἡ θυσια, ad fratres suos. Salmeron, ad suos
cos totos, five condiscipulos & domesticos fidei, and οἱ doth
not signifie the whole Church, but friends and domesticks as,
Mark 5, 19. Goe home to thy owne house and shew thy friends,
σὺ νοεῖς αὐτὰ καὶ πίστεις, and 1 Tim. 5. 8. therefore the place faith
that the five thousand were gathered together in this one place
which was shaken. 2. Giving and not granting that they were
all convened to prayer, it doth not follow that they did meet
ordinarily in one place, for partaking of Word and Sacra-
ments, as one Congregation, for noe might convene to
prayer and hearing the Word, then could meet ordinarily in
a Congregation all waye. Neither will any Text inforce us to

* H. h. 3: expone
expoundeth, collectively, but distributively, as wee say, all the Congregations in Scotland met, in one, every Lords day, that is, every one of the Congregations is in one place, but the sense is not that all the Congregations collectively are in one place. And wee may justly ask what this place was which was shaken, it is not like that it was the Temple, that which should have beene more prodigious like, and prefigured a ruine to the Temple, would not have beene concealed by the holy Ghost, for it would have more terrifyed the Jews, and the Temple is never called vomos sine adjecto, without some other thing to make it bee known to bee the holy place, if it was a private house, give us leave to say it could not containe five thousand to heare prayer, farre lesse a more numerous multitude.

Wee remit it to the judgement of the wise, if the Apostles were so lazy to propagate the Gospell, that where twelve of them were present undoubtedly, Acts 4:23, Acts 6:27 and (as many of the learned thinke, the seventie Disciples) that eleven Apostles did heare the Word onely, and one did speake to one Congregation onely, which consisted of so many thousands, for to the five thousand, if there were no more, at 5.14 more believees were added to the Lord, multitudes both of men and women, who could not conveniently heare? This I thinke not imagina-ble, for 1. now the harvest was large, thousands were to be converted. 2. The Spirit was now powred upon all flesh, 3. Christ, when hee sent the twelve but to, Judea, hee sent them two and two, and would have every man at worke, and the Apostles went out in twoes, Acts 13. Paul and Barnabas, and sometimes but one Peter was sent to the Jews, Paul to the Gentiles, and the world divided amongst them, 1. of other officers, Timothy is sent to Ephesus; Titus to Crete, that so they might the more swiftly spread the Gospell to all the world. What wisdom could wee imagine would lead the twelve Apostles to speake to one single Congregation met, in one place, at one time? the rest, to wit the eleven and the sevettle Disciples being silent? for in the Church the God of order will have one to speake at once, I Cor. 14:31.

But our reverend brethren seeing and considering well that
the Church at Jerusalem could not all meet in one Congregational way, and that they were a Christian Church, and to behooded to bee a Presbyterial Church, they doe therefore take themselves to another Answer, for they say that this Church at Jerusalem was an extraordinary constituted Church, and 1. wanted an Eldership, and presbytery, as Christian Churches have now: 2. the government was merely Apostolical: 3. the constitution was somewhat Jewish, rather than Christian, for their service was mixed with legal ordinances and Jewish observances for many years, and therefore cannot bee a pattern of the Christian visible Church which we now seeke.

To which I answer. 1. Because our brethren consider that the Church of Jerusalem will not bee their independent Congregation, before wee obtaine it, for us, as a mould of a presbyterial Church, they had rather quit their part of it, and permit the Jews to have it, for us both, but wee are content that their Congregations in some good sense bee given to them, and not to Jews. 2. There is no reason, but the Church of Jerusalem bee a Christian Church; 1. The externall profession of a visible Church maketh it a visible Christian Church, but this Church professeth faith in Christ already come in the flesh and the Sacraments of the New Testament, baptism, and the Sacramentall breaking of bread, Acts 2. v. 41, 42. wee desire to know how saving faith in a multitude constitutes an invisible Church, and the externall and blamelesse profession of that same saving faith doth not constitute a visible Church also? and how this is not a Christian visible Church not differing in essence and nature from the visible Churches that now are, to which the essentiall note of a visible Church agreeth, to wit the preaching or profession of the sound faith: if it bee called an Apostolick and so an extraordinary Christian Church because the Apostles doth govern it, that is not enough, if the Apostles governe it, according to the rule of the word framing the visible Churches of the New Testament, this way the Church of Corinth, 1 Cor. 5, shall bee an Apostolick and so an extraordinary Church, which our brethren cannot say. But wee desire to know wherein the frame of this first patterne Christian Church at Jerusalem is so extra-
ordinary, that it cannot be a rule to us to draw the mould of our Churches according to it, for if the Apostles make it a pattern of an ordinary Christian Church in Word and Sacraments, to say it was extraordinary in the government, except you shew that that government was different from the rule that now is in government, is petitio principii, to begge what is in question, for these same keyes both of knowledge and jurisdiction that by your grant were given to the Church, Matt. 18. 15, 16, 17. were given to the Apostles, Matt. 16, 17, 18. and John 20, 21. If you say it is extraordinary, because as yet they had not Deacons, for the Apostles did as yet serve tables, whereas afterward Acts 6. that was given to the Deacons by office, and so they had not Elders, nor Doctors, nor Pastor as we now have, but the Apostles were both Pastors, Ruling Elders, Doctors, and Deacons, and they were the only governing Eldership, and this was extraordinary that they had no Eldership, and so they were for that same cause no presbyterian Church, whence it followeth that you cannot make this Church which had no presbytery, a pattern of a presbyterian Church.

But I answer, this will not take off the argument, if we shall prove that after they were more then could meet in one Congregation, and so after they were so numerous that they were more Congregations then one, they had one common government, and so we say though the Apostles had power to govern all the Churches of the world, and so many Congregations, yet if they did rule many Congregations as Elders, and not as Apostles, we prove our point. Now we say where baptism and the Lords Supper was, there behoved to bee some government, else the Apostles admitted promiscuously to baptism and the Lords Supper any the most scandalous and prophan, which wee cannot thinke of the Apostles: it is true say you, they admitted not all, but according to the rule of right government, but this right government was extraordinary, in that it was not in a settled Eldership of a Congregation, which was obliged to reside and personally to watch over that determinate flock, and no other flock, but it was in the hands of the Apostles, who might go through all the world to preach the Gospel, and were not tied to any particular flock, and so from this neither can you draw your classical Eldership,
Eldership, nor wee our Congregationall Eldership.

But I answer, yet the question is begged, for though it bee unlawfull for a seeld Eldership not to reside where their charge is, yet the question is now of a government in the hands of those who are oblied to reside and give personall attendance to the flock, and the government in the hands of the Apostles, who were not oblied to personall attendance over this and this particular flock, which they did govern; were governments fo different in nature, as the one is a patterne to us, not the other, and the one followeth rules different in nature and spirit from the other; for though it were granted that the Apostles did governe many Congregations as Apostles, not as Elders, yet there was no extraordinary reason why these many Congregations should bee called one Church, and the believers added to them, said to bee added to the Church, as it is said, Act. 2. 47. And the Lord added to the Church daily such as should bee saved, except this Church bee one entire body governed and ruled according to Chrits Lawes. 2. There bee seven Deacons chosyn to this Church, Act. 6. and Deacons are officers of the Church of Phiippi which our brethren calleth Phil. 1. 1. a Congregationall Church, and Phebe was a Deaconisfe (say, they) of the Church of Cenchrea, Rom. 16. 1. and if they had Deacons, they could not want Elders, who are as needefary. 3. This Church could not bee so extraordinary as that it cannot bee a patterne to us of the constant government of Churches by Elders, which wee call Aristocratical, seeing it is brought as a patterne of the Churches government by the voices of the people, which is calleed by Divines, in some respect, democraticall, and this place is add-jed by our brethren, and by all Protestant Divines against Bishops and Papists to prove that the people have some hand in government, to wit, in election of officers, and so the words are cleare. Act. 6. 5. And this saying pleased the whole multitude, and they choosed Steven, &c. so this multitude did not make one Congregationall Church, but it was a company of the multiplied disciplcs, both of Grecians and Hebrews, as is clearely relate to them spoken of, v. 1. c. 6. Now Hebrews and Grecians were directly one Church having one government, and seven Deacons, * Iii com-
common to both, now that could not bee a single independant Congregation, as is already proved. 4. If the constitution of this Church at Jerusalem bee Jewish, because of some Jewish observations, and so no patterns of the frame of ordinary visible Churches Christian. I say 1. this is no good argument, seeing the Christian visible Church, and the Jewish visible Church is of that same frame and constitution, having that same faith, as all grant, except Papists, Socinians and Arminians, and so that same profession of that same faith. 2. If this were a good reason, then all the Churches of the Gentiles which are commanded for a time, in the case of scandal, to observe some Jewish Laws, to abstain from eating meats offered to Idols, and from blood, and from things strangled, Act. 15. 29. Act. 16. 4. shall bee also Churches in their constitution Jewish, and so no pattern to us, and the Church of Rome and of Corinth shall bee Jewish also, and no pattern to us, because in case of scandal they are to abstain from meats forbidden in the Law of Moses, Rom. 14. 1 Cor. 8. c. 10. but this our brethren cannot teach. 5. Though Apostles did govern all these Congregations, yet we are not to thinke, that seeing there were such abundance of gifted men in this Church, on which the Spirit, according to Joel's prophecy, was poured in so large a measure, that they did not appoint Elders who did personally watch over the converted flock, especially seeing Apostles use never this Apostolical and extraordinary power, but in case of necessitie, where ordinary helps are wanting, else this answer might elude all reasons drawn from the first moulded Churches which were planted by the Apostles and watered by their helpers. But I have heard some say, that multitude of Pastors at Jerusalem did not prove that the Apostles were idle, if they did all attend one Congregation, because they had worke enough in the Synagogues to convert the unconverted Jews; all the twelve did not labour in preaching to the one single new converted Congregation.

Answ. But if you lay downe our brethrens supposition, that the Apostles had no publick meetings for the Word and Sacraments of the Christian Church, but the Temple, and that they ceased not daily in the Temple, and from house to house, to teach and preach Christ, as is said, Act. 5. 42. then consider that they preach-
preached not daily in the Synagogues, but in the Temple and in houses, and their first conquest of five thousand was above three Congregations, beside those who daily came in: and certainly if the first was but one Congregation, yet one of the twelve preached to that Congregation, the other eleven behooved to have a Congregation also. 6. Our brethren acknowledge the Church of Jerusalem to be one Church, for it is called, even before the dispersion, one Church in the singular number, Acts 2.47. And the Lord added to the Church daily such as should be saved, Acts 5.11. Great fear came upon all the Church, and Acts 8.1. At that time there was a great perfection of the Church. 2. They grant before the dispersion that it had a government, but they deny this government to be presbyterian; they say it was Apostolick and extraordinary, and that it had not any Eldership, nor read wee of any Elders till after the dispersion, Acts 8.1. When their number was diminished, so as it is clear they could meet in one Congregation. 3. You must prove this government to be one if you prove a Presbyterian Church at Jerusalem. 4. You must prove divers formed and organical and several Congregations at Jerusalem, if you prove such Presbyterian Churches as you now have in Scotland; but I pray you, The Apostles (you say) did rule the Church of Jerusalem as Apostles, and so as extraordinary Elders, not as an ordinary Eldership and Presbytery, but give mee leave to say this is a mere shift. 1. What reason to call the Apostles governing of the Church extraordinary, more then their preaching the Word and their administration of the Sacraments is extraordinary? and if Word and Sacraments doe prove that this was the first visible Church and a type and pattern to all visible Churches, why should its government bee extraordinary? 2. Why should the government bee extraordinary, because the Apostles did govern it, in respect they were extraordinary officers, and should not the government bee by the Apostles; and exercised by them as a common ordinary presbytery, seeing this Church in its goods, was governed by seven ordinary and constant Church-officers, the seven Deacons? Acts 6. and seeing the people did exercise an act of ordination (say our brethren) but an act of popular election (say wee) which cannot bee denyed.
nyed to bee a polick act of divers Churches, Hebrewes and Grecians choosing their owne ordinary officers in relation to which they made one governed Church, under one common government, which is not congregationall; because not of one Congregation, but of moe Congregations convened in their principall members (for they could not all meet in one, as wee have proved) Ergo, it must bee presbyteriall. And that this government is one to mee is evident, because these seven Deacons were officers in ordinary to them all. 3. Wee see not how wee need to prove that the severall Congregations were severall formed, fixed and organickall bodies; 1. Because it shall bee hard to our brethren to prove a Parishionall Church in its localcircuit in the Apostolick Church, and when Churches were moulded and framed first in local circuits of parishes, I will not undertake to determine. 2. Ten Congregations in a great Citie, though not moulded locally and formally in ten little distinct Churches organickall, yet if xixenete or twentie Elders in common feede them all, with Word, Seales and common government, they differ not in nature from ten formed and fixed Congregations, and the government is as truly Aristocraticall, and presbyteriall, as if every one of them had their owne fixed Eldership out of these xixene Elders, for fixing of this or this Elder to this or this Congregation is but accidentall to the nature of an organickall Church; if ten little Cities have ten magistrates who ruleth them all in common, they are ten perfect politick incorporations and societies, no lees then if to every one of these ten were a fixed magistrate, to this or this citie; Because the King and State might accuse them all for any misgovernment or act of injustice done by the whole ten convened in one judicature to judge them all; for what injustice is done by the major part is to bee imputed to the whole college, in so farre as the whole college hath hand in it. 2. The formal acts of a politick Congregation not fixed are one and the same in nature and essence with the formal Church-acts of a fixed Congregation; For 1. the Word and Sacraments are one and the same: 2. their acts of government, in rebuking, accusing, and joyned consent to deliver to Satan an inceulous man are one and the same:
fame, whether the Congregation bee fixed, or not fixed; shew
us a difference.

But it is said, they are different in a politicall or in a Church-
consideration, 1. Because this determinate Congregation is to subject
their consciences in the Lord, to this fixed Eldership whom they have
called and chosen to bee their Elders, and not to the ministry of any
others, as 1 Thess. 5. 12. Know them that labour amongst you,
κομαίνων ὃ ὑμῖν (not those who are over others,) and that are over you,
κατεσέκασαν ὑμᾶς, and are over you in the Lord, not over others,
κατεσέκασαν ὑμᾶς and admonish you, not others: and 2. The Pas-
tors are to feed such a flocke over which the holy Ghost hath set them,
Acts 20. 28. and they are to feede the flocke amongst them,
1 Pet. 5. 2. not any other, νομίμως τὸ ὑμῖν ποιμὴν τῷ Θεῷ, there-
fore Pastors are fixed by the holy Ghost to a fixed congregation. 3. Pas-
tors are not rebuked by the Spirit of God, for remiss exercise of
jurisdiction and Church-power, but over their owne fixed Congrega-
tion, not because they do not exercise their power over other Congrega-
tions over which they are not, and for whose sakes they do not watch, as
is evident in the several rebukes tendered by Christ to every Angell or
Eldership of the seven Churches in Asia, Rev. 2. c. 3. where every
Angell and Church is rebuked for their owne omissions towards their
owne fixed and particular flockes.

Answer. The places doe not come up, to prove fixed Congregations in the Apostles times, for 1. wee deny that the
Church of Thessalonica was one single fixed Congregation, or
the Church of Ephesus either, and farre lesse can the Churches
of Pontus, Galatia, Cappadocia, Asia, and Bithynia, to which
Peter writeth, and whose Elders, 1 Pet. 5. 1.2. hee exhorteth to
feede the flocke of God, bee one fixed Congregation, nor doe
they prove that fixed Congregations were, though I think it
not unprovable that when Philem, Rom. 16. 1. is called a Dea-
conisse of the Church, which is at Cenchrea, that there were fixed
Congregations at that time, but many things not without ap-
parent strength of much probability, may bee said by the
learned. on the contrary. 2. The Eldership of Ephesus I dare
not call the Eldership of one Congregation, farre lesse of one
fixed Congregation, and they are all commanded to feede the
flocke over which the holy Ghost had set them, and no other.
The Church of Jerusalem

Church that is most true. But how do our brethren inferre a fixed Congregation at Ephesus from thence? farre lesse I think can they inferre that the formall Church-sets of a fixed, and a not fixed Congregation are different in nature, and therefore, if we can show that in the Apostolick Churches they had many Congregations though not fixed, under one common Eldership, which did feed them in common with Word, Sacraments and Discipline, as is clearly proved, then have wee a patterne of a Presbyterian Church. 3. The Elders of Ephesus and these Elders, 1 Petr. 5.1,2,3, had all of them a burden of the soules amongst them, and over which the holy Ghost had set them, and they had not a burden and charge in particular of others as watching in particular for the soules of others: but how fixed Congregations are hence inferred I see not, for I may have with other six Pastors, a Pastorall burden and charge to watch for three Congregations, according to my talent and strength, though I bee not a fixed pastor to all the three collectively, or to any fixed one distributively, so as all the omissions of my six fellow-labourers shall bee laid to my charge, in the Court of the Judge and Lord of all, if I do what I am able: which I demonstrate thus. 1. That moral obligation of conscience which did oblige the Apostles as Pastors of the Christian world which was to bee converted, is not temporary but perpetuall and moral and did oblige the Apostles as Christians. Therefore this moral obligation did lie upon the Apostles to feed the Catholick flocke of the whole Christian world: over which the holy Ghost had set them, just as the Elders of Ephesus, Act. 20. 28. are commanded to feed the whole flock of God which is at Ephesus: now I ask if every single Apostle is to make a reckoning to God for the soules of all the Christian world? 2. If Peter must bee answerable to God, because Paul by negligence should incurre the woe of not preaching the Gospell, 1 Cor. 9. 16? (3.) If upon this moral ground of an obligation lying on the Apostles to feed the Catholick flock of the whole world, amongst which they were, for the most part, by speciall commandement of Christ, to preach to all nations; Matth. 28.19. to every creature, Mark. 16. v. 15. If (I say) the Apostles bee tied to plant Churches in such determinate quarters and fixed kingdoms
domes of the habitable world; and is the dividing of the world into twelve several parts, and large parishes to the twelve Apostles, bee juris divini, of divine institution? I believe this can hardly be proved by God's Word. 2. Where there bee six Elders in a Congregation supposed to bee independent, every one of the six are obliged in their place to feed the whole flocke, over which the holy Ghost hath set them, and that by the commandement of God, Acts 20:28. 29. 1 Peter 5:1. as our brethren teach, but I hope by these places no humane logic would infer, nor could our brethren collect, that, 1. every one of these six should, by divine institution, bee set over each of them the six determinate and six part of that Congregation. 2. That every one of the six were not to give a reckoning for the whole Congregation, and did not watch for the whole Congregation according to his Talent. 3. That one might not be accused, even one Archippus possibly at Colosse, Col. 4:17. for his own particular neglect to the whole flock, though others were also joyned with Archippus who fulfilled their part of their ministry, Col. 2:19. yea & we justly ask if all the Elders of Thyatira were guilty of remiss discipline against the false Prophetesse Jezebell, and if all the Church of Sardis did become sleepy, and secure, and had a name that they were living, and yet were dead, though the Eldership under the name of the Angel of the Church, bee indefinitely rebuked, Revelation 2:19. Col. 2:19. yea it is like to mee that seeing the Lord Jesus commendeth the one for love, service, faith, patience, Revelation 2:19, and the other, that Col. 3:4. they had a few names that had not defiled their garments, that only those who were guilty, were rebuked, I beleue, and therefore this is to bee proved that Elders are not rebuked, but for their remiss watching over an unfixted Congregation, the places to me, doe not prove it.

Now whereas our brethren say, that they read of no Eldership before the dispersion of the Church at Jerusalem, Acts 8: 11, and therefore of no presbyterall government, and after the dispersion, the number was so diminished as they might all meet in one Congregation, because it is said, Acts 8: 1. They were all scattered abroad through out the regions of India and Sumaria aside the Apostles. It is early answered.
The Church of Jerusalem

1. To what effect should the twelve Apostles not also have followed their scattered flocks, and to what end did twelve Apostles stay at Jerusalem to preach to one single handful, that might all conveniently meet in one house, and a private house, for I thinke the persecution could as easily put them from publick meetings in the Temple and Synagogues, as it could scatter them all to so few a number as one congregation? was the the harvest so great, and the Apostolick labourers so sparing in reaping as eleven should bee keepers in one Congregation? and one speake onely at once?

2. Our brethern may know that wee prove a Presbyterall government before the dispersed. If our brethern elide the force of our argument from multitude of believers at Jerusalem, to prove a presbyterall Church, they must prove that this dispersion did dissolve the Church as that three thousand, Acts 2. and some added daily; 47. and five thousand, Acts 4. and believers more added, multitudes both of men and women, Acts 5. 14. and Jerusalem was filled with the doctrine of the Apostles, c. 5. 28. and yet the number of the Disciples multiplied, c. 6. 1. and the Word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith, they must (I say) prove (for affirmans incumbens probatio) that all this number and all these thousands by the dispersion, Acts 8. 1. came to one thousand and one handful of a single Congregation.

3. I see no necellitie that these (all) be the whole body of the Church, I grant Dio. faith so, and (a) Baronius conjectureth that there were fifteen thousand killed at this first persecution, (b) but Dorotheus faith there were but two thousand killed, and (c) Salmeron faith of Dorotheus his relation, Que se vera fuit, pro- fecto magno fuit persecution, if it bee true, the persecution was indeed great, and wee cannot but thinke, seeing the spirit of God faith this was a great persecution, but the Church was greatly diminished: but let us see if the Text will beare that so many thousands (for I judge at this time that the Church hath been above ten thousands) were partly killed, partly scattered, so that the Church of Jerusalem came to one single Congregation which might meet ordinarily for Word and Sacraments in one
one private house, where the twelve Apostles came to them: for my part I cannot see it in the Text: only the persecution was great. 2. All were scattered except the Apostles. A. f. 26. Paul faith of himself at this time. 10. Many of the Saints did I shut up in prison, having received authority from the high Priest, and when they were put to death, I gave my voice against them. 11. And I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceeding mad against them, I persecuted them to strange Cities; all which faith many were imprisoned.

2. Some scattered, but the Text faith not that thousands were put to death, and it is not like that the holy Ghost who setteth downe the other word of persecution and the death of Steven would have beene silent of the killing of thousands. 3. Whereas it is said they were all scattered except the Apostles, I see no ground of the Text to say that by (a) all scattered, hee understan
deth, all the Disciples as (d) Lyranus faith, so faith (e) Eusebius, though (f) Sancticius faith hee meaneth of the 70. Disci
ples. And my reasons are, 1. The Text faith, v. 3. Saul enter
ing into every house, halting men and women committed them to pri
son, as you may read, A. f. 26. 10. 11. Ergo, all and every one without exception of any, save the Apostles, were not scattered.

2. Amongst so many thousands of men and women, many for age, weakneness and sickness, and having young children, and women with child were not able to flee, therefore (a) cannot be taken according to the letter every

way. 3. Paul after this dispersion, A. f. 26. 11. punished them in every Synagogue. What? punished hee Jews? no Chrisrians; Ergo, after the dispersion there were Chrisrians left in Synagogues at Jerusalem which were not dispersed. 4. The Text faith that the scattered abroad were Preachers, and as I prove elsewhere hereafter, extraordinary Prophets, and therefore all were scat
tered except the Apostles, seemeth to imply that especially the whole teachers were scattered, except the Apostles; and (g) Chrys
thec, (b) Athanasius, (i) Nysnus observes that God out of difficuli
this persecution tooke occasion to spread the Gospell, by send
ing scattered Preachers to all the regions about, so (k) Lor
inus, (l) Sanctius, (m) Cornelius a Lapide, say they were not all fattered, and (n) Cajeta, ib. on

* K k k
on whom the holy Ghost descended. 4. Though this Church should come to one Congregation now, this is but an accident, and from extrinsic causes of persecution and scattering, but we have proved at the first founding of this Church Apostolick the Church of Jerusalem called one Church, the first draught and pattern of the visible Christian Church was such as could contain many Congregations, and could not all meet in one.

5. There is no ground to say that Apostles after this dispersion erected an ordinary Eldership in Jerusalem, whereas before there was an extraordinary, because the Apostles was present with them, and you read of no Elders while after the dispersion, because you read not of the institution of ordinary Elders in the Church of Jerusalem after the dispersion, more then before, and so you are here upon conjectures. 2. There is no ground to say that the Apostles changed the government of the first patterne of the Christian Churches from extraordinary to ordinary. 3. Nor is there ground that the government of the first sampler of Instituted Churches of the New Testament, should rather bee extraordinary, then that first ordering of the Word and Sacraments should bee extraordinary, seeing the Apostles the first founders of Instituted Churches under the New Testament, had as ordinary matter to institute an ordinary presbytery and government, having beleevers in such abundance, upon whom, by the laying on of hands, they might give the Holy Ghost, as they had ordinary matter, to wit, a warrant, and command from Christ, to preach and administer the Sacraments. 4. The Apostles abode many yeares at Jerusalem, after there was an erected Eldership, Act. 15. 2. 22. Act. 16. 4. Act. 21. 18. 19. 20. Gal. 1. 18. After these three years I went up to Jerusalem to see Peter, Gal. 2. 1. Then after these years after, I went up againe to Jerusalem, &c. 9. And when James, Cephas, and John who seemed to be pillars, perceived the grace that was given unto me, they gave to me, and Barnabas the right band of fellowship. 5. Though we should give, and not grant that this dispersion did bring the Church of Jerusalem to so low an ebb as to make it but one single Congregation, yet after the dispersion, all the Churches, Act. 9. 3. had peace, and were edified, and multiplied, and so the Church of Jerusalem also was multiplied.
The Church of Jerusalem is a Presbyteriall Church.

plied, if all France be multiplied, Paris which is a part of France must bee multiplied, and if there were many thousands of the Jewes that did believe, Acts 21:20. though these many were for a great part come up to the feast at Pentecost, as some thinke, yet may wee well thinke a huge number of these thousands were of the Church of Jerusalem: it is said, v. 21. They are informed of thee that thou teachest all the Jewes which are amongst the Gentiles to forsake Moses, these belike were the Jewes at Jerusalem who heard that Paul was come to Jerusalem, and Acts 12:24. The Word of God grew and multiplied; it is the same phrase that is used, Acts 6:7 to express the multiplying of the Church, by the multiplying of the Word, for there is no other multiplication of the Word but in the hearts of numbers who receive the Word in faith.

Our brethren object 1. Though there bee Elders at Jerusalem, Acts 15:2, 4. and Acts 21:18. yet that doth not prove an Eldership or a formall presbytery, even a presbytery of a classical Church doth not prove that these Classical Elders are Elders of a Classical Church.

Answ. Our brethren should give to us the measure which they take to themselves, for they prove from that which the Scripture, Acts 20:28. doth name the Elders of the Church of Ephesus that there was an Eldership at Ephesus, which governed all the people of Ephesus; and from Bishops and Deacons at Philippi, Phil. 1:1. that there was an Eldership in that Church; and from the Angel of the Church of Smyrna, Pergamum, Thyatira, &c. that there was a college of Elders or a Presbytery in those Churches; for if those Churches had elders in them; though they were in their meaning Elders of a particular Congregation; and so an Eldership and a presbytery, they must give us the favour of the like consequence, in many of those Churches, they had Elders; Ergo, they had a presbyteryall or classical Eldership, and the word presbyteriall is as seldom in Scripture to our brethren to prove their Congregational Eldership, as it is to us to prove our Presbyteriall or classical Eldership, and in this, jam sumus ergo pares; and one government, and combination voluntary under one Congregational presbytery shall bee as hardly proven, as one government, and one voluntary combination of many Congregations,
gregations, and where the multitude is so numerous, as that they cannot meet in one, it is impossible to prove that so many thousands did all agree, and that according to Christ's institution, to meet ordinarily in one for doctrine and discipline, whereas the meeting in one of so many thousands is most inconvenient. 2. An Eldership doth prove there is a relation of those that make up the Eldership to all the Church distributively to which they have the relation of Elders, but doth not prove that the Eldership is an Eldership in a Church-relation to any one single person, and that that single person hath a reciprocal Church relation to that Eldership; so here the classick Eldership carrieth a relation to a classick Church, and a classick Church doth revert and reflect a reciprocal relation to the Eldership, but it doth not follow that every Congregation of the Classick Church doth reflect a reciprocal relation of a Church classick to either the classick Eldership, or to any one Elder of the classick presbytery.

2. They affirm, that there was no presbyteryal government exercised by the Apostles in the Church of Jerusalem; for they say, for the substance of the Act (it is true) The Apostles did govern as Elders, that is, their Acts of government were not different from the Acts of government of ordinary Elders; but the Apostles did not govern under this formal reduplication as ordinary Elders, but as Apostles, because as Apostles they were Elders both in the Church of Jerusalem, and in all Churches of the world; but this proofeth not an ordinary Eldership, Titus at Crete did but the ordinary Acts of an ordinary Elder at Crete in appointing Elders in every city, yet this proofeth not that there is in the successors of Titus an ordinary Episcopal government, for because of the extent of the Apostles power to all Churches on earth, you may from this prove as well an Episcopal power as a presbyterial power in an Eldership over many Congregations, and before you prove a presbyterial power you must prove an extent and an ordinary extent of an Eldership over many Congregations, which you shall never prove from the extent of the Apostles power, which was universal and alike in all Churches.

I answer, if our brethren had formed their arguments in a syllogism, I could more easily have answered, but I will doe it for them. Those who did rule with an universal extent of power
of government in all Churches, these did rule as Apostolick rulers, and not as ordinary presbyters, in the ruling and governing the Church of Jerusalem: but the Apostles before the dispersion did rule thus, Ergo, the Apostles before the dispersion did rule as Apostles, not as ordinary presbyters. The proposition they make good, because if those who rule with an universal extent of power, doe it not as Apostles, they have then prelates to succeed them as ordinary officers in their extent of power and extent of pastoral care over many Churches.

But I answer by granting the major, and the probation of it in the connex proposition, because those who rule with an universal extent of power doe it as Apostles, but I deny the assumption that the twelve Apostles did rule the Church of Jerusalem with an universal extent of power over all Churches; for it is true, the Apostles who did govern the Church of Jerusalem had an universal power over all Churches, but that they did rule the Church of Jerusalem as having this universal power, and by virtue of this universal and Apostolickal power, I utterly deny, and I deny it with the reduplication, and except our brethren prove that the Apostles did govern the Church of Jerusalem as having this Apostolick power, and under this reduplication, they do not prove that they ruled as Apostles, which is the conclusion to be proven. Now that I may give a solid reason of this, we are to consider, what Apostles doe as Apostles and what as ordinary Elders. As take along this rule with you, what Apostles doe as Apostles; every one of the Apostles his alone may doe, as quod convenit nauto, convenit ruris navis, What ever agreeth to an Apostle as an Apostle, agreeth so all Apostles, as because Apostles may worke miracles, any one Apostle may worke a miracle, so Peter his alone, extra collegium, when hee is not with the twelve, hee may worke a miracle, his alone hee may speake with tongues, and his alone hee may preach and baptize through all the world, and therefore Peter as an Apostle, not as an ordinary Elder doth raise the dead, speake with tongues, preach and baptize in all nations without any calling of the people or without consent of the presbytery; but what the Apostles doe as ordinary presbyters, and as a classick Colledge that by cannot doe in that relation, but in collegio: as the eye.
doth not see but as fixed in the head, so when the Apostles do any thing in collegia, not without the suffrages of a college, that they must doe as ordinary Elders; for example, Paul if hee delivered Hymenes and Alexander his alone to Satan, 1 Tim. 1. 20. as many thinke hee did, then hee did that as an Apostle; but suppose hee had bene present at Corinth, 1 Cor. 5. to obey his owne Epistle and direction that hee gave to excommunicate the incestuous man, hee should with the Eldership of Corinth delivered him to Satan as an Elder, not as an Apostle; yea in a presbyteriall way Paul could not have delivered him to Satan without the concurring joynt suffra-
ges of the Eldership of Corinth. So because Act. 6. 1. 2. 3. the whole twelve doe call together the multitude, the whole twelve doe that as ordinary Elders, which I prove, for if they had convened them as Apostles, by that transcen-
dent Apostolick power by which they preach and baptize in all the Churches and by which they raise the dead, Peter his alone might have convened them; so they ordaine Elders by imposition of hands, as an ordinary Eldership now doth, all the twelve doe it in a Court, whereas if they had put on these seven men to bee Deacons upon the people by vertue of their Apostolick calling, they should not have convened the people, nor sought the free consent of the people; for any one Apostle his alone, as Peter might, by the transcendent power of an Apostle have ordained those seven men to bee Deacons, but then hee should cleearely have done it not in an ordinary Church way, so now the Apostles must, Act. 6. go-
verne as ordinary Elders, also what the Apostles do by the inter-
veneing help of ordinary perpetually established means, that they doe not as Apostles but as ordinary Elders, as they work not miracles by advise and consent of the multitude, be-
cause they do it as Apostles, but here the twelve doe all by the interveining help of the ordinary and perpetually established free voices of the multitude. 1. Because the twelve Apostles con-
vene. The Apostles did nothing in vaine, and without warrant, any one of the twelve might have instituted the office, then that all the twelve convene it must bee to give a pattern of an ordinary Eldership, for you never finde all the twelve meet
meet to doe with joynt Forces an Apostolick worke, they never met all twelve to pen a portion of Scripture, twelve of them, nor a collidge of them never met to raise the dead, to work a miracle, to speake with tongues, because these bee workes above nature, and one is no lesse an instrument of omnipotencie to work a miracle, then 12. or 20. therefore wee must say that these twelve convened as ordinary Elders to bee a pattern of a presbytery. 2. The complaint is made by the Grecians to the court, not to one Apostle, for the whole twelve doth redresse the matter. 3. This collidge hath a common hand in this government for the poore, as their words cleare. 4. It is no reason that wee should leave the Word of God, and serve Tables. 4. They put on the people what is their due, to looke out and nominate to them seven men, as Apostles they shoulde have chosen the men. 5. They doe put off themselves the charge of Deaconrie, and the daily care, as v. 1. Ergo they were before daily constant Deacons, and why not Elders also? 6. They will doe nothing without the free voices of people, and give to the people the ordinary election, this day, and to Christ's second comming, due to them, Ergo, the Apostles stoole beneath the sphere of Apostolick power and condescend to popular power, and so must here bee as ordinary Elders, not as Apostles. 7. They doe ordaine seven men to be constant officers. 2. From this it is easie to deny that we may as well inferre Prelates to be the lawfull successors of Titus whole power was universal in every Church of Crete, as to inferre a presbyterall power, because Titus his alone as an Evangelist appointed Elders, and wee cannot inferre a Monarchie in the Church; from some extraordinary acts of the the first planters of Churches, because wee inferre from the Aristocraticall and ordinary power of the Apostles an Aristocraticall power of presbyteries now in the Church; shall wee hence inferre a Monarchie? 3. If the Acts of government performed here, Act. 6. by the Apostles, bee extraordinary and Apostolick, they are not imitable by us, but all Divines teach that from Act. 6. the ordinary presbytery may according to this very patterne ordaine Deacons and Elders.

The reverend brethren object. The Apostles did ordaine a
new office here, to wit, an office of Deacons, as all our Divines prove from the place, but the Apostles as ordinary Elders in an ordinary College presbyteriall cannot appoint a new Office in the Church, for the presbyteries now also by that same presbyteriall power might also appoint a new office in God's house which is absurd.

Answ. I grant that the Apostles as Apostles performe some Acts of government in this place, and that they appoint a new office of Deacons here, but that is neither the question, nor against our cause, but I desire the opponents to make good that the Apostles did appoint this new office in a Church-may, as they ordaine these seven men to the office, and that, in collegio. I ask did the Apostles, 1. Crave the concurrence of the convened multitude, and their free voices shall we appoint this new office, men and brethren, or shall we forbear? 2. Did they voice the matter in a collige amongst themselves, as they doe Act. 15, and do they say amongst themselves in the presbytery Apostolick, have we warrant from Christ to appoint a new office of Deacons? What is your mind Peter, what is your sentence, James, Matthias, &c? now this is to proceed formally, in collegio, this they did not, nor could they doe in appointing the office, for they were immediately inspired by the Spirit to appoint new offices, but in ordaining the officers, in concreto, that is, in ordaining the men, Steven, Philip, &c. they proceed after a presbyteriall way, every way as an ordinary presbytery doth.

Objeet. But they ordaine Elders here upon this Apostolick ground, because they were Apostles and Pastors to all the world, &c. if the ground was Apostolick, the action was formally Apostolick.

Answ. Wee must distinguish betwixt ordination comparative and absolute: ordination comparative is in relation to the place, if the question be, upon what ground doe the Apostles ordaine in all the world; I answer because they are Apostles, and everywhere, Ergo, they may ordaine everywhere; but as for absolute ordination, here in Jerusalem, if the question be, why did ordaine Stephen, Philip, &c. in that mode, by convening the Church? I answer, because the Apostles were Elders. But our brethren say, Then the Apostles in this act laid down their infallible Apostolick spirit. I answer, they laid down the infallible spirit, which they had as Apostles, and took them to a fallible spirit, but they did not operate and governe in this Act, from
from this infallible spirit; but from an ordinary spirit, else you must say, 1. when the Apostles did eate and drinke, they laid downe an infallible and Apostolick spirit, and tooke an ordinary and fallible spirit, for they did not eate and drinke by immediate inspiration and as Apostles, but as men; 2. because they were Apostles where ever they came, it shall follow by this that they did all by this Apostolick spirit; as if the question be upon what ground, Did the Apostles every where baptize, pray pastorally, exhort as Pastors, governe in Corinth, deliver the inceftuous man to Satan at Corinth? If you answer, because they were Apostles, then I say because they were Apostles always, and in every place, they never used the ordinary power of the keyes given to them, as common to them and all Pastors to the end of the world, Matth. 18. 18. Matth. 16. 19. John 20. 23. and so they could not doe any thing as ordinary Pastors, or ordinary Elders. 2. Christ gave to the Apostles an ordinary power which they could never put forth in Acts. 3. We have no warrant from the Apostles preaching, baptizing, exhorting, governing, retaining and remitting sinnes, excommunicating, rebuking to preach, baptize, exhort, govern, retain, and remit sinnes, excommunicate and rebuke, because the Apostles, in Acts Apostolick and extraordinary, are no more to bee imitated by us, then wee are to imitate them in speaking with divers tongues, and raising the dead.

Hence upon these grounds we are certainly indued to believe that the Apostles did here ordaine, not as Apostles, but as ordinary Elders; 1. Because in these Acts the Apostles are imitable, but in what they doe as Apostles they are not imitable.

2. What ever rules of the Word doth regulate the ordinary classick presbyterie, the Apostles goe along in all these acts here condescending to these rules, such as the meeting of the presbytery, the twelve do meet. 2. They tacitely acknowledge a neglect of the daily ministration to the widows which is an act of milgovernment of the Deaconrie, which is an ordinary office of the presbytery, and therefore they desire of the Church to bee freed of this office. 3. They referre the nomination and election of the seven men to the people. 4. They ordaine seven constant and perpetuall officers, as the presbytery doth, Ergo, they do not ordaine by their transcendent power, as Apostles.

From this place our brethren prove their Congregational

[*K k k] presby-
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presbytery, which they would not doe, if the Apostles did here manage affairs as extraordinary officers. 4. This collegium of Apostles doe nothing in all this, which by confession of both sides may not bee done, and to the end of the world is not done in the transacting of the like business, by the ordinary presbytery. 4. What the Apostles doe as Apostles agree, only to Apostles, and can be done by none but Apostles, or by Evangelists, having their power, by speciall warrantable commission from them, as what a man doth as a man, what a Pastor doth as a Pastor, a Deacon as a Deacon, a Prophet as a Prophet, can be done by none but by a man only, a Pastor only, a Deacon only, except whereas one Act, as to teach, agreeth both to a Pastor and a Doctor, which yet have their owne differences, but all here done the Apostles might have done, if wee suppose, they had not beene Apostles. 5. If as Apostles they ordaine, any one of the twelve Apostles should compleatly and entirely ordaine all the seven, and so the seven Deacons should have beene twelve times ordained at this time, which needles multiplication of Apostolic actions were useless, served not for edification, and is not grounded in the Word, for the whole twelve, in collegio, doe ordaine, and what any one Apostle doth as an Apostle by the amplitude of a transcendent power, every Apostle doth it compleatly, and wholly his alone, as without helpe of another Apostle, Peter worketh a miracle, especially any one Apostle as Paul his alone might ordaine Timothy an Evangelist. 6. If they did here act as Apostles, any one Apostle might have ordained the Deacons in an ordinary way, as here, but that we cannot conceive, for then one and the same action should have beene ordinary, and not ordinary, for one man cannot bee a Church or a societie to doe the ordinary Acts of an ordinary societie, for it should bee extraordinary to one to act that which is the formall Act of many as many, and should involve a contradiction, except it were an Act which cannot bee performed by many, as when one Pastor spake: for many, for a whole Church; but that is ordinary and necessary, because a multitude as a multitude cannot speake, without confusion in a continued discourse, for that all the people say one word (Amor) is not a multitude as a multitude using one continued speech.
Object. 1. If the Apostles did not all their Ministerial Acts as Apostles, they did not fulfill their commission given to them, as to Apostles, Matt. 28. Go and teach all Nations.

Answ. The consequence is nought, if they had not done all things, which by right of their Apostolical Office they were commanded to do, they had not then fulfilled their commission given to them by Christ. That is true, but now the assumption is false, they were under no commandment of Christ to doe all their Ministerial Acts as Apostles, prove that they did neither Preach, nor Baptize as Apostles, but only as Apostles they did preach infallibly. 2. In all places of the world, as Catholick Pastors. 3. With the gift of Tongues. 4. Working of Miracles, which by divine institution were annexed to their preaching, but their preaching according to the substance of the Act was ordinary.

Object. 2. The Apostles went to Jerusalem by revelation, as Paul did, Gal. 1. Ergo, all their Acts that they did there, they did them by immediate revelation.

Answ. The consequence is null, Paul went by revelation upto Jerusalem, and there Gal. 2. hee rebuked Peter, as an Apostle no, as a Brother, for then Paul should have exercised Apostolick Authority over Peter, which is popish.

Object. 3. If the Apostles did Act as Presbyters here, they did wrong the particular Churches, and took their Liberty from them, in exercising ordinary Ministerial Acts there, which are proper to that Church.

Answ. It followeth upon the denied principles of an independent Congregations only, for a Church without Elders hath no Presbyteriall power, and therefore such a power can not bee taken from it, you cannot take from a Church, that which by Law it hath not. If the Acts of the government in the Apostles, are according to the substance of the Acts all one with the Acts of government, in the ordinary presbytery; Ergo, say I, thofe Acts come not from an Apostolical and extraordinary power, even as the Apostles preaching and baptizing are not different in nature and essence, from the Acts of preaching and baptizing in ordinary Pastors, though they had power to preach and baptize everywhere, and wee only where wee have an ordinary calling of the Church, and from the Apostles preaching and baptizing, everywhere, we see...
may inferre, it is lawfull for the ordinary Elders their successors to preach and baptize in somem place, why may we not inferre because the Apostles, in collegia, in one presbytery did ordaine ordinary officers, that we have thence a patterne for an ordinary presbytery?

Objest. 4. If there were no institution for preaching and baptizing, but only the Apostles naked practice, we were not warrantably to preach and baptize from the sole and naked example of the Apostles.

Answ. Shew us an institution for preaching and baptizing then for that which we alledge is an institution, *Matt. 28. 19, 20. Mark, 14. v. 15. to you is a commandement given to the Apostles as Apostles, as you said, in the 1. objection propos'd by you, and therefore we have no more warrant to preach and baptize from the Apostles example, then we have to work miracles, and because by the same reason of yours, Chri's command to his Apostles to preach before his death, *Matt. 10. is not ordinary presbyteriall preaching, but conjoin'd also with the power of casting out devills, *Matt. 10. 1, 2, 3. it must also upon the same ground bee a Commandement given to the Apostles not as ordinary Pastors, but as Apostles, if we compare *Matt. 10. 1, 2, 3, with *Mark. 16. 15, 16, 17, 18. If you fle to John Baptist his practice of baptisme, 1. you are farther off then you were; 2. What warrant more that John Baptist his practice should warrant preaching and baptizing, if it want an institution, then the Apostles preaching and baptizing when it is separated from an institution? 2. This argument pincheth you as much as us, for a thousand times in your bookes, a warrant for our ordinary Elders to preach and baptize is fetched from the sole practice of the Apostles. 3. By this the argument for the Christian Sabbath, from the Apostles observing that day, shall also fall. 4. This also shall make us loose in fundamentalls of Church government which are grounded upon the Apostles practice. 5. The Apostles had no Apostolick and extraordinary ground which moved them to preach and baptize, according to the substance of the Acts, for they did preach and baptize upon these morall and perpetuall motives and grounds which doe oblige ordinary Elders to preach and baptize even to Chri's second comming, Ergo, their very practice, not considered with the institution, is our patterne and rule.
It is as evident that there was a Presbyterial Church at Jerusalem after the dispersion, seeing the dispersion, as we have proved did not return them to one Congregation, because our Brethren do conclude from a company of Elders of the Church of Ephesus, Acts 20. of Jerusalem, from the Angel of the Church of Pergamus, of Thyatira a formal ordinary Presbytery of Ephesus, of Jerusalem, of Thyatira. Let us have the favour of the same argument, upon the supposal of many Congregations which the word doth warrant, and upon the supposal that it is called one Church always, as Acts 2. 47. The Lord added to the Church, Acts 5. 11. there came upon all the Church, Acts 8. 1. there arose a great persecution against the Church, Acts 12. 1. Herod stretched forth his hand to vex certaine of the Church, Acts 15. 4. and when they were come to Jerusalem they were received of the Church, and of the Apostles and Elders, Acts 21. 15. Paul went up to Jerusalem, and v. 18. The day following Paul went in with us, into James, and all the Elders were present. Here be Elders of the Church of Jerusalem, and Jerusalem is named one Church frequently, and always before and after the dispersion; it is called a Church in the singular number, not only in relation to persecutors, but also in relation to government, and because they were a politicall society to which there were many added Acts 2. 47. and which hath Elders Acts 15. 4. Acts 21. 15. 18. And a Church in union in a constituted body hearing the Word and receiving the Sacraments, as this Church did, Acts 2. 42. is not a Church but in regard of Church-policy, and Church-government. They reply, That enemies doe persecute the Church, Acts 8. 1. Acts 12. 1. Acts 8. 3. Saul made havoc of the Church, that is, of the faithfull of the Church, for Saul had no regard in his persecution, to a Church in their government, or Church-combination, therefore the enemies are said to persecute the Church materially.

I answer, this objection I took off before. But 2. Principally the enemies persecuted the Church under the notion of peaceable plea, a Society politicall holding forth in a visible Church, profession their faith in Christ, and that by hearing, receiving the * L. 1. Sealer,
There was a Presbyterial Church at Jerusalem.

Seals, and subduing themselves in a visible way obvious to the Eye of all, to the government of the Christian Church. Yea the enemies had no better character to discern them to be Saints, and to worthy of their malice, then Church-characters of a Church-profession. But 2. Whereas the Holy Ghost giveth the name of one Church, to the Church of Jerusalem, all constantly speaking of it both as a Church, and in relation to persecutors, and that every way in that notion, as our Brethren say, that the Scripture speaketh of their own Congregational Church, we have the same reason to call it one Church, because of one government; for the question is not now if it be many Congregations, but if it be one Church.

Object. 2. They are called the Elders at Jerusalem, not the Elders of the Church of Jerusalem; Ergo, from this it is not concluded that they were one Church.

Arsw. Acts 16. 4. they are called Apostles and Elders in, or at Jerusalem Acts 16. 4. for another cause, these were Elders from other Churches, from Antioch no lefs, then Elders of Jerusalem, they only late in Synod at Jerusalem. 2. All Jerusalem was not converted to the Christian Faith, and therefore they may well be termed Elders at Jerusalem, as the Church at Ephesus, at, or in Thyatira. 3. I deny that the Scripture speaketh any other ways of the Elders of the Church of Jerusalem, then of the Elders of other Churches.

2. Thofs Elders ought to meete for the governing of the Church of Jerusalem; for this was their duty; Ergo, they were one Presbytery. 2. They did meet Acts 15. 14. to receive Paul and Barnabas, and to hear what God had done by them for their edification; and Acts 21. Paul goeth to Jerusalem and is received v. 15. by the Brethren, but the next day v. 18. The day following Paul went in with us unto James and all the Elders were present; and there the Elders doe presbyterially act for the removing of a Church-scandal, v. 21. The believing Jews were informed that Paul taught all the Jews which were amongst the Gentiles to forsake Moses. This was a publick scandal. 2. The offended multitude were to convene, v. 22. as plaintiffs. 3. The Eldership ordaineth Paul to remove the scandal.
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scandall by satisfying the offended, by purifying himselfe after the manner of the Jews, and it is cleare Paul should not have satisfied the scandalized Jews, except James and the Elders had injoyed him to do it. 4. This the very course of a presbytery, yea, our Brethrens doctrine, which a Congregational presbytery would, and doth take with any other person who doth give offence, yea though it be taken and not given, if the way of remedy be lawfull and expedient, as this presbytery conceived Pauls purifying of himself to be, and if any scandalizing person should be disobedient to the voice of a Congregational eldership, such as our Brethren believe the Eldership of Jerusalem to be; they would say they are to censure him, and therefore if Paul should have beene disobedient to this, he should have incurred a censure; It is true Lorinus faith that Chrysostome and Oecumenius will have this to be a Counsell, not a Synod, to command Paul, and they deny any Juridicall power here, but v. 18. ἑξελθοῦτοι τοὺς ἀτούς τινῖς Φυλακτον, to meete it is, They were gathered together: Diodatus calleth them The college of the governours of the Church, Beda. faith there were foure Synods and hee maketh the Synod Acts 1. at the chusing of Matthias the first, the second at the chusing of Deacons Acts 6. the third Acts 15. and this the fourth, Acts 21. 2. The Text seemeth to mee to say it, for as Acts 15. there was course taken for the Gentiles that they should abstaine from blood, lest they should either scandalize, or bee scandalized; so the Eldership here taketh course that the infirm Jewes be not scandalized, as is cleare, v. 25. As touching the Gentiles which believe, we have written, &c. and to me they seeme to do both Synodically, some thinke that this fact of the Elders and Paul was not lawfull: but how ever, though it was not a generall counsell, a presbytery I take it to be taking course to remove a scandal from the meake Jewes in this place, as they had by a Synodicall power removed it from the Gentiles, Acts 15.

It is objected by Master Mather, that if a Church in an Island by Divine institution, and so this first founded congregation at Jerusalem which did meeze in Salomons porch, had once an entire power of Jurisdiction within itselfe, though in an extraordinary ordinary.
ordinary case. 1. The case is ordinary, as in the Dominion of Wales, there is scarce a congregation to be found within twenty or thirty miles. 2. Suppose the case were extraordinary and rare, may they violate the ordinary rules of Christ? for so some may thinke and say, that though according to ordinary Rules, Baptisms and the Lords Supper must be dispensed only by men and by Ministers, yet in the want of these, the one may be dispensed by a Woman, or Mid-wife, and both of them by such as are no Ministers.

Answ. We thinke a Ministry and Discipline more necessary to a Congregation in a remote Island, or to the Church of Jerusalem before they increase to such a number as cannot meet for their numerous multitude in one Congregation, then the Sacraments, when there be no Ministers to dispense them. 1. That the Church be so in the Island its alone, may possibly be extraordinary, but that in such a case they have the Word preached and entire power of Discipline whole, and entire within themselves to excommunicate scandallous persons is not extraordinary, when there be no consociated Churches, whom excommunication concerneth, that are in danger to be scandalized, for it floweth connaturally from a Church to which agreeth the essence of a Church, to exercise Jurisdiction over all its owne members, if there be no more consociated with that Church, that is by accident and an extraordinary exigence of Gods providence. As a master of a Family is to do his duty to educate his children in the feare of God; but if God take all his children from him by death, he doth not transgress the ordinary rule of educating his children in the feare of God, when he hath none. This argument supposeth that a Congregation hath no power of excommunication at all either compleat or incompleat, as the Mid-wife hath no power to Baptize all either compleat or incompleat: neither doth a Congregation transgress any rule of Christ at all when it exerciseth entire power of censures within it selfe, whereas there be no consociated Churches to share with it in that power. A Congregation is capable of entire Jurisdiction, because it is a Church; But a woman in no case is capable of administrating Baptisme, or the Lords Supper, except shee were extraordinarly
Sect. 10. How power of discipline is in a single Congregation.

... and immediately inspired to be a prophetess, but for the exercise of entire power of Jurisdiction by a Congregation in a remote island, I hope, it hath no such need of immediate inspiration. 2. There is no such moral necessity of the Sacraments, as there is of the Ministry of the Word and consequently some use of the Keys, where a scandalous person may infect the Lords flock. For where vision ceaseth the people perish, but it is never said, where Baptism ceaseth the people perish, and therefore uncalled Ministers in case of necessity, without ordination or calling from a presbytery may preach, and take on them the holy Ministry and exercise power of Jurisdiction, because the necessity of the Souls of a Congregation, in a remote island requireth so, but I hope no necessity in any the most extraordinary case requireth that a Midwife may Baptize, or that a private man remaining a private man may celebrate the Lords Supper to the Church without any calling from the Church.

But Mr. Mather, if the power of Jurisdiction floweth immediately and Mr. Mather, necessarily from the essence of a Church, and a congregation be essentially a Church, then this power agreeth to all Churches, whether consociated, or not consociated, and without respect of what neighbours they have, whether many, or few, whether any, or none. 2. A congregation its alone cannot have sole power of Jurisdiction, and then be deprived of it, when God sendeth neighbour Churches; for then neighbouring Churches which are given for help, should be given for loss, the contrary whereof Amere Amere Medull. Theol. l. c. 39. sect. 37. faith. Nor doe Synods (faith be) constitute a new forme of a Church.

Answ. Power of Jurisdiction floweth from the essence of a congregation in an Island; Ergo, a total and compleat power of jurisdiction, floweth from the essence of a Church, or congregation consociated; it followeth no ways, to a pastor of a Congregation hath as a pastor power to rebuke sinne, and to administrate the Sacraments. Ergo, when three pastors are added to help him, he hath the sole power of rebuking sinne, and the sole and entire power to administrate the Sacraments, and none of these three pastors hath power with him, it followeth not; and because these three pastors are added to help him and...
their pastorall power added to him is cumulative and auxiliary, but not privative or destructive of his pastorall power, therefore the first pastor suffereth losse by the addition of these three to him: who will say this? our Brethren do conceive the power of Congregations, in its kind and essence, to be Monarchickall, so as if any power from consociated Congregations be added thereunto, the Congregations power Monarchickall is diminished; and the essence of it charged. 2. Complete and entire power to rule both the Congregation and the Members of consociated Churches in so far as they do keep communion with that Congregation, and may either edifie, or scandalize them, floweth not immediatly and necessarily from the essence of every Congregation even in remote Islands not consociated with others, that we never said. 3. A power to governe well, and according to the rule of the word added to another power to governe well and according to the word, is an auxiliary power and no way destructive of that power, to which it is added, indeed a power to govern well, added to a power of male admistration in a Congregation is destructive of that power, and reason it should be so, because Christ never gave any such power of male admistration to a Congregation; but a power of right governing, added to a power of right governing is neither destructive thereof, nor doth it constitute a new forme of a Church, or a Church-power, but only inlarge the preexistent form to extend it selte farther, for the edification of more soules.

Mr. Mather and Mr. Thomson ib.

P.S. But (saith Mr. Mather) if it be against the light of nature that the adverse party be the sole judge which must be, if the sole power of Jurisdiction be in the Congregation (as we grant in an extraordinary case, when a Congregation is in an Island its alone) and so it shall be lawfull for a single Congregation to doe that which is against all equity and the very light of nature, it must them follow that it is not against the light of nature that a Congregation (though consociated with other Congregations) have entire jurisdiction within it selfe.

Answ. None of us do teach that it is against the light of nature that the adverse party be the judge, it might fall out in a generall councell lawfully convened, from which there is no provocation,
A Presbyteriall Church was at Rome.

Vocation, yea and in a nationall councill, (or all councils may err) the adverse party may judge, as it was a lawfull councill according to a Church-constitution that condemned Christ of blasphemy, and they were also his enemies; but we teach that it is not congruous to the widsom of Christ, nor to the light of nature, that Christ should have appointed all the ordinary Church-conuits, so many thousand congregations, who may rather err then extraordinary and higher Synods, to be the only ordinary judges in their owne cause; Nor doth any thing more follow from this argument, that when there is one congregation its alone in an Island destitute of the helpe of consociated Churches (which is a defect of an extraordinary providence of Christ) in that one singular exigence) that that congregation shall be both judge and party in its owne cause, if we suppose that one Micaiah shall contend for the truth, and all the rest of the Prophets and people of that congregation to be against the truth, and to judge and condene one man, who seeketh the Lord in truth.

It is a wonder to me, that Thessalonica was but one single congregation, all hearing one Word, partakers of one Lord's Supper at one Table; yet the Apostle ascribeth to them that which is a note to worthy Baynes of the numerous multitude of the Church of Jerusalem, from whence went the Word of God to all the world, 1 Thes. 1. 8. For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad. I deny not what Mr. Mather and Thomson say, but 5000 may meet to hear the word, and many thousands were gathered together Luke 12. to hear Christ; but these reverend brethren doe leave out, 1. The inconvenience of thronging so all at once; for, they trode one upon another. 2. Christ preached not to all those thousand at once, for it is expressly said, v. 1. He began to say to his Disciples. So Christ refusing to preach to such a disorderly confluence of people, who could not hear, and his doctrine being all for his Disciples, the very Sermon being preached to his Disciples only, Matth. 10. 23. 4, &c. and the Parable of the rich man v. 22. he applieth to his Disciples, Then he said to his Disciples, therefore I say unto you, take no thought for your life, &c. It evidenceth to
me that Christ condemneth a numerous multitude in one congregation to hear at once. And whereas Chrysostome faith, 5000 persons did hear his voice, at one in one congregation, by means of Scaffolds and Galleries; and Mr. Mather is willing to yield eight thousand as hundred and twenty were all assembled in one place to hear the Word, and that all the multitude of converts at Jerusalem were together in Solomon's porch, Acts 5. 12. I grant three thousand could hear one at once; but alas, this is great uncertainty for independent congregations. But this is to be proved that eight thousand (Mr. Mather hath not added many other multitudes mentioned, Acts 5. 14. Acts 6. 1. v. 7. and elsewhere) did meet daily in the Temple. 2. Daily and ordinarily from house to house. 3. To celebrate the Lord's Supper daily in the Temple and in every private house (there were need of many Scaffolds and Galleries) to sit at one Table. 4. To make one judicature, and have more then power of consenting in Church censures, as our brethren prove the whole Church of believers had, from Matthew 18. 17. 1 Cor. 5. 4. Acts 15. 22. 1 Cor. 14. 23. for my part I think such a miraculous Church cannot be the first mould of independent Churches to be established congregations meeting in one place, for to be edified by word, seals and censures. Yea Mr. Mather will have the whole convening as one independent congregation Acts 6. 2, 3, 4. and the many myriades or thousands of believing Jews, Acts 21. 21. 22. 23. to meet as one congregation. Certainly the Apostles practice must be our rule, and then five hundred or a thousand being so farre beneath ten or eight thousand, may well seem a number for fewness not competent; and what shall we then thinke of seven onely, or ten? Now let it be considered, if Rome being granted to be one Church, and in which to me there was a congregation and Church in the very family of Aquila and Priscilla, Romans 16. v. 5. and whose faith was spread through all the world, Romans 1. 8. so as famous writers say the halfe of the City beleevd, if they be but one single congregation meeting all in one place? and to me it is cleare, there was a single congregation in the very house of Aquila and Priscilla, Acts 18. 1. 2. 3. 4. v. 26. 27. 28. and that Paul preached when he was there daily, beside his disputing in the Synagogue; when he was at Rome there was a Church at
at his house, Rom. 16.5. So Diodati faith on the place, that the Church at Aquila his house was the assembly of believers, who assembled themselves in their house; for there were divers small assemblies in one and the same city, 1 Cor. 16.19. Col. 4.15. Greet the Church that is at their house. Col. 1.15. Salute Nymphius, and the Church at his house. Where Paul speaketh of believers only in a house, he giveth them not the name of a Church, as Ro. 16.10. Salute them that are of Aristobulus household. V. 11. Greet them that are of the household of Narcissus. Phil. 4.22. All the Saints salute you, especially those that are of Cæsar's house. I desire to know a reason of the difference of this Grammar, if there were no constituted Church in the house of Aquila and Priscilla, why in one Chapter the Apostle should change the phrase? and I desire to know what reason we have to goe from the literal meaning of the word, that is, a Church at Aquila his house, as well as a Church at Corinth. For whereas some say that Rom. 16.6. he sauleth not all of the house of Narcissus, but onely v. 11. those which are in the Lord; 1. this exception is not brought concerning the house of Aristobulus, v. 10. 2. This exception confirmeth what I say, because where there is not a Church and an instituted Society and political Church-meeting in the house of any of the Saints, there they are called believers of such a house, and not a Church at such a house. 3. This phrase εἰσοδίων πλείων ἢ συνεζήτωσα used Rom. 16.5. 1 Cor. 16.19. Col. 4.19. While 2. must be the same with the Saints assembled for the Word & Sacraments. Act. 5.42. in the Temple, εἰς τὸ ἱερὸν from house to house daily, and it must be all one with Act. 2.46. Where they continued daily in the Temple with one accord, καὶ εἰς τὸ ἱερὸν, and breaking bread from house to house; and all one with the assembly of Disciples; Act. 20.7. where they assembled for the Word and Sacrament of the Supper, especially seeing as the learned acknowledge, the Christians could not have Temples or houses built for the public assembly of the Saints as Rome and Corinth, but they met in private houses; which seeing it cannot be denied, then there were there at Rome two Churches at least; one at the house of Aquila and Priscilla, 1 Cor. 16.15, and another also pertaining to the rest of the Saints at Rome.

And this faith, that if there had been but one single Congregation
gation at Rome, whereas one family had a Church, c.165., and so many illustrious families received the faith of Christ, it is like their faith could not have been published through all the world, Rom. 1.8. if the Christian faith had not had a greater prevalency in comparison of the false God then worshipped at Rome, then to be in one poor single meeting.

And for the Church of Corinth, I humbly conceive they could not be one single congregation, if these four circumstances be considered: 1. The multitude of believers there. 2. The multitude of Teachers. 3. The diversity of Tongues. 4. A Presbyterian meeting of Prophets, 1 Cor. 14. For the first, Acts 13.9. Many of the Corinthians believed, and were baptized. Now if we shall believe that the Apostolique Church conjointed preaching and baptizing, the Word and the Sacraments; and that the Apostles baptized none but those to whom they preached, I conceive it cannot be denied but there were divers assemblies for the Word and the Sacrament; for Paul, 1 Cor. 14.15. Baptized none but Crispus and Gaius, and the household of Stephanus; it many were baptized, other Pastors, not Paul, baptized them, 1 Cor. 1.14, 15, 16, and so they were baptized in other assemblies, then in those in which Paul baptized. 2. It is clear that to comfort Paul whose spirit could not but be heavy, as you may gather from Rom. 7.23., because he was Acts 18.6, 7. restored so in his ministry by the blasphemies of the Jews rejecting the Gospel, that he shooke his rayment on them, and said, your blood be upon your owne heads, I am clean; from henceforth I will go to the Gentiles. The Lord faith unto him in a vision, 9. Be not afraid, but speake, and hold not thy peace, 10. For I am with thee, and no man shall set on thee, for I have much people in this City. 11. And be continued there a yeere and six moneths; teaching the Word amongst them.

Now let this in equity be considered, if the gaining of one single congregation which meet for the Word, Sacraments, 1 Cor. 11. 20, 21, 22. 1 Cor. 14.19. and also to acts of Church-censures 1 Cor. 5.4. as our brethren teach, which could not exceed one thousand conveniently in a settled and daily meeting, had first been much people; secondly, much, in comparison of thousands of the Jews who rejected the Lord Jesus, as may be gathered from comparing Acts 18.5,6. and Acts 13.43,46,47. with Acts 21.20. where
where it is said, many thousands of the Jews believed, for the
greatest part of the Jews rejected Christ, as is evident, 1 Thess.
2. 14, 15, 16. and so many more thousands behoved to reject
Christ then believed? Now what comfort could Paul have had
in this, that many thousands of the Jews rejected the Gospel,
and yet all the much people that God had in Corinth were but
forsooth to the number of one compleat Assembly of a single
Congregation, which did meet in a private House, for the
celebration of the Lords Supper? For Pastor with all our
Divines, 1 Cor. 14 teach that their were no capacious Temples
in Corinth, where they did meet for Gods worship. 2. Judge
if one single Congregation (for the Congregations planted
by the Apostles behoved to be competent, and convenient for
edification, that all might hear and all partake of one bread,
1 Cor. 10. 16. and one Table of the Lord, v. 21.) could necessitate
Paul to stay at Corinth a yeare and six moneths, when as Paul
by one Sermon made in a certaine mans House named Fibus
did bring many to believe and be Baptized, Acts 18. 7, 8. And
these many might conveniently make a Congregation beside
the much people that God had there, v. 10, not yet called, but
yet they were, as interpreters say, the Lords people, by Gods
decree of predestination. 2. The multitude of Teachers proveth
that their were more Congregations then one; for 1. It is in-
congruous to the Wisdome of Christ to raise up many reapers,
where the harvest is narrow, many builders for one congrega-
tional House. 2. It is contrary to Christs practice, who sent
not twelve Pastors to one place, but sent them one two by two,
that all might find work; now can we think, that where
God had much people, as Acts 18. 10. that he would have hun-
dreds of Prophets to be hearers and one at once to speak to
one single Congregation? to what end gave the Lord a Talent
to such a huge multitude of prophets? that they might be
oftener hearers, then they could be in actual prophesying? It
is not like. 3. Whereas it is said, 1 Cor. 14. 31. you may all
prophecy one by one, that all may learn, and all and be comfor-
ted. Then if Gods faith, yee may all prophecy, namely by course
and in diverse or severall Assemblies. And Elisha faith the same,
to wit, that these Prophets were to prophecy in diverse
M m 2 assemblies;
assemblies; and for this it is that he saith, vi. 34. let your women keep silence ; he keeps silence in their assemblies, in the Churches: 

Ergo, he supposed there were more Congregations then one at Corinth; Nor is there reason to say with some, he speakest of Churches in the plural number, because he made mention of all the Churches of the Saints in the verse going before, for r. He faith, your Women, let them be silent: now if he had not meant that there were many Congregations at Corinth, he would not have forbidden it in their Women, but of all Women, and it is known there was a great abuse of spirittuall gifts in Corinth, so as women did prophecy in the assemblies, and this the Apostle forbiddeeth in their Churches in the plural number. And I pray you what room or place was there for such a multitude of Prophets to edifie the Churches in one private House? for there were no Temples where they might meet at Corinth. 4. If Kenchrea be comprehended under the Church of Corinth in this Epistle, and the Apostle writing to the Corinthians wrote also to this Church called Romans 16.1. The Church at Kenchrea, then have we more Congregations then one at Corinth. Now the learned teach that Kenchrea was a Sea-port or Harbour of the Corinthians, (a) Origen saith it was a place near to Corinth. Off the Aegan Sea one the East, and as (b) Strabo saith, ad summum Saronicum, as Lechea was the other port. See (c) Plinius. And the multitude of Teachers (I humbly conceive) which did preach at Corinth may be gathered from 1 Cor. 1. 5. 1 Cor. 4. 6. 15. 1 Cor. 12. 13. 1 Cor. 3. 4. 5. 1 Cor. 14. where there are multitudes of these who were all gifted to edifie others, as those who spoke with Tongues, wrought miracles, had the gift of healing. And so many Prophets that Paul saith, vi. 31. for ye may all prophecy, that all may learne, and all may be comforted, if these (all) who were to learne, and to be comforted be the much people which God had in this City Acts 18. 9. and this (all) to be instructed and comforted, I have no farther to say. And 3. I can hardly believe that the end why God sent the gift of diverse tongues amongst them was to edifie one single Congregation: for it is true that our Brethren say, that 1 Corinthians vers. 22. 14. Tongues are for a signe, not to them that beleiv
lieve, but to them that believe not. But that which they
hence collect is most groundlesse, to wit, that therefore the
gift of Tongues, according to its genuine end and intention is
only a miracle for the gaining of Heathen to the Faith, and not
intended to edifie: the Church and people of a strange Language,
after they are brought in to the Church, and therefore there is no
ground for people of divers congregations to be instructed by strange
Tongues.

Ans: The whole current of Divines answer, (as also Estius
obserued on the place ) Tongues are given especially for in-
fidels; ut novitate miraculi convertantur, that by the newnessse of
the miracle they may be converted, though also Tongues serve
to instruct those who believe, and consequently, say I, that
the Churches of divers Tongues may be edified. And let me
add that strange Tongues were a mist miracle. I say mist,
because both they were given to be a miraculous signe to assure
Heathen, that the sending downe of the Holy Ghost was a mira-
culous fruit of Christs Ascension to Heaven, who promised
that when he was ascended to the Father, he would send the
other comforter, as is clear Acts 2, 8, 9, 10, 11, 12. and also
it was so a miracle that Paul proveth that it is fruitlesse and
wanteth the natural and genuine end of speech and an humane
voyce in the Church, if it edifie not, as 1. Tongues edifie
not the Church, except you speak to these who know the
Language. or except there be an Interpreter, for other ways
the speaker with Tongues shall be as a Barbarian to theto whom he speaketh, and they as Barbarians to him. 1 Cor.
14. 6, 7, 8, 9, 10, 11. 2 He that speaketh with Tongues is to pray
that he may interpret. v. 13. That he may edifie the Church.
3. He that speaketh with Tongues, if he be not understand,
is fruitlesse and uselesse to others, because the hearers can
neither say amen to his preaching, nor to his praying, v. 14.
15. 16, 17. (4) except a man teach others, his gift of
Tongues teacheth not the Church, v. 18, 19, 20. (5) Strange
Tongues in the Church when the hearers understand
not, are a judgement of God rather than an edifying of the
Church, v. 21. &c. hence it is more then evident, that the
edifying end, why the Lord had raised up these in the Church
of
of Corinth, (which was now a planted and watered Church, 1 Cor. 1.1. ch. 3, 5, 6, 7. and a building, the foundation where- of was layd, v.10, 11, 12, &c.) was that the Church might be edified. And so the gift of Tongues, as touching its edifying use and end, was fruitlesse, and of no effect; yea as we teach against Papists, unlawfull in God's publick worship, except there had been diverse assemblies and Congregations, which understood these Tongues. Nor can it be laid, that all in Corinth understood Greeke. And therefore these of divers Tongues might be understood by all: for 1. This layeth a ground that there was no Tongue a strange Tongue, but the Greeke Tongue. 2. That all speaking with strange Tongues was well understood, whereas the Apostle saith the contrary, v. 10. 11, 12. v. 16. v. 23. That many spake with Tongues in that Church, and yet the hearers could not say amen to them, nor be edified by their preaching or praying, v. 19. if then strange Tongues were gifts of God given to that planted Church to edifie these who believed, and to edifie the Church, as well as to gaine heathen, there must needs be divers Congregations at Corinth, and therefore I cannot but thinke that weak which Mr. Mather, and Mr. Thomson say; But the place, 1 Cor. 14. 23. That speaketh of the whole Church coming together to one place doth unavoidably prove, that Corinth had their meetings, and not by way of distribution into several congregations, but altogether in one congregation: and it is plain, that though they had variety of Teachers and Prophets, yet they all used to come together to one place.

I answ. 1. The place, 1 Cor. 14. 23. if the whole Church come together, &c. doth evince the contrary, for the Apostle doth there reason ab absurdio, from a great incongruity; it were incongruous (faith he) and ridiculous that the whole Church of Corinth, and all their gifted men speaking with diverse Tongues (so that they could not be understood by In- fidells) should all convene in one place, and speake with divers Tongues, for the unlearned and the unbelievers would say they were madde; therefore he presupposeth that the whole Church should not all come to one place, but that they should so come to one place v. 24. in diverse assemblies, and

Mr. Mather, Mr. Thomson answ. to Mr. Hele c.
5. s. 37.
all prophecy in a Tongue known to the Infidells, as the unbeliever being convinced and judged of all the Prophets, might fall down on his face, and worship God, and say, God is in you of a truth. 2. The whole Church is not the whole, m. people of Corinth that believed, that did ordinarily meet in one place; the Text faith no such thing, and that is to be proved and not taken as granted, and to the consequence is most avoydable; for 1. You must say that at any one Assembly, all the Prophets and Teachers of Corinth did prophecy, for the Text faith, v. 24. He is convinced of all, he is judged of all. Whereas the consequence should be absurd, it should be a long and weary meeting; for Interpreters say they meet in diverse Assemblies, and the Text faith expressly, v. 29. That at one meeting they prophesied, but two or three: now if two only prophesied in one Congregation at one Assembly, as this Text will warrant clearly, then how doth this whole Church consisting of all the Believers of Corinth, as is supposed by our Brethren, convince the infidell, so as it may beare this sense, v. 24. He is convinced of all, he is judged of all? can two Prophets be all Prophets? And how doth it beare this sense, v. 24. But if all prophesie, &c? surely, for my part, I think it must unavoydably be said, that they all prophesied distributively and in several Congregations. And it is very probable to me, that as women prophesied, so many prophesied at once, and that the Apostle correcteth their abuse, when he will have them to prophecy by course, v. 27. And that too numerous a multitude did prophecy in one Assembly, and therefore the Apostle reducing this Church to order, retrencheth the number v. 29. to two or three, and to this which he faith v. 31. for you may all prophecy one by one, &c. must unavoydably be understood distributively in divers Congregations and Assemblies, and so must we take the words where it is said, v. 24, all the Prophets convince, all judge, distributively; and the whole Church v. 23. by this cannot beare this sense, that the whole Church of Corinth comprehending the whole Prophets, Teachers, and Believers, did all collectively meet in one single Assembly. And that the much people which the Lord had at Corinth, Acts 18.9. was one society partaking
taking of one Table of the Lord, in one private houte, and all in one consistory judging and censoring and excommunicating.

Lastly, I thinke (with reverence of the learned) that these Prophets were a Collidge of Teaching Prophets whose gifts were employed in edifying several Congregations; only some, say they, were Prophets extraordinarily inspired. 2. They were not Prophets of the Church of Corinth, and therefore are not any pattern of a Presbytery, but I answer. 1. Though they were Prophets extraordinarily inspired, yet do they prove well some ordinary acts of a Presbytery, and that 2. They were Prophets of that same Church of Corinth, I conceive; for they do here Prophecy according to the analogy of Faith, and that they have common with Prophets now adayes. 2. They are by these same rules regulated that our Pastors are now. 3. They exercise these same acts of Jurisdiction which Pastors do now exercise. 1. They are to prophecy in a known Tongue, v. 19. 20, 21, 22. and that the edification and comfort of the Church, v. 31. even as Pastors now adayes, only the internall principle, to wit, the infused gift of prophecying made them extraordinary Prophets, in siiri, as our Prophets become Prophets by ordinary industry and studies, in siiri; but in facto esse, and according to the substance of the acts of prophecyng, these extraordinary Prophets, and our ordinary Prophets and Pastors differ not in specie and nature. As the Eyes put in the man borne blind Job. 9. and these Eyes which we suppose he was capable of from his mothers wombe, and the Wine miraculously made out of water by Jesus Christ, Job. 2. and the Wines that grew in India, according to their manner of production and in siiri differed, but in facto esse they were of the same nature. Hence you see in the Text these Prophets are every way regulated as ordinary prophets, and as the Prophets of the Church of Corinth. 1. Because it is acknowledged by all Interpreters that the scope of the Chapter is to prescribe what is order and decency in the publick worship in the Church of Corinth; as the last verse faith, v. 40. let all things be done decently and in order, and consequently how these Prophets should edifie the Church of Corinth, v. 4. 12 16, 17. (2)
There was a Presbyterian Church at Corinth.

That these Prophets should not speak in publick the language of a Barbarian, v. 11, 12. to the which the hearer could not say Amen, v. 16. and this way are our ordinary Prophets regulated, except that Papists will but say service in Latine, (3) A direction is put on the Prophets, on these who speak with Tongues, that they be not children in understanding, and that they be, in malice, as children, but as concerning understanding, men, v. 20. which agreeth well to Prophets as they are ordinary Pastors. (4) What more ordinary, then the coming together of the whole Church for prophecy, v. 23, 24. and convincing of unbelievers? as 25. (5) the Prophets are to be limited to a way of speaking to edification, as he who speaketh with Tongues, who must speake by an Interpreter, or then be silent in the Church, v. 27, 28. (6) These Prophets, as our ordinary Prophets, must speake orderly, and that but one at once, to eschew confusion, v. 29. (7) What they speake is to be judged and put under censure, for the whole Colledge must judge, v. 29, 38. (8) And as the women are here put under a rule, when to speak, and when to be silent, v. 34, 35. So are these prophets, all which, and divers other rules doe regulate our ordinary Prophets, which clearly faith to me, that this is a patterne of a Colledge of ordinary Prophets under that same policy and rules of policy as the ordinary Colledge of Pastors at Corinth, and 3. To this Colledge agreeth a power dogmaticall of judging, and censuring the Doctrine of the Prophets delivered, 29. let the Prophets speake two or three, and let the other judge. This is not a power of judging that every Christian hath. For e're faith Piscator, doth relate to the Prophets who are to judge; But (as I take it) a propheticall judging, which may, by good analogy, warrant the juridicall power of a presbytery to judge and examine these who preach the word, that there creep not in false Teachers into the Church.

And for Ephesus. The huge number of Believers and yet making one Church, Rev. 2, 2. faith that Ephesus was a presbytery Church as many circumstances evince, Acts 19. for *Nn Paul established twelve men Prophets who spake with Tongues, and prophesied. To what end did Paul set up twelve Labourers at Ephesus,
Ephesus, with diverse languages, but to establish divers Assemblies, did they all meet daily in one house with Paul to hear him, and turned silent Prophets themselves, when they were indeed with the gift of tongues to speak to the edification of Assemblies of divers tongues? It is not credible. 2. And v.10. Paul continued here for the space of two yeares, (and was this for one competent number, who did all meet in one private house? how can this be credible?) 3. All that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, then in great Ephesus there behoved to be more then one Congregation. 4. The great miracles done by Paul, v.11.12. to admiration of all, and to procure the imitation of false Prophets. 5. The name of the Lord Jesus was magnified by the Jews and Greeks that dwelt at Ephesus. 6. There behoved to be a great work of God, when great Ephesus turned to the faith. It is. 1. Remarkable that Christ the wisdom of the father directed his Apostles to the most famous Cities, to cast out their nets, for conquering of soules to Christ, as in Judea they came to Samaria, and to great Jerusalem; in Syria to Antioch, in Greece to Corinth, in Italy to Rome, in Asia the lesse to Ephesus; now the Scripture is clear the Apostles, that ever we read, planted but one Church, as is clear in one City in Jerusalem, in Antioch, in Corinth, in Rome, in Ephesus: and observe, the basis and prime principle of our Brethren's independent Churches doth all ly upon this mere conjecture, that the Lord's Grace did restrict and limit the fruitts of the triumphing Gospel, in the hands of the Apostles the conquerors of the World to Jesus Christ, that they planted but in the greats Cities they came to (and they appointed Elders in every City) only one poore single Congregation, as a patterne of all independent Churches, and this consisteth no more then could meet conveniently in one House for Word, Sacraments, one Lord's Table, and one Ecclesiastical Church-court for censures. Certainly this Church being a patterne to all instituted Churches, could not exceed the number of a thousand men, or two thousand Believers, and this is a greater number by some hundreds. I am sure, then can make a competent Church-meeting, and I hope no man could say we erred, if we should now make eight.
eight or ten thousand one Congregation in ordinary, as our Brethren say the first Congregational Church of Jerusalem was. But 2. This City was the mother City and flower of Asia. 2. It was noble, because of Diana's Temple, the length whereof was four hundred and twenty-five foot, the breadth two hundred and twenty foot, the pillars were an hundred and twenty-seven, the height of every pillar was sixty foot. Amongst which there were thirty pillars most curiously carded. Others say they were an hundred and thirty-seven pillars made by several Kings, the Temple was built by all Asia for the space of two hundred and twenty, (some say) forty years. It was enlarged by Alexander; And thither came all Asia the iffe to the Temple of great Diana. For they had no other Religion, here dwelt the proconsull of Asia, as faith (a) Philostratus, it abounded with artes and Sciences, Philosopher and Orators, (b) Chrysostom faith that in it were Pythagoras, Parmenides, Zeno, Democritus, it was compassed with excellent Cities, and noble for Asiatick Commodities, see (c) Plinyus, and (d) Alexander Neoplatonius, (e) Ignatius highly commend it from the purity of the Gospell. All this I relate not as an unpertinent digression, but to shew that the Gospell behoved to be more mighty here; then that Paul set up but one single Congregation and an Eldership congregational only, Acts 20. 28. 36. 37. Especially consider what Beasts Paul fought with at Ephesus, for here were many Jews who opposed him. 2. All the multitude, by the instigation of Demetrius, avowing that their Diana was the goddesse not only of Ephesus but of all Asia; yet God made the word so mightily to prevale, for v. 10. Paul remaining there by the space of two yeares, all that dwelt in Asia heard the word of the Lord, both Jews and Greeks. I ask how it could stand with Pauls univerfall commision to preach to Jew and Gentiles, 1 Cor. 9. 20. 21. as an Apostle, to remain neere three years at Ephesus for one single congregation, and the eerection of one Congregational presbytery? 3. We see how zealously mad they have been on their Religion, when they had such a curious Temple for Diana. And 4. Demetrius and the crafts had their living by making silver shrines to Diana. And 5. What power of the Gospell it behoved to be, which

* N n n 2
made their learned men who used curious arts, to submit to
the Gospel and bring their Books and burn them before all men:
and the sums of these Books extended to a great sum of mony,
the common people ordinarily follow the learned and
the wife of the City and Land; This could not have been done
except the far greater part of the City had submitted to the
Gospel, for when they were well neer ready to tear Paul in
pieces, they behoved to be wondertully tamed, when many
Believed, and came and confessed and shewed their deeds, v. 18.
Baynes com. on Ch. Ephes. faith, Ephesus was a City so given
to riot that it banished Hermodor. Upon no other consideration,
but because he was an honest sober man; And also Paul Cor. 16,
faith, v. 9, for a great doore and effectuall is open to me at Ephesus,
This was, as all Interpreters Protestant and popish say, uno ore, a
large barrest. Upon these considerations, I leave to our reverend
Brethren their judgement: if Mr. Mather, and Mr.
Thomson say right, we do not thinke they were more in number at
Ephesus, than in Corinth and Jerusalem, where the Gribians met all
in one place.

Likewise Samaria a numerous City was one Church, for
that it is said of them, Acts 8. 5, 6. They heard Philip, v. 14.
Samaria received the Word, it was a publick visible Church-
receiving of the word; and v. 12. They believed and were Bap-
tized both men and women. Where a multitude no better then
Heathens at Samaria was, receive the Seale of the Covenant,
to wit Baptisme, they must receive it in a Church-way, except
we thinke that promiscuously all come to age were recei-
ved to the Seales, and when Peter and John came to Samaria to
helpe Philip in the worke, it cannot be that they all went
to one House, and to one single Assembly to preach the Word:

The Church of Antioch must be a Presbyteriall Church, as
it is Acts 11. v. 19, 20. for the multitude of Believers may be col-
lected from These who were scattered abroad upon the perfor-
cution that arose about Steven —20— when they were come to
Antioch, Speaks unto the Grecians preaching the Lord Jesus, 21.
and the hand of the Lord was with them; and a great number
believed and turned to the Lord. This is not likey to be one Con-
gregation, seeing they are, 1. much people, 2. many scattered
preachers.
preachers. 3. And the Hand of the Lord accompanied their la-
bours. v. 23. when Barnabas, sent by the Church of Jeru-
salem, came and saw the Grace of God, he exhorted them all,
That with purpose of heart they would cleave to the Lord,
and upon Barnabas his preaching, v. 24. — much people was
added to the Lord. Here is a second accession made to the Church
of Antioch. (3) v. 25. Then departed Barnabas to Tarsus to seek
Saul. 26. And when he had found him, he brought him to
Antioch. And it came to passe that a whole yeare they assembled
themselves with the Church, and taught much people (here
is a third accession;) And such a huge multiplication, that the
Church of Antioch giveth a denomination of Christianity to all
the Christian Churches of the World. All which faith, it can-
not be one poore single Congregation, for there was at least,
if not more then one Congregation at Antioch, when tid-
ings came to Jerusalem that the Lord had a Church at An-
tioch, before they sent Barnabas to these Churches, v. 22. and
what might this Church grow to when much people was added
to the Lord, by the labours of Barnabas? v. 24. And how was
it increased when Barnabas and Paul after that taught the
Word to much people a whole yeare? v. 26. It grew af-
fter that a great Church, so that (a) Chrysostom commendeth
Antioch for the prime Church. And (b) Oecumenius faith, for
this cause there was a Patriarch appointed at Antioch, which
certainly fayth thus much, that it was a more numerous
Church then one single Congregation, and (c) Cyril to ex-
tolled the Church of Antioch, because the Disciples were
first named Christians there, that he faith, this was the new name
that Esaias said the Mouth of the Lord (d) should name, and
so doth (e) Hilarinus expound the Text; which, seeing it
is clearly the new glory of the Church of the Gentiles, ad-
joyned to the Church of the Iews, it cannot arise from a
handfull of a single Congregation, in the mind of these Fa-
thers, and though we love not with some antiquity to make
Antioch the first Church before Rome; yet seeing it was of
old before Rome, we may hence conclude that that Church which
was patriarchall was not Congregationall, and therefore I
make no use hereof, (f) Volaterranus who faith of old the

(a) Chrysostom. homil. 3. de p-
pul. Antioch. 
(b) Oecumenius in loc. 
(c) Cyril. Catech. 7. 
(d) Esai. 62. v. 2. 
(e) Hilarinus de Trinitatis. 
(f) Volaterranus l. 5. c. 23.
Patriarch of Antioch had under him 14. Metropolitans, 53.
Bishops, and 366 Temples, only it is like that Antiquity
hath believed that there was a great number of Believers in
this Church at first. Now to These, which to mee prove
it was more then one Congregation, wee may add that
there was, Ch. 13. 1. in the Church that was at Antioch,
certaine Prophets and Teachers, as they are reckoned out; These
at Antioch Ministered to the Lord, in publik praysers (faith
(g) Biza in loc. (h) Diodatus an. (i) Oecumenius
in loc. (g) Biza in loc. (h) Diodatus an. (i) Oecumenius)
and preaching, and (faith (b) Diodatus) in admis-
istration also of the Sacraments, and other parts of the Evan-

gelick Ministry (i) Oecumenius rexepelowl. Now I would
know what all these Prophets and Doctors, beside Paul and
Barnabas who preached a whole yeare at Antioch, did, in
peaching to one single Congregation? and also it is said,
Acts 15.35. Paul and Barnabas continued at Antioch, Teaching
and preaching the Word of Lord mæa ti ʰwεp men, with also many
others. Certainly here is a Collidge of preaching Pators, who
also did lay hands on Paul and Barnabas, Acts 13. v.3. which
all could not but be bufled in Teaching one single Congregation
at Antioch.

Mr. Mather, against Herle c.
51. 52.
Mr. Mather saith that the whole multitude of the Church of
Antioch were gathered together Acts 14.27. and Acts 15. 30,
31. to heare the Epistle read which was sent from the Synod.
Therefore this Church was no more then might meete in one
place.

Ans. I answer, the place Acts 14.27. is the representative
Church, for they met for a poynct of Discipline, at least for a
matter that concerned all the Churches, to wit, to know how
God had opened the doore of faish to the Gentiles, then mult the
many thousands of Men and Women, which made up the
1. v. 7. Acts 21. v. 22. be many Congregations; now any Man
may judge, how unpossible it was for the many thousands of
the Church of Jerusalem to meet as one Congregation, for
the Lords Supper and matters of Discipline, and it is known
that the many thousands of the believing Jews convened
to the feast did not make one Church, Acts 21.30 21.22. for
our Brethren say, that was an extraordinary confluence of
many
many people from all Judæa came to the feast of Pentecost. And this, many learned Protestant Divines answer to that place. But 2. I doe believe that the assembling of the multitude at Antioch, c.15. v.30. which sayth Judas and Silas gathered together the multitude, and delivered the Epistle, and Acts 11. 26. and Barnabas and Paul their assembling with the Church a yeare, must be taken distributively. And that there were more assemblies of the multitude and Church at Antioch then one, for Silas, Paul, Barnabas abode a good space at Antioch and taught the Word of the Lord with many others, Acts 15. 34, 35. and therefore there is no ground or warrant, to say, that the Epistle was read to all that meeting in one day, and at one meeting, and as little warrant there is to say that Barnabas and Paul assembled themselves, Acts 11. 26. with one and the same single Church-assembly consisting of all the Christians at Antioch, in one house, and in one day, the space of the whole yeare in which they abode at Antioch, nor shall I believe that Paul and Barnabas and many other Teachers at Antioch, Acts 15. 35. Acts 11. 20, 26. Acts 13. 1, 2, 3, 4. assembled all in one material house at one single Church-convention: but it saith not with the wisdom of Christ who sent his Disciples out, two by two, for the hastening of the worke, Matt. 10. That they did all, even the many prophets at Antioch, Acts 15. 35. Acts 13. 2. onely bestow their labours upon one single Congregation. And the word Church, and (Synagogue) both are taken distributively in the Scripture, and must of necessity be so. And so must we take the word, (a) Ainsworth in Exod. 12. 6. and so (a) Ainsworth readeth it, and the (lambe) shall be kept by you, until the fourteenth day of this moneth, and the whole Church of the congregation of Israel shall kill it, between the two evenings, immolabunt eum. (b) Arias Montanus turneth it, omnis cenus catus Synagogue Israel. Now the Word הַנִּיר, in that place must be taken distributively. For all the children of Israel collectively did not meet to slay the Lambe; for the Text saith, v.3. it was to be slaine in the House, that is, (faith (c) Ainsworth) as the Greeke (c) Ainsworth, translateth, Houses. And here v.3. הַנִּיר according to the House of their Father. The word (House) here must bee:
A Presbyterall Church at Antioch.

(d) Rivet. com: taken distributively for (d) Rivetus with great reason in-
clineth to thinke that the Pasueover was not a Sacrifice pro-
perly so called. And truly to me the Lord doth determine the
question, Jer. 7. 22, for I spake not to your fathers, nor com-
manded them in the day that I brought them out of the Land of
Egypt concerning burnt offerings and sacrifice, for 2 Chro. 30, v.
2. 17. there is no necessity to expound the place of these con-
vivall Lambs of the Pasueover, but of other Sacrifices of-
fered at this time, see (e) Lyran, and (f) Cajetanus. And
also (g) Cornelius a lapide faith on the words (because he
can find no ground for the Masse in the place) hinc patet uni-
com in loc. v. 6. versos sacerdotes non immolasse bos'agnos paschales in Templo;
uti sitit Claudius Saintes, 1. Repet. Eucharist. c. 7. Abulensis
in Exod. 16. & ex eo Serrarius in Josu. 5. 2. 22. and it is cer-
taine every Master of the Family did slay his owne Lambe,
and (h) Diodatus on these words (in every House) to shew
the communion of the Church, in the enjoying of Christ and his
benefits. And the (i) seventy Interpreters render the place, Exo.
12. 6. παν ἔν τῇ πληρῇ σώματον; and (k) the Chaldee paraphra-
immolabit cum omnis Ecclesia
filiorum Israel. (l) Hieron. immolabit cum univera multi-
tudo filiorum Israel. However, there were neither Priest nor
Temple as yet in Israel, when they came out of Egypt. And
therefore every head of a Family did slay the Lambe, and so the
Church of the Congregation distributively taken flew the
Lambe, every one by himselfe; and so is the word (Synagogue)
taken where its every way a Congregationall assembly; as
Mat. 13. 54. And when hee was come to His owne Country,
He taught them in their Synagogue ἐν τῇ συναγωγῇ ἀκοῇ. The
word (Synagogue) must be taken distributively. For he did
not teach in one single Synagogue onely in his own Countrrey,
but in many Synagogues, one after another, in divers places,
and at divers times; as it is expounded, Luke 4. 44. and Hee
was preaching, ἐν τῇ συναγωγῇ τῆς Γαλιλαίας, in the Synagogues
of Galilee, in the plural number, Mat. 9. 35. He went about
all Townes and Villages teaching in their Synagogues, &c. Joh.
18. 54. I evertought in the Synagogues, and dayly in the Temple
whether the Jews always restre. And therefore (Synagogue)
Mat. 13.
Mat. 13. 54. in the singular number must be expounded distributively, for many Synagogues in diverse places and diverse times, and so doe I think the word (Church) and multitude Acts 11. 26. Acts 5. 30. must be taken distributively; and so the word Church is taken. 1 Cor. 14. 19. Yet in the Church I had rather speak five words with my understanding, that I may teach others, than ten thousand words in an unknown Tongue. Paul (I hope) desired not to speake in a knowen tongue to edifie in one single Congregation of Corinth onely, but in all the Churches where he taught, and 1 Cor. 14. 35. It is a shame for a Woman to speake in the Church: the word Church cannot be in that place restricte to the one single Congregation, supposed to meet all in one house at one time in Corinth, because it is a shame for a Woman to preach in all the Churches of the World, as is clear, 1 Tim. 2. 11, 12. and Exod. 12. 47. all the Church, (גָּלֶ֥לֶת) of Israel Shall doe it, that is, they shall eate the Lambe in their Houses and shall not break a bone thereof, to the 70. Interpreters render it, πᾶσα συναγωγὴ ἐστὶν ποιήμα αὐτῆς. The Chaldee paraphrase, Omnis catus Israel faciet illud. It were easy to bring infinite instances out of the Word of God to make good that a collective, noun, such as ἐκκλησία, and συναγωγή, a Church, is taken distributively. So James 2. 2. if there came unto your assembly, ἐκκλησίας συναγωγῆς ἦν ὁ ἄνθρωπος, a man with a gold Ring, &c. Except the word (assembly) or Church, be taken distributively and not collectivly, it shall follow that all the dispersed Iewes, to whom James doth write, have one single place of Church-assembly, as Heb. 10. 25. not forsaking the assembling of yourselves together, as the manner of some is; but can any inferre from this place, more then from Acts 11. 26. Acts 15. 35. that all the whole Hebrewes, to whom that Apostle doth write had one (συναγωγὴ) single Church-meeting, and one Congregation, in the which they did all meete for worship? I thinke not; or will it follow that there were none amongst all these Iewes who did separate from any Church-assembly, except only from the Church-assembly of a single Congregation, because the Apostle mentioneth onely one single Church-meeting? I think not, and therefore the Apostles mentioning of one assembling.
of the Church, Acts 11, 26. and of one multitude, in the singular number, Acts 15, 30. can never prove that there was but one single Congregation at Antioch. Therefore there be great odds between meeting in a Church, and meeting in the Church.

Also Tit. 1, 5. for this cause was Titus left at Cret, that he might appoint Elders in every City, if he be not all one with every Congregation, Acts 14, 23; Acts 16, 4, 5. That is, if ordaining of Elders in every City, bee not as good, as ordaining of Elders in every Church, then must there be but in all, and every City, where ever the Apostles or Evangelists planted Churches, but one single Congregation, and not any more then could meet in a single Congregation; which is a conjecture, and much contrary to these times when the Gospel admirably grew in the World. And it must follow that every City had but such a competent number as met in one place; and if this hold, as an uncertain thing, in great Cities, then must we say an Eldership in a City, and an Eldership of many Congregations were the first planted apostolick Churches, and so rules to us also. And looke what frame of Churches the Apostles did institute in Cities, that same they behoved to institute in Villages also, for places cannot change the frame of any institution of Christ. 2. The communion of Saints and Church-edification is as requisite for Villages, as for Cities.

Arguments removed, which Mr. Richard Mather, and Mr. William Thomson Pastors in New England, in their answer to Mr. Charles Herle, do bring, so far as they make against the authors former Treatises, and a scanning of some Synodical propositions of the Churches of N. England.

Mr. Mather, Mr. Thomson, c. 1, 9. Governing power is only in the Elders, 1 Cor. 12, 28, Rom. 12, 8, Heb. 13, 17. the people hath no power but rather a liberty or priviledge, which when it is exercised about Ordination, Deposition, Excommunication, is of the whole community, or in generall, but not of all and every mem-
ber in particular: Women for their Sex, children for want of discretion are debarred.

Answ. If there be no governing power in Women, nor any act at all in excommunication. You lose many arguments that you bring, 1 Cor. 5. to prove that all have hand in excommunication. 1. Because Paul writeth to all. 2. All were to mourn. 3. All were to forbear the company of the excommunicated men. Then belike Paul writeth not to all Saints at Corinth, not to Women, and Women were not to mourn for the scandal; nor to forbear his company. 2. The privilege being a part of liberty purchased by Christ's Body, it must be due to Women, for the liberty wherewith Christ hath made Women free, cannot be taken away by any Law of God from their Sex, except in Christ Jesus there be difference betwixt Jew and Gentile, male and female; nor is it removed because it is a power or authority, for the authors say it is no power, but a privilege. 3. What privilege the people have in ordination to confer a Ministry which they neither have formally, nor virtually, I know not. But I do willingly say something here of the peoples power; The first Synodical proposition of New England is.

1. Proposition. The fraternity is the first subject of all Ministerial power, radicaliter, ideant causam per modum collationis, sume sive suppletione, non habitualiter, non actualiter, non formaliter.

That is, (if I conceive it right) the people void of all Officers have a virtual power to confer a Ministry on their Officers though they have not this power in themselves. I could in some sense yield that Believers, not Angells, are capable of the Ministerial power to exercise it formally, but that Believers doe, or can, by any way of causative influence, make Church-Officers. I see not; they may design a man qualified to be an Officer to the Office, and that is all. But say they, people wanting, or being naked, and without all Officers hath not formally or habitually any power in them, this latter part I grant, and the

2. Proposition. I grant, to wit.

That the presbytery is the first subject of all presbyteriall power habitually, and formally. But I do not see how it standeth with the third proposition; which is

* 000 2

3. The
3. The fraternity or the people without the Officers, and without
Women or children, have an authoritative concurrence with the pres-
bytery, in judicial acts.

Because if the Brethren have an half Ministeriall power
with the Officers in acts of Jurisdiction and Excommuni-
cation, Deposition, and Censures, I see not how there is not a
Ministeriall power formally and habitually, at least in part,
in the Brethren; and so contrary to the third proposition, the
Presbytery is not the first subject of all Presbyteriall power, for
the brethren are sharers with the Elders in this power. 2. We
desire to see it made good by God's Word, that the bre-
thren have a joint power of Jurisdiction with the Elders, for
the Table giveth them a brotherly publick power not by
way of Charity, but a politick Church power, in many emi-
nent acts, especially in those eight; and that constantlly,

1. In the admission.
2. In the excommunication
of members.
3. In the calling.
4. And Deposition of Mi-
nisters.
1. In Sending Messengers to the
Churches.
2. In interpretation of Scripture.
3. In a judicial determination of
controversies of Religion in a
synod.
4. In a power of disposing of things in
different.

I cannot see any judiciall power, or any farther then a cha-
ritative yielding by way of a loving and brotherly consent, that
the Scripture giveth to brethren. 3. How this can be denied
to be a power of jurisdiction and governing; and an actuall
Ministeriall using of the Keyes of the Kingdome by those who
ex officio, by place, and calling are no Officers, I believe is not
easily understood. 4. The letter that I saw layth, that that
learned and godly Divine Mr. Cotton and some others thinke,
that the Church as it is an Organical Body made up of Elders,
and people is the first subject of all Ecclesiastical power, and
they divide it into a power of authority, and a power of liberty,
whereof the power of authority belongeth to the Elders or
Eldership; and the power of liberty to the Fraternity, or
Brethren that are not Officers; and therefore these reverend bre-
thren
thren deny any authoritative concurrence to the brethren, 
and they thinke that the Church as it is an homogeneall body, 
that is, a company destitute of Officers, cannot formally or-
daine, excommunicate, or content the Elders; though in case of 
obstinacy they may doe that which is equivalent, and so se-
parate from them.

The 4. Proposition is;
The fraternity or Brethren in an Organisall Body, or in a 
formed and established Church consisting of Officers and people, 
act and use their authority, subordinate per modum obdientiae, 
subordinately, and by way of due obedience to the Elders, 2 
Cor. 10.6.

But I desire a word of Christ's Testament for this, where we 
finde that collaterall Judges acting as Judges doe act by way of 
obedience and subjection one to another: for if the brethren, 
1 Cor. 5. convened in Court with the Elders to deliver the in-
cestuous man to Satan, do act in that Court as giving obedience 
to the Elders, 'tis not how they concur, authoritatively 
as sharers with them of that same Ministeriall power: if it be 
said, brethren though they act as Judges in excommunicating, 
yet they remaine brethren and a part of the flock; and so in 
all their morall acts of authoritative concurring with the 
Elders, they are under the pastorall care of these who watch 
for Soules, and so they judge and act even in the Court as un-
der subjection to their watchmen, who must give an account 
for their Soules; I answer, so the Elders, in their acts of the 
most Supreme Ministeriall authority and acting in a Church-
court, leave not off to be brethren and a part of the flock of 
Christ; and so in subjection one to another; for six Elders 
watch for the Soule of one, and one also for the Soules of six, 
and if this were a good reason, the Elders should act 
with subordination of obedience to Elders. As the people act 
with subordination to the Elders. 2. The place cited for this 
2 Cor. 10.6. where it is said, that the Preachers have in readi-
nesse to revenge all disobedience, must inferre, that they are to 
revenge, by the word which is mighty through God to cast 
downe strong holds, as is said there. v. 4. 5. even disobedience of 
Elders ruling unjustly and abusing the Keyes, no leffe then 
disobedience.
disobedience of the people. And I see not how brethren acting in a Church-Court jointly with Elders, how in that they put on the relation of the flock, and the part governed in the very act of exercising acts of governing, for otherwise one Pastor in the act of preaching in the Name of Jesus Christ, and so in authority above these to whom he preacheth, doth preach subordinate, and as in subjection to the whole organically and formed Church, who hath power to censure him, if he preach, erroneous Doctrine. 3. I see not how the third Proposition doth stand, to wit, that the brethren, bear with the Elders in authoritative acts of the Keyes, and yet they act (according to the 4. Proposition) as under the Eldership by way of subjection and obedience to them. Except this be that which our brethren mean, that the people of a single Congregation exercise acts of Jurisdiction by way of dependence, so as they may be censured by the Elders if they err, but the Elders if they err, are every way Popes, and so independent; that there is no Church-power on Earth above them, that in a Church-way may censure them, or call them to an account. 4. The Table of New England divideth the actual exercise of the power in a Charitative power by way of Love and Charity, and a politick or Church-exercise, the politick exercise again is either brotherly, fraternal, or Presbyterian, and the presbyterian exercise is either

1. Teaching
2. Governing

And Teaching is either by way of Office, or Administering the Sacraments.

The Presbyterian exercise of the Keyes is independent (say they) in the Elders, in the power of governing, sed respectus apostolismatis seu complementi censure, in respect of the effect, or a complete act of governing, the Elders Rule and Act with dependence upon

1. In excommunication
2. In judging
3. In sentencing the accused
4. In election or Xenerovia, in calling of a Minister

So that the Elders, there alone without the people, can exercise
exercise none of these acts completely; without the people to hear the Elders depend upon the people in their actual governing, and the Fraternity or Brethren depend upon the Elders by way of subjection, or obedience to them.

Yet give me leave, the letter instructeth me that it is said by many learned and godly men in New England, that if their policy should make the government of the Church popular, they should give up the cause. But I conceive the government to be popular, though the people only be not governors, for Moretius never taught any such thing; now this government maketh Elders and people to govern the Church joyntly with mutual dependence one upon another, which certainly maketh the brethren in the Lord, as well as the Elders; for if the Elders be not these only which watch for the people's souls as these which must give an account Heb. 13. 17, 18. and they be not only watchmen to weep over the people in the Lord, as is said 1 Thess. 5. 12, 13. Then the brethren must be taken in with them as joynt governors, as is said Propos. 3. Which certainly must confound the Scripturall order established by God between the Pastors and the Flock, the Watchmen and the City, the sheekheards and the flock, these who are to obey, and these who are over them in the Lord.

The 5. and 6. Proposition is, The Brethren may not excommunicate an Elder but mediante concilio, by the intervening sentence of the Elders; is, but the brethren may separate and withdraw from the Presbyterie, after they refuse sound advice.

Answ. 1. This is much contrary to that which they ordinarily teach, to wit, that people ofstitute of Officers may ordaine and excommunicate their Officers. 2. By this learning the Soules of Elders are in an hard case, for when they do all scandalously err, there is no Ecclesiasticall meane of edifying them, for there is no Church on Earth to excommunicate Elders when they err. Separation from them is an unwarrantable way, except they be excommunicated. 3. In the case of the Elderships incorrigible scandals, the power of excommunication retireth into the brethren, yet it was never formally in the brethren, nor can they exercise this power, but mediante Presbyterie, that
that is, they cannot excommunicate the Eldership, but by
the Judicial sentence of the Eldership, and to the power is but
a shadow.

Mr. Mather, Mr. Thomson, cap.2, pag.16, 17, though some
have appealed, as Luther and Cranmer from the Pope to a gen-
erall councell. Yet not from a Congregation to a generall councell.

Answ. In matters doctrinal, some as Luther and others
have justly appealed from a Congregation, to a generall coun-
cell, though Luther and Cranmer did it not; though verily I
professe I cannot see what power of Jurisdiction to censur
scandalous can be in a generall councell, there may be some
merely doctrinal power, if such a councell could be had, and
that is all.

Mr. Mather, Mr. Thomson, c.2, pag.20. Churches be dependent
on Synods, because the light of nature teacheth a communion and
assistance in government, by the same reason Churches must end in
a Monarchy on Earth.

Answ. I see this said, without any probation. Churches
depend on many above them for unity; but what consequence
is this, Ergo, they depend upon one visible Monarch. It is an
unjust consequence.

Mr. Mather, Mr. Thomson, c.2, pag.26. The Grecians and He-
brewes made not two Churches, but one Congregation, they called
the multitude of Disciples together, v. 2.

Answ. That the chiefe of both Grecians and Hebrewes were
convened in one to give their consent to the admisson of their
Officers the Deacons, I conceive; but that all the thousands of the
Church of Jerusalem were here, as in one ordinary Congregation,
I judge impossible.

Mr. Mather, c.3, pag.27, 28. If your argument be good, if thy
Brother offend and refuse to submit tell the Church, because
Christ's Remedy must be as large as the Disease. Then if a Na-
tional Church offend, you are to complaine to a higher Church
above a National Church; and because offences may arise betwixt
Christians and Indians, you may complaine of an Indian to the
Church.

Answ. Because ordinary communion faileth, when you goe
higher then a National Church, and Christ's way supplieth
an
Power of Reformation in the People.

an ordinary Communion, as is clear. If thy Brother offend, &c.
Therefore I deny that this remedy is needful in any Church
above a National Church. 2. Christ's remedy is a Church-
remedy for Offences amongst brethren, and Members of the
visible Church. And Indians are no Members of the
Church, and so being without, they cannot be judged,
1 Cor. 5, 12.

We say that if the Magistrate be an enemy to Religion, may
not the Church without him convene and renew a Covenant
with God? Mr. Mather, and Mr. Thomson answer, c. 3, pag.
29. if the supreme Magistrate be an enemy to Religion, it is
not like, but most or many of the people will be of the same
mind. Regis ad exemplum—as it is in France, and Spaine,
and was in the days of Queene Mary, and then the Believers in
the Land will not be able to bear the name of the Land or Nation,
but of a small part thereof; nor can it be well conceived how they
should assemble in a National Synod, for that, or any other purpose,
when the Magistrate is a professed Enemy, nor doth God require it
at their hands.

Ans. This is a weake answer: the Chrisrians under Nero
were not like their Prince, and its not like but sincere Chris-
rians will bee sincere Christians and professe truth, even
when the Magistrate is an enemy. And 2. If your meaning
be, it cannot be conceived how they should assemble in a Na-
tional assembly, when the Magistrate is an Enemy; because it
is not safe for fear of persecution. Then you say nothing
to the argument, because the argument is drawn from a dou-
ty, a Nation professing the Gospel after many backslid-
ings are obliged to convene in a National Synod, and are
to renew their Covenant with the Lord, and your answer is
from an ill of afflication: and if you mean that because the
Prince's power is against their Synodical convening, this
is nothing against the power of the Synods that Christ
hath given to His Church; But if your meaning be that
it is not lawful to them to convene in a National Synod to re-
new a Covenant with God against the supreme Magistrates.
I hope you minde no such thing; for so doe Malignants
(a) Now allledge that we never read of any Reformation of

* P p p

(a) Tho. Fuller's truth main-
tained pag. 26.
27, 38.
Reformation is the people's duty.

Religion in Scripture warranted, but where the Prince doth concur but his authority, because he only is to reform, and he only rebuked for the standing of the high places, but bee may soon be answered.

1. Both Israel and Judah were so bent to backsliding, that wee read not that ever the people made any real reformations of Religion, Josiah, Hecckiah and Asa did it for them. But what an argument is this: Judah did never, for the most of the Land, seek the Lord God of their Fathers with all their heart; Ergo, the seeking of the Lord God with all the heart is an unwritten tradition?

2. Princes are obliged to remove high places; But are they obliged with their own hands to break all the images? No, I think if they remove the high places by the hands of their Subjects, or command their Subjects to remove them, they doe full well. But I see not this consequence. Ergo, Princes only are obliged to remove the high places; it followeth not.

3. If it be the Princes part to command his Subjects to remove all the high places, then they may performe their duty without the Prince.

4. There is a twofold Reformation, one an heart-Reformations. Sure this is not the Princes only. All the Land may repent without the King. There is another, an outward Reformations. And that is twofold, either Negative, or Positive. Negative is to refraine from ill, and the unlawfull and superstitious manner of worshipping God, as in new Offices not warranted by his Word, Antichristian Ceremonies, and a Masse Book, &c. Certainly all the Land were to abstaine from sinne, though the King command not: now all the Reformation for the most part in both Kingdoms is in abstinence from superstitious superadditions that defiled the worship of God, and to this there is no necessity of the Magistrates authority, more then wee neede the Kings warrant, to put an Obligation upon Gods Negative Commandements. All that is Positive is the swearing of a lawfull Covenant to observe and stand by the faith and true Religion of the Land, but I see no more a necessity.
fity that a King warrant the lawfull Vow of twenty thousand, then the Lawfull Vow of one Man; seeing it is a lawfull profession of Christ before Men commanded in the third Commandement. And to the observance of that Law of God, which God and Conscience doe oblige us, there is no addition of a Kingly authority by necessity of a Divine Law required to make it valid, no more then if all the Kingdom at such a solemn day of humiliation, should all in every several Church sweare to Reformation of life.

5. The Apostles and Christ positively did reform Religion, and the Church without and contrary to the mind of civill authority, nor is it enough to say the Apostles were Apostles, but wee are not Apostles, for upon this morall ground, Acts 5.29. We ought rather to obey GOD than man:) they reformed contrary to the Magistrates mind. And wee doe but contend for that very same Faith, Jud. 3. which was once delivere to the Saints. So to Reforme is to secke the old way, and to walke in it, Jerem. 6. 16. to turne to the LORD with all the heart, Jerem. 1. and for this cause, Jerem. 3. 10. Judah is sayd not to returne to the LORD with her whole heart, but fainely, because when a zealous King reformed, them they returned not with all their heart. Whence Reformation of Religion must bee the peoples duty, no lesse then the Kings; and I believe such a divine precept carrying the new fende of our Malignant Divines should bee black policy, not found Diviniy, if any Jerimiah or Prophet should say; amend your ways and turne to the LORD with all your heart, and put away your Idols and your strange Gods, providing the King will goo before you, and command you so to doe. Hence I say that's a poore Court-argument of Parasites for Kings. Wee neuer read of any Reformation of Religion in Israel and Judah but when holy and zealous Kings commanded the Reformation; Ergo, the Reformation began in Scotland without the consent of the Supreme Magistrate, and a Reformation now professed in England against the Kings will is unlawfull. To which, I desire the Malignant Divines to receive these

* Ppp 2

answers
answers for Justifying the zeal of both Kingdoms in their Reformation.

1. It is a question, if they question not the Reformation according to the substance of the act, that is, if they are not offended that the Queene's Maffe, the popery of Prelates and Divines under their wings, and their Arminianism, and Socinianism should be abolished, or if they condemn not the Doctrine, but question only the manner of abolishing such Heterodox stuffe. If the former be said, it is known, never Malignant, Prelate or other had grace, by Word, or Writing, to entreat his Majesty for a Reformation, and this is enough for the former. If they mean the latter, they be very like the Pharisees, who when they durst not question the Doctrine and Miracles of Christ, they only questioned the manner of doing. And sayd by what authority doest thou these? But because they are joyned to the Papists side, and fight under their banner; It is most evident it galleth their fromacks, that Popery, Arminianism, and Socinianism are cryed downe; else the manner of doing a good worke, and such a necessary worke as Reformation, would not have offended them so highly, as to move them to kill the people of GOD; an error in the circumstances of a good worke is very veniall to Papists and Arminians.

2. Let them give to us, since they argue from a practice, a warrant of any such practice, where a whole Land went on in a Negative Reformation without the Prince; Ergo, Negative precepts, by this logick, shall lay no divine obligation on us, except it bee the Kings will to forbid that which GOD forbideth, then suppose Episcopacy and the Ceremonies were the Idol of the Maffe establish'd by a standing Law, it should bee unlawful for the Kingdomes to forbear and abstaine from Idolatry, except the Kings Law forbid Idolatry. What were this else but to say, we are obliged to obey Christ's Will, but not except with a Reservation of the Kings will?

3. This is an argument Negative, from one particular in Scripture, and therefore not concludent. For it is
thus, Reformation without the King was useles a praetise in the Scripture; Ergo, it is unlawful, it followeth not, except it want Precept, Promise and Practice, for the argument Negative from Scripture is onely undeniable in this sense; And in this sense onely pressed by our Divines against Papists. And therefore it is like this argument, Purgatory is not commanded in this Chapter, Idolatry is not forbidden in this Commandement; Ergo, neither Purgatory, nor Idolatry is forbidden in God's Word. So let the adversaries give me a prætise in the Word of God, where a Brother kept this order of Christ's three Steps, Mar. 18.

First, to reprove an offender alone.

Secondly, before two or three witnesses.

Thirdly, in case of obstinacy, settle the Church; and to these add, that the man was by the Church to be reputed as an heathen and a Publican. And I hope, because such a praetise we do not read, yet it followeth not that it is unlawful. So where read you a Man forgiving his Brother seventy seven times: Ergo, it is unlawful to forgive him seventy and seven times: Where read you that Christ and His Apostles, and the Christian Church in the New Testament raised Warre and Armie, either to defend or offend, but I hope Anabaptists have not hence ground to inferre, thus must all Warres be unlawful to Christians, for we can produce warrantable precepts, where we want praetise.

Fourthly, where it is said, Kings onely are rebuked for not removing high places, and Kings onely are commanded, because they are removed, therefore none should reforme but Kings. This followeth nowayes, but onely Kings by Royall authority should reforme; but it followeth not; Ergo, the people without the King are not obliged to reforme themselves in their manner, for I am sure, that the people should all universally resolve and agree, never to sacrifice in the high places and accordingly to praetise: And to sacrifice onely in the place which the Lord had chosen to place His Name there, as GODS expresse Law commanded, Deuteronomy 13. 23.

Deuteronomy 12. 14. 18. Deuteronomy 16. 2. 7. 11. 15. Deut. 31. 11. had beene a removall of the high places and a warrantable.
rantable Reformation, though the King should have, by a standing Law, commanded that they should sacrifice in the high places, for the people are rebuked, because 2 Kings 17. 11. They burnt Incense in all the high places, 2 Chronicles 33. 17. Hosea 4. 13. and, 2 Chronicles 20. 33. the reason why the high places were not taken away, is: For as yet the people had not prepared their Hearts unto the G O D of their Fathers. If then not Sacrificing in the high places was the peoples duty, they were to remove the high places, in their place; and to farre to reforme without the K IN G, yea suppose the K IN G command the contrary, the people ought to obey G O D, and the Parliament may by G O D S Law abolish Episcopacy, popish Ceremonies, and the popish Service though the K IN G consent not, upon this ground that those be the high places of England, for the which the Wrath of the Lord is kindled against the Land.

Fifthly, the adverstaries may read, 2 Chronicles 15. 9. That the Strangers out of Ephraim, and Manasseh and Simeon gathered themselves together to Asa without the consent of their K IN G, and did enter in a Covenant to seek the Lord God of their Fathers.

Sixthly, the Pastors of the Land are obliged to preach all necessary truth, without the K IN G, and accordingly are to practice what they preach; now Reformation is a most necessary truth, they are then to reforme themselves and Religion without the K IN G: for the Word of G O D, not the K IN G S will is the Pastors rule in preaching, and hee is to separate the precious from the vile, that hee may be as Gods Mouth, Jeremey 15. 19, and Ezekiel 3.7. Thou Shalt Spake my words unto them, that was the Doctrine of Reformation, not the K IN G S words, ver. 8. But, shoue some of man, heare what I say to thee, yea Pastors are to preach against Kings and their sinnes, 1 Kings 13. 1. 2. 9. Jer. 1. 18. Jer. 26. 10. 11. 12.

Seventhly, if no Reformation can be without the K IN G, 1. People are not to turne to the Lord, and repent them of the evil of their doings, and to prevent the Babylonish captivity, or a worse judgement, except the K IN G will
will; and all Religion and Church-worship must be resolved ultimately on the King's will and pleasure: for if it be not the King's pleasure to reforme, the people must continue still where they were, and Scotland who contrary to the will and heart of authority at our first Reformation put away the Mass and Popery, and established Religion in sincerity, is greatly to be condemned. Luther had authority against him, and the powers of the World: it was one point of Reformation that John Baptist took up, against the Law of the Land to preach against Herods sinne; for if Popery be in a Land, to leave Popery is a greatest degree of Reformation, and if the people, without the Prince, may goe on in the greatest step of Reformation, why not also in the lesser? except you say the people without the King, are not to abataine from the grovelf Idolatrie under the Sunne, which is to worship and adore the works of the Bakesters hands.

Mr. Mather, Mr. Thomson. The name Church, 1 Cor. 14: 43, 5, 35, 26, 27, 28: is plainly given to that company that did assemble and come together for performance of spiritual duties, and for the exercise of spiritual gifts, as Acts 14: 27. Acts 11: 26, 15: 4, 22, 30. 1 Cor. 11: 16-18, 22-23, 3. Joh. 6. which places do abundantly shew that a company gathered together to one place is called by the name Church, as Congregatio, Rom. 16: 1, which could not contain many Congregations, being but the proi of Corinth.

Answ. We seeke no more, if it be called a Church which conveneth for performance of spiritual duties: as some of your places doe well prove; Ergo, no assembly should have the name of Church, but such as assemble for Word and Sacraments; this now you cannot affirm, and it followeth not, the Church spoken of Matthew 18 is not assembled to Word and Sacraments, But to bind and loose on Earth. The meeting, 1 Cor. 5: 4. is not for Word and Sacraments, but to deliver to Satan, for ought we can read, the word Church, Acts 14: 27. is not an Assembly for Word and Sacraments; but to heare how God had opened the doore of Faith to the Gentiles, and whether this was preaching of the Word and receiving.
The word Church taken for Elders of the Church.

receiving the Sacraments, or rather a matter that concerned the Apostles and Elders that they might not think hard to preach the Gospel to the Gentiles, I leave to the judicious Reader; and if to be received of the Church, Acts 15.4, be a matter of word and Sacraments, let all judge. And if to lend a decree of a Synod, Acts 15.22. be the act of a Church assembled for word and Sacraments, let the World judge: and therefore all these places doe strongly confirme a Presbytery assembled for acts of Jurisdiction, and matters that belong to many Churches, as is most cleare, Acts 14.27. Acts 15.4. Acts 15.22. and seeing wee finde the name (Church) given to a meeting assembled onely for discipline or things that concern many Churches, for any thing wee can read or observe from the word: as Acts 14.27. Acts 15.4.22.30. Matthew 18.17. and also the word Church given to a meeting assembled for the word, 1 Cor.14. 1 Cor.11.18.20.22.23. Rom.16.1. and not for acts of Jurisdiction for ought that wee can collect from the word. I beseech you, Brethren, why doe we contend? if the word Church, be a meeting of persons assembled to one place, for spiritual duties, sometimes for word and Sacraments onely, sometimes for acts of Jurisdiction onely, then is the word Church, by our brethrens argument taken both for the Congregation, and for the Elders of one, or of diverse Churches; and so wee have our intent. And we desire our brethren to prove (which they must prove, if they oppose our principles) that the word (Church) is never taken for the Eldership onely, in all the Word of God, but these places prove the contrary, as I have shewen. 2. Whereas our brethren say; a company gathered into one place (which is nothing else but a Congregation) are called by the name of a Church. I answer it. Such a company is onely called by the name of a Church, as I have proved; for a company meeting for discipline onely, Matthew 18.17 1 Cor.5.4. is a Church also. 2. It is false that a company gathered in one place are nothing else but a Congregation. As you take the word (Congregation) for to you (Congregation) is an assembly of men and Women meeting for word and Sacrament with the Elders of the Church, I appeale to the judgement.
The word (Church) taken for Elders of the Church.

ment of our reverend brethren; If the Church, Mat. 18. 17. assembled to bind and loose, if the Church, 1 Cor. 5. 4. (though the Text speake nothing of the word (Church) assembled to deliver to Satan. If the Church assembled, Acts 14. 27. Acts 15. 2. to heare things which concerned the Apostles, and many Churches, rather than one; if the multitude convened, Acts 15. 30. to heare the decree of the Syned read; and if the Church of Apostles and Elders from Antioch and Jerusalem, Acts 15. 22. be a Congregation or a Congregational Church assembled for word and Sacraments, as the word Church is taken, Acts 11. 26. I Cor. 11. 20, 22, 33.

Mr. Mather, and Mr. Thomson, Num. 8. 10. The children of Israel which were not the Church of Officers layd on hands on the Levites; therefore when a Church hath no Elders the people may conferre ordination, and it is not to be tied to the Presbytery only. Hence other of our Brethren say, ordination is but accidental to a Ministers calling, and may be wanting, if the people shall chuse, in the defect of Elders.

A. Sw. Here two points are to be discusst shortly. 1. If Ordination belong to the People. 2. If Ordination to a certaine flock be necessary, for certainly the people doe not call but to a certaine flock. To the first I say; There is not a place in all the Word of God where the people conferre ordination to the Pastors of the New Testament. Therefore our brethren flee to the Old Testament to prove it from the Levites who received imposition of hands from the children of Israel; but our brethren hold, that the calling of the Levites and of the Pastors of the New Testament are different, as the Officers and Churches of the Jewish and Christian Church are different. 2. Our brethren grant pag. 49. That it wanteth all example in the New Testament that the people lay on hands. 3. These who layd on hands on the Levite, Num. 8. were Elders and (our brethren say,) It is like they were, but. 1. They did it not as Elders. 2. But at representing the people, not as Elders civill, for that belonged to Aaron and his sons, Levit. 8. else it will follow that where the Church hath no Magistrate to lay on hands, the Church may doe it. Nor did they lay on hands as Ecclesiastical Elders, because.

* Q. q q
Ordination peculiar to Elders, not to the people.

What these which layd on hands did, they did as from the Congregation for 1. These Levites were taken in stead of the first borne of Israel and not in stead of the first borne of the Elders only, Num. 3. 40. 41. 2. They were presented to the Lord, as an offering of the children of Israel, not of the Elders only. 3. When the multitude brought an oblation, the Elders put their hands on the head of the sacrifice Levit. 4. 15. in stead of all the multitude.

Answ. These who layd on hands, did it as a worke peculiar to the Elders, because the Elders were a part of the first borne, who by Office were Elders, and in whose stead the Levites were assumed, Num. 3. 40. 41. else the Church of Israel being a constituted Church before this time, wanted Officers, which is against all truth. 2. We grant the Magistrates layd not on hands, but they who layd on hands did it as Ecclesiasticall Elders. And the reasons against this conclude not. 1. The first reason concludes not because these who layd on hands were the first borne, who by Office were Church-men. 2. The other two reasons prove nothing, for because these who layd on hands, did lay on hands as representing the whole Congregation, alas it doth no wayes conclude that they layd not on hands as it is a worke peculiar to them as Elders, for the Priest offered sacrifice first for his owne sinnes, and then for the peoples, Heb. 7. 27. and so did represent the people. But, I hope, it followeth not that therefore the Priest did not sacrifice as a Priest, and by vertue of a peculiar Office, but only as a principal member of the Congregation. 3. What if there be no Elders in a single Congregation, as our brethren suppose there were no Elders in Office in Israel to lay hands on the Levites? it will not follow therefore, the people are to lay on hands, except there were no Elders in all the Land or National Church to lay on hands. And though I thinke imposition of hands not so essentiall perhaps as a Minister can be no Minister without it, yet I thinke not so of Ordination (for these to mee are as different as the authoritative calling of a Minister, and a rite annexed to that calling) because none can be a Minister in a constitut-
Ordination peculiar to Elders, not to the people.

But you will say, in a Church, in an Island one may be a Pastor without any ordination, if the people elect him, and there be no Elders to ordain.

I answer, it is true: but so many Pastors send a Pastor to be a Pastor to a Congregation, though that Congregation never choose him, as possibly they bee for the most part Popish, or unwilling, yet both cases are extraordinary and the Church not constituted and established.

M. Mather, if the people may elect Officers, then in some cases they may ordain them, also, because ordination is less than election, and dependeth upon it as a necessary antecedent, and it is nothing but a consummation of election, or the admission of a person into the possession of that Office, whereunto he had right before by election. If then a single Congregation may elect, which is the greater, they may ordain which is the lesser.

Answ. Ordination is the more, and election the less; for ordination is an act authoritative of the Presbytery, 1 Tim. 4.14. and, for ought I see, the authors might argue thus, the people may ordain; Ergo, they may preach and baptize, for all the three are presbyterial acts given to men in office. 2. Some doubt if I said rightly in my former Treatise, that ordination is prior to election, because ordination is that whereby a Minister is made a Minister, and election that whereby he who is a Minister first by order of nature, is made the Minister of such a flock. I will not contend with any of either sides for order. But when I said so, I took the word (election) for the people's actual receiving and their compleating him for their Minister, after he is now ordained a Minister this is his installing in his Office. And my reason is; because the peoples naming of such a man to bee their Pastor doth stand with his never being their Pastor; hee being unwilling to be their Pastor, and the presbytery thinking it unfit hee be the Pastor of such a people. 2. The people elect him as a Pastor to be their Pastor, they doe not elect him as a gifted man. And whereas some say, Acts 6.3.4.5.*
6. 3. 4. 5. Election of seven men to be Deacons goeth before ordination and imposition of hands. v. 6.

Answ. Election of the people goeth before ordination in the relation of Luke; true; Ergo, election is prior by order of nature, it followeth not. But Acts 1. Ordination of Matthias (God calling the lot upon him, ver. 25.) is prior to the peoples electing of him, for the peoples appointing of two, ver. 23. cannot be their election; for they were to elect one, but I submit to the learned my thoughts in this. As also my learning Paphnutius neither Bishop, nor Elder at the Council of Nice, which I did not as denying him to see a Bishop, but because he was called to that Council of Nice where as before he had been deprived, but was restored by Constantine, though in the estimation of these who contended for the single life of Priests, whose corruptions Paphnutius opposed, he was in an Ecclesiastical sense neither Bishop nor Presbyter but deprived from both. But let the righteous rebuke me, and it shall be as Oyle to my Head. 3. It cannot bee that election of the people is the whole calling of a man to the Ministerie, and Ordination onely a supplement and an consumaratory rite, or a benedictory signe which may bee spared. 1. Because by the imposition of the hands of the Presbytery, Timothy was made a Minister, I Timothy 4. 14. Paul and Silas separated to preach to the Gentiles, Acts 13. 1, 2, 3, 4. the Deacons ordained, Acts 6. 6. and this is enjoyned with the right manner of acting it to Timothy, I Timothy 5. 22. 2 Timothy 2. 2. as a Ministeriall act. 2. A Ministeriall calling standeth in an authoritative sending, Romans 10. 15. and I see not well how the people themselves doe send a Minister to themselves. (3) The people have not either formally, or by any grant of Christ, virtually, the Keyes committed to them, how then can they give the Keyes to pastors? 4. People may as the Sheepe of Christ, Joh. 10. decern His Voice, and so have a power of Election of their owne pastors, nor doth this make good which our Brethren say.

C. S. page 51. Mr. Mather sayth, that because they are all taught of God, Esa. 54.
Ecclesiastes 54. 13. Therefore, they may judge of a minister's fitness, for it is plain that there is a twofold knowledge; one of Christians, Ecclesiastes 54. 13. not denied to women and believing children, who cannot lay on hands or ordain ministers, as the presbytery doth, 1 Timothy 4. 14. Acts 6. 6. Acts 13. 1, 2, 3. 1 Timothy 5. 22. 

2 Timothy 2. 2. But for trying of ministers if they be the sons of the prophets and must be apt to teach, 1 Timothy 3. 1, 2. able to convince subtle heretics and gainer-layers and to put them to silence, Titus 1. 10. 11. there must be in the constituted church a college of pastors and prophets to try the prophets, with a presbyteriall cognizance.

But here some object. If election be absolutely in the hands of the people, then is the people's will, because will, the absolute determiner who shall be the pastor to such a flock; but people certainly may errest, therefore the presbytery must be the last determiner in election; and people have only a rational consent, and if their consent be irrationally, the presbytery must chuse for them.

I answer shortly in these propositions.

1. Prop. Neither is the people infallible in chusing, nor the presbytery infallible in regulating the people's choice, yet is power of regulating the people's choice, the presbyteries due, nor power of election to be denied to God's people.

2. Prop. You must suppose the church a settled and an established church of sound professors, for if the congregation or presbytery, either of them be, for the most part, popish, Arminian or unsound in the faith, in so far hath Christ given neither power to the one, or other.

3. Prop. When it is acknowledged by both people and presbytery, that of two or three men, any one is qualified for the place, then the man is absolutely to be referred to the people's choice, and though the people give no reason why they chuse this man, rather then any of the other two, yet is the people's choice reasonable, for no doubt Acts 6. there were more men then these seven of good report and full of the Holy Ghost, and fit to be deacons, therefore the multitudes choice of these seven, and their nomination of them 
Ordination peculiar to Elders, not due to the people.

to be Apostles rather than the nomination of any other men is rational and approved by the twelve Apostles, though they give no reason; Yea, though Nicolas be the Scctmaster of the Nicolaitans (as the learned think) yet the election is Ecclesiastically lawful and needeth not that a reason be given to the Apostles.

4. Prop. We never read that in the Apostles' Church a man was obtunded upon the people against their will. And therefore Election by the people in the Apostolique Church, as Acts 1:26. Acts 6:2,3,4. Rev. 2:1,2. Acts 20:28. must be our rule, any election without the peoples consent must be no Election for if it please not the whole multitude, as Acts 6:5. it is not a choice.

5. Prop. We must distinguish Election and Regulation of the Election.

2. There is a Regulation of the Election, positive, and a Regulation negative. Hence the presbyteries power consisteth only in a negative regulation of the peoples choice, not in a positive; For example, Election is an elicit act of the people, and their birthright and priviledge that Christ hath given to them, and it cannot be taken from them; if there be any Election, it must be made by the people, the presbytery even in case of the peoples aberration cannot usurpe the act of Election; because the Apostles, who yet had the gift of discerning spirits, in a greater measure then the multitude, remit the choice of the seven Deacons to the multitude; Ergo, the presbytery should doe the same; yet may the presbytery negatively regulate the Election, and if the people out of the humour of itchy ears chuse an unfit man, in that case the presbytery may declare the Election irregular and null; as suppose the multitude, Acts 6: had chosen such a man, or all the seven men, like Simon Magus, the twelve Apostles by their Ministeriall power might have impeded that Election, or rather nomination as irregular, and put them to chuse other seven men; but the Apostles could not have chosen for them other seven, for then Election should have bin taken out of the peoples hands; Hence that distinction of elicit and imperate acts, even as the understanding commandeth and directeth the will to such and such elicit actions,
actions, and regulateth the will therein, and yet the understanding can neither nil, nor will, and the King may punish pastors who preach Heretickall doctrine & vitiate the Sacrament; but the King can neither preach the word himself, nor administrate the Sacraments; so the presbytery may regulate negatively and hinder the Election of an unfit man, but the presbytery cannot do, as the Prelate did who would name a man to the people, and desire their consent. (but consent is not all, the presbytery and neighbour Congregations have consent, but no elective liberty given them by Christ) but if the people refused their consent, the Prelate without more ado, chose and ordained the man, and so he was obtruded on the people without any Election at all.

Ordination of an ordinary pastor is always to a certain flock, Acts. 20. 28. 1 Pet. 5. 1. Rev. 2. 1. yet here must we distinguish dedication to Christ's service by the office. 2. The exercise of the office, in the former respect the pastor is a pastor everywhere, and may be sent as a Pastor to plant Churches, but ratione finis, He is primario principally to feed this flock, and secundario and ratione medi, secondarily, while he feedeth this flock, he feedeth the Church univerfall.

Mr. Mather, if people may not meddle with ordination, because it is proper to Timothy and Titus, this may prove that they were Bishops who did ordain Elders there alone, which ministers may not do there; for these Epistles are not written to them, as Bishops alone, nor as Elders alone, but as to a mixt state, including the people.

Answ. Some parcels of these Epistles are written to Timothy and Titus as Evangelists, such as none may now do but they only, as 2 Tim. 4. 4. Tit. 1. 3. Tim. 1. 5. and some other things which they gave in charge to Elders. 2. Some things are written to them as Christians, as 1 Tim. 1. 19. Tit. 3. 3. & finaller or objectively all is written for the Churches good, but (3) the bulk of the Epistle is written to them as Elders, and is a rule of perpetuall government, and especially, 1 Tim. 1. 22. 2 Tim. 2. 2. for these and the like they were to doe with the presbytery, as is cleare, 1 Tim. 1. 14.

Object. The Congregations of Jerusalem were not fixed in their members and officers, only the Apostles preached to them (if they were many congregations, which is possible) in a circular way, now one Apostle.
Fixing of Churches accidental to government.

Apostle to this assembly, then another. But in regard not one Pastor could say (this is my flock, not this) nor any flock could say (Peter is our Pastor, not Andrew.) Therefore there was no Church-state in any of these congregations as where there is not a head of a Family and members, there is not a Family, and so you prove not Jerusalem a presbyterial Church over many fixed and formed Churches, as they are in Scotland, and if the Apostles were pastors in a circular and fluid way to many congregations, every one was a pastor to many congregations, and so elected by many congregations: which is absurd.

Ans. 1. Fixed or not fixed cannot vary the essence of the government. 2. The Priests, Levites, and Prophets teaching in the wilderness from place to place, and the people by war scattered to sundry Tribes, doth not make these meetings not to be under the government of the great Sanedrim, more then if the meeting made a fixed Synagogue, divers members and diverse heads in one Family occasioned by death, and pestilence, diverse Souldiers and new Commanders in a Regiment, diverse Inhabitants, yea and weekly altered rulers and watchmen in a City, doth not infer that that family, Regiment, and City is not under one government of the City, one of the whole army, and one parliamentary law of the whole kingdom; no more then if all were fixed in members and heads. 3. Churches their perfection may have both members and teachers removed to a corner, and altered, yet they remain the same single Congregation having the same government. 4. Officiating in the same word, seales, censures, by Peter, to day, and by Andrew, to morrow, though members also be changed, is of the same species and nature, even to the worlds end, if we suppose the Church of Jerusalem to be one Congregation induring a patterne these sixteen hundred yeares, members and officers must be often altered, yet it is one Congregation in species, and one single Church in nature, though not in number, and the government not altered, through the fluidity and alteration of members and officers, as it is the same Parliament now which was in the raigne of King James, though head and members be altered, fluidity and alteration of rulers and members must be, by reason of mortality accidental to all incorporations, and yet their government for all that doth remaine the same in nature, if these same Lawes, and Government in nature by these Lawes remaine.
Why we do not admit the Members of the Churches of Old England to the Seals of the Covenant.

Quest. 1. Whether the Seals of the Covenant can be denied to profissors of approved piety, because they are not members of a particular visible Church, in the New Testament.

Our Brethren deny any Church Communion, and the seales of the Covenant, Baptisme, to the children of Beelevers, the Lords Supper to beelevers themselves, whose come to them from Old England, because they be not members of the particular Congregation to which they come, and because there is no visible Church in the New Testament, but one particular Parish, and all who are without a particular Parish, are without the visible Church, and so are not capable of either Church censures, or the Seals of the Covenant, because none have right to the seales of the Covenant, but only this visible Church.

We hold all who profess faith in Christ, to be members of the visible Church, though they be not members of a visible Congregation, and that the seales of the Covenant should not be denied to them. And for more full clearing of the question, let these considerations be observed.

First Ditt. All beelevers, as beelevers, in foro Dei, before God have right to the seales of the Covenant, these to whom the Covenant and body of the Charter belongeth, to these the seale belongeth, but in foro Ecclesiastico, and in an orderly Church-may, the seales are not to be conferred by the Church upon persons because they believe, but because they profess their beleeving: therefore the Apostles never baptized Pagans, but upon profession of their faith.

Second Ditt. Faith in Christ truely giveth right to the seales of the Covenant, and in Gods intention and decree, called voluntas beneplaciti, they belong only to the invisible Church, but the orderly way of the Churches giving the seales, is, because such a society is a professing or visible Church, and orderly giving of the seales according to Gods approving will, called, voluntas signi & revelata, belongeth to the visible Church.

Third Ditt. The Church may orderly and lawfully give the seales of the Covenant to those to whom the Covenant and promisses of grace
does not belong in God's decree of election.

Fourth Diff. The Church may lawfully add to the Church visible, such as God addeth not to the Church invisible, as they may add Simon Magus, and the Church may lawfully cast out of the visible Church, such as Christ hath not cast out of the invisible Church, as the Church may excommunicate regenerate persons for scandalous sines.

Fifth Diff. Then the regenerate excommunicated have right to the seals of the Covenant, as they have to the Covenant, and yet the Church doth lawfully debarre them, hic & nunc, in such a scandalous case, from the seals of the Covenant.

Wee hold that those who are not members of a particular Congregation, may lawfully be admitted to the seals of the Covenant.

First, Because those to whom the promises are made, and profess the Covenant, these should be baptized. But men of approved piety are such, though they be not members of a particular Parish. The proposition is Peter's argument, Acts 2. 38.

Secondly, Those who are not Members of a particular Church may be visible professors, and so members of a visible Church, Ergo, the seals of the Covenant belongeth to them.

Thirdly, The contrary opinion hath no warrant in God's Word.

Fourthly, The Apostles required no more of those whom they baptized, but profession of beleefe, as Acts 10. 47. Can any forbid water that these should not be baptized, whom have received the Holy Ghost, as well as we? Acts 8. 37. If thou believest with all thy heart, thou mayest be baptized: no more is sought of the Jaylor, Acts 16. 13. 14.

The Author saith: To admit to the Seals of the Covenant, is not an act of Christian liberty, that every Christian may dispense to whom he pleaseth, but an act of Church power given to the Ministers, to dispense to those over whom the Holy Ghost hath made them overseers; but we have no Ministerial power over those of another Congregation, and who are not members of a particular Congregation.

Answ. First, To dispense the Seals to whom we please, as if mens pleasure were a rule, were licentiousnesse, not Christian Liberty. There may be a communio of benefits, where there is no communio of punishment: Beneficia sunt amplianda.

Secondly, It is false that Pastors have no Ministerial power over
over those who are not of their Congregation; for if so, all communion of Churches should fall, for Letters of recommendation from other Churches, whereof they are Members, cannot make Pastors of New England to have a Ministeriall power over those of another Congregation, as set over them, by the Holy Ghost, as they are set over their owne Parish, to whom they be onely Pastors, having Ministeriall power, by a Church Covenant, and the peoples Ordination, as our Brethren teach.

2. Manuscr. Those over whom (faith our Author) we have no power of censure, over those we have no power to dispense the communion. Now if we should censure any such for drunkenness, or other scandals, who are not of our Congregation, it should be a non habente potestatem, an act done by those who have no power.

Answ. The major proposition by your owne Doctrine, is (a) Chap. 6. clearly false, for you say your (a) selfe, Strangers sojourning with us, members of other Churches, knowne not to be scandalous, are admitted to the Lords Supper; yet can you not excommunicate strangers, sojourning for a time, falling in scandals. For,

First, to you they are without, how then can you judge them? as you say.

Secondly, You have by the holy Ghost no ministeriall power over them, as over your owne flocke, as you expone, Act. 20. 28.

Thirdly, You looke aside at excommunication, for those of other Churches consociated in a classe, we doe lawfully excommunicate and censure; for excommunication is not a cutting off of a person from one single Parishional Church only, as you imagine, but a cutting off of a person from all the visible Churches consociated: first, because he is delivered to Satan, and his sin is bound in heaven, in relation to all the other Churches, and is so to be esteemed, and not in reference to the one single Congregation, whereof he is a member. Secondly, all are to be humbled and mourn for his fall, and to consent he be cut off, and not one single Congregation only. Thirdly, all consociated Churches shall be leavened, by keeping Church-fellowship with such a lump. Fourthly, all are to repute him as a Heathen, and a Publican. Fithly, all are to admonish him as a Brother, 2 Thessalon.2. 15. Sixthly, all are to forgive him, and receive him in Church-communion, if he...
shall repent, and occasionally to edifie him as a brother.

The Seals of righteousness of faith (a) faith the Author) are not seals to the faithful such, but as they are joined together and confederate in some visible Church, none but in a visible Church may dispense the seals, in the Old Testament, none were partakers either of the Passover or of Circumcision, seals they were either Israelites born, or profibes in the Church of Israel. We read not that Job and his friends, though righteous through faith, were circumcised, nor would they have omitted to speak of Circumcision, as of a pertinent evidence of the corruption of man's nature, of which they speak much, the Sacraments (faith this same Author (b) are not given to the invisible Church, nor to the members thereof such, but to the visible particular Churches of Christ, and to the members thereof; therefore the seals are not to be given to those, who are of no particular visible Church?"

Answ. 1. The Seals of the Covenant are principally given to the invisible Church, as the Covenant it selfe in Gods decree of election is especially made with the elect, and such as shall never fall away, as is cleare, Jer. 31. 37. Jer. 32. 40. Ely 54. 10. Heb. 8. 9. 10. and the invisible Church as such, as a number of beleivers have onely right before God to both Covenant and seals, yea and consequently are onely Christs body and Spoufe, and redeemed Saints, and so onely have all the power of the keyes, and the ministeriall power of dispensing the Seals, and by our brethrens doctrine, the visible Church not as visible, but as the true body, Spoufe, and Bride of Christ, & so as the invisible company of the redeemed ones have the Seals, and Covenant, and to all Ministeriall power of Christ is given unto them. 2. It is true the orderly and Ecclesiasticke way of dispensing the Seals, is that they be dispensed onely to the visible Church, but this visible Church is not one parith, but all professing the faith of Christ, though they be not joyned in one visible parish by one Church oatb, as the Author meaneth: for the Saints in Scripture, as Cornelim, the Eunuch, the Taylor, did profess and visibly evidence their faith, and so that they were capable of the Seals by desiring to be saved, and saying, What shall we doe to be saved, by trembling at the Word of God, by asking the meaning of the Word of God, which expressions are in many not in-churched to particular Congregations, nor did the Apostles aske if they were members of one parish before they baptized them, but if they beleived in Christ. 3. Whether
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ther Job, his friends, Melchisedeck, Lot, and others the like were circumcised, we need not dispute, but that they were not circumcised, because they were not in a visible Church estate with Abraham, is a question and uncertain, and therefore not sure to be a foundation of new opinions in Church Government; but though it were granted, it followeth not, because none were circumcised but Abrahams seed, and all, and only Abrahams seed were circumcised, therefore none are to be baptized but those who are members of one particular Congregation: Alas this is a weake consequence, rather it followeth, all borne of James were circumcised, Ergo all borne of Christian parents are to be baptized; and we see not but sacrificing was restriccted to the visible Church, no lefes then Circumcision, yet Job sacrificed to God, Job 1. and Chap. 42.

The Author addeth The difference here is: The circumcised in Israel might rightly keep the Passover amongst themselues, because the whole nation of Israel made but one Church, and the officers and ministers of any one Synagogue and the Priests and Levites were ministers in commune of the whole house of Israel, in proportion whereunto they that are baptized in any particular Church may in like manner require the Lords Supper, if there be no other impediment, in regard of their unfitness, to examine themselves, which is a thing requisite, to receive the Lords Supper, more then was required to receive the Passover. But now because the Churches of the new Testament are of another constitution, then the national Church of all Israel, baptism in one Church doth not give a man right to the Lords Supper in another, unless the Officers of the one Church were Officers of all (as in Israel they were) or unless that one Church and the Officers thereof did recommend their right and power to another.

Answ. 1. It is true, in the one Church of Israel there was something typically, that is not in our Churches, as one Temple, one high Priest, one place of sacrificing, one Priesthood, one Ark, &c. but this was peculiar to Israel, as such a specifie Church, and typified also the external visible unitie of the whole visible Church of the new Testament in professing one Lord, one Faith, one Baptisme, one external communion, and government external, de jure: but this agreed not to the Church of Israel properly as a Church; for as a Church of a nation they might convene and assemble themselves in one nationall Assembly to reforme Religion, to renew a nationall Covenant, to turne
away a nationall judgement, to make nationall acts, that they should seeke the Lord God of Israel, and put away strange wives, 
Dent. 29. 2 Chron. 15. 12, 13. Nehem. 10. and this is morall, yea naturall to a number of Churches united in one nation, and no wayes typicall. 2. The proportion betwixt Israel and a parihionall Church is questioned, the Author beggeth what is in question, for it is evident that in Gods Word there is a visible Church of many Congregations, associated in many visible acts of government. 3. If the Church of Israel and the Churches of the New Testament be of different constitutions, as Anabaptists, Arminians and Socinians teacheth, we shall try. I affirme that the Constitution in matter and forme was one with the Christian visible Church. 1. Our brethren bring arguments from the constitution of the Church of the Jewes, that for matter they were a holy people, a royall generation, for forme they were united in one Church-iaste Covenant-ways, as they prove from Dent. 29. 2. Separation from sinne and the wicked world, but not from the worship of God, was commanded to them, Psal. 26. 5, 6. Esa 52. 11. 2 Cor. 6. 7. Levit. 26. 11, 12. Communion with the wicked was forbidden to Israel, 2 Chron. 19. 2. 2 Chron. 30. 6. but communion in worship both in the Synagogue and Temple was commanded to them. 3. That God required not morall preparation in them for eating the Pasleover, as he doth in us, before wee eate the Lords Supper, I conceive to be an untruth. 1. Because not to prophan the holy things of God, and not to take Gods Law in their mouth and to hate to be reformed, Psal. 50. 16. not to sacrifice with bloody hands, Esa. 1. 11, 12, &c. Psal. 50. 8, 9, 10. Esa 66. 1. was morall, and did bind and oblige the Jews as they doe us, and 2 Chron. 30. 6. The poster are sent to gather the people to the Pasleover, charging them to turne to the Lord God of their fathers, not to be like their fathers; and it is cleare by Hezeckiahs prayer, ver. 18, 19. Good Lord pardon him that prepareth his heart to seeke the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary, ver. 20. And the Lord hearkened and healed the people. Ergo, there was required a preparation of the heart for the right eating of the Pasleover, besides the typicall and ceremoniall preparation. Yea God counted the ceremoniall preparation void of the morall preparation, but abomination, as Esa. 66. 1. Esa. 58. 3, 4, 5, 6. and Josiabhs Pasleover
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is commended from this, 2 Kings 23. 22. (as Junius well observeth,) that none did with such care and zeal, as Josiah did prepare the Priests, the people and himselfe for the passover, in removing all Idolatry and abomination, and in renewing their Covenant and resolution, ver. 3. To walk after the Lord, and to keepe his Commandments with all their heart, and with all their soule. 4. The uncleane and uncircumcised in heart were no more members of the true and invisible Church of the Jewes, and of Christ's mysticall body, his Spoufe, his royall generation, then Sodom and Gomorrah, Es. 1. 10. then the Ethiopians, Amos. 9. 7. then Ammon and Moab, Jer. 9. 25, 26. as in the New Testament, and the true invisible Church amongst them, as amongst us were Kings and Priests unto God, Exod. 19. 5. 9. Psal. 149. 1. as we are, 1 Pet. 2. 9, 10. Rev. 1. 5. 5. Amongst them no man could invade the Priests office, or rune unseem, no more then under the New Testament, Heb. 5. 4. 1 Tim. 4. 22. though they were to rebuke one another, Levit. 19, and they had sacrifices for sins of ignorance, Levit. 4. 27.

2. The place seemeth not to want difficultie, how many sacrifices would men offer, how often, yea while they were going home from Jerusalem (which was a long Journey to many) they might fall in these sinnes of ignorance, and as (a) Master Paget noteth there was no dispensation for this Law, yet when Abraham travelled three dayes to Mount Moriah from Beerseba in the South, and some of the Tribes Northward, would bee als farre distant, it would bee seven dayes journey to many; therefore the Text is, if he sinneth in ignorance, or through ignorance, that is, mereely of ignorance, as when a man in drunkennesse killed a man, he shall offer a trespass offering for it, the Jewes call it in their Language הים שלל תְּמוֹנָל, magnol, for מִנָּל magnal signifieth Pallium, if he sinned with a cloake casten over his eyes, and (b) Weemes said the sinnes were done of ignorance, not ignorantly, or the word in the Hebrew, is vel notificatum fuerit et peccatum ejus, when the conscience is wakened and convinced, and he can finde no rest, let him offer sacrifices. And a third step was excommunication and casting out of the Synagogue after the captivity, which are the very degrees of our Church enseigne. They answer, Israel had civill government which we have not. I answer, 

Dent. 17. 9. He that will
The Seals of the Covenant not to be

will not hearken to the Priest (that standeth before the Lord to minister) or unto the Judge, even that man shall die. He that hearkeneth not unto the People. 2. They say they could not in Israel forgive one another's sins, as we doe in the New Testament.

Answ. It is a divine Law in the Old Testament, they were to forgive their enemies, Prov. 20. 22. &c. (a) Robinson faith, No Church hath the absolute promise of the Lord's visible presence, which that Church then had, till the coming of Christ, Gen. 47. 10. and 17. 7. Exod. 19. 43. 44. It was simply necessary that the Messiah should be borne in the true Church. 3. In their deepest apostasy God shewed them some signs of his presence, by raising up some godly King, Priest, or Prophet.

Answ. That they had Prerogatives above us is cleare, Rom. 3. 1, 2, 3. Rom. 9. 4. and that in other respects, farre more excellent, wee have Prerogatives above them, as is cleare, 2 Cor. 3. 7, 8, 9. Matth. 13. 16, 17. So one Christian Church have Prerogatives above another, but the essentiall constitution of the Church of the Jewes, and ours is one. 1. They were a royal Priesthood, a People holy to the Lord, the Covenant made with them, as with us. 2. To them one little Leaven, leavened the whole lump. 3. Separation from sinne and Idolatrous worship was commanded them, as it is us. 4. Amongst them, none who hated to be reformed, were to take the Law of God in their mouth. But to returne to our Author, it is a false ground that one that is Baptized in one Church, hath not right to the Lords Supper in all Churches, for if he be Baptized to Christ's death, he is Baptized to all Churches. And 2. professedly in Covenant with God in all Churches, and so hath right to the seales of the Covenant in all Churches, for Gods Covenant is not principally and first made with a Parishionall Congregation, but with the Catholike and univerfall Church comming under the name of Israel and Judah; and secondarily with a Parishionall Congregation. Is a beleever a member of Christs body in one Congregation, and not in all Congregations? Hath he the keyes as a member of Christs body, and a dwelling house for the holy Spirit in one Congregation, and looth them and the holy Spirit both when he goeth to another Congregation?

Manuscript, Those who come from England to us are under public scandals and reproach. It is an offence that they come to us, as members of no particular Church visible, (for they leave that relation...
on where they left their habitation) but of one National Church, where-
of Christ hath given us no pattern in the New Testament, and in
which he hath appointed no National worship to be performed.

Answ. It is admirable that leaving a Parishional Church in
England, they leave not the true visible Church, to all the
Parishional Churches in England must be separated from, as
from no Churches; yet in that Church, many of you had your
Baptism, your conversion to Christ, your calling to the Mini-
istry. 2. How can it be an offence to be Members of no inde-
dependent Churches in England, whereas no such may be had
there? 3. Is it a fault to be members of a National Church?
see if Act 1. Act 6. Act 15, there be not a Church-meeting,
and publike exercise of praying, discussing of matters by the
Word, choosing of officers, refuting of false Doctrine? This
is worship, and it is not the worship of a particular Church,
but there be no true Churches but yours, and all are in off-
ces and scandals, who are not members of your Churches; this
(a) Augustine layeth to Donatists, this (b) Parent layeth up-
on Anabaptists, that they taught, they only were the true Church.
I conceive our dear Brethren are not of this mind.

Manuscript. It is a publike offence, that though they were Bap-
tised in some Parish Church in England (faith the Author) upon
some Covenant and stipulation of Parents, or Godfathers, which al-
so was without warrant, yet they come to the Lords Table, without a-
ny publike profession of their faith or repentance?

Answ. To say nothing of Godfathers, who are civill wit-
nesses, that the Parents shall take care to educate the childe, in
the true Faith, we see no publike profession by a Church-oath,
(as you mean) in the Church of Corinth, but only that every
man was to trye himselfe, and then to eate, nor in the Apostles
Church at all, if you debarre them from the Lords Supper,
who are not inchochured by your Oath, all the reformed Chur-
ches on Earth did never worthily eate and drinke the Lords bo-
dy and blood. It is (faith he) a publike offence, that in the Parish
Communion (which not Communion of spirits, but cohabitation be-
getheth) they partake with all ignorant and scandalous persons, not
excluding drunkards, prophanse swearers, whereby it committs to
passe that not a little leaven, but a great measure of leavin doth deeply
leavin the whole lump.

Answ. This tolleration of drunkards and swearers in

Bb the
The Lords Church, and at his Table, infecteth and is apt to leaven all, with their evil conversation, but doth not leaven the worship to the fellow-worshippers, nor is the sinne of private persons, yea nor of our Ministers, who hath not power to helpe it, (but it is the fault of the Church) except you make no separation from a Church where a scandalous person is tolerated (for sufferinge more or fewer doth not vary the spece) to be a sin publikeably to be repented, before any can be members of your Church, which is prodigious to us.

Fourthly, It is a publike offence (saith the Author) that they have worshipped God, according to the precepts of men, &c.

Answ. This is the crime of conformity which I wish were publikeely repented, by all which hath defiled themselves with submitting to a Anti-christian government, and the Will-worship of men, yet doth not this make Ministers no Ministers, so as they must receive Ordination to the Ministry of new. Peters fell too long away his Apostleship, nor Jona's flying from God, nor David's adultery made them not leave off to be Prophets.

Other arguments that I find in Papers from New England are these: First, There is not a Church (say they) under the New Testament, but a Congregational Church, so it will follow, that as City priviledges belong onely to the Citizens and their children, so baptism and the Lords Supper, being Church priviledges, belong onely to the Members of particular Churches, and their seed; and that seeing sigillum sequitur donum, to apply them to any other, is to abuse them.

As the seal of an Incorporation is abused, when it is added to conforme a gift to one who is not a Free man of that Incorporation, he being incapable thereof.

Answ. First, The case is not here, as in earthly Cities, a man who is a free Citizen in one burrough is not for that a free Citizen of all the Burroughes and Cities on earth, nor is he who is civilly excommunicated and cast out of his City priviledges in one City, cast out of his City priviledges in all other Cities, whereof he is a free member: and the reason is, there is not one common owner, and Lord of all the Cities on earth, who can give, or take away, in a Law-way, City priviledges, but the case is farre otherways in the priviledges of visible Churches, for he who is a member of one visible Congregation, is by his baptism, and sincere profession, and his professed standing in Covenant with God, a Member of all visible Congregations on earth.
earth, as he is baptized in all Congregations on earth; and if he be excommunicated out of a single Congregation, he is excommunicated out of all, and loseth right to the Seals of the Lords Supper, in all visible Congregations, as his sins are bound in heaven to all also, for that one common head and Saviour, who giveth him right to the Seals of Christ's body and blood in one, giveth him right to these Seals in all. For we worthily communicate with Christ in his body and blood, nor as his body was broken, and his blood shed for one single visible Congregation, but as broken and shed for the whole Church universall. But this form of reasoning utterly aboli"sheth all Communion of Churches, nor can a member of one visible Church be capable of the Seals of grace in another visible Church, because he is not a Member of that visible Church, no more then on one is capable of the Priviledges of Paris, who is onely a Citizen of London, and not a Citizen of Paris. If it be said, one who is a member of a visible Church, may receive the Seals in another Congregation, if he be recommended by Letters, as a found Professor, to that other Congregation. I Answer, Recommendatory Letters can never give a Church-right to the Church-Priviledges of the Seals of the Covenant, they doe but onely notifie, manifest, and declare the Church-right, which the man had before. Ergo, either he cannot in any sort be capable of the Seals of the Covenant in another Congregation, then his owne, whereof he is an inchurched Member, which destroyeth all communion of other Churches, or if he be capable of the Seals in another Congregation, he was capable and had a Church-right in himselfe, before he received recommendatory Letters, yea, these whom we recommend by Letters as fit to partake of the Sacraments in another Congregation, we presuppose they have Church-right to the Seals in another Congregation visible, then in their owne, whereof they are members, except our testimony be false. Ergo, before our recommendatory Letters, the person of approved piety was a member of all the visible Churches about, hoc ipso, and by that same reason, that he is a member of one visible Congregation, yea, Peter clearly insinuateth, that all who have received the Holy Ghost, are to be baptized, Acts 2:47. as Philip, Acts 8:37. and That if the Eunuch beleived, he might be baptized. So that Faith, to speake properly, doth give us right to the Seals.
and to speake accurately, a visible profession of faith doth not give a man right to the seales of grace, but onely it doth notifie and declare to the Church, that the man hath right to the seales because he believeth, and that the Church may lawfully give to him the seales, and that profession is a condition required in the right receivers of the seales in an Ecclesiasticall way; but faith giveth the right to these seales, and because the faith of the beleever goeth with the beleever, when he goeth to another visible congregation then his owne, that faith giveth him right to the seales in all places, and in all Congregations: for faith giveth right to receive Christ Sacramentally, not in one Congregation onely, but in all, and a visible profession doth, as a condition notifie this faith, and Church-right in all Congregations. Ergo, the man hath right in all Congregations, as he hath right in a parissional Church. But our Brethren reply, Peter might baptize Cornelius, though he was no member of a visible Congregation, because the Apostles being officers in al Churches, might dispense the Seales in all Churches: but Ministers now are pastors onely of the determinate flockes, over which the holy Ghost hath set them, therefore they have not Citie Seales at their power to dispense to any other then to Citizens.

Answ. Peter his argument to Baptize is not from a temporell reason, that endureth for a while, but from a morall argument of perpetuall equitie and necessitie, till Cristi second comming. He that believeth and hath received the holy Ghost, is to be baptized. But many out of Church-state, and who are not members of a particular Congregation, have received the Holy Ghost, and doe beleive, being Christians of approved pietie; we are to adde no restrictions, or exceptions where God addeth none. Non est distinguendum, ubi lex non distinguuit. They that beleive should receive the seales, but not except they be in Churched and members of a particular Congregation. The proposition is Gods Word, but the restriction or exception is not Gods Word. 2. The Apostles, though they were univerall Pastors of the world, yet taught us by word and practive, who are to be admitted to the seales, even to the supper, those who do try and examine themselves, and that to the end of the world.

2. Our brethren say, It is probable that Cornelius was in Church-state, and the Eunuch comming to Jerusalem to worship, argued he was a proselyte, and a member of the Jewish Church not yet dissolved.
Lydia and the jailor were members of the Church of Philippi, which Church communicated with Paul at the beginning of the Gospel, Psa. 4. 15. at least it is probable, that Lydia was a member of the Church of the Jews.

Ans. It is hard to build a new Church government contrary to the doctrine of the reformed Churches upon probabilities. 2. If Cornelius, Lydia and others were members of the Jewish Church, it was not a good consequence by our brethrens doctrine to make them members of a Christian Congregation, without in-churching of them by your Church-oath, for you make the constitution of the Jewish Church, and ours different; yea and as you teach, all circumcised were members of the Jewish Church, and had right to their Passover, but all circumcised are not meet to be members of a Christian Church, for many circumcised were Idolaters, murderers, prophanemockers of God, Esa. 1. 13, 14, 15, 16. Jer. 10. 7, 8, 9, 10, 11. Ezek. 10. 16, 17, 18, 19. And though the Church of Philippi was one of the first Churches that communicated with Paul, yet was there no Christian Church of Elders and people there, when Lydia was converted, for Acts 16. 13. in the place where prayer was wont to be made on the Sabbath day, none heard Paul preach, but some women, Ergo there could not be a Christian Church there; and it is certaine the jailor before was a persecutor, and no member of a Christian Church.

They say Abraham and his seed were not circumcised, till God called him into Church-Covenant, and so into Church-state, and there is the same reason and use of baptism, as of circumcision. If the argument taken for baptizing of infants be good, why may we not inferre a necessitie of Church-membership, before baptism, as of Church membership before circumcision? So the Apologiae saith. It cannot be proved that baptism was imposed upon all believers, as such, no more then it can be proved that circumcision was imposed upon all believers as such; and Baptism is no more now necessary to a believer, whose calling or another strong hand of Gods providence will not suffer to live in Church-fellowship with Gods people, then circumcision was necessary to Melchisedeck, Job or others, whom the hand of God detained from Church-fellowship, with the posteritie of Abraham; yea circumcision and the Passover, seeing they were administrated in private houses, might more conveniently be administrated to persons not in Church-state, nor Baptism and the Lords Supper can be administrated so, in respect they are
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sects given to a Church body in an assembly, 1 Cor. 10.17. and 12.13.

Answ. Abraham, Sarah, and the Soules they had gotten in Churche, were in Church-state, obeyed God, built an Altar, Gen. 12.2, 3, 4, before the Church Covenant, which you speake of, Chap. 17. and it is denied that that supposed oath of the Covenant made them a Church: So we see no necessitie of Church-membership, to one single Congregation, before either circumcision or baptism; for baptism is a seale of our entry into the visible Church, as I shall prove. 2. We say not that baptism is imposed on all who believe, as they are such, for God saveth diversbelievers, who are not baptized, but God's will, the supreme Law-giver, here is to be looked into, God would have no circumcision from Adam to Abraham, and would himselfe have the people want circumcision in the Wilderness forty yeares, and would have it administrated in private houses, it being a bloody and painefull Sacrament, but we have an express Commandement of God to baptize all ordinarily, of the visible Church, yet not because they are members of one single Congregation, but because they believe & tellifie themselves to be members of the visible Church in general: we deny that the want of membership in a particular Congregation, is that strong band that should hinder baptism or the seales of the Covenant. God hath appointed no lawfull calling, such as trafficking by Seas & frequent travelling ordinary to transient members of the visible Church, to be inconstant with the lawfull partaking of the ordinances of grace, & seales of the Covenant; for only those who do not try and examine themselves, and are prophanely scandalous are excluded, as swine, from the holy things of God, and from the Lords Supper, not men, because they are necessarily bulied in a lawfull calling, and must ordinarily traveil to farre countries, and so cannot be members of a single parish. 1. This is a physicall impediment and not a sinne, nor a morall impediment, excluding any from the Seales of grace, yea and an unwritten tradition. 2. I speake against that difference which the author maketh, betwixt the seales of grace in the Old Testament, and the seales of grace in the New Testament, for there were Physicall and civil defects in the Old Testament, which by a divine Law, made some incapable of the Pasheover, as if any were Lepers, bastards, born Moabites and Ammonites, or typically unclean, or had touched the dead, they could not eate the
the Passeover, though otherwise they did believe in Christ to come, and were morally clean, but by the contrary under the New Testament, there be no Physicall or ceremoniall defects, no callings, no civil relations, but only moral defects, and sinfull scandals, which doth exclude men from the Seales of grace, except you bring in ceremonies in the New Testament, of your owne devising, for all Nations, so they believe in Christ, Jew, or Gentile, Barbarian, or Scythian, bond or free, male or female, are to be baptized, Matth. 28.19. God is no accepter of persons, or Nations, or callings, Acts. 10.34,35. compare this with ver. 46, 47. and Gal. 3.27. For as many of you as have beene baptized unto Christ, have put on Christ, 2.28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all in Christ Jesus, so Gal. 6.15. For in Christ Jesus neither circumcision availeth to anything, nor uncircumcision, but a new creature.

I must then say, it is boldness in men to say, that there is a lawfull calling in the New Testament, which our Brethren are pleased to call the strong hand of God, which maketh persons who are new creatures, and baptized into Christ, incapable of the seales of grace. Deare Brethren, yeeld to the cleare and evident truth of God. And for this cause, the seales of the New Testament must be more necessary in this respect, then were the Seales in the Old Testament. Our Brethren say, All circumcised might eate the Passeover (though I doubt much of it) and might enter into the Temple, if they were not legally unclean, but all baptized may not eate the Lords Supper; and all baptized, though excommunicated, may enter into the congregation for the publicke worship, hearing the word, praying, praising, &c. But all circumcised, might not enter into the congregation. The places 1 Cor. 10.17. and 12.13. prove not, that the Seales of grace are administrated to a Church body, of a particular congregation only, as they are such, for these seales are common to all the visible Churches on earth. We many are one body, it is not to be exposted, We many are of one Parochiall Congregation, and onely are one body; but We many of all the visible Churches on Earth, are one body in Christ. This you must say, except you deny all visible communion of Sitter Churches.

The Object. They who are not capable of Church censures, are not capable of Church Priviledges. But those that are not within the Church covenant of a particular congregation, are not capable of Church censures.
cenure. The proposition being evident, the assumption is proved, 1 Cor. 5. 12. What have I to doe to judge those who are without, that is, without the communion of a particular congregation, So Amelius, de conf. l.4 c.24, quæt.1, refp. ad.

Answ. First, I answered before, the major is false, by your owne doctrine, those of another Congregation cannot be cen-

fured, but by their owne congregation, yet by Letters of re-

commendation, they may receive the Lords Supper in another

Congregation. Also strangers of approved piety, may be ca-

pable of Church rebukes, which are Church censure.

Secondly, The place, 1 Cor. 5. 12. is manifestly abused, for

by those who are without, are meant onely the Infidels and Heathens

who are without the whole visible Church, and not those of

approved piety, who are baptized and professe the truth sin-
cerely: for Peter Martyr, Beza, Calvin, Murchar, Pareus, Zwing-

gius, so also Haymo, Aquinas, expone it with us; which is

clear, first, by the phraze of speaking (What have I to doe?
) being a note of estrangement, as, Job, 2. 4. Woman what have I to
do with thee? and 2 Sam. 16. 10. David said, What have I to doe
with you, ye sonses of Zerviah? now Paul and the faithfull at Cor-

inth are not estranged from those of approved piety of other

Congregations, he tooke care to edifie and rebuke them, and

so are all the Saints to edifie, censure, and rebuke one another.

Thirdly, οἱ ἄγεν, always those who are without, are taken

in an ill part, in the Word of God, as Mark 4. 11. Those

who are without, are the blinded and hardned, and Rev. 22. 15.

for without are dogges, our Brethren expone it of the visible

Church. Now not to be in Membership of such a particular con-

gregation, is not a sin, nor a just ground of Pauls estrange-

ment of his Ministeriall power from them, it may be caused by

percellution when the flocke are scattered by Wolves.

Fourthly, Those who are here without, οἱ ἄγεν, are left by

Paul to the immediate judgement of God, and not to be judged

of the Church, ver. 13. But them that are without God judgeth.

Now those who are members of another congregation then the

Church of Corinth, or members of no particular congregation,

and yet of approved piety, are not left to the immediate judg-

ment of God, because they are without. The banished servants

of God, who suffer for the Truth, or transient members, who

because their calling is ordinarily traffiquing, and so not con-

sistent
sitten with a membership in a settled congregation, are they (I say) without, not to be edified by the censures of the Church, but left to the immediate judgment of God? This is contrary to God's Word, and an inolent interpretation, and I find it not in your place of Ameistus.

They reason from inconveniences. Hence (say they) Church assemblies shall be confused meetings, if all out of Church membership be admitted.

Answ. If by confused meetings you mean, meetings of sound believers and hypocrites, then Christ's Kingdom compared to a draw-net, wherein are good and bad, are confused meetings and unlawful; which none can say but Anabaptists. But if you mean meetings of those of your own Congregation and strangers of approved piety, these are not confused meetings, but you begge what is in question, and utterly abolish all Communion of Churches.

They add, the Church shall endanger the propagating of the Seals. Apology, and want a special means whereby their grace and piety shall be discerned, if without respect of their Church estate, men be admitted to the Seals; for their own testimony is not enough; also how can they be of approved piety, who against light refuse to profess subjection to the Gospel, by an orderly joining themselves with some approved Church when they have opportunity? Seeing Church-fellowship is an action of piety required in the Second Commandment, and this means of tryall hath beeene so blessed that many approved men have beeene after tryall found light to others, and to their own consciences.

Answ. Means of discovering sincerity or hypocrisy would be warranted by God's word, and means of echewing the propagating of the Seals also. Simon Magus was not so tried, yea when Peter found him in the gall of bitterness, we finde not that he cast him out of the visible Church in respect his sinne was not that publike scandallous, as to offend the whole Church. 2. We grant that strangers are not rashly to be admitted to the Seals, but you prove them not to be of approved piety, because they will not sweare your Church-oath, and your discipline, as the onely true way, and in so doing, you say they refuse Church-fellowship commanded in the second Commandment, but this is to be proved, and not to be nakedly averted by you; they beleive, and can give evidences of their beleife, & so should by the word of God be admitted to the Seals.
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ACT. 10. 47.  
ACT. 8. 37.  
1 Cor. 11. 38.  

You deny them the Seales, as if they were dogges and unworthy prophaners of the Seales onely, because they cannot sweare to your Church-government, which you cannot prove from the word of God. 3. You deny them to bee of approved piety who will not joyn to an approved Church, you meane your owne.onely. But you add if they have opportunity, but what if they want opportunity, then the strong hand of God debarreth them, & their seed from the Seales of Grace; now if any be to trafficke by Seas, and to travell to farre Countries in a lawfull calling, he is legally uncleane and incapable of the Seales to himselfe or his seede; for he cannot in Conscience and through necessity of his lawfull calling sweare your Church-oath, for he must sweare to observe the manners of his fellow-members, to edifie them by exhortation, consolation, rebuking, to joyn himselfe in an eternall Covenant to that visible Church, yea never to remove thence, except the Congregation consent: so your oath obligeth him to all these, now this is impossible because of his lawfull calling, and because he cannot be a Church-member for ever: while he traffiqueth in his lawfull calling, the comfort of the Lords supper is denied to him; and Baptisme to all his seede, and that by a strong hand of providence without any fault in him: shew us a warrant from the Law and the Testimony, where any are to be debarred from the Seales of the Covenant, and that ordinarily, (where sickness and some other Physicall impediments doth not occur) where there is no morall unworthinesse or guiltinesse in the persons debarred: Wilt thou debarre all from Church-comforts, the presence of Christ in his Church, the comfort of his walking, beside the Candlestickes, and his influence in the word Preached, the power of the keyes, the rebukes of the Saints, their exhortation and private comforting of sinners, the comforts of the Ordinances of Baptisme, and the supper of the Lord, because a strong hand of providence in a lawfull calling doth perpetually debarre them? 4. You say your trying of Church-members is a meane bless'd of God, to try many mens sincerity.

I answer, Unlawfull meanes, as the persecution of Tyrants, may have this success, what then? is it a lawfull meanes? 2. I would Gods name were here spared; it is not a meane bless'd of God, it chaseth away many from the net of the Gospell, and
the Pastorall care of the Shepheardes, and is not a conquering way to gaine Soules.

John Alasto (say they) in the days of Edward the sixth, would Apol. 7. Baptize none, but such as were members of that Church; and therefore proposed this question to the Fathers, (Are these infants that you offer, the seede of this our Church, that they may lawfully be Baptized?)

Answ. John Alasto had reason because of some present abuse, some indifferent Aberists, infidels in heart, refused to joyne to either Churches, either Protestant or Papists, and sought Baptisme to their children in either Churches, as they might have it, and therefore was that question proposed to the Fathers, but it proveth not your point. Alasto excluded the Children of Aberists, who would joyne to no Church, as his words cited beare. Ergo approved Christians and their seede are to be excluded from the Seales of the Covenant. How weake is your reasoning?

If the Rechabites (say they) the Posteriori of Jethro, shall live in the midst of the Common-wealth of Israel, & some of them prove true beleevers, as Jonadab the sonne of Rechab, yet if they shall refuse to take bold of the Covenant of Israel, & to become Prostelyte, it is no sinne for Israel to withhold the Passeover from them, & circumcision from their Children?

Answ. You might have proved your point a nearer way, many legally uncleane, and yet sound beleevers, because of leprosie, for no sinne were debarred from the Seales amongst the Jewes: but have you any law to debarre any from the Seales of the Covenant of grace under the New Testament, and that ordinarily for no sinne? 2. (a) Calvin thinketh their Vow not lawfull. (b) Bucanis, (c) Polyander, and (d) Willet think it the lawfull. Vow of the Nazaries, commanded Numb. 6. What then? If by Gods Law of the Nazaries, they abstained from wine, and the Passeover? God is above his owne Law, Ergo, you may debarre men from the Seales under the New Testament for no sinne; it doth not follow. 3. How prove ye, they abstained from the Passeover? being so divine a Law, might not their Vow suffer an exception for a greater Law in eating the Passeover? I thinke it might, for in case of necessity they came and dwelt at Jerusalem, for feare of the Army of the Chaldeans, Jer. 35. 11. and yet their vow was to dwell in Tents. From these ariseth,
Quest. 1. If Pastors may perform Ministerial Acts in any other Congregation than their own.

This is answered unto, by a Manuscript, If you take a Ministerial act improperly, when a Minister doth exercise his gift of praying and preaching, being required so to do, so he may exercise some Ministerial acts, but this he doth not by virtue of any calling, but only by his gifts and occasionally: but if you mean by a Ministerial act, an act of authority and power in dispensing of God. Ordinances, as a Minister doth perform to the Church whereunto he is called to be a Minister, then we deny that he can so perform any Ministerial act, to any other Church, than his own.

Hence though he may preach to another congregation, yet may he not administer the Sacraments to another than to his own.

Answ. First, We hold that by a calling or ordination he is made a Pastor, by election he is restricted to be Ordinarily the Pastor of his flock.

Secondly, A Pastor is a Pastor of the Catholike Church, but he is not a Catholike Pastor of the Catholike Church, as were the Apostles.

Thirdly, The Reformed Churches may send Pastors to the Indians, for that which Acosta faith of Jesuites, wee may with better reason lay it of our selves: That Pastors are as Souldiers, and some souldiers are to keep order, and remaine in a certaine place, others run up and downe in all places; So some are affixed to a Congregation, to feed them, others may be sent to those people, who have not heard of the Gospel. Which sending is ordinary and lawfull, in respect of Pastors sending, and the Pastors who are sent, because in Pastors, even after the Apostles be dead, there remaineth a generall Pastorall care for all the Churches of Christ. Thus sending is not ordinary, but extraordinary, in respect of those to whom the Pastors are sent, yet is it a Pastorall sending.

This opinion of our Brethren, is against the care of Christ, who hath left no Pastorall care on earth by this way, now since the Apostles dyed, to spread the Gospel to those Nations who have not heard of the name of Christ; but a Pastorall care for the Churches, is not proper to Apostles onely, but onely such a Pastorall care by speciall direction from Christ immediately
to Preach to all. 2. Backed with the gift of tongues and of miracles; and this essentially differenceth the Apostle from the ordinary Pastor; but the former Pastorall care to Preach the Gospell to all Nations; and to convert, is common both to the Apostle and Pastor.

2. Our Brethren distinguish betwixt office and the calling, and they say that the office extendeth no further then the call, and by office he is only a Pastor of this determinate flocke. But if he be a Pastor essentially in relation to none, but to his owne Congregation from which he hath all his calling, as is supposed, by that same reason a Christian, is a Baptized Christian to none but in relation to that particular Church in whose society he is admitted, and he doth partake of Christ's body and blood in the Lord's Supper in relation to no visible professors on earth, but only to the Parish Church whereof he is a Member, 1 Cor. 10. 17. for they expone that only of a Parishionall Communion within one single independant Congregation. And he must be a Heathen, or as a Pagan in all Congregations on earth, but in his owne, yea and he is a visible professor of the Covenant of grace, which is one in substance, (as they say) with the Church-Covenant, and hath claim to Christ and all his Ordinances in no Congregation save in his owne. I prove the consequence, for by Baptisme the Baptized person is incorporated in Christ's visible Church. 1 Cor. 12. 13. If this be true when one removeth from one Congregation to another, hee must bee re-baptized and incorporated a visible member of a body visible with them. And I see not how one can be in-churched to another Congregation, and made one body therewith, while he eate of one bread with them, as they expone, 1 Cor. 10. 17. if he be not also a member of all visible Churches on earth.

3. If a Pastor can exercise no Pastorall acts toward any Congregation, save toward his owne, then a Pastor as a Pastor cannot pray for the whole visible Churches of God: but the latter is absurd: Ergo, so is the former. I prove the major, The praying for the whole visible Churches is a Pastorall Act due to a Pastor as a Pastor. 1. Because every visible Church is obliged as it is a Church to pray for all the visible Churches on earth: for as a Christian is obliged to pray for all Churches visible; so farre more is a Church: now a visible Church doth not pray but by the Pastor, who is the mouth of the People to

G.C. 3  God 1
God; and that this is a Pastorall duty due to a Pastor, I
think it is said Isa. 62. 6. I have set watchmen on thy Tower, O Je-
rusalem, which shall never hold their peace day nor night. Yea that
make mention of the Lord, keep no silence till he establish, and till he
make Jerusalem the praise of the whole earth. Also
Pastors as Pastors are to pray for the King, though the King be
no member of that Congregation, whereof they be Pastors. 1
Tim. 2. 1, 2. every Pastor as a Pastor is to Preach a-
gainst the sinnes of the Land, else how can the People mourn
for these sinnes? Ergo, the Pastor doth exercise Pastorall acts
upon all the visible Churches on earth, upon the King, and
upon the whole Land, to which he is not a Pastor by speciall
election.

4. If a Pastor be obliged to Preach in season and out of sea-
on, and that as a Pastor, and because he is a Pastor. 2 Tim. 4.
2. Ergo he is to Preach as a Pastor in any Congregation where
he shall be desired.

They answer, He may Preach the word in another Congre-
gation, not by vertue of a calling or office, but by vertue of
his gifts.

I answer, First, if he Preach by vertue of a gift onely, he
Preacheth in that case, not as sent of God, and so intrudeth
himselfe, and runneth unfruitful, and a meere gift to be a King or
a Magistrate, maketh not a Magistrate, as (a) Master Robinson
granteth. Ergo one cannot warrantably exercise a Pastorall act by vertue of a meere gift. 2. He may in another Congrega-
tion preach with Pastorall authority, and use the keyes by bind-
ing and loosing sinnes, according as hearers doe repent and
harden their neckes against the Gospell. Ergo; he may preach
as a Pastor to another Congregation. 3. There shall be no
Communion betwixt Sister Churches in Pastorall acts as Pastor-
all, which is absurd, the Communion shall onely be of Pas-
torall acts as Christian acts, but in no sort betwixt them as Pas-
torall acts.

5. The Scriptures for this opinion are weak, Ergo the opinion
it selfe is weake, I prove the antecedent. Acts 20. 28. feede the
flocke, over which the holy Ghost hath made you overseers, &c. there is
no ground to feede even by Preaching, or by vertue of a gift,
these flockes over which the holy Ghost hath not set you: Obey
them that are over you in the Lord, Heb. 13. 17. &c. there is no war-
rant
rant to submit to other Pastors that are not over you in the Lord, though they command by virtue of a gift, not by virtue of an office or calling: these be loose consequences.

6. All reciprocation of mutual duties amongst sister Churches, whereby they exhort, rebuke, comfort one another, must be unlawful, for these be Church acts, and this Author faith, The office extendeth no further than the calling, but there is no calling of Church-membership between sister-Churches, and therefore all these duties are not acts of the Communion of Churches, as they are such Churches or incorporations in a Church-state, but only duties of Churches as they are Saints, but communion of Churches as Churches in the act of Church-dispening of the Word and Seals reciprocally one to another, is not in the Word of God, as this opinion will inferre, which is a weighty absurd.

7. The Authors of this opinion hold, *That if the Congregation, for no fault, reject the Pastor, whom they once called and elected to be their Pastor, though in so doing they sinne, and reject God in England, rejecting him, yet they take nommen & esse, the name and nature of a pastor from him, yet (say they) he still remaineth a Minister of Christ, till he accept a call from another Congregation.*

Hence 1. such a one is a Pastor, and yet the people have taken name and nature of a Pastor from him, as they gave him name and nature: *Ergo*, he is either a Pastor without a calling, which is absurd, or he remaineth a person in relation to another flocke, who never choosed him, nor gave him any calling.

2. To adde by the way, if he be capable of a calling to another Church, *Ergo*, for the time he is no Minister, else they must say, he may be a Minister capable of two callings, to two sundry Ministries, which yet maketh him a Pastor not in relation to one single congregation onely.

It is true, they object that the Apostles, *Matt. 18.* were commanded to preach to all Nations, but Pastors are not so now, but are commanded to feed the flocke over which God hath appointed them, *Acts 20. 28.* but it is as true the Apostles were commanded to preach to all Nations, in opposition to the charge that the Prophets of old were to speake to the people of Israel onely, and the Apostles *Matt. 10.* forbidden to preach to the Samaritans and Gentiles; and it is as true that Gods Spirit limited the Apostles to Preach to Macedonia,
not to Bithynia; now because this particular direction for places is wanting in the Church, it is certaine that a man is yet a Pastor in office in relation to as many as God's hand of providence shall send him unto, though he be chosen by a people to feed ordinarily one determinate flocke, and though he be not an extraordinary and immediately inspired planter of Churches, or the first planter, as were the Apostles, yet is he a Pastor in relation to all. And if this be not said, 1. It were simply unlawfull for Pastors now to plant Churches, and spread the Gospel, to those nations, who have not heard it, because all Pastors now are ordinary, and none are immediately inspired Apostles; but it is certaine what the Apostles did, by an extraordinary gift, as such immediately called pastors, it is unlawfull for ordinary Pastors to attempt to doe, as to attempt to speake with tongues, and to plant Churches by speaking with tongues and confirming it with miracles, is unlawfull. Papists, as Bellarmine, Suarez, Acosta, ascribe this to the Pope and his Apostles. Our Divines answer that the Apostles that way have no successors; But what the Apostles did by an ordinary pastorall gift, as to preach the word, administrate the Sacraments, to erect and plant Churches by ordinary gifts, where the Pastors can speake to the Churches by an ordinary gift in their owne language, they are oblied both within and without the Congregation, to preach as Pastors, because where God giveth gifts pastorall to Pastors, he commandeth them to exercise these gifts, else they digge their Lord's talent in the earth: but God giveth to Pastors pastorall gifts to preach to others then their owne Congregation, and to administrate the scales to them also, and to plant Churches. Ergo, it is presumed that the Church doth give authoritie and an externall ministeriall calling to the exercise of these gifts. 2. It is an unwarrantable point of Divinitie that the Apostles and the Pastors succeeding to them doe differ essentially in this, that Apostles might preach as Pastors to more Congregations then one, and might plant Churches, but pastors succeeding to them may not as Pastors preach to more Congregations then their owne, and may not plant Churches, for then planting of Churches now were utterly unlawfull, because it is certaine there be no Apostles on earth, and it is not lawfull for a Pastor, yea nor it is lawfull for any other gifted person to doe that which is essentiaall to an Apostle.
Apostle and agreeeth to an Apostle as to an Apostle. It is then unlawful for our brethren, seeing they be not Apostles, to plant Churches in India.

Nor is that comparison to be regarded much; A Magistrate or an Alderman of a City may not lawfully exercise his office of Magistrate in another City whereof he is not a Mayor, and therefore a Pastor cannot preach, ex officio, as a Pastor in another Congregation, whereof he is not a Pastor, nor can be exercise discipline in another Congregation then his own, seeing another Congregation hath not by voluntary agreement, oath or passion submitted themselves to his ministry, nor chosen him for their Pastor.

For I answer, the comparison halteth and doth not prove the point, for by one and the same act the citie hath chosen such a man both for to be a Magistrate, and to be their Magistrate, and have given him thereby authority over themselves onely, so he cannot exerise the office of a Magistrate over another Citie who hath not chosen him to be their Mayor or ruler. But the flocke doth not both call such a man, in one and the same act to be a Pastor, and to be their pastor, but hee is made by the laying on of the hands of the Elders, a Pastor, and a Pastor in relation to all to whom God in his providence shall send him to speake, the Congregation by election doth give him no authority pastorall, but only appropriate his pastorall authoritie to themselves in particular; and when they refuse him againe and cast him off, they take not pastorall authoritie from him, for they cannot take away that which they cannot give; he remaineth a Pastor though they cast him off, as a Colledge of Physitians do promote a man to be a Doctor of Physicke to cure diseases, a towne calleth him to be their Physitian, he may yet exercise acts of his calling, and ex officio, as a Doctor, upon other cities and inhabitants of the country; and when the city who chose him for their Physitian doth cast him off, they take not from him the office of doctorship which the Colledge of Physitians conferred upon him, for they cannot take from him that which they cannot give to him. Yea if any of another flocke shall come and heare the word, the Pastor offereth all in one pastorall sacrifice to God in prayer, though there be many of another Congregation in the Church hearing; yea strangers believers communicate with him at the same Table, yet is he not their Pastor. If a Pastor of a Congregation D.d.
die or be sicke, shall the children of beleevers, yea shall converted Pagans being desirous to be baptized be defrauded of the comfort of Baptifme, and of the Lords Supper, for no fault in them, but only because their Pastor is dead, may not the Congregation by their desires and requests appropriate the office of Pastors of another Congregation in some particular acts to their necessitie? yea is not their receiving of his ministr. In that act (when their Pastor is dead) a calling warranting him to officiate, hie & nunc? even as the desires and choise of his owne flocke electing him to be their constant Pastor, gave him a calling to be their Pastor constantly, and in all the ordinary acts of his calling? yea and it is sure as the holy Ghost set him over his owne flocke in ordinary, because they choosed him to be their Pastor, so that same holy Ghost set him over this other Congregation, in this act, to preach and administrate the sacraments to them, in this exigence of the death of their Pastor, for God who ruleth officers and disposeth of them in his house, disposeth of particular Acts of his owne officers, and he is sent as a pastor from God to speake to the stranger hie & nunc, and to worke his heart to the love of Christ, and that as a Pastor no lesse then to his owne flocke, except we destroy communion of gifts, and of Pastorall gifts, Paul by the holy Ghost was made the Apostle of the Gentiles, Peter of the Jewes, Gal. 2.8. yet Peter as an Apostle preached to, and baptized the uncircumcised Gentiles, Act. 10.11. and Paul exercised his office of an Apostle upon the Jewes also, both by preaching and baptizing, as the history of the Act, chap. 16. chap. 17. and other places may cleare, Rom. 1. so that the contrary doctrine is a new conceite, not of God, and against the pastorall care of bringing in soules to Christ.

Quest. 11. Whether or no children be received into the visible Church by Baptisme.

(a) Apologie for the Churches of New England against the exceptions of Ric. Bernard. cap. 9.

In this Chapter the Author will not have person of approved picture and baptized to be within the visible Church, and (a) the Author of the Apologie saith, We do not beleeve that children are received within the visible Church by baptism, for if they be not in Christs Church, before they be baptized, what hath a Minister to doe to baptize them who are not of the Church? and if they be with-
in the Church before baptism, how shall they be received in the Church by baptism? If you say, they may be received, that is, declared by baptism to have been received into the Church by the Covenant of their fathers: We demand into which Church? not into our own Church, for their parents were never members of a Church, and we cannot put the seal of God upon a falsehood? not into the Church from whence their fathers came, for we know not whether their fathers were cast out of the Church, or not.

Some considerations are here to be set downe.

1. Baptisme is not that whereby we are entered into Christ's mystical and invisible body as such, for it is presupposed we be members of Christ's body, and our faults pardoned already, before baptism come to be a seal of sinses pardoned, but baptism is a seal of our entry in Christ's visible body, as swearing to the Colours is that which enthrall a Soldier to be a member of such an Army, whereas before his oath, he was only a heart friend to the army and cause. *

2. Baptisme is it such a seal, and a seal at a seal addeth no new lands or goodes to the man to whom the Charter and seal is given, but only doth legally conforme him in the right of such lands given to the man by the Prince or State, yet this hindereth not but baptism is a real, legal seal, legally confirming the man in his actual and visible profession of Christ, remission of sinnes, regeneration, so as though before baptism he was a member of Christ's body, yet quoad nos, he is not a member of Christ's body visible, until he be made such by baptism.

3. This question toucheth the controversie about the efficacie, working and operation of the Sacraments, of which I give a taste shortly.

Sacraments are considered as Sacraments, in abstracto, in genere signorum; the reprobate doe receive holy Seales and Sacraments, else they could not be said to prophan the holy things of God, and so they may be Sacraments and work no grace either by themselves or from God, all operation from, or about the Sacrament then must be accidentall to a Sacrament.

2. Sacraments are considered in concreto, according to all which they include in their use, to wit, as they consist of the signe, the thing signified, the institution of God, and the promise of grace, and in this meaning (a) Alpsiodorus (as I conceive) maketh the Sacraments not efficient causes of grace, yet materiall causes containing grace, utivas medicam, so the Scripture faith, Baptisme faveb, as the Physitians glassie cureth the diseases.
The efficacy of the Sacraments. 

(c) Durand. d. 1. ar. 2. c. 7. 
(d) Occam in q. 1. ar. 1. concl. 3. 
(e) Gab. Bueil. d. 1. ar. 2. c. 7. 
(f) Aliacens. in 4. q. 1. ar. 1. concl. 3. 
(g) Greg. de Val. de offic. Sacra. c. 2. 
(h) Vajac. in 3. Thom. tom. 2. dif. 132. c. 4. 
(i) Joan de Lugo de Sacram. dif. 4. sec. 4. & sec. 5. 
(k) Henricus in Cod. 4. q. 37. 

The Sacraments are objective and moral causes, exciting the mind as the word doth in a moral way, they represent Christ and him crucified, and this Sacraments have communion with the word. The Sacrament is a visible word teaching us. 2. Sacraments have the consideration of signification and effectus, they be signs, and not teaching and representing signs only: this way also they have no real or physical actio-in them or from them; for a sign is a thing, not an acre or rigge of land, but it is a legall Declaration that those lands written in the body of the Charter, do belong to the Person to whom the Charter is given. But (a) Armeniyes do here err, as (b) Episcopius, and...
and also, (c) Socinum, and (d) Smalcinus, who teach that the Sacraments be nothing but externall rites and declarative signes, shadowing out Christ, and the benefits of his death to us, because they find a morall objective working in the Word of God, but a substantiall and Physicall working betwixt us and Christ's body (they say) is ridiculous, but they would remember that this is an insufficient enumeration, the seale of a Kings Charter hath besides a morall action on the mind, by bringing to the mind such lands given to such a man, and so the seale worketh upon the witnesses, or any who readeth the Charter as well as upon the owner of the Charter: I say beside this the seale hath some reall action, I grant not in it, but about it, and beside it; for it sealeth that such lands are really and in effect given by the Prince and State, the action is about the seale, not in or from the seale: When a General of an Army delivereth the keyes of a Castle to a Keeper thereof, he faith [I deliver the house to you] when he delivereth the Keyes one-ly Physicall, and not the stones, walls or timber of the house, by a Physicall action or Physicall touch, &c., yet in delivering the keys, he doth really deliver to him the Castle, but in a legall and morall way.

Arminians and Socinians may see here that there is neither an action by way of naked representation and teaching, for the Sacrament is a teaching signe to the beholders who receive it not, nor is it a Physicall action, as if Christ's Physicall body in a Physicall way were given; yet it is an action real, and morall: so the Sacraments are signes exhibitive and not naked signes. Our brethren do side with Arminians and Socinians, who so often teach that Sacraments make nothing to be what they were not, but only declare things to be what they are. It is true, the formall effect of a Sacrament is to seale and conforme; to seale and conforme is but a legall strengthening of a right, and not the adding of any new thing. Yet in this the Sacrament differeth from a seale. 1. That to a civill seale there is not required the believing and faith of the owner of the Charter, to make the seale effectuall; for whether the Lord of the lands believe that his seale doth conforme him in the lands, or not, the seale of it selfe by the Law of the Prince & State maketh good his right to the lands: but Sacraments do not worke ex opere operato, as civill seales doe worke, even as Physicke worketh upon the body.
without the faith of the mind, though the man bee sleeping. Hence the third consideration of a Sacrament as an instrument, Faith, in and through the Sacrament being wakened and stirred up layeth hold upon Christ his death and benefits, and for this cause there is a real exhibition of the thing signified, and the Sacrament is an exhibitive seale.

4. The Sacrament in the use is considered as we use it in obedience to God, who faith in the Lords Supper, Do this in remembrance of me, and in this it differeth from a civill seale also. The Prince doth not conferre a seale to confirme a man in his land upon condition, that he will make use of it, otherwise it shall be to him as no seale. But God hath given the seale of grace upon condition that we make use thereof in Faith, else the Sacrament is blanke and null. Therefore if you beleue, and not otherways, the Sacrament of the Supper doth effect and confirmeth you in this, that Christ is given already, and is in the present given to be nourishment to your soule to life eternall; and so oft as you eate, the certioration and assurance groweth, and the faith is increaseth, and a further degree of a communion with Christ confirmed; but it is not so in civill seales, though ye repeate and reiterate the same seale of lands, ten thousand times, it never addeth one humbler more to the inheritance, because the repetition of a civill seale is not commanded under the promise of addition of new lands, nor is it commanded as obedience to the owner of the Charter, that hee should make use of the seale; but from the using in faith, the Sacrament we receive increase of Grace, and a Sacramental Grace.

Hence Baptisme is a seale of our incorporation in Christs visible Church, 1 Cor. 12.13. For by one spirite we be all baptized into one body, whether we be Jew or Gentile, or whether we be bond or free, Acts 2.41. Then they that received the word were baptized, and the same day there were added unto them three thousand souls, so Matt. 28.19. the taught Disciples are to bee baptized in his name, Acts 8.38. Philip was this way received in the Christian Church, and Cornelius, Acts 10, 47. and Lidia, Acts 16.15. and the Taylor, verf. 23. 2. That which distinguisheth by a visible note the Church as visible from the invisible Church, and from other visible societies, and sealeth our visible union with Christ's body, that is, the seale of our entry in the visible Church, but baptisme is such, Ergo. 3. What circumcision was to the
Church of the Jews, that baptism is to the Christian Church, because, in re significatione, in the thing signified and inward substance of the Sacrament, they were both one, Col. 2. 11. 12. Phil. 3:3. But circumcision was a seal of the Jewish entry in the visible Church, Gen. 17:13. It being the Covenant of God in the flesh, & the uncircumcised being commanded to be cut off from God's people, v. 14. 4. This is according to the Scriptures and the doctrine of the fathers, Augustine, Cyril, Basil, Tertullian, Hieronymus, Theophylact, Theodoret, Ambrose, Cyprian, who constantly so teach; to doe our Divines (a) Calvin, (b) Beza, (c) Bucer, (d) Parkius, (e) Piscator, (f) Anton. Wallerius, (g) Tilenius, (h) Kieckermianus. So Zanchius, Polanus, Sibundus, Kivetus, Fournier, Whittakerus, Raynoldus, Wiltius, and the professors of Leyden teach.

Our Brethren say, it is the opinion of the (i) Anabaptists, that the Church is made by baptism, and Papists have the same conceit, and therefore place their Font at the Church door to signifie mens entry into the Church by baptism; but we believe not that baptism doth make men members of the Church, nor to be administrated to them who are without the Church, as the way to bring them in, but to them that are within the Church, as a seal to confirm the Covenant of Grace to them.

ANSW. 1. Anabaptists deny that any ought to be baptized while they come to age, and while they believe and be regenerated; and they say not farre from your selves in this, who teach it to bee absurd, to put a blanke seal upon a falshood, and so you presuppone all to be regenerated, and truly within the Covenant before they can be sealed to be within the Covenant by baptism; and yet you do not think all Infants of believing parents to be regenerated and truly within the Covenant, then is the seal blank. Also you say, baptism is not to be administrated to those who are without, but onely to those who are within the Church, you meane not within the Church by profession, for Infants have no profession, and you say the Sacrament cannot be put on a blanke or a falshood. Ergo, you think all that are baptized ought to be within the Church really, and not in profession ouely; Ergo they must all come to age and beleive before they can be baptized. 2. We say not that baptism maketh a Church mystical, and the true and lively body and spouse of Christ, but that it is a seal confirming us of our entry in the visible Church. 3. The placing
placing of the Font at the Church door as a mystical sign of our entry in the Church is an Antichristian ceremony of mens devising, which we disclaim. 4. If Infants baptized must bee within the Church before they can be baptized, how deny you to receive them to the Lords Supper when they come to age, while they bee againe, by your Church-oath, received within the Church? then are they both within the Church, because they are baptized, and without the Church, because they are not received in by your Church-oath againe. 5. If baptism be a scale of grace to confirm the Covenant of grace to those who are within the Church, that is, only a single Congregation, (for you deny that there be any visible Churches in the New Testament save these only) then are persons baptized persons, and confirmed in the Covenant of grace only within a single Congregation. I would know if baptism should not then be repeated and reiterated in every one's person, as they come to a new Congregation; for they are confirmed in the Covenant of grace, by baptism only in one single Congregation, as you teach.

Their second and third reason is, (a) Baptism and all ordinances are privileges given to the Church, so it maketh not the Church, but the Church is before baptism and all ordinances; the use also of baptism is to be a scale of the Covenant, now a scale is not to make a thing which was not, but to confirm a thing which was.

Answ. 1. The Church is indeed the Church mystical and the invisible body of Christ before baptism, but this proveth not but baptism is a scale of our entry in the visible Church, for if this be a good argument, your Church-covenant, which to you is an ordinance of God, falleth to the ground; for persons are the true Churches of Christ before all the ordinances of Christ; Ergo, by your Church-covenant men do not become Christs visible Church. 2. The argument hath no feet, for the ordinance of preaching the Word is a privilege of the Church and ordinance of God, yet is not the Church before the preaching of the Word; for birth is not before the seed, but the seed before the birth; the preaching of the Word is the seed of the Church, 1 Pet. 1, 23. and a means of gathering the Church, Rom. 10, 14. and it is also a privilege of the Church, for hee dealeth not so with every nation to send his Gospel to them, Psal. 147, 19, 20. 3. When you say that a Seal doth not make a thing that
was not, but conforme a thing that was, while you would seeme to refute Papists, who vainly teach that Sacraments doe conferre grace ex opere operato, by the deed done; yet doe you make the Sacrament but a naked signe, and take part with Arminians and Socinians, whose very arguments in expresse words you use; for (a) Socinius goeth before you in this argument, and so doth (b) Smalcus follow him. To observation and sealing there is requird the trying of the thing, and some teaching or document, but that ceremony (of baptism) and that rite, though it bee holy, doth nothing to the remission of sins, but it doth only shadow out; and as it were delineate and point forth remission of sins by the washing of water expos'd in the Word of God. You say, Sacraments do not make a thing that was not, but conforme a thing that was before; you can have no other meaning then to deny all canfacitie and all reall exhibition of grace in the Sacraments: for if a Sacrament make not a thing that was not before, or if God give not, and really produce, conferre and exhibit grace, and a stronger measure of faith, and assurance of remission of sins, at the due and right use of the Sacrament, the Sacrament is a naked signe, and not an exhibitive Scale. But if Christ give and in the present exhibit as surely remission of sins, as the infant is washen with water, as our Divines, and the (c) Palatinate Catechile teacheth, yea and (d) the confession thereof, and (e) the Synod of Dort teacheth, then by the Sacrament of Baptisme, a thing is made that which it was not. It is true a civill seale, as I said before, addeth no new lands to the owner of the Charter, but if Christ by his Scales rightly and in faith used, doth not onely conforme grace and pardon, but also really exhibite and give grace and pardon in a further degree, and a new measure of assurance to the conscience which there was not before, you goe not a freas breadth from Arminians and Socinians, especially seeing (f) Episcopius, (g) Henricus Welsingius, that remission of sins is not sealed by baptism, but signified onely, and (b) the Remonstrants in their Apologie, while they expone our Communion with Christ in the Lords Supper, and will reject a Physicall union of our foules with the Physicall substance of the Body. 

(a) Socinlus, Per baptismum non confirmatur fi-
cles (<ui dicunt Evangelia) cum per baptismum
non quidem obsignetur, sed tantum adhucre
peccatorum remissio: ad obsignationem enim re-
quiritur rei probatio & documentum aliquid cu-
justmodo nihil praestare ceremony, & ritus iste
quantumvis facere quad ad peccatorum remissio-
num attinet, sed tantum illam verbis jam exposita
abulione sua aduambrat & quoadmodum delineat.
(b) Smalcus d. 15. cent. Frranz. pag. 289.
stance of Christ's body, which we also reject, they say that communion signifies only a profession of one and the same worship, whereby Christians solemnly testify that they adhere to Christ as to bee partaker of the Table of devils and of devils themselves. 1 Cor. 10. 18. 20. is a testimony of a communion with the devils: but the Word of God faith more, Gal. 3. 17. As many of you as are baptized, have put on Christ, so Rom. 6. 3. Therefore we are buried with him by baptism unto his death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, Ephes. 5. 26. That he might sanctifie and cleanse his Church with the washing of water by the word, Tit. 3. 5. and 1 Pet. 3. 21. The like figure whereunto even baptism doth also now save us, &c. all this is more than a naked signification, otherwise Manna saved Israel, and the water of the rocke did wash them from their sinnes, and the sacrifice of bullocks and goats did cleanse from sinne, and open heaven to sinners. Therefore by baptism and the Lords Supper something is made what it was not before, as by partaking of the Table of devils, the partaker is really made a partaker with the devill, and an Idolater; and his Idolatry that he committed before was not only confirmed and signified to be what it was before, And in this civil Seales and Sacraments differ, as I observed before.

Answ. to the 4. q. Arg. 3. 4.

Arg. 4. God (say they) had a Church when there was neither baptism nor circumcision, yea baptism hath beene administrated and no Church-members made thereby, and men have beene made members of Christ and not then baptized; and John and Christ's Disciples baptized. Math. 3. 6. John 4. 1. but neither Christ nor John made new Churches, they all living and dying members of the Jewish Church of which they were before, and if any of them after became members of Christian Churches, they were not then baptized when they were so admitted, having beene baptized before.

Answ. We teach not that baptism constituteth the Church simply, as the Church, but that it is a scale of a visible membership, and all baptized by John Baptist, and the Disciples of Christ, were thereby entred in a visible profession that they believed in Christ already come, and so were made members and citizens by that publicke symbole and seale, that they were members of the Christian Church, though as yet it received not that name of a Christian Church, and they were members both of the Jewish and Christian Church: For these are not contr
trary incorporations, and they needed not to be baptized a-
gaine when they were added to the Christian Church, for they
were never added to the visible Christian Church; nor needed
they to be added, seeing they were members of that Church
before.

Argu. 5. These inconveniences (say they) should follow. 1. Bapti-
sm should be administrate by such as are not ministers at all; for who
should baptize them who are converted without the Church? extraor-
dinary offices are ceased and ordinary are limited only to their owne
flocks: also the Church is before the ministers, for the Church hath
power to choose ministers; now if baptism make the Church, then must
men be baptized before there be ministers to baptize them.

Answ. You see to what absurdities your owne grounds drive
you, for if none can baptize but these of a fixed Congregation,
and if they can baptize none but their owne Congregation,
one as a sent Pastor whose feet is pleasant on the mountaines, can
preach and beget faith in a company of unbelievers, not in a
Church-state, which is a limiting of the wise God, who by Pa-
tors as Pastors can beget faith in men without a parisionall
Church, which is contrary to Gods Word, Rom. 10. 14. 2. It is
false that the Church ministration, which only can baptize, is be-
fore the officers, for they should then be before themselves, which
is absurd, nor is there such necessity of baptism, as that those
who are no ministers should baptize.

2. Inconvenient. It should follow that Papists should be mem-
ers of the Church, for they have baptism so farre right, as that it
cannot be repeated.

Answ. If your Church-covenant bee that which essentially con-
stituteth a Church-member, then Papists, Atheists, and Hypo-
crites may be Church-members also by this reason, because they
may swear your Church-oath. Hypocrites doubletfe doe it.
And this argument is as much for the Anabaptists as against us,
for it should prove that none should be baptized but members
of the true Church and sound believers: now by baptism none
are made members of the true Church except where baptism is
received by true faith, which is more, nor can bee done by a
Papist; nor is it inconvenient to say that Papists as baptized
& under that reduplication are members of the visible Church,
though as baptized thus and thus, they be not members of the
true visible Church, professing the sound faith.
Also (say they) baptism may remain whereas Church-membership is dissolved, as in the case of excommunication, Matt. 18. 17. or of voluntary and unjust departure, 1 John 2. 19. Jude 19. Heb. 10.

(a) Amos cas. Concl. 15. c. 12. 14.

25. in which case such Schismatics are no members of the visible Church, as (a) Amos cas. faith: and if the Church bee dissolved, the Church-membership ceaseth, for 'Relata se mutuo ponunt & tollunt.'

'Ansiv. This is against your selves, and doth as well prove that baptism is not a seal of the covenant of grace, for an excommunicate person may remaine externally without the covenant to the visible Church, when baptism remaineth a seal, and may be a seal of a grace or priviledge, which is interrupted or removed in act, but remaineth in habite: as to bee the eldest sonne of a King, may be a seal of the sonnes heirship, and yet he may for a fault be disherited and cast out of his place. The Church and Church-membership are Relata secundum essentiam, not secundum dicita, or relata secundum acta. but baptism and Church-membership are not so perfect relatives, but baptism doth remaine and the Church-membership may be dissolved: as the Burgess ticket whereby a man hath right to all the citie priviledges may remaine, when the man for some crime committed against the citie hath lost all his citie priviledges and is not now a free citizen, in which case his Burgess ticket sealeth nothing to him: so baptism sealeth not actual membership in case of excommunication, yet remaineth baptism valid in the acts of sealing other things. As for Schismatics who onely for Schisme are out of the Church, and doe hold no erroneous point of doctrine, and are not yet convinced, they are yet members of the visible Church, as (a) Morton cas. from Gerson, as also (b) Ghermanus, but he who is casten out as a Schismaticke, is in the same case with an excommunicate person.

Lastly, baptism is not a priviledge of a particular visible Church onely, nor doth the place of 1 Cor. 12. vers. 13. meane of the visible parifhional Church of Corinth, but of the whole visible Church of Jew and Gentile, bond and free, as the words doe bare.

Ques. III. In what cases it is lawfull to separate from a Church.

In this discourse three things must be discussed. 1. With what
what Church retaining the doctrine of fundamental, we are to remaine. 2. Whether our separation from Rome bee not warrantable. 3. Whether wee may lawfully separate from true Churches, for the sinnes of the Churches. 1 Cor. 3. 11. Another foundation can no man lay, that is laid, Jesus Christ. Hence Jesus Christ is the foundation of faith reall or personall, and the knowledge of Christ is the dogmaticall foundation of faith. Upon this foundation some build gold, that is, good doctrine; some hay and stubble, that is, as Calvin faith, curious doctrine, (d) Pares, strange and frivolous doctrine. We are to distinguish betwixt articles of faith, or nos fides, matters of faith, and fundamental all points of faith. Matters of faith I reduce to three. 1. Fundamental all points. 2. Supra-fundamentalia, superstrucions builded upon fundamentals. 3. Circa-fundamentalia, things about matters of faith; for praster fundamentalia, things indifferent and besides the foundation in matters of Religion, and morall carriage, I acknowledge none; fundamentals are the vitall and noble parts or the soule of Divinitie. The ignorance of fundamentals condemneth, which is to be understood two wayes. 1. The Ignorance of fundamentals, such as are supernaturall fundamentals, condemneth all within the visible Church as a sinne, but it doth not formally condemn those who are without the visible Church, Job. 15. 22. It onely maketh those who are without the Church incurable, but doth not formally condemn them: as medicine not known, and so not refused, maketh sicke men incurable, as a losse, but doth not kill them as a sinne. 2. Superstrucures, which by consequence, arise from fundamentals, are fundamentals by consequent and secondarily; as the second ranke of stones that are immediately laid upon the foundation, are a foundation in respect of the higher parts of the wall, and therefore are materially fundamental; and the ignorance of these virtually condemn, and the denying of such, by consequence is a denying of the foundation.

Things about the foundation, circa fundamentalia, are all things revealed in the word of God, as all Histories, Miracles, Chronologie, things anent Orion, the Pleiades, the North starres, Job 38. 31. 32. That Paul left his cloak at Troas. The knowledge of these is considered three wayes. 1. As necessary, by necessitie of a meane, necessitate medii, and the knowledge; so is not nece-
fary to salvation, many are in glory (I doubt not) who lived in the visible Church, and yet knew never that Sams.son killed a Lion, but the knowledge of all these is necessary, necessity precept, because all in the visible Church are obliged to know these things, therefore the ignorance of these only do not actually condemn, but virtually and by demerit lead to condemnation. 2. This knowledge is considered as commanded in the excellency thereof, and so error and bad opinions about these are sinfully ill, though in the regenerate, by accident, such errors condemning, where the foundation is holden. 3. The knowledge of these is considered as commanded and enjoyned to us with the submission of faith; for the authority of God the Speaker, and the malicious opposing of these is a fundamental error, not formally, but by evident consequent, for though the matter of these errors be not fundamental, yet the malicious opposing of these is a fundamental error against this principle [What ever God saith is true] but God faith there were eight souls in the Ark of Noah. Hence because the historical things of Scripture and things about the foundation, as that Paul purified himselfe with the Jews, Act. 21. that Paul rebuked Peter, Gal. 2. is no lese true, because God hath so spoken in his Word, then this fundamental point [Jesus Christ came into the world to save sinners] it is cleare that the specific and essentially form of a fundamental article is not taken from the authority of God speaking in the Word, (seeing God's authority is one and the same in all that he speaketh) but from the influence that the knowledge of an article hath to unite us to God in Christ, and bring us to salvation. And secondly, it will follow that this [Thou shalt not by the use of things indifferent kill him for whom Christ died] and the like be no lese fundamental, by evident consequent, in respect it is spoken by God's own authority, then articles of our faith. Thirdly, it followeth that formalits ignorantly divide matters of God's worship, into matters of Faith, or points fundamental, and things indifferent, as if many Scripturall truthe were not to be found in God's Word, such as the miracles of Moses, and Elym, the journeys of Paul, which are neither matters fundamental, nor yet things indifferent. Fourthly, many things may be fundamental, by consequent, to one who can read the Word, and heareth it read, which is not by consequent funda-
fundamentall to a rude and ignorant man.

The knowledge of points fundamentall is necessary. 1. To obtaine salvation. 2. To keepe communion with a true Church; for we are to separate from a Church subverting the foundation and laying another foundation. Fundamentalls are restricte by many to the Creed of Athanasius, and (b) Gregorius Nazianzen, and (c) Cyrilus of Jerusalem, to the Apostles Creed; (as it is called) others reduce all fundamentalls to the famous Creeds of Nice, of Constantinople, of Ephesus, of Chalcedon; (d) Symb. restricte fundamentalls to things necessary for the well ordering of our life; (e) Davenantius faith better, That such are fundamentall, the knowledge whereof is simply necessary to salvation, the ignorance whereof doth condemne. Doctor Potter calleth them Prime and capital doctrines of our Religion, or of that faith which essentially constitute a true Church, and a true Christian, which is good, but that he contradivideth from these things not fundamentall, which may be disputed on either side, and cannot be determined by the Word of God, and must lie under a [non liquet] is his error. Yet he may know that (f) Bellarmine faiths right many things are of faith, (and cleare in Scripture, as historicall relations) which are not fundamentall. (b) Camero, and a greater Divine then Camero (i) Dom. Beza reduceth all fundamentalls to things which necessarily belongeth to faith and obedience: and (k) great Calvin retrimeth fundamentalls within the Apostles Creed: (l) Ocon will have the militant (Catholicke) Church always explicitly or expressly beleevings things necessary to salvation; and our Divines teach that the Catholike Church cannot erre in fundamentalls; they meane with pertinacie and obstinacie. 2. In all fundamentalls. 3. Totally and finally. But wee are not to beleee Papists, who say things are fundamentall, materially in themselves, as all points necessary to bee beleeved, but things are not formally fundamentall, but such things onely as the Church define to be fundamentall. But 1. the foundation of our Faith is Gods Word, and Gods Word is necessary to be beleeved to salvation, whether the Church define it or no: to abstinence from Idolatry is necessary to be beleeved, though Aaron and
and the Church of Israel say the contrary, neither doth God's Word borrow authority from men. 2. If the Church may make points to be fundamentall by their definition, whereas before they were not fundamentall, then may the Church make articles of faith; Sure I am Paipils, as Germon, Occam, Almaine, Suarez, yea and a very Bellarmine is against this. Yea and by that same reason they may make fundamentall points to bee no fundamentall points; and they may turne the Apostles Creed into no faith at all, for 

\[\text{denique, quidquam concilia cum definitio in efficax, nisi ut quod anea simpliciter credatur, hoc idem postea diligenter credatur.}\]

\[(b)\] Bellar. de conc. authorit. i.2,c.12 Concilia cum definitio, non faciunt aliquid esse infallibilis veritatis, sed declarant.

\[(c)\] Scotus in s. d. 11, q. 1.

3. There cannot be a greater power in the Church, to define Articles of faith, then is in God himselfe; but the very authority of God doth not define a matter to bee an article of faith, except the necessitie of the matter do require, for God hath determined in his word, that Paul left his cloak at Troas, but that Paul left his cloak at Troas, is not (I hope) an article of faith, or a fundamentall point of salvation. 4. What can the Church doe, (faith (a) Vincentius Lyrines, but declare that that is to be believed, which before in it selfe was to bee believed: and (b) Bellarminian faith, Counsellor's maketh nothing to be of infallible verity, and so doth (c) Scotus say, Verity before heresies (erat de fide) was a matter of faith, though it was not declared to be so by the Church: Determinatio non facit veritatem, faith Occam, The Churches determination maketh no truth. 3. The evidence of knowledge of fundamentals is gravely to bee considered. Hence these distinctions.

1. One may beleevethat Christ is the Sonne of God by a Divine faith, as Peter doth, Matth. 16, 17. and yet doubt of the necessary consequences fundamentall. Ergo, Christ must bee delivered into the hands of sinners, and bee crucified, as the same Peter doubted of this: for as one may fall in a grievous sinne, though regenerated, and faile in act, and yet remaine in grace, in habit, the seed of God remaining in him; so may Peter and the Apostles doubt of a fundamentall point of Christs rising from the dead, John 20. v. 8, 9. in an act of weakness, and yet have saving faith in Christ, as it is like many of the Saints at Corinth denied an article of their Faith, the rising againe of the dead: one act of unbelieve maketh not an infidell.

2. Dist. A simple Papist and a Lutheran not well educated doth beleeveth upon the same former ground, that Christ is true
true man, & hath an habitual faith of this article, that Jesus Christ is truly the Son of David, & yet holdeth transubstantiation, or consubstantiation, that Christ's body is in many sundry places in heaven, and earth, on this side of the Sea, & beyond Sea, yet the connexion betwixt Christ's humanitie and this monster of transubstantiation not being possible, all the error may be merely philosphick, that the extention of quantitative parts without or beyond part, is not the essence of a quantitative body; while as the rude man believeth firmly that Christ is true man, and so believeth contradictory things by good consequence; therefore the qualitie of the conscience of the believer is to be looked into, since fundamental heresie is essentiaaly in the mind, and pertinacy and selfe-conviction doth inseparably follow it. 1. There is a conscience simply doubting of fundamental points, this may be with a habit of sound faith. 2. A scrupulous conscience which from light grounds is brangled about some fundamental points, and this is often in sound believers, who may and doe believe, but with a scruple. 3. A conscience believing opinions and conjecturing and guessing, as in Atheists, this is damnable; but where obstinacy is, as defending with pertinacie transubstantiation, and that it is lawfull to adore bread, this pertinacious defending of Idolatry doth infer necessarily, that the faith of the article of Christ's humanitie is but false and counterfeit, and not saving.

3. Dist. There is a certitude of adherence formall, and a certitude of adherence virtuall. A certitude of adherence formall is, when one doth adhere firmly to the faith of fundamentals. A certitude of adherence virtuall is, when with the formall adherence to some fundamental points, there is an ignorance of other fundamental points, and yet withall a gracious disposition and habit to believe other fundamentalls, when they shall bee clearly revealed out of the word, to Luke 24. Christ expounded the resurrection, and the articles of Christ's sufferings and glorification, vers. 25, 26, 27. to the Disciples who doubted of these before, and yet had saving faith of other fundamental points, Matth. 16, 17, 18.

4. Hence there be two sorts of fundamentalls, some principally and chiefly so called, even the elements and beginning of the doctrine of Christ, as Credenda, things to be beleived in the Creed, the object of our faith; and pretend, things that
we ask of God, expressed in the Lords Prayer, the object of our hope specially. 2. *Agenda* things to be done, contained in the decalogue, the object of our love to God and our brethren. Others are so secondarily fundamentall, or lesse fundamentalls as deduced from these; yea there be some articles of the Creed principally fundamentall, these all are explicitly to be beleived, noted by (a) *Vigilius Martyr*, and (b) *Parsus*; as that Christ died and rose againe, &c. Other Articles are but *modi articulorum fundamentalium*, and expostitions and evident determinations of cleare articles: As Christ's incarnation, and taking on our flesh is explained by this, *conceived of the holy Ghost*, and *borne of the Virgin Mary*, the death and suffering of Christ is exponed by subordinate articles, as that he *suffered under Pontius Pilate*, was crucified, &c. and these lesse fundamentalls are to be beleived, *necessitate præcepti*, because God commandeth them, but happily *non necessitate medii*. It is possible many bee in glory who beleive not explicitly, but only in the disposition of the mind, (as some are baptized, *in voto*, in their desire only) these lesse fundamentalls, it is enough they have the faith of non-repugnancy, or negative adherence to these, so as they would not deny them, if they had beene proposed to them in a distinct and cleare way.

5. The faith of fundamentalls is implicit three wayes.
3. In respect of the degree of beleiving. 2. In respect of the object. 3. In respect of the subject, or our adherence to things beleived. In respect of degrees the faith is implicite and weake three wayes, as *Calvin* may teach. 1. Because we are ignorant of some lesse fundamentalls. 2. Because we see in a mirror and imperfectly. 3. In respect of beleiving upon a false ground, as for miracles. In respect of the object, the certaintie is most sure, as sure as that God cannot lie.

In respect of our adherence of understanding and affections, in this respect the knowledge of fundamentalls must bee certaine. 1. By a negative certitude which excludeth doubting, and so Pastor and people must have a certitude of fundamentalls, as *Rom. 14. 5. Col. 1. 9. Heb. 5. 12.* but for a positive certitude there is not that measure required in a teacher that is in a scholar, for all the body cannot be an eye, *1 Cor. 12. 17.* yet is a Christian certitude and fulness of persuasion required even of all Christians, *Colos. 2. 2. Colos. 3. 16.* highest and greatest in its kind.
kind, though many may bee faved with less, yet a distinct knowledge of fundamentall in all is not necessary by a necessitie of the meanes, necessitate medii, as Beza and Doctor Ames teach.

There is a faith of fundamentalls implicate in respect of the will and affections which Papists make a wide faith, as the Jesuite Becanus thinke to beleue these two fundamentalls, 1. That there is a God. 2. That this God hath a providence concerning mans salvation, though other particulars be not knowne. Or implicate faith is, faith Estius, when any is ready to beleue what the Church shall teach; which faith (Suirre faith) though it include ignorance, yet keepeth man from the danger of errors, because it doth subside the mind to the nearest rule of teaching, to wit, to the Church; the knowledge of fundamentalls in this sense doth not save, but condemne. Thomas faith better then he.

6. Dist. They are not alike who beleue fundamentall heresies. 2. And who defend them. 3. And who teach them, and obtrude them upon the consciences of others. For the first, many beleue fundamentall errors who are ignorant of them, and doe thinke that they firmly adhere to Christian Religion, Occam termeth such, hereticks neciesiens, ignorant hereticks, as the Marcionites, and the Manicheans, and these the Church should tolerate while they bee instructed. It is true the Jesuite Meratius faith, When many things are proposed to the understanding for one and the same formall reason, to wit, for divine authorite, the understanding cannot embrace one but it must embrace all, nor reject one, but it must reject all, which is true of a formall malicious rejecting; the Manichean beleeveth nothing because God faith it, and hath faith sound and saving in nothing, but it is not true of an actual or virtuall contempt, in one or two fundamentalls, because beleivers out of weakeasse, ignorance, and through strength of tentation may doubt of one fundamentall, as the Disciples doubted of the resurrection, Joh. 20.9; and yet in habite beleeveth all other fundamentalls, but the Church is to correct such as professe fundamentall heresies, and to cast out of the Church seducers and deceivers.

7. Dist. It is onething to hate a fundamentall point, as that [Christ is consubstantial with the Father] as the Arians doe, and another thing, by consequence to subvert a fundamentall point, as Papists by consequence deny Christ to bee true man,
while they hold the wonder of Transubstantiation, yet do not they hate this conclusion formally [that Christ is true man.]

8. Dist. Though it were true which Doctor Christo. Potter faith, If we put by the Points wherein Christians differ one from another, and gather into one body the rest of the Articles, wherein they all generally agree, we should finde in these propositions, which without all Controversie are universally received in the whole Christian world, so much truth is contained, as being joyned with holy obedience may be sufficient to bring a man to everlasting Salvation. I say, though this were true, yet will it not follow that these few fundamentals received by all Christians, Papists, Lutherans, Arians, Vorstians, Sabellians, Macedonians, Nestorians, Eutychians, Socinians, Anabaptists, Treibhite, Amitrinitarii (for all these be Christians and validely baptized) doe essentially constitute a true Church, and a true Religion. Because all Christians agree that the old and New Testament is the truth and Word of God, and the whole faith of Christian Religion is to bee found in the Old Testament, acknowledged both by Jewes and Christians; for that is not the Word of God indeed in the Old Testament, which the Jewes say is the Word of God in the Old Testament. Yea the old and new Testament, and these few uncontraverted points received universally by all Christians are not Gods Word, as all these Christians expone them, but the dreames and fancies of the Jewes saying, that the old Testament teacheth that Christ the Messiah is not yet come in the flesh, the Treibhite say there be three Gods, yet are the Treibhite Christians in the sense of Doctor Potter: so that one principall as that There is one God, and Christ is God and man, and God is noely to be adored, not one of these are uncontraverted, in respect every Society of Sectaries have contrary expostions upon these common fundamentals, and so contrary Religions. Who doubteth but all Christians will subscribe and sware with us Protestants the Apostolicke Creed? but will it follow that all Christians are of one true Religion, and doe beleve the same fundamentals? now these fundamentals are the object of faith according as they signifie things. To us and to the Treibhite this first Article (I beleve in God) as I conceive doth not signifie one and the same thing, now joyne this (I beleve in God) with holy obedience as wee expone it, and as the Treibhite expone it, it could never bee a
step to everlasting salvation, for it should have this meaning, (I believe there is one only true God, and that there be also three Gods) and what kind of obedience joyned with a faith made up of contradictions, can be available to salvation? 3. One general Catechize and confession of faith made up of the commonly received and agreed upon fundamentalls, would not make us nearer peace, though all Christians should swear and subscribe this common Christian Catechize, no more then if they should swear and subscribe the old and new Testament, as all Christians will doe, and this day doth.

9. Dist. Though the knowledge of fundamentalls be necessary to salvation, yet it cannot easily be defined, what measure of knowledge of fundamentalls, and what determinate number of fundamentalls doth constitute a true visible Church, and a sound believer, as the learned Voetius faith.

Hence 1. They are saved, who soundly beleive all fundamentalls materially, though they cannot distinctly know them, under the reduplication of fundamentalls, nor define what are fundamentalls, what not.

2. Though a Church retaine the fundamentalls, yet if wee be forced to avow and beleive as truth, doctrines everting the foundation of faith, against the article of one God, if we must worship as many Gods as there bee hosties, if Christ's Kingly, Priestly, and Prophetical office be overturned, as we were forced in Popery to do, we are to separate from the Church in that case.

It is not true that Mather Robinson faith, This distinction of fundamentalls and non-fundamentalls is injurious to growing in grace, whereas we should be led on to perfection, as if it were sufficient for a base, that the foundation were laid.

Answ. It followeth not, for the knowledge of fundamentalls is onely, that wee may know what is a necessary mean of salvation, without which none can be saved, notwithstanding he who groweth not, and is not led on to perfection, never laid hold on the foundation Christ; nor are we hence taught to seek no more, but so much knowledge of fundamentalls, as may bring us to heaven, that is an abuse of this Doctrine. 2. Robinson faith, fundamentall truths are bolden and professed by as vile heretics as ever were since Christ's dayes, a company of excommunicates may hold, teach and defend fundamentall truths, yet are they not a true Church of God?
Answ. Papiasts hold fundamentalls, and so doe Jewes hold all the old Testament, and Papiasts hold both new and old, but we know they so hold fundamentalls, that by their doctrine they overturne them; and though there bee fundamentalls taught in the Popish Church, which may save if they were beleev'd, yet they are not a true and ministeriall Church simply, because, though they teach, that there is one God, they teach alfo there is a thousand Gods whom they adore, and though they teach, there is one Mediator, yet doe they substitute infinite Mediators with and besides Chrift, so that the truth is, not a formall, ministeriall and visible active externall calling is in the Church of Rome, as it is a visible Church, in the which wee can safely remaine, though fundamentalls be saue in Rome, and the books of the old and new Testament be there, yet are they not there ministerially as in a mother whose breasts we can sucke; for fundamentall points falsely expost, can be fundamentall points, yet as they be ministerially in Rome, they be destractive of the foundation, though there bee some ministeriall acts valid in that Church, for the which the Church of Rome is called a true Church, sed end, in some respect, according to something essentiall to the true Church, yet never sine adjecto, as if it were a true Church, where we can worship God. Fundamentalls are saue in Rome materially in themselves, so as some may be saved who beleev these fundamentalls; but fundamentalls are not saue in Rome, Ecclesiastic, Ministerial, Pastorall, in a Church way, so as by beleeving thefe from their chaires so expost, they can be saue who doe beleev them. 2. Out of which we may have the doctrine of faith and saluation as from a visible mother, whose daughters we are. Some say the fundamentalls amongst Lutherans are expost in such a way as the foundation is everted? I anwer, There is a twofold evertion of the foundation. 1. One Theologicall, Morall and Ecclesiastic, as the doctrine of the Council of Trent, which is in a ministeriall way, with professed obstinacy against the fundamentall truths rightly expost, and such an evertion of the foundation makest the Popish Church no Church truely visible, whose breasts we can sucke. But for Lutheranas, their subversion of the foundation by philosophick consequences without professed hatred to the fundamentalls, and that not in an Ecclesiasticke and Ministeriall way, doth
not so evert the fundamentalls, as that they bee no visible Church. The learned Pareus sheweth that there be no difference betwixt us and Lutherans in heads absolutely necessary to salvation, the dissention is in one point only anent the Lords Supper, not in the whole doctrine thereof, but in a part thereof, not necessary for salvation. There were divisions between Paul and Barnabas, betwixt Cyprian an African Bishop, and Stephanus Bishop of Rome, anent baptism of heretics, which Cyprian rejected as no baptism; betwixt Basilis Magnus and Eusebius Cesariensis, because Basilis stood for the Emperor Valens his power in Church matters; so was there dissention betwixt Augustine and Hieronymus anent the ceremonies of the Jewes, which Hieronymus thought might be retained to gain the Jewes; so there was also betwixt Epiphanius and Chrysostome anent the bookes of Origin. The Orthodox beleevers agreed with the Novatians against the Arians anent the ʻousia; the consubstantialitie of Christ; and though excommunicate persons defend and hold all fundamentalls found, and so may bee materially a true Church, yet because their profession is no profession, but a denying of the power of godliness, they cannot be formally a visible Church, but are for scandals casten out of the visible Church.

But (faith Robinson) most of England are ignorant of the first rudiments and foundation of Religion, and therefore cannot bee a Robinson Justifi., pag.362.

Answ. Such are materially not the visible Church and have not a profession, and are to be taught, and if they wilfully remaine in that darkness are to be cast out.

But (faith he) the bare profession of fundamentalls maketh not a Pag.363,364. Church; they must be a company of faithfull people, and if they must not be truely faithfull, then they must be falsely faithfull; for God requireth true and ready obedience in his word, according to which we must define Churches, and not according to casual things.

Answ. This is a speciall ground that deceiveth the Separatists, their ignorance (I meane) of the visible Church, for the visible Church consisteth essentially neither of such as be truely faithfull, nor of such as must be falsely faithfull; for the ignorant man saith not that the visible Church includeth neither faith, nor unbelief in its essence or definition. It is true, to the end that professors may be members of the invisible Church, they must
be believers, & must believe, except they would be condemned eternally, but to make them members of the visible Church neither believing nor unbelieving is essential, but only a profession ecclesiastically interwoven, that is not scandalous & visibly & apparently lewd and flagitious, such as was the profession of Simon Magus, when he was baptized with the rest of the visible Church. Act. 8. And God indeed requireth of us true worship and ready obedience, as he faith, but not that a visible Church should be defined by true and sincere obedience: for essentials only are taken in a definition, and casual corruptions are only accidental to Churches, and fall out through mens faults, and therefore should not be in the definition either of a visible or an invisible Church, nor should ready and sincere obedience which is a thing invisible to mens eyes, be put in the definition of a visible Church, for it is accidental to a visible Church, and nothing invisible can be essential to that which essentially is visible; the visible Church is essentially visible. Anent separation from Rome we hold these Propositions.

1. Profession consisteth not only in a publike ministerial avowing of the truth, but also in writing, suffering for the truth, and death-bed-confessions of the truth; These worthy men in their own bowells, as Occam, Petrarcha, Gerson, Mirandula, those who in their deathbed renewed confidence in merits, Saints, Images, were the true Church, and the other side the false Church; all the Churches of Asia excommunicated by Victor, as

(a) Bellarmine, (b) Pope Stephen then and his Council denying communion to Cyprian and forescore of Bishops must bee the Separatists, and Cyprians and his adherents the true Church. 2. In this division we are united to the true Apostolick, to the ancient Church, to the true ancient Church of Rome, which opposed the Apostate Church of Rome, but an immediate and personal adherence to, and union with the ancient Church is not essential to a visible Church.

The separation from a true Church, where the Word of God Orthodox is preached, and the Sacraments duly administered, wee thinke unlawfull, and the place for separation mainly I would have vindicated, 2 Cor. 6.14. Be ye not unequally yoked together with unbelievers, &c. Robinson will have this strong for their separation, and faith. 1. It is true, he findeth fault with the believing Corinthians, communicating with the unbelievers.
vers in the Idol feasts, but with all it must be considered, that the Apostle upon this particular occasion delivereth a general doctrine, as from fornication, 1 Cor. 5. to forbid commingling with fornicators, with covetous persons, with Idolaters, &c. and as he forbiddeth partaking with the wicked in their evil, yet then therein did he forbid all religious communion with them, since their very prayers, and other Sacrifices are in their evil, wherein whilst the godly doth communicate with them, what do they else but acknowledge their common right and interest in the holy things with them?

Answ. 1. It is good that Robinson with the interpreters doth acknowledge, that Paul forbiddeth communicating with unbelievers at Idol feasts, as the place will command us to separate from the Maffe Service, and therein let it be that hee inferreth a generall; Ergo, you are to separate from all the worship of the Gentiles Idols, and are not to be mixed with them in their service, which they give to their false gods: but this is not the generall which includeth separation from a Church, in the service of a true God, the service being lawfull, and only evil to some worshippers and by accident, because they eat to themselves damnation, but not damnation to others.

2. But he forbiddeth (faith he) all partaking with the wicked in their evil. I distinguish their evil in their evil, of their personal sins in not worshipping the true God in faith, sincerity & holy zeal, that I deny, and it is to be proved, Christ himselfe and the Apostles eated the Pasover, and worshipped God with one whom Christ had said had a devill, and should betray the Sonne of man, and was an unclean man, Job.13.11,12.18. He forbiddeth all partaking with the wicked in their evil, that is, in the unlawfull and Idol-worship, or in their superstitions and will-worship: that is true, but nothing against us, or for your separation. If it be said, Judas was neither convicted of his Traitor to Christ, nor was he knowne to the Apostles by name to be the man, for some of them suspected themselves, and not Judas to be Traitor: but you communicate with such as be professed and avowed Traitors, and persons knowne to be scandalous, and so you acknowledge you have a common right in these holy things, with these persons.

Answ. 1. Christ shewed to the Disciples that they were an unclean societies, and that one had a devill, and therefore though they knew not the man by name who had the devill, they knew the societie to have a devill, and to be unclean, for that one
man his cause, and so neither Christ nor his Disciples should have taken part with the evills, and the Prayers and sacrifices of the wicked, for in so doing they acknowledge that they have common right and interest in the holy things of God, with some who have a devill, and with an uncleane societie; but you cannot condemne Christ and the Disciples communicating at that Supper.

2. Though the scandalous person bee not convicted of the scandal, that doth make the scandal more grievous and haynows to the scandalous person, in that he dare remaine in a sin, though he be convicted of his guiltinesse by the Church, but it doth not make the persons scandal to be no scandal, and no uncleanesse at all; for magis & minus non variant speciem, more or lese of sinne doth not vary the nature of sin; now if Paul will the Corinthians to meet together to eate the Lords body, as hee doth, 1 Cor. 11, and know that there bee amongst them carnall men, such as goe to Law with their brethren before Infidels, such as deny the resurrection, such as come drunke to the Lords Supper, though they bee not convicted of these sinnes by the Church, yet if they bee knowne to others, as Paul doth declare them in that Epistle, they must pollute the Lords Table before the Church convict them, no lese then after the Church hath convicted them, though the pollution may bee more and greater after Church-conviction than before, yet Paul willeth all the Corinthians to acknowledge their communion with the sinnes of the non-convicted, and with their abominable and wicked sacrifices and prayers, which none can teach or believe of the Apostle led by an infallible spirit, and therefore to communicate with them, is not to take part of their evills.

3. Hee faith at last, They who communicate at the same Table with scandalous persons, what doe they else but acknowledge their common right and interest in the holy things of God, with such scandalous persons? And this is that which Master Coachman faith, This banquet of the Lords Supper, is the nearest fellowship that the Saints have in this world; what lying signes and deceivable demonstrations doe these make who communicate they care not where, nor with whom, but think if they examine themselves, it is well enough, forgetting that it is an act of communion? for if we sever the word Sacrament from communion, we put out Gods tearme and put in our owne.
But I answer. 1. These who are baptized by one spirit unto one body, as all the visible Churches are, 1 Cor. 12, 13, & professedly hear one Word preached, doe thereby acknowledge they have one communion, right and interest in these body things, to wit, in a communion with Christ in remission of sinnes, and regeneration sealed in baptism, and in one common Saviour, and common faith preached in the Gospell; and is this communion unlawful, and this fellowship a lying signe, because all baptized, and all hearing one Gospell, and that in an avowed profession, are not knowne to be regenerated? Then should no Infants be baptized, except they know all in the visible Congregation baptized with them to be regenerated also, for it is certaine that we have a communion most intear and visible with all who are baptized.

2. It is no inconvenient to profess that we are all one visible body in the Lords Supper, 1 Cor. 10, 17. though wee be not one invisible, true, and mystical, and redeemed body of Christ, as it is said, 1 Cor. 10, 2. That all were baptized unto Moses in the cloud and in the Sea, v. 3. and that all did eat the same spiritual meat, v. 4. and that all did drinke the same spiritual drinke, the rocke Christ, yet did they not sinne in this and partake with the wicked in their evils, to wit in their wicked prayers and sacrifices, because it is said, v. 3. God was not pleased with many of them in the Wilderness, because, v. 6. They lusted after evil things, and many of them were Idolaters, Epicures, fornicators, tempters of Christ, and murmurers, and were fallen of them in one day twenty three thousand, v. 7. 8, 9, 10, 11. And upon the same ground Paul faith in the same place, v. 16, 17. that we many (speaking of the Corinthians) are all one bread and one body, and yet v. 24. many of these were partakers of the Table, and cup of the devills: and in the next Chapter, many came drinke to the Lords Table, many did eate and drinke their owne damnation, and were stricken therefore of God with sickness and death, v. 18, 19, 20, 29, 30, &c. and yet v. 33. Paul chargeth them to come together to the Lords Supper, so farre is hee from a shadow of separation. The Sacrament is a seale of their unitie of one body, and is a Seale of their communion with Christ, v. 16. but all who receive the signe, have not a communion with Christ, nor are they all sealed, as one body mystical of Christ, onely they are in profession by eating one bread, declared to be one body, and doe become one body visible, and
no question many make the Sacrament to themselves a lying signe, and a blanke ordinance. But first, this is not the sinne of such as doe communicate with those, who receive the blanke seal, and make the Sacrament to themselves a lying seal and damnation; for they are commanded to examine themselves, and so to eate, but they are not commanded to examine their fellow-communicants, and they are to judge themselves, but not to judge their fellow-communicants.

Master Coachman. How can any godly man consent, or say Amen (faith be) to such an holy action, when it is joyntly done, by such, as for the most part, are the enemies of God?

Answer 1. This maketh against the man, and the Churches of New England, for they admit constantly to the hearing of the word, and to the prayers of the Church, those who are not received members of the visible Church: how can any godly man say Amen to the action of hearing the word, when it is joyntly done by God's enemies? I prove the Antecedent, the unity of faith hearing one word of faith preached, Eph. 4. 5. maketh a visible body in profession, even as the joynt partaking of one bread, and one cup in the Lords Supper, maketh one body, by obligation or sealing, 1 Cor. 10. 16, 17.

2. Division of hearts in hearing, while some follow Paul, some Apollo, some Cephas, maketh a schisme and division in Christ's body, 1 Cor. 13. Ergo, in hearing one and the same word preached, there is a visible Church-union, for all division of that kind presupposeth a union, and unity in a visible incorporation.

3. 1 Cor. 14. 26. When yee come together (as one Church body) every one of you bathe a Psalme, bathe a Doctrine, vers. 4. That prophesieth edifieth the Church, vers. 31. so yee may all prophesi one by one, that all may learne, and all may be comforted, 35, it is shame for a woman to speake in the Church. Therefore the Saints meet together in one Church to be edifi'd, and comforted by doctrine and hearing of the word, doe all joyntly performe an action of hearing and learning of the word of God, and are in that one Church, and one visible body, and called one Church, vers 4. 5. that the Church may receive edifiyng, vers 12. Seek that yee may excell (by prophesiying) to the edifiyng of the Church, vers.23. If therefore the whole Church come together, unto some place, &c. vers. 28. if there be not an interpreter, let him keepe silence in the Church,
verse 34, 35. And these who understand, are all to say, Amen, to that which is prophesied, verse 16, 17. And yet that action of hearing and saying Amen to the word preached, and to the prayers of the Church, is done by many unregenerated, who are yet in the state of enmity with God, as our Brethren grant, in that they do admit all to be a Church, and one Church hearing the word preached.

2. But how can they say Amen, (faith he) to a holy action done by God's enemies?

I answer, 1. This objection is no less against Paul and the word of God, then against us; for many enemies to God, whose hearts are rockey, thorny and stony ground, do hear the word of God, and that by God's commandment, Matt. 13. ver. 2. 3, 4, 5. &c. The deaf and the blind are commanded to heare, Eph. 42, 18, Eph. 28, 9, 10; and these whom God hath covered with a spirit of slumber, are to heare the words of the sealed booke, Isai. 29. 9, 10, 11; even those who humble and fall and are broken, Eph. 8. 14. 15, 16. 1 Pet. 2. v. 8. What godly man can say, Amen, to such a holy action, as is performed by God's enemies?

2. The godly say Amen to actions of God's worship two ways, 1. As it is the ordinance of God enjoyned, and commanded, to the wicked and hypocrites, no less then to the godly, and we are to countenance their communicating, as we doe their hearing of the word, and to joyn with them both, in our reall and personall presence, and say Amen with them, as the Disciples gave their personall Amen, and their countenance and presence to a holy action at the last Supper, with one of their number, whom they knew to have a Demvil, and to be a traitor, and dipped their hand in the dish with this man, after Christ had warned them, that there was such an one; but this is but to say Amen to the exterall worship, which is lawfull, according to the substance of the act.

2. The godly may be thought to say Amen to the actions of worship performed by the enemies of God, by approving, allowing, and commending the manner of their performing the holy actions of God's worship, that is, they may be thought to approve the manner of their hearing and receiving the Sacraments, that is, when they approve their performing of those holy actions without faith, and with wicked hearts and hands, and when...
they allow that they eat their own damnation, thus no godly man can say Amen to holy actions performed by God's enemies, nor is our external communicating with them, a saying Amen to the wicked manner of receiving the sacrament, this is most unreasonable, and cannot be proved by God's word.

But Robinson will prove that in this place, 2 Cor. 6, the Lord forbiddeth communion not only with evil works of wicked men, but with their persons, and that he commandeth a separation, not only real, but personal.

1. Because (faith be) the Scripture hath reference to the yoking of the unbelievers in marriage, as the occasion of spiritual idolatrous mixture, which he reproves; now this yoking was not in an evil, or unlawful thing, but with the wicked and unlawful persons.

Answer. If the man had formed a syllogism it should be a crooked proportion, if Paul allude to the marriage with infidels, then as we are not to yoke with Pagans in lawful marriage, so neither with scandalous Christians in lawful worship. This connexion is gratis said, and we deny it; but as we are not to marry with Pagans, so not to sit in their Idol-Temple, and to be present in their Idol-worship, else we were not to admit them, or their personal presence to the hearing of the word, contrary to your selves and to 1 Cor. 14. 24, 25. So if because we are not to marry with them, we are not to be personally present with them, at the receiving of the Sacrament, neither at the hearing of the word, nor are we to be baptized, because Simon Magus, and many Hypocrites are baptized. 3. Local separation from Idol-worship, in the Idol-Temple, we teach as well as Robinson, but what then? he commandeth local and personal separation from all the professors of the truth, in the lawful worship of God, this we deny.

2. The very terms (faith Robinson) believers, unbelievers, light, darkness, Christ, Belial, do import opposition not of things only, but of persons also, for things false, so the faithfull are called (a) righteousness, (b) light, and the ungodly (c) darkness, and so not only their works, but their persons are called.

Answer. 1. We deny not opposition of persons, and separation local from persons in Idol-worship, at an Idol-Table, but hence is not concluded personal separation from wicked men in the lawful worship of God. 2. This is for us, we are to separate from the persons, because the worship is unlawful, and
and Idol-worship, and therefore the contrary rather followeth, if the worship were lawfull, we would not separate, for remove the cause and the effect, shall cease.

3. The Apostle (faith he) forbiddeth all unlawfull communion in this place, but there is an unlawfull communion of the faithfull with the wicked in things lawfull, as with the excommunicated, idolatrous, hereticks, or any other flagitious person in the Sacraments, prayers, and other religious exercises, and the Jews were to separate themselves, not only from the manners of the Heathen, but even from their persons, Ezra 9. 1. 2. and 10. 2. 3. Nehum. 9. 10. 28. 30. And Paul reproved the Corinthians, 1 Cor. 5., for having fellowship, not only in the persons inest, but with the incestuous person, whom therefore they were to purge out, and to put away from amongst themselves, verse 5. 7. 13. Answer, It is true, there is an unlawfull communion of the faithfull that is overseers and guides of the Church, to whom God hath committed the keys of the Kingdom of Heaven, with excommunicated persons in that they retain one worthy to be excommunicated in the bosom of the Church: but communion with the Church in the holy things of God, is not hence concluded to be unlawfull, because the guides of the people communicate with that Church where the excommunicated person is suffered, it is the sinne of the Church-guides that an excommunicated person is not cast out, and that he is suffered to communicate at the Lords Table, and to profane it in not discerning the Lords body, but it is not the sinne of either guides or the people, to communicate at one Table with the excommunicated person, or him that deserveth to be excommunicated; for not casting out is one thing, and to communicate with the excommunicated in the true visible Church is another thing: the former is a sinne, not to use the power that Christ hath given, but to communicate with the excommunicated person, is not a sinne, but a remembering of the Lords death at Christ's commandement, for one sinne maketh not another sinne to be lawfull, or to be no sinne; to deliver one unto Satan is to debarre one from the Lords Supper, and to repute him as a Publican, and to judge him not worthy of the communion in the holy things of God with the Church; but this is not to repute the Church or guides or members as Publicans and Heathens, and as not worthy of Church-communion with the man who is cast out; we see the Church of Corinb
rebuked, for not excommunicating the incestuous man, but not forbidden to come and eat the Lords Supper with him, and these who came and did eat their owne condemnation, 1 Cor. 11. yea they are commanded to come to the publike meeting: Ego, it is one thing not to excommunicate the scandalous, a sinne, and another thing to communicate with the scandalous, which is not a sinne directly, nor forbidden at all. Though Paul have an allusion to the Lords separating of the Jewes from all other people, yet it followeth not that we are to separate from the wicked men and unrenewed, professing the truth that way; first, because there was a typicall separation in marriage with Canaanites; if the Jewes should marry with the Canaanites, the marriage was null, and the Moabites and Ammonites ought not to enter in the Temple.

2. The Jewes are to separate from the manners of Heathen, and from the persons of strange wives, yea and to put their wives of the Canaanites after they had married them, away from them, in token of their repentance, because the marriage was not onely unlawfull, but null, as is cleare, Ezra. 9. 1, 2, 3. Nhim. 9. 1, 2. And this was a peculiar Law binding the holy seed, but doth not inferre the like separation of Christians, for 1 Cor. 7. 11, 12. it is not lawfull for a Christian to put away a Pagan wife, or for the beleiving wife to for sake the Pagan husband, and therefore that Jewish separation cannot inferre a separation from the persons and worship of unbelievers; and it is true that Paul commandeth, to call out the incestuous person, and to separate him from the Church, but it followeth not, therefore the Church was to separate from the publike worship because he was not call out.

4. Saith Robinson, the Apostle intreith such a separation, as upon which a people is to be esteemed Gods people, the Temple of the living God, and may challenge his promise to be their God, and to dwell amongst them, and to make ther; and as for the Temple, the stones and timber thereof, were separated from all the trees of the Forest, and set together in comely order, and be both reference to the separating of the Jewes from all other people, as appeareth, Levit. 23, 24, 26. 11, 12. And this must be the condition of the Israel of God, to the worlds end.

Answ. There is a separation from Idol-worship here, such
as is proper to the people in Covenant with God, de jure, the visible Church should separate from Idols and the prophane world in their Idol-worship, and sinfull conversation. Ergo they should separate from the worship of God; What seeing is here? this is nothing for separation from the true Church, or true worship, for the finnes of worhippers. Heare what intrepreters say, as (a) Non debet hoc simpliciter, de solo discessit, aut migratione, quae corpore fit, accipi, quase nowe migrandum sit ex omnibus locis, in quibus vel superstitiones exerceratur, vel fogiti- ose et inobestie vivitur, sic ex hoc mundo migrandum esset. (b) Calvin, de fugienda idololatria hic concionatus. Item, Nihil non sibilicere putabat in externis, promissa se impius superstitionibus polluebant, sequiarem insidias causiia frequentando, communicabant prophanis et impuros virum cum illis, atqui cum gravissime pescarent, sibi tamen videbantur innoxii, ergo hic invehitur Paulus in externam idololatriam. (c) Bullinger, Ego quam simplicissime intelligo de contagione morum, voluptatum, sacrorum adeoque idolothyorum et rerum prophanarum omnium comminione, putans quidam proterus migrandum ex quibuslibet urbius, si non omnes, in his, per omniam deo obedient. (d) Meyer, Objurgat ne majorem, quam dedeceret Christianos, cum Ebracis haberent contumaciem, vel idolophyia vescendo, vel ram. conjugium contrabendo, vel ludos theatralis spectando. (e) Marlorat, Hortatur ut caveant ab omni contagione tot sordium. Ita Theophrastus, Ambrosius, et Augustinus. Paraphrastes, non in loco (inquit) sed in affectibus ess fugi, quam suadet: so Beza, and Papists are against this. Estius, neque Cornishii vocabatur habitare cum infidelibus, neque negotiari, neque cibum sibere. Chap. 8. v. 10. Signis vocat nos ad mensam &c. Vetat arictim societatem, et necessitudinem ex qua oriebatur periculosa quaedam necessitas communicandi in moribus et religione. Salmeron doct non licere Christianis jungi cum idololatris, nonvelingendo patriam aut locum, sed cultum illorum; All which Divines accord in this, that separation from Idolatry and the Idol-tables of the Gentiles is here commanded, and that because the Church of God in the New Testament, is no lesse a people in covenant with God, to whom the promises doe belong, and the presence of God working in them, then the people of the Jewes were of old: But it followeth not hence that one part of the Israel of God

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under the New Testament should separate from the other. What weakness is this? he alludeth to Israel's separation from the Nations, which was personall; therefore we are in person to separate from the true Church for their personall sinnes, when the worship is right.

But (m) Robinson faith, Papists, Aikeists, Idolaters, Anabaptists, and many more, doe worship Jesus, from whose societies notwithstanding you profess separation. 2. The Ismaelites and Edomites doe worship the true God, though not after a true manner, and yet the Israelites were a people separated from them, an Edomite might not beare any publicke office among the Jews to the third generation: yea Israel was commanded to separate from Israel, for a usurpation of the ministry, Num. 16. and upon Jeroboam his descent in the ministry, worship and new devised holy dayes, 2 Chron. 11. 13, 14, 15.

1 King. 12. 28, 29, 30, 31, 32.

Answ. 1. Papists, Anabaptists, Idolaters, are disfavored by us and from them we separate, because though they profess the true God as Edom did, yet they closely doe evert the fundamentals, neither we, nor the reformed Churches, in words or by consequence doe evert the fundamentals, and necessary points of salvation, and if the Church of Corinth was not to be separated from, nor Thyatira, where the resurrection was denied, and false doctrine maintained, you have no reason to parallell us with Papists, Aikeists, Anabaptists.

2. No Covenant is made with the one true God, and the Edomites and Ismaelites, but the promises are made to us, and to our children, and to as many as the Lord shall call, by the true Gospel preached, Acts 2:39.

Robinson. The Apostles' (faith he) disjoyneth righteousness and unrighteousness, light and darkness, as farre asunder, as believers and unbelievers, as the Temple of God and Idols, in which former also the union betwixt Christ and Belial, is as monstrous as in the latter: also all unbelievers are led by the devill, and cannot be the matter of the true Church, and that some persons led by the devill and some not should be the matter of the true Church is unknowne to Scripture.

Answ. 1. In the Text, 2 Cor. 6. Righteousness and unrighteousness, light and darkness are as farre asunder as the temple of God and Idols, and as Israel and Edom. I answer in respect of the object material.
materiall of false worship, they cannot morally be united, that
is true beleevers at Corinth worshipping the true God in Christ,
cannot be united with such, as in Idols temples are at one and
the same Idol worship: and as to marry Christ and Belial, light
and darknesse, is a monster, so it is no lesee morally monitory,
that the true worshippers of God in Corinth, who give them-
selves out for the servants of God, should be joyned in any So-
cieties with the service of dumbe Idols; and thus farre Israell
and Edom, a servaut of God, and an Idolater, must separate and
part companies, but in respect of the persons they may be uni-
ted in one visible corporation and Church; else you may say by
this argument, because faith in the eleven Apostles and unbe-
leefe in Judas, are as contrary as light and darknesse, Christ and
Belial, and as Israells true worship and Edoms false worship,
and because the righteousnesse, light and faith of the Apostolick
Church, Act. 8, and the unrighteousnesse, darknesse and unbe-
leefe of Simon Magus are contrary to others (as they are as con-
trary as light and darknesse) that therefore the eleven Disci-
ples and Judas made not one visible Church and the Apostolick
Church, and Simon Magus and others in the gall of bitterness with
him, though baptized and joyned to the Church, did not make
up one visible Church: now since you acknowledge no visible
Church: but there be in it beside unbelievers, though not seene,
there is no visible Church of your owne, wherein this monst-
rous combination of light and darknesse is not. And so all
your Churches are false in their constitution, if there may not
be a union of the persons of men led by God, and regenerated,
and of Hypocrites led by Satan, and unregenerated; and
these meeting to one and the same true worship, as Judas and
the eleven did eate one and the same passeover.

The Scripture (Faith Robinson) denounceth the same judgement Pag. 272.
of God, Ezek. 18. upon him that defileth his neighbours wife as to
him who lifteth his eyes to the mountaine and the Idols thereof,
and murderers are excluded out of the heavenly Jerusalem as well as Idolators,
and Matt. 28. We are to esteeme every obstinate offender as
a heathen and a Publican, and Paul chargeth the Corinthians to avoyd
Fornicators, &c. 1 Cor. 5, as well as Idolaters, so all carnall men are
Idolaters, making their belly their God; and the Apostle to Titus cal-
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teth
Reasons of Mr. Robinson

1. The propbake persons unbeclovers or infide's; Ergo, we shoule make toward the one, as toward the other, that is, separate from them both.

Answ. 1. It is true, God denounceth judgement against leud and unknowne hypocrites, as against worshippers of the Gods of the Zidonians, as your places prove, Ezek. 18. Rev. 22. but your Logick is poore and blind, that you will separate from the true Church, in which there bee secret hypocrites, and so from your owne Churches, as you would separate from the Church of the Zidonians, who worship professedly Baal, and deny Jebovah to be God, you make arguments without head or foote.

2. Murtherers are excluded out of heaven, and haters of their brethren, who are murtherers from life eternall, 1 Job. 3.15. as Idolaters, what then? Ergo, yee will exclude them out of the visible Church, and separate from them. It is good that you come out with Anabaptists to make these onely of your visible Church, who shall reigne in glory with Christ, and these onely, and all without your visible Church to be firebrads of Hell, as Revel. 22.15.

3. We are 1 Cor. 5. to avoyd Fornicators, no leffe then Idolaters, true. Ergo, we are to separate from the Church, where there be Fornicators, seeing they make the Church to bee falle in its constitution, as we are to separate from a societie of heathen Idolaters who worship a falle God: doe you love such consequences? men not forlaken of mother wit would say, I must separate from Aaron, and the whole Church of Israel, in the act of adoring the golden Calfe, which is indeed a separation from the falle worship of the Church, but not separate from the Church; but would you hence inferre, because God punisheth fornication no leffe then Idolatry, that I am to separate from the Church, and all their persons and societie in the very true worship of God, because some few persons there bee fornicators and carnall? Surely then Paul did not his dutie, who commanded communion with the Church of Corinth, 1 Cor. 5. wherein there were carnall men, and deniers of the resurrection, and such as for gaine went to the Law, with their brethren, and that before Infidels; yea because all sinne in the demerit.
demerit thereof (except you devile venials) exclude men out of the new Hierusalem, we must separate from all Churches on earth, for there be none so clean, but there be some finne in it, which excluseth out of the new Hierusalem, as Idolatry doth, though there be degrees of finne. But some ignorant ones say the place, I Cor. 5. 11. is to be expounded of eating at the Communion Table, or if it be of familiar eating and drinking, of civil converging, then much more are we not to communicate with them at the Lord's Table. But not to eat with such a one, is not to keep entire fellowship with him, as the phrase noteth, Psal. 4. 9. He that eateth bread lift up his beele against me. Job. 13. 18. Psal. 55. 13. So doth Chrysostome, Theophylactus, Oecumenius expound this place, Bullinger, confurbernum & interiorem convicitum prohibet; So Calvin, Peter Martyr, Beza, Piscator, Pareus; So Erasmus and Aquinas, Haymo, Gagnius. Nor is all eating whatsoever with Heathen persons forbidden, Paul practised the contrary, Act. 13. 14. 5. 6. Act. 14. 8. 9. Act. 17. 16. 17. Act. 27. 34, 35, 36. Act. 28. 11, 12. 1 Cor. 10. 27.

2. The wife is not to separate, a toro & mensa, from the excommunicated husband, nor the sonne from the excommunicated father, no positive Law can cancell the Law of nature, nor can hence be concluded that it is unlawfull to keepe any Church communion with these, or to separate from the communion, though they be at the Table. 1. Because such eate damnation to themselves, not to others. 2. Because no private person can separate, for the Churches finne, if the man be not convicted; And lastly, here is to be observed, that if the Church be not in its right constitution, that is, as Mr. Robin- P. 273. 

Mr. Robinson objecteth, Act. 2. 40. Save your selfe from this untoward generation. And. That is, from the malicious Jews who deny Christ to be the Messiahe. But what is this to separate from the true Church, professing Christ?
But Robinson faith, You deny visibly God, and his Sonne Christ.

Answ. 1. Such as are thus scandalous are to be cast out.

2. If the Church neglect to cast them out, we are not to cast out and excommunicate the Church by separating from them, no more then the godly forsooke the Church of the Jewes, where there were many scandalous persons.

3. There be great oddes betwixt a froward generation professionly denying Christ to bee come in the flesh, as the Jewes, Act. 2. (and from such a Church we are to separate totally,) and betwixt a Church where there bee many wicked persons, who in their life and conversation deny Christ, and yet doe beleue soundly or orthodoxly the fundamentall points of salvation, and hold in profession the orthodox faith: for though we are to separate from the bad conversation of such a generation, yet are we not to separate from the Church-worship, and Church-societie of such a generation: therefore Paul might well break off communion with the Church of the Jewes, whereof hee was once a member, because after Christs death, ascension, and the Gospell was preached, it now became a fundamentall point of salvation, simply necessarie to be beleived by all (That the Sonne of Mary was the Messiah) which because the Jewes maliciously denied, they left off to be a Church; but a scandalous life in many of the professors, is not for that any ground to separate from the visible Church, professiong such fundamentall points.

Robinson faith from Job. 17. 8. 7. 9. Where the Church is said to be given to Christ, and chosen out of the world, it is cleare that the true visible Church is gathered, by separation from the world.

But I answer, to be given to Christ and chosen out of the world, is meant onely of the elect and invisible Church. But Arminians, Pelagians, and old Anabaptists expound it of the visible Church, that they may make Judas, whom they allledge was chosen out of the world, no lesse then Peter, an example of their universall election, and of the small apostasie, of the truly elected and regenerated. And you have to side with you in this the Apostate (a) Peter Bertius, (b) the Arminians at Hage,

(c) Armis...
Sect. 5.

for separation, discussed.

(c) Arminius himselfe, the Socinians, as (d) Socinus, (e) Theoph. Nicolaides; and you may see your selves refuted by Amesius (f) refuting the Arminians in the conference at Hage: and this you expressly say with Arminians and Socinians. 1. Because, (as you say) Judas was one of them, whom the Father had given to Christ out of the world, whom alone of all them so given to him, he hath lost; Ergo, Christ speaketh of a visible donation.

Answ. The Antecedent is false, Joh. 6.37. All that the Father had given me, commeth unto me, and him that commeth unto me I will in no ways cast out, v. 39. And this is the Father's will which hath sent me, that all which he hath given me, I should lose nothing, but should raise it up at the last day. But Judas was cast out and lost, and is not raised up at the last day, as one which commeth, that is, believeveth in Christ.

2. This is the very exception of the Arminians, and Amesius answereth, que Scriptura manifesto est judicio Judam non ita Christo datum & commendatum suisse à Patre ut ceteros.

Christ (faith Robinson) speaketh of such persons as the world hated, because they were not of the world, Joh. 15.14. But the wicked world doth not hate men, as they are elected before God, and invisibly or inwardly separated, but as they are outwardly separated, whether they be inwardly so or not.

Answ. 1. Invisible election and the contrary spirit that the children of God are led by, which is most unlike to the spirit that leadeth the world, is the true ground and cause why the world doth hate them; and this choosing out of the world, is seen and made visible by the fruits of the spirit to the wicked world, but the consequence is nothing, he speaketh of election that is visible or made visible, yet not as visible for often Paul tearnmeth the visible Churches, Saints, Temples, of the holy Spirit, the sons and daughters of the living God, and when he tearneth them such, he speaketh to, and of a visible Church, yet not as visible, because to be the temple of the holy Spirit, and a sonne and daughter of the living God, is a thing formally, and properly invisible: for faith and the spirit of adoption are not things visible or obvious to the senses, but Separatists are often deceived with this, hee speaketh to the visible Saints, Ergo, he speaketh to them as visible Saints, this is the vaine
vaine collection of ignorant Anabaptists; Paul writeth to the visible Church, but every priviledge that hee doth ascribe to them doth not agree to them, as they are visible. He faith to the visible Church of Colossians, ch. 3. v. 3. your life is hid with Christ in God, an invisible life cannot agree to the Colossians, as they are a visible Church, so separation from the world made manifest and visible is the cause why the world hateth the children of God, yet that separation is formally invisible and not seen to the eye of men, for it is an action of God to choose men out of the world, and no eye mortal can see his actions, as they be such. And therefore except Robinson prove that this choosing out of the world is common to elect and reprobate, and to be seen in Peter and Judas, he bringeth nothing against us to prove his point, but he plainly contradisteth his owne tenants; for in his first reason, he will have the true Church separated from the world, as Judas the traytor was separated from the world, which we grant that is separation in show, and in profession, and so maketh his visible Church to be made up of traytors and hypocrites, who cannot bee the spouse of Christ, nor a part of Christ his mysticall body, and his redeemed flocke. Now hee still harpeth on this, that the visible Church rightly constitute is the spouse of Christ, the redeemed of God, the mysticall body of Christ, and so hee contradisteth himselfe, and faith with us that there bee no visible separation from the world, essentiaall to such a Church as they dreame of, to wit, of called Saints, Temples of the holy Spirit &c. and therefore never one of that side understanding to this day the nature of a true visible Church, though they talke and write much of it; for the truth is, the essence and definition of a Church agreeeth not equally to a true Church and a visible Church, yea a visible Church as it is visible is not formally a true Church, but the redeemed Church onely is the true Church.

Lastly, He speakeneth (faith he) of such a choosing out of the world as he doth of sending unto the world, v. 18. Which sending as it was visible and externall, so was the selection and separation spoken of.

Above. The choosing out of the world is not opposed to sending unto the world, for sending unto the world is an Apostolick sending common to Judas with the rest, whereby they were sent
Sent to preach the Gospel to the world, of chosen and unchosen, of elect and reprobate, but to be chosen out of the world, and given to Christ, is proper to the elect only, who are chosen out of the loosed and reprobate world.

2. It is also false that the sending of the Apostles is altogether visible, for the gifting of them with the Holy Spirit is a great part of sending the Apostles, as our brethren say, a gifted man is a sent Prophet, but the Lord his gifting of the Apostle is not visible.

You cannot (faith Robinson) be partaker of the Lords Table and of devils. Ergo, we must separate from the ungodly.

Answer, The Table of Idols is that Table of devils and of false worship kindly in respect of the object that we must separate from, but a scandalous person at the Lords Supper partake of the Table of devils by accident, in respect the person being out of Christ, casteth damnation to himself, but it is not per se and kindly, the Table of devils to others, and therefore I must not separate from it; the Supper was to Judas the devils Table, because Satan entered in him with a sop, to cause him to betray the Lord; and Christ told before, one of them twelve had a devil, and so to one of the twelve the Supper was the devils Table, yet could not the Disciples separate therefrom.

Further he objecteth, Paul condemned the Church of Corinth as leavened lump, and as contrary to the right constitution, finding so many aberrations and defects from that state, wherein they were gathered into a Church, who dare open so prophane a mouth as to affirm, that this faithful labourer would plant the Lords vineyard with such impetu, or gather unto the Church flagitious persons, drunkards, incontinent persons, or such as denied the resurrection?

Answer, Paul never insinuate in one letter, that these wicked persons, marred the constitution and matter of the visible Church, but only that they marred the constitution of the invisible Church, that being bought with a price, they should give their bodies to harlotry, and that in denying the resurrection they denied the Scriptures, and turned Epicures, who said, Let us eat and drink, for tomorrow we shall die; but there is nothing to insinuate separation from the Church, as false in the constitution.
2. *Paul* doth not plant wicked men as impes in the Lords Vineyard, they plant themselves in the roome of true members of the Church invisible, and as the redeemed of God, when they are not so indeed, and this sort of planting is given improperly to the pastors. But if you understand by planting, the calling out of the draw-net of the word of the kingdom preached, and the inviting of as many to come in as the pastors doe finde, *Matt.* 22.9.10. even good and bad; this way it is the mouth of truth, and not a prophane mouth, that pastors invite professors to come in, and bee members of the visible Church, though their act of inviting have no kindly influence in the hypocrisy of their profession who are invited. To profess the truth is good, and laudable, and to deny it before men, damnable, and to invite men to this profession of the truth, is good and laudable also. *And wisdome sendeth out her maidens,* and by them inviteth simple ones and fooles to profess the truth, and to come to the visible Church, *Prov.* 9.4. *Prov.* 1.20,21. but pastors doe not plant drunkards, and flagitious persons in the visible Church, but the Apostolike Church calling to her communion *Simon Magus*, *Aet.* 8. but doth not plant them as hypocrites, but as externall professors.

Mr. Coachman faith, It is no wrong to leave the carnal multitude, as it was no hurt to *Jebosaphat*, when Elisba in his presence protest against *Joram*, as one, betwixt whom and God hee would not interede.

Answ. Put case *Jebosaphat* be a Church visible worshipping God aright, you wrong his societie, if you leave the shepherds tents, where Christ feedeth amongst the Lilies till the day breake, because there bee foxes in these tents and wicked persons. *Is it not (faith he)sweeter to converse with the Godly, then with the ungodly? Is not the presence of faithfull Christians sweeter, when one commeth to powre out his prayers, and offer his oblation, then the society of carnall men?*

Answ. This will prove it is lawfull to separate from Pharisees preaching the truth in *Moses his chaire*, the contrary whereof you were, *Seft.* 4. *Pag.* 10. because it is sweeter to heare the word with the Godly, then with the ungodly.

*We have not found (faith Coachman) the honorable name of Chris-
Sect. 5. for separation, discussed.

Sians or godly men given to liars, swearers, &c. no comfort, no priviledges belong to them in that state, it belongeth not unto them, but unto us to build the house of the Lord, Ezra 4. 3.

Answer. Yea, God belletoweth the priviledges of externall calling unto good and bad, even to those who preferre their lusts to Christ, Matth. 22. 9. Luk. 14. 17, 18, 19.

2. The place of Ezra is corrupted, for those were the open adversaries of Judah and Benjamin, v. 1. and were not the Church at all.

3. Onely Pastors are publicke and authoritative builders of the Church, not private Christianians.

The wicked (faith he) have the things of this life above the godly, Ergo they should not be invested in the highest prerogatives above the godly: also it is a presumption to say to any carnall man, This is the body of the Lord, that was given for thee.

Answer. It is the cry of a stone to reason thus, this argument is as much against Gods providence as against us, for God sendeth to Capernaum and Bethsaida, the priviledge of Christs presence, in preaching the Gospel, and working miracles, yet they are an unworthy people.

2. Pastors of the separation give the body of Christ to lurking Hypocrites, are they not herein presumptuous also?

They object, To live in the want of any of Gods ordinances is not lawfull, as Matth. 28. 20. 2 Chron. 30. 8. Cant. 1. 7. 8. so faith Robinson. A man is not only bound in his place to admonish his neighbour, but also to see his place be such, as he may admonish his brother; a calling absolutely tying a man to the breach of any of Gods Commandements, is unlawfull and to be forsaken.

Answer. Seeing affirmative precepts yte not ad semper, and Christian prudence is to direct us here; there be some in Church communion whom we cannot without palpable inconveniences rebuke: The Ministers of New-England in their answer to the n. question, say, such as are not free (servants or fomnes) may stay in paroch Assemblies in Old England, so as they partake of no corruptions, and live not in the want of any ordinances (they meane wanting the Lords Supper) through their default; now to separate from the Lords Supper, because of the wickednesse of the fellow-worshippers is their default, which is against Robinson.
yet we see not how masters or fathers should separate from Christ's true Church more than servants or sons.

2. Not to admonish, in some cases, is not a breach of a Commandement, nor living besides scandalous persons in a Church, or for any to abstaine from the seales because such be in the Church, except we would goe out of the world, for Robinson presmeth alwayes personall separation, no lesse then Church separation.

Robinson. There is the same proportion of one member sinning, of a few, of many, of a whole Church: now if one brother sinne and will not be reclaimed, he is no longer to be reputed a brother, but a heathen. Ergo, so are we to deal with a Church though there be a different order, the multitude of sinners doe no wayes extenuate the sinne.

Answ. Then may a whole Church by this reason be excommunicated, which our brethren deny.

2. There is the same proportion to be kept when one sinneth, and when a whole Church sinneth, but by observing due order; one may admonish a private brother, but not any one, or many private persons, may admonish and proceed after our Saviour's order, against a whole Church in a Church way, in respect they are still inferiour to a whole Church: sister Churches and Synods are to keepe this order with one particular Church, that is incorrigible, for private persons have relation of brotherhood to private persons, and the relation is private, and Churches have Church relation to Churches, and the relation is publique; Nor are whole Churches to be excommunicated, while God first remove the Candlestick, as we see in Rome, and the seven Churches in Asia.

2. It is considerable, 1. If the whole Church be obstinate and incorrigible, or some few, or the most part.

2. If the sinnes be against the worship of God, as idolatry, or sinnes of a wicked conversation, the worship of God remaining pure, and found, at least in professed fundamentals.

3. If the idolatry be essentiaall idolatry, as the adoring of the worke of mens hands, or onely-idolatry by participation, as Popish ceremonies, the Surplice, and Croffe, being as meanes of worship, but not adored, and so being Idols by participa-
Sect. 5. Caveats against Separation.

4. All lenity must be used against a Church, if not more lenity, then we use in proceeding against single persons.

5. Divers degrees of separation are to be considered: hence these considerations,

1. There is a separation Negative, or a non-union, and a separation Positive. Though a Church of Schismatics retaining the sound faith, yet separating from other, be deserted by any, it is a Negative separation from a true Church, and laudable: as the faithfull, in Augustins time, did well in separating from the Donatists, for with them they were never one, in that faction, though they separated not from the true faith holden by Donatists, but kept a Positive union with them; so do all the faithfull well to separate from the Churches of the Separatists.

2. If the whole and most part of the Church turne idolatrous, and worship Idols, (which is essentiall idolatry) we are to separate from that Church: the Levites and the two Tribes did well, as Mr. Ball faith, to make a separation from Jeroboams Calves; and the godly laudably, 2 King. 16. 11. did not separate from the Israel, and Church of God, because the Altar of Damascus was set up, and because of the high places. Things dedicated unto Idols, as Lutheran Images, may be called, and are called 1 Cor. 10. 34. idolatry, yet are they idolatry by participation, and so the Cup of Devils, 1 Cor. 10. Paul doth not command separation from the Church of Corinth, and the Table of the Lord there.

3. Consideration. There is a separation from the Church in the most part, or from the Church in the least and best part. In Achabs time Israel, and the Church thereof, for the most part, worshipped Baal; Elias, Micajab, Obadiab, and other godly separated from the Church of Israel in the most part: Jeremiah wished to have a Cottage in the Wildernesse (no doubt a godly wish) that he might separate from the Church; all then for the most part corrupted, yet remained they a part of the visible Church and a part in the visible Church, and therefore did he not separate from the Church according to (a) Amestus his first suit against Ceremonies.

(b) To. Ball his Answer to M. Cann.par.2. pag. 23.

(c) Reynold. de Idololatia lib. 2.cap.2.

(d) Bilsou of Chri. Ar. Subject. part 4. pag. 321, 322.
the least and best part thereof; The godly in England who refused the Popish ceremonies, and Antichristian Bishops, did well not to separate from the visible Church in England, and yet they separated from the main and worst part, which cannot be denied to be a ministerial Church.

4. Considerat. If a Church be incorrigible in a wicked conversation, and yet retain the true faith of Christ, it is presumed God hath there some to be saved, and that where Christ's ordinances be, there also where Christ's ordinances be, there also Christ's Church presence is; And therefore I doubt much if the Church should be separated from, for the case is not here as with one simple person, for it is clear, all are not involved in that incorrigible obstinacy, & that is yet a true visible communion, in which we are to remaine, for there is some union with the head Christ, where the faith is kept found, and that visibly, though a private brother remaining found in the faith, yet being scandalous and obstinately flagitious be to be cast off, as an Heathen, yet are we not to deal so with an orthodox Church, where most part are scandalous.

5. Considerat. I see not, but we may separate from the Lords Supper, where bread is adored, and from baptism where the signe of the Crosse is added to Christ's ordinances, and yet are we not separated from the Church, for we professedly heare the word, and visibly allow truth of the doctrine maintained by that Church, which doe pollute the Sacraments, and we are ready to seale it with our bloud, and it is an act of visible profession of a Church, to suffer for the doctrine mentioned by that Church.

(f) Ambrose.

6. We may well hold that (f) Ambrose faith well, that a Church wanting the foundation of the Apostles, is to be forsaken.

7. There is a forced separation through Tyranny from personal communion, and a voluntary separation; David was forced to leave Israel, and was cast out of the Inheritance of the Lord; the former is not our fine, and our separation from Rome hath something of the former, the latter would be wisely considered.

8. There may be causes of non-union with a Church, which are
are not sufficient causes of separation: Paul would not separate from the Church of the Jews, though they rejected Christ, till they openly blasphemed, Acts 13. 44, 45, 46. Acts 18. 16. And when they opposed themselves and blasphemed, Paul shook his raiment and said unto them, Your blood be upon your own heads, I am clean, from henceforth I will go to the Gentiles. There is a lawfull separation, and yet before the Jews came to this, there was no just cause, why any should have joined to the Church of the Jews, who denied the Messiah, and persecuted his servants, Acts 4. Acts 5. seeing there was a cleaner Church, to which Converts might joyn themselves, Acts 2. 40, 41, 42.

9. There is no just cause to leave a lefe clean Church (if it be a true Church) and to go to a purer and cleaner, though one who is a Member of no Church, have liberty of election, to joyn to that Church, which he conceiveth to be purest and cleanest.

10. When the greatest part of a Church maketh defection from the Truth, the lesser part remaining sound, the greatest part is the Church of Separatists, though the manliest and greatest part in the actual exercise of Discipline be the Church; yet in the case of right Discipline, the best though fewest, is the Church; for truth is like life, that retireth from the manliest members unto the heart, and there remaineth in its fountain, in case of danger.

CHAP. 4. SECT. 6.

The way of the Churches of Christ in New England.

In this Section the Reverend Author disputeth against the Baptizing of Infants of unbelieving, or excommunicated nearest Parents, of which I have spoken in my former Treatise: Onely here I vindicate, our Doctrine. And first the Author is pressed with this, the excommunicated persons want indeed the free passage of life, and virtue of the Spirit of Jesus, till they be twitched with repentance, yet they are not wholly ours.
cut off from the society of the faithful, because the seed of faith remaineth in them, and that knitteth them in a bond of conjunction with Christ. The Author answereth, It is true, such excommunicates, as are truly faithful, remain in Covenant with God, because the seed of faith remaineth in them, yet to the society of the faithful joined in a particular visible Church, they are not knit, but wholly cut off from their communion, for it is not the seed of faith, nor faith it selfe, that knitteth a man to this, or that particular Church, but a holy profession of the Faith, which when a man hath violated by a grievous sinne, and is delivered to Satan, he is now, not as a dead palse member, cut off from the body, though bee may remaine a member of the invisible Church of the first borne, yet he hath neither part, nor portion, nor fellowship in the particular visible Church of Christ Jesus, but is as an heathen and a publican: now Sacraments are not given to the invisible Church, nor the members thereof, as such, but to the visible particular Churches of Jesus Christ, and therefore we dare no more baptize his childe, than the childe of an heathen.

I Answer, First, if Faith remaine in some excommunicated person, (as you grant) it must be seene in a profession, for though for some particular scandal, the man be excommunicated, yet is he not cut off (as we now suppone) for universal apostasie from the truth to Gentilitisme, or Judaisme, for then he should be cursed with the great excommunication, 1 Cor. 16. v. 22. and so though he be to the Church as a heathen, in that act, yet is he not to the visible Church an heathen, but a brother, and to be admonished as a brother, 2 Thess. 3. 15. and the Church is to use excommunication as a medicine, with intention to save his Spirit in the day of the Lord, 1 Cor. 5. 4, 5. 1 Tim. 1. 20. an excommunicated apostate is not so: now if hee retaine faith to the Churches decerning, he retaineth the profession of Faith, and in so farre a visible membership, with the Church in the Covenant; Ergo, for that professed Faith, by our brethrens grant, his childe should be baptized, and so is not wholly cut off, but is as a dead palse member of the Church, and so as a member, though in a deliquie, and Lethargie.

2. You say to the faithful of a particular Church, the excommunicate is wholly cut off: What do you meane? if his sinnes be bound
Sect. 6. Infants of Professors to be baptized.

bound in heaven, as they are, (if he justly be excommunicated) is he not also cut off to all the visible Churches on earth? are not all the Churches to repute him as a publican and a heathen? I believe they are, but you deny in this all visible communion of Churches.

3. You say, it is not the seed of Faith that knitteth a man to a particular visible Church, but an holy profession. But in the excommunicate person, (if the seed of faith remain as you grant) this faith must be seen, by you, in a holy profession, else to you, he hath no seed of faith; and if his profession of faith remain intire, though it bee violated in this particular oblitinate remaining in an scandal, for the which he is excommunicated, you have no reason to say, that to the particular Church, he is wholly cut off, since his profession remaineth.

4. You say, It is not the seed of faith, nor faith it selfe that knitteth a man to this or that particular visible Church, but a holy profession of faith. Then I say, one may be knit to a particular visible Church, and a true member thereof, though he want both the seed of Faith, and Faith it selfe. I prove the connexion. A man is a perfect and true member of a Church, though he want that which doth not knit him to the Church, this is undeniable: But without the seed of Faith or Faith it selfe, (as you say) he is knit to the true Church: Ergo. But this is contrary to your Doctrine, who require, chap. 3. sect. 3. that none must be admitted members of a visible Church, but those who are Christ his body, the habitation of God by the Spirit, the Temples of the Holy Ghost, &c. And that not only by external profession, but in some measure of sincerity and Truth. Now consider my Reverend Brethren, if there bee a measure of sincerity and Truth, where there is neither the seed of Faith, nor Faith it selfe: and surely by this you cast downe and marre the constitution of your visible Church, when you exclude from the members thereof, the seed of Faith, and Faith it selfe; and you come to our hand, and teach, that the seed of Faith, and Faith it selfe, is accidentall to a visible Church as visible, which wee also teach: and so there is no measure of truth and sincerity required to the essentiall constitution of a visible Church.

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5. But I would gladly learne how you contra-distinguish these two, Faith, and a holy profession of Faith? Doe you imagine that there can be a holy profession knitting a man to the visible Church, where there be neither the seed of Faith, nor Faith itself? It is Arminian holiness, which is destitute of Faith; but if you mean by a holy profession, a profession conceived to be holy, though it be not so indeed, then you doe yet badly contradivide a holy profession from faith, for before any can be knit as a member to the visible Church, you are to conceive him to be a Saint, a Believer, and so to have both the seed of Faith, and Faith itself, though indeed he have neither of the two, and so Faith is as well that which knitteth a man as a member to the visible Church, as holiness.

6. If he remain a member of the universal Church of the first borne, is he therefore so as a heathen, and so that you dare no more receive him to the Supper, nor his seed to baptism, nor you dare receive a heathen, and his seed to the Seals of the Covenant? is a heathen a member of the invisible Church of the first borne? but the excommunicated you presume is such a one.

7. What warrant have you for this Doctrine, That the Sacraments are not given to the invisible Church, as it is such, but to the visible? Certainly, God ordaineth the Sacraments to the believers as believers, and because they are within the Covenant, and their interest in the Covenant, is the only true right of interest to the Seals of the Covenant, profession doth but declare who believe and who believe not, and consequently, who have right to the Seals of the Covenant, and who not, but profession doth not make right, but declareth who have right.

The Author subjoyneth, Christ giveth no due right unto baptism to the child, but by the Fathers right unto the Covenant and communion of the Church, so by taking away right unto the Covenant and communion of the Church from the Father, he taketh away the childrens right also, the personal right of the parent in this case, is not a mere private personal right, but the right of a public person of his family: for as his profession of his faith at his receiving unto the Church, was as the profession of a public person receiving him and his children, who could make no profession but by his mouth unto the Church, so his violation
violation of his profession by a scandalous crime, was as a publick violation thereof for himself and his seed, who stand or fall before the Church in his name and his person.

Answ. 1. It is true, Christ giveth right to baptism to the child, by the Fathers right: I distinguish that, by the nearest father only I deny, by the right of fathers in generall, true, but then it will follow, that no infant is to be debarred from baptism for the sinnes of his nearest parents, for if these who are descended of Abraham and David, many generations upward from them, were within the Covenant, and so had right to circumcision, for the Covenant made with David and Abraham, and the nearest fathers sinne is not the cause of taking away the right to the Covenant from the child, and right to the Church Communion.

2. I much doubt if the child have right to the seales of the Covenant, for the faith of the father, and so I deny that he loseth right to the seales of the Covenant for the fathers scandalous crime, which is a violation of the Covenant. I do reverence grave and learned divines, who speake so; (a) Oecolampadius, and (b) Zuinglius say that Infants are sanctified by their parents faith; but I conceive they take the word faith objectively, for the doctrine of faith professed by the father, and not subjectively. But I think that great Divine (c) Beza faith well, that no man is saved by another mans faith, nor can the parents faith be imputed to the children, which is no lesse absurd, nor to say that one man liveth by the soule and life of another man, and that he is wise by the wisedome of another man: how then are Infants within the Covenant for their parents?

I answer, for the faith of their fathers, that is, for the Covenant of their fathers they have right to baptism, for that I will be thy God, and the God of thy seed, Galat. 3. 8. comprehend all the believing Gentiles. And for this cause the children of Papists and excommunicate protestants which are borne within our visible Church are baptized, if their forefathers have beene found in the faith; and I thinke the reason is given by (d) Doctor Morton, who faith, The children of all Papists, Anabaptists, or other Hereticks, are to be distinguished from the children of Turkes and Pagants, because the Parents of Papists and Anabaptists,
have once beene dedicated to Christ in baptism, and the child (faith be) hath onely interest in that part of the Covenant, which is found and Catholike, while as the parents themselves stand guiltie of heresie, which by their owne proper and actuall consent, they have added unto the Church.

And I thinke the Scripture faith here with us, that the nearest parents be not the onely conveyers and propagators of fenderall holiness to the posteritie, Psal. 106.35. They were mingled with the heathen and learned their works, 36. and they served their Idols, &c. 44. Neverthelesse he regarded their affliction, 45. and he remembr’d, for them, his covenant. What Covenant? His Covenant made with Abraham, and yet their nearest fathers sinned, v. 6. We have sinned and our fathers, v. 7. Our fathers understood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him at the Sea, even at the red Sea, v. 8. Neverthelss be saved them for his names sake. His name was the glory of the Covenant made with Abraham, by which his name and truth, by promisle was ingaged, Esa. 63. 10. But they rebell’d and vexed his holy Spirit, therefore bee was turned to bee their enemy, and bee fought against them, v. 11. Then he remembred the dayes of old, Moses and his people, saying, Where is he that led them, and brought them out of the red Sea? So also Esa 51. 1, 2, 3. and most evidently, Ezek. 20, 8. They rebell’d against me, &c. But I wrought for my names sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made my selfe knowne unto them, in bringing them forth out of the land of Egypt.

Now this name is to be expounded his Covenant, Jerem. 31. 32. which he made with them, when hee brought them out of the land of Egypt, which Covenant is extended unto the Christian Church, Heb. 8. 8, 9, 10. Now if God gave right unto the sonnes of the Jews, I meane federall right, to temporall deliverance, and the means of grace: for the Covenant made with Abraham, though their nearest parents rebell’d against the Lord, that same Covenant in all the priviledges thereof in-dureth yet, yea and is made to all the Gentiles, Gal. 3, 8, Heb. 8, 8, 9, 10. for it is the covenant nationall made with the whole race, not with the sonnes upon the condition of the nearest parents faith, as is cleare after Christs ascension unto heaven,
Act. 2:39. For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call. Now it is clear that their fathers killed the Prophets, Matt. 23.30, 31, 32, 33, 34, 35. They were a wicked generation under blood, v. 37.

2. It is clear that these externally, and in a federall and church profession have right ecclesiastick to the Covenant, to whom the external calling of the preached Gospel doth belong, while he faith, the promise (of the Covenant) is made to as many as the Lord our God shall call; so the called nation, though the nearest parents have killed the Prophets, and rejected the calling of God, Matt. 23:33, 34, 37. Is the nation which have external and church-right to the promises and Covenant, and Rom. 11:28. As concerning the Gospel they are enemies for your sake, but as touching the election they are beloved for the fathers sake: now their nearest fathers maliciously opposed the Gospel, therefore it must be for the election of the holy nation, in which respect, the nation of the Jews, v. 16. Was a holy seed, and a holy root, and the children were also the holy branches, holy with the holiness of the Covenant; and Joshua had no reason to circumcise the people at Gilgal, for the holiness of their nearest parents, whose carcasses fell in the wilderness, yet he circumcised them, to take away the reproach of his people; now this reproach was uncircumcision in the flesh, the reproach of the Philistines (for Goliab is called an uncircumcised Philistine) and of all the nations without the Covenant of God: yea by this there were no reason to circumcise the sons of Ahab and Jezabel, whose nearest parents were slaves to Idolatry, and who were bloody persecutors of the Prophets; nor was there reason to circumcise Jeroboam's sonne, in whom there was some good, for both father and mother were wicked Apostates: and very often, by this doctrine, should the people of the Jews leave off to be the visible Church, and so the promise of the Covenant should fail in the line from Abrahamb to David, and from David to Christ; even so oft as the nearest parents did evil in the sight of the Lord; and many times should God have cast off his people whom he foreknew; contrary to that which Paul faith, Rom. 11:1, 2, 3. To these I add, if the infants of the Christian Church have onely right to baptism, through the faith of the nearest parents...
only, then is this to be conceived either to bee true and saving faith, in the nearest parents, or only faith in profession: if you say the former, then I. The seed of the excommunicated parents, in whom is faith, or the seed thereof is to be baptized, the contrary of which you affirm.

2. Then the seed and Infants of no Parents, but of such only as are members of the invisible Church of the first born, are to be baptized, the contrary whereof you teach, while you say, The Sacraments are not given to the invisible Church, and the members thereof, but to the visible particular Churches.

3. The Infants of the unbelieving parents, though members of the visible Church, have no right to baptism, and the Covenant, though they be the elect of God, and borne within the visible Church, which is admirable to us, now it is knowne that Hypocrites and unbelieving parents have often such a luster of a Greene and fairelike profession, as that they goe for visible members of the Church, so as their children are by Christ's warrant and right baptized. I come to the other point, if the faith of nearest parents, only true in profession and (how before men, give right to their Infants to bee sealed with the seals of the Covenant: Then it apparent and hypocritical faith conferreth true right to the seals to Infants, and there is not required (as the author faith Chap. 3. Sect. 3.) that the members of the visible Church be the called of God, the sonnes and daughters of the Lord God Almighty, not only in externall profession, but also in some measure of sinceritie and truth.

2. God hath warranted his Church to put his seal upon a falsehood, and to conferre the seals upon Infants, for the externall profession of faith, where there is no faith at all, this your writers thinke inconvenient and absurd.

Also it is objected by us, that excommunicates children are in no better case by this doctrine, then the children of Turkes and Infidels.

The Author answereth. We willingly (faith he) put a difference; excommunicates are nearer to helpe, and means of salvation and conversion, then Turkes, 1 Cor. 5. 5. because excommunication it selfe is a mean that the spirit may be saved: and Turkes are nearer then Apostates, who turne enemies to the truth, for better never have knowne
knowne the way of truth, then to turne backe. But in this they agree, they are all of them as Heathen, Matth. 18. and therefore neither parents nor children have right to the seales.

Answ. This is not an answer, for the Infants of excommunicates, though they be the seed of ancestors, as grandfathers, who were true believers, yet as infants and dying in Infancy, are no lesse without the Covenant, and excluded from the seales thereof, by you then the Infants of Turks.

2. The Infants of nearest parents in the Jewish Church, though wicked, were not excluded from circumcision, nor were they in the case of the Infants of the prophane heathen; and the same covenant made to the Jews and their seed, is made to us, and to our seed, Gal. 3. 8. Heb. 8. 9, 10. Rom. 11. 27, 28. Act. 2, 38, 39. We also affirm, that the Lord extendeth the mercy of the Covenant to a thousand generations, and therefore the line of the covenant-mercy is not broken off, for the unbeliefe of the nearest parents. Our Author answereth.

If the extension of God's mercy to a thousand generations be a sufficient ground to extend baptism to the Children of excommunicates in the right of their ancestors, it may suffice as well to the children of Turks and Infidels, and Apostates, for it is not above sixty and six generations from Noah to Christ, as is plaine in the Genealogie, Luk. 3, 15. and there have not passed as many more generations from Christ's time to the Turks, and Infidels of the present age. And all will not amount (say they in their answers) to the summe of two hundred generations. The true meaning is, that God out of his abundant and rich mercy may and doth extend thoughts of redeeming and converting mercy and grace unto thousand generations, but he never allows his Church any warrant to receive unto their Covenant and communion the children of godly parents, who lived a thousand yeares agoe, much lesse a thousand generations; nay rather the Text is plaine, 1 Cor. 7, 14. that the holiness of the children depends upon the next immediat parents, to wit, upon such faith as denominateth them believers in opposition to Pagnans and Infidels, and that holiness to the children is called federal, which receiveth them unto the Covenant and seales thereof.

Answ. 1. We stand not on the number of a thousand precisely, nor doth the holy Ghost intend that, for as it usuall in Scripture, a (a) definite number is put for an indefinite: Wrath followeth Answers to the 32. questions sent from Old England to New England.

(a) 1 Sam 1, 8. Rev. 14.
Psal. 12, 6. Prov. 24, 16.
25. Esay 4, 1.
Cant 5, 10.
1 Cor. 14, 19. Deut. 33, 17.
Psal. 3, 6.
Micah 6, 7.
followeth the Ammonite and Moabite to the tenth generation, Deut. 23:2, 3. and the Edomite and Egyptian, though cursed, entereth into the Congregation of the Lord, the third generation, v. 7, 8. The Lord here walketh in a latitude, yet so as the mercy of the Covenant is extended to more generations, a thousand for four, beyond the anger of God to the generation of the wicked; nor doth the Authors consequence stand good, that then we had right and warrant to baptize the children of Turkes, Pagans and Indians, (as for one single Apostate, I account him as one single excommunicate Christian in this point) because the Lords comparison of proportion holdeth in generations of the same kind, and is restricted to the generations within the visible Church, wherein mercy unto thousands of them that love me and keep my Commandments, which must be extended to professed love of a nation that is federally holy. Now Turkes and Indians are neither lovers of God, nor in profession, through federal holiness such; and it is most pregnant against such as confine and imprison the mercy of the Covenant towards poore Infants, to their next immediate parents, and by the Authors interpretation, the thousand generations to which God extendeth mercy, is confined to one, because if the wicked two, the father and mother bee violaters of the Covenant, though nine hundredth foregoing generations have beene lovers of God, yet the Covenant mercy is interrupted to the innocent Infants, (in this innocent) and they are translated over to the clarehouse and roll of the children of Turkes and Pagans under the curse and wrath of God for hundreds of generations. The Lord in this having a respect to that people whom hee brought out of the Land of Egypt, in whom hee fulfilled this promise of shewing mercy to many generations, though their nearest parents were grievers of his holy Spirit, and rebellers against him: for Abraham, Isaac and Jacobs sake, cannot bee so narrow and pinched in mercy to the pollteric, as to reduce a thousand generations to one, as this Author would have him to doe.

2. It is a hungry extension of mercy, as the Author exposteth it, to Gods extending of thoughts, of redeeming and converting to a thousand generations, which hee hath to Turkes; for these thoughts of redeeming are from the free and absolute decree of election
election to glory, but this is an expresse promise of extending the mercy of the Covenant to a thousand generations, and such as the Lord by necessitie of his veracity and faithfulnesse of covenant, cannot contraveene.

3. The place 1 Cor. 7. is corrupted contrary to the Apostles intent, which is to resolve a cafe of conscience, whether the beleeving wife married on a Pagan husband, or a beleeving husband married on a Pagan wife should divorce and separate, because the seed would seeme by Gods Law to bee unclean, Ezra 9. 2. Paul answereth, if one be holy and profess the faith, the seed is holy, v. 14. whereas if both father and mother were Pagans and heathen, the seed should be unholy, and voyde of federall holinesse, then were the children unclean. But the consequence is frivolous, if both be Pagans, and Heathen, and unbelievers (for so the Author doth well expound the unbelieving husband) then the seed is unclean and voyde of federall holinesse. But it followeth not: Ergo, if both the Christian Parents be excommunicated, and be scandalous and wicked, they are not members of a parochial all visible Church, then are the children unclean and void of all federall holiness, and have no right to the seales of the covenant. We deny this connexion, for there be great odds betwixt the children of Turkes, and children of excommunicated and scandalous parents. The children of Turkes and Heathen are not to be baptized, but the children of excommunicates, are as Turkes and Heathen: Ergo, the children of excommunicates are not to bee baptized. The Syllogisme is vitious in its forme; 2. It faileth in its matter, for children of excommunicates, because of the Covenant made with their ancetors, are in Covenant with God, and the children of Turkes are not so.

The Author addeth, The wickednesse of the parents doth not prejudice the election or redemption, or the Faith of the child: Jephtah a Bastard is reckoned in the Catalogue of beleevers, Hebrewes 11. 32. Yet a bastard was not admitted to come unto the Congregation of the Lord to the tenth generation, Deuteronom. 23. 2.

Answ. It is true, the want of baptism is no hazzard to the salvation of the childe, nor doe we urge that the infants of ex-communicates
communicates, should be baptized because we thinke baptism necessary, necessitate medii, as Papists doe, but neither we nor Papists, nor any except Anabaptists, and the late Belgick Arminians and Socinians, as (a) Episcopius, (b) Henricus Statius, (c) Somnerus, (d) Socinus deny baptism to be necessary in respect of Gods Commandement; and indeed if you urge the constitution of a visible Church, as you doe of members called of God, and Saints, not only in external profession, but also in some measure of sincerity and truth, as you doe expressly say (c) in this Treatise, we see not how you can hold that Infants can be baptized at all while they come to age, and can give tokens to the Church of their faith, and conversion to God, for if they beleeeve not, you put Gods seale upon a blanke, which you thinke absurd.

In the closing of this Section, the Author reasoneth against God-fathers, which are to us of civil use, and no part of baptism: He alledgeath, he knoweth not any ground at all to allow a faithful man liberty to entitle another man his childe, to baptism, onely upon a pretence of a promise, to have an eye to his education, unless the childe be either borne in his house or resigned to him, to be brought up in his house as his owne.

I Answer, 1. The Infants of believing Fathers absent in other Lands, upon their lawfull callings, are by this holden from the Seale of the Covenant, as if they were the Children of Pagans, for no fault in the Parents.

2. A promise of education in the Christian faith is here made a sufficient ground for baptizing an Infant, whereas always before the Author contendeth for an holy profession of faith in both, or at the least in one of the nearest parents, but we know that a friend may undertake the Christian education of the childe of an excommunicate person, who is to you as the childe of a Pagan; we think, upon such a promise, you could not baptize the childe of a Turke: Ergo, excommunicated persons and Turkes are not alike, as you say.
Chap. 5. Sect. 1. and 2.

Touching the dispensation of the censures of the Church.

Author.

What if a member of your Church do show himselfe in private, to some brethren, to be a non-regenerated person, and so indeed not a member of the visible Church, by your doctrine, he should be excommunicated for non-regeneration, which is against Christ's way, Matt. 18. who will have such finnes as, if denied, may be proved by two witnesses, onely to be censurable by the Church, else you shall retain such an one, and admit him to prophan the Table of the Lord.

In this first and second Section I have nothing to examine but what hath beene handled already, especially the Peoples power in Church-affaires hath beene fully discussed; onely the Author will have the preaching of the word, a worship not peculiar to the Church, but commune to those who are not in the Church-state at all, and that ordinarily in respect that Indians and Heathens may come and heare the Word, 1 Cor. 14. but this proveth not but that preaching of the word is proper and peculiar to the Church: but there is another mystery here, as from the first chapter, second Section, then preaching of the word is to be performed by gifted persons, yea ordinary preaching for the conversion of Soules, before there be any Pastors in the Church to Preach. Hence is that.

Ques. 1. Whether conversion of soules to Christ, be ordinarily the proper fruit of the word preached by a sent Pastor, or if it be the fruit of the word preached by Pastors not as Pastors, but as gifted to preach, and so of all persons not in office, yet gifted to preach?
Conquest of Souls to Christ, CHAP. 5.

Quest. 29.

The Churches of New-England in their Answers to the thirt}-


ty two Questions, sent by the Ministers of Old-England, An-


swer by certaine Theses, which I set downe and examine.

1. The conversion of sinners followeth not always the preaching of
every one that is in lawfull office of the Ministry.

2. When conversion doth follow, it doth not follow from the preach-
ing of a Pastor, or by vertue of his office, but by the blessing of
God.

Answ. 1. The former reason is most weake, conversion fol-


loweth not alway upon Christ\'s preaching, and the Apostles
their preaching did not always produce conversion: but I
pray you because they were not efficacious meanes of conver-
tion, doth it follow, Therefore they were not ordinary meanes?
I thinke not.

2. The second is as weake, Conversion followeth not upon the


preaching of a Pastor by vertue of his office, but by the blessing of God.

What? Ergo, Pastorall preaching is not an ordinary meane of
conversion? neither doth conversion follow upon preaching,
by vertue of the gift, no more then by vertue of the office, but
by the blessing of God: Ergo, neither is preaching of a gifted
man, the ordinary mean of conversion, as you teach, nor
are the Sacraments by this reason, ordinary meanes to scale
up our communion with Christ, and the graces of the Cove-
nant, for Sacraments are efficacious meanes onely by the
blessing of God, and not by vertue of the office; We doe not
hold that the office hath influence, either in the word preach-
ed, or in the Soules of people, but it followeth not that the
Pastorall preaching of these who are sent, Rom.10.14. Efes.40.
9. and that with Pastorall authority, are not the meanes ap-
pointed of God for conversion, but here they confound
meanes, actu primo, lawfull and ordinary, with meanes effi-
cacious, and, in actu secundo, blessed with success from the
Lord.

This we acknowledge (say they) that sound conversion of sin-
ners, argueth that the instruments of such conversion were sent of God,
Rom. 10. 14, 15. Jer. 23. 52. yet we dare not say that God\'s word
is not effectuall to conversion, unless the man that speakeith it be a Mi-
nister, that is, a Church-officer, the contrary being evident, Joh. 4.
Sect. 12. an ordinary fruit of the publick Ministry.

29. Act. 8. 4. Matth. 11. 19. 21. 1 Cor. 7. 16. and to say so, were to limit the Spirit of God, where he bath not limited himselfe. 1 Cor. 12. 11. 1 Cor. 1. 27. 29.

Answ. 1. Sending Rom. 10. 14. is an officiall and authoritative sending, not onely a bare gifting and habilitating of the man sent, for it is such a sending, as the sending of Prophets, whose seats were pesent upon the mountaines, and the watchmen who lift up their voice, Ela. 52. 7. 8. Nah. 1. 15. and this is not a naked gifting, but besides they were commanded by God to speake, and so had authority: now though private Christians be instruments of conversion, yet it followes no wayes, that they are preachers sent of God, in the sense that the Scripture speaketh, Rom. 10. 14. 15. and farre lesse in the sense that is spoken, Jer. 23. 32. for it is said these who propheticelyes in Gods name, and were not sent, shall profit the people nothing, now the sending denied to be in these false teachers, is not onely want of gifts, but want of an authoritative command of God to preach, as is cleare, v. 21. I have not sent these Prophets, yet they ranne; I have not spoken unto them, yet they prophesied.

When it is said, The word of the Lord came to Jeremiah, to Ezekiel, &c. the meaning is not that Jeremiah was gifted onely, but beside Simeon, an habilitie to prophecy, the Lord gave him authority by a speciall Commandement, saying, Go speake, Lot I have sent thee, &c. Now this immediate Commandement from God himselfe speaking from heaven, or in a vision, is not in the Churches of the New Testament, yet God speaketh by the Elders and Presbytery to Pastors now, 1 Tim. 4. 14. 1 Tim. 5. 22. Tit. 1. 9. 10. except you lay with Arminians and Socinians, there is no neede now of the Churches sending, all gifted may preach the Gospell, without any Churchcall.

3. This consequence is loose, conversion of sinners argueth that the instruments were sent of God. Ergo, the Preaching of Pastors as Pastors is not the ordinary meane of conversion.

Lastly, We deny not but private Christians may be instruments of conversion, but the places which afterward shall be examined, prove not the point, that Pastorall preaching, in a constitute Church, is not the ordinary meane, but your Do-
Conversion of Souls to Christ, Ch. 4.

... is that Pastors as Pastors do only confirm those in the faith, who are already converted, but that they convert none at all, as Pastors, but that the only ordinary means of conversion, and of planting of men in formall state of Church-membership are men gifted to preach, and not Pastors by office; Sending (say they) sometimes importeth but an act of God's providence, whereby men are gifted, and permitted to do such a thing, though they be not commanded of God, nor do in obedience to God, but for sinisterous ends, so God sent the King of Assyria, Esay 10.6. 2 King. 24. 2. So they that preached of envy, Phil. 1. 15. are sent. So Balaam was sent. 2. Some are sent who beside gifts and permission, have also a sincere mind to employ their gifts, God by his Spirit stirring them up, 1 Job. 7. 18. 3. Those are sent of God, who have both gifts, permission, and a sincere mind to employ their gifts, and withall a lawful calling to the office: if men want a lawfull calling to that office of the ministry, and are not sent of God the third way, yet may they preach and convert soules, as sent of God, the first and second way.

Ans. 1. There should have beene places of Scripture to prove that Balaam and the enviers of Paul, Phil. 1. 15. who preached Christ of envy, were sent the first way: for Balaam prophesied of the Starre of Iacob, as one lawfully sent and a called Prophet, as all other Prophets, (though he was not a gracious man) for Numb. 24. 2. Balaam saw the visions of God, and the Spirit of God came upon him. 4. He saw the visions of the Almighty, and fell in a trance: and Isaiah, Jeremiah, Ezekiel had no other calling as Prophets, though in zeale and simplicitie of prophecying, they differed from Balaam: and Paul would never have rejoyned that these teachers preached Christ, Phil. 1. 15. if they had without all calling of God preaching Christ: doubtlesse they had a calling of the Church to preach, except you thinke that none have a calling, as called pastors, but those who are converted.

3. By this distinction you hold that men may be ordinary Preachers gifted, and so sent of God to preach, and may and doe convert soules, though they have no calling of the Church; which unsound doctrine the Arminians and Socinians hold this day: for they teach,

1. That all gifted persons may preach the Gospel, and convert soules.

2. That
Sect. 1, 2. an ordinary fruit of the publick Ministry.

2. That all who are gifted to preach, are sent and lawfully called to preach, though the Church do not call them.

3. That now since the Gospell is sufficiently revealed, and the Apostles are dead, there is required no calling of the Church, to make one a Lawfull minister: And your Arguments they have, and you have their Arguments to evert all ministerie and order of calling of pastors; so teach the Arminians, and to Episcopius; Episcopius; disp. 26, thes. 4, 5. Necessitatem missionis jam esse dicendum est, ac proinde fas licitum esse homini Christiano, non tantum in magno necessitatis casu, aut in enormi ecclesiæ deficiens, sed quovis etiam temporare verbum divinum docere, si ad docendum sit idoneus, & qui doceri volunt, id serio & obnixè postulant. So doe the Socinians. Andr. Roddecii in notis in lib. Smiglicii pag. 3. Confitemur & olim ecclesiæ ministeros vocari potuisse, imo vocatos suisse, & nunc etiam vocari possè; an vero id quod olim factum est, & bodie fieri potest, ad munus ministrorum requiratur, hoc curere & perpetue queriur; Catechesis Racoquienisis, cap. 11. 305. 306. Cum per hujusmodi, ex prescripto Apostolice doctrinæ constitutumur, & in his abusus rebus praestat, vita innocentiæ & ad docendum aptitudine, proper ejusmodi constitutionem apud omnes auctoritatem suum merito in venire debent. Smalcius in refut. thes. D. Frantzii parte 2. disp. 4. pag. 377. Hoc enim in quœstione est, an hujusmodi constitutionæ sit præfus necessaria ad constituendum verbi dei ministrum: hoc antem nos negamus, nihil enim tale, (quod caput rei est) in descriptione eorum, quæ ad episcopum constituendum requiritur, nec uspiam jucundum vel levisse videntus, cum qui talis sit, postea vocari, & mitti ab aliquo debere, imo possè aliquem per se munus tale concepisse vel affectare manifeste scriptum legimus. Theob. Nicolai. in refut. tract. de miss. ministrorum cap. 10. pag. 80. 87. 88. Munus docendi non tam est bonos, quam labor, laborem autem semper sumere licet, bonores non item: & pag. 91. Docet Paulus relee id fieri possè, nonnamque munus docendi aggradi, modo ad id aptus sit, quod aggradi cognit ac vel cupid.

Quest. II. Whether or not all gifted persons may preach the Word of God publiquely, and ordinarily, for the gathering in of soules to Christ, though they be desitute of all officiall authoritie, or Church calling to that ministry?

Our brethren hold all gifted persons not in office may ordinarily preach.
preach publike; So teach Mr. Robinson in a Treatise intituled The peoples plea for prophesying, the Arguments of which booke I shall shortly discourse. Hence these considerations.

1. Distinct. There is one power of publike preaching in a Church not constitute, and another in a Church constitute; gifted persons in extraordinary cases where a Church is not planted, may publike preach, but the case is otherwise in a Church constituted.

2. Distinct. Pastors not only as gifted men, but as Pastors are called of God, for the conversion of soules, and the visible Church is Christ's visible kingdome, and visible society, to make persons members of the invisible Church of the first borne.

3. Distinct. Publike preaching, as it is the ordinary mean of saving such as believe, is proper and peculiar to the Church, both subjectively, as being only in the Church, and objectively as being only exercised on the Church members, per se, but upon Pagans by accident.

4. Distinct. There is a call to an habittall and ordinary prophesying, here is required not only a calling by gifts, but also a callation of authoritie to the office, either immediately by God, or mediately by the Church, and there is a call to some particular or occasionall acts of exhorting, as the Martyrs and Stephen are called to give confession of their faith, and a King in battell, to exhort his army, or a Prince his Subjects to piety, and to this latter there is no other call required, but the place and profession of the exhorter, though bee bee not by office a Pastor.

5. Distinct. There is a formall calling of the Church, as the laying on of the hands of the Elders, and a virtuall and interpretative calling or tacite approbation of the Church, when learned men of eminent gifts, not in office, do write Commentaries, Sermons on Canonicke Scripture, and tracts refuting heresies, to this the tacite approbation of the Church is required, but these have not ordinary pastoral care, nor are they the ordinary converters of soules to Christ, as the pretended Prophets of Separatists are.

6. Distinct. Gifted Christians may occasionally admonish, warne, rebuke and exhort one another; 1. privately; 2. without any Pastoral care of soules as they are a Church, but only as they occasionally converse with them; 3. Ex communi officiis, habitatis, by the Law of nature, charitie tying one member to helpe another; 4. Not authoritatively by speciall office, but all authoritie here is from the word occasionaly
nally spoken. The Pastor is to preach, 1. Publikely; 2. To the Church at the Church. 3. With a pastorall obligation to all alike, whether he converse daily with them or not. 4. Not only by the tie of commonCharity, but by a vertue of a speciall office. 5. With authority both objective from the word, and official from his charge. 6. And is obliged to separate himselfe for this charge allanerly, as a watchman who must give an account in a speciall manner to Jesus Christ.

Our brethren hold that the ordinary and established way in the Church of Christ to the end of the world, is that all that are converted are made fit materials for the visible Church by private Christians, as gifted of God to preach publikely, and to gather a true Church to Christ. 2. That none unconverted, as they are such, are under any pastorall care of Christ's officers. 3. That Pastors as Pastors, doe convert none, but only confirm those who are already converted; and that if Pastors shall convert any to Christ, it is by accident, as we say, with Aristotle, Musicus curat ergotum, a Musician cures a sick man, which he doth no wayes as a musician: for Pastors doe convert as gifted persons, and not as Pastors, and conversion of soules is no proper Church-worke, but accidentall to Pastors.

But that none can take on him lawfully to preach the Word publikely, in the established and ordinarily approved way of Christ for the conversion of soules, but he who is not only gifted, but also called thereunto by God and his Church, I prove.

1. Argum. If faith come ordinarily by hearing a Pastor sent of God, and such Pastors as are called messengers with good newes, and watchmen not only gifted, but also instructed with authority of office, then are not gifted persons, because gifted, called of God to be ordinary converters of soules. But the former is true, Rom.10.14. for they are ἐν δόξῃ, and of these the Prophet faith, Isa.52.8. Thy watchmen shall lift up the voyce. And it is thus confirmed, That Gospel which is the power of God and the wisdom of God to those who are saved, is the Gospel preached by such as are sent both to preach and baptize: but the Gospel preached by gifted men, only out of office, is not the Gospel preached by those who are sent both to preach and to baptize: Ergo, the Gospel preached by only gifted persons void of all office, is not the power and wisdom of God to those who are saved. The assumption is granted, for gifted men out
of office may not lawfully baptise. I prove the proposition, 1 Cor. 1.23, but wee preach Christ, &c. That this [wee] is to bee understood of those who are sent both to preach and baptize, is cleare, ver. 17. But Christ sent mee not to baptize, but to preach, that is, he sent mee not to baptize principally, Ergo, in one and the same Patent from heaven, Paul was warranted to preach, and to baptize, as one commision is given, Matt. 28.19, to teach all Nations, and to baptize, yea it is ὑδητεύεται μαθηταίσας; then it is such a preaching as must bee backed with the sealing by baptism; also if he had meant that preaching was not peculiar to Apostles and other successors, hee should have said. But wee preach Christ crucified, &c. for Separatists do teach, with Socinians, that there was a multitude of unofficed Prophets at Corinth.

Robinson, as if he had learned in Socinus his schoole, faith to this, But for the word sending which he so much urgeth, it must bee knowne, that all who teach lawfully are sent by Christ, in respect of their personal gifts and graces, so ordinary officers are not sent by those who appoint them to minister, as was the extraordinary Apostles sent by Christ who appointed them. Sending importeth a passthe of the sent from the sender to another, and so the Apostles were sent by Christ to preach the Gospel to the Jews and Gentiles, and so are not Pastors sent by the Church (which calletb them) unto others, but to minister unto her selfe, after the exercise of publike ministry is ended, the Church doe publishly exhorte and require, as the Rulers doe Paul and Barnabas, Acts 13.14, that if they have any word of exhortation, they would say on.

Answ. Surely Mr. Yates, and wee both have much for us to urge the necessitie of sending, except men would runne unfente, and be guilty of intrusion, for so doth the Scripture, Exod. 28.1. Take to thee Aaron thy brother, &c. Numb. 1.4.9. Thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the vessels, and all that belongeth thereunto: so faith Hezekiah to the Levites, The Lord hath chosen you to stand before him, and to minister unto him: Exo. 6.8. And I heard the voice of the Lord saying, Whom shall I send, and who shall goe for me? 9. And hee said, goe and say to this people, Jerem. 1.4. And the Word of the Lord came unto me, saying, v. 5. Hos. 1.1, and the Word of the Lord came to me, Heb. 1.1. Job. 1.6. There was a man sent of God, Luk. 3.2. Matth. 10.5. These twelve
Acts. 14. 13. Paul and Barnabas ordained Elders in every Church,
Eph. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 23. Tit. 1. 9, 10. If you urge
not sending, you goe from the Scriptures.

2. He saith all who lawfully teach are sent of God in respect of per-
sonal gifts. But if where doth the holy Ghost spake so in the Scripture? All then who have gifts to bee Kings and Magis-
trates are sent of God to the throne and bench? what bloody
confusions would hence follow? Yea if they have gifts to bee
Kings and do not all die to the throne, they refit the calling of
God, and sinne in so doing, as Jonah did, and hide their Lords
Talent. 2. Women in whose lips is the Law of grace, Prov.
31. 26. and who are to teach the younger women, Tit. 2. 3. 4.
are so sent of God to preach; O but (fay they) they are forbidden
to preach. I answer, true, then (to be gifted to preach:) is not all one
with this (to be sent to preach) for to be sent to preach of God,
is to be commanded to preach. If then women be sent in re-
spect of gifts, they are commanded to preach, and that by
God, and yet Gods Word forbiddeth them to preach; Ergo,
that same will of God revealed doth command and forbid one
and the same thing, which is absurd. Ergo, to be gifted is not
to be sent to preach. 3. You here clearly see with Arminians
and Socinians, for Episcopius (a) requireth no more to preaching,
but that the man bee idoneous and apt to teach. And
(b) Theoph. Nicolaides, that there be in him an holy life and aptitude
to docendum alios, aptitude to teach others. 4. Arminians and So-
cinians teach that the sending, Rom. 10. 14, and other places are
meant of extraordinary sending which is now ceased, since the
Apostles are dead. So (c) Episcopius (d) and Arminians in their
confession. (e) Socinus (f) Ostorodius expound the place, Rom. 10.
4. Paulum de suo duxaxat tempore logui, and so there is no need
of sending now: and Robinson sympathizing with them, faith,
Ordinary officers are not sent now by the Church, as the Apostles
were then sent of Christ; but the professors of Leyden (g) refuting
the Arminians, say there is a necessity of sending now as there
was then, and (b) Calvinus, (i) Beza, (k) Pareus accord to this,
extraordinario, debet intelligi. (k) Pareus de ordinaria etiam vocazione debet intelligi.
that Paul speaketh of ordinary calling. 4. The Word of God differenceth the giving of gifts to the ministry, and the giving of authority, and sending authoritative by a lawfull calling, the one being callatio sacerdotes, the other callatio electus, as Matth. 10 i. Then he called the twelve, and gave them pow'r, and v. 5. their sending and gifting by authority is cleare, these twelve he sent out of So Jer. 1.5. I have separated thee, & c. this is calling and sending, & v.9. Then the Lord put forth his hand and touched my mouth, this is a giving of gifts, and Isa. 1.1. Isaiah is gifted when he saw the visions of God, but Chap. 6.7. he is sent and receiveth authority to goe, beside that v.8.9. and Job. 20. when Christ breathed upon the disciples, hee giveth them the gifts of the holy Spirit, but when he faith, Go and teach, and as my father sent me, so send I you, he giveth them authority and sendeth them: yea though Prophets did prophecie true things that should come to passe, yet were they false Prophets, Deut. 13.1.2. because the Lord sent them not. And for the place, Rom. 10.14. cited from Isa. 52. though Prophets hearing Isaiah and Jeremiah prophesie of the peoples returne from Babylon, should prophesie the same that Isaiah and Jeremiah had prophesied, yet not being sent of God, they should have beene false Prophets: and after the Spirit is entered unto Ezechiel, ch. 2.2. and so he is gifted, yet is there another sending, v.3. then said the Lord unto me, &c. And might (I pray you) Baruch have preached all his Master Jeremiah's Prophecies? But I think that (should not have made him a Prophet: yea and Christ in whom was all fulness of gifts and grace, Job. 1.16. Col. 2.9. yet tooke not on him to be a Priest of the New Testament till he was called of God, as Aaron, Heb. 5.4.5. Job. 1.18. and Calvin, Musculus, Gualter, expone the Prophets and Pastors, prophesying peace, Isa. 52. to be the Prophets, who not onely were gifted to preach, but sent with speciall authority, to prophesie the peoples deliverance out of Babylon. And lastly, by this also have the gifted Prophets a calling of God, to administrate the Sacraments, because, if to be gifted, be to be sent of God, certainly they are gifted to administrate the Sacraments no lesse then to preach, and so (1) faith the Arminians, with

(1) Arminiani in Apolog. cap. 25. fol. 2. 46.

Quid obstit cur in causa necessitatis non potest a fidelii aliquo, infans aqua tingere, aut inter fideles cana Domini non celebrari possit?

their
their Socinians, as (m) Socinus and (n) Smalcius. If they say, Christ requireth a particular Minister to the Sacraments, but not so to the word: I answer, to pastoral preaching he requireth also a peculiar minister, as our brethren teach, from (o) Gerardus

1 Cor. 12. 29. Eph. 4. 11. 1 Pet. 5. 4. 5. but to teaching by virtue of a gift any gifted man is sufficient: the same distinction may as well hold that there is a pastoral administration of the Sacraments and a common administration of them by virtue of a gift, yea and (o) Gerardus observes well, that to the calling of the ministry belongeth the administration of the Sacraments, as a special part thereof,

1 Cor. 12. 29. Eph. 4. 11. 1 Pet. 5. 4. 5. yea and if ministers bee the administration of the Sacraments, by their office, as of the Word?

5. Robinson giveth for shame a sort of calling to the unofficed Prophets, to wit, that the Church requireth them, if they have a word of exhortation, to speak on, as (m) Socinus, but not his Church, but the rulers required Paul and Barnabas to speak. The Rulers knew them to be Apostles and Pastors by office, for there were Prophets there, Chap. 14. 1. but the Apostles would have none to preach, as Pastors by office, but such as are proved and authorized by the Elders, 1 Tim. 3. 10. ch. 4. 14. 1 Tim. 5. 22. 2 Tim. 2. 23. 3. This calling of the Church is only for orders cause in the constitute Church, but a thing not necessary by divine institution, and so the Socinians. So Smalcius (p) teach us that the Churches sending and calling in the Apostolic Church was a custom, and was very decorum arbitramur (faith Smalcius) ut id observaretur: and and so faith (q) Andr. Raddecius, and the (r) Arminians have also the same distinction: But this place approveth not that every person (so to speak) might preach in the Jews Synagogues.

2. Argum. If Christ ascend on high led captivitie captive, and gave gifts unto men, some to be Apostles and some Pastors and Doctors, and that for the gathering of Christs body, and
if some, not all are Prophets, 1 Cor. 12. 29. then hath God appointed Pastors in office to bee the ordinary gatherers of foules in to Jesus Christ, and if this bee not said, when hee ascended on high, hee made all private Christians de jure, preachers to edifie publiquely the whole Church, and if any bee not gifted, it is their owne fault, for they are obliged to bee such.

3. Argum. He who Math. 10, 42. contradistinguisheth the prophet and the righteous man, as different persons, and having different rewards, he doth not acknowledge a righteous man to be a Prophet, hoc ipso, because he is a righteous man. But Christ doth contradict distinguish them, v. 41. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward, and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward; Ergo, Christ acknowledgeth them to differ. Now if a righteous man, hoc ipso, because he is a righteous man, and a member of the Church, should exercise these same specific acts with a Prophet, that is, if hee should publiquely preach to convert foules, he should by this place bee a Prophet, and the reward of a Prophet should be given to the receiver of the righteous man, yea and more then the reward of a Prophet, in respect he is both a righteous man, and a Prophet.

4. To all Prophets a speciall promise of Gods assistance and presence is made in the word, as Jerem. 1. 18, 19. Math. 28. 20 Luk. 21, Verse 14, 15. Act. 9, Verse 17. But to these who are not prophets by office, there is no such promise in the word; Ergo,

5. All that are sent of God as ordinary converters of foules from the kingdom of darkeness to the kingdom of Jesus Christ, must seek out fit words, as the Preacher did, Eccles. 12. 11.

12. bee must convince and judge the hearer, and make manifest the secrets of the heart, as 1 Cor. 14, 24, 25. he must cut the word aright, as a Timothy, 2 Tim. 2. 15. he must give every one of the house meat in due season, Math. 24. 46. he must know and try the voyes of the people, Jerem. 11. 18. When he seeth the sword comming, he must warn the wicked to turne from his evil way, Exech. 3. 18, 19. Hee must watch for foules, as one who is to give an account, Heb. 13. 17. Hee must exhort
bort the people to be reconciled to God, and this be must pray and re-
quest in Christ's stead, 2 Cor. 5. 20. And be must give himself wholly to reading, 1 Tim. 4. 15, 16. And not intangle himselfe with any other calling, 2 Tim. 2. 4. All these cannot be done by Prophets not in office. And all these are duties of Pastors in office, and to thy private Christians, who are commanded to attend their owne callings were unreasonable, and repugnant to the Word of God. The proposition is cleare; no man can preach, but hee who must give himselfe to reading, and must watch and speake to the present case of the hearers; but especially such Preachers as are the onely ordinary converters of soules to Christ, must give warning that the unrighteous die not in his sinne: now to say that all these were duties incumbent to merchants, artificers, fashioners, carpenters, clothiers, were to mocke the word of God, and to say, these and these onely were the gatherers of a Church, and Kingdome to Christ, were unknowne Divinity.

6. All Prophets are set downe in Christ's roll of lawfull officers. 2. The rules and canons for the right exercice of their ministery is set downe, especially seeing these pretended prophets are presumed to be the greatest part of the visible Church. 3. The onely ordinary gainers of soules to Christ's kingdom and visible Church, even to the second coming of Jesus Christ. 4. Seeing the Lord doth so often complaine of idle Pastors, of dumbe dogges, by whose sleeping, soules are loosed. Now this Argument for the proposition seemeth most reasonable. In the old Testament Priests, Levites, Prophets; and all the edifying officers are set downe there, and so are the officers and canons anent their government set downe in the New Testament, Eph. 4. 11. 1 Cor. 12. 28. 1 Tim. 3. 2 Tim. 2. All. 2. 17. 18. Isai 2. 28. All. 20. 28. But no such things are written in the old or new Testament of gifted Prophets not in office.

7. All lawfull officers have power authoritatively from Jesus Christ to remit and to retaine sinnes, by the preaching of the Word. But Preachers out of office have no such power, Ergo, Preachers out of office, are not lawfull Preachers.

The proposition is, 10b. 20. 21. The assumption is evident,
for where are they sent as the Father sent his Sonne Christ? and that promise is made onely to the Apostles, and to their successors, Prophets without office are not the successors of the Apostles.

(a) Robinson faith, the commission there given is peculiar to the Apostles onely, and confirmed by the miraculous inbreathing of the holy Ghost, and by them to be dispensed principally to unbelievers, of all which nothing is common to ordinary officers, but elsewhere, this power is given to the whole Church, Matth. 16.17. 1 Cor. 5. 2 Cor. 6.6. To every faithful brother, Matth. 16.18. Ch. 18. 15. Luk. 17.3. This is that which Anabaptists teacheth (as (b) Chemnitus faith) and the very doctrine of (c) Ostorodius, (d) Nicolaides, (e) Socinus, but except the miraculous inbreathing of the holy Ghost, there is nothing here peculiar to the Apostles onely: for the loosing and retaining of sinne, is nothing but binding and loosing of the sinnes, and this is nothing but the forgiving and retaining of sinne by the preaching of the word, and cenfures of the Church, and that binding and loosing, Matth. 16. is not given to the whole Church of believers, for the Text faith no such thing, but power of the keyes is given to Peter, that is, to the Church-guides the successors of Peter. 2. Authoritative power of forgiving of sinne, is not Matth.18. said to bee ratified in heaven, but onely when the Church doth bind and loose; and forgiving, Luk. 17. is betwixt sinner and sinner, who have not power to bind and loose in heaven.

8. All Prophets are either ordinary or extraordinary, as is declared in God's Word; extraordinary now are not in the Church, and the ordinary Prophets now are not gifted to preach the Word, except as Timothy, from their youth they have beene trained up in the Scriptures, and have learning, sciences, knowledge of the tongues, if he would bee a man able to teach others, 2 Tim.2.3. 1 Tim. 3. hee must meditate, seade, and give himselfe wholly to these things, 1 Tim. 3. 15. 16. and so must leave his calling contrary to the Apostles his commandement, 1 Cor. 7.20, 21. 1 Thess. 4.11. Ephes. 4.15. but if hee have
have a gift for publicke preaching, he is to separate himselfe for it, seeing a gift is a token of Gods separation.

Quest. III. Whether the Arguments of Mr. Robinson for the prophesying of private persons, not in office, doe strongly conclude?

I shall set them downe in order and discuss them. If a Bishop must be apt to teach, then he must be tried before he be admitted to the office. Ergo, while he is out of office be must prophesie.

Ans. This Argument conclueth not the Question, for by as good reason the sonses of the Prophets or young Prophets, who behoved to excercise their gift, as 1 Sam. 10. 5. 2 King. 2. 7. 1 King. 20. 35. before they be fully received as Prophets, must be prophets and officers not in office differing from Prophets in office, even as their lay Prophets are different from Pastors, but an apprentice of a trade is not a different trademan from the master to whom he serves as apprentice, but he is onely different from him in degree. But their Lay-Prophets are trademen, not sonses of the Prophets, not ayming at the pastorall charge, but ordinary officers for converting of soules, and doe differ from Pastors, as those who are non-Pastors, differ from Pastors.

Robinson. If the Lords gifting of Eldad and Medad, Num. 11. 29. with the spirit of prophesying, enabling them to prophesie, and made them extraordinary Prophets, why should not by due proportion an ordinary gift enabling a man to an ordinary prophesie, serve also to make him an ordinary Prophet? Now Moses in listing that all the people were Prophets, wisperseth as well the use, as possession of the gift.

Ans. The Jewes say that Eldad and Medad were of the 70. Elders, upon whom was powred part of that spirit of prophecy, that was on Moses, and they say they were written in the 70. papers, but not elected, because they drew the papers

πλάνα part and not ini Senex, but it is not like Joshua would have envied if they had been new Judges, or that Moses would have likened them unto the people. However, prophets they were. But both the Antecedent is false, and the consequence nulle, for if you meane by the Lords gifting of El-
dad and Medad, a naked and a bare revealing to them of the visions of God, without an impulsive commandment from God, setting them on action to prophesie (this impulsion is an authoritative sending and calling,) the antecedent is false, for that gifting of them only made them able, but not formally authorized Prophets: but if the gifting of them did include both the gift and the command of God, to use the gift, as certainly it did, now the consequence is null, for the naked giving of an ordinary gift, except God by himselfe, and now by the authority of his Church, command the use of the gift, no gifted man, because gifted, is by and by a Prophet, but he must have a commandment ecclesiasticke now to preach, as Eldad and Medad had impulsive commandment to prophecy; and if any be gifted by an ordinary way as Eldad and Medad was extraordinarily, then they are to be thrusted out to the pastoral calling, and none but a rashly man will envie them.

Robinson, 2 Chron. 17:7: Jeboam sent his Princes to preach or teach in the cities of Judah, and with them the Levites, so the 70. Interpreters, so Pagurnius, so Jerom, and the English translation: Ergo, Princes are Prophets not in office, who may teach.

Answ. 1. Doctor Alexander Calvell my reverent colleague, and as learned, so well experienced in the Hebrew, saith that י is here taken for י and noteth the accusive case, and is to be read; And he sent the Princes, as Buxtorfius noteth, Tobius i., c.12. and this Chaldaisme is to be seen in these books of the Chronicles, written after the Captivity, as 2 Chron. 5:13.

is that they might praise Jeboam, and Chap. 32:17.

he writ letters also, to raise on the Lord, and so the parallel place, 2 King. 19:4. שֵׁם הַרְדַּחַת האלוהים and the place, as the Doctor citeeth, is well expounded by R. Solomon Iarchi in his Commentary, "the Lord's name is upon the high places of the mountains," that is, it was proper to the Priests and Levites to teach & instruct, as it is written.
ten, Deut. 24.28. according to all that the Priests and Levites shall teach you, do ye; but the Princes went with them. lest they should have rebelled against their words, that they might compel them to obey, &c. the word נָבָם in pibel signifieth this, רְמָו in kal, didicis, in pibel he caused him to learne, Dan. 1.34. Nebuchadnezzar commanded also Penaz, אֶלֶעֶז to teach them learning and the language of Chaldea; that honorable Courtier was not a Schoolemaster to teach the children of the captivity himselfe, but he did it by others. The King of Syria faith to the King of Israel אִשְׁתָּלוֹן thou shalt cure Naaman of his leprosy; the Maide exposted it, thou shalt cure him by another, Elifba shall cure him. Pilat scourged Jesus, but Livius faith, the Judge said to a barrio, i. Litter, colliga manus: so Deut. 31. 22. Moses therefore writ this song the same day, and taught it. לֹאַרַת אֵל וַּתְּשַׁרַּא שָׁמִי, וְהִנְנוּ עֲנִיְתָהוּ, וְקִנֵּהוּ בְּזִבַּעַת, teach them this song, and put it in their mouth. It was impossible that Moses in his owne person, could teach the people, and put this song in their mouth; therefore he behooved to teach them by the Priests and Levites, as 24.25.

v. The Hebrewes may read so, but he sent to his pricnes, for the letter ה is a note of the accusative case, of the dative of the genitive, or of the accusative case with a certaine motion, as לַעֲרֵדָה, to David, or of David. Vale Hebrew (inquit Scindele-rus) ad, in, vel by, super, and it noteth a motion to a thing. Gen. 2.22. & edificavit, he made the rib in a woman אֵלָה Ind.

v. and Gideon made it in an Ephod. 2 Sam. 4. They annointed David לַעֲרֵדָה, to bee King. Then it must bee read, bee sent to the Princes, Benc hail, &c. to teach in the Cities of Indab, v. 8. and with them he sent Levites, v. 9. and they taught in Indab; there is not the least signification in the Text, that the Princes taught.

Robinson. Princes and Judges are to open and expone the Law.
by which they govern, else they govern with tyranny.

Answ. Judges are to convince the thief and the murderer,
1. In a coercive way, not in an ecclesiastical way. 2. As these
harm is troublesome and hurtful to the State and Common-
wealth. 3. That others may fear to hurt the State by the like
harm, not that the malefactors may be converted to God, and
their souls may be saved, but your lay-Prophets simpliciter,
not in ordine ad penam, are the only ordinary converters of
souls.

Robinson. There is an excellent Sermon (faith he) of Ichthusphat
in the Judges, 2 Chron. 19. 6. and to the Levites, 9. 10. and a divine
prayer, 8. 20. and Hezekiah hath an excellent Sermon to the Priests
and Levites, in the very Temple, 2 Chron. 29. 4. 5. And Nehemiah
taught the people the Law of the Lord: Kings are Shepheard and
feeders, not only by government, but also by instruction.

Answ. 1. These Sermons of Ichthusphat and Hezekiah were
first in time of extraordinary defections, when the Priests
(whose it were to teach the people) were corrupted and turned
dumbe dogs.

2. They were Sermons of Propheticall instinct and divine
impulsions, as the very life of them cleareth, and therefore
cannot warrant Christian Princes to bee ordinary Prophets,
except you make the King a nationall Pastor over Pastors, and
two thousand Congregations; for if, as Prince, hee bee their
Pastor, he is equally Pastor and teacher to all these Congre-
gations, and he must be as Prince, obliged to bee a Prophet to
convert all. How exclude they a Pastor of Pastors and a dioce-
cean prelate, who introduce a nationall Pastor? Yea, how de-
ny we a Pope, if the King carry both the swords, both of the
spirit as a Prophet, and that ordinarily, by his calling to feed
soules, and the civil sword to take vengeance upon cvill doers?
for whosoever preacheth the word of God as a Prophet, hath
the keyes of the Kingdom of heaven committed unto him, to
bind and loose, to remit and retaine harms on earth, and
in heaven, for the preached Gospell is the keyes of the king-
dome, as is the power of Church censures. Then must the Kings
have both keyes of Church and State, and what hindereth but
they admit the King as King, and a nationall Pastor, to be the
head.
head of the Church under Christ. 3. Consider the King as a Christian and gifted with learning, he is parent patriae, and publick nurse father of the Church, and may occasionally upon some extraordinary exigent, at the meeting of the States, or when his armies are going out to battell, make use of the Word of God, to exhort them to generall duties of Religion, and Justice; and to be prepared for meeting with eternitie and judgement; and this he doth as a Christian father, his subjects being his children: but what is this to inferre that the King as King is a Prophet, and an ordinary feeder of soules ex officio, by office, and that by knowledge and instruction, as Robinson faith, and an ordinary converter of soules, and such a Prophet as doth preach in the Church ordinarily, to the edifying of the Church, and conviction and conversion of Infidels, and gathering of a people to God, as they say of their Prophets out of office, 1 Cor. 14. 4, 5, 12, 23, 24, 25, 31. And upon the same ground a King who hath the spirit of adoption, may publickly pray, as Jepsabath did for the Lord of hosts his presence, to goe out with his Armies against the enemies of the Gospel, but specie posizione ad generos positionem male sequitur, hee may be the peoples mouth to God in such an exigence, and hee may give a word of exhortation anent duties generall of good subjects; Ergo, hee is an ordinary Prophet, for the ordinary preaching of the Gospel to all his Subjects, it is a loose and vain collection.

Lastly, Nehemias a Prince taught the people, saith he.

I answer, Nehemias was a Prophet and Author of Canonick Scripture, as was Salomon, and therefore his teaching prooth not the point, Nehem. 1, 2, 1. Nor can I finde where Nehemias preached or prophesied to the people at all, but that Ezra the Scribe, Nehem. 8. and the Levites, Chap. 8. and 9. (which Robinson citeth without warrant) did instruct and teach the people.

Robinson. And if it were not (saith he) the received order in Pag. 38, 39. Israel of old for men out of office to speake and teach in publicke, how did Scribes, Pharisees and Lawyers teach publickly among the Jews, of whom yet many were not Levites, or Churchmen, but indifferently of any tribe? Phil. 3, 5. and how was Jesus admitted to dispute in Nn 3.
the Temple with the Doctors, Luk. 2, 46. and to preach in the Synagogues, Matth. 9, 35. Luk. 4, 16, 17. and how were Paul and Barnabas desired, if they had any word of exhortation, to say on? Act. 13, 14. 15. For the rulers acknowledged Christ and Paul for no extraordinary Prophets, but only admitted them to the use of their gifts.

Answ. 1. It is great ignorance, if you thinke Scribes, Pharisees and expounders of the Law were not Prophets, because they were not of the Tribe of Levi, for Priests behooved only to bee of the Tribe of Levi, but Prophets, as Jeremiah and others, were extraordinarily raised up of God out of any tribe, as Calvin well observeth, and all veried in Scripture, and that they were teachers in office is cleare, Matth. 23, 2. They sit in Moses his chair, v. 13, 14, &c. and the office of teaching, though abused, is also ascribed by Christ, to the expounders of the Law, Luk. 11, 46, and what is said of Pharisees in taking away the key of knowledge, is said of them, v. 52.

2. Christ's asking of questions, and that when hee was 12. yeares of age, all, wondering at his learning, Luk. 2, 42. was no act of prophecy: and granting it had beene the practice of the Jewish Church to admit a child of twelve yeares to preach in the Temple, and to admit hand over head, tradesmen, and all to prophecy in the Temple, it is an Argument from their corrupt practice, a facto ad jus, and no more a rule for the preaching of fashioners, clothiers, mariners, in the Temple, then the Jews their taking up stones in the Temple to stone Christ: and it is knowne that Christ did not publickly prophesie in the Synagogues till he was baptized (as all the learned thinke) and while his name and fame spread abroad, that a great Prophet was arisen, Luk. 3, 21, 22, 23. Luk. 4, 14, 15, 16. Yea and the Pharisees knew him to be a teacher sent of God, Lob. 3, 2. And all the people took him to be a Prophet, and therefore the rulers feared to apprehend him, and his doctrine and miracles got him the name of a Prophet sent of God, and Paul and Barnabas were known to be teachers in office, else the rulers would not have defied a word of exhortation, for they did not invite strangers promiscuously to prophesie, and thinke you only say, but do not prove, and is more for us nor against us.

Robinson alledgeth a place out of Jeremiah, 50, 3, 4. where it is
is said, That Israel and Judah in a spiritual encounter shall encourage one another (as Calvin faith) to repentance, and to joyn themselves to the true Church; which is nothing for publicke prophecies, for thus much private Christians, yea all that fear God, women not excepted, may doe in Christian conference, as is clear, Zach. 8. 21. Mal. 3. 16. 

Psal. 42. 4. Esa. 2. 1, 2, 3. Heb. 3. 13. Heb. 10. 23, 24, 25.

The fourth place which he bringeth is, Matth. 10. v. 1. Robinson, pag. 39. 40. 

§ 6. Christ sent out the twelve Disciples to preach the Kingdom of heaven to the lost sheep of the house of Israel, but they were not Apostles or Preachers in office, till his resurrection, but only Apostles elect as you say, the major elect; For they received not commission till after Christ's resurrection, Tob. 20. 22. 23. Matth. 28. 19, 20.

2. The least in the kingdom of God is greater then John Baptist, for the Christian Church began not properly till his resurrection, and the Apostles being members of the Church of the New Testament, they could not be Apostles in office, before Christ's death, except an adjourn be before the subject, and an officer before the incorporation, whereof he is an officer. 

3. They were ignorant of many mysteries of Christ, his death, resurrection, nature of his Kingdom, Matth. 20. &c. which was unbecoming Apostolick dignities, to the which the highest degree of infallible revelation was requisite. 4. How did they returne, as non-residents to remaine with Christ till his death? 5. Ephes. 4. 11. Christ till he ascended on high, and not till then, gave some to be Apostles, &c. Hence it must follow that the Disciples were Prophets not in office, and so did preach all this time.

Answer.

1. I answer these frivolous reasons. 2. I prove they were Apostles, or at least Prophets in office, before Christ's death and resurrection.

And 1. They received not ample and largest commission to go and preach to all nations, before Christ's resurrection, Matth. 28. 19. that is true, but what then? Therefore they received no commission as Prophets in office to preach to Israel, not to the Gentiles or Samaritans, it no ways followeth, yea the contrary, a calling to a Prophets charge they had, Matth. 10. 5. These twelve did Jesus send out, and commanded them saying, Go, &c. And these directions and canons which concern watchmen, 1 Tim. 3. are fully set downe, Matth. 10, when they receive both gifts.
gifts, v. 1. and authority and a calling, v. 5. and special instructions, v. 7, 8, 9, 10, how they should discharge and acquit themselves in their ministry, the like whereof is never given to lay-Prophets (I must crave leave to use this word.) To the 2. I answer, That it is false that Christ died and lived a member of the Jewish Church only, he received the Sacrament of baptism as a member of the Christian Church, as he was circumcised and kept the Law of Moses, to testify he was a member of Jewish Church; and it became him to be a member of both Churches, who was to make of two one people, Ephes. 2. 15. And it is false that the Apostles were adjuncts of the Christian Church; as Apostles invested in their full Apostolike dignity, to preach to all the world, they were parts and members, not adjuncts of the Catholic visible Church of Christians: when Pastors are called adjuncts of the visible Church, it is clear that they are made but accidents of the visible Church, & so that the Ministry is not simply necessary to the visible Church, which is the wicked doctrine of a) Aminians, b) Episcopism, c) Socinus, Nicolaides, d) & the Anabaptists taught the same, as faith e) Gusti. But though the Apostles, as invested with full Apostolic authority, be members of the Christian Church, and the New Jerusalem be founded upon their doctrine, Ephes. 2. 20. Rev. 21. 14. yet this hindereth not, but as called Apostles and officers, limited to preach to Israel only, Math. 10. 5, 6, 7, they were members of the Jewish Church, and called Apostles. To the 3. I answer, ignorance of fundamental points not fully proposed and revealed, if there bee a gracious disposition of saving faith, to believe these when they shall be revealed, such was as in the Lords Disciples, Math. 16. 16, 17. Luk. 12. 32. Luk. 22. 28, 29. may well stand with the dignitie of young, and as yet limited Apostles, Math. 10. 5, 6, 7. who had not yet received the holy Ghost, in that measure, Act. 1. 8. 9. that was requisite for Apostles, in their full Apostolike charge, and made infallible pen-men of Canonick Scriptures, sent to preach to all the world. To the 4. I answer, They were not non-residents, because they returned to reside with Christ after they had cast out devils, Job. 4. 1, 2. (which your Lay-Prophets by your owne confession cannot lawfully doe) not to bee idle, but
to leare more, and to be eye and ear witnesses of the doctrine, life, death, resurrection and ascension to glory of Christ, 2 Pet. 1.16,17,18. Job. 1.1,2,3. Matth. 26.37,38,39. Luke 24.50,51,52. Job. 20.19,20. Act. 4.20, which was necessary, that they might preach these things to the world. Nor is a Pastor in his studie attending, reading, as 1 Tim. 3.15,16, though he be not, then teaching, a non-resident. To the 5, I say, when Christ ascended unto heaven, Ephes. 4.11. He gave some to bee Apostles, etc. but that gifting of Apostles is not to restric the institution of Apostles, to the precise time of his ascension: for you grant that after the Lords resurrection, and before his ascension they were ordained Apostles, Matth. 28.19. Job. 20.23, but the full sending of the holy Spirit to Apostles, Evangelists, Pastors and Teachers, is ascribed to his ascension as a speciall fruit of his ascension, Act. 1.8,9. Job. 16.7,8,9, and therefore is their sending called an effect of the holy Spirit. For the second point, Giving and not granting that the Apostles were not Apostles, till after the resurrection, yet will it not follow, that they were Lay-Prophets, or Prophets out of office, for they might have beene Pastors in office, though not Apostles in office, for there were beside these, others in the Jewish Church, else where were Scribes, Pharisees, Lawyers, Doctors, all sitters in Moses his chaire? They were not Apostles sure: what were they then? all teachers out of office? No. If then I prove that the Apostles were teachers in office, though it were granted that they were not Apostles (as in the fulness and plentitude thereof they were not) till Christ arose from the dead, I prove as much as taketh this argument for lay-prophets out of their hands. But that they were not non-officed teachers, but called Apostles or Pastors, I prove.

1. Argum. Judas was chosen one of the twelve and an Apostle, Ergo, farre more were the rest. I prove the Antecedent, 1. Act. 20. Let another take his episcopomy, his charge, 2.v.17. He took part with us (say they) in this diocesia, in this ministry. 3. Matthias v. 25. was chosen in that place and Apostleship from which Judas fell. Now Lay-Prophets have no officall Episcopacy, no Ministry, nor can any chosen in their place said to bee chosen to an Apostleship, Job, 6.7. Have not I chosen you twelve? this chooing was
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was to an Embassage, faith Cyril, Augustine, Theodorus, and all our Divines with them.

2. Matth. 10. 2. These are the names of the twelve Apostles, v. 5. he send them, What power he giveth to them in respect of all the world to remit and retain sins, 10b. 20. that he giveth to them toward the house of Israel, v. 11, 12, 13. under the name of offered peace, (Magis et minus non variant speciem) Mark 13. 14. Mark 14. hee ordained twelve, empyton, bee made twelve to be with him, which he might send to preach, Luke 9, 1. and he called the twelve, and diecees apovs, be sent them, hee tooke them from their fishing, and made them fshers of men; and Matth. 10, 10. hee calleth them workmen worthy of their hire: private Prophets are not gifted, nor sent, nor taken from their callings, nor are they workmen deserving stipend, for that is due to Prophets by office, 1 Cor. 9, 13, 14. Gal. 6, 6. 1 Tim. 5, 17.

3. Those who have power to dispense the seales of grace, and to baptize, are not private or unofficed Prophets, but sent of God and in office, as Matth. 28, 19. 1 Cor. 1, 17. and (a) Robinson granteth this, and so doe Separatists teach (b). But the Disciples of Christ, before his resurrection, baptized, 10b. 4. 2.

4. Those who were witnesses of the life, miracles, doctrine of Christ, and preached the same, and confirmed it by miracles, were pastors.

5. Those who were twelve selected men chosen, Luke 6, 13. named Apostles, Mark 3, 35. Mark 10, 32. Luke 8, 1. to whom the keys of the kingdom were given, Matth. 18, 17, 18, 19. Matth. 16, 19. are not unofficed men.

6. This is a Popish opinion, and to be suspected, for Papists to advance Peter to a Popedome, will have him no Apostle, while after the resurrection, for (c) Bellarmine faith, Imposition of hands is essential to holy orders, and that the Apostle ordained no Presbyters while Christ was risen, and made the Apostles and gave them the holy Spirit: (d) The Council of Trent hinted at the same opinion; Bellarmine faith the Apostles were made Priests, at the last Supper, to sacrifice Christ's body, but not Presbyters till after that. when they received the holy Ghost; and (e) Cardinal Holsius, (f) Martius Ledesma, (g) Petrus a Soto.
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Soto say the Disciples are made Apostles, Joh. 21. (b) Tolemus faith. They had power before this time to preach, but not to forgive sins, in the Sacrament of penance while now. And (i) Cardinal Cajetan faith here was first the Sacrament of penance ordained: and it is true (k) Cyrilus and (l) Chrysostome say that John 21. Soli sacerdotes, onely Pastors by this place have power to forgive sins, but not by this place only, for they say that Math. 16. power is given, (m) Joannes de Lugo the Popes Professor at Rome, teach, that Joh. 21. the Apostles first received this power. And joyne with him (n) Suarez, (o) Thomas Sanchez, (p) Aegidius Coninck, (q) and Vasquez, though as good as they say the contrary, as (r) Panormitanus, a late Schooleman, (s) Avila, and (t) Sylvester, and (u) John Bishop of Rochester writing against Papists, and their Popes power of dethroning Kings, faith, how could the Apostles who are examples of good order preach and baptize, if they were mere Layicks, and not Pastors while, after Christ was arisen from the dead?

(x) Robinson cite th Luk. 8. 39. Christ biddeth the dispossessed man (x) People's pleasure, Pag. 42, goe show what great things the Lord had done for him, and bee went and preached it; now miracles are a part of the Gospel, and written that we should believe, Joh. 20. 30. and they prove that Jesus is the Sonne of God. Ergo, This man being no Prophet, preached the Gospel.

Ans. 1. This will not conclude the Question. 1. One man published one single miracle wrought upon himselfe, which is a part of the Gospel onely. 2. And upon a particular occasion did show what things the Lord had done for him. 3. He is commanded to publish it to his friends, and domesticks onely, Math. 5. 19. Go to thy house, and work to thine owne friends, and shew them what the Lord hath done for thee. Hence from this narrow antecedent a vallent and broad conclusion is drawne; Ergo, it is lawfull, because this man published one particular of the Gospel.
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Gospel, for any gifted man to preach the whole Gospel, because one man did it upon a miraculous occasion to his friends; 

Ergo, all gifted men may prophesy the whole Gospel to all the Churches ordinarily, it is a vain consequence. 2. Because hee published one particular, upon a particular exigence, therefore any gifted man may ordinarily, and weekly and daily Preach for the conversion of soules. 3. Because hee published one miracle to his friends in a private way, therefore any gifted man may preach the whole Gospel in publick, to all the Church, truly here is a weake reason.

2. It is most like that this man was an intruding Prophet, like the Separatists Prophets, for he requested that hee might be with Jesus; and bee made a Disciple to preach the Gospel, as Calvin, Marlorat, Bullinger expone it; but Jesus suffered him not. Now if Christ had commanded him to be a Prophet, as Robinson will have him, he should have granted what he sought.

Lastly, the man did more then Christ commanded, for Mark 9.20. Hee published it in Decapolis throughout all the citie, whereas Christ had limited the publishing thereof to his friends and house onely.

Robinson faith, Luk.10. The Seventie Disciples preached, and yet they were men out of office.

I answer. 1. The Seventie Disciples were Pastors in office.

1. Satan by their ministry fell from heaven as lightning, v.19. Christ faith, Behold I give you power to tread upon serpents, Luk.10.1. After these things the Lord appointed other Seventie, and sent them out; here is a cleare calling, they confirme their doctrine by miracles, and calling out of devills, as the twelve Apostles. 2. Christ sent out, ἐκάθισεν ἐν τῶν ἃποστόλων, also other Seventie, Ergo, as hee gave a calling to the Twelve, so hee did to these Seventie, and the same pastorall commission is given to them. Behold, I send you ὅμοιοι, Luk.10.3,4,5,6.

3. The Seventie are called workmen, sent out to the Lords harvest, Luk.10.2. and the same is said of Shepheards in office, Matt.8.36,37,38. to whom wages are due, as to Pastors in office, 1 Cor.9.13,14. Gal.6.6. 1 Tim.5.17.

3. It is said by Christ of these Seventie, He that heareth you heareth me, be that despiseth you despiseth me. Ergo, they were Ambassadors in Christ's stead, as Pastors in office are, 2 Cor.8.20.
The Samaritane woman (faith Robinson) Job. 4. 28. Preached, Pag. 44, 45, 46; and many of the Samaritans believed because of her, v. 39. and without preaching of the word of God, none can believe, Rom. 10. 14, 15. If a woman may teach without the Church, then may a man teach in the Church.

Answ. 1. A woman may teach. 2. In a non-constituted Church, where there is no salvation, and they worship they know not what, 10. 4, 22. 3. A woman may occasionally declare one point of the Gospel, that Mary's Sonne is Christ; but hence it followeth not. Therefore, 1 a man, 2 in a constituted Church, 3 may ordinarily preach the whole Gospel to the Church in publick; a weaker sparre for so vast a roose.

2. He abuseth the place, Rom. 10. 14. and would hence prove that a woman or any gifted teacher, is a sent Preacher by whom faith ordinarily commeth; for otherways who dare deny but faith commeth by reading? and just as the Catechise of Cæcopia exponeth the place, Rom. 10. 14. to evert the necessity of a sent ministry, so doth Robinson expone the place.

Robinson, Ad. 8. 1, 2, 3, 4. Ad. 11. 20, 21. All the Churches Pag. 46, 47, 48; were scattered abroad, except the Apostles, and those who were scattered, preached everywhere where the Gospel was, Ergo, Disciples out of office may lawfully preach the Gospel.

Answ. Whether these of the scattered Church, who preached, were the Seventie Disciples, as learned Divines thinke, I dispute not; But that they were Prophets out of office, the Text faith not. But that they were extraordinarily gifted Prophets who preached, I conceive the text doth insinuate, for it is said, Ad. 11. 21. The hand of the Lord was with them, the very word which is, Ezek. 3. 24. The hand of the Lord was strong with me.

2. In a scattered and dissolved Church, gifted persons may prophesie, Ergo, in a constituted Church gifted persons are the ordinary and only Ministers of conversion, though they bee never called to the office, it doth no wayes follow.

Robinson faith, it is not reasonable to think that they were all extraordinary Prophets, and that if they were immediately inspired, there had bene no need of so speedy sending of Barnabas from Hierusalem to Antioch with supply, though he were a man full of the holy Ghost, for so were such Prophets as well as bee, Eph., 2, 26, and 3, 5.

Answ. Wee doe not affirm, that all and every one of the

Church,
Church, even women and children were extraordinarily gifted, but whether their gift was ordinary or extraordinary, the Text doth not say that they were Prophets out of office, and the Law of disputing faith, *Affirmant inimicit probatio,* the hand of God was with them, as it useth to be with Prophets. 2. They travelled as far as Phenice, Cyprus and Antioch, preaching the word of the Lord; this is that which the Apostolic planters of Churches did, as Master builders, laying the foundation of Churches, and Calvin calleth them Ministers, planters of the Gospel. Nor is it like that Prophets not in office would so travell and preach the Gospel to the Gentile; and Calvin saith, singulari Dei impulsi hoc factum, and that many were turned unto the Lord. 3. Barnabas saw the grace of God in them. And exhorted them that with purpose of heart they would cleave unto the Lord. Ergo, there was grace and a profession visible of cleaving to the Lord, before Barnabas came; and so a founded Church; and if it had beene done by gifted Christians of ordinary gifts, and wanting the spirit of Prophecy, the work had been the more illustrious, and it would not have beene concealed, yea and helpe in so great an harvest by Barnabas an Apostolicke man, was very needfull, the number being so great of those who were converted to the faith, seeing the great Apostles sought helpe; and Paul toke Titus and Timothy with him often, for helping the worke of the Lord.

*The next Scripture (faith Robinson) is 1 Pet. 4. 10, 11. As every man hath received the gift, so let him minister as good stewards of the manifold graces of God; if any man speake, let him speake as the oracles of God.*

*Ansiv. This faith with us, for private Christians are not stewards, who gave them the keyes? Yea 1 Cor. 4.1. it is a word of office, and it is not given to Ministers not in office, as Beza observeth well; he setteth downe one generall, that the Ministers be ready to distribute, and then two species. 1 Preaching Ministers, that they speake the Oracles of God. 2. Serving Ministers, Elders and Deacons, that they minister out of the habilitie that God giveth them; and the place is against private Prophets.*

*Robinson alledged, Rev. 11. 3. I will give power to my two witnesses, and they shall prophecy a thousand two hundredth and sixtie days.*
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days, clothed in sackcloth. The Clergie men are not only witnesses against the Antichrist. In the Antichrists reign, no Church officer, as any officer, witnesseth against him, but all for him, as both having their authority from him, and binding themselves to submit their doctrine to his censure. The persons indeed that were officers, even Mass-Priests, Monks, and Friars, witnessed some of them against him, but it did not their office, something was extraordinary, I acknowledge, in respect of the then prevailing order, and in respect of their degree of gifts and graces, but no extraordinary and miraculous gift of prophesying: and Brightman exposesthe twowitnesses to see the holy Scriptures and assemblies of the faithful.

Answ. The two witnesses (faith (a) Junius) are the Ministers, for number of them, and for place, contemptible, so faith Cooper; (b) and (c) Pareus Induceth many pairs of witnesses, as in Bohemia, John Hus, and Jerome of Prague, An. 1415, 1416, in Saxony, Luther and Melanthon; in Argentia, Bucer and Carton; in Helvetia, Zwinglius and Oecolampadius; in France, Farell, and Calvin, and these were Pastors in office. We need not stand upon the number of two, but because two is the least and fewest number, the witnesses were two. But first there is no reason to fetter and restrict the Text, to witnesses and Martyrs out of office, excluding the Ministers and Prophets in office, and to inferre thence that gifted persons in a constitute Church are the ordinary Ministers of conversion. 1. These two witnesses did prophesie in the midst of Popish Babylon, where God had no visible Church. They did upon a particular exigence, being called thereunto as the Martyrs of Christ, to give a witness for Christ against Antichrist, and they sealed the truth with their blood: but the consequence is null, a Martyr at the stake, though no Pastor, may give a confession of his faith, to the persecutors, as Stephen did. Therefore a gifted person not in office, may ordinarily preach in the Church. I would not buy such logick with a rotten nut. 2. Many women were witnesses and Martyrs, and gave a testimony against Antichrist; Ergo women may preach in the Church: what vanity is this?

2. Also if those witnesses had an extraordinary measure of gifts and graces to bear witness to the truth, it followeth not; Ergo, Christians gifted with an ordinary measure of the Spirit are

(a) Junius an.- not. in locum Apocalyp.
(b) Cooper on Rev. 10.
(c) Pareus comm. in Apocalyp. cap. 19.
are ordinary Prophets for the conversion of soules.

2. Though these witnesses were only unofficed Prophets, yet the prophesying ascribed to them, after they arose from the dead, will not inferre that unofficed Prophets are ordinarily to preach, for the rising againe of slaine Prophets is not to be expost of the railing againe of the persons of unofficed Prophets to preach, but it is to be expost of the rising againe of the buried Gospel, which in the ministry of faithfull Pastors and in other new Martyrs, Pastors and others arose againe from the dead, with the Spirit and power of these Martyrs, and that buried truth, that was in former times peracuted by Antichrist did now revive againe to the wondering of Babylon, for the intent of the Spirit is to show that the Gospel, and true Church, slaine and buried, shall arise againe within a short time, as three dayes and a halfe.

3. It is vaine that he faith none of the Clergy witnessed and prophesied against Antichrist; he is not verified in the Churches history who teacheth so, for Monkes and Fryars were Ministers, (though their office unlawfull) and as Ministers of Christ. Luther, Melanthon, and thousands other gave testimony against Antichrist.

Robinson addeth, Revel. 14. 6. Where an Angell fayeth in the midst of heaven, that is, in the visible Church, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kinred. That is, God raised men in the midst of popery, not miraculously inspired (for you can show me no such) who preached the Gospel, not by virtue of an office; The office of a Friar, Monk, or Masle Priest, is no ministry of Christs appointment; and when they gave their clearest testimony, they were almost all excluded out of Rome, and so in respect of their personal gifts and graces, they were Angels of God, in respect of their office, they were Angels of Antichrist.

Answ. 1. There is no reason to reject the interpretation of (d) Junius, that this Angell was a type of the servants of God, who opposed Popery after the times of Bonifacius the eight, as Cassiodorus the Italian, Arnoldus de villa nova, Occam, Dantes, Petrarcha, Ioannes de Rupe the Francisciun, Wickliffe, and Pareus (e) refers the type to Wickliffe, Marsilius Patavinus, Petrarcha; Our country man (f) Napper expoundeth it of Luther, Melanthon, and Calvin in the seventh age, Anno 1541, and it is false that they were all.
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All excommunicated, and though the accident of their office, to be a Monke, a Fryar, was Antichristian, yet the ministry it selfe was of Christ, and by it they did preach against Antichrist, as they did validely baptize, for I hope they did not baptize as unofficed Prophets. Lastly, this Angel did not preach in the visible Church, but in the midit of Popery, and therefore doth not prove it is lawfull in a true visible constituted Church, for gifted Prophets out of office, to bee ordinary Preachers.

Robinson much urgeth the place, 1 Cor. 14. 1. Because the Apostle speakeith of the manifestation of the gifts and graces common to all, as well brethren as ministers, ordinary as extraordinary. 2. Hee speakeith of the fruits common to all, edification, exhortation, and comfort, compared with, 1 Thess. 5. 11, 14. and of that which at all times remaineth amongst the Christians, to wit, love.

Answ. The cohesion of this Chapter with the former is cleare, charitie should be followed, because so excellent. Therefore covet gifts, which are most conducing to love and edification, and that is to prophesie, he proveth excellencie of prophesying above others, and teacheth in this Chapter the right ordering of publick Church meeting.

Now Robinsons Argument is this, if it stand good, As many as may love one another, and may edifie, exhort and comfort one another, may express their love by publick prophesying, for edification in love: but all Christians, even such as are not in Church-state, nor officers, are to love one another, to edifie, exhort and comfort one another.

Ergo.

The proposition is most false, women are obliged to love one another, and to exhort and edifie one another, Prov. 31. 26. Tit. 2.3. yet can they not prophesie in the Church, 1 Cor. 14. 34, 35. yea excommunicated persons are not loosed from the duties of love and mutuall rebuking in private, if they may bee exhorted as brethren, 1 Thess. 3. 15. They may exhort and rebuke others, Levit. 19. 17. which the law of nature requireth, yea Peter as a Pastor out of love to Christ is to preach, Joh. 2.14. 16, 17. But therefore private Christians are not obliged to Pastorall preaching, and administration of the Seales, which are expressions of the love of Christ, yet to administer Sacraments is
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is an act of edification, is therefore every act of edification and love common to all, because to love, and in some private way, to edifie all, is incumbent as a duty to all? Nay a King out of love of Christ, should govern God's people, a Captaine fight God's battells, a Seaman faile, a Professor teach in the Schooles; will it follow, because one another is common, that all private men may bee Kings, may kill men in battell, and that the Plowman should faile and invade the Mariners calling? this were Anabaptistical confusion of places and callings, and should every State, places, charges and callings, and overturne Church and State, and make the Church an old Chaos; the God of order hath not to ordered callings and places. But (faith the man) if the end, which is edification and comfort, continueth, therefore the gift of prophesying continueth.

Answ. 1. Prophecey continueth, who taketh it out of the world? It continueth in such, as God hath set in the Church for that end and use, 1 Cor. 12. 29. but not in all, and every Plowman, who in his place is obliged to edifie.

2. The Argument is also weake, that continueth the end whereof continueth, forso circumcission, passover, sacrificing, the end of all which was edifying should continue in the Church: Mr. Tate answered to him, extraordinary gifts, as strange tongues, miracles, are for edification, yet they continue not. Mr. Robinson answered to him, strange tongues and the office of the Ministry do not properly edifie, but the use of strange tongues.

I answer, there doth much weakness here appeare, love in Mr. Robinsons breast doth not edifie, nor his habit of prophesying, but the acts of expressions of love, and the use of prophesying, edifieth, and for that cause we may well say that the office doth edifie

There being (faith Robinson) no other means to edifie, exhort, and comfort, left in the Church but prophesying, Paul argues from the common grace of love, as well upon brethren as officers, so ordinary, as to extraordinary, and at all times prophesying, that all out of office may prophesie to the worlds end; if they have gifts.

Answ. Is there no means to edifie, exhort, and comfort but prophesying? and that prophesying publick in the Church and pastoral? that is denied, what lay you of private and domestic.
persons not in office, dissolved.


Robinson. 2 Argu. v. 31. Thou may all prophesie, that all may learn, that all may be comforted, be speakers of prophecying of all, as largely as of learning of all, according to the received rule of exposing the notes of universalitie.

Answ. Women, ungifted brethren, infidels in the Church, by his owne grant, may learn, but they may not prophesie in the Church. Ergo, many more are to learn then may prophesie: and the one (All) is narrower then the other, for all are not Prophets, 1 Cor. 12. 29. therefore all may not prophesie in one and the same verse, 1 Cor. 11. v. 32. and Is. 53. v. 6. the notes of universalitie, וועס and יִנָב (see all) are taken divers wayes; yea one and the same word applyed to divers subiects is taken divers wayes, as 1 Sam. 12. 18. And the people greatly feared the Lord and Samuel; and my sonne (faith the Wiseman) feared the Lord and the King. Prov. 24. 21.

Mr. Yates said well, all ought to have the gift of hearing, but not of prophesying. Robinson answereth, every particular person is not bound to have the gift of prophesying, but if he speake to purpose, he must say, that no ordinary brethren out of office ought to have the gift of prophesie, which if it be true, then ought none to strive for fitness to become officers, neither were that reprofe just, Heb. 5. 11.

Answ. He speake to purpose, to destroy your Argument, which you destroy your selke, while as you grant, many may learn who may not prophesie. 2. Hee may say truly, no ordinary brethren out of office, but purposed to remaine artificers, are to strive for fitness to the office of ministery, but many out of office may have the gift of prophesying, who are not Prophets; and you grant, I thinke, many are gifted to be Kings, who neither are Kings, nor may lawfully exercise acts of royall majestie, without treason both to God and their King: For the place, Heb. 5. 11. the Apostle rebukes the Hebrewes, both offi-
cers and people as dull of hearing, whereas they ought to bee teachers of others, that is, (as you expone it) Prophets out of office, who ought to prophesie publickly to the edifying of the Church. But take home this Argument thus. Those whom the Apostle rebuketh as dull of hearing, who ought to bee teachers and unofficed Prophets, are obliged to be indeed such Prophets; for a rebuke is for the omission of a moral dutie which wee are obliged to doe, or for the committing the contrary, but he rebuketh teachers in office, women, children, and ungifted brethren as dull as hearing, for that they ought to be Prophets & were not. Ergo, all, even teachers in office, women, children and ungifted brethren ought to be Prophets not in office. Now the conclusion is absurd and against your selfe, for you say, Pag. 58. every particular person in the Church is not bound to have the gift of prophesying, women are not bound I am sure, yet are women rebuked for being dull of hearing, and for that they ought to be teachers of other, and were not.

2. Hence it is cleare that you corrupt the word of God, and to be teachers, in that place, is to be such, as so abundeth in the knowledge of God, as to teach, rebuke, admonish, and comfort mutually one another in a private way, not to preach pribly in the Church, for the ordinary conversion of soules, for which sort of Prophets you do contend.

Robinson addeth. The Apostle cannot meane extraordinary Prophets, 1 Cor. 14, there could not bee such a number of extraordinary Prophets, now when extraordinary Prophets were beginning to cease in the Church.

Answ. 1. When the Church of Corinth abounded in every thing, in all knowledge, and utterance, and came behind in no gift, 1 Cor. 1. 5, 7. and so much grace was given them in Jesus Christ, v. 4. It is cleare there were abundance of Prophets even then in Corinth. 1. 2. It is not to purpose for lay-Prophets whether they were ordinary or extraordinary Prophets. They were Prophets as the Spirit of God calleth them, 1 Cor. 12. 29. let in the Church as officers, even as Apostles, and Governors, and Teachers, who are officers. And there is no reason that you should impose significations on words, at your owne pleasure, without warrant of the Word. Now shew us in all the old, or new Testament, when the
the word Prophet signifieth a naked gifted man out of office, in the Lords house, for you have as good warrant for you to say there were lay-Apostles, lay-Teachers, lay-Governors, who were gifted persons not in office, as you have for lay-Prophets.

3. Multitude of Prophets may consist with the time, when Seers and foretellers of things revealed in visions were beginnings to cease, even as the gifts of the holy Ghost given abundantly at the Pentecost, Acts 2:17.18. Joel 2:28. did consist with the time when things concerning Christ must now have an end, Luke 22:37. Luke 24:44.

Robinson's 3. Argument is. The Apostle in forbidding women to prophesie in the Church, licenceth men. 1. The Apostle in, and for the work, opposeth the man to the woman, Sexes to Sexes, and in forbidding women, be must licenceth men, when the holy Ghost opposeth faith and workes in the cause of justification and denieth that we are justified by works, is not then the consequence good, we are justified by faith? 2. If in prohibiting women be gave not libertie to men, where were the prerogative of men above women, which is the only ground upon which bee buildeth the prohibition? 3. Ver. 34.35. Women are not permitted to speak in the Church, yet may they speake to their husbands at home; now if the husbands might not speake in the Church more then the women, what reason can be rendred of the Apostle bis so speaking? 4. The Apostle in the whole Chapter, taketh order that some should prophesie in the Church, and debarring women therefrom, be must either admit men, or then we have a third sort of Persons to prophesie, who are neither men nor women.

Answ. Here is a great noyse of Arguments for just nothing, and a faire sophisme, concluding that secundum quid, which should be concluded αὐτός; for we deny not but some men in office are permitted, yea and commanded to prophesie in publick; and we grant that Sex and Sex are opposed, but the opposition made by Robinson is creepel and throwne-backed, for all and every one of mankind are not permitted to prophesie, as all and every woman is forbidden to prophesie or teach in the Church; by the Lawes of France a woman may not sit on the Throne and sway the Scepter; but friend, can you say then the Lawes of France doth license any Frenchman whatsoever hebe to sit on the throne and be King? Mr. Robinson proveth
men are licensed to preach, *Sed indefinita propositio in materia contingente equipollet particulari*, but he knoweth all men are not licensed to prophesie in publick; for ungifted men are not sent of God, and we say, neither all gifted tradesmen, never called by the Church, nor educated in Schooles, or sent of God to preach in the Church. This he covereth and proveth never, only he setteth downe four armies of Arguments to prove, I know not what, to prove forsooth that men may prophesie in publike, and not women, but who denyeth that? And the similitude of faith and workes crooketh here; for saving faith is opposed to all good workes whatsoever, both in kind and individually, for wee are neither justified by good workes in *species*, nor by any one good work in *individuo*, but though all women be debarred from teaching in the Church, yet are not all men licensed to teach in the Church, but one of those (lay we) who are called of God, as was Aaron. 2. I would bandy the Argument thus; It is not permitted to women to administer the Sacraments. *Ergo*, it is permitted for any man, though not a Prophet by office, to administer the Sacraments. The Antecedent is *Paula*, the consequence is yours; and so all these four Arguments prove not what is in quession, to wit that; *Ergo*, a gifted person not in office may preach publikly.

Mr. Robinson addeth, *In restraining women be showeth his meaning to be of ordinary, not of extraordinary Prophets, because women immediately and extraordinarily inspired, might speak without restraint*, Exod. 15. 20. Jud. 4. 24. Luk. 2. 36. Acts 2. 17, 18.

*Answ.* Robinson cannot show that the same kind of prophesying in women, v. 34, is taxed by *Paul*, which is regulated in men, v. 26, 27, 28, and therefore that connexion is denied, he restraineth women from ordinary prophesying in the temple. *Ergo* he speaketh of the ordinary prophesying of men: for, 1. he compareth prophesying with tongues, extraordinary with extraordinary, and he defineth them to covet to prophesie, ordinary he cannot meane, for in all the Word you find not, private professors are commanded to desire to bee ordinary Prophets, for so God should command them to pray, that they might leave their callings and stations, contrary to 1 Cor. 7. 20, and give themselves to study sciences and tongues: for if the holy Ghost command the meanes, he must command the end, and
and if hee command the end, hee must command the meanes. But v. 34. he leteth downe a new canon about women who tooke on them to prophesie publicly, and hee inhibiteth so much as ordinary prophesie, yea so much as speaking in the Church; and I deny not but (a) Irenium, (b) Eusebius, yea and Tertullian, Cyril, Chrysostome, Theophrastus, with warrant teach, that always women extraordinarily inspired may prophesie, for in that God immediately exalteth them above men. But for ordinary prophesie in publick, it is of morall equitie, and perpetuall, that the women should not teach, for Adam was first formed; this Paul bringeth as a morall argument against womens preaching.

His fourth Argument is from 29 and 32 verses. Let the Prophets speake two or three, and let the rest judge. The Apostle cannot (faith Robinson) speake of extraordinary Prophets, for they cannot erre, but are infallible, but the Prophets here spoken of are not infallible, because they are to be corrected, and their doctrine judged by the Prophets: now if such could erre, our faith were not immediately builded upon the doctrine of the Prophets and Apostles.

Answ. This is before examined by me, the consequence is null, for the holy Spirit (faith Pareus) did not dite all things which the Prophets spake, they might have mixed in some thing of their owne.

Robinson faith, that Paul could not have said, (if any thinke himselfe to be a Prophet, &c. let such an one acknowledge that the thing I wrote are the commandments of the Lord) if these had beene extraordinary Prophets, they should have knowne Pauls writings undoubtedly to have beene the Canonick word of God, and could not have beene ignorant thereof.

Answ. This presupponeth that these extraordinary Prophets might have beene ignorant, that the Apostles commandments was the commandments of the Lord, which is not absurd, for Nathan and Samuel were ignorant of Gods will in some points, for Prophets see and know sometimes as men, and sometimes as Prophets, in the former they may erre, in the latter they are infallible.

He subjoyneth. The word of God came it to you, or came it from you? if the word of God came after a sort to the Corinthians, and not from
Arguments for preaching of

As in. This proveth not the point, for hee condemneth the arrogance of some immediately inspired Prophets, *Came the word of God from you?* that is, are ye above the Apostle to whom the word of God was committed, that it may bee preached to all the world, that it might come from the Apostles to others? Or came it to you onely, as to the only Apiftolick teachers, that you neede no admonition? but hence it followeth not, but they were extraordinarily inspired Prophets, for Peter might be rebuked, though an Apostle & a chief one, Neither is it any imputation to Paul, or to any who hath received the Spirit in measure, to be cenfured. It is true, Canonick doctrine, as it is such, cannot be cenfured, but the teachers thereof, though infallible, even Paul, Acts 17.10,11. and *every spirit is to be tried*, whether they be of God or no, 1 John 3.1. yea to say that the Church cannot be builded upon the foundation of the Prophets and Apostles (as Mr. Robinson faith, pag. 68.) if these Prophets extraordinary can err, or can bee subject to the cenfure and judgement of the Church, is the very argument of Papists; for they say, that the Word of God borroweth authoritie quod nos, in respect of us, from the Church, and is to be beleived, because Peter, Paul, the Prophets and Apostles, the then present Church, say it is the Word of God. So (a) Stapleton (as Whittakerne teacheth) that Christ was the Sonne of God, dependeth to our faith upon the testimony of John Baptist. See Bellarmin, Gregorius de Valentia, Greffier, So three famous commentatores say, (b) Jansenius, (c) Cardinalis Cajetan, and (d) Cardinalis Toletus. But our Divines answer, that the Word of God is true in it selfe, and the authentick ground of our faith, not because the Prophets and Apostles say it is the word of God, not because Paul or an Angel from heaven saith it is so, Gal. 1.8. for even the Prophets and Apostles were but men, and so their testimony not infallible, but because God himselfe saith so. See for this (e) Rivetus, (f) Whittakerus, (g) Bucerus, (b) Calvinus, yea and the Fathers most expressly say, that the Prophets and Apostles are not the foundation

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(a) Stapleton apud Whittaker, de sac. Script. Authorit. 1. 3. c. 3. arg. 3. sect. Bellarmin, Valentinian Greffier. (b) Jansenius, harmon. c. 35. (c) Cajetan com. in Ioan. 5. in hoc ab homine non accipio. (d) Toletus in Job 5. tom. 1. (e) Rivetus tom. 1. contr. trac. 1. q. 6. (f) Whittakerus to. 2. de sac. Script. authorit. lib. 3. c. ar. 5. (g) Bucer in Ioan. 5. de testimonio Baptista. (h) Calvinus in art. 17. v. 10. 11.
foundation of our faith, nor their word, because they were infallible, but God's word, by their mouths and penne. So (i) Theophylact, (k) Chrysostome, (l) Bede, (m) Ambrose, (n) Occam, and (o) Greek doe roundly acknowledge that their Popes word is not the foundation of faith, quia Papa potest haereticiari, because the Pope may err. What? because Samuel was deceived in calling Eliab the Lords appointed, are not his booke a part of canonick doctrine, whereupon our faith is builded?

Lastly faith (p) Robinson, Pastors must preach and pray before they bee put in office, otherwise they cannot bee tried, if they bee apt to teach, as they must be, 1 Tim. 3. 2. Tit. 1. 9. It is decreed that all may preach, (q) Ministers, Teachers, Elders, Deacons, and if there be any, ex ipso plebe, any of the common people, who would imploy their gift for the good of the Church, and it is practised in the Colledges, where all must preach, though they were never Priests.

Answer. 1. It is lawfull, that these aiming at the office,

2. Brought up in humane sciences;

3. Called by the Church preach, by way of tryall, before they be admitted to the office:

but hence it cannot be concluded, that tradesmen and artificers voyd of learning and ignorant of the Scriptures should preach, not for tryall, or as aiming at the office of the Ministry, but as ordinary ministers of the conversion of soules to the faith, and that without any calling of the Church either to the office, or to the degree preparatorie to the office.

2. All gifted should preach, yea and in England ought to bee put in office, where there is a reading ministrity which Christ never ordained to bee in his house, and this the harmony of confession and Synods teach, and no more. It is a fault that in Colledges all doe preach, whether Christ hath called them, or not; such unsent runners Mr. Robinson cannot approve. (r) Ambrose faith at the beginning it was granted that all should preach, and baptize, that the Church might grow; and (s) Origen said the same. But otherwise (t) Hieronymus faith, it is presumptio temeritatis, a rash presumption for any to preach, who are not sent; and (u) Theophylact calleth them false Prophets; (x) Augustine will have them all to come before Christ, and so to bee theeves

(i) Theophylact in art. 17. ibid.
(k) Chrysostom in Ioan. hom. 89.
(l) Bede in Ioan. cap. 5.
(m) Ambrose in 1. Tim.
(n) Occam, dial. l. 5. c. 2. par. 3.
(o) Greek de infallibilitate Papae, confid. 12.
(p) Robinson. Pag 70. 71.
(q) Synod of England.
(r) Ambrose com. in 4. Eph.
(s) Origen in Num. hum. 11. cap. 8.
(t) Hieronymus comment. in Matth. in proemio.
(u) Theophylact. in art. 20.
(x) Augustine contr. Faustum, lib. 16. c. 12.
and robbers who commeth not sent, Sicut Moses & Prophetæ, as Moses and the Prophets were sent. (y) Coachman faith, if preaching be tyed to the ministry, and that order, there shall neither bee faith nor grace in a Church where there is no ministry.

Answ. It followeth not, for faith may come by reading, by conference, and you expone, Rom. 10. 14. As Arminians and Socinians doe. 2. We as Embassadors pray you in Christ's stead to be reconciled, 2 Cor. 5. 20, Ephes. 4. 11. 1 Cor. 12. 29. Are all Prophets? Ergo, would you say no reconciliation in a land without apostolick Embassadors? It followeth not, ex negatione unius medii, for then there should be no grace, nor salvation, where there be none of your lay-Preachers.

Coachman. Knowledge, judgement, utterance, with gravitie, authoritie, power, maketh a man a Minister, whether be be in office or not. Preaching is accidental to the office, and no part of the office, but only an ornament or appendix of it, a Minister is in full office of the order of Priesthood, though he never preach; an office maketh not a Preacher, it maketh him only such a peoples' Preacher, when they have chosen him, bee preached by vertue of his gift, not by vertue of his office.

Answ. 1. Here are Socinian mysteries revealed, (z) Gerardus faith, by this mane the Heretickes called Pepuzianni permitted, in the primitive Church, to women, the Ministry of the Sacraments. And upon this ground the Socinians and Anabaptists proceeded, that except a man would digge his Talent in the earth, hee may preach, though he have not a calling of the Church; so doth Mr. Coachman make talents, as judgement and utterance, enough to constitute one a Minister, whether he be called to the office, or not. And Gerardus setteth downe a good answer of (a) Luther to the Argument. God giveth talents, but to those whom he calleth, therefore gifted men should in the use of their calling attend and accept the calling of God. It may be the Church perverely lett, denyeth a calling to one who is gifted. Then I say, let him use his talent in private. God reapeth not where he doth not sow.

2. This is a wild saying, A man is a Minister whether he be in office or not. A ministry is essentially an office, or a place that the Lord hath called a man unto, else define what an officer is, and how can he expone that, Rom. 10. 14. bow can they preach except
persons not in office, dissolved.

except they be sent? if as our Divines doe? then none are sent, but such as are called to the office, and this is against him, if as Socinians say, all gifted men are sent of God to preach, then gifts essentially constitute a sent man, and what is a sent man, but a man called to the office?

3. Preaching is accidentall to the office of a man that maketh court and the world his conscience, it is true indeed, but that preaching is accidentall to the office of a Pastor, is Popish and Prelaticall; for what is essentiall to the office? to administer the Sacrament and consecrate the body of Christ? Well said for the Popish cause. (b) Pope Eugenius in his decree and the counsell of Florentine teach us, that the essentiall form of the office of the Priests is in these words, receive power to offer a sacrifice in the Church, for the living and the dead: for faith (c) Scotus and the Councell of Trent teach us, that all the essentiall parts of the Priesthood be in two. 1. In a power to consecrate Christ's body, and this is given in the last Supper. 2. In a power to absolve a sinner, to faith (e) Meratius the Jesuite, where the reader shall oberserve silence of preaching the word, and (f) Bellarmine faith the same; (g) Guilielmus Estius faith, the essentiall and most principall worke of the Priest is to offer Christ's body, and then to absolve from sinnes, and this they have from their (b) Master Aquinas, and further warrant for a Priest essentially dumb, you may find in Suarez, And Vagnez doth collect from (i) the tainted Canons of the Apostles from (k) Clementis his Epistles, such a Priest. I desire (if preaching be accidentall to the office of a Pastor) to know if feeding of the people, Act. 20.28, and feeding the flock, Ezekiel, 34.2, be all in administiring of the Sacrament. It is strange, if a watchman as as a watchman, and by office, should not preach and give warning, Ezek. 3. 17,18, if an Ambassadour, as an Ambassadour, in Christ's stead should not pray the people to be reconciled to God, 2 Cor. 5. 20, if a Pastor, as a Pastor, should not feed the flocke with knowledge, Jer. 3. 15, if as a workman and a Minister he should not divide the word aright, 2 Tim. 2.15, if as a fisher he should not catch men, but of this enough. Lastly, 1 Cor. 1. v. 17. Christ sent mee not to

(b) Eugenii decretum, Sermo. (c) Scotus. (d) L. d. 24. q. 1. (e) Concilii Tri. d. n. (f) Bellarm. tom. 3. de sac. ordin. L. 1. c. 4. (g) Guili. Estius l. 4. dist. 24. s. 3. (h) Aquinas supplem. g. 34. a. 4. s. (i) Can. Apologia, lib. 2. g. 17. 18. 25. 42. 43. (k) Clementis in Epist. 3. ad Iacob.
baptize, but to preach, Job 4:2. Christ baptized none, but was sent to preach, Luk. 4:43.

**Chap. 5. Sect. 3.**

The way of Church judging in New England.

We do not (faith the Author) carry matters either by any
over-ruling power of the presbytery, nor by the consent of
the major part of the Church, but by the general and joint consent of all
the members of the Church, and we are of one accord as the Church of
Christ should be, Acts 2. If any dissenter out of ignorance, we labour
to bring him to our mind, by sound information. 2. If by pride be
dissernt, the libertie of his voyce is taken from him. If, 3. The mat-
ter be difficult, we seek advice of sister Churches.

**Answ.** Unitie is much to be desired in the Church with veri-
tie, but your way we understand not.

Nor doe we in our Synods carry matters by the major and
manifest voices, because they are manifest, nor because they are the
voice of men, but because the thing concluded is agree-
able to the word of God: but what if the Church be divided, and
the people (upon whose voices principally the conclusion of the
Church dependeth) goe against both the truth and the
Elders?

They answer, *These are miserable mistakes, either to thinke that*
the people or Elders must needs dissent, or that except they all consent,
there can be no rule?

I answer, it is a miserable necessity, through the corruption of
our nature, not a mistake, for Simon Magus, and fortie like to
him, in a Church consisting of threescore, mult dissent from twen-
ty, whose hearts are freight in the truth. You have no refuge
here, but let the manifest carry the matter to a mischief, and
the other twenty mult separate, and make a new Church pre-
sently.

**Answ. to the.**

Againe say I, what if the Church differ? They answer, *That*
ought not to bee, nor will it bee, if the Church will lay aside corrup-
t judgement and affections, and if they attend the rule, and depend upon
Christ.
Christ, considering the promises made to the Church, Jer. 32: 39. Zech. 3: 9. Matth. 1: 10. But if such a thing fall out, as not often it doth, if the Elders and major part consent, and one disaffent; it is either of corrupt affection, and pride, and so he luseth his voice, or of weakness, and then he is to submit his judgement to the Church.

**Answ.** But to begin at your last, if one out of weakness disaffent, he is to submit his judgement to the Church. But I say, what if forty out of weakness disaffent from twenty, may not that whole Church as well submit to a Synod, as Acts 15, as one must submit his judgement to a Church? the conscience of one should no more be fettered, then the consciences of a whole Church.

3. I grant themain should have Scripture, but what if they say the Scripture, yea and the Apostles are with them, when there is no such thing, as the case was Acts 15: 20. the wrong side allledged Scripture and the Apostles commandement, when the Apostles gave no such commandement; should you not take Gods remedy to appeale to a Synod, as the Apostolike Church doth? Acts 15: 6.

They answer, in our Churches hitherto, the major part, yea all mind one thing, as Rom. 15: 16. 1 Cor. 1: 10. Acts 1: 14. I answer, 1. that is because they are in Church-government all one, and a conspiracy in error, is but seeming unity. But 2. I say, good men as Paul and Barnabas will differ. But 3. what if all be wrong of three parts, as 1 Cor. 1: 12. Some said, I am of Paul, some, I am of Apollo, some, I am of Christ; all the three were wrong, in that case, doth not a Synod by the word of God determine the matter best? certainly, though Synods may erre, yet are they of themselves Christs lawfull way to preserve veritie and charity and unity. But our brethren answer us, divisions ought not to be, and they will not but all agree in the truth, if the Church will lay aside corrupt judgement, and depend on Christ, considering the promises made to the Church, Jer. 32. Ephes. 3: 9. Matth. 18: 20. Let me answer, there is much more charity in this answer, then verity. 1. They ought not to disaffent from truth: true, but what then? the remedy is not given except you returne to a Synod; the division, Acts 15. ought not to be; the house should not be fired: true, but the question is how shall
water be had to quench it, for many things are, which ought not to be. 2. (Neither will divisions be,) that is false, 1 Cor. 14. 3. As heresies must be, so scandals must be, our author faith (they will be, they will not be) (say the brethren) if the Church lay aside corrupt judgement, and affections, and attend upon the rule, and depend on Christ. I answer. There is but vanity, and no solidity (I crave pardon) in this answer, it is the vain answer of Arminius in the case of the Saints perseverance. The regenerate (say they) cannot fall away if they be not inflaming to God's grace, and if they in holy fear take heed to their ways, so faith (a) Arminius in his Declaration; and in his (b) answer to Perkins: so also (c) say the Arminians in their confession, and (d) Episcopius. But what is this, but regenerate persons shall persevere, upon condition that they shall persevere? for not to be inflaming to the grace of God, is to cooperate to the grace of God, or with the grace of God, and to cooperate with the grace of God is very perseverance itself; for faith the (e) the wicked Socinus, and (f) Smalcius, and (g) lay our brethren, all shall agree in the truth, if they lay aside corrupt judgement. And what is that, if they lay aside corrupt judgement? that is, if they agree with the truth, and assent to the Word of God. But so it is, that the best regenerate, even Barnabas, a man full of the holy Ghost, Acts 11, doth not lay aside corrupt judgement. But our brethren proveth they will lay aside corrupt judgement; but how? you alledge the Papists abused Scriptures, Jer. 32. God promiseth to put his Spirit and fear in his Church, that they shall not depart from the Lord. True (say I) they shall not depart from God, providing they lay aside corrupt judgement, as you teach us. But do you not teach us by your answer to elude these pregnant places, which unanswerably prove the necessity of the perseverance of the regenerated? But 2. what though God promiseth to put his fear in the heart of the regenerate? this promise is not made to the visible Church convened in a Synod, as it is such, nor will it prove that a Synod shall all agree in the truth, & that the whole Church shall lay aside corrupt judgement, except you serve yourselves with these and the like places, as Papists, and by name as Bellarmine, Grefferes, Suarez, Bucanus, Stapleton, Gregorius de Valentia doe serve themselves with them, and the like.
like, to prove that Councils are infallible. What is said in the fourth Section anent the power of the people in Church-government is already examined, only in the closure thereof, they seeme to give something peculiar to the Elders, which the people have not, which I discourse in the ensuing question.

Quest. VIII. What peculiar authority is in the Eldership, for the which they are over the people, in the Lord, according to the doctrine of our brethren?

We hold that Christ hath given a superiority to Pastors and Overseers in his House, whereby they are, by office, government, and power of the keyes, above the people. But 1. this authority is limited, and conditionall, not absolute, as if they may doe what they please. 2. It is a power ministerially, not a Dominion; for as meere Servants and Ambassadours of Christ, they doe but declare the will and commandement of the King of Kings. 3. When this authority is not exercised by the precise rule and prescript of the Law of God, it is not valid, but null, and of no force. 4. They are so above the people, as 1. they are their Servants, for Christ's sake, 2 Cor. 4. 5. yea we are their servants servants: not as if the people had a dominion over the Pastors, or as if they had their authority from the people, they have it immediately from Christ, but because all their service is for the good, and the salvation of the people. 5. They have so superiority, as they are subject to the Prophets to be judged, and cenfured by the Church representative of Pastors, Doctors and Elders.

It will be found that our brethren give no authority or superiority to the Eldership above the people. In their answers to the 32. questions. We acknowledge (say they) a Presbytery, Answer to 32. whose work it is, to teach and rule, and whom the people ought to obey, Quest. 15. and condemn a meere popular government, such as our writers condemn in Morellius.

Answer. So say our brethren in their Doctrine, we acknowledge that the people, and gifted men not in office, should teach, and all the faithful is the governing Church, to which Christ hath committed the keyes, and power of ordination, and high-
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Elders, and that the Elders should obey the Church of believers. 

Ergo, in teaching and ruling you acknowledge no Presbytery. 

2. Seeing you ordain the Elders to be ordained by the imposition of the people's hands, to be elected, called, censured, excommunicated, exauthorized, shew us why the people are not the Rulers, ἀρχηγοί, and the Elders ruled. 

3. The key of knowledge is a chief part of the keys, and these keys by which sinners are remitted and retained, and men bound or loosed on earth and heaven: and seeing Morellius, Anabaptists, and your selves teach that these keys were given to the whole Church of believers, how do you think that people are not in teaching, Overseers as properly as the Elders, and that your government is merely popular, as Morellius taught? to say nothing that when you deny your government to be merely popular, you do not deny, but it is popular, for a government merely popular admitsteth of publike men to rule for the people, and we never read of a government in Athens, Lacedemona, or any where, in the which all the people did actually judge, rule, and command, and so was merely popular.

But the Word of God giveth a reall superiority to the Pastors and Church guides over the people in the Lord, as Jer. 1.10. So I have set thee this day over the Nations, and over the Kingdomes, to roote out, and to pull downe, and to destroy, and to throw down, to build and to plant, here is a reall authority given to Jeremiah, onely by his office of his prophecying, without any power of the seales or sacrificing, or judging, or governing, which was the part of the Tribe of Levi, of which Tribe Jeremiah was not, Matt. 10. v. 40. He who receiveth you, receiveth me, Luke 10. 16. He that beareth you, beareth me, he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me, John 13. 20. 2 Cor. 10. 8. For though I should boast something of the authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed, 1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and of the Stewards of the mysteries of God, John 20. 23. Whose soever sinnes yee remit, they are remitted, and whose sinnes yee retaine, they are retained, 2 Cor. 5. 18. And he hath given to us the word of reconciliation, 20. Now then we are Ambassadors for Christ, 1 Cor. 12. 28.
And God hath set some in the Church, first Apostles, secondly Prophets, &c. Eph. 4. 11. And he gave some Apostles, &c. 1 Thes. 5. 12. And we beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, Heb. 13. 17. Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give an account, Acts 20. 28. Take heed therefore unto your selves, and to all the flocke over which the Lord hath made you Overseers, to feed the Church of God, which he hath purchased with his owne bloud, 1 Pet. 5. 2. Feed the flocke of God, which is among you, taking the over-sight thereof, not by constraint, &c. 1 Tim. 3. 2. A Bishop then must be blamelesse, &c. 4. One that ruleth well his owne house, &c. 1 Tim. 5. 17. Let the Elders that rule well, be counted worthy of double honour, v. 21. 22. 2 Tim. 2. v. 1, 2, 3, 4, 5, 6, 7. Tit. 1. 9, 10, 11. 2. The Lord in his house, putteth a difference betwixt the Feeders, and the flocke, the Governours, and the governed; those who are over the people in the Lord, and those who are under them in the Lord; the Overseers and Watchmen, and the City over which they watch; the Stewards, and the family; therefore there must be a peculiar authority in those who are Elders. 3. The flock is to obey, heare, follow, in the Lord, to have the Elders in high estimation, to submit to their doctrine, to receive them as Christ; Ergo, some authority they must have. 4. The Lord hath given to them an over-sight, Acts 20. 28. and hath committed to them a ministrery, 2 Cor. 5. 15. hath put them in his worke and ministrery, 1 Tim. 1. 12. 5. God will seek an account of the bloud of the loft at their hand, Ezekiel. 3. 20. Heb. 13. 17. and God giveth a reward for the discharge of their office, 1 Pet. 5. 4. 2 Tim. 4. 8. Matthew. 25. v. 45. 46. Ergo, they must have a place of authority over the people, which the people have not. 6. The proportion betwixt the priesthood in the Old Testament, and the ministrery of reconciliation which is more excellent and glorious, 2 Cor. 3. 7, 8. requireth the same. Now the Lord in a peculiar manner chose the Tribe of Levi, Deut. 33. 8, 9. Esay 52. 11. Num. 3. 12. v. 45. ch. 8. v. 6. Separate the Levites to me, ch. 18. 23. Josiah. 3. 3. 1 Chron. 15. 2. Josiah. 14. 3. 8. But let our Author speake what peculiar authority, or what singular acts of authority are due to the Elders above the people.
The Church (faith he) exerciseth several acts of authority over the Elders. 1. In calling and electing them to office, and ordaining them in defect of the Presbytery.

I answer. 1. Calling and electing are not to be confounded; electing is no act of authority; but that the people calleth and ordaineth the Elders, wanteth example in the word of God, and therefore the Author addeth, that the people ordaineth the Elders in defect of their Presbytery, that is, where there is no Presbytery; then in case of extraordinary necessity, and where the Church is not constituted, they are to ordain the Elders, but in a Constitute Church, the power of ordination is in the Presbytery; Ergo, ordinarily the people do not exercise this authority over the Elders.

2. The Church of believers, saith the Author, sendeth forth the Elders for the publick service of the Church; as the whole Church of Jerusalem sent forth chosen Ministers, with letters of instruction to Antioch, and to other Churches, Acts 15.22. Now the Ambassadors is not greater then he that sent him, but usually inferior, Job. 13.16.

Answ. I deny not, but a Church of believers in the least Congregation is greater then any Pastor, or number of Pastors, as they are such; for the Pastors are servants for the Church, and means for the end, and lesse and inferior in respect of Christian dignity, but this is not the point, we do not now dispute of Christian dignities, one redeemed soule in that respect is of more worth then a thousand Pastors as they are but mere Pastors, but because the Church sendeth the Elders, the Elders are a part, and a great part of the visible Church, which also send themselves, but it proveth not the Peoples Church authority, as they are contradistinguished from Elders to be superior and above the authority of Elders; for here the comparison must not be betwixt one or two Elders, and the Church including all the people and the rest of the Elders, but the comparison is betwixt spece and spece, the office and dignitie and authority of the Elders as Elders, and the people as people, and the Church of Jerusalem was not a Parishionall, but a Presbyteri-all Church, consisting of many Elders, and Congregations: now we deny not two Elders to be inferior in authority to the whole
wholly Colledge of Elders and people, and so there is no au-
thoritie of the people above the Elders, from this proved.
2. (a) Morton answereth Papists in the like argument, that
sending provest only that those who are sent, are not superners to those
who sent them, for the Father sent his Sonne into the world.

3. (Saith the Author) if an Elder or a whole Eldership erre, the
Church may call him, or them to account, and in case of obstinacie ex-
communicate them: for it is not reason that Elders should want the
medicine of excommunication to save their soules, if they stand in need
thereof, more then other. As Peter gave an account, Aet. 11. to the
Church of Jerusalem of his going in to the uncircumcised.

Ansiv. 1. If a warrant of example from the word, that one
single company of sole believers wanting Elders, did in a
Church way censure any one Pastor, or a whole Eldership, and
that the Church of Jerusalem confining onely of believers
without Elders, called Peter before them judicially to give an
account of going in to the uncircumcised, is a dreame: and
though Peter should have given satisfaction to a number of sole
believers, to remove the scandall, it proveth not that they had
authoritie over Peter, for one private offender is obliged to
give an account, and a satisfaction to another private brother,
whom he hath offended, Matth. 18.15. yet hath not a brother
Church authoritie over one another, to excommunicate him,
as our brethren say, that a company of onely private believers
may excommunicate all the Elders of the Congregation. 2. It
followeth not that Elders should want the medicine of ex-
communication, when they stand in need thereof, because the
people may not excommunicate them, for there be others who
of office should excommunicate, and also the want of a mean-
offsalvation, as the want of baptism, where such are want-
ing, as have the onely Church power, to administer such means,
do not condemn men.

On the other side, (Saith the Author) the Elders have rule over
the Church, and that in sundry Aets, as 1. in calling together the
Church upon any weighty occasion, Aet. 6.2.

Ansiv. 1. This power of convening the multitude, cannot
bee the power of governing Gods boye spoken of; 2 Tim. 3.4.5.
Tit. 1.5. to obey those who watch for our soules, Heb. 13.17.
Rer 2 cannot
cannot bee to convene to a Church meeting at their commandment. 2. To convene the Church meeting or Synods, is an action of the whole Church, for Christ hath given power to his owne Church an ecclesiastick power to convene her owne Courts, and this can no more be a peculiar act of authoritie, agreeing onely to the Elders, or to a Pastor, then the act of excommunication, for it is given to all the faithfull by your owne grounds, I Cor. 5. 4. I Cor. 11. 18. I Cor. 14. 23. how then is it a peculiar act of authoritie in the Elders? 1. The Elders, if they bee to be accused and censured, are they to convene the Judicatory, as the Consul did convene the Senate, and to summon themselves? also if they have any power to convene the Church, it is but delegated, for orders sake, to them, by the Church; Ergo, this authoritie is principally and first in the Church, and so it is no authoritie peculiar to the Elders; also, if it be but a thing of meere order, it is not an act of jurisdiction over the Church; a Moderator who conveneth the Synod, or a Consul who conveneth the Senat, have not in that jurisdiction over the Synod or Senat, and may the Elders hinder, I pray you, the convening of the Church? I think not.

3. This is but a Popish argument, Pope Julius the third, in his Bull taketh this upon him, to convene Councells. The Cardinall de Monte President for the Pope gave leave by a special Bull from the Pope to the Councell of Trent to advice about the translating of the Councell from Trent to Bonony. And (a) Good Bellarmine and (b) Harding, as Jewell teacheth us, make this a part of the transcendent power and authoritie of the Pope over the Church, to convene the Church Catholick; and if it bee an act of authoritie over the Church to convene the Church, farre more must it bee in the Pope to convene the Catholick Church.

Lastly, this power in Elders should bee made good by the Word of God.

Secondly, (faith hee) their authority over the Church is in opening the doores of speech and silence to any of the Assembly, Act. 13. 13. unless he be where the Elders themselves lie under offence or suspicion, then the offended party may begin with them, Act. 11. 2. Yet with due reverence observed, as to their yeares, so to their place, 1 Tim. 5. 3.
Answ. If to speake first in a Church meeting, prove that the Elders have authority over the Church; then one Elder hath authority over all the rest of the Elders, and must be a little Pope, or a great Prelate, for two or foure Elders cannot all speake first. We secke now an act of authority due to Elders or Pastors, as they are such, and above the people, if you make this an act of authority, you then give us in every Church-meeting and Synod a Pastor of Pastors, and an Elder of Elders, and a Pope. 2. If this be an act of authority over the Church, then have Papists well proven that Peter hath an authority and power over all the Church, for (c) Suarez, and (d) Bellarmine, and (e) Harding prove Peter to be a Pope, because he speaketh first in the council, Act. 13:13. and the text that you cite, they cite also: But (f) Whittakerm, and (g) Gerson faith, as also (b) Lyran, and (i) Carthusian, It is like that James speake first as President of the Council. 3. The Author leaveth this act of authority, as weak, and faith, that the offended party may speak first. Ergo (lay 1) to speake first is not an authorititative act of Pastors as Pastors agreeing to them, by virtue of their office, seeing this act is communicated to those who are out of office. Ergo, they have not shewn as yet any Pastoral act of office due to the Elders as Elders, and if it were most convenient that Elders should first speake, our brethren will not say that it is due to them by their office, but for their age and gifts, and so they say nothing.

Thirdly, (faith the Author) Elders have rule over the Church in preaching the word, and they have power to teach and exhort, to charge and command, to reprove and rebuke with all Authoritie, 1 Tim. 5:7 and 6:17. 2 Thes. 3:6.

Answ. It cannot be denied, but Elders, that is, preaching Elders or Pastors, have authority over the people in preaching and rebuking with all Authoritie; but 1. I aske of our brethren, by what Authoritie of the Scripture is pastoral binding.
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ing and loosing an authoritative act of the preaching Elder only? for the concionall or preaching power of remitting and retaining sinnes. Job. 20. 21. is all one with the power of the keyes, Matth. 16. and that is given (faith our brethren) to the whole Church, and by these texts are not restricted to Pastors as they expone them. 2. Our brethren alledge there is a twofold power of preaching in Pastors, one by vertue of their gift, another by vertue of their office. By the first Pastors doe preach to Infidels, Turkes, and unconverted ones; now this preaching is not proper to Pastors as Pastors, nor is it any authority peculiar to Pastors over all the flocke, for all gifted persons (as our brethren teach) may preach, and so the gifted ones amongst the people have authority over the Pastors in this meaning, as well as the Pastors have over them, and so the difference of rulers and ruled, of feeders and the fed, is taken away. Now for the power of Pastorall teaching, the Pastors have authority over the Church, but that is over the invisible Church of believers, and regenerated persons, for Pastors as Pastors do not convert Soules, and so they preach to the unconverted not as Pastors, or with any Pastorall care: for they teach that Pastors, Doctors, and Church-officers are given, Ephes. 4. 11. only for confirming of those who are already converted, not for converting of Soules, and by this means, 1. Pastors do not preach the Law, for the humbling of unconverted sinners, they do not as Pastors, or by vertue of the office open the eyes of the blinde, nor are they Ministirs by whom men believe, 1 Cor. 3. 5. nor are they Fathers who begot men in Christ Jesus, through the Gospell, as 1 Cor. 4. 25. Nor doe they pray men in Christ's stead to be reconciled unto God, as 2 Cor. 5. 20. Which is strange and uncouth Doctrine of our brethren, for all these acts ministeriall are performed upon non-converts, who are not properly members of Christ's mysticall body, nor of the spouse of Christ, nor members of the visible Church, nor the Sonsnes and Daughters of the Lord God Almighty, nor have some measure of sincerity and truth, as this author Chap. 3. Sect. 3. requireth of members of the visible Church, and these are not under any pastorall care, really and in very deed, who are yet unconverted to the faith, therefore the Pastor, if hee convert any by his preach-
preaching, he doth it by virtue of his gift, not as a Pastor or by virtue of his office, as they teach in their answer to the 32. questions, &c. as Pastors they have no authority over the unconverted within the visible Church; and this authoritative act of Elders over the people, felleth to the ground, by their principles. 3. This authoritative preaching doth not yet make over to the Elders authoritative power above, or over the people, such as we now seek. For 1. By this ruling Elders who do not preach and labour not in the Word and doctrine, 1 Tim. 7. 17. by office, have not this power; Ergo, yet you give no peculiar authority to the whole Eldership over the people. 2. The Spirit of God requireth an authority of overseeing and governing to bee in Pastors beside the authoritative power of preaching; for besides that a Bishop should be apt to teach, 1 Tim. 3. 2. hee must also, v. 4, 5, 6. bee one, who can both govern his own house, and also the Church of God, and not only must hee not neglect the gift of prophecyng, 1 Tim. 4. 14. but also hee must know, 1 Tim. 3. 13. how to behave himselfe in the Church of God, and must bee circumspect in receiving accusations against an Elder, and lay hands suddenly on no man, and not be partaker of other mens sinnes, 1 Tim. 5. 19. 22. he must not only bee an approved workman, to divide the Word aright, 1 Timothy 2. 15. and preach in season and out of season; 2 Tim. 4. 2. but also must commit the Word to faithful men who are able to teach others, 2 Tim. 2. 2. All which are singular points of authoritative power of government different from authoritative power of teaching. And so Titus must not only have the oversight by sound doctrine to exhort and convince the gainsayers, Tit. 1. 9. but hee hath power in governing to order the things of discipline, and to appoint Elders in every citie. Tit. 1. 9. Acts 4. 23. yea there is an oversight in watching for soules, in governing no lesse then in teaching, Heb. 13. 17. Now this Author sheweth us nothing, that is a peculiar authoritative power in ruling, governing and a disciplinary overseeing of soules, which the Word giveth to Elders, as they are Elders, and called Governors of Gods people, as yet, yea all the people are governors, rulers and overseers in government by them, no lesse then the Elders.
4. The Author faith, Elders have rule over the Church in dispensing all the censures of the Church, (unless it bee in their owne cause), for though they take the consent of the Church in dispensing a censure, yet they set on the censures with great authority, in the name of the Lord; yea it is no small power, that they put forth in directing the Church, what censures are due according to the word: as, though the Judge dispense no sentence, but according to the verdict of the Jury, yet his authority is great both in directing the Jury to give their verdict according to the Law, and in pronouncing the sentence with power and terror; the like doe the Elders in dispensing Church censures.

Answ. This dispensing of Church censures hath two branches. 1. A directing of the Church in the qualitie of the censures. 2. A binding of the censures upon them, or in executing the censures of the Church. For the former, if it bee a pastoral direction, it is all one with preaching of the Word, and is not an act of authority by way of governing, but by way of pastoral teaching. But, 1. Wee would have a word from God, giving this power of the keyes peculiarly to the Pastors, for if you give the keyes to all the Church of beleevers, as beleevers, and because they are Christ's Jesus, his mystical body, the habitation of his Spirit by faith, then with your good leave, there bee neither keyes, nor any power of the keyes given to the Pastors as Pastors, and in respect of their office, but onely as they are a part of Christ's body; now as Pastors or Elders, they are neither beleevers, nor the bride, nor a part of the bride, but at best the friends of the Bridegroom, Job. 3: 29. especially seeing the Church as the Church, and as using actually the keyes, doth censure and judiciously prescribe the qualitie and quantitie of the censure, as they are directed, Matth. 18. 1 Cor. 5. 2, 3, 4, 5. yea and the Church judicially, and authoritatively pronounceth the sentence, and maner of the censure on the sentence: for example, of ten collateral and coequall Judges, if two of these ten bee skilled Juristes, and shall direct the reit in the qualitie of the punishment to bee inflicted upon a malefactor, that direction commeth from them, not as Judges over the reit, nor by any peculiar power that they have above the reit, seeing all the ten are equally and joyntly Judges of a like power, but that direction commeth from
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from them as skilled Jurists: So here, though the Elders direct the Church, and the quallties of the Church, they doe not this by an authority above the Church, seeing the Church with them have received the Keyes, yea they principally as the Spoue of Christ, and his mysticall body, have received the keyes, and the Pastors and Elders as such have the keyes, not but as they are beleevers and a part of the mystical body, but as they are Pastors and Elders they have not received the keyes at all, by our brethrens doctrine; yea as Elders or officers they are not parts of the Church, but onely adjuncts and ornaments thereof. For the second, to wit, the execution of the censures of the Church, if they doe it as Pastors, and by virtue of their office execute the sentence of the Church as Pastors, they are meere servants of the Church, not collaterall Judges, with the Church, and are not as the Judge who doth direct the Jury: for the Jury doth only cognize of the fact, but hath no judiciall power to pronounce the sentence or disserne the qualltie of the punishment, nor can the Jury at all disserne any punishment. But the Judge cognosceth both of the Law, and the fact, and authoritatively pronounceth sentence, but the Elders have no authoritative power in directing the people to pronounce, or not pronounce the sentence; or what sentence to pronounce, or what censure to infilct; for if they have this authoritative power, then we seeke Scripture to warrant this power. 2. The Elders must then have the keyes in a more eminent manner then the people or Church of beleevers; so all bee but blanke and emptie titles given to Elders hitherto.

Fistly, saith the Author, The Elders have power to dismiss the people or Church, and that with a blessing, Numb. 6. 23. to 26. which is an all of superiority, Heb. 7. 7.

An. This is but an emptie title also. For, 1. The Pastor only, & one dismisseth Doctor, Elders, Deacons, and the whole Congregation, and so one is a Pastor of Pastors, and an Arch-Elder of Elders hath authority, by this, over his fellow Elders, and can dismiss them; therefore there is nothing peculiar in an official power, here to the whole presbytery, above the people.

2. A majority or superiority is one thing, and a power of jurisdiction is another. Blessing of the Church at their dismiss-
on is nothing, but a prayer of the whole Church (the Minister being mouth) who blesseth all, and is no act of superioritie of jurisdiction, or power of the keyes, of which wee now dispute. And you cannot thinke that to obey those who are over you in the Lord, and submit to them, as it is, Heb. x. 17. is nothing but to receive a dismissifry blessing from the Pastor. And I must doubt, if the Priests blessing of the people, Numb. 6. was morall, and if it was not typicall, hee not taking in himselfe, but as a type of Christ, pronouncing the whole visible Church blessed, to typifying Christ our Priest, in whom all the nations of the earth are blessed, Gal. 3. 14. And do not the people pay the Pastor home in his owne coyne, for you make the Church of beleevers to ordaine their owne Elders, and to lay hands upon them and bless them, so you teach. 

2. Nor is dismissifion of the Church an act of authoritie, or of officiaall power, for your preaching and unofficed precessors may dismissif, as well as they may publikely pray and preach. A dismissifion is agreed upon by the Church, before hand, and floweth from the nature of all publike meetings. Eijusdem est potestatis congregare & dimittrecetum congregatum; you know to convene Christs Courts authoritativelly is due to no man on earth; the Church hath an intrinsecall power of himselfe to convene (being the Court of the Lord Jesus) and so also to dissolve, and this is the usurped power that the Antichrist taketh to himselfe to convene the generall counceulls; as (a) Bellarmin, (b) Suarez, (c) Pighius and (d) Cajetan us teach us.

Sixtly, our Author faith; In case of Apostasie of the Church, or other notorious scandals, or obstinacie thereof, their Elders have power to denounce the judgement of God against the Church, and withdraw themselves from it; As upon the Idolatry of the Israelites, Moses took the Tabernacle and pitched it without the camp, Exod. 33. And Paul with Barnabas rejected the Jewes for their blasphemy, and turned to the Gentiles, Act. 13. 45, 46.

Answ. Here be two diverse things sewed together to make up one thing: 1. to denounce the judgement of God is one thing, 2. to separate from the Church is another thing; the former is an act of authoritie, being rightly taken, the latter is an act of no authoritie. But for the first, to denounce judgement on a visible Church, and that with a separation, is 1. nothing but...
but an act of Pastorall teaching, and so no act of officiall power of governing in the Elders above the Church, is brought in all these six, and so yet the difference betwixt the feeders and the fed, the shepheads and flocke, the watchman and the citie, or the people who are to submit and obey these who are over them in the Lord, who rule well, is close exerted, and all the Churches are turned masters, feeders, governors, rulers; for Elders have no officiall authority by our brethrens doctrine, which is not in the Church of beleevers. 2. To denounce judgement to an Idolatrous and obstinate Church, who by their Apostasie do declare themselves, not to bee Christs body, is a Pastorall act of Pastors exercised on those who now leave off to be Churches, and this is to play the Pastors to that which is not a flocke, and as unlawfull as for a husband to exercise the actions of a husband to one who is not his wife. 3. To separate from an obstinate Church is by you thought lawfull to all private Christians, who would not defile themselves with the pollutions of the Church, how then do you make it an authoritative act of ruling Pastors? 4. For Pastors to remove the Gospell, and preach no more to an obstinate Church, is not, nor can it, in reason, be, that wherein we are to submit and obey those, who are over us in the Lord. My reason is, we are to be agents, at least, for most part, in submitting and yelding our selves to those who in teaching and govern- ing are over us in the Lord, because they watch for our soules. But in their separating from us and removall of the Gospell, we are mere patients and cannot be agents. 5. Moses his removal of the Tabernacle, and Paul his turning from the Jewes, was by another spiritts warrant, then Pastors now a dayes can dare to remove themselves, and their Ministery from a visible Church, for Paul turned from the Jewes for their univerall Apostasie, blasphemy, and opposing of the maine and principall foundation of the Christian faith, to wit, that Christ Jesus came in the world, died for sinners, rose againe, and ascended to heaven, &c. The 4. case, to wit, of any particular scandal, or scandals and of obstinacie therein, cannot bee the like ground for Elders to separate from a Church and never preach the Gospell againe to them.

Sect. 3. The authority in the Eldership.
Of communion of sister Churches amongst themselves.

Here bee seven ways, saith the Author, by which wee kepe
the communion of Saints in divers Churches. 1. By way of
participation. 2. Of recommendation. 3. Of consultation.
4. Of Congregation. 5. Of contribution. 6. Of admoni-
tion. 7. Of propagation, or multiplication of Churches. It is allowed
by the consent of our Churches, that when the members of any other
Churches are occasioned to rest with us on the Lords day, when the
Supper commeth to be administered, and neither the persons themselves,
or the Church they came from, under any publick offence, they bee,
by us admitted to the participation of the Lords Supper: for wee looke
at the Lords Supper, not only as a seal of our communion with the
Lord Jesus, but also of our communion with his members, and that
not only with the members of our owne Churches, but of all the Church-
es of the Saints; and this is the first way of communion with other
Churches, to wit, by participation.

Answ. 1. We heartily embrace the doctrine of the commu-
nion of Saints, but many things are here which are incompati-
tible with your doctrine, as first communion of Churches, which
you call a branch of the communion of Saints, cannot consist
with your doctrine, for a Church by you is relative only, to
the Eldership of a Church, as sonnes are relative to Fathers, but
a Sonne is not relative to a brother, so neither is a Parishes Church
properly a Churchin relation to a neighbour Church; for a Church hath no Church-state, no Church-privileged
no Church-worship, in relation to a sister-Church; therefore
you should say, the Communion of Christians of sister-Churches, not
the Communion of Churches, for no Church by your doctrine
hath any Church-state, or Church-worship in relation to any,
but to its owne members.

2. This enumeration is defective, you make a Communi-
on of Churches in the members of sister Churches, in the Lords
Supper, though the members of neighbour Churches bee not
inzechered
incourched in Church-state, by oath, as a member of that Church, where hee partaketh the Lords Supper, and: why should not the Child of believing parents in the death or absence of the Pastors of neighbour Churches have communion with you in baptism also? for this communion in baptizing, you deny to any but those who are members of that Church, wherein they receive baptism.

3. if you admit communion of Churches in some things, to wit, in the Lords Supper, how can you deny communion of Churches in other holy things of God? for you admit no communion of Churches in the power of the keyes, as in mutuall counselling, warning, rebuking, binding, and loosing, for Christ hath left no common power of the keyes in many visible Churches, who are united together in an Island or Nation, or Continent, by which these acts of communion should be regulated, and in case of neglect and abuse, censured according to God's Word as you say, for you deny all authoritative power in Synods, let me bee resolved, deere brethren, in this, how Christ hath put whole Churches and their soules in worse case then members of your independent Congregations are, for the keyes of the kingdome of heaven in binding and loosing, in excommunicating, that the spirit may bee saved in the day of the Lord, the removing of scandals out of sister parisionall kingdomes of Christ, the gaining of sister Churches from heresies and scandals, as brethren are to bee gained, Matth. 18. 15. 1 Cor. 5. 5. 1 Tim. 1. 20. by censures, the keeping of the holy things of God from profanation, authoritative rebuking, warning, that others may feare, and that the rebuked may bee ashamed, and all these means of salvation are denied to your particular Congregations, as if they were Angels and Popes, who cannot be lacking in duties, and yet all these are granted to members of any one particular Church, how hath the care & wisedome of Christ denied these means to many united Churches, and yet you acknowledge that sister Churches have communion amongst themselves, and that seven ways, in visible acts of externall communion?

I beleewe this one argument, though there were no more, doth strongly conclude the lawfulness of Synods, and by con-
quent, the Law of nature would say, if Christ's wisdom provide ways to regulate the publice actions of the members of a particular Church, that they may be edified and built up in the most holy faith, farre more hath he taken care for many Churches united in a visible communion seven ways; that Lord that careth for the part, must farre rather care for the whole body.

4. You say members of other Churches are admitted to the Lords Supper amongst you, by consent of your Churches; but what consent do you mean? is the consent authoritative, by power of the keyes? 1. This consent authoritative is either concluded in a Synod of many Churches, and so you acknowledge the authoritative power of Synods, if it be done and agreed upon in every particular Church by them alone; then I aske, seeing to administer the Lords Supper to any, and so to make in your Church meeting, that it shall be administered to any, is (as you teach) an act of ministeriall power over those, to whom you administer the Seale, chap. 4. Sect. 5. Now how do you exercise acts of ministeriall power, or conclude ecclesiastically to exercise these acts in your parishional meeting toward those over whom you have no ministeriall power? for members of neighbour Churches are under no ministeriall power in your particular Church, as you teach in the same place, as you can exercise no power of the keyes when some are absent, that is tyranny upon the conscience, faith (a) Answorthe, who will have none censured, or excommunicated, except the whole congregation be present: also he who of another Church communicateth with you, 1. Hath no faith of the lawfull calling, and choosing your Ministers, for he neither could nor ought to be present thereat. 2. He knoweth not but he may be leavened by a scandalous lump, which leaveneth the whole Church, and is enough, as you say (chap. 4. Sect.) to hold any from communicateng in the Seales with any Church. Now these and many other things he must take in trust from you, which Answorthe thinketh tyranny of conscience; neither can a letter of recommendation make one of another congregation, capable of Seales with you; for to dispone is to alienate and give away the ministeriall power of the Seales to another Church. Now this power

(a) Answorthe pag.42. 43. in his Animadver.
power (say you, chap. 5. Sect. 4.) is a part of the liberty where-
with Christ hath made you free, and so you cannot dispone it to
another Church, except you bring your selfe in bondage, contra-
ry to Gal. 5.1.

5. Mr. Bef. (b) and your (c) selfe, bold that a Pastor can ex-
cercife no pastorall act, but over his owne flocke, and you say that the
Scripture saith so, Act. 20. 28. 1 Pet. 5. 2. Ergo, either to admi-
nister the Lords Supper, is no pastorall Act, and may be done
by non-Pastors, (as Arminians and Socinians destroying the ne-
cessity of a ministery, doe averre) or then a Minister cannot ad-
minister the Lords Supper to any but his owne flocke: see you
to this.

6. If the sister Church lie under any offence, you will not admit
any of their members to the Lords Supper, though these mem-
bers be of approved piety; and why? What a separation is this?
What if these members do not consent to that offence, as some
of the godly in Corinth might be humbled and mourne, that the
Church did not cast out the incestuous person, shall they be debar-
red by you from the scales, because they separate not from that
infected lump? the Apostle alloweth communicating, (so that
everyone examine himselfe, 1 Cor. 11.21.30.) with drunken
persons, and where many were stricken of God, with death, and
diverse diseases, as eating and drinking their owne damnation.

7. You looke at the Lords Supper, as a sea'e of communion with
all the Churches of the Saints. What communion meane you?
invisible? no. You deny that the scales are given to the invis-
ible Church, and the members thereof, but to the visible Church,
as you say, (d) If you mean a visible communion of all the
visible Churches of the Saints, why then brother doe you call
the universal visible Church a Chimera, or a dream, as you say?
(e) and if all the visible Churches have a visible communion, it
is to deny Christs wisdome and care of his Church, to deny
the lawfulnesse of a Oecumenick and generall councell of all
the Churches of the Saints. We recommend (saith the Author)
Brefbren for a time to other Churches, as Paul recommended Phoebe
to the Church of Rome, Rom. 16.1.2. or we give letters dissimissorie to
such as are for ever to reside in another congregation; but members
are not to remove from their congregation, but upon just and weighty
reasons.
reasons made knowne and allowed by the whole Church, for wee looke at our Church Covenant, as an everlasting Covenant, Jerem. 50. v. 5. And therefore though it may be resigned, and translated from one Church to another (as Gods hand shall direct) yet it is not to be violated, and rejected by us; if members cut off themselves by excommunication, it is their own fault, if any upon light reasons be importunately desirous to remove, the Church is to use indulgence, as not willing to make the Church of God a prison, but often the hand of God in poverty and scandal followeth such, and driveth them to returne: when a person recommended by letters commeth to another congregation, the Church by lifting up their hands, or by silence receive him; if he be altogether unknowne, and doubted of, because the Church may erre, he is not received till due triall be taken of him.

Answ. We see not how letters of recommendation, most lawfull, as we judge, and necessary, can resigne ministerial power, a liberty bought with Christs bloud, (as you say) to any other Church, for we think all the visible Churches are one Catholike visible Church, and shoulde have a visible communion, and so that there is no resignation of ministerial power in these letters, but they are declaratory of the Christian behaviour of the dismissed Christian. We ask if dimissory letters be authoritative, and done by the Church as the Church, and how can a Church usurp authority (by your way) over a sister Church to recommend a sojourner to a Church state and Church liberties, and seals of the Covenant? one Church hath no authority over another. If these letters be meerely private, and meerely declaratory, to manifest and declare the sojourners Christian behaviour only, then he had power and right without these letters, or any act of resignation, or giving away ministerial power, to be a Church member, of the visible Church to the which he goeth. Ergo, he was a member of the visible Church, to which he goeth before the dimissory letters were written, and the letters doe resigne no right, but onely notifie and declare the sojourners preexistent right, and so there is a visible Church and a visible communion of all congregations on earth, and must be an external power and authority in all, for Synods. Let our brethren see to this.

3. The person to remove must be dismissed and loosed by the consent
sect. i. in independent congregations.

It is true, none should remove from one congregation to another without God's goe before them, nor can they change countries without God's warranting direction, Gen. 12. 1. chap. 46. 4, but that such removal is a matter of Church discipline, and must be done by a ministerial power, is unwarranted by any word of God.

4. If the Church-Covenant be an everlasting Covenant, as Jer. 50. 5. tying the man to the membership of that particular congregation forever; I see not how the Church can use indulgences, and Pope-like dispensations against the oath of God, to break it upon light and frivolous reasons; for if God punish Covenant breaking, so also should the Church, and can by no indulgence be accessary to the breach of God's oath, there is too great a smell of Popery, Arminianism, and Socinianism in this way, in my weak judgement. But if the man be not sworn a member of that particular Church by his oath, he is sworn a member of the visible Church universall, which our brethren cannot well say. Neither is any Covenant called an everlasting Covenant in the Scripture, but the Covenant of grace, Jer. 31. 33. 32. 40. Isa. 54. 9, 10. and that is made with the invisible Catholike Church of believers, as is the Covenant, Jer. 50. 5. and not a Covenant with one visible congregation, and what warrant hath the Church to dispense with the breach of such an everlasting Covenant?

5. The testimony of other Churches, if it be a warrant to you, in faith, to receive into the Church such a one as a Saint, and a Temple of the holy Spirit, how should it not also be a warrant to you, to cast out and excommunicate also?

6. The person coming from another Church, if of approved piety, is received, by lifting up of the hands, or silence of the Church, as you say. 1. Have we a warrant from God's word, for such a new inchurching? 2. Why is he not received by a Church oath? as a Minister transplanted to another Church, must have ordination and election of new, for to you there is alike reason. 3. If there be no need of a new Church oath to make him a member
member of that visible Congregation, seeing now he is loosed
from the former, you insinuate his former Church-oath did
make him a member of a visible Church, and so that is a visi-
ble member in a Church, is a visible member of all, and so
there must be a visible Church-Catholike, if there be a Catha-
like visible membership in any one member, and so you destroy
what you build.

Manuscr. 16. A third way of Communion with other Churches
(faith the Author) is by seeking their helpe and presence. 1. In ad-
mitting of members. 2. In case of differences of judgments. 3. In
matters darke and doubstome.

Ans. We seeke a warrant from the word for this, for Elders
are present at the admission, and choosing of officers, as prime
agents by authority, not by way of naked counsell and advise.

Manuscr. The fourth way, (faith he) is by gathering many Churches,
or their messagiers in a Synod, to examine and discuss either cor-
rupt opinions, or suspicious practisef. Here 1. the Magistrate is acquaint
with our Assembly, he being a nourishing Father of the Church. 2. They
meet in Christ's name. 3. The Elders declare their judgement in order,
and the reasons thereof. 4. All may speake till the truth either be cleared,
and all either convinced or satisfied, as Acts 15. 7. 5. If things be not ful-
ly cleared, and if it seeme that the nature of them admit further disqui-
sition, yea and difference of judgements, without discussion of affec-
tions, or prejudice of salvation, each man is left to his Christian liberty,
and if any be otherwise minded, God shall reveale the same thing
to him.

Ans. This Section being closed, I have here two conde-
rable points to be discussed; the one anent the power of Syn-
ods: the other anent the power of the civill Magistrates.

Quest. 1. Whether or not Synods have authority, by divine right,
to oblige the Churches to obedience, in things lawfull and expedi-
ent?

For the fuller clearing of this grave question, I would have
these considerations weighed by the godly reader.

Consider. 1. Canons of Counells may be thought to tye as autho-
ritative
vitative Commandments, or as advises and friendly counells.

2. An advise or counsell doth oblige and yee both for the intrinse-
call lawfulness of the counsell, it being for matter Gods word, and
also for the authority of the friends counselling, because the first Com-
mandement enjoyneth obedience to all our betters, not onely in place, and
official relation, as to Kings, Fathers, Pastors, &c. but also to all a-
bove us in age, gifts, knowledge, experience.

3. Hence there is a superiority of dominion, or jurisdiction, and a
superiority of reverence, and endowments: the former is the narrower,
inadequate, and straiter subject of the fifth Commandement, and both
are considerable objectes, in this Commandement.

4. All who are friends, equals, brethren, and indued with
more grace, experience and light, doe advise and counsel good, are
superiors in so farre, but it is a superiority of reverence, not of juris-
diction: for by this they who are aged, and may counsel what is law-
full, have not power to censre or excommunicate those who follow not
their counsel. Yet if David had rejected the counsel of Abigail, dis-
swarding him from passionate revenge, he had in that despised God, un-
less the Prince or the High-Priest had given that counsel by way of com-
mand, though there be degrees of Latitude in despising the one, rather
then the other.

5. There is a difference betwixt habilitie to judge, and right or pow-
er to judge: a Presbyterian Church may have right, jus, and ecclesi-
astical Law to judge of a point, to the judging whereof, they want ha-
bilitie, and therefore de facto, it belongeth to a higher Synod, where
more learned men are, though de jure the Presbytery may judge it.

6. Though government of the Church by Synods, be Gods positive
Law, yet upon the laid down grond, Christ hath given the keyes and
power of Government to every visible Church, the Government of uni-
ited Churches by Synods, is a branch of the Law of nature.

7. Synods are necessary for the well-being of the Church, and still are in the visible Church in more, or lesse degrees, for
the authority of Synods consisting of fix onely, differeth not in nature and essence, from a generall counsell of the whole
Catholike visible Church. Magis et minus non variant speciem.
And therefore if Synods be warranted by the word of God, (as
do question they are) there is no neede to prove by particular
places of the word, the lawfulness of every one of these, a fecki-

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onall meeting of the Elderish of a single Congregation. 2. A Presbytery, or meeting of the Elders, or Pastors & Doctors of more Congregations. 3. A Provincial Synod of the Presbyteries of a whole province. 4. The National Assembly, or meeting of the Elders of the whole Nation. 5. The general and Oecumenick Council of Pastors, Doctors, and Elders of the whole Catholic Church visible; for all these differ not in essence, but degrees, and what word of God, as Matthew 18.16,17. provelh the lawfulness of one, is for the lawfulness of all the five sorts of Synods.

8. Grant the consociation of authorities in sundry Churches, and you cannot deny the authority of Synods above particular Churches.

9. Consociation of Churches to give advice and counsel, is not Consociation of Churches as Churches, but only consociation of Christian professors, who are obliged to teach, admonish, and rebuke one another.

10. There is a right of dominion, and a right of jurisdiction, as we shall hear anon.

Hence our first conclusion, a general council is a Congregation of Pastors, Doctors, and Elders, or others, met in the name and authority of Jesus Christ, out of all Churches, to determine according to the word of God, all controversies in faith, Church-government, or manners, no faithful person, who desires being excluded from reasoning and speaking. Neither is the definition of (a) Amin, and (b) Gesen much different from this, save that they think that councils are lawfully convened, if such and such only, as are of the Hierarchie order be members thereof, which we think are Anti-Christian. 2. As also the Pope president here, we disclaim. Yet doth Almain confess that a general council may be convened without the Pope in three cases. 1. When the Pope is dead, either departing this life, or civilly dead, being excommunicated for any crime or heresy: for the Apostolike Sea hath waik'd often two yeares together.

2. When the Pope is averse and opposeth reformation.

3. When time and place hath been assigned for the next general council.
councell, as was done in the councell of Basil; and the Papists grant that, Matt. 18. Tell the Church, is a warrant for a generall councell. 1. Because it is a meane for the saving of the spirits of all men, even Pastors and Apostles in the day of the Lord. 2. Because Apostles, though in prophesying and writing canonick Scripture, when they were inspired, could not erre, yet otherwise they might erre; and if Peter should have remained obstinate in his Judaizing, Gal. 2. and refused to heare Paul or the Church, hee was to bee excommunicated. 3. By the Church, Matt. 18. (faith (d) the Schoole of Paris) cannot bee understood, the Prelats of the Church only, because Christ did speake to Peter; and faith Abmain and Gerson, Peter cannot bee both an accuser, a witness, and a Judge. 4. There is a power of the keyes to bind and loose, given immediately by Christ to all the rulers of the Catholick or universal Church visible; Ergo, the exercit of this power, though it bee sometimes (physic) impossible, because of the corruption of mans nature, there being bloody warres in Christendom, yet it is morally lawfull, for many things may bee inconvenient, through mans wickednesse, and so bibic & nunc not expedient, which are morally lawfull.

2. Conclusion; Every particular Pastor hath a power, though unproper, of dominion and authoritie, even out of a Synod, about the Acts of preaching and determining truth, according to the word of God, as Jer. 1.10. See, I have this day set thee over the nations, and over the kingdomes, &c. 1 Tim. 6. 17: Charge them that are rich that they bee not high minded, &c. 2 Tim. 4.1. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c. So any Pastor hath power of dominion and authoritie over a Synod, and Paul as a Pastor might preach, even before the councell at Jerusalem passed their Synodical determination, Acts 15. that circumcision was not necessary, and that to abstaine from things strangled, from blood and fornication was necessary and lawfull, yea and in preaching truth the Pastor is subject to no Synod. But the Pastor hath not full power of jurisdiction about his acts of preaching necessary truth. 1. Because the Church may for just causes deprive him from preaching. 2. Because hee cannot use the censure of excommunication against those who refuse to receive.
his true and necessary doctrine, without the Church joyne her power of jurisdictiion with him. 3. He, his alone, cannot in a Synod determine ecclesiastically, and in an authoritative Church power, that same truth which as a Pastor hee determined, and with the power of pastorall dominion hee pressed upon the consciences of the Church, yea of the whole Synod, because one man is not the Church, or Synod, and James his alone, Acts 15. v. 15, could but say, Wherefore my sentence is that</p> <p>trouble not them, which from among the Gentiles are turned unto God, though this was the very word of God, which James as a Pastor, even as an ordinary Pastor might have preached in the name of God, yet is it not the decree of the Church, which the Churches is to keep, Acts 16. 4, while it bee determined by the Church. An example wee may have possible not unlike to this. A man hath a power of dominion over his owne proper lands and goods to use them in God, for his owne use, but the supreme magistrate and Parliament hath a dominion of jurisdiction in a judicall sentence over those same lands to forfeit them for crimes committed against King and State: or this may cleare it, Samuel hath a power immediately from God, to anoint David King, and in this hee is not subject to the suffragies of the tribes of Israel, hee hath a power of dominion here; but suppose wee that Samuel live till Gods time, when all Israel shall crown David King at Hebron, Samuel as a part of the Assembly of Israel, his alone, without the suffragies of Israel, could not make him King at Hebron. Hence wee may see how weake the assertion of our brethren is, who (e) say, That Synods should have power to bind the Churches (say they) wee see not; (f) Bellarmine indeed holdeth so. But orthodox writers hold that the sentence of counells is but a certaine inquisition of the truth, and a ministeriall and limited sentence, so that the decree of a counsell is of as great force</p> <p>(e) Answer to 32. questions ad quosst. 18. (f) Bellarmine de concil. lib. i. c.10. Est tantum (inquirum) inquisition quadam & dicta sententiae ministeriariae et limitata, ita ut tantum valeat decretum concilii quantum valeat ejus ratio.
force as the reason thereof, so saith Ameius and (g) Junius. But (g) Junius ant- 
certainly this is a meer mistake of our brethren, as if they were 
not orthodox writers, but conspirers against the truth with 
Bellarmine, who hold the authoritie of Synods. The effentiall 
end (to speake) of Synods is unitie, and the schewing of 
chasmine; and wee doubt not, but Peter, Paul, James had in 
their Sermons, and doctrine determined that same veritie, to 
 wit, that the Law of Moses and ceremonies was a yoke not to 
be laid upon the Christian Churches, yet it was not a decree 
for unitie sake, and fuller authoritie binding the Churches to 
observe these, as Act. 16.4. while it was determined in a Synod, 
Act. 5.24.25.

But truely wee hold nothing in this common with Je-
suites and Papists, for wee condeme not that in Bellarmine, 
that hee holdeth that lawfull Synods (for of such wee dispute 
with him) do bind the Churches to obedience in God, to 
their decrees, not because they say it, but because they say it 
authoritatively from Gods Word; authoritie of Synods no 
orthodox writers deny, authoritie officiall as the representative 
Church of Christ they have, He that heareth you heareth me, 
hee that despiseth you despiseth me; Where two or three are gathered together (in 
a Synod, say our Divines) I will be amongst them. But autho-
ritie objective they have not, so as what they say, because they 
say it, therefore the very matter, object and thing said by 
them, is no lesse the Word of God, then if the Prophets and 
Apostles by divine inspiration had said it; at least it is not in-
fallibly true, because they say it, for that wee disclaime, and 
it is that authoritie of Synods, which Bellarmine and Papists 
hold, Councells (faith (b) Bellarmine) and Scripture are both in-
fallible, and (i) the Jesuites of Rhemes, and (k) Lorinus the 
Jesuite said councells are infallible, the holy Spirit is there 
Concilial & present; (l) Gratian said, all the decreall Epistles of Pope, and Scripture 
(m) the Canons of the Councells are of equall authoritie with the Scrip-
tures, and their (o) Gregorius said hee received with the same rever-
ence and authoritie the foure general Councells, & the foure Evange-
lies; it is certaine (faith (p) Suarez) that a Councell is an infallible in art. 15.8.10. 
(k) Lorinus 

comment, in Act. 15. (l) Gratian, dis. 19. in Can. (m) dis. 20. can.decretales. (o) Gregorius I. Epist. 24. (p) Suarez de tripl.virat. disp. 5. sect. 7. num. 6. certissimum est concilium generale, in quo 
praesens adeps pontifex, esse infallibilem regulam fidei.
ru'e of faith, and (q) Turrecremata faith the same: It is certaine
faith (r) Bailius Cowncells are as
the Oracles of God, to us in difficul-
ties: So faith (s) Cajetanus, (r) Cau-
sus, and (u) Gregorius de Val-
entia: we hold the authori-
tie of Cowncells, but ascribe to
them as much power over the
conscience, as there is reason in
them from Gods Word, and no more.

But 2. This is a weake reason, cowncells have no power to
command obedience, because their Canons and Decrees are of
no more force, then they have reason from Gods Word.
For 1. Friends, brethren, equals, by that have no warrant to
rebuke, because their rebukes have but as much force, as they
have reason from the word of God, for the reason is alike in
both: lawfull Pastors cannot command obedience in the Lord,
your independent Congregations cannot command that which
bindeth the Church to obedience, because the word or a com-
mandement of a Pastor, or your independent Church is onely a
commandement ministeriall and limited, and hath as much force
as there is reason in it, from the Word of God; yea the Church of
Corinm hath not then the power of the Lord Jesus to excom-
communicate the incefluous person, nor the Church of Thyatira,
to cast out and condemne Jezabel the false prophetesse, nor do
these commandements of the Synod, or Church assembly have any
power to bind the Churches to obedience, because these command-
ments and decrees of censures are but ministeriall and limited,
and in so farre onely of force, as they have reason from the Word of
God, as you say.

3. Conclusion: There is an authoritative power in Synods,
whereby they may and doe command in the Lord the visible
Churches, in their bounds; the whole Churches are subject to
the ordinance and decree of the Church, Act. 1. where with
common consent of a Synodicall meeting, Mathias is ordained
an Apostle; Ergo, all the Churches are to take him for an A-
pistle. This argument cannot bee repelled, because the Apo-
tiles by their extraordinary power did choose Mathias. Be-
cause,
cause, 1. they themselves cite this place to prove the peoples power ordinary, which is to indure to Christ's second coming, in calling and electing their owne officers and Elders. 2. Almain (x) a Papist alleageth the place with good reason, to (x) Almain de prove that a generall councell is above Peter or the Pope, because Peter would not choose Matthias without consent of the Apostles and Church. 3. If this was extraordinary that Matthias was chosen, why then is the vow and consent of the Church sought? for there is nothing extraordinary and Apostolick flowing from an Apostolick spirit, which is concluded or done by the spirit ordinary of the Church of beleevers. So also Act. 6. If the Apostles did not by the ordinary and Synodicall power of ordinary Pastors choose seven Deacons, how doe they first require that the Churches of Grecians and Hebrewes should seek out seven men? v. 3. and did ordaine them with the common consent of the whole multitude, v. 5. Act. 15. A Synod of moe Churches give decrees which oblieve the Churches, v. 28. ch. 16. v. 4. Ergo, Synods have authortie over the Churches. Those who say this Synod is not a patterne for after Synods, say farre aside; for their reason is, this was 1. An Apostolick Synod; 2. the holy Ghost was here; 3. the thing determined was canonick Scripture. But this is a way to elude all the promises made to Pastors in the word, when as they are first made to Apostles: this promise, Behold I am with you to the end of the world, and this, I will send you the other Comforter, who shall lead you in all truth, cannot bee made to faithfull Pastors, and the Christian Church, that now is, for it is certaine Christ is otherwise present with his Apostles than with his Pastors after them. And that he gave them a tongue & a spirit when they were before the councells and rulers, as to Apostolick men, as Act. 4. 8. 9. 10. Act. 5. 29. as Christ promised, Matth. 10. 19. 20. Luk. 21. 13. 14. 15. for they where full of the holy Ghost before rulers, but by our brethrens doctrine, it shall follow none of these promises belong to Pastors now adayes in the like, because no pastors now are Apostles. Surely this were to fetter and imprison many glorious promises within the pale of the onely Apostolick Church; and because Christ ascending to heaven sent downe the Apostolick spirit to his Apostles.
Apostles to write and preach canonick Scripture, it shall follow he fulfilleth that promise, John 16. 13. to none now adayes, because none have the Apostolike spirit in the manner and measure that the Apostles had. Yea further it is canonick Scripture that the Apostles at the last supper did shew forth the Lords death till be come againe; therefore it shall follow that we have no warrant to shew forth the Lords death till he come againe.

2 But that the Apostles in an ecclesiastick way did determine in the Synod for our imitation, and not in an Apostolike way, is cleare by many evidences in the text, as Ael. 15. 2. Paul and Barnabas were sent commissioners to the Apostles and Elders about this question: Paul as an Apostle needed not be sent to know more of the matter then he knew, as an Apostle; for as an Apostle he knew the whole mystery of the Gospel, Gal. 1. 16. 17. Ephes. 3. 4. 5. Ergo, he was sent to the Synod as a Pastor, and that as an ordinary Pastor. 2. They came together, v. 6. to consider of this business, but as Apostles they needed not the help of a Synod. Ergo, they came together as ordinary Pastors for the Churches after imitation. 3. There was much debating and disputing, v. 7. about the matter. 4. They set down their minds and sentences in order, one after another, as Peter first, v. 7. 8. then Barnabas and Paul, v. 12. then James, v. 13. and to James-his sentence the whole Counsell agreeeth, v. 22. Now what the Apostles, as Apostles and from an infallible Spirit do, they doe it not by seeking light and help one from another.

5. The Decree of the Counsell is a thing that Apostles, Elders, and Brethren, and the whole Church resolveth after much dispute, v. 22. But all these, especially brethren, and the whole believers, as our Brethren say, doe not joyne themselves with the Apostles, either to write canonick Scripture, or to give their consent to the writing of it, therefore they doe consent by a Synodall authority, for the after imitation of the Churches.

Also there bee reasons of moment for Synods; and 1. if according to the Law of nature, and nations, no man can bee a Judge in his owne cause, then are appeals from the Eldership of one congregation, when they are a party to the accused person, natural, and from a Session to the Presbyteries and Synods of many more Elders. But the former is reason, nature, Law
sect. i. over particular churches.

law of nations. ergo, so is the latter. it is best reason which hath most of scripture. paul and barnabas, act 15. 1. 2. had no small disputation with those who said circumcision was necessary; finding their parties could not be judges. they appealed to a general council at jerusalem, where were the apostles and elders. the church of the grecians and the church of the hebrews strive, neither of them can judge other; and both appeal to a higher judiciary, to the twelve apostles, and their owne churches meeting with them, and there is the matter determined anent helping the poor by deacons; if the judge do wrong, and one particular congregation shall oppress one sincere and sound believer, what remedy hath the care of christ provided for this? that the oppressors may be edified by church censures, and the oppressed freed, and delivered by remedy of discipline of christ, whose it is to judge the poor of the people, and to save the children of the needy, p. 72. 4. now it is known that diotrephes doth sometime excommunicate, (a) and the evil servant ruleth all, (b) hieronymus saith arrian ruled all in the days of constantinus and valens: (c) basil faith, we may say in our time, that there is neither prince, nor prophet, nor ruler, nor oblation, nor incense: (d) athanasius and (e) vincentius livinrent complain'd that it was in the arrian times, as with the church and prophets in the days of elias: and amongst papists (f) occam (g) the author of onus ecclesiæ, and (b) pius mirandula complain, there was in their time, no faith, no truth, no religion, no discipline, no modesty; but all sold offices, churches, dignities, and benefits, and that ambitious popes spill all, the clergy enticed by simony, ruled by simony, the holy place corrupted. at which times all the godly were crying for a free general council, as a remedy against the corruption of inferior judicatories. savanorala reputed a prophet, counselled charles the eighth of france, to reforme the church, as he would returne from italy, with honour, as faith (i) philip de comines, (k) gerson pleadeth for the necessity of a general council. (l) genebrard faith, for an hundred and fifty yeeres, popes, to the number of fifty, had made despar. 3. l. 3. c. 13.

(a) epist. job. 9. 10. mat. 21. 41. (b) hieronymus con. lucif. c. in gal. 5. (c) basilii 17 epist. nobis jam dicere licet, quod in horum temporum non sit necque princeps, necque propheta, necque presbyter, necque oblatio, necque incensum. (d) athanasius lib. adjolit. cit. agent. (e) vincentius lyrin. bref. c. 6. (f) occam. dial. par. 3. l. 3. c. 13.
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(m) Audentius annal. Boior. 1. 4 pag. 322.
(n) Almain. in questio, vesperi.
(q) Platina in Bonific. 8.
(r) Fasciculus rerum expenendarum.
(s) Sleidan com. 1. 18.
(t) Com. 23. 9.
(u) quis in propria causa judicet So also how great Romanists have made Councils a terror to wicked Popes and vicious Prelates, as Panormitan decreta. elec. signif. Cusan conror. 2. c. 3.
(e. 5. 10. c. 13. Occam. dialog. par. 3 b. 3. c. 13 Almaiin. vesp. question.

fection, from the faith and godliness of their Ancestors. (m) Audentius makes the same complaint, and (n) Almain also, that Prelats were more eaten up with the zeal of money, then the zeal of God's house. Is there not need then of a general Council? Hence came also appeals from the Pope. The Emperor Lodovicus Bavarius (faith (o) the German Chronicle) appealed from Pope John 22, mullinformed to a general Council, and the Pope better informed, and the crime was, because he had taken the title of Emperor before he was confirmed by the Pope, for which he was excommunicated. Sigismond Duke of Austria appealed from Pope Pius the second, to the next succeeding Pope, and a general Council under him, for the Pope excommunicated Sigismond, because he kept backe Cardinal Cusan from the Bishoprick of Brixiën within his Dominion; for the Bishoprick was given to him by a commendam, by the Pope: See (p) Aeneas Silvius. Philip the fourth appealed from wicked Boniface the eighth, to the Sea Apostolike then vacant, and to a future Council, to (q) Platina relateth. The University of Paris appealed from Leo the tenth, who wickedly condemned the Council of Basile to a future Council, as you finde it in the treatise called (r) Fasciculus, &c. The Archbishop of Cullen excommunicated by Paul the third, appealed to a lawful Council in Germany, because the Pope stood accused of herefie and idolatry, as (s) Sleidan faith. The (t) glossie of the Canon Law faith, the Pope cannot be Judge in his own cause; and we all know how justly Luther appealed from Leo the tenth, to a general Council: all which faith that the like is warranted by the Law of nature, where a particular Eldership and congregation is accused of scandals, that superiour Synods there must be to discouer such causes. And the good use of councils you may see in one: The Council of Constance, Sess. 1. art. 67. condemned John 23. because he taught there was no life eternall, Neque aliam, post bane, vitam, pertinaciter creditis animam boni mens cum corpore mori, & extingui, ad instar animalium brutorum, dixitque mortuum semel esse etiam in nouissimo die minime resurrecturum. The necessity of Assemblies when common enemies trouble the Church, prove that Christ hath instituted Synods. And 1. our present Author reasoneth from the Churches necessity, Synods may conve
Servetius to examine (faith he) either corrupt opinions or suspectious practices, and citeth for this the Council of Jerusalem, Act. 15. Now this council did authoritatively command, Act. 15. 28. Act. 16. 4. Act. 20. 19. and not give advice or counsel only.

2. If by the Law of nature, and by virtue of the communion of Saints, Churches convened, may give advice, then say I, as communion of counsels and advices is lawfull, so by the Law of nature, communion of authoritative power is lawfull. As after the eye (faith (w) Almain) feeleth the danger of the body, it should give warning to the rest of the members to use their power. And this power (faith he) denunciative, or by way of charity, though not authoritative, is in private persons for the convening of a Council. As after (faith Almain (x) in the same place) any is instructed by a skilled Physician of that which is necessary, for the health and safety of the whole body, he is obliged to use that necessary means, not now by virtue of the precept, or rather counsel and advice of the Physician, but by virtue of the precept and authoritative power of the Law of nature, for the safety of his body: yea further (faith he) if the right hand were fettered with chianises, or should refuse pertinaciously at the nodde of the imagination to defend the body, then the whole power of defending the body, should remaine in the left hand. And certainly this is most natural, if a forraigne enemy should invaded a whole Land, or any part of a Land, the whole Land by the Law of nature were obliged with joynit authority and power to resist that common enemy. Now seeing a number of connected sister Churches make one visible Church body, having visible communion together, as the Author granteth in the Sacrament of the Lords Supper, which is (faith he) a seal of the communion of all the Churches of the Saints, and in other externall acts of Church communion, as hearing the Word, exhorting, rebuking, comforting one another, then are all these visible Churches with united authority U u
and Church power, as Churches, and not as Christians onely, to conveen and commend a common heretick infecting all or any part of that visible Church body, and if any one Church or Congregation under the pretence of plentitude of independencie of government within themselves, should refuse to joyn with the whole, yet the authoritative power of Synodicall judging and condemning such a heretick, doth reside by the Law of nature, in the rest of the body. If there bee a communion of gifts, there is also a communion of authoritie. And if a nation have intrinsically authoritative power under a Prince to repell a common enemy, for the saety of the whole, then hath a visible body of many Churches in joyning one external communion of utterly consociation, under one Christ, one Church, power to repell a scandalous heretick, who is a common enemy to the whole Churches visible.

This Argument is grounded upon the necessitie of Synods; our brethren are forced to acknowledge their necessitie, by way of counsellung, and advising, but Synods as Synods to bee necessary, they thinke popish. The best popish counsell wee read of, is that of Basil, where it was ordained that (a) a generall counsell should be holden within five yeares next following, the next counsell within seven yeares, and always after that, every ten yeares; and in the (b) counsell of Basil the Pope is discharged to transgress that time of convocating a counsell. Now the counsells as counsells are no popish devices, but rather hated by right downe, and well died Papists, as is cleare by Gersons complaint (c) who faith omission of generall counsells is the Churches plague; a lover of reformation (d) Franc. Zabarell faith, wicked Popes neglecting generall counsells, have undone the Church. The learned (e) author of the review of the counsell of Trent faith gravely, It is but a cheating of Christ and above board, to leave the judgement of the necessitie of generall counsells to the Popes will; and no marvell then Popes decline counsells; for the counsell of Pisan (as (f) Bellarmin granteth) was convocated against Julius the second that wicked man, and therefore was rejected by Julian the second in the counsell of (g) Lateran, yet this counsell and all the decrees thereof was approved and confirmed by Alexan-
der the first, who was accounted lawfull Pope; and (b) Platina faith, this counsell was approved, and that in it Gregory 12. and Benet 13. were deprived of their papall dignitie, all nations assenting, except neither Spaine, the King of Scotland, and Eirle of Arm-mac, who followed Pope Benet: and for approbation of the counsellors of Pise, Constancia, and Basil, which cenfured Popes and deprived them, and subiected them to a general counsell, let any man read the (i) Review of the Counsell of Trent, and Bellarmine is therein fully confuted. Also general counsellors have condemned the doctrine of the Church of Rome, for which they thinke them not necessary, as the counsell of Frankford, faith (k) Bellarmine, and Basil and Constance are not approved in all, because they favour not the Roman Churches doctrine and the Popes supremacy above Counsellors; yea and general counsellors cannot bee simply necessary (faith hee (l)) because the Catholick Church remained safe, the first three hundredth years after Christ, without general counsells, and might have remained safe other three hundredth years, and so a thousand years, and faults may be amended by the Lawes of Popes, and by provincial counsells (faith hee (l)) and their Coftem (m) faith, the Pope him selfe without counsells hath condemned many heresies, and this is a shorter and more compendious way, then by counsellors, for it is hard and laborious to convene counsellors, therefore the Churches salvation doth not depend upon them, faith (n) Bellarmine, yea it is in vaine (faith the Jesuit (o) Pererius) to doe that by many, which may as conveniently bee done by fewer, he meaneth counsellors may be wanted. Our brethren rejecting counsellors, and their necessity at all, in this sideb with Papists. Though (p) Calvin faith, Nullum esse nec melius, nec certius remedium, that there is no better, nor sweer remedy to find out the truth, then a Synod of true Pastors. And Arminians and Socinians thinke that Synods are neither necessary, nor profitable; for as our brethren here give no authority to Synods, but to counsell and advise: the very name is taught by a grand Arminian (q) Episcopius, who faith, Synods are not profitable, for the establishing the truth, or rooting out of errors and heresies, but only to advise, sift, examine, and by reasons and arguments to perswade, and therefore are not profitable, either for the being, or for the well being of the Church. Synodici conventus nec ad esse, nec ad bene esse disp. 33. lib. 4. ecclesta

And because counsellors are against Papists and Popes, therefore they have taken the thing out of counsellors, as Gerardus pro. v. 6, pag. 611. (i) Review of the counsell of Trent, l. 4. c. 7. (k) Bellarmine, de concill. I. c. 6. (l) Bellarmine, l. 16. c. 10. quem admodum enim amnis illis 500. ecclesia sine conciliis generalibus incolitur manifes, siceriam poniueit aliis C. C. & urbis alii D. 

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eclesiæ absolute necessarii sunt; ad veritatis divine stabilimentum, & heresiam errorumque averrumationem vel extirpationem, so tantium casu utiles esse statuimus, si ad deliberandum, ventilandum, examinandum, & rationibus argumentisque persuasandum congregentur; litium finem facere, circiter religiosis capita, aliter quam persuadendo, est tyrannidem in ecclesiâ invenire, & libertatem conscientiarum, si non omnino tollere, saltem vehe-menter astringere & ligare. To end controversies in the Church any otherwise, then by persuading, is to bring in a tyranny in the Church of Christ, and to hurt, if not altogether to erode the liberty of consciences of men. And the Arminians in their Apologie (r) teach us that a decision or a determination of a Synod obligeth not those who were not present at the making of that decision. And so have I shown from (s) Answort, and our brethren's doctrine that they teach, people cannot assent, without tyranny of consciences, to the decrees of the Elders, at the making whereof they were not present, and present, consenters. 2. A Synod's decision doth incline the mind to consider of the decision, but doth not compel authoritatively to consent and obey. 3. This is violence to the conscience. 4. To fetch expositions of the word from confessions of faith, or decrees of counsellors is dangerous; and this is the doctrine of Socinians: for (t) Theoph. Nicolaides faith, the Church in a Synod cannot decide controversies, because she may err, neither can she take them away, for that were to doe violence to mens consciences: and (u) Smalcius faith, this were (tacite) quietly to leave the writings of the Apostles, and command humane traditions. So our brethren give nothing, but a power of counselling and morall persuading to Synods, and no authority to command, because (say they (x) in their answers to the 32 questions) Synods

(r) Remonst. in Apol. c. 25. fol. 289. (s) Answort Animadver. pag. 70. Remon. 16. Decisionem factam in Synodo non leviter habendam, quam & merito inclinare animos nostros ad acriterem decisionem factam considerationem, sed ut ea cuquam proscripta aut differenti entem cogat ad afferendum aut obsequium, ratio non permissit.

(t) Theoph. Nicolaides faith, in refut. vrac de eccl. c. 9. s. 79. Hac ratione Synodica errores aut controversias non pollut sed tantiun viminferri conscientiis nostri.

(u) Smalcius faith, this were (tacite) quietly to leave the writings of the Apostles, and command humane traditions. So our brethren give nothing, but a power of counselling and morall persuading to Synods, and no authority to command, because (say they (x) in their answers to the 32 questions) Synods
nods may err, and their decrees have no more force then they fetch reason from God's Word; and truly our brethren with Socinians and Arminians here do fall in many foule errors. For, 1. all preaching of the Word, and all power of authoritie of Pastors commanding in the name of the Lord, faith and obedience, is onely morall and to perswade, and not authorituitive to command, because Pastors may as well erre in preaching, as the Church may err in Synods. 2. Because what Pastors preach hath no more force over the conscience, then they have warrant to speake from the Word of God, as is cleare, Ezek. 3.7. Gal. 1.9. 1 Thess. 2.13. 2. All confessions of faith that are set downe by lawfull Synods are null. 3. Libertie of prophesying, and a Cassandrian licence of beleeving in things controverted, any thing in this or on that side, is lawfull. 4. A perpetuall doubting of conscience, except in two or three points fundamentally, that all Christians beleev, yea and all hereticks, is brought in in the Church. 5. The Lords working with the word preached, is but by way of morall persuasion. 6. But our Divines hold the authoritie of Synods, and of Pastors preaching the Word from the Scriptures: (a) but I find both our brethren and Arminians do misken the authoritie of the Church, and of Pastors in both Preaching and Synods, for they think to set up the authoritie of Synods, is to cast down the authoritie of the Scriptures, because things to bee distinguised are confounded; for wee deny that Synods or Pastors have peremptory, absolute, and illimited authoritie, and power to determine as they please in Sermons and Synods, their Power is limited according to the Word of God, and their word is onely to bee beleived, in so farre as it is agreeable to the Word of God; but hence it followeth not, that Pastors and Synods have no power and authoritie at all to determine, but onely to counsell, advise and perswade, for private Christians, our equalls and inferiours, have power to counsell, perswade, and advise in a private way by teaching, (a) admonishing, (b) exhorting, (c) reuuking, (d) conference.

They build upon the reproving of events of counsellors, by (e) Nazianzen, which is not against their authoritie and true

ita amno affectissim, ut omnia episcoporum concilia fugiam, quoniam nullius concilii sinem latinum fuit optime vidi.
fulnesse, and he speaketh of the counsell of his time, and it is not to bee denied but (f) Panormitan faith well, dictum unus privatis est preferendum dico pape, si ille moveretur melioribus rationibus veteris & novi Testamenti; and (g) Augustine faith, later counsell may correct older counsell; and Petrus de (h) Monte under Eugenius complained that there was no godly and learned Bishops in his time, to determine truth in a Synod, when Doctors, Professors, Bishops, and all have sworn obedience to the Pope, to their Oecumenick counsell, and to the wicked decrees of the counsell of Trent, as the Bull of Pius the fourth requireth.

But before I say any thing of the second question anent the magistrates power, I shall close the other ways of communion of sister Churches.

chap. 6. sect. 5.

Three other ways of communion of sister Churches.

A first way of communion (faith the author) is by helping and contributing to sister Churches, Prophets, and Teachers, when they are in scarcity, as Ael. 11. 29. Rom. 15. 25. 26.

Ans: This way of communion we acknowledge, but we see not how this communion can stand, without the authoritie of Synods; if Churches bee not united in one visible body, they cannot authoritatively send helpe of teachers one to another; and this is a direct acknowledgement of a visible union of more Churches in one visible body, for the Church of Jerusalem authoritatively sent Pastors, Paul and Barnabas, as Pastors to the Gentiles, you will have them sent as gifted men, and that they are not Pastors while they bee ordained, and chosen by these Churches to which they goe.

A first way of communion (faith hee) is by admonition; if a sister Church or any member thereof bee scandalous, wee are then to send Elders to warn them to call Archippus or any other Elder, to take heed to do their dutie; if the Elders or Church bee remisse in confuring, wee are to
to take the helpe of two or three Churches mee, if yet that Church beare not, we are to tell a Congregation of Churches together; or if the offense bee weightie, we are to withdraw the right hand of fellowship from such a Church, and to forbear all such sort of exercise of mutuall brotherly communion with them, which all the Churches of Christ are to walke in, one towards another.

Answ. You acknowledge that same order which Christ commandeth, Matth. 18. to gaine a brother, is to bee kept in the gaining of scandalous Churches. But if What warrant have you of the two first steps of Christ's order against scandalous Churches, and to omit the third judicell and authoritative way, when sister Churches turne obstinate? Christ's order for gaining the scandalous is as necessary in the third, as in the former two. 2. Why doe you allow the third in a sort? for if the sister Church will not bee admonished, you will have her rebuked, before noe sister Churches, that are convened, that is, before a Synod; is it because you thinke there is more authority in a Synod, then in one sister Church? then you thinke there is authoritie in a Synod; for by good Logick, wee may inferre the positive degree from the comparative, and there is no other reason why the matter should come before a Synod, for all in a Synod wanteth authority and power to censure, as you thinke, yet to complaine to a Synod is an acknowledgement of the authoritie of a Synod, as Christ's order faith, Matth. 18. 17. If bee neglect to heare them, tell it to the Church.

3. What is the withdrawing of brotherly communion from obstinate sister Churches, but as Amesius saith well, excommunication by proportion and analogy? Ergo, say I, in this a Synod hath a Synodicall authoritie over the Churches within the bounds of the Synod by proportion, for who can inflict a punishment of a Church censure, by proportion answerable to excommunication, but a Church, or a Synodical meeting, which hath the power of the Church by proportion? Amesius would prove that a particular Church cannot bee excommunicated, because a Church cannot bee cast out of communion with it selfe, for then she should bee cast out of her selfe. But this argument with reverence of so learned and godly a man, proveth onely that a
particular Church cannot excommunicate herselfe, which I grant, but it concludeth not, but a particular obstinate Church may bee excommunicated out of the societie of all sister Churches, who meeting in a Synod in the name of Jesus Christ have power to save the spirits of sister Churches in the day of the Lord, and are to edisse them by counsell and rebuking, as the Author granteth, and why not by an authoritative declaring that they will have no communion with such an obstinate sister or rather daughter Church?

Wee have never, saith the Author, been put to the utmost extent of this dutie, the Lord hitherto preventing by his grace, yet it is our dutie. The Church, Cant. 8. toke care not onely for her owne members, but also for her little sister, that had no breeste, and would have taken care, if having breasts they had been disfempered with corrupt milke: if the Apostles had a care of all the Churches, 1 Cor. 8. 11. is that spirit of grace and love dead with them? ought not all the Churches to care for sister Churches, if not, virtute officii, by vertue of an office, yet intuitu charitatis, for charities sake?

Ansiv. That you have never beene put to these dutie, the utmost, will never prove that the government is of God, for Corinth, Ephesus, Pergamus, Thyatira, which were glorious Churches by your owne confession, were put to a necessitie of the utmost extent of these dutie, yea it proveth your government to bee rather so much the worse, because Christ's government is opposed by secret enemies in the Church.

2. You make the spirit of love in a pastorall care over other Churches to bee dead, because none have any pastorall care over any other Churches, but the particular Congregation, over which they are Pastors, and pastorall love to unconverteed ones, as pastorall, you utterly deny.

The last way of communion (saith the Author) is by propagation or multiplication, which is, as the Apostles had immediate calling from God to travel through the world, and to plant Churches, so have particular Churches given to them immediately from Christ, the fulnesse of measure of grace, which the enlargement and establishment of Christ's kingdom doth require, that is, when the Bee-hive a parisionall congregation is surcharged, they have power to send forth their members.
to enter, by Covenant, in Church-state amongst themselves, and may commend to them such able gifted Ministers, as they think may see Ministers in that young Church.

Answ. 1. This way of inlarging Christ's kingdom is defective. 1. It sheweth the way of inlarging the number of invisible Churches, and multitude of converts into new incorporations, but doth shew no way how to plant souls who were non-converts, and branches of the wild olive in Christ Jesus, and to make new visible Churches; but it is certain that the Apostles as Apostles, and as Pastors, by virtue of their office converted obstinate sinners to the faith of Christ, and planted them in a visible Church, consisting of professor of the faith, partly converted, partly not converted, but the pastors by your doctrine have no power as Pastors, or by any Pastorall authority, to plant the Gospel where it hath never beene, that pastorall spirit is dead with the Apostles; and in this, contrary to all reason and sense, and contrary to the Scriptures, you make private Christians the successors of the Apostles to plant Churches, and to convert souls, and to make them fit materials for the visible Church of regenerate persons; for Pastors as Pastors, and visible Churches as visible Churches do nothing at all to the multiplying of Churches, seeing Pastors and visible Churches as they are such, by your doctrine, are not nurses to give suck to those who are already converted, but not fathers to convert them; for private Christians, or pastors as Christians gifted to prophesie, not as Pastors, doe multiply Churches, and convert men to Christ, as you teach, now we all know that nurses as nurses do not propagate, or by generation multiply people in the Common-wealth, that fathers and mothers onely can doe; your Churches have no ministeriall breasts, but to give suck to babes who are already borne; but we see by your doctrine no ministeriall power of Pastors or Churches to send forth members to enter in a Church covenant, or to enter in a new Church relation of a daughter, or a sister visible Church; if they send a number to bee a new Church, your Pastors or visible Church did not multiply them, it is presumed they were converts, before they were members of the visible Church, which now sendeth them out,
and if they be multiplied in the bosom of your visible Church and converted, they were not truly members of that visible Church before their conversion, and also that they were not converted by any publick ministry, but by private Christians gifted to prophesy, who are the only successors of the Apostles to plant visible Churches: but what pastoral authority have you to send them forth to be a new visible Church? none at all? they have as believers power to remove from you, and because of multiplication, to make themselves a new Church, and this ministerial power of making themselves a new Church they have not from you, but from their fathers who converted them, so that you make a visible Church within a visible Church, but not a Church begotten or born of a visible Church, as a child of the mother; and we desire a word of God, either precept, promise, or practice of such a Church multiplication, many word is not enough.

2. We hold that the sending of the Apostles to all the world was not in itself, that which essentially distinguished the Apostle from the now ordinary Pastor, who is fixed to a single Congregation, but the gift of tongues to preach to all the world upon the Lord's intention to send the Gospel to all nations, that as many as were chosen to life, might believe, was that which essentially distinguished the Apostle from the ordinary pastor, together with a special revelation of God, to go to such and such people, to Macedonia, and not yet to Byzantium. And now seeing these two are taken away, the ordinary Pastors which now are, have as Pastors a sufficient calling to preach the Gospel to all nations, to whom by God's providence they shall come, and can understand their language, whether of their own Congregation or not. Neither is a Pastor tied as a Pastor by God's Word, to one only Congregation, for then it should be unlawful for a Pastor as a Pastor to plant a new Church; but shall it be lawful for private Christians to plant new Churches, who are not the Apostles successors, and yet it shall be unlawful for Pastors, who are the undoubted successors of the Apostles, to plant new Churches? I would think that admirable doctrine, for so you give to private Christians that which you make essential to the Apostles, and you deny
deny it to the undoubted successors of the Apostles, to wit, to Pastors. But we hold a lawfull Pastor is a Pastor in relation to all the world, with this distinction, he is by Christ's appointment and the Churches a Pastor to all congregations, to plant and water, and preach, but by speciall designation of God's providence, and the Churches appointment designs and set apart for such a determinate flock, just as the Apostles in generall were made Pastors to all the world, Matth. 28:19. Go teach all nations, but by speciall revelation and Apohtolick appointment, Peter was appointed the Apostle of the Jews, Paul of the Gentiles, Gal. 2:9. yet Paul was a Pastor in relation to the Jews, and Peter also in relation to the Gentiles: so by speciall revelation, Acts 16. they are forbidden to preach the word in Bithynia, and commanded to preach it elsewhere; and for this cause, pious antiquity, as Morton (a) observeth, called some learned fathers Pastors of the World,

(b) Athanasius is saluted Pontifex maximus, as Rufinus faith, and Origen magister ecclesiasticum, master of the Churches, so Hieronymus, and Cyprian totius orbis preses, Cyprian the Bishop of all the world, yea and Pope, so (d) Nazianz. Hilarus is called by (e) Augustine insignis ecclesiae doctor, a renowned teacher of the Church, and (f) Nazianzenus calleth Basilium the light of the word, and (g) Damascenus the light of the whole world, and (h) Theodoret faith Chrysostome is called totius orbis terrarum doctor, the Doctor and teacher of the whole world: all which titles faith evidently that antiquitie believed never a Pastor, or Bishop, to be a Pastor only in relation to the one single Congregation, whereof hee is Pastor, but a Pastor in relation to the whole visible Church, though by designation of the Church his ministrity bee appropriated to one particular Church. Thus it is cleare that our brethren deny all communion of Churches, while they confine a visible Church to one only single and independent Congregation, subjected in its visible government to Christ Jesus immediately, and to no universal visible Church or Synod on earth.

(a) Morton Apol. par. 2.c. 14. pag. 422.
(h) Theodoret. bift. 15. c. 32.
Quest. II. Whether the Magistrate hath power to compel persons to a Church profession?

Ancient Magistrates sundry things are questioned to make presbyterianall government odious. And first our brethren complaine that our Churches are constitute by the authoritie of the Magistrate, (i) Robinson justify of separ. Pag 37. that people were haled against their will into covenant with God, to swear obedience to the protestant Faith, being a profane multitude, living before in grosse idolatry, and that by the authority of the supreme magistrate, for the commandement of the magistrate (say they) can make no members of the visible Church, or Christ's body, because it is a voluntary act of obedience to Christ, that men adjoyne themselves to the visible Church; Ergo, none can be compelld thereunto by the authoritie of the Magistrate; faith may be compell'd, it cannot bee compell'd. For the clearing of this question, these considerations are to bee weighed.

1. The Magistrate may compell to the meanes, and externall acts of worship, and to desisting from externall false worship of the false God, or of the true God worshipped in a false way, bee cannot compell to internall acts of faith, love, and such like, as having no power over the conscience.

2. There is one consideration of a Heathen or Pagan nation which never received Christianitie, and the true faith, and another consideration of a nation baptized and professing Christ.

3. A Magistrate may compell a heathen nation to the negatize reverence of Christ in a indirect way, and that with the sword, though he cannot compell to the positive worshipping of him: if a Christian Prince subdue a Pagan nation, hee cannot force them with the Sword to a positive receiving of the doctrine of the Gospell, but if it bee a nation expressly blaspheming Christ, as the nation of the Jews now do, hee may compell them to an abstinement from a professed blaspheming of Christ, because he is to use the sword against blasphemy.

4. The weapons of the Church as the Church are not carnall, but spiritual and mightie through God.

5. The compelling power of the Magistrate is terminated upon externall worship as abstracted from either hypocritie or sinceritie in worship.

6. Though
6. Though no man resist the Magistrate in a matter of religion, except in a hypocritical way, save only he who thinketh he hath reason to resist, and is led by the judgement and indiment of conscience to resist, yet is not the indiment of conscience, but only the Word of God the rule of mans obedience, or resisting in actions, purposes, promises, &c. conversion.

I. Conclusion. Fire and sword, or warre, or the coactive power of a magistrate is not Gods way of planting the Gospel in a heathen nation, which never heard of the Gospel before. 1. Because the Apostles were commanded, by teaching the Gospel to all nations, Matth. 28. 19, 20. Mark 16. 15. Acts 7. 8. and not by warre, to spread the Gospel. 2. Because Christ's Kingdome is not of this world, for then his servants would fight for him, Job 18. 36. nor are the weapons of our warfare carnall, 2 Cor. 10. 4. nor is Christ's sword any other thing, then the Word of God, Rev. 19. 15. Gal. 6. 17. And in this meaning, and with relation to the internall acts of sound believing, have the learned taught us, that, religio suaderi potest, cogi non potest: if these bee the constitutions of (a) Clemens, let it go for a truth in this sense, that God hath given libertie of will to men, not punishing them with temporal death, but calleth them to give an account of their doings, in the life to come: which yet cannot bee universally true, except that the Author with Anabaptists take away the power of the civil magistrate; and (b) Athanasius meant with us, when hee citeth that, If any will come after me, let him take up his cross; to prove that the will cannot be compelled; and that of (c) Laetantius is approved by all, defendenda tamen religio est, non occidendo, sed moriendo, non sexuando, sed sapientia, non soelerse, sed fide, illa enim malorum sunt, hae honorum; & necesse est bonum in religione versari, non malum: Nam si sanguine, si tormentis, si male religionem defendere velis, jam non defendetur illa, sed polluetur, & violabitur. Nihil est tam voluntarium quam religio, in qua si animus sacrificantis est eversus, jam sublatum, jam nulla est: all which tendeth to this, that religion is like free-will, and free-will like a Virgin which cannot bee ravished. Let that of (d) Tertullian stand, Lex nostra non se vindicat utore gladio; (e) Procopius faith that Justinian was blamed, because hee compelled the Samaritans to imbrace the Christian faith.

2. Conclusion. A Christian Prince subduing a heathen nation...
Nation, may compel them to desist from a negative dishonouring of Christ, and from an external false worship. Dan. 3. 29. Therefore I make a Decree, that every People, Nation, and Language, which speak any thing amiss against the God of Sadrach and Abednego, shall be cut in pieces, and their houses shall be made a dung-hill. 2. The Magistrate beareth not the sword for nothing, or in vain, for he is the minister of God, a revenger to execute wrath on them who do evil, Rom. 13. 4. Therefore he should be God's Minister to execute wrath on those who dishonour Christ. Nor must we approve of that of Tiberius, (f) that God's take care of wrongs done to themselves: and that of the Emperor Alexander, (g) it's sufficient that the breach of an oath hath God to be the revenger. Yet the Emperor (b) Constantine commanded all the Churches of the Pagan Gods to be closed up, and (i) Ambrose and (k) Augustine both commended the fact, and Ferdinand King of Spain, commanded all the Jews, who would not turn Christians, to remove out of Spain.

3. Conclus. Where a Nation hath embraced the faith, and sworn thereunto in Baptism, it is lawful for the Magistrate to compel them to profess that truth to which they have sworn in Baptism. 1. Because the Magistrate is a keeper of both Tables of the Law. Ergo, he may take care that these who are baptized, and sworn to be followers of Christ, should profess what they have sworn to profess. 2. Because the Magistrate may compel, adversus imperator, non adversus eliciitor, commanded and external acts of worship, though he have no power over the conscience to command the elicit acts of will and mind. 3. He may command to use the means of Religion, though he cannot force Religion it selfe: and this Jebohusaphat, Ezechiel, Asa, and Josiah, and other good Kings commanded, and in that are set forth to all Princes as patterns of zeale. 4. The most pungent argument of our brethren in the contrary is of no weight, because (say they) for one to adjoin himself to the visible Church in a profession of the faith, it is a supernatural work of Grace, and must be voluntary, else the Magistrate should compel men to hypocrisy, yea and he should, faith (l) Gregorius de Valentina, following Cajetanus, indirectly concurre to sacrilege, to profane the holy things of God, and fear of punishment makes an action...
action against the will, secundum quid, in some respect, and for the point of supernaturality of professing, (m) Durandus handleth it. Now (I say) that this is of no weight, because (as (n) Suarez faith) one may be compelled to heare the Word, who yet cannot be compelled to believe; so (say I) to make such a profession, as may constitute any one a member of the visible Church is no supernaturall act, though there be a morall obligation tying the professours to the supernaturall sincerity of the act, yet there is no essentiaall obligation, as touching the essence of a visibla member tying him thereunto, and therefore the Magistrate may compel thereunto, and so (o) Antonius following (p) Gregorius do teach that an indirect compulsion to the faith is lawfull; and the compelling power of the Magistrate is terminated upon the profession, not upon the hypocrite of the profession, else it were as good an argument to prove that the Magistrate by the sword cannot compel subjects to abstaine from murder, sorcery, perjury; because many in an hypocritieall and servile manner, for feare of the Magistrates wrath, not for feare of God, doe abstaine from these ils; nor is their abstaineence from worshipping idols, a thing of it selfe, as the Magistrate commandeth it, supernaturall. Neither would men by the Covenant of the Lord, which King Afa did cause the people to sweare, to wit, that they should secke the Lord God of their fathers, 2 Chron. 15. 12. be compelled, so as their seeking of God, should not be willingly performed. 5. This opinion is the way to Arminian liberty of conscience, that men in a Christian Common-wealth, may be of any Religion, and the Magistrate is to behold men as an indifferent spectator, not caring what religion they bee of, whether they be Papists, Jews, Pagans, Anabaptists, Socinians, Macedonians, &c. which should interfere, that the Magistrate were no nurse-father of the true Church, nor yet a preserver of Religion, if men might be of any Religion. Neither is this the way (as faith (q) Robinson for) to the Papists implicate faith, when men beleeveth, as the Church justif. of separa. beleeveth, though they know not what it is; nor is it a compelling of men (as he faith) to blasphemy, and apparent wickednesse, because the Magistrate is not to compell to profession of the truth immediately, and without any foregoing information of the mind;
mind, for the Church is to teach and instruct in all the external acts of worship, before the Magistrate doth compell to these acts; yea and the same Robinson acknowledgeth that Jehosaphat made compulsive lawes about Religion. Ergo, if he should execute these Lawes, he should compell to some acts of Religion, and should compell to hypocrisy, as the same Mr. Robinson argueth against us.

4. Conclus. It is one thing to command acts of divine worship, under the paine of civill punishment, and another thing to punish, or inflict civill punishment, when these commandements are transgressed; Christian Princes may doe both. And that they doe the latter by Gods commandement and warrant is cleare, in that Jehu destroyed all the house of Ahab for Idolatry, and killed Baals Priests. Good Josiah killed the Priests of the high places, and burnt their bones upon the Altar. Elias, when the Magistrate would not doe his duty, in an extraordinary way, killed Baals Priests; and if the Magistrate also in the New Testament have the sword given to him of God, for the punishing of evill doers, as Rom. 13. 4, 5. that same Law must now also have force, though in the use of the sword sundry hereticks are here to be distinguished, as seducing hereticks, drawing others away, from the worship of the true God to idolatry, such are not to be pitied by the Magistrate, as Deut. 13. 5, 6, 7. Zech. 13. 4, 5, 6. whereas seduced, and drawn away soules, for simple heresie, cannot be put to death. 2. Hereticks falling away in many particulars from the faith to Popery, or other heretical wayes, are more severely to be punished, then those who are hereticks in one or two fundamentall points onely. And those who are univerfull Apostates, and fall from the Christian faith to Judaisme and Paganisme, deserve no lesse then death.

3. Selfe-condemned hereticks, after sufficient information, and malicious opposers of the truth, deserve harder dealing, then simply seduced hereticks. 4. All who beleive blasphe- mies to be truth, and hold them, are not to be reckoned amongst formall blasphemers, whose malice carrieth them on to raile upon the unpotted wayes of God. 5. No hereticks having false opinions of God, such as Antinomians and Libertines, who thinke that the regenerate cannot sinne, or that the worshipping
6. Except God was too rigorous and cruel in the Old Testament (God avert such blasphemous thoughts) what ever punishmenr even to blood and death was inflicted upon heretics, seducing Prophets, Idolaters, Apostates, these same stand yet in the plentitude of moral obligation against such as offend in the New Testament, if the Magistrate beare the Lord's sword, as he doth in the New Testament, Rom. 13.45.

Monfortius the Anabaptist as (1) Beza's faith, had no Scripture to say, because Christ is a meke Saviour, all corporal punishment inflicted upon heretics in the Old Testament, is turned over in spiritual punishment; onely our brethren who deny that the Magistrate can compel any to an external profession of the Gospel, doe herein follow Arminians and Socinians. So the (2) Remonstrants, and (w) Episcopius deny that the Magistrate can use any bodily punishment against heretics. The learned (x) Professors of Leiden observe that Arminians here teach that same with the Socinians, and the same is refuted well by (y) Vedelius, yea and Gerardus, and (z) Mersnerus, and other pretended Disciples of Luther in this side with Arminians and Socinians: and Socinians teach in this, that Heretics should not be molested nor punished with the sword. So (a) Socinus, (b) Theophilus Nicolaites, (c) Ostorodius, because the tares are not to be rooted out till harvest. 2. (d) Episcopius, (e) Slatus amongst Arminians, and (f) Ostorodius, and (g) the Catechist of Raccovia teach farther, that the Magistrate may punishe by fines and pecuniall multys,

(1) Beza de ha-
rettic, a magis.
(2) Remonst. im
confess. c. 24.
Seel. i, qui ha-
reticidio aut
miti pyramid.
(3) Monfortus 159.
(4) Episcopius
disp. 28. Thef.
(5) Professors:
Leiden. in sa-
cens. 16. id So-
ciniana doctrina
consentanea qui
dem est.
(6) Nicolai Vedelius arca. Arminiani. par. 1. 12. c. 9. (x) Joan. Gerard. 1. 6. de Magistrat. politico. n; 9. 2. n. 3. 14. pag. 743. 744. (a) Socinus de offic. hom. Christ. c. 1. (b) Nicolaites de-
fin. trad. de eccl. c. 4; fol. 73. 93. 94. (c) Ostorodius Christ. relig. c. 29. (d) Episcopius
disp. 23. Thef. 18. 19. (e) Henr. Slatus aperi. doct. f. 53. (f) Ostorodius inst. relig. c. 28;
but he cannot shed blood, or punish to death any murthyer, because the Commandement of our meeke Saviour, doth not permit to take away any mans life; now it is certain meeke Jesus, while he was on earth, did neither fine nor imprison, more then put to death.

3. Socinians teach that all warres under the new Testament are unlawfull; for faith Smalcius, (b) warres cannot consist with the love of our enemie, commanded by Christ:

(i) Socinus and Ostorodius say it is an old precept not to shed blood, and never retralld in the New Testament, and God licensed it to the Jews, because he promised to them an earthly kingdome, which hee hath not now promised under the New Testament. Our Divines hold ringleading and seducing hereticks are to bee punished to death, for so


(p) Darius in Ethic Christian. 2. c. 13. (q) Bulling. concio. 18. fol. 89. (r) profess. Leydenes censu. Remon. c. 24. fest. 9. (s) Cyprian ad Demetrium. Si quid diiuis tuis meninis & potestatis est, ipsi in ultimom suam surgent, ipsi se majestare sua defendent; pudeat se eos colere, quos ipsi defendis, pudeat suelam ab ipsis sparer, quos sueris.

All that can be said commeth to this, that Haresticks should not bee punished, i. (t) Cyprian faith to Demetrius that hee was greater then his God, because hee revenged the wrongs done to his God, and that it was a shame for him to hope for helpe from the Gods which hee bebooved to defend.

Ansiv. This proveth that the fallie Gods of Demetrius were but fallie Gods, because they were not able to revenge the wrongs done to themselves, as the true God, who made the heaven and the earth, can doe, but nothing against the punishing of the Hereticks, for then it should follow, that blasphemy against the holy Ghost, and no finnes should bee punished, for all finnes are injuries done to God, and therefore neither Magistrates, nor parents, nor doctors, yea nor the Church shou'd use any rod, either corporall or spirituall, against subjects, children, or scandalous persons, because God can revenge his owne quarrell; yea excommunication is a revenging of a wrong done
to God. 2. They object, the Apostles way was to watch against Hereticks, Acts 20.29,31. and Rom. 16.17. to eschew them, 2 Tim. 2.
25. the servant of the Lord must bee gentle.

Answ. This is objected by (i) Gerardus, as also because they (ii) would not have fire coming down from heaven to destroy the Samaritans, for afterward they were converted; but wee thinke not any should bee put to death for simple heresie, as (a) Musculus and Whittaker teach, they are to bee instructed, censured, rebuked, eschewed, but though Ananias and Saphira might bee converted, Peter strake them with death, and Paul did right in striking Elymas the Sorcerer with blindnesse, Acts 13. because he laboured to turne away Sergius Paulus from the faith, these were extraordinary judgements, but yet they doe well prove that where the Magistrate is armed with authority, hee ought to inflict bodily punishment upon the seducing hereticks, so it be done as (j) Augustine faith, Animo corrigendi, non vindicandi: See (z) Beza, (a) Professors of Leyden, and what Elias did by an extraordinary power in killing Baals Priests, that Abba the then supreme Magistrate should have done. 3. They object that it is contrary to the meek spirit of Christ in the New Testament, that any should bee punished for heresie, and that it is proper to enemies of the truth, and Antichrist to doe, as their (b) practise declare. Nestorius being made Archbishop of Constantinople, said to the Emperor, I will give thee heaven 0 Emperor, if thou wilt free the earth of hereticks; Dioscorus compelled, with armed soldiers, the Bishop to subscribe to the heresie of Eutyches; Eudoxius the Arrian obliged Valens the Arrian Emperor to root out all the orthodox professors. The Turk in his Alcoran commandeth to kill all who obey not his law.

Answ. The sword is expressly given by God, Rom. 13. to Christian Magistrates, and this is not against the meeknesse of Christ, no more nor to deliver to Satan, or to curse and excommunicate Apostats with that great curse called Anathema Maranaatha, 1 Cor. 16.22. And though Hereticks and Mahomet teach that Hereticks, as also they teach that manslayers, adulterers, paricides should die the death, it followeth not that we are not to teach the same. Fourthly, The parable of letting the
the Tares grow, while the day of judgement is alleged. It is true (c) Chrysostome faith, that many innocent persons are killed in the rooting out the tares by bloody wars; (d) Chrysologus faith, Neither Matthew the publican, nor Paul should have been converted, if the Sword had been used, and Augustine (e) seemeth to call the tares hereticorum falsitates, and (f) Theophylact, Zizania sunt heresies. But I answer, Christ exponeth the tares ut visi te potuerint, Syriace בְּנֵי רִיבָן רֵבֶן (g) Beza, filii illius improbi, (h) Erasmus diaboli, the children of the devill, and Theophylact addeth, Zizania sunt heresies, vel male cogitationes, and Gerardus perverteth Theophylact, for he extendeth the tares not onely to Heretics, but also to wicked men, to Matthew who was a publican, but not a Heretic properly. And first the field is the world of the visible Church, where the seed of the word is sowne, and it must bee meaned of all scandalous persones in Christes visible kingdom, so all shall bee spared, and there shall neither bee use of the Magistrates sword, nor of the Church discipline in the Church, as Anabaptists expone the place. 2. There should not so much as rebukes and threatenings bee used, but wicked men should bee permitted to grow, while the day of judgement, that the Angels root them out. Now it is knowne that the power of the word preached hath rooted out some tares, because it hath converted them. 3. Heretics are not all things which offend; the incelestuous Corinbians offended alofo. 2. Onely Heretics are not such as worke iniquitie, there bee others also in the visible Church, as our brethren expone, Revel. 22. 15. nor are onely heretics to be cast out in the furnace of fire, where there shall bee weeping and gnashing of teeth. 3. Nor are onely the good wheate those who are orthodox and opposite to heretics, who shall shine as the Sunne in the kingdom of their father, p. 42. 43. except wee would say that all found in the faith and holding no hereticall doctrine shall shine in the firmament as the Sun. 4. The casting out of Heretics out of the visible Church by excommunication is a rooting of them out of the field of the visible Church; Let more of this be seen and considered in those who have written thereof, as in Gerardus, loc. cit. Beza de puniend. Heret. Bellarm. de laicis, c. 21. Cosines Enchirid. de moribus hereticorum, Petr. Gregorium, lib. 12. de repub. c. 4. Suarez
APPENDIX.

A further consideration of compelling or tolerating, those of contrary Religions and Sects in the Church.

We still hold (as is already said) that Christian Magistrates cannot compell Pagans to embrace the Christian faith. Nor can the Church in a Church-way compell Pagans or Jews comming to remain amongst us Christians, because Pagans are to be gathered to a Church, by the preaching of the Word, and by that way that the Apostles planted Churches, which was by the sword of the Spirit only, as Matt. 28.19, 20; 1 Cor. 2.1, 2. 2 Cor. 10. 4, 5, 6. But the argument which the Jesuit Tannerus, & other Papists bring for it, I judge most weak, for they will not have them compelled to the faith, because, 1. faith is a voluntary and free act, 2. because it is a supernaturally wrought of God, and so they are not under the stoke of the Magistrates sword; for freewill in supernaturally acts is alike un cogible and free from all externall violence, in both those who are baptized professors within the bosom of the visible Church, and in Pagans, and the truth is, neither the Magistrate nor the Church can centure opinions, even erroneous in fundamentall points, as they are opinions, for no societie, no humane authoritie can either judge of, or punithe internall acts of the mind, because as such they are indeed
Divers non-fundamentalls to bee

indeed offensive to God, but not offensive or scandalous to either Church or Commonwealth, and so without the Sphere of all humane coercive power: nor is Titus, Tit. 1. To rebuke gainsayers, v.9. that they may be found in the faith, v.13. but in so farre as that faith is visible, and as it commeth out of perverse mouths, which must be stopped, v.11. Also punishments either civill or ecclesiasticall do no other ways worke upon the mind and heart, but by a morall & swatory influence, for it is a palpable contradiction, that freewill can physically be compelled, & therefore here faith (b) Philip Gamaebus there is no need of an Emperours sword, but of a Fisbers Angle. Let it goe then, which is taught as a truth, in this point, by (c) Covarruvias, (e) Gregori, de Valent. (e) Gamaebus, (f) Tannerus, (g) Malderus, that Princes have neither from the Law of nature, or from any divine Law, a coercive power over the faith of Pagans; nor is (b) Scotus in this to bee heard, that the same divine law obligeeth all Princes, and the Churches, that did lie upon Israel to destroy the Canaanites.

Yet it bee lawfull in some cases indirecly to force them, in their false worship, (as (i) Molina faith against (k) Alphonse a Castro) if they kill their innocent children to their false Gods, because it is lawfull to defend the innocent, neither is that to bee regarded, as a sufficient reason that these Infants do not consent, that they should bee defended, because as (l) Malderus faith it is lawfull to hinder a man, who is willing to kill himselfe, from unjust violence against his owne li.t. 2. It is lawfull as faith (m) Aegidius Corin & (n) Lorca, (o) Aquinas, and (p) Cajetan, to compell Pagans to desist from violent impeding of Pastors to preach the Gospell to some amongst them, who are willing to heare, because in that they are injurious to the salvation of those, who are appointed to bee saved, and doe manifestly hinder the Gospells progress, which the Church is (so farre as is in her power) to propagate, even as her prayer is, let thy kingdome come.

2. Nor doe we thinke that Princes may compell Pagans, who are under their dominions, to the faith, without foregoing information of their conscience; or that simply they may compell them to embrace the faith, except that here Princes have greater libertie, indirectly to force them, because they being now living (as we suppose) in a visible Church, they may infect the Church, and therefore here should bee an indirect hindering of the exercise of their false religion, in so farre as it is infectious to the Church of God, ne pars sincere trabatur: for to this by a certaine proportion the power of excommunication given to the Church by Christ, may lead us, 1 Cor. 5. 6. and if wee must live by Lawes, and not by examples, (q) Paul the fourth his sufferings of the Jewes Synagogues at Rome, and their ancient feasts, which faith (r) Malderus of themselves are not evill, is no law to us, yea but (s) to Christians it is a falling from Christ, and his grace; nor is (t) Rome who tolerateth Jewish religion, nor the (u) edict of Honorius and Theodosius our warrant.

3. Nor can wee believe, that no other sinnes, in opinion, concerning God, his nature, attributes, worship and Church-discipline, (except only such as are against those points, which are called fundamentall, and the received principles of Christia nitie) should bee censurable by the Church, or punishable by the Magistrate.

1. Because Jesus Christ, Mat. 18. ordaineth that every sin against our brother, or a Church, 1 Cor. 10. 31, 32. in which the delinquent shall continue, with obstinate refusall to heare the Church, should bee censured with excommunication.

But there bee divers opinions concerning God, his nature, attributes, worship and Church-discipline, which are not against points fundamentall, which being professed are sinnes against our brother and the Churches. Ergo, many opinions not against points fundamentall, if professed, are censurable by the Church, and punishable by the Magistrate. I prove the proposition, because Christ, Matth. 18. maketh no distinction and exception of any sinne, but faith universally, v. 15. εἰ δὲ ἔσεσθαι ἡ ἡμείς ἔσται δικαιοσύνη, if thy brother trespass against thee, &c. and wee can make no exception against an inde finit and Catholick statute,
and ordinance of Jesus Christ. I prove the assumption: because there bee many scandalous points of Arminianisme, Pelagianisme, of Paperie, anent Church government, traditions, the power and efficacie of grace, circumcision, forbidding of marriages, and of meates, which are doctrines of devills, coming from such, as have consciences burnt with an hot Iron, 1 Tim. 4:1, 2, 3. many points of Anabaptisme, Antinomianisme, Socinianisme, and of divers other sects are not points fundamentall, because many (no doubt) are glorified, who lived and beleieved in Christ and died ignorant of either opinions, either on the one side or the other, & yet being professed, preached and maintained, especially willfully and obstinately, do wonderfully scandalize our brethren and the Churches. Nor can I say that such as beleive that marriage of Churchmen is unlawful, and defend it, as many holy and learned men in Popery did, and died in that error, if otherwise they beleive in Christ and the like I say of Christifying the body, and abstaining from such and such meates, which yet are doctrines of devills, and offensive to our brethren, 1 Tim. 4:1, 2, 3. can bee points fundamentall, so as the holding of these must bee inconsistent with saving faith. Somedoe yet maintain that circumcision is lawful, and yet beleive all points fundamentall; shall wee say, that such are damned? and wee read, Gal. 5:2. Behold I Paul say unto you, that if ye bee circumcised, Christ shall profit you nothing.

2. Opinions in points not fundamentall, are either sinnes forbidden by Gods Law, or they are not sinnes, the latter can by no reason bee asserted, because God hath in his word determined all controversies not fundamentall, as well as fundamentall, therefore it is necessary, necessitate precepti, by vertue of a divine precept, that wee beleive that to bee true, what God faith in his Word, therefore the not beleiving of it must bee a sinne and a transgression of a Divine Law. 2. If it bee no sinne, it must bee because the mind is under no Law of God, except in so far as the minde is ruled and led by the dominion of free-will, but this is Pelagianisme and Arminianisme, and Papistes, and Pelagians will needs examine the inclinations, powers, and motions of the soule, which goe before the will, the subject, or arise in us without the wills consent, or arise in us without the wills consent, from all subjection to a Law.
beleevd with certainty of faith.

Law, that so originall sinne may bee no sinne, because (as Pelagium said) it is not voluntary, and concupiscence, when the will jayneth no consent to it, is no sinne; yea, for the unbeleeve and ignorance of fundamentall points, as they remaine in the mind, shall bee no sinne. 3. If this bee no sinne, we are not to pray for illumination, to see either the truth on the one side, nor on the other, and what actions wee doe according to these opinions, in things not fundamentall, wee doe them not with any certaintie of faith, or any plerophorie, but blindly, or doubtfully, and so sinfully, which is expressly condemned, Rom. 14,13. and is expressly against that full assurance of faith, that wee are to have in those very actions, which in their owne nature are indifferent, as is evident, Rom. 14,14. I know and am persuaded by the Lord Jesus, that there is nothing uncleane of itself; v. 5. Let every one bee fully persuaded in his owne mind.

4. If they bee not sinnes, then are none to bee rebuked for these opinions, no more then they are to bee excommunicated for them, and though any error in points not fundamentall, they are not to bee rebuked, yea nor to bee convinced of them by the light of the word. (a.) If they bee sinnes, then when they are publickly professed, they must scandalize our brother, but there bee no sinnes which scandalize our brother, but they are insensible and in capacitie to bee committed with oblivion; Every sinne, sub ratione scandalis, is the subject of Church-censure; Yea Rom. 16,17. Every one is to bee avoided, who causeth divisions, and offences contrary to the doctrine which the Church hath learned of the Apostles, and every one who walketh disorderly, 2 Thess. 3,11. and obey not the condemnation of the Apostles, is to bee excommunicated, till bee bee ashamed, v. 14. but opinions contrary to the Apostles doctrine in non-fundamentall, are not fundamentall, and if they bee professed, cause divisions and offences contrary to the Apostles doctrine, for many non-fundamentalls are the Apostles doctrine.

3. Whatever tendeth to the subversion of fundamentall, tendeth also to the subversion of faith, and doth much truly scandalize and bring on damnation, that Christ hath ordained to be removed out of the Church by Church-censure: but erroneous opinions, in points not fundamentall, and inuperstructures, being professed

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professed and instilled in the ears and simple minds of others, tend to the subversion of fundamentals, as having connexion, by just consequent, with fundamentals, and do scandalize and bring on doubtings about the foundation, and to bring damnation. Ergo, erroneous opinions, in points not fundamental, must be removed out of the Church by Church-censures. The proposition is clear; he that falleth in a publicke scandalous linne is to be delivered to Satan, both for his owne sake, that he be not damned himselfe, but that 1 Cor. 5. 5. to the destruction of the flesh, the spirit may be saved in the day of the Lord, and so also for others, because a little Leaven leaveneth the whole lump, v. 6. The assumption is proved by dayly experience, for corruption in Discipline and Government in the Church of Rome, brought on corruption in Doctrine, and the same did we find in the Churches of Scotland and England.

4. Fundamentals are no other thing, then that which the Apostle calleth, Heb. 6. 12. Λα τιμοράς τὰ ἀρχῆς τῆς δόξας τοῦ Θεοῦ, the first principles of the oracles of God, and ch. 6. 1. Τα ἀρχὴς τῆς δόξας τῆς δωρεᾶς Θεοῦ, the Doctrine of the Principles of Christ, which are laid as foundations, as ib. μη πέπεψες τοὺς δοκιμαστέοις, not laying the foundation againe, &c. Then non-fundamentals must be such superstructures as are not the first Principles of the Oracles of God, and are not the Doctrine of the Principles of Christ. But the Apostle will not have us to fluctuate and doubt as Skeptickes, in a Pyrrhonian Vacillation and Uncertainty, in these, which he calleth the superstructures. 1. As is evident by his words: 11. Of whom we have many things to say, and hard to be uttered, but you are dull of hearing. 12. For when, for the time, yee ought to be teachers, yee have need that one teach you againe, which be the first Principles of the Oracles of God, and are become such as have neede of milke, and not of strong food. 13. For every one that useth milke is unskillfull in the word of righteousness: for he is a babe. 14. But strong meate belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Chap. 6. 1. Therefore leaueing the doctrine of the beginning of Christ, let us go on unto perfection, not laying againe the foundation of repentance from dead workes, &c. Whence it is more then evidently apparent to any intelligent mind.

1. That
1. That when he faith, they ought to be teachers of others, he cannot be thought to meane that they should teach fundamentalls onely to others; because he would have them to be capable of the food of such as are stronger, and have their senses exercised to discern good and ill, and will have them carried on to perfection; now fundamentalls are expressly the food of babes which have neede of milk, c. 6. v. 12. and not the food of the stronger; if then they ought to teach superstructures, and non-fundamentalls to others, they cannot teach and exhort privately, (for of such he speaketh) these things whereof they have no certainty of faith, and which they believe with a reserve, as ready to reject them to morrow, upon second thoughts, for what we teach to others, those (as I conceive) we are obliged to speake, because we believe. Psal. 116. 10. 2 Cor. 4. 13. and those we are to persuade, because we know (not with a reserve, but with certainty of faith) the terror of the Lord, 2 Cor. 5. 11. If it be said, teachers now are not obliged to know all that they teach now to be divine truths, with such a certainty of faith, as Prophets and Apostles, who were led by an infallible Spirit: for our private exhorting, our publick Sermons come not from a Spirit, as infallible as that Spirit which spake and wrote canonick Scripture, for we may err in exhorting, in Preaching, in writing, but the pen-men of canonick Scripture were infallible. I answer, the pen-men of Scripture when they did speak and write Scripture, were infallible, & de jure, & de facto, they could neither err actually, and by God's word they were obliged not to err, and in that they were freer from error, then we are, who now succeed them to preach and write; but what God hath revealed in his word, whether they be fundamentalls or superstructures, doth oblige us to belief and certainty of faith, no lesse then it obligeoth the Pen-men of Scripture; and our certainty of saving faith, is as infallible as the faith of the Prophets and Apostles, except with Papists we say no man can be assured that he is in the state of grace. If therefore we be obliged to believe all revealed superstructures, though not fundamentall, as the Prophets and Apostles were, we sinne scandalously (when obstinacie is added to ignorance) if we believe them with such a reserve as is contrary;
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... contrary to faith, and because there is no ignorance of those who teach others, but it is capable of obstinacy, and consequently it is capable of Church censure, Math. 18. 17. I grant the weake and unlearned, though ignorant of their Christian liberty, in that interim, and cæse when many things are indifferent, as the case was, Rom. 14. though they be instructed by Paul sufficiently, that nothing is unclean, and that they err in that, out of an erring consciences light, or rather darkeness, they obtain from such and such metes as Gods law hath now made lawfull to both Jew and Gentile, yet are they not to be censured, nor troubled with thorny disputations, but if these weake ones, 1. persist in their error, and 2. teach it to others and mislead them, they knowing that they beleive these errors with a reserve, are (as I conceive) false teachers, and censurable by the Church and State, and not weake, but obstinate.

2. We are not to be dull of hearing, but are to be fully instructed, and certainly persuaded of superstructures, which are not the first principles of the Oracles of God, as that we are to teach others. Ergo, a Pyrrhonian suspension in these, is damnable. How then can it be a principle, next to Gods word, most to bee followed, not to make our present judgement and practice, in matters not fundamental, a binding Law to us for the future? 2. The Apostle ought not to rebuke them for being dull of hearing of those things, whereof either sides may be beleived, in a necessary case of syncretisme and pacification, without any hazard of punishment or Church-censures; for what is a necessary principle, and to be holden and enacted, as the most sacred Law of all others, next unto the Word of God, the matter of that principle being unknowne, and neither sides understood, received, or beleived, cannot put on any the rebuke of dull hearing: For example, if the point of Presbyteriall government of the Church, or of independencie of single congregations, be a point not to be received, with such certainty of faith and assurance, but we are to reject either, or both, when we shall receive new light, that they are false and contrary to the rule of holy Scripture; and againe, if we are to reject the opinion contradictory to these former points of Presbyteriall government and independent congregations, for there is, by this opinion, the same rea-
founded on the contradiction, as of the formerly affirmed opinions; I see not how I may not be dull of bearing, yea, how I may not simply be ignorant of both, and not sin against God. 3. Those superstructures which are not fundamental, are the strong persons food, as the knowledge of principles fundamental is the food of babes, ver. 12, 13. Then I must be persuaded of the truth of them, else they cannot feed my soul with knowledge, because knowledge of Pyrrhonian fluctuation, which is conjectural, and may be no less false than true, and which I must believe for truth, as possible the tyde of a contrary light may carry me to believe the just contrary as truth, can never be the strong food of such as are skilled in the word of righteousness. 4. The knowledge of these superstructures or non-fundamentals belongeth to those who are of full age, and have their senses exercised to discern both good and ill, ver. 14, and which are carried on to perfection, c. 6.v.1. having now left the fundamentals, as food to babes and unskilled, c. 5.v.12. But I heartily crave to learn, what perfection do we arrive unto? and what increase of fuller age, what experience of more spiritual knowledge, perfecting the spiritual senses, do I attain, to know certain truths, which to me may be no less rotten conclusions, and mere forgeries of mens brains, then divine truths? Hence if this Arminian liberty of prophesying, and this perpetuall fluctuation of men always learning, and new comming to the knowledge of the truth; be contrary to growing in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3.18, and contrary to that which is called, 1 Cor. 1. 5. all knowledge, and to the abundance of knowledge, which in the last days, is to fill the earth, as the sea is filled with waters, so that when I have once over-failed that point of the coast of the knowledge of fundamental articles, I am now in a Sea of four contrary winds, and four contrary tydes at once, and I know nothing for truth, but its contradiction may be, yea, and to me is as true, (I say) if this fluctuation of knowledge be contrary to growing in knowledge, it must be rejected as a Chimera, and the dream of mens heads.

5. Let us take one point not fundamental, to wit this, (Every congregation hath absolute power of Church government within it selfe, without subjection to Classes, Presbyteries, and Synods) You are as a
so persuaded of the truth of this, that your present judgement and practice is no binding Law to you, for the morrow; but you leave room in your judgement to believe, to morrow, the contradicent, when new light shall appear. Well then to morrow, this non-fundamentall, and this contradicent is now to you true. (No congregation hath absolute power of Church-government within it selfe, but hath its power in dependance upon, and with subjection unto Classes, Presbyteries, and Synods.) Well, to morrow is come, and this you believe now to be Gods truth, yet so, as your present judgement, and practice is no binding Law to you, for the second morrow, but you leave room for light, which shall appear the second morrow; well, in the second morrow, new light appeareth and convinceth you, that the contradicent is true, and you recurre in a circle, to believe your first proposition againe is true, to wit, the contradicent of your second days proposition, and now to you this is true, as it was once, (Every congregation hath absolute power of Church-government within it selfe, without subjection to classes, Presbyteries, and Synods.) Now, on the third morrow, a new light appearing, you are to believe the contradicent; and because all circular motions are in credit to be deemed eternall, and your mind is always obliged to stoop and fall downe before new light, and the conscience is to render her selfe captive to every emergent truth: what can you here say but there is no end of fluctuations and doubtings? But you say, Gods spirit, the revealer of all truth, doth not fluctuate, though I change, God Jeebovah changeth not, he can reveale no contradictory truths, for one of them must be a lie, and he is the Lord who cannot lie.

Answer. Then I say, these non-fundamentals are in themselves and intrinsically certaine, and if God reveale them in his Word, he must reveale them under the notion of things certaine, and we are to believe them as certaine truths, having intrinsical necessity in themselves from the authority of God the revealer, therefore I am not to believe them with a fluctuation of mind to casheere the truth of them, to morrow, and the next, and the third morrow.

But you say, I doe believe non-fundamentals as they are revealed, now they are not revealed to me in the word, in that measure and degree of clearnesse and evidence of light, that fundamental points of faith
faith are revealed, therefore I may lawfully believe these non-fundamentals, which are less evidently revealed, with a reserve, that, upon the supposal, I see I had an error of judgement in taking them to be truths; whereas now I see them to be untruths, I do renounce them; but because fundamentals are clearly revealed, I am to believe them, without any reserve at all.

Answ. The degrees of revelation and proposals of truths to our minds, less or more, evident, or less evident, so they be revealed by God, in a sufficient measure of evidence, they free us from obligation of faith, in tanto, non in toto, as is clear, John 15. 22. If I had not come to them, they should not have had finne, the sin of unbelief, and in such a measure; yet if God revealeth these non-fundamentals, though not so periplicuously as he revealeth fundamentals, we are obliged to know them and believe them with certainty of faith, and upon this formal reason, because Jehovah speaketh them in his word, no less then we are obliged to know and believe fundamentals: for our dulness and blindness of mind doth not licencce us to believe what God revealeth to us in his Word with an impax, and a fluctuation of mind, no more then the natural man is licenced to believe the fundamentals of the Gospel with doubting, because they come in under the capacity of his understanding, as foolishness, 1 Cor. 2. 14. But, say you, upon supposal that our darkened hearts do not see these non-fundamentals clearly, we are obliged to take their meaning and sense, with a reserve, and so to receive and entertaine the truths of these non-fundamentals, as we leave room, upon supposal of our misapprehensions, to retract our judgement, and to believe the contrary of what we once believed, and this hindereth not but that we are simply and absolutely obliged to believe the non-fundamentals.

Answ. If we be simply and absolutely obliged to believe non-fundamentals, though they be not so clearly revealed to us as the fundamentals, as no doubt we are, then doe we contrary to the moral obligation of a divine precept, and so finne in believing, with a doubting and hesitation, of that which God hath revealed in his word: and when we believe God's truth with a reserve to retract our judgement, when a cleare light shal make naked to us our error, that revealed error, if revealed to be an error, by the Lord speaking in his word, doth clearly evince
that God never revealed, nor meant to reveal in his Word, the former truth that was believed with a reserve, for God cannot reveal things contradictory, and out of the mouth of the Lord cometh no untruth: therefore God in these non-fundamentals revealeth to us but one thing to be believed, and that absolutely without all reserves, for God can no more shine with a new light, to declare the contradictoriness of what he hath once revealed as truth, than he can deny himself, or lie, which to assert were high blasphemy: and if the first truth of the non-fundamentals doth only appear to our understanding, and be no such thing, but is itself an untruth, then doth the God of truth reveal no such thing. 2. Upon supposall that we see not the truth of these non-fundamentals clearly, we are neither to believe with a reserve, nor to believe them absolutely, nor yet are we to suspend our belief, because I conceive all the three to be sinfull, and we are never obliged to sinne, but we are obliged to know and believe simply without all reserve, having laid away our darke and confused conscience, and are to know clearly and believe firmly that God speaketh this, not this in his Word, nor, because I doe fluctuate about the truth of these non-fundamentals, am I obliged to follow in non-fundamentals the endimment of a fluctuating conscience, seeing holding the plentitude and plenary perfection of God's Word, the Lord hath no less manifested his will, in setting downe superstructures and non-fundamentals, in his Word, then he hath revealed his mind to us in fundamentals.

But our Brethren prove that we may tolerate one another in diverse and contrary opinions about non-fundamentals, from Phil. 3. 15. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal this unto you. 16. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing. Now there is nothing more opposite to this rule, then the practises of some, who will exclude and allow communion in nothing, where there is difference in anything. The labours of Davenant and others in this needfull case of syncretisme and pacification in those times are very seasonable.

I answer, I distinguish three things that may be judged the object of syncretisme or mutuall toleration, 1. Fundamentals, fundamentals,
beleeeved with certainty of faith.

damentall points. 2. *Supra & circa fundamentalia*, things that are builded on the foundation or superstructures, or things about the foundation, as many positive and historickall things that cannot result by good consequence off, or from the foundation, as that there were eight foules in Noabs Arke, and some rituals of Gods institution in the Sacrament of the Supper and Baptifme, &c. 3. *Prerter fundamentalia*, things meerely physicall, not morall, having no influence in Gods worship at all, as such a day for meeting of an Assembly of the Church, Wednesday rather then Thursday; a cloake when you pray in private, rather then a gowne; these have, or contribute of themselves no morall influence to the action, as in what corner of your Chamber you pray in private, these are meerely indifferent, and tolerance in these I would commend. It is true, there is a strict connexion often betwixt the physicall and the morall circumstances, so as the physicall circumstance doth put on, by some necessity, a morall habitude and respect, and then the physicall circumstance becommeth morall, as in what corner of your Chamber you pray, it is meerely physicall and indifferent, but if that corner that you pray in, cast you obvious to the eyes of those who are walking in the streets, that they may see and heare your private prayers, then the place putteth on the morall respect of a favour of some Pharisaicall ostentation, that you pray to be some of men; and so the circumstance now is morall, and is to be regulated by the Word, whereas the circumstance that is meerely physicall is not, as it is such, in any capacity to receive scripturarall regulation, nothing is required but a physicall convenience for the action. Now for fundamentall superstructures, for things about the foundation, in so farre as they have warrant in the Word, to me they oblige to faith and practices, in so farre as the Lord intimateth to us in his Word, either expressly, or by good consequence, that they are lawfull. Now I may adde to these, that there be some things adjacent, circumvenient, circumstantiall to these fundamentals, superstructures, and others that I named, wherein mutuall tolerance is commendable; Nor doe we thinke any Church Reformation so perfect as that reformers have not left it in some capacity more or lesse of receiving increas and la-

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Mitude of Reformation; but truely I doe not see the consequence, that therefore in all points not fundamental the conscience must be of that compliable latitude of Kid-leather to take in, and let out, so as none of these superstructures or non-fundamentals are to be believed but with a reserve, that you take them to day as Gods truths, and are in capacity to beleive their contradicents to be Gods truth to morrow.

And for the place, Phil. 3. 14, 15. The sense given by Zanchius pleaseth me. We that are reputed perfect, let us all think and mind this truth that I write, to contend for the price of the high calling of God; and if any mind any other thing contrary to, or diverse from my doctrine, God in his owne time shall reveale it to him. Zanchius faith, Deus id quoque revelabit suo tempore, nempe an falsum sit vel verum. God shall reveale it to him in his owne time, whether it be true or false: to which part I doe not subscribe; that God shall reveale to any other minded then Paul, whether his doctrine be true or false, for that may inferre a possibility that Paul taught in this point, or in the matter of ceremonies, something false: but the meaning is, God shall make him know by the revelation of truth, that what I have taught is true; and he addeth as Zanchius, Estius, Cornelius à Lapide, Salmeron, yea our owne Calvin, Marlorat, and others, upon this condition, that they walke with us in peace and concord, according to the rule of the Gospel: and that these words are a condition, I beleive, because Christ faith, John 7. 17. If any man will doe his will, he shall know of the doctrine whether it be of God, or whether I speake of my selfe. But I see nothing here that reacheth the conclusion that we deny; it will beare this indeed, if any man be otherwise minded, and thinke that Paul hath not delivered found doctrine, either concerning our pressing forward toward the price of the high calling of God in Jesus Christ, or concerning ceremonies; that is, if any man beleve untruths contrary to Pauls doctrine, let him beleve these untruths, leaving room to Gods light, to bow downe under truths feets, when God shall reveale that Pauls doctrine is true, and that his thoughts diverse from Pauls doctrine was misapprehensions and errours; but there is nothing here, that if any beleve true non-fundamentals, he is to beleve them with a reserve, that if God, with a new light,
believed with certainty of faith.

light, shall appear, to discover these truths to be untruths, he shall change his mind. Now the supposition is vain, and as unpossible, as to say, God can contradict and belie his owne truth, nor is there any word of toleration of Seets in the text. Yea, but (say they) Paul professteb to walke according to the rule to which they have all attained, with those who are contrary minded. Ergo, we are to tolerate and to keepe peaceable communion with those who are contrary minded in opinions, and disagree from us.

Ans. Marke, I pray you, that Paul doth not say he will walke with them, and keepe communion with them simply, but onely, 1. while God shall reveale their error, and by his light make them see that Paul's doctrine is true. 2. So in other things, they be of one minde with Paul, as perfect men should be: and so I think Paul doth indeed condemne separation and breach of love for diversity of opinions in some things, and we doubt not, but, if the servant of the Lord should with gentlenesse instruct malicious opposers of the truth, and wait on them to see, if God, peradventure, will give them repentance, to the acknowledgment of the truth, 2 Tim. 2. 24, 25. farre rather should Paul walke with those that are perfect according to the same rule, though they be of another mind; but it followeth not that those who are of another mind from Paul, should, 1. obstinately continue in that mind, after that God hath by writings and dispute convinced them of their error. 2. It followeth not that their obstinate continuance in their error should alwayes be tolerated, and never censured, especially if it be such an error as causest divisions and offences, Rom. 16. 17. for then such should be avoided, faith Paul, in that same place. 3. It followeth not that we are to beleve no superstructures or non-fundamentals, but with a reserve: it is observable that Paul speaketh here of those who beleve errors and doctrines contrary to Paul's doctrine.

Now consider then the force of the argument, those who beleve errors contrary to Paul's doctrine, have no certainty of faith, that what they beleeve is true, and therefore must beleve with a reserve, leaving roome to new light; therefore those who beleve any true superstructures and any non-fundamentals, have also no certainty of faith, but must beleve with a reserve, that when light shall appeare, they shall beleve the contradicent of what
what they now believe, there is no force in this connexion. It is just like the question between us and the Papists, whether a man can be certain with any divine and infallible certainty that he is in the state of grace and salvation. Papists say hypocrites believe that they are in the state of grace, and yet they have no certainty thereof. *Ergo* (say they) the regenerate believing that they are in the state of grace, can have no certainty. This is a very ill consequence, for a sleeping man is not certain whether he be dreaming or waking. *Ergo*, a waking man knoweth not whether he be waking, or not. So a distracted man hath no certainty that he is as wise as seven men who can render a reason; therefore a man sober in his wits knoweth not that he is in his sober wits; these be poor and loose consequences. It is true, when we believe some alterable circumstances of some things rather about; then in doctrine and discipline, which are disputable, and to us both sides have great probability, we have not certainty of faith, and possible here in our opinions learned and holy men; yea and whole Churches may looke beside their bookes, and be deceived; and these we take not to be the subject of a sworne confession of faith, and here we grant a *[non liquet]* on both sides, and doe allow some graine weights of referve to persons and Churches, to re detract in those things: but hence it is badly concluded that we beleive these *non-fundamentals* of discipline, for which we have certainty of evidence from God's Word, with a referve, and with a loosenesse of assent and credulity to beleive the contrary to morrow; for so the same argument should militate against the certainty of faith in some fundamentals; for a person, yea any particular Church may erre in denying the resurrection of the dead, as some did in the Church of Corinth; and Christ's Disciples, though true believers, doubted of his rising from the dead, *John* 20. 9. Peter and the disciples doubted of Christ dying for the lost world, *Mat.* 16. 21, 22. *Luke* 24. 25, 26. and because any true believer may fall in that temptation and weakness, as to deny all the articles of faith, taken divisively, for they may deny this or this article fundamentally (though I doe not thinke a regenerated person can deny the whole systeme and body of fundamentals collectively) it shall follow by this argument that regenerated persons
beleeved with certaintie of faith.

fons and particular Churches are to beleve some fundamentals with a reserve, and keeping roome for light to beleve the contrary, and so if this argument be good, wee have no certainty of faith in beleaving any one fundamentals article its alone. Nor can Nathan or Samuel have certainty of faith in beleving their owne prophecies flowing from the immediate insparation of the Spirit; but they are to beleve them with a capacity to receive the faith of the contradictent prophecies, because Nathan had no certainty of faith in commanding David to build the Temple; and Samuel had as little certainty in pronouncing Eliab to be the Lords annoymted.

Another doubt against this is, That if any, out of weakness and meere tendernes of conscience, deny some superstructures, which are indeed scriptural truths, they are not to be counted heretickes, because out of weakness, not out of obstinacy they erre; nor to be censured with excommunication or cenfures of Church or Magistrate, and therefore in these we are to beleve truths, with a reserve, and to tolerate the contrary minded, if they agree with us in fundamentals.

Anf. That this may be answered, 1. The object of these opinions would be distinguished. 2. The persons, weak or strong. 3. The manner of refuling instruction, or of admitting light, of meere weakness, or of obstinacy. For the first, if the matter be faultlesse or light, as eating meats or not eating meats; in time when they are meerely indifferent, and the person weake and scarce capable of disputation, he is to be tolerated, and not received into knotty and thorny disputations; about things indifferent: for so Paul Rom. 14. is to be understood, when he will not have the weake taken in eis Siaenous diaologum: so Michael strove with the Angel disputing, Siaenouso thelegeto: if the matter concern an institution of Christ, and our necessary practive in a Church, and the party be not weake. It is a question what maketh obstinacy, and what tenderness and weakness, (a) Turrcremata faith, he who is ready to yeeld to light, is not obstinate, (b) Scotus, grosse ignorance, (c) Canus faith, affected ignorance maketh obstinacie, (d) Malderus faith that grosse ignorance may leave a man ready to yeeld to the information facit pertinacem. (d) Malderus crafia ignorantia relinquet hominem paratum obedire ecclesiæ, ideoque non excluderet objectum formale fidei. de virt. Theol. in 22. de heref. q. 11. ad 2. mem. 4.
How an erring conscience obliegeth.

[Text continues with natural reading of the page]
what tie and obligation an erroneous conscience layeth on men: hence with correction these considerations.

1. The true cause why an erring conscience obliegeth to abstainence from the fact in the case of error and misrepresentation of conscience is, 1. Because conscience is the nearest divine principle of our morall actions, and standeth in the roome of God, and therefore hee who doth any thing against the very erroneous ditement of conscience, is hence convinced to have a perverse will to sinne against the majestie of God, because hee who should beleewe usury to bee theft, (though we should suppose with Calvin and other great Divines usurie to bee in some cases lawfull) should yet take usury, hath a thesteous will in that, and dothdefaults. 2. Because the oblieging Law of God is not applied to our actions at all, but by the intervening actzall use of our conscience, see (f) Piverius.

2. Consideration. In the question, whether an erroneous conscience doth oblige a man, or no. It is taken for a thing out of controversy, yea that this is no question at all. Whether or no doth an erroneous conscience so bind, that we can doe nothing against the standing endiment of an erring conscience: for the Scripture is cleare in this, Rom. 14.14. I know and am persuaded by the Lord Jesus, that there is nothing (of meat kind now under the Gospel) uncleane (or unlawfull to eat) of itselfe, but to him that esteemeth anything to be uncleane, (in the light of his il-informed and erroneous conscience) to him (so thinking) it is uncleane, that is, to this man now under the actuall darkness and errour of an ill-informed conscience it is not lawfull to eat, but hee must abstaine from eating, not simply from eating, but from eating, tali modo: So all who have commented on the place, Calvin, Beza, Parem, Rollosus &c. and of the Fathers, all who either commented on, or handled the text occasionally, as Theodore, Chrysostome, Basilius, Augustine, Cyprian, Ambrose, Origine, Anselm, all the Popili writers, Lyra, Hugo Cardinalis, Aquinas, Toletus, Piverius, Estius, Cornelius a Lapis, &c. yea (g) Adriaan, (b) Vasquez, (i) Pezarius, say it is manifestly against the Scripture, and heretical to say, it is no sinne to doe contrary to the commandement or prohibition of an erring conscience.

3. Hence the conscience carrieth to the agent from God a twofold
towfold obligation most considerable here; 1. one from the action it selfe to be done, or not done; and this commeth wholly from the oblieging Law of God, and not from the conscience: there is another obligation that consisteth not in the action, and commeth not from the action, but in the manner of doing, and this obligation commeth from conscience it selfe, and that is that we doe nothing, in such a manner, that is against the light or inditement of our conscience: for this is an imbred Rofe & Flower of divinitie and majestie that groweth kindly out of conscience according to that high place of some sort of royltie, that it hath to bee something of God, a little breast-God, a little Deputie and Judge not to bee contemned; so when a proconsulf bringeth to mee a forged commandement from my Soveraigne and Prince, I may receive it with non-obeidience, if I know it to bee a forgery, but I am not to despise and put any note of disgrace upon the proconsulf, because hee is in respect of his office the deputie of my Soveraigne, though in this particular mandat, hee doth prevaricate, and not represent the Soveraigne power and Prince, whose deputie otherwayes he is, by vertue of his office; so is this the deputed royltie of conscience, that it standing to me, bic & mune, as representing a message from God, though it represent it falsely, that I can doe nothing in the contrary, that deputie and message standing actually in vigor.

4. I desire that these two obligations of conscience bee carefully kept in mind; hence I say, that conscience carrying the former obligation of Gods Law, from which formally the action hath its lawfulness, and in an eccentric and irregular discrepancy from which, it hath its unlawfulness, it doth not obliege mee to the action, because it is conscience simply; for when it offereth an action to mee as lawfull, which in very deed, and a parte rei, in it selfe is unlawfull, I am not oblieged to that unlawfull action: for as God hath given to no ruler made of clay, any royall power to bee a tyrant and to destroy, where as his office is as a father to save and governe, so hath not God given to conscience any power to oblige mee to sinnes; yea and conscience remaineth conscience, when it representeth forged and illegall mandates under the notion of things good, even
even when men love to goe to hell by reason, yet in that falla
representation conscience is not Gods deputie; therefore though
if a man judge some doctrines to bee errors, though they bee in them-
selves truths, to him that so judgeth they are errors, yet are these
truths not to bee rejected simpliciter and absolutely, by him who
judgeth so, onely they are to be rejected so in some respect
as they come in under the notion and garments of errors, & al-
so, if any suffer death for an error which in conscience he conceiveth to be
truth, that error is to him truth. Distinguo: it is to him truth, that is, he
conceiveth and dreameth that it is truth; that is most true: but
to him it is truth, that is, it ought to bee beleived by him as truth,
and practised as lawfull; that is most false: for it ought to bee
rejected both in point of beleefe, and in point of practise, and
the erroneous opinion thereof should bee rejected, and there-
fore if hee receive it as truth, and profess it, and die for it, bee
dieth not for righteounesse sake, but hee dieth for error, and for
the dreams of his owne head, and so is not blessed as one who
dyeth for righteounesse; for this vaine reason faith, 1. that it
is no finne for the mind to beleeve a lie, to bee a divine truth:
and it is righteounesse upon the beleefe, whereby I beleeve a
lie to bee a truth, to suffer for a lie under the notion of a truth.
Both these are false: the former is false, for the mind is under
Gods oblieging Law to conceive aright of all divine truths,
as all the faculties of the soule are under a Law.

2. The latter is false, for to beleeve lies as divine truths, and
suffer for them, because the erring conscience faith they are
divine truths, is not righteounesse, but signfull credulity, and
blind zeale. 1. Because wee are not to beleeve what our con-
sience dictath as truth, under this formall reduplication,
because our conscience thus doth dictate, and faith it is truth,
but because Gods spirit faith to our conscience, it is a divine
truth; not because our owne spirit and our owne dreaming
and mislde conscience faith so. This is the controverse betwixt
us and Papists, anent the authoritie of Gods Word, but with
a little change, for our conscience or the testimony of our con-
sience as such, is no more the formall object of our faith, and
the formall medium and reason why with a divine faith I be-
leve a divine truth to bee a divine truth, then the testimony

Bb b 3
of the Church or the Pope is the formal reason of my faith; so
Anabaptists make a Pope and an infallible spirit of their own
conscience: but the whole formal obligation tyeing mee to re-
ceive this, and this point as a divine truth, is because God hath
revealed it in his Word; the consciences representing of it is
but a necessary condition of my believing, but not the formal
object of my believing: the conscience is the cause why I be-
lieve it, talie modo, after a rationall way, and by the evidence
of practical reason, but it is not the formal cause why I be-
lieve it simpliciter; for Papists, Arrians, Macedonians, and the
most detestable Hereticks have consciences representing to
them fundamentall truths, as lies and untruths, and have
died for these lies, did they suffer for righteousnessse for that?
and yet to their judgement that which they suffered for was truth. All
the legall obligation is here from Gods Law, not from our
conscience. Arminians, Socinians, Anabaptists imagine that our
conscience is the nearest rule of our actions, which is most false;
our present judgement is never a binding Law to us for the time to
come, no not when we believe fundamentalls; Gods Word, be-
cause it is Gods Word, is a binding Law onely; our judgement
is regula regulata, and not regula regulans, to be led, and not
a leading or binding Law to us, for conscience, because con-
science, is no more a Pope to us, then the Dictates of the Bishop
of Rome speaking out of his chaire, can captivate the conscience
of any man; and Malderus (g) holdeth that our opinion is a Law,
according to (b) Ambrose, and hee correcteth himselfe, and
faith our opinion or conscience (non tam legem esse, quam legis quod-
dam praecomin, promulgationem, inscriptionem) is not so much the
Law of God, as the promulgation of Gods Law: but hee addeth,
(which makest the businesse as bad) and faith, promulgatio legis
recte dicitur obligare; but the truth is, the promulgation of the
Law doth not oblige, for who can say that the Law hath an
oblieging power from the Herald his act of proclaiming,
reading or declaring the Law? the promulgation of the Law is
an approximation of it to the understanding of the people, but
the Law of man hath its obliging power from the honesty of
the matter of the Law, and it hath its obligation to punish-
ment not from the Herauld, but from the authoritie of the
Law-

(g) Malderus
deviinetheot.
sec. 19 art. 5: 9.
disp. 8: 4.
(b) Ambros. 1.
de paradis. c. 8.
Law-giver. And our conscience doth only promulgate God's oblieging Law, but it layeth not on us the oblieging power, except we speake of an oblieging power in the manner of receiv- ing and believing the Law of God, that is, (as I said) that wee receive not as a truth, what God propofeth as an un- truth, or that wee receive not as a lie, what God propo- feth as spoken by himselfe, for that is to receive truths against the light of our conscience. And when Ambrose calleth our opinion an oblieging Law, he speaketh (as Augustine often doth) of the Law of nature, which is that habituall opinion naturall that we have of right and wrong, or of the Law written in our heart. I would not here distinguifh betwixt (retta ratio) right reason, and (vera ratio) true reason, for some make right reason the nearest rule of our actions, so as the action is lawfull, if our conscience perswade to it, though the action swarve and decline from Gods Law, for to mee reason is never right which is not true and agreeable to Gods Law. It is objected, if one shall beleue it is lawfull to kill a protestant King, because it is good service to God, to kill a heretick; (as there bee good store of consciences of this mettall amongst the nation of Jesuites) if bee kill him not bee sinneth against God, because he sinneth against the light of his conscience by the sinfull omitting of good service to God, and if bee kill him bee sinneth also in committing murder, both against the first Commandement, and also against the fifth, which commandeth to honour Kings: out of which it must follow that either an erring conscience, because it is conscience obliegeth us to doe that, which because wee doe it, in obe- dience to an erring conscience, now leaveth off to bee sinne to the actor, under this condition of conscience; or then that there may bee such a perplexiteit wherein a man by way of contradiction, whether bee doe such an act, or doe it not, is necessitated by Gods providence to sinnen, which absurdity shall make God the author of sinnen.

Answ. There is no necessitie by way of contradiction, that a man thus perplexed must sinne, whether bee doe or not doe such an action: for I give easily a third case different from both, for such a perplexed Jesuite is neither obliegd to kill the Prince, nor yet to abstaine from killing in such a perplexed manner, but hee is oblieged not to kill the Lords annointed, tali modo: hee is oblieged to abstinence, but not to abstinence tali modo.
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méeke, the broken hearted, the captives, the prisoners, the mourners in Zion, and those whom Christ is sent to comfort, and to clothe with the garments of praise; but he is not sent to comfort Macedonians, Sabellians, papists, Socinians, &c. because they are sectaries, and doe adhere to their rotten and false grounds of divinitie; for then libertinie of conscience should have beene a mercy purchased by Christ's death, and Arius should obtaine by Christ's death a power to bee an Arian, and to deny the divinitie of Jesus Christ. 2. In the Hebrew נְחַמֵךְ, nācham, consolatus est, for this yeare was to the believers Nechoa, or consolation, and to unbelievers Nekama, a revenge or a vengeance, which cannot sort with sectaries. 3. The acceptable yeare is as Paul expoundeth it, 2 Cor. 6.2, the acceptable time of the Gospel, and the day of salvation, and as (d) Hugo Cardinalis expoundeth it well, the time of the fulnesse of grace under the Gospel, and that which is called, Esay 49. 8. the day of salvation, דְּיָמָיו יִרְצָה, the day of good will; and so (e) Beda, (f) Toletus, (g) Cyrilus, (b) and the Jesuit Salmeron and (i) Glossa Ordinaria expoundeth it faith and salvation, (k) Procopius the day of the Lords incarnation, as (l) Hieronymus expoundeth the day of vengeance opposit thereunto, to bee the day of damnation; and (m) Lyra the yeare of Christ's suffering, in which Christ is pleased with mankind.

(3) Quest. III. Whether the Jesuited Lysimachus Nicanor, and the Author of the Survey of Discipline, doth with good reason impute to the Church-Government of the reformed Churches, the eversion of the civil Magistrates power in matters ecclesiasticall?

There came to the light of day, a night-piece of darkenessse, Anno 1640. A Pamphlet by one Lysimachus Nicanor, acting the person of a Jesuite, but better resembling his nature, against our blessed Reformation, imputing to us Treason to Kings, as the
the Popish author of the Survey had ledde the poore man: (a) Survey of both of these, as Jesuites, doe raile against Calvin, Beza, and the Genev-a-discipline, as Becanu, Suarez, Vasquez, Bellarmine, Greiferus, and other their Docters and teachers doe leade them. That I may adde to what I have said before, I desire the reader to eye and consider these distinctions.

1. Pareus teacheth that there is a double Church-power, one internall and proper, as to preach, binde, and loose, to administrate the Sacraments, &c. This is not in the Prince: and there is another improper and externall, which is exercised about Church-matters, and Church-officers: and this distinction is grounded upon that saying of Constantine the Emperour to the Bishops, as (c) Eusebius relateth it.

2. An externall power about matters ecclesiasticke is three-fold.

1. A power of order and jurisdiction about the externall, or rather in the externall acts of the Church, which are visible and incurrable in the temple of the senses, as to preach, baptize, and thefe, (as faith that learned and (d) worthy preacher at Middleburg, Gul. Apollonii) doe properly pertaine to the spirituall and proper Church-government, and without controversie doe not belong to the Prince.

2. A power externall about Church-matters, which is objective in respect of the object, sacred or ecclesiasticke, but improperly, and by a figure only ecclesiasticke, and essentially and in it selfe politicke, such as we hold to be the Magistrates power in causing Church-men doe their duty in preaching sound doctrine, and administrating the Sacraments, according to Christ's institution, and punishing hereticks and false teachers.

3. Some have devided a mixed power ecclesiasticke, (c) Salkobrigiensis whereby the Prince is the head of the Church, (e) Salkobri and hath a nomotheticke, and legislative power, in things ecclesiasticall: ginsp.121. and this is not only objective in respect of the object ecclesiasticall, but also subjective in respect of the subject, ecclesiasticall, in respect that the Prince by vertue of his civill office, as a King may ordaine Prelats, and make Lawes in Church-matters.

Distinction. 3. There is a twofold power in a King, one in a King as a King, this is alike in all, and ordinary, regall, coercitive; whether Ccc2 ther
The power of the Magistrate.

Chap. 6.

The King be a Heathen, a Turk, or a sound believing Christian. There is another power in a King, as such a King, either a King and a Prophet also, or as a Propheticall King: and this extraordinary power was in Solomon and David, to write Canonical Scripture, and to prophesie; and is not properly a Kingly power: or there is in a King as such a King, even as a Christian believing King, an other power ordinary indeed, but it is not a new regall power, but potestas executiva, a power or a gracious hability to execute the Kingly power that he had before as a King; so Christianity addeth no new Kingly power to a King, but only addeth a Christian power to use, inlarge, and dilate the Kingly power, that he had before.

Distinction 4. The Magistrate as a Magistrate is a politicke head and ruler of the Common-wealth, but as a Christian he is a member of the Church.

5. The Kings power as King in things ecclesiasticke, is not servile and meereley executive, as the Churches servant, to put their decrees in execution, but it is regall, princely and supreme.

6. The object of the Kings power is not simply a peaceable life, and externall peace of humane societies, but also honesty and godliness, and to be procured by a civill, politicke, regall and coercive way, by the Sword of the secular armes, as the object of the Church power is honesty and godliness to be procured by a ministeriall, ecclesiasticall, and spirituall power, without any forcing of men by externall power.

7. The end of Kingly power, de jure, by Gods right and divine Law, ex intentione Dei approbativa, is godliness, but the end of Kingly power according to its essence, and de facto, is a quiet life, though it attaine not godliness, as it doth not attaine that end, nor can it attaine it, amongst Pagans, and yet there is a Kingly power in its essence, whole and intire amongst Pagans, where there is no godliness, or Christian Religion.

8. There is in Heathen Kings a regall and Kingly power to establish Christian Religion and adde regall sanctions to Christian Synods, though there neither is, nor can be, during the state of Heathen Paganisme, any Christian Religion there; this power is essentially and actu primo, regall, yet as concerning execution, it is vertuell only.

9. There is a difference betwixt a royall command under the paine of
of civil punishment, with a royal power to punish the contrivers of laws ecclesiastic, and a nomothetic power to make Church Laws; the Prince hath the former power, but not the latter.

10. If the royal power be of that transcendent and eminent greatness, as to make Laws in all things, belonging to Church or State, and so as (f) Camero must be heard, saying, that the King is the supreme ruler, and Church-men be as servants, and instruments under him, and doe all in the external government of the Church by virtue of the Kings supreme authority, the King is not much honoured by this; for they must say that the King in the Physitian giveth dugs to the sick, in the Plow-man laboureth the earth, in the fashoner seweth and shapeth garments, whereas Parus (g) who without reason also giveth to the Prince a nomothetic power in Church-matters, doth except some things that the Prince cannot doe, sometimes for want of right and law, other sometimes for want of knowledge, sometimes because it is against the dignity of his Majestie, as in sordid and base arts.

11. The power of governing the Church of the Jewes, though it was ordinarily in the Priesthood, the Sonses of Aaron, whose lippes did preserve, ex officio, knowledge, Mal. 2. yet as the Prophets were raised up by God, extraordinarily to teach, they also by that same extraordinary power did govern, and therefore though the Kings of Israel were not Priests, yet without doubt some of them were Prophets, and as Prophets they did prophecy, and as Prophets determinate many things of Government, by that same extraordinary power by which some of them, to wit David, and Solomon, did prophecy, and pen Canonick Scripture.

12. There is one consideration of abuses and beseiges manifestly repugnant to Gods word, and another of those things that are ordinarily doubtfulsome. In the former there is no neede of the Churches ministeriall power of condemning them, and therefore Ezechias, Josias, Asa, Jehosaphat, did manifestly by the light of nature, and Gods word reforme and abuser, and Idolatry in Gods worship without the Churches determination, seeing the Church representatie was guilty of those corruptions themselves, but in the latter, seeing the Kings place is to command and compell by external force and bodily punishments, and it
is the Churches part to teach, informe, bind, and loose, therefore the King can make no Church Canons.

Hence our first conclusion. The Christian Magistrate as a Christian is a member of the Church, but as a Magistrate he is not formally a member or part of the Church.

1. Because he is neither a Pastor, Doctor, Elder, nor Deacon, as is clear to any, for these offices were compleat in the Church without the Magistrate, Ephes. 1. 11. else Christ ascending to heaven should have given Kings, for the edifying of his body; Neither is he as a Magistrate a part of the company of believers. 1. Because then all Magistrates as Magistrates should be professors of the faith, which is known to be false. 2. Because the Magistrate, as such, is the head of an external political civil society, not of Christ's body.

2. The Magistrate as a Magistrate wanteth such things as essentially constitute a member of the Church, as a Magistrate only he hath neither baptism, profession, nor faith, because then heathen Magistrates should not be Magistrates, the contrary whereof the Word of God saith, Jeremiah in God's name commanded to obey the King of Babylon, and Paul commanded to pray for Kings and heathen Magistrates, 1 Tim. 2.1. Hence let us have leave to deny these, (He who is the Churches nurf-father, is the Church's father, and a part of the family.) 2. (Whose office it is to cause all in the visible Church to profess the truth, obey God, and keep his Commandments, he is a member of the Church.) 3. (He who is a keeper and preserver of Law and Gospel by his office, he is by his office a member of the Church.) For the first: he is a father metaphorically, and doth by an external active power, and by the sword nourish the Church, and therefore is not the Church, nor a part of the Church, ex officio, by his office, as the nurf-father is not the child, nor a part of the child, whereof he is nurf-father; and this, and both the other two are to be denied, because the Magistrate doth neither nourish the Church, nor cause the Church to do their duty, nor defend the Law and Gospel by any power that is intrinsically Church-power, but by the sword, and active power, which in no sort belongeth to Christ's kingdom as a part thereof,
thereof, either as it is internall, and invisible, or externall or
visible, which is not of this world, Job. 18. 36.

3. By no word of God can Salobrigienis, and Weemes prove, that the Magistrate as the Magistrate is a mixt person, and
his power a mixt power, partly civill, partly ecclesiastic, for
so the ruler commeth in amongst the ordinary Church-officers,
Rom. 12. Ephes. 4. 11. 1 Tim. 2. 2. which the Word of God doth
never insinuate, and hee should no lese watch for soules, as
one who is to give an account to God, then other Church-officers,
Heb. 13. 17. for the Magistrates office may bee performed by
himselfe alone, hee himselfe alone may use the sword in all
things, which hee doth as a Magistrate, as is cleare, Rom. 13. 1.
and 1 Pet. 2. 13. 14. the King judging his alone, and the Kings
deputie sent by him judging his alone is to bee obeyed, but no
Church power, mixt or pure, and unmixt is committed to
any one man, but to many, as to the Church, Matth. 18. 17.
1 Cor. 5. 2. 3. 4. 2 Cor. 2. 6.

4. The Magistrate as the Magistrate hath a civill dominion
over the body, goods and lives of men. 2. And hath the
sword to compell men to doe their duties. 3. And compelleth
to externall obedience, and leadeth men on to godlineesse and
to eternall life, by externall pompe, force and the terrors of
bodily and externall punishment, and his warfare is carnall,
as the Scripture doth prove, but the Church, and members
of the Church as they are such, have no majoritie of dominion,
1 Pet. 5. 3. 4. Luke 22. 24. 25. over the body, and goods, and
blood of men. 2. They have not the sword, nor power of
3. The Church as the Church dealeth by the word of admo-
nishing, teaching, rebuking, excommunicating, praying and
requiting, as the Scripture cleareth : therefore the power of
the Church and the power of the magistrate must differ in spee
and nature.

5. If the Magistrate be a chiefe member of the Church, as a
Magistrate with mixt power to make Church-Lawes, then is
the Church not perfect in its beeing, and operations, to
obtain the end convenient to the Church as the Church, so
long as it wanteth the Magistrate, because it should bee made
defective,
defective, and not able to exercise all its operations for the edification of Christ's body, and gathering of the Saints, Ephes. 4.11. without this principal member, especially seeing the Magistrate is alledged to be a member, or integral part of the Church, such as the head or eyes, otherwise without this, or that professor, a Church may be perfect, as an army may be perfect, without this or that common Soldier, but wanting a Leader it should not be perfect. But so it is that the Church is and was perfect in its being, and operations, without the civil Magistrate; the Church of Corinth where the Magistrate was a heathen, and a Pagan, 1 Cor. 6.1, 2, 3. is yet a Church sanctified in Christ Jesus, called to be Saints, 1 Cor. 1.2. graced, v. 4. inriched by Christ in all utterance and knowledge, v. 5. coming behind in no gift, v. 7. with power of excommunication which attaineth its proper end, the saving of the spirit in the day of the Lord Jesus, 1 Cor. 5. 4. A perfect body of Christ, 1 Cor. 12. able to edifie the whole body, 1 Cor. 14.12, 25, 26, 27. having power of the seals of the Covenant, 1 Cor. 11.20, 21, 22, 23. So was there a perfect Church-Synod without the civil Magistrate, Acts. 1. Acts. 6. Acts. 15. and all for the saving of the redeemed Church is laid upon the Eldership of Ephesus, Acts. 20. 28, 29, 30, 31. without the Magistrate.

6. If the King be a mixt person indued with Church power to make canons, and because annointed with holy ould, capable of jurisdiction ecclesiastically, as some say, then as he is a King by birth, so is he also borne with an ecclesiastically power to exercise spiritual jurisdiction: but Paul faith, all ecclesiastically power that he had, was given of God, not borne with him; bee was made, not borne a Minister, Col. 2. 25. the power to edifie was given him, 2 Cor. 10. 8.

2. Conclusion. We cannot by the Word of God acknowledge that difference, betwixt the Magistrate, and the Christian Magistrate, that the Magistrate as a Magistrate hath a kingly power to rule over men as men, and the Christian Magistrate hath a Christian kingly power to rule over men as they are Christians. Because by one and the same kingly power the King ruleth over men as men, and men as Christian men, commanding by the sword and kingly power that Pastors preach sound doctrine, admini-
Sect. 5. How the Magistrate is a Church-member.

administer the Sacraments aright, that all the Church profess Christ, and abstain from blasphemy, and Idolatry. He is the minister of God for good, Rom. 13, Ergo, he is the Minister of God for all good, for a Christian good, and is a King compelling to a Christian good: Also though the King were not a Christian magistrate, yet hath he a Kingly power to command men as Christians, and it is by accident, that he cannot in that state actually command Christian duties, and service to Christ, because he will not, and cannot command those duties remaining ignorant of Christ, even as a King ignorant of necessary civil duties cannot command them, not because he wanteth kingly power to command these civil things, for undeniably he is a Judge in all civil things, but because he hath not knowledge of them. 3. Christians make him not a King over Christians as Christians, for then he could not see their King, and were not a King over Christians, so long as he wanteth Christianity, which is false; for the Christians acknowledged heathen Emperors as their Kings; the people of God were to obey Nebuchadnezzar, Darius, Cyrus, and other heathen Kings. Paul will have obedience and subjection due to every power, Rom. 13, 1, 2. 1 Tim. 2, 1, 2, 3. 1 Pet. 2, 7, 18.

4. It maketh way to the popish de-throning of Kings when they turne hereticks, and leave off to bee members of the Christian Church, which wee abhorre. 5. A King is parere patriae, the father of the Commonwealth. Now Christianity addeth no new fatherly power to a father over his children, for a heathen father is an essentially a father, as a Christian Father, and a heathen commander in warre, a heathen husband, a heathen master, a heathen doctor or teacher, are all as essentially commanders, husbands, &c. in relation to their soldiers, wives, servants, and schollers, as are the Christian commander, the Christian husband, the Christian master, and Christian Doctor, in relation to Christian soldiers, Christian wives, &c. and no man can say that Christianity giveth a new husband-right to the husband, once a heathen, over his wife, that he had not before.

3. Conclusion. The King is not debauned as King from the inspection, oversight, and care of ecclesiastical affairs, but the
end of the Kingly power, is not only externall peace, but also godline
ness, 1 Tim. 2. 2. And in the intrinscall end of magistra
cie, as magistracie, is not only naturall happiness, and a quiet
of life; as (a) Spalatu, and after him that learned author
(b) Apollonius faith, but also godline that we may lead a quiet
and a peaceable life in all godline and honestie; Ego, in all that
may conduce to life eternall, here is a King by office, but in a
coactive and regall way.

2. The ruler is (Rom. 13. 4.) The minister of God to thee for
good. v. 3. Do that which is good, and thou shalt have praise of the
Ruler: then looke how farre good and well doing, which is
praiseworthy extendeth, as farre doth the intrinscall end of
magistracy reach; but this good, and welldoing which the
magistrate as the magistrate procureth, is not onely a naturall
happiness, and the quiet life of a civill societie, but also the
good and well doing of Christians as Christians, to wit, pub-
llick praying, praying, preaching, hearing of the word, reli-
gious administration and receiving of the Sacraments, all
which the King as King is to procure, for what ever good ex-
ternall Pastors as Pastors doe procure, that same also, but in a
civill and coactive way, is the King as the King to procure; and
therefore his end as King is godliness, and eternall life, but he
is busied about this end, after a farre other and more carnall
way then the pastor, the weapons' of whose warfare are not carnall. 3. That the Kings end intrinscall, as King, is more
then externall and naturall peace, is cleare, because ill doing
against which he as the Minister of God, is to execute vengeance,
and wrath, Rom. 13. 3, 4. is not onely that which is contrary to
externall quietness of the commonwealth, and the naturall
happiness of civill societie, but also that which is contrary to
the happiness supernaturall of the Church as beleivers in
the way to life eternall; for he is to take vengeance upon blas-
phemy, idolatry, professed unbeleeue, neglect of religious ad-
mnistration of the seal, and the eating and drinking dam-
nation at the Lords Table, which are ills not formally con-
trary to externall quietness, but which are directly scan-
dalls, and morall ills hindering men as members of the Church
in their journey to life eternall; for though men should never
fail
failes or sinne against the externall quietnesse of the naturall happinesse of the members of a commonwealth, yet the magistrate as the magistrate is to execute vengeance upon all externall ill-doing, as blasphemy, adoring of idolls. 4. The magistrate as the magistrate, in the zeale of God, is to set himselfe against sinnes, as dishonorable to God, and his glory, seeing the judgement that hee executeth, is not mans, but the Lords. 2 Chr. 19. 6. and hee is a little God in the roome of God, yea, God sitteth judging in, and through him, Psal. 82. v. 1. and therefore his end is not onely to punish sinnes, as they trouble the externall peace of the commonwealth, but all externall sinnes, that may wound the honour of God, and against which the magistrate, as he is such, is to be armed and cloathed with zeale.

5. Those who with Spalato teach that life eternall is not the end of the magistrate, as a magistrate, but onely the extrinsecall end of the magistrate, or the end of the person who is the magistrate, mult foulely erre; so it is not, in their meaning, the end of the office of kingly art to maintaine religion and pietie, but this is the end of the person cloathed with the office, and so they deny that God hath destined the kingly office to helpe men as Christians to heaven, and to promove Christ's kingdom mediatory, and they mult bee forced to say, God hath ordained magistrate to helpe men as men, or as they have a life common to them with the beasts, and not to helpe them as Christian men, to flie from the wrath to come, and obtaine life eternall, which certainly is against the honour of magistracie, (b) which of its owne nature is destined for the promoting of religion, else the magistrate as the magistrate is not a nurse-father in the Church, nor to bring his glory to the new Jerusalem, nor to kiss the Sonne, nor to exalt the throne of Jesus Christ, contrary to the Word of God. 6. Yea they were onely to promove the Church as a societie of men, and to set up the throne of justice for the second table of the Law, and not a throne for pietie, and for the first table of the Law, which is observed by (c) Augustine, who will have Kings to serve the Lord, not onely as men, but also as Kings, in such sort which none can doe, who are not Kings, and that not onely in civil affairs, but also in matters concerning divine religion: which passage, as (d) Bellarmine corrupteth it on the one hand, making the King a Governor of men according to their bodies,
and his old father the Antichrist a governor of men according to their souls, to do so that virulent libeller (e) Lystmachus Nicanor, with no reason inferre that the King is head of the Church, and hath a Nomothetick power to impose the service booke, and booke of Canons upon the Church of Scotland. But because the King as King is to promove religion, therefore (f) faith Junius Minos, Lycurgus, Charondas, Zeleucus, and Numa obliged men to their Lawes by some colour of religion. 7. Nor doe I thinke what is said against this by some learned men of great weight; see (g) Guliel Apollo
nius, (h) Spalattes, (i) Tilenus, (k) Danis polit, (l) Bucanus, (m) Professor. Leiden: Some say the magistrates power and the ecclesiasitick power differ in the objects, the Magistrates powers (say they) object is things earthly, and the externall man, the power of the Church is things spiritual, and the inner man.

I answer these two powers differ in the objects no question, I meane in the formal object, not in the material, for the magistrate as a magistrat is a nur ser father, and keeper, and avenger of both Tables of the Law, and hath a coactive power about hearing the word, administration of the Sacraments, Idolatry, blasphemy, and the right serving of God in Jesu Christ, and these things are not rerum carly, earthly things, or things of this life, but spiritual things. Yea the affaires of Jehovah and the Kings matters, 2 Chron. 19. 11. faith Amesius (o) are not so different, non ita disparata sunt, as that the care and knowledge of the things of God, belongeth not to the King, sed ita distinguuntur, in modo procurandi, regi politice suas partes agat, et sacerdos ecclesiastic suas, the objects of the magistrates power, and of the Churches power may be materially and are one & the same, but the King worketh in a coactive and kingly way, and the Church in an ecclesiastic and spiritual way.

For doe not both the King as King, and the Church as the Church, command and forbid one and the same thing? doth not the King command the right worship of God, and forbid Idolatry, and the Blasphemy of God? and doth not the Church
in their Synodical Canons command and forbid one and these same things? yea certainly, but the King doth command and forbid by a kingly and coercive power, under the paine of bodily punishment, as incarceration, exile, proscription, or death, according to the quality of the fact. And the Church commandeth also the right worship of God, and forbidde Blasphemy and Idolatry, but by a spiritual and ecclesiastic power, and under the paine of spiritual and ecclesiasticall censures, as open rebuke, suspension, and excommunication; and they differ not so in their ends, as some teach, so as the end of the Church power should be the communion of Saints, and the edifying of the body of the Church, which I grant is true, and the end of the Ruler should be onely preservation of peace, and the external tranquillity of the Common-wealth: yea (I say from the Word of God) that external peace is too narrow an end, and it doth belong to the second Table, the Kings end as Nurse-father, and his alikc care is to preserve the first Table, and as a Nurse-father, to see that the childrens milke be good and wholesome, though the milke come not from his owne breasts; and so his power hath a kingly relation to all the Word of God, and not to external peace and natural happiness onely. And the King as the King, his end is edification and spiritual good of soules also, but alwayes by a kingly power, and in a coercive way, by the sword, whereas the Church, are in their care of edifying soules, to use no such carnall weapons in their warfare, 2 Cor. 10. 4. For which cause (p) that learned P. Martyr, and (q) reverend Parker, and also (r) the Professors of Leyden say that Ministers deal with consciences of men, Quoniam Spiritus Sanctus (inquit Martyr) vix in sanctitatem prae ductus est, the holy Spirit conjoyneth the power and influence of grace with sound preaching, and the Magistrate doth onely execute external discipline. And Parker reasoning against Whitgift and Bancroft, proveth well that the Church visible, though external, yet is Christ's spirituall Kingdom, and that Church discipline is a part of Christ's spirituall Kingdom, and that the external government of Christ by discipline, is spirituall every way, according to the efficient, 1 Cor. 12. 1. according to the end, spiritual edification, Ephes. 4. 12. according to the matter, the Word and Sacraments.
craments, 2 Cor. 10. 3, 4. according to the forme of working, by the
evidence of the Spirit, 2 Cor. 2. 4, 13. And this is the cause (I con-
ceive,) why great Divines have laid the object of the Magi-
strate's power as a Magistrate is the externall man, and earthly
things, because he doth not in such a spirituall way of working,
take care of the two Tables of the Law, as the Pastor doth;
yet the spirituall good and edification of the Church in
the right preaching of the Word, the Sacraments, and pure di-
cipline is his end. It is true, whether the blasphemer professe
repentance, or not, the Magistrate is to punish, yea and to take
his life, if he in seducing of many, have prevailed, but yet his
end is edification, even in taking away the life; for he is to put
away evill, that all Israel may feare, and doe so no more: but this
edification is procured by the sword, and by a coactive power,
and so the Church power and the kingly power differ in their for-
mall objects, and their formall ends. But (1.) Spalato speakes ig-
norantly of Kings. Who saith, as the internall and proper end of the
Art of painting, the Art of sailing, &c. is not life eternall, but onely
to paint well, according to the precepts of Art, and to bring men safe
to their barborie, though the persons who are painters and sailors
may direct works of their Art to life eternall: so (faith he) the end
of the kingly Art is not life eternall, but onely the externall peace of the
Common-wealth; hence inferreth he, that there is no subordination
betwixt the power of the Magistrate, and the power of the Church,
but that they are both so immediate under God, as the Church cannot
in a Church may regulate the King, as a King, but onely as he is a chri-
sian man; the Church may rebuke the King, while as he abuses his
kingly power to the destruction of soules, and that the Church power, as
such, is not subordimate to the kingly power, onely the King may cor-
rect with the sword the Pastors, not as Churchmen and Pastors, but as
men who are his subjects. But, 1. whereas it is certaine the King
in respect of politick power is the immediate Vicegerent of
God, and above any subject in his Dominions, so doth the
Bishop, make the Shoe-maker, the Painter, the master-fashiner
immediate unto God and censurable by none, as they are Arti-
ficers, even as the King is censurable by none as King, and so
the King is dishonoured, who by office is the Lords aymointed, and
a little God on earth, Psal. 82. v. 1. (2.) The intrinsecall end
of *kingly power* is no more the advancing of *godliness*, and the 
prooving of the Kings daughter towards life eternall, by the 
sincere milke of the Word, as the Lords Vicegerent, and Nurse-
Father of the Church, then the Painter as a Painter, or a Sea-man 
as a Sea-man is to advance godliness: for this mans intrinscall 
end is onely a safe harbour and shoare to temporall lives, not 
the harbour of salvation to soules; and his end is onely a faire 
Image of Art in Paper or Clay, not the Image of the second 
Adam; and by this the King as King is interdicted of any 
Church business, or care of soules to be fed by the Word or 
Sacraments, to keepe them cleane, if he looke to any of these, as 
an end, that is not the eye or intention of the King as King, but 
of the King as a godly Christian, (faith Spatav:) hence to care 
for the spirituall good of the Church, and the promoving of 
the Gospel is as accidentall, as to say, an excellent Painter, *such 
as Apelles*, intendeth in his painting life eternall: so the King, by 
this, looketh to the Law of God, to Religion and the eternall 
happinesse of the Church, by guesse, by accident, and as King, 
hath neither chaire nor roome in Christian Synods, nor a seat 
in the Church. 3. If the meaning be, that the King as King, that 
is rightly exercising the office of a King, is subordinate to no 
Church power, that is, he cannot be justly and deservedly re-
buked by Pastors, that is most true, but nothing to any purpose; 
for so the Pastor as a Pastor, *Jeremiah* as he doth truly and in 
the name of the Lord exercise the propheticall office, cannot be 
deservedly censured, nor punished either by the Church-synodrie, 
or the King and Princes of the Land; but thus way all mem-
bers of the Church, and any one single beleever, doing his duty, 
should be as immediate, and independent, and highest next on 
earth to Christ as the King, and his three Estates of the Honour-
able Parliament are in civill matters, and as an Occumenick 
Councell, or in our brethrens meaning, independent Congrega-
tion, which is against reason. But if the meaning be, the acts of a 
King as aberring from justice, not as a King, but as a fraile man, 
may be censured and rebuked deservedly by Pastors in a Church 
way; this way also, the Pastor as a Pastor is not subject to the 
Church, but onely as a fraile man, and so nothing is laid to the 
purpose in this more then the in the former. But if the meaning 
be,
be thirdly, that which onely maketh good sense, that the acts of the King abstracted from good or bad, or as kingly, or not morall, nor acts of justice or injustice, more then the acts of Painting, of failing, of making of Shooes, and thus the King is not subject to the Church power, nor is his intrinsicall end as King, justice, and godlinesse and preservation of Religion, the man speaketh non-sense, and wonders; for the King as a King is a morall agent, and not infallible in his Lawes or administration. Ergo, as a King he is under the Scepter of the King of Saints in discipline, and in the keyes of the Kingdom of God, and so the kingly office is subordinate to the power of Christ in his Ministers and Church discipline, and by that same reason, the power and offices of Ministers as they are morall agents and obnoxious to sinne, to false doctrine, blasphemy, idolatry, idleness and sleepiness in feeding the flock, are under the coactive power of the supreme Governour; and he doth as King use the sword against them; hence it is clear that both the kingly power is subordinate to Church-power, and that the subordination is mutuall, that also the Church-power is subordinate to the kingly power, and that both also in their kind are supreme; the kingly power is the highest and most supreme, and under no higher coactive power: I mean the kingly as kingly conjoincd with the collaterall power of Parliaments, where the Realme is so governed, and the Church-power is the highest in the kind of Ecclesiasticall power. (i) Joan. Major faith well, that they are not subordinate, that is, not one of them is above another, that I grant, but that which he and Spalato faith, neiriri in alteram est imperium, that neither of the two hath a commanndement over another, that we deny, yet are they powers in office and nature different, for they differ in their objects. 2. Use and end. 3. And their manner of specifick operations, and the Kings power is not ecclesiastic.

Others say that there was a perfect cievill policy, having no need of the Church power, anent the perfect cievill government amongst the Heathen, and in Christian Common-wealths, the cievill power of it selfe and of its owne nature can doe nothing for the attaining of eternal happinesse, except we would goe to the texts of Pelagians, whether Papists doe lead us, while as they teach that the naturall end of cievill power, of
its owne nature and intrinsically is ordained to eternal happiness.

But the civil power of it selfe doth conferre nothing, whereby the spirituall power of the Church hath intrinsically, and properly, and formally its dignity, power, strength, and proper vertue; and doth produce its owne proper effect and end, because, as saith (w) Spalato, the civil Magistrates end is of another republike different from the Church, he is head of the Common-wealth, and civil body: see (x) Apollonius.

But I answer, there is a Policy civil without the Ecclesiasticall Policy, and the King is essentially a King, though neither he be a Christian himselfe, nor his subjects Christians, and to the essence of a King, and to the essence of a civil government, Christianity and a Church-power is not required, yet hath the King as King essentially a right and civil coactive power to promote Christian Religion, and the edification of Christ's body, though he be a Heathen, the want of Christianity doth not take away his kingly right, onely it bindeth up and restraine the exercise thereof, but though he be a King essentially, and actu primo, while he wanteth Christianity, and so is a perfect Magistrate, quoad esse, and the State that he ruleth over, a perfect civil body, quoad esse, in respect of essence and being, yet is he not a perfect Magistrate, quoad operari, neither he nor his civil State and body are perfect in operations. And it followeth not that the King as King can doe nothing about the obtaining of life eternall, for as a King he hath a perfect right, and kingly power to doe, and being a Christian he actually exerciseth that power, as a Nurse-father of the Church, to see that the King's daughter be fed with wholesome milke, to see that the first and second Table be kept, and that men serve Christ, and have the seales of the Covenant in purity, under the paine of suffering the weight of his royall sword; and I wonder that this should be called nothing for the obtaining of eternall happiness, seeing it is a way to eternall happiness to be thus fed under a Christian King as a King. But (say they) it is Pelagianism that the Kings power compelling the Nurses to let out their breasts to the Kings daughter, that she may suck the sincere milke of the Word, should be a mean of eternall happiness. I answer, and it is also Pelagianisme to say, that the planting of Paul, and watering of Apollos, and

Eee the
the ministerial power and paines of Ministers, without the grace of God, can produce or effectuate supernaturlall happinesse, and it is false that the kingly power of it selfe doth confer nothing whereby the spirituall and ecclesiasticall power hath intrinsically and formally dignity, and power, and its proper effect; for it is true, the kingly power maketh not the ecclesiasticall power, but it setteth it on worke in a coactive way, for the edifying of Christs body, and doth causatively edifie. Lastly, whereas it is said the King as King is over the civil body and the Commonwealth, which is a body different in nature from the Christian body or Church, I say, that is false, for the King as King ruleth over men as men, and also as Christian men, causing them to keepe both the Tables of Law. But 3. (say they) the office of a King is not a meane sanctified of God for a supernaturlall good, because it is amongst the Gentiles. I answer, this is no consequence, for that office of it selfe is sanctified and ordained of God, for keeping of both Tables of the Law, and that it worketh not this, in its owne kind, is not from the nature of the kingly office, but from the sinfull disposition of the Gentiles; so the Word is the favour of death to some, through their default. Ergo, it is not a meane sanctified for that end; it followeth not, but 4. the office of the King of it selfe and its owne power dubb not govern or submit the inward man, for immediately and of its owne power it cannot bind the conscience, but onely by the intervening mediation of the Word of God. Ergo, of it selfe it intendeth not to produce a supernaturlall and eternall good. Answ. Nor can the office of a Minister of it selfe, and in its owne power, produce a supernaturlall good, but onely by the authority of the Word, Eph. 3. 20, Jer. 23. v. 22, Tit. 1. 9. 10. is it therefore no office sanctified for a supernaturlall end? But 5. they reason, a supernaturlall good, and life eternall, are effects flowing from the mediatory office of Christ, bestowed upon the Church; but the kingly power floweth not from the Mediator Christ, but from God as Creator, who bestowed lawfull Kings and Magistrates upon many Nations, who know nothing of a Saviour.

I answer, When I consider the point more exactly, I see not how Kings, who reigne by the willome of God Jesus Christ, Prov. 8. 14. 15. have not their kingly power from Christ, who hath
hath all power given to him in Heaven and in Earth, Matt. 28. 18. for they are Nurse-fathers of the Church as Kings, Isa. 49. 15. they are to kiss the Sonne, and exalt his Throne, as Kings, Psal. 2. 11. they bring presents and kingly gifts to Christ as Kings, Psal. 72. v. 16. 11. and they serve Christ not only as men, but also as Kings, as Augustine faith: (y) therefore are they ordained, as meanes, by Christ the Mediator, to promote his kingly Throne. Some of our Divines will have the kingly power to come from God as Creator, in respect God giveth Kings, who are his Vicegerents, to those who are not redeemed, and to Nations who never heard of Christ; and others hold that the kingly power floweth from Christ-Mediator, in respect he accomplisheth his purposes of saving of his redeemed people, by Kings authority, and by the influence of their kingly government, procureth a feeding ministry, and by their princely tutory, the edification of his body the Church, which possibly both aimeth at truth. See (a) the groundlesse carping at Cartwright, Calvin, Beza, and others, by that sharp toothed envier of truth the Author of the Survey of holy discipline: of this hereafter more.

4. Conclusion. The King as King hath not a nomothetick, or legillitative power to make Lawes in matters ecclesiasticall, in a constituite Church, nor hath he a definitive sentence, as a Judge.

1. All power of teaching publiquely the Church or the Churches of Christ, is given to those who are sent and called of God for that effect: but, Magistrates as Magistrates are not sent nor called of God to the publike teaching of the Church. Ergo. The proposition is cleare from the like, Rom. 10. 14. How shall they preach, except they be sent? Ergo, how shall they publiquely and synodically teach, except they be sent? Heb. 5. 4. No man taketh this honour upon him, but he that is called of God, as was Aaron, &c. Ergo, if none be a Priest to offer a Sacrifice without God calling, neither can he exercise the other part of the Priesthood, to teach synodically, &c to give out (διωκομεν) decrees, Acts 6. 4. that obligeth the Churches ecclesiastically, but he who is called.

2. Who so hath nomothetick power to define and make Lawes in matters ecclesiasticall, have onely a ministeriall power to expone Christs will in his Testament, under paine of Church-censures, and hath no coactive power of the sword to command
these Lawes enacted, and to injoyne them on the Churches. But onely Church-men, who are formally members of the Church, as Pastors, Doctors, Elders, and others sent by the Church have this ministeriall power, without the coactive power of the sword, and what ever the Magistrate as the Magistrate commandeth, he commandeth it, in things ecclesiasticall necessary and expedient, under bodily punishment; I adde this, because threatening of bodily punishment, is not essentiaall to Lawes in generall, because some Lawes are seconde onely with rewards, as the Judge offereth by law a reward to any, who shall bring unto him the head of a Boar, or of some notorious robber.

Ergo, &c. The proposition is cleare; the learned (b) Junius giveth to the Magistrate with our Divines, an interpretation of Scripture, as a Judge; which concerneth his owne praxi, they are interpreters, pro communi vocationis modo, in a Christian way, as private men, but they have no power of ecclesiasticall interpretation. 2. (c) Gul. Apollonius faith, the Prince as a Christian, hath an office to exhort the Synod, by word or Epistle, as Constantinus did the Fathers of the Nicean Council; and his Legates exorted the Councell of Chalcedon, ut Deorationem reddituri. See (d). Ruffinus (e) and the acts of the Councell of Chalcedon.

3. The Magistrate hath a power judicall, as a Magistrate, in to farre as his owne praxi is concerned, to expone the things defined, but this exposition he useth, non instruendo synodice, non docendo ecclesiasticc, sed docendo sicut potius mandando cum certa relations ad peram a brachio seculari infringendum contemptoribus, not in an ecclesiasticall way teaching, and instructing synodically, but teaching or rather commanding with a certaine relation to civil punishment, to be inflicted upon the contemners, as he teacheth, what is just, or unjust in his civill Lawes, not directly to informe the mind, but to correct bad manners, and this makesthe object of kingly power about Churches matters, and the object of ecclesiasticall power, formall objects different.

3. Thosc who have a nomothetick power to define in Synods, are sent by the Church to Synods with authoritative commission and power for that effect, representing the Church which sent them, as all who are sent with any ambusage doe represent those who sent them. But Magistrates as Magistrates, are
are not sent to represent those who sent them with authoritative communion of the Church. Ergo, they have no such power to define in Synods. I prove the proposition from the Apostles' practice: Paul and Barnabas were sent as chosen men by the Church of Antioch, Acts 15, 2, 3. Acts 15, 6. the Apostles and Elders came from the Church to consider of this matter, Acts 21, 18. Acts 22, 17, and 2 Cor. 8, 17, 18. if the Apostle with the Church sent Titus & a Brother, whose praise is in the Gospel, as chosen of the Churches, to travel with us, v. 19, in gathering the charity of the Saints, for the poor at Jerusalem, then by the like, those who are sent to declare the minds of the Churches, are also clothed with the authority of the Churches, who sent them; but Magistrates as such, are not sent, but are there with the sword of Commonwealth, and not with the mind of the Church, as Magistrates, except they be also Christians.

4. The Apostolike Synods, is to us a perfect pattern of Synods, but persons defining in them are Apostles and Elders, Acts 16, 4. Acts 15, 6. The Church, Matt. 18, 18. defines, and 1 Cor. 5, 4. those who are convened in the name of the Lord Jesus, and the Apostles pastoral spirit, those who are over us in the Lord, and watch for our souls. 1 Thes. 5, 14. Heb. 13, 17. but in these Synods there are no Magistrates, yea there was at Corinth a Heathen Magistrate, 1 Cor. 6, 1. and in the Apostolike Church a persecutor, Acts 22, 1, 2, 3, &c. And the Magistrate as the Magistrate, is not a member of the Church, and is neither Pastor, Elder, nor Doctor, nor a professor of the Gospel, except he be more then a Magistrate.

5. No Ecclesiastical power, or acts formally Ecclesiastical, are competent to one who is not an Ecclesiastical person, or not a member of the Church, but a civill person; but a power to define in Synods, and the exercise of acts Ecclesiastical and matters Ecclesiastical, are due to Ecclesiastical persons, and to the Church. Ergo, they are not competent to the civill Judge. The proposition is evident by differences betwixt Ecclesiastical persons and civill Magistrates, which might be more accurately set downe by others, then by me. But they differ, 1. that the Churches power is spiritually, the Magistrates causatively, effectually or objectively spiritually, but not intrinsically and formally.
The ordinary power of the Magistrate, Chap. 6.

nally spiritual, because he may command by the power of the sword spiritual acts of preaching, administrating the Sacraments purely, of defining necessary truths in Synods, and forbid the contrary, but he cannot formally himself exercise these acts. 2. The Church-men are members of the Church, the Magistrate as such is a politic Father and Tutor of the Church, but not formally, as he is such a member of the Church. 3. The power of the Magistrate is carnall, and corporall, and coactive upon the bodies; for which cause, Tylenus, Daneus and others say, the external man is the object of his power, the power of the Church is spiritual, not carnall, not coactive, not bounded upon the body; the Church hath neither power of heading or hanging, but onely they may use the sword of the Spirit, exhortations, rebukes, censures, excommunication. 4. Edification to be procured by the Word and Sacraments and Church-censures, is the end of Church-power, but edification to be procured by the sword, is the end of the civil Magistrate. 5. The Magistrate judgeth not what is true and false to be believed simply, as teaching, instructing, and informing the conscience, but onely what is true and false to be believed or professed in relation to his sword and bodily punishment, or civil rewards. 6. The Magistrates judgement is kingly, supreme, peremptory, and highest on earth, from which we are to provoke in no sort, except in appealing to God, the Church's judgement is ministerial, conditionall, limited by the Word of God. 7. The Magistrates power is over all, Heathen and Christian, over men as men, and over men as Christians, and agreeeth to Heathen and Christian Magistrates alike; the Church power agreeeth onely to members of the Church, and is onely over members of the Church as they are such. 8. What ever causes the Magistrate handleth, as hurtfull to the Commonwealth, and contrary to the Law of God, in a politicke and civil way, these fame the Churches handleth as they promote edification; or if they be sinnes, the Church cognosceth of them, sub ratione scandali, as they are Church scandals. 9. The civil power is above the Church-men as they are Church-men, and members of a Christian Commonwealth, and the Church power is above the Magistrate as he is a member.
Sect. 5. is not to make Church Lawes.

ber of the Church and to be edified to salvation, or censured for scandals, Matth. 18, 17. 2 Tbes. 15, 13. 3 Tim. 5. 20. and therefore there is both a mutual subordination between the honors, and also because both are highest and most supreme in their kind, they are also coordinate, and two parallel supreme powers on earth: as the Church hath no political power at all, so hath the Church no political power above the King, but he is the only supreme power on earth immediate under God; so the King hath no power formally and intrinsically ecclesiastically over either the Church, or any member of the Church, but the Churches power is supreme under Christ the King and head of the Church. 10. The Churches power may be without the Magistrate, and is compleat both in being and operation, as Acts 2. 42. and Acts 15. 1, 2. 1 Cor. 5. 1, 2, 3, 4. without it, yet it is helped much by the Magistrates power, which is cumulative, to add help to the Church, and not privative, to take away any right or privilege from the Church, for then the Church should be in worse case, and greater bondage, under a Christian King, then if there were no King to defend the Church at all, if the Kings power were privative: and it is true the Churches own power is cumulative, & not privative, because the Church hath no power to take nothing from itself; but the King is to add his royal shield to the Bride of Christ, out of zeal to the honour of the Bridegroom, for a political promoting of godliness, which the Church as such wanteth. But the kingly power though it may be, and is, in Heathen Nations perfect in its being without the Church power, yet is it not perfect in its operations, as is said. 11. The Church power is to goe before, and to define, prescribe and teach first, and the civil power to add a civil sanction thereunto, as an accumulative and auxiliary supplement. 12. The Magistrate hath no power properly to define controversies, yet hath he the power of the judgement and discretion, and also may with a coactive power cognizce in a political way of Church matters in reference to the use of the sword, but the Church as the Church hath a ministerial power ex officio, to define controversies according to the Word of God. 13. Every one helpeth another to obtaine their owne ends, but they cannot be contrary one to another formally, yet doe these
these differences prove, that the Magistrate, as such, cannot
define in a Synod, what is truly to be believed and practised by
members of the Church, what not. And also godly Princes
have refused this. Hesius Cordubensis writeth to Constantius the
Arrian Emperor, which words Athanasius commendeth. De-
ne, deinde, quod, & memineris te mortalem esse, reforma dixi judicii,
neque te immisca feces ecclesiasticis, nec nobis in hoc genere precipe, sed ea
potius a nobis dice: tibi autem deus imperium commissit, nobis au-
tem quae sunt eclestiae, concedidit.

Ambrosius epist. 14. ut alii. 33. ad Marcellinam sororem, dicit,
se Valentiano dicere, Noli te gravare, imperator, ut prae se in
ae, que divina sunt, imperiale jus habere, noli te extollere, sed se
vis divinitus imperare, esto &c. sed tibi — ad imperatorem palatii
pertinent, ad sacerdotem ecclesiae, publicorum tibi manum jus con-
cessum est, non sacrorum.

Augustin. Epist. 48. & 162. Neque aures est Christianus impe-
ator, sic corum (Donatistarum) tumultuosos et fallacies querelas
fisci, ut de judicio Episcoporum, qui Roma sederent, ipse judi-
caret 16. in ipse (imperator) cessit ut de illa causa, post E-
episcopos, ipse judicaret, a sanctis antistibus postea veniam petitiu-
rum.

Chrysost. hom. 4. & 5. de verbis Esa. Quanquam admiran-
dus videtur strenue regius, tamen rerum terrestrum admininistrati-
onem sortis est, nec prater potestatem banc, praterea quicquam au-
toritas habet.

Leontius Tripolis Lydiae Episcopus, cum Constantius in
 conventu Episcoporum multa praecrirebat, Miror (inquit) qui
fiat, ut alius curandis definitus, alia trahes, quicum rei militari
et reipublicae praeferi, Episcopisea praebendas, quae ad solos per-
tinent Episcopos.

Constantinus Magnus in concilio Niceno (ut ait Ruffinus
hist. 1. 1. addit. Eusebio cap. 2.) recusavit ferre judicium inter
Episcopos. Deus (inquit) vos constituit sacerdotes, & nobis a deo
dati istis judices, & conveniens non est, ut homo judicet deos.

Sozomeno hist. 1. 6. c. 7. Mibi (inquit Valentinianus Senior)
qui sum in sorte inquis, non est talia negotia & ecclesiastica,
scrutari; sacerdotes, quorum ista cura sunt, inter se ipsos, quocan-
que voluerint loco, convenient. Theodosius Junius epist. ad E-
Deputatus est Candidianus magnificus Comes fenamorum domesticorum transire usque ad sanctissimam Synodum uestrarum, ac in melius quidem, que facienda sunt, de pis dogmatibus questiones communicare: illicitum namque est, eum qui non sit ex ordine sanctorum Episcoporum, ecclesiasticis immisericer tractatibus. Gregorius Mag. l. 5. Epist. 25. Notum est piissimos dominos disciplinam diligere, ordines servare, canones venerari, & in causis sacerdotatibus seie non immisere.

Distin. 96. C. sat is evidenter, illicitum est imperatoribus ecclesiasticis se immisere tractatibus.

Constantius would not take on him to judge the Arrian cause, but convened a Councell, and commanded them to judge according to the word: So faith Eusebium de vita Constant. l. 3. c. 10. ad Theodor. l. 5. c. 9. Neither can it be said that Constantine judged with the Synod as Emperor, as some affirme, for though it be true, yet he judged not in the Synod as Emperor, but as Episcoporum confessor as he nameth himselfe, and as Eusebium faith, de vita Constant. l. 3. c. 16. ipse tanguam unus est vestro numero, non recusabam. Now Constantine as Emperor was not a fellow- servant with Pastors or one of the number, but above them, as the appointed of the Lord; but he judgeth with them, as one of their number, as a Christian having one faith, one baptism, one Lord, with them; and so as a member of the Church, and so faith he in that same place, Literarum divinitus inspiratarum testimoniores in questionem adducens dissolvamus. And let this be our first distinction.

Emperours of old defined in Synods, as Christian members Distinct, i. of the Church, not as Emperours, for as Emperours they be politicke heads of the men of the Church. Gerardus Tom. 6. de Geradus. Magn. polit. n. 175. pag. 586, 587. who giveth also a nomotheticke power to Magistrates in matters ecclesiasticall, furniseth us with an argument here, because the Magistrate is a principal member of the Church, and all the members of the Church are to judge and try the spirits; and to try all things, now this proveth well as a member of the Church, and so as a Christian he may judge, and that in a miere ecclesiastic way, as Pastors and Elders doth, as private Christians may doe, being called thereunto by the Church, though the ground be weake, for
the Kingly power maketh not New, Tiberius and other Empe-
rousers, members of the Church, onely grace, faith, and com-
munion with Christ, maketh Kings members of the invisible
Church, and baptism and profession of the faith, and not any
earthly Prerogative of Scepter, or Crown, maketh them mem-
bers of the visible Church.

Our second distinction from Fathers, is, that Emperours have
a Kingly power politicke to confirme, and adde their civill san-
tion to Church constitutions, but they have no power formally
ecclesiasticke to define and make Church-lawes. So (a) Augustine:
as a man the King serveth the Lord, vivendo fideliter, by living
the life of a sound believer, and as a King he serveth the Lord,
by adding the convenient vigour of a civill sanction to just
Lawes— as the King of Ninive did, by compelling the
men of Ninive to pacifie God. And when Gaudenius the Do-
natift objected that the Empe-
rour could not take course with
the Schism made in the Church
by their separation, because

God hath laid upon Prophets, not upon Kings, the Preaching
of the word: Augustine (b) answereth, not that Kings may ei-
ther preach, or define controversie in the Church, but that,
since Donatists separate from the Church, it should be the care
of Kings to see, that none rebell against the Church of Christ.
Hence I reason thus, no Synods ecclesiasticall can meddle with
the blood and temporall lives of men, nor can they forbid the
believe and profession of heresies and erroneous doctrine, or
scandalls against pure discipline under the paine of bodily pun-
ishment, as banishment, imprisonment, beading or hanging.
But Emperours and Kings, either in a Synod or out of a Sy-

dod, may lawfully forbid such things, and that by a Kingly
power, therefore if Emperours in Synods make any Lawes
of this kinde, they are not Synodical, nor ecclesiasticall
Lawes, nor do they make such Lawes, jointly with the Church-
Synod, as some teach, nor by any ecclesiasticke power, for coa-
vitie power, and ecclesiasticall power, cannot be joyned to-

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(a) Augustine: "As a man the King serveth the Lord, vivendo fideliter, by living the life of a sound believer, and as a King he serveth the Lord, by adding the convenient vigour of a civill sanction to just Lawes— as the King of Ninive did, by compelling the men of Ninive to pacifie God. And when Gaudenius the Donatist objected that the Emperor could not take course with the Schism made in the Church by their separation, because...

(b) Augustine: "God hath laid upon Prophets, not upon Kings, the Preaching of the word: Augustine (b) answereth, not that Kings may either preach, or define controversie in the Church, but that, since Donatists separate from the Church, it should be the care of Kings to see, that none rebell against the Church of Christ. Hence I reason thus, no Synods ecclesiasticall can meddle with the blood and temporall lives of men, nor can they forbid the believe and profession of heresies and erroneous doctrine, or scandalls against pure discipline under the paine of bodily punishment, as banishment, imprisonment, beading or hanging. But Emperours and Kings, either in a Synod or out of a Synod, may lawfully forbid such things, and that by a Kingly power, therefore if Emperours in Synods make any Lawes of this kinde, they are not Synodical, nor ecclesiasticall Lawes, nor do they make such Lawes, jointly with the Church-Synod, as some teach, nor by any ecclesiasticke power, for constitutive power, and ecclesiasticall power, cannot be joyned together..."
ther as one power, to make one and the same ecclesiastical laws. Let any judge then if the ancient Lawes of some Emperours were any other things, but civil and politick sanctions of Church-constitutions. And judge of this Law, which some call the ecclesiastical determination of (c) Heraclius the Emperour by the consent of Pope John, he ordained that there is not one nor two operations in Christ. Heraclius a Monothelite commanded this under the paine of civil punishment, as is certaine. But had Pope John as collaterall Judge with the Emperour in this, that same coactive power that the Emperour had? I think none can say it. So (d) three Emperours commanded all people to hold the doctrine of the Trinity, and that those who hold not this be hereticke. This is but a civil sanction of a Church Law. So (e) Martianus commandeth that the decrees of the Counsell of Chalcedon be established, and that no man dispute or call in question these decrees. This is clearly the Emperours civil ratification of Church-lawes: and (f) Justinianus forbiddeth any publick service to be in the Church by laicks only, in the absence of the Clergie, and (g) commandeth the Bishops not to mutter into themselves, but to speake in the administration of the Sacraments with a clear and distinct voice. If Emperours did procede any further, as some say that Theodosius deposed the Nestorian Bishops, though indeed he only (h) commanded them to be deposed, their deeds are not Lawes, a facto ad jus non valet consequentia. Papists here are in two extremeties. For 1. they will not have Princes to meddle with Church-affaires, whereas by office they are Nurfathers in the Church. Charles the first is rebuked by Paul the third, because he convened counsells for composing of dissentions in the Church, and he compareth him to Uzzah, who touched the Arke without warrant, as we may see (i) Wolfius. 2. Stapleton, Bellarmine, (k) and Papists will have them to be brutish Servants, to execute whatsoever the Pope and Counells shall decree, good or bad, without examination also; as (l) Suarez, the Counsell of Paris, their (n) Law faith, and (o) Innocentius the first, and (p) Gregory the seventh do teach: Making Kings in their judgement slaves to the Pope and his determinations, and to have no light but from their vertuall Church, as the Moone hath all her light from the Sunne. F f f 2 Our
Our third distinction is, that the Magistrate as Magistrate, and a preserver of publick peace, may doe some thing, when a Schisme and dissention is among the Church-men in a Synod. 1. In this case he may punishe perturbers of peace, as Augustine answereth (q) Gauden. the Donatist, and the separatrs from the Church, in which case the Magistrate indirectly condemneth one of the parties, which the Church hath condemned; but there be many other cases of dissention in this case; therefore when the Magistrate findeth the Synod divided in two parties equally; or three, in the corrupt part prevale; or foure, in the case of the Churches aberration in one particular fact: or five, if there be an univerfall apostasie of the whole representative Church; or sixe, an univerfall defection of both the representative and essential Church: all these being too casual and of too frequent occurrence, one and the same answer cannot be given, and here be sundry subalterne distinctions considerable.

Hence our fifth Conclusion: when there is an equall rupture in the body, nothing extraordinary would be attempted, if ordinary wayes can be had: if Saul the ordinary Magistrate had at Gods Commandement killed Hagag, Samuel the Prophet should not have drewne his Sword, and therefore in this case the Magistrate would first seeke helpe from other Churches, as that (r) learned Apollonius faith. But if that cannot be conveniently had as in a national Church it may fall out, then the Magistrate as a preserver of peace and truth, may command the sincerer part to conveene in a Synod, and doe their duty, as the good Kings of the people of God did: 2 Chron. 15. Asa gathered together a people who entered in Covenant to seeke the Lord God with all their heart, and layed an obligation of punishment to death on the rest, v. 12, 13. and Jebojabahat, 2 Chron. 23, 4. he layed charge on Hilkiah the High Priest, and the Priests of the second order, whom he knew to be better affected to the worke, to bring out the Vessels made for Baal; which proved that the King should put the sincerest to doe that, which in common belongeth to the whole, in which case of the erring of the most part of the Church, the Prince indirectly condemneth the erring part of the Synod, because it is his place to forbid.
bid and to punish with the sword, the transgressors of God's Law. But because his power is accumulative, not privative, under that pretence he hath not power to hinder the sincerer part to meet and determine according to the Word of God.

6. Conclusion. In the case of the prevailing of the corrupt part of the Church, or in the fourth case of the aberration of the Church in one particular, the King hath a regall power to punish the Canonists, if they shall decree in their Synod Popery, and heretical doctrine, and so give to the Bride of Christ noysonome and deadly milke; the Prince as nursefather may punish the Canonists. 1. Because he is a keeper of both Tables of the Law, and hath a royall power to inflict bodily punishment upon all sines, even committed, in foro exteriore ecclesia, as the King may punish false teachers. 2. Because the Magistrates power is auxiliary & accumulative, as a tutor and nursefather, who hath law to helpe the Pupill, and to adde to the inheritance, but hath no Law nor power to take away any part of the inheritance from the Pupill; Ergo, as a nursefather, hee is to helpe the Church of Christ, against the wicked Canons of the representative Church. If any object, then the King as KIng hath power to rescind and annul the ecclesiastical Canons; the contrary whereof that learned author of Altare Damascenum (s) doth prove.

I answer, that learned and worthy author proveth that the Prince cannot annul the Church-Canons, and that the councell of Trent thought shame that the Pope should absolve any condemned by the Church-Canons, and certainly the same power that maketh Canons should dissolve them; but the Kings power cannot make Church-Canons, for it is a part of the ministeriall calling to make Canons, and therefore hee cannot annul and dissolve Canons: but some greater Kingly power is due to the King in the case of the Churches aberring, then in the case of the Churches right administration; and as our Divines doe justly give to the Prince an extraordinary Kingly power in the case of universal apostasie of the Church, as Jehoshaphat, Hezekiah, Josiah, and other worthy reformers in the Church of the Jewes, did warrantably use their Kingly power, when the Church-men were corrupted and negligent in their duties, fo
in a particular case of a particular error of the Synod, the King,
as King, may use his Kingly power in this fact, that is, secun-
dum quid extraordinarium, for the King is obliged as King to
add on his accumulative power of a civil sanction to all just and
necessary Church constitutions, and if the Canon or Church
constitution be wicked and popish, he is obliged to deny his
civil sanction, and not that only, (for hee that is not with
Christ is against him) but he is to employ his Kingly power
against such Canons, and so is to deliver the Church of God in
that, and in denying his accumulative power to unjust Canons,
hee addeth his Kingly power accumulative to the true Church,
in saving them from these unjust Canons.

2. Also it may be objected, If the King by a regal and coercive
power may annul and rescind unjust Canons, he may by this coercive
power make Canons, for it is that same power to make and unmake
Canons.

I answer, if hee may annul unjust Canons, that is, liberate
his subjects from civil punishment to bee inflicted for refusing
obedience to such Canons, and forbid the practice of wicked
Church constitutions under the paine of the sword; It will not
follow, that therefore hee may make Canons, but only that
hee may add his civil sanction to just Canons. 2. Neither can
the King properly annul the Canon, but only deny to add on
his civil authority for the execution of such Canons.

But thirdly, it is objected, that the King hath a judgement that
such Canons are wicked and superstitious; the Church-men's judgement
at the assembly of Glasgow, Edenbrough, an. 1638, 1639. is that such
Canons are lawfull, edifying, and necessary, then is the King ob-
liged as King to deny his royall sanction, and who shall bee Judge in
the matter?

If you say the Word of God, it satisfyeth not, because both
the King, and the Synod alledged the Word of God, as norma judicandi, a rule of judging, but the rule of judg-
ing is not formally the Judge, but wee aske who shall
bee the visible ministeriall and vocall Judge under Christ,
speaking in his owne Testament, for the King is a Poli-
tick and civil Judge, and the Church an Ecclesiasticall
Judge.
I answer, this same is the question betwixt us and Papists, anent the Judge of controversies, whether the Judge be a Synod or the Scriptures; and we answer by a distinction, the Scripture is norma judicandi. 2. Christ, the peremptory and infallible Judge speaking in his owne Word. 3. A Synod lawfully convened, is a limited, ministerial, and bounded visible Judge, and to be believed in so farre as they follow Christ the peremptory and supreme Judge speaking in his owne Word. But wee deny that there is on earth any peremptory and infallible visible Judge. But to come yet nearer, if the King have sworn to that same religion which the Church doth profess, and so acknowledge and profess the reformed religion of that Church, hee must then acknowledge the lawfull officers of that Church to bee his ordinary teachers, and the lawfull ministers of the Church, and that they are both in a Synod, and out of the Synod, to preach, and to bee ministeriall definers of things controverted, and that they shall first determine in an ecclesiasticall way according to Gods Word, and hee as King is to command them to determine according to Gods Word, under the paine of civill punishment, and the Kings civill and coactive way of judging is posterior and ratificatorie of the right and orthodox ecclesiasticall determination, and Junius faith, that the Magistrates judging politick, presupposeth the Church judging ecclesiasticall, going before; and (d) Calvin (e) and Aesopius are cleare that in this case the Church is to cognosc of her owne ecclesiasticall affaires. Ambrose writeth to the Emperor Valentinian, that none should judge of this cause which is ecclesiasticall as one said, but a Church-may, qui nec munere sit impar, nec jure dissimilis. Gelasius the Pope inveigheth against Anastasius the Emperor, because he confounded these two, civill and ecclesiasticall causes. But if the Emperor or King professeth not the religion of the land, and repute it false, and if the religion bee indeed heretically, then the Church is not constituted, and the case extraordinary; but the truth is, neither the Kings judgement, as a certaine rule to the representative Church, nor the representative Churches judgement a rule to the King, but the Word of God the infallible rule to both. Judgement may crooke, truth cannot bow, it standeth still unmoveable.
unmoveable like God the father of truth; but in this case if both erre, ex cellently faith(f) Junius, the Magistrate erring the Church may do something extraordinarily, and the Church erring the Magistrate may do something also in an extraordinary way, as common equity and mutual law requireth that friends with mutual tongues bite the wounds of friends. Also fourthly, some say, they who make the King the head of the Church, acknowledge that the King doth not judge, except the matter be first defined in the Scriptures, and in the general councils, yet they give a primacie spiritual in matters ecclesiasticall to the King, and therefore if the King may forbid the inacting of wicked Canons, bee determineth them to be wicked, before the Synod have passed their judgement of them.

I answer, that learned (g) Calderwood saith indeed, the pretended Lords of high Commission have an act for them under (b) Queene Elizabeth for this effect, but it is made for the fashion, for all errors and heresies are condemned in Scripture, but not onely should there bee a virtuall and tacit determination of matters ecclesiasticall, which is undeniable in Scripture, and may bee in generall counsell also, but also a formall Synodical determination in particular must goe before the Princes determination in a conitute Church. The Prince may, before the Synods determination exhort to the determination of what hee conceiveth is Gods will in his Word, but hee cannot judicially and by a Kingly power determine in an orderly way, what is to bee defined in a Synod, except hee infringe the Churches liberties, and judicially prelimit under the paine of civill punishments, the free voyses of the members of the Synod, which is indeed, an abuse of the authoritie of a nur-father.

But finly, it may bee objected that hee may, in a thing that is manifestly evident by the Word of God to bee necessary truth, command by the power of the sword, that the Synod decree that, or this particular, so clear, in the Word, the contrary whereof being, Synodically determined, hee may punish by the sword,
is not to make Church Lawes.

I answer: what the King may judicially determine and punish with the sword, that hee cannot judicially predetermine and command in any order that hee pleaseth, but in a constituted Church, whereof hee is a member and to bee taught, hee is to determine judicially in an orderly way, as a nure-father.

But sixtly, it may bee objected, that if the King have a judiciall power by the sword to annul unjust acts, then have hee a power to make them, though hee abuse that power in making them, as unjust, and then hath hee power to interpret Church acts, and to defend them; but the Law (i) saith, it is that same power to make Lawes, and to defend them, and interpret them: see (k) Pareus.

I answer, the proposition is not universally necessary, except onely in civill matters, in the which, as the Prince who is absolute hath supreme authority to defend, and interpret civil lawes, so hath hee power to make them; for if the Magistrate hath a supreme judiciall power to interpret Church Lawes, hee is a minister of the Gospell in that case, and may by that same reason administer the Sacraments, so the argument is a just begging of the question. 2. Though the King have power in case of the Church aberration (which is somewhat extraordinary) it followeth not therefore, in ordinary, hee hath a nomothetic power to make Church-Lawes.

Also sevently, it may bee objected, if the King in case of the Churches aberration, may by the sword rescind Church-Lawes, then may hee make a Law to rescind them: but those who affirm that the King hath a sort of primacie and headship over the Church, say not that the King hath any power formally ecclesiasticall to make Lawes, as Ministers in a Synod do, but onely that hee hath a power to command any forme of externall worship, under the paine of bodily punishmnt, they say not that the King may preach, administrate the Sacraments, or excommunicate or inflict any Church-censures.

I answer, the transcendent power of Princes and their commissioners is not well knowne, for the authors (faith (l) Calderwood) agree not among themselves, but it is true in words,

G g g
the author (m) est Tortura torti, the Bishop of Eli denyeth in
words (if you have strong faith to believe him) all spiritual headship over the Church, to the King, and (n) Barbillus
also. But (o) Henric. Salcobrigiensis calleth the King primatum ecclesiasticum Anglicanum, the Primate of the Church of England, and reges
soleo sacro unciis, capaces sunt jurisdictionis spiritualis, because they are
appointed with holy oyle, therefore are they capable of
spiritual jurisdiction; also may (p) create propria autori-
tate, by his owne authoritie, create Bishops and deprive them. See
what (q) Calderwood hath said, and excerpted out of the writings
of these men; the King as King, 1. convocateth Syn-
ods; 2. defineth ecclesiastical canons; 3. giveth to them the
power of an ecclesiastical Law; 4. executeth Church Canons;
5. appointeth commissioners, who in the Kings authoritie and
name, may try heresies and errors in doctrine, punish non-
conformitie to Poppith ceremonies, may confine, imprison,
banish Ministers; 6. descrene excommunication and all Church
censures, and use both the swords; 7. relax from the power
and censures of all ecclesiastick Lawes, give dispensations,
annull the censures of the Church, upon causes knowne to them,
give dispensations against Canons, unite or separate Parish
Churches, or diocesan Churches, and by a mixt power partly
coactive and civil, partly of jurisdiction and spiritual, the
King may doe in foro externo, in the externall court of Church
discipline, all and every act of discipline, except hee cannot
preach, baptize, or excommunicate.

And whereas Cartwright saith, when a lawfull Minister shall
agree upon an unlawfull thing, the Prince ought to say it; and if Church
ministers shew themselves obstinate, and will not bee advised by the
Prince, they prove themselves to be an unlawfull Ministry, and such
as the Prince is to punish with the sword. O but, saith hee (r) the au-
thor of the Survey, how shall the Prince helpe the matter? shall be com-
pell them to convene in a Synod, and retract their minds? but they will
not doe this. 2. By what authoritie shall the Prince doe this? even
by extraordinary authoritie, even by the same right that David did
eat of the Shew-bread, if by ordinary authoritie the Prince would doe it,
yet doe you rest that authority also.

Answ. Though the Prince had not externall force to com-
pell Church-men to decree in their Synods things equally, holy, just, and necessary, yet it followeth not that the King as King hath not God's right, and lawfull power to command and enjoyneth them to doe their dutye, force and Law differ much, as morall and physicall power differ much. 2. If they decree things good, lawfull and necessary, the Prince hath a power given him of God to ratifie, confirm, and approves these by his civill sanction, but he hath no power ordinary to infringe, or evert what they have decreed. 3. And if the Church bee altogether uncorrectable and apostate, then wee say as followeth.

7. Conclusion. When the representative Church is universally apostaticall, then may the Prince use the helpe of the Church essentall of sound beleevers, for a reformation, and if they also bee apostatique, (which cannot be, except the Lord utterly have removed his candlestick) wee see not what hee can doe, but beare witness against them, but if there bee any secret seeker of God, in whose persons the essence of a true Church is confirmed. The King by a royall power, and the Law of charitie is oblied to reforme the land, as the godly Kings, with a blessed success have hitherto done; Asa, Josiah, Jehosaphat, Ezekiel, in which case the power of reformation, and of performing many acts of due belonging to the Church officers, are warrantably performed by the King as in a diseased body, in an extraordinary manner power recurreth from the members to the politick head and Christian Prince, who both, as a King, ex officio, in an authoritative way is oblied to do more then ordinary, and as a Christian member of the Church, in a charitative and common way, is to care for the whole body.

8. Conclusion. The influence of the Princes regall power in making constitutions is neither solitary, as if the Prince his alone could doe it; nor is it 2. collaterall, as if the Prince and Church with joynt concurrence of divers powers did it; nor is 3. as some flatterers have said, so eminently spirituall as the consultation and counsell of Pontifices, for light only hath influence in Churches Canons, but the Princes power hath onely the power to designt, so as the Canon hath from the Prince the power of a Law in respect of us. The Kings influence in Church
Canons (as wee thinke) is as a Christian antecedent, to exhort that the Lord Jesus bee served; 2. concomitant, as a member of the Church to give a joyned suffrage with the Synod; 3. consequent, as a King to adde his regall sanctio to that which is decreed by the Church according to Gods Word, or otherwise to punish what is done amisse.

Now that the Prince as a solitare cause, his alone defineth Church matters and without the Church, and that by his ordinary Kingly power, wanteth all warrant of the Word of God. The King might have given out that constiution, Aet. 15. It seemeth good to the holy Ghost, and to us, which in reason is due to the ministeriall function, for these are called Aet. 16.4. the decrees of the Apostles and Elders, not the decrees of the King or Emperor, either by Law or fact. 3. Christ ascending to heaven gave officers requisite for the gathering of his Church, and the edification of the body of Christ, but amongst these in no place we finde the King. 4. If this bee true, heathen Kings have right to make Church-Cansons, though they bee not able, and bee not members of the Christian Church, and so without, and not to bee judged by the Church, nor in any case censured, Mat. 18. 17. 1 Cor. 5. 11. and this directly is a King Pope, who giveth Lawes by a Kingly power to the Church, and yet cannot bee judged by the Church. Buroillus and Thomas acknowledge that a Heathen King is primat and head of the Church; and mult hee not then have power auct primo, to make Lawes, and to feede the flocke by externall government? But Lancel. Andrew, Bishop of Ely (1) Tortura torti faith that a heathen King hath a temporall Kingly power, without any relation to a Church power, and when bee is made of a Heathen King, a Christian King, bee acquireth a new power. But the question is, if this new power be a new kingly power, or if it be a power Christian to use rightly his former kingly power, if the first bee true, then 1. as learned Poetius (2) and good reason faith, hee was not a King before hee was a Christian, for the essence of the Kingly power standeth in an indivisible point, and the essence of things admit not of
of degrees. 2. Then should he be crowned over againe, and called of God to bee a Christian King, and so hee was not a King before, which is against Scripture; for Nebuchadnezzar was to be obeyed, and prayed for as King by the people of God, at Jeremiah's expresse commandement. 3. So a pagan husband becoming a Christian should by that same reason acquire a new husband-right over his wife; contrary to the 1 Cor. 7. 13,14,15. the Captains, or Masters, who of heathens become Christians, should obtain a new right and power over their Souldiers and Servants, and they should come under a new oath and promise to their Captaines and Masters. 4. If the heathen King have onely temporall Kingly power, he had no power as King to take care that God were worshipped according to the dictates of the law of nature, & law of nations, & had no power to punish perjury, Sodomie, parricide, as sins against the Law of nature, and the heathen King should not by office and Kingly obligation bee oblied to be a keeper and a defender of the tables of the Law of nature, which is against all sense. But if the power which a heathen King becoming a Christian King acquireth, be onely a Christian power to use for Christ the King's power that hee had while hee was a heathen King, then a heathen King, jure regali, by a regall right is the head of the Church, though hee bee a Woolfe and a Leopard set over the redeemed flocke of Christ; yea though hee bee the great Turk, hee is a Pastor called of God & the Church, though for his moralls, hee bee a Woolfe and a hireling, yet by office and Law, hee is a feeder of the flocke. Talis est a'quais, qualem iurum officii requirit. And certainly it is impossible that a heathen King can bee a member of the true Church, hee wanting both faith and profession, which doe essentially constitute a Church-membership: if it bee said hee is ex officio, by his office a member, that is nothing else but hee ought to bee a member of the Church, so all mankind are members of the Church, for they are oblied to obey Christ, and submit to him upon the supposal of the revealed Gospel, and the heathen King is no otherwise a member by the obligation regall that layeth upon him as King, yea when the Gospel is preached, and the heathen King converted to the faith, hee is not a member of the Christian Church, as a King, but as a converted professor; and so Christianitie ma-
keth him not a Kingly head of the Church; but what essentially constitueth him a King, that also constitueth him a Christian King; Christianitie is an accidentall thing undoubtedly to the office of a King.

2. They doe no lesse erre, who make the King and the Church officers collaterall Judges in Church matters, so as with joynct and coequall influence they should bee Canon makers. 1. Because perfect Synods are and have beene in the Apostolick Church without any influence collaterall of Christian Magistrates, as being against their will and mind, who were Rulers of the people, as Acts 1. 14, 15. Acts 2. 46, 47. Acts 4. 1, 2. Acts 6. 1, 2, 3, 4. Acts 15. 6, 7, 8. &c. 2. What the Church decreeth in the name of Christ, standeth valid and ratified in Heaven and Earth, Matt. 18. 17, 18. John 20. 21, 22. whether the Magistrate attente to it or not, so that he hath not a negative voyce in it by any ecclesiastick power, for Christ faith not, What ye bind on earth, in my name, shall be bound in Heaven, except the Magistrate deny, as a collaterall Judge, his suffrage; Now if he be a collaterall Judge by divine institution, no Church act should be valid in Christ's Court without him, as excommunication not in the name of Christ, or performed by those who are not the Church, but onely in civill offices, is not excommunication; also what ever the Magistrate doth, as the Magistrate, he doth it by the power of the sword. Erge, if he take vengeance on the ill doer, as his office is, Rom. 13. 3, 4. his acts are ratified in Heaven, though the Church as collaterall Judges say not Amen thereunto. 3. The coercive power of the King, and the Ecclesiastical power of the Church, differ as carnall and spirituall, spirituall and not spirituall, of this world, and not of this world, and are not mixed by the Word oft, as John 18. 36. 2 Cor. 10. 3, 4. 2 Tim. 2. 4. and therefore if in one and the same Church constitution, the King and the Church be joynct and coequall Judges and joynct definers, the constitution must both be injoyned under the paine of bodily punishment, which the Church, whose weapons are not carnall, cannot command, and under the paine of Church censures, as suspension, rebukes, and excommunication the King must command. Now the Canon should neither be an Ecclesiastical, nor yet a civill Canon, but mixt, for the Canon makers injoyneth with powers
powers and paines which are not due unto them, nor in their power. Now to make a Law (faith (w) Feild) is to prescribe a Law under the paine, which the Law-maker hath power to inflict: but neither hath the Church the power of the sword, 2 Cor. 10. 3, 4. Job. 18. 36, nor hath the King, by Gods Law, the power of excommunication. See (x) Calderwood. And one and the same Law should be backed both by a carnall and worldly power, and not by a worldly and carnall power. 3. The King as King must have a mixt power, halfe kingly, and halfe ecclesiastick, and by the same reason, the Church must have a mixt power, partly Ecclesiastick and partly civill, and this were to confound the two kingdomes, the kingdome of this world, and the spirituall kingdome of Christ, which is not of this world, Job. 18. 36. condemned by (y) Anselme, and (a) Hilarium, and (b) Bernard, and (c) Augustin. But if they say, that every one hath their influence partialitate causa, non effecti, according to the nature of causes, then is not one and the same Church constitution from both King and Church. See (d) Apollonius. But the Kings Canon is civill, the Churches Ecclesiastick, and every one of them without another, perfect in their one kind. See (e) what the learned Geson, Bucer, and (f) Amesius faith, further to adde light to this point.

Those who maintaine a third, that the Church Canons hath all the power of being Church Lawes from the King, and all Ecclesiastick and obliging authority from him, and that they have onely some helpe of consulting power from the Church, are greater Divines. See (g) Joan. Weemes, for so the King is the onely Canon maker, and the Church-men giveth advice onely, as (h) the Kings Proclamation speaketh, having taken the counsell of our Clergy, we command such a worship, &c. and so the Canon runneth, it seemeth good to the holy Ghost and the King, as the Canon speaketh, Acts 15. 2. the King is made an Ecclesiastick and ministeriall Preacher to expone publickly the Scriptures to the Church of God, for all lawfull Church Canons are but Ecclesiastick explications of Gods Word, and so the Emperours and Christian Kings are the onely lawfull Canon makers and defining in Oecumenick Counsels, and Bishops, and Pastors, and Doctors have all a meere power of advising and counselling, which certainly all Christians on earth found in the
the faith, except women, have. O whither are all the tories of the Councils Æcumenick, nationall, and provinciall, evanished unto? 3. Kings justly by this are made Popes, and more then Popes, for Kings onely have a definitive voyce in counells, whereas Papists give a definitive voyce to all the lawfull members of the counsell, no lesse then to the Pope. (i) Wrenes hath a distillation to save the Kings invading the Church-mens place, while as hee giveth to Pastors a ministeriall interpretation of Scripture in the Pulpit, and to the King a decreitive and imperiall power of interpreting Scripture in the Senat. But i. there is no exposition of the word at all imperiall, but onely ministeriall by the Word of God, except that imperiall interpretation, that the Pope usurpeth over the consciences of men, and this is as (k) Bancroft said, that the King had all the honors, dignities and preeminencies of the Pope, as (l) Calderwood observeth, and yet Edward the sixth, and Edward the eighth would neither of them take so much on them. What difference betwixt a Sermon made by the King in the Senat, and the Pastor in the Pulpit? It is that same word of God preached; only the Kings is imperiall, and so must bee in his owne as King, the Pastors ministerially, in the name of Christ; the distance is too great.

The administration of the Sacraments may be imperiall due to the King also, as a pastorall administration is due to the Pastors. 4. In the government of the Church there is nothing set downe of the King, but of Pastors, to feede the flocke, Acts 20. 28, 29. to edifie the body of Christ, Ephes 4. 11. to rule the house of God, 1 Tim. 3. 2, 3, 4, 16. to feede the sheepe and Lambs of Christ, John 21. 14, 15, 16, and always this is given to Pastors and Elders. I know that Kings are nurf-fathers, to feed, edifie, and watch over the Church, causatively, by causing others so to doe, but this will not content the formalists, except the King command and prescribe the externall worship of God.

all the externall government of the Church is earthly, and Whig and Bancroft two grosse Divines made for the court, say the externall government of the Church, because externall, is not spiritual, and not a thing belonging to Christ's externall kingdom, (faith Bilson:) but this is, 1. false, 2. Papish, 3. Anabaptist, 4. Tyrannical.

False; 1. Because externall and vocal preaching, and a visible administration of the Sacrament in such an orderly way, as Christ hath instituted, is an externall ruling of Church members according to the Law of Christ as King, an externall ordaining of the worship, is an externall ordering of the worshippers according to the acts of worship thus ordered, as sense teacheth us: but the externall ordaining of the worship, to preach, this is, not this, to celebrate in both kinds, by prayer and the words of institution, and not in one kind only, is an externall ordering of God's worship: therefore as Kings cannot administrate the Sacraments, nor preach, so neither can they have the externall government of the Church in their hands. 2. The feeding of the flocke by Pastors set over the Church by the holy Ghost, Act. 20, 28. includeth the centrifugal by discipline, even the grievous Wulves entring in, not sparing the flocke, but drawing disciples after them, vers. 29, 30, 31. and therefore Pastors as Pastors are to watch, and to try those who say they are Apostles and are not, but doe lie. Rev. 2, 2. by discipline, so this externall feeding is externall governing committed to Pastors, whereas inward governing is indeed proper to Christ the head of the Church. 3. What? doe not the Epistles to Timothy containe commandements about externall government to bee kept inviolable by Timothy, not as a King I hope, but as a Pastor, even unto the appearing of our Lord Jesus Christ, 1 Tim. 6, 14. and this taketh away that poore shift, that the externall government of the Church, as (n) Tookerius faith, was in the Apostles hands, so long as persecuting Magistrates were over the Church, but now, when the Magistrates are Christians, the case is changed, but the government of all such as Timothy is, must bee visible, externall, and obvious to men, as 1 Tim. 1, 2, 3, 4, 6, 12, 2, 3, 4, v. 16. 1 Tim. 5, 9. 1 Tim. 5, 19, 20, 21, 22. 2 Tim. 2, 1, 2, 3, 4. 2 Tim. 3, 5. all which must bee kept until the comming of Christ.
The government of the Church visible is spiritual. Ch. 6.

1 Tim. 5. 21. 1 Tim. 6. 13. 2 Tim. 4. 1, 2. 4. If external government were in the King's power, then were it his part to rebuke publicly, to excommunicate, and to lay on hands upon the Timothes of the Church, all which are denied by the formalities, and are undoubtedly the Churches part, as the Church, Matt. 18, 17, 18. 1 Tim. 5. 19, 20, 21, 22. 1 Tim. 3. 14. 1 Tim. 1. 20. 1 Cor. 5. 2, 3, 4, 5. 5. Parker proveth well that the keys are Christ as King ruling in word and discipline.

2. This is popish, for so doth the Papils teach, as Stapleton and Becanus, that the Pope, quod externum infusum, according to external influence of visible government is head of the Church, and Christ according to the internal influence of the spirit is the head of the invisible body of Christ, and here the King is instilled in that external government, out of which our Divines by Scriptures have extruded the Pope, which is a notable dishonor done to Kings; and as Parker observeth, Joan. Raynolds answareth that, from two offices of the head, which is to give life and influence of motion to the members, and also to guide and moderate the actions externall of the body, we cannot make two heads, and because the King hath some civil government about the Church, we cannot make two heads over the Church, Christ one, and the King another under him.

3. This is Anabaptistical, for because the visible government of the Church is externall, we are not to cut off all necessity of the ministry to feed and rule with ecclesiastical authority, and because the Prince is gifted and a Christian, to give all to him, for a calling there must bee from God, for the King to govern the Church of Christ by Lawes, and prescribing externall worship therein, for Christ hath left, Ephes. 4. 1 Cor. 12, 1 Tim. 3. men to bee feeders and governours of his Church by office, whose it is to bee answerable for souls, Heb. 13. 18.

4. It is tyrannical, because it putteth power into the Magistrates hand, to take from the Church, that inbred and intrinsicall power of externall and visible government over her selfe and members, which all civil incorporations by instinct of nature have, and the Magistrate, as such, not being a member
ber of the Church hath a headship, even being a heathen Magis-
trate, over the redeemed body of Christ. 2. By this reason, the
Lord Jesus as King hath no pastors in his name to use the
keys of his kingdom, by binding and loosing; for discipline be-
ing an externall thing (say they) is not a part of Christ's king-
ly power, but the King as Christ's civil vicar, hath this power:
but I say all acts of Christ as he is efficacious by the Gospel to
gaine soules, are acts of Christ as powerfull by the scepter of
his Word, and those who are his instruments to exercice these
acts are subordinated to him as King of the Church, but Church-
men by an externall ecclesiasticall power delivering to Satan,
and externally and visibly calling out of the Church, that the spi-
rit may be saved in the day of the Lord, are instruments subordi-
ned to Christ, who is efficacious to save spirits by excommuni-
cation, and to gaine soules by rebukes. (t) Gregorius Magni
faith, those to whom Christ hath given the keys of his kingdom, by
those he judgeth, and why is this word the word of his king-
dom? the scepter of his kingdom? the sword that commeth out of his mouth, by which he governeth his subjects,
and subdueth nations, so called? but because Christ's kingly
power is with those, whom he hath made dispensators of his
Word.

9. Conclusion. Nor hath the King power of ordaining Pa-
tors, or depriving them, or of excommunication. 1. All
these are acts of spirituall and ecclesiasticall power, Tit. 3, 1, 11
flow from the power of the keys, given by Christ to his Apos-
tles and their successors, Matth. 28, 18, 19, 20. Mark, 16, 14, 15,
16. Job. 20, 21, 22, 23. Hence I argue, to whom Christ hath gi-
ven out his power, as King of the Church, Matth. 28, 18, 19,
power of the keys, Matth. 18, 18. Matth. 16, 15, and a com-
mandement to lay hands, and ordaine qualified men, for the
ministry, and those who by the holy Ghosts direction practi-
sed that power by ordaining of Elders, these onely have right
to ordaine Elders, and their successors after them: but Apos-
tles and their successors onely are those to whom Christ gave
that power, and who exercised that power, as the places
prove.
2. Ordination and election both in the primitive Church of the Apostles was done by the Church, and consent of the multitude, Acts 1. Acts 6. 2, 3, 4, 5, 6, &c. but the civil Magistrate is neither the Church, nor the multitude.

3. Ordination is an act formally of an ecclesiastical power, but the Magistrate as the Magistrate, hath no ecclesiastical power, Ergo, he cannot exercise an act of ecclesiastical power.

4. If ordination were an act of Kingly power, due to the King as King; then the Apostles and Elders usurped in the Apostolick Church the office and throne of the King, and that behoved to bee in them an extraordinary and temporary power, but wee never find rules tying to the end of the world, given to Timotheus and Elders of the Church anent the regulating of extraordinary and temporary power, that were against the wise-done of God to command Timotheus to command. Timothy to commit the Word to faithful men, who are able to teach others, as 2 Tim. 2.

and to set down the qualification of Pastors, Elders, Doctors, and Deacons to Timothy, as a Church man, with a charge to keepe such commandements unviolable to Christ's second appearing; if Timothy and his successors in the holy minitry were to bee doubled of that power, by the incoming of Christian Magistrates.

2. The King by the laying on of his hands, should appoint Elders in every cite, and the spirits of the Prophests should bee subject to the King, not to the Prophets, as 1 Cor. 14. 32.

5. Those who have a Church power to ordaine, and deprive Pastors, must by office try the doctrine, and be able to convince the gainersay, and to finde out the Foxes in their heretical wayes, and to rebuke them sharply, that they may bee found in the faith: but this by office is required of Pastors, and not of the King, as is evident, 1 Tim. 3. 2. 2 Tim. 2. 21. Tit. 1. 9, 10, 11. It is not enough to say, it is sufficient that the King try the abilities of such as are to be ordained, and the bounties of heretical spirits to bee deprived, by Pastors and Church men, their counsell and minitry, and upon their testimony the King is to ordaine, and make, or exauthorate, and unmake Pastors, because 1. so were the King a servant by office, to that which Church men shall by office determine, which they condemne in our doctrine, which wee hold in a right and sound meaning. 2. He who
who by office is to admit to an office, and deprive from an office, must also by office, bee obliged to bee such as can try what the office requireth of due to bee performed by the officer; nor is it enough which some fay, that the ignorance of the King in civill things taketh not away his legall power to judge in civill things, and by that same reason, his ignorance in Church matters taketh not away his power to judge in ecclesiasticall matters, for I doe not reason from gifts and knowledge that is in the King simply, but from gifts which ex officio, by vertue of his Kingly office is required in him. It is true as King hee is obliged to read continually in the booke of the Law of God, Deut. 17. and to know what is truth, what heresie, in so farre as hee commandeth that Pastors preach sound doctrine, and that as a Judge hee is to punish heresie. Some fay hee is to have the knowledge of private discretion, as a Christian, that hee punish not blindly. I thinke hee is to know judicially as a King, 1. Because hee hath a regall and judicial knowledge of civill things, even of the major proposition and not of the assumption and fact onely. Ergo, seeing hee is by that same kingly power to judge of treason, against the Crown & the civill State, by which hee is to judge of heresie, & to punish heresie, it would seeme as King hee is to cognosce in both, by a kingly power, both what is Law, and what is fact. 2. Because the judgement of private discretion, common to all Christians, is due to the King as a Christian, not as a King; but the cognition that the King is to take of heresie and blasphemy, whether it bee heresie or blasphemy, that the Church calleth heresie and blasphemy, is due to the King as King, because hee is a civill Judge therein, and if the Church should call Christians doctrine blasphemy, Cesar and his deputie Pontius Pilat, as Judges civill, are to judge it truth. Neither would I stiffly here contend, for whether the Kings knowledge of heresie in the major proposition bee judicially, or the knowledge of discretion onely, as some fay; wee agree in this against P. Pilat, that the King is not a blind servant to the Church, to punish what the Church calleth heresie, without any examination or tryall; but though the Kings knowledge of heresie in the proposition and in Law, bee judicially and kingly, yet because hee is to cognosce onely in so farre as hee is to compell and punish
with the sword, not by instructing and teaching. It would not hence follow that hee is to make Church constitutions as King, but onely that hee may punish those who maketh wicked constitutions, because the Canon maker is a ministerall teacher, the King as King may command that hee teach truth, and hee may punish heretically teaching, but as King he is not a teacher, either in Synod or Senate, in Pulpit or on the Throne; now if the King by office ordaine Pastors, and deprive them, by office hee is to know who are able to teach others, and must bee able also to stop the mouthes of the adversaries, and to rebuke them sharply, that they may be found in the faith, and this is required in Titus, Ch. 15,9,10,11,12,13. as a Pastor, and as an ordainer of other Pastors; therefore that which is required of a Pastor by his office, must also bee required to bee in the King by his office.

6. It is admirable that they give to Kings power to deprive ministers, but with these distinctions. 1. He may not discharge them to preach and administer the Sacraments, but to preach and administer the Sacraments in his kingdom, or dominions, because the King hath a dominion of places. 2. Hee may discharge the exercise of the ministry; but bee cannot take away the power of order given by the Church. 3. Hee may deprive (say some) by a coaction and civill degradation, because the supreme magistrate may conferre all honours in the Christian commonwealth. Ergo, bee may take them away againe, but bee cannot deprive by a canonicall and ecclesiasticall degradation. 4. Hee may causatively deprive, that is, compel the Church to deprive one whom he judgeth to bee an heretick, and if the Church refuse, bee may then in case of the Churches erring, and negligence, a King deprive himselfe.

But I answer, the King as King hath dominion civill of places and times, as places and times, but not of places as sacred in ufe, and of times as sacred and religious: for his power in Church matters being accumulative, not privative, hee cannot take away a house dedicated to Gods service, no more then hee can take away maintenance allotted by publick authority, upon Hospitalls, Schooles, Doctors and Pastors. God hath here a sort of proprietie of houses and goods as men have. Places as sacred abused are subject to regall power, hee may inhibit
inhibit conventions of heretics. 2. The Apostles might preach in the Temple, though civil authority forbid them. 3. Kings are as much Lords of places as sacred and publick, as they have a dominion of civil places, in respect the King may by coactive power hinder that false and heretical doctrine be preached, either in publick, or private places, for this hee ought to doe as a preserver of both tables and a bearer of the Sword for the good of Religion; and if they may command pure doctrine to be preached, and sound discipline to be exercised, they may command the same to be done in publick places.

The second distinction is not to purpose. 1. To discharge the exercise of a ministry (faith (u) Calderwood) is a degree of suspension, and suspension is an ecclesiastical degree to the centures of excommunication, and therefore the King may as well excommunicate and remit and retain sinnes, (which undoubtedly agreeeth to the Apostles,) as hee can suspend. 2. As for taking away the power of order, it is a doubt to formalists, if the Church can doe that at all, seeing they hold Sacraments administered by miniters justly deprived to be valid; Ergo, they must acknowledge an indeleable character in Pastors, which neither King nor Church can take away. If then the King deprive from the exercise, hee must simpliciter deprive, by their grounds it is weake that they say, the King may deprive from the exercise of a ministry within his owne dominions; for (faith Calderwood (x) they all know well that the King hath (x) Altar Damascen. pag. 23. power to deprive men from the exercise of the holy ministry, in other forraigne Kingdomes. For the third way of deprivation, it hath a double meaning also. 1. If the meaning bee, that as the King by a regall and coactive power may take away all honours, either civil or ecclesiastical, as hee giveth all honours, then this way of depriving Ministers cannot bee given to the King, for the King may give and take away civil honours, for reasonable causes, according to the Lawes. But in ecclesiastical honours there bee three things. 1. The appointing of the honour of the office to bee an Ambassadour of Christ. 2. To give the true foundation and reall ground of a Church honour, that is, gifts and gracious abilities for the
the calling, neither of these two do come either from King or Church, or from mortall men, but onely from Jesus Christ, who ascending on high gave gifts unto men, and appointeth both office, and giveth grace for to discharge the office. Yea since moral philosophy maketh honor to bee premium virtutis, a reward of vertue; the King doth not give that which is the foundation of honour civil, for civill vertue is a grace of God: but in Church honour there is a third, to wit, a designation of a qualified man, for the sacred office of the ministry, and an ordination by the imposition of hands used in the Apostolick Church, Acts 6.6. Acts 13.3. Acts 14.23. 1 Tim. 4.14. 1 Tim. 5.22. Whether imposition of hands bee essentiaal to ordination, or not, I disput not, it is Apostolick by practis, yet there is something ecclesiastical, as praying of Pastors, and an ecclesiastical designation of men, or the committing of the Gospell to faithful men, who are able to teach others, 2 Tim. 2.2. 1 Tim. 5.22. No Scripture can warrant that the King ordaine Pastors by publick praying, by laying on of hands, or ecclesiastical blessing, or by such an ordination, as is given to Timothy, and the Elders of the Church, Acts 13.1. Acts 14.23. Tit. 1.5,6. 7,8,9. 1 Tim. 4.14. 1 Tim. 5.22. 2 Tim. 2.2. If any say the King hath a publick and regall power in ordaining of Ministers, and so in depriving them, or a mixt power, partly regall, partly ecclesiastical, as hee is a mixt person, and the Church hath their way of purely and unmixt ecclesiastical calling or ordaining of Ministers, or the Church and the Magistrate both doth elect and choose the man, yet so that he is not elected without the consent of the King or Magistrate in the Kings roome.

I answer, many things are here to be replied. 1. That the King who may be borne an heire to an earthly Kingdome, is alio borne and by nature a mixt person, and halfe a Minister of the Gospell, is against Gods word, ministers in whole, or in part, are made so of God, not so borne by nature: in Aarons Priesthood men by birth came to a sacred office, but that is done away now in Christ. 2. With as good reason may the King preach and administer the Sacraments, as a mixt person, as he may ordaine, by ecclesiastical blessing, imposition of hands, ecle-
5. ecclesiastical designation any person to the Ministry, that same authority of Christ which said to Timothy, Lay hands sudainly on no man; said also to him, 2 Tim. 2:15. Study to be approved into God, a workman that needeth not to be ashamed, dividing the word aright; that is, both ordaining of Ministers, and pastorall preaching of the Word, or pastorall acts flowing from an ecclesiastical power. How then can the one be given to the King by vertue of that same mixt power? especially seeing baptizing is directly called 1 Cor. 1:17. a last principal work of the ministry then preaching. If it be said, as ordination is performed by the King, is not an ecclesiastical action, but civil, or mixt, partly civil, partly ecclesiastical.

I answer: by that reason, if the King should preach and administrate the Sacraments, these actions should not be called ecclesiastical actions, and Uzzah's touching the Ark, should not be called an action by office incumbent to the Levites only, and it might be said, the person being civil, the actions are civil. And Uzzah's burning of incense upon the Altar of incense, was not a Priestly act, but an act of a mixt power, he was partly a King, and partly a Priest, who did perform the action, but he was a Priest by full usurpation in that action, as we know. 2. This answer is a begging also of the question.

2. Whereas it is said that the Church ordaineth Pastors, and the King also, but divers ways: the one by a regall power, the other by an ecclesiastical power.

I answer: this is spoken to make the people, ad faciendum populum, for ejusdem potestatis est, (faith the Law) constituere et destituere, it is the same power to ordaine and to destroy. The high-Commission by the Kings authority doth deprive Ministers, without so much as the knowledge of the Church. If then the King as King may deprive ministers without the notice of the Church, then may the King as King also ordain Pastors without the notice of the Church. For the action of the instruments as such, is more principally the actions of the principal cause.

3. Election of a Pastor is farre different from ordination of a Pastor: the whole multitude as Christians have voyces in the election of a Pastor, and so hath the King or his Magistrate,
as a part and member of the Church, but this giveth no negative voice to the Magistrate in election, but ordination is not done by all the multitude, it is a work of authority done only by the Church-officers. 4. The coactive and civil degradation, must have also correspondent thereunto a coactive and civil ordination of Pastors. Now I ask what is a coactive ordination. If it be the Kings royall and civil authority, commanding that the Church-officers ordain Pastors at Christs commandement; This we deny not, they fight with a shadow or a night ghost; not against us, who contend for this. But if they mean a coactive degradation by the Sword, in banishing, imprisoning, yea and for just causes, punishing Ministers to death with the Sword, this indirect deprivation we do not deny. But so the King deprived a man from being a Minister, when he is beheaded, or hanged, or banished for civil crimes, no other ways, but as he deprived a man from being a Fashioner, a Sailor, a Plower, a Souldier, on a Father to his owne barnes, a husband to his owne wife, for when the man is beheaded or hanged, by the sword of the Magistrate, he is deprived from being a fashioner, a sailor, a father, a husband; and Solomon did not otherwise deprive Abiathar from the Priest-hood, then indirectly by confining him for treason at Anathoth, so as he could not exercise the Priest's office at Jerusalem. So after (a) Junius, (b) Calderwood, (c) Gall, Apollonius, (d) Sibrandus, yea (e) Mucius, a man for the times, denyeth that the Prince can take away that ecclesiasticall power that the Church hath given. And so (f) acknowledgeth Wedelius the same. That reason he lyer. By smach Nicamur in this, and in other things, hath no reason to lay, we borrow Jesuits doctrine to answer this argument, for (g) the Jesuite Becanus is not acquainted with Jesuits doctrine against the power of Kings, yet he answereth that Solomon as King had no power over Abiathar for treason, or any other crime, and therefore following Bellarmine and Gregorius faith, that Solomon did this by an extraordinary propheticall instinct, yet (h) Abulensis a great textual Pa-

(a) Junius de concilia animad. 1. c. 20. art. 10. 120. 
(b) Altar. Damasc. pag. 16. (c) Gudiel. Apollonius de jure Magistr. in fact. c. 5. pag. 177. (d) Sibrandus contra. Pag. 148. 149. (e) Makres de politica potest. pag. 302. (f) Nico. V. Wedelius, in tract. de episcopat. Constantin. (g) Becanus in opuscul. 10. ad. de primat. reg. 1. 3. ob. 5. n. 37. 38.

(b) Abulensis.
is not a part of the King's office.

pist, and (i) Bonaventura a learned Schooleman faith this
prooveth that the King is above the Priest, and that Priests in
the Old Testament were not eximted from the civill Judges
sword and power: this is very doubtfule to (k) Suarez who
faith, that it was a temporall civill punishment of exile, and that
deposition from the exercise of the Priests office followed upon the other.
But we need not this answer, for Solomon's sentence containeth
in terminis, a meere civill punishment, and these words: King. 27.
So Solomon thrust out Abiathar from being Priest to the Lord, seem
not to be words of the Kings sentence of banishment, but are
relative to the fulfilling of the Lords words, and a consequent
of divine justice, relative to the prophesie against Elie's house.
Though verily I see no inconvenience to say that Solomon did
indeed deprive him from the Priest-hood by an extraordinary
instinct of the Spirit, as he was led of God to build the Temple. 4. Because the text faith, so Solomon thrust out Abiathar from
being Priest to the Lord, and ver. 35. and Zadok the Priest did
the King put in the roome of Abiathar, which is a direct depriva
tion from the Priest-hood: but I contend not here.

But that the King causatively may deprive, that is, command the Church to cast out hereticks, and to commit the Gospell to faithfull men, who are able to teach others, 2 Tim. 2.2. wee confesse: as for the power of convocating of Synods, some thinke that the King may convocate Synods as men, but as Church men they have power, if the Magistrate bee averse, to convocate themselves, see (l) Junius who infinuateth this di
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(i) Junius contrav. 4. 1. c. 12. art. 4.

(ii) Matth. 22. 21.

1. The Kings power may be thought divine, formally, and as divine is opposed to civill; it is a humane ordinance, and not formally divine or ecclesiasticall, nor subjectively.

2. It may be thought divine and ecclesiasticall, objectively and
The power of ordination and deprivation of Elders. Chap. 6.

The end intrinsically being a spiritual good, and so the King hath power to convene Synods not only as they are men, and his subjects, but also as they be such subjects and Christian men, and members of Synods, as the King may command the minister of the Gospel both as a man, yea and as a Preacher in the Pulpit, to preach sound doctrine and to give wholesome and good milk to the Church, and this is formally an act of a nurse-father, such as the King is by his Kingly office: and this way also doth the King send members to the Synod, and moderate, and preside in Synods, etiue imperate, non elicitu, etiue objective ecclesiastico, non intrinsice, non formaliter, non subjiciit ecclesiastico. The King ruleth by the Sword, and commandeth the Synods to meet, ordereth politically and civilly the members and meeting, and as King cooperateth, but by a civil and regall influence, with the Synod, for the same very end that the Synod intendeth, to wit, the establishing of truth, unity, and the edification of Christ's body. But this power of the Kings to convene Synods, is positive, not negative, auxiliary and by addition, not by way of impediment or privation. For the Church of her selfe, hath from Christ her head and Lord, power of convening without the King, beside his knowledge or against his will, if he be averse, as is cleare Matt. 18. 17, 18. if they be convened in his name he is with them, not upon condition that the Prince give them power. And Job. 20. 19. there is a Church-meeting without the Rulers, and a Church-meeting for praying, preaching, and discipline, Acts 1. 13, 14. &c. without the Magistrate, & Acts 15. I. 2. and when the Magistrate is an enemy to the Church. 2. Where Christ commandeth his disciples to preach and baptize, Matt. 28. 19, 20. and with all faith in the exercise of their ministry, they shall be persecuted by rulers, as Matt. 10. 17, 18, 19. Luke 21. 12, 13, 14. He doth by necessary consequence command Church-meetings, and Synods, even when the Magistrate forbiddeth, and this is practised, 1 Cor. 5. 1, 2, 3, 4, 5. where the Magistrate is an heathen, chap. 6. 1, 2, 3. 3. It should follow that Christ cannot have a true visible Church, and ministry on earth, except the Magistrate countenance his Church, which is both against experience, and Christ's Kingly power, who reigneth in the
the midst of his enemies. Psal. 110. 2. And what glorious Churches had Christ in Asia, with power of doctrine and discipline, and so with all Church-meetings, Rev. 2. chap. 3. where Tyrants did slay the witnesses of Christ, Rev. 2. 13. and certainly by what power Kings allledge that Synods may not meet, for the exercise of discipline and good order in God's house, by that same power they may say there should be no Church meeting for the hearing of the word and receiving the Sacraments, without their authority. For Church Synods for doctrine differ not, in specie, and nature, from Synods for discipline, all be one and the same acts under Christ as King and head of his Church, for which see (m) Spalato, (n) Voetius, (o) Amestius, (p) Calderwood, (q) the Professors of Leyden. Now what any say on the contrary, for the power of Princes in matters ecclesiasticall, is soon answered, (r) Gerardus faith that Moses gave Lawes both to the People and Priests, Exod. 20. Lev. 8. Num. 3.

I answer, if this be a good argument, the Magistrate his alone without advise of the Church may impose Lawes, yea and institute new Lawes, and dite Canonickl Scripture also, as did Moses, Deut. 5. Exod. 20. but it is certaine that Moses gave these Lawes, not as a Magistrate, but as a Prophet of God, who spake with God face to face, and it is more for us, then for our adversaries.

David also brought the Ark to its place, at God's speciall direction, the Levites carrying it by God's Law, though they failed in that sinfull omission, 2 Sam. 6. but 1 David did convocate the chosen of Israel, even thirty thousand, to reduce the Ark to its place, and so the Levites and Church-men, and did it not as King his alone, as 1 Chron. 13. here did it. And (s) Junius faith (and the text is cleare) that he did it by the counsell of an Assembly and the whole Church, and that a King may doe that in God's worship, in case of the negligence of the Church, that is warranted by God's word, is but his duty. Now Jesuites answer not to any purpose in this, for

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(m) Spalato de republica eccles. 15. c. 5. n. 88. 89. (n) Voe-tius, tract. de poesia eccles. (o) Amestius in Bellar. enarrat. de concilia, i. ad. 1. (p) Calderwood. Damasc. pag. 14, 15. &c. (q) Professor. Leyden. disp. 49. ibid. 28. (r) Gerardus de Magistr. polit. to. 6. n. 171. pag. 508.
(n) Because in
opus. l. 3. de
prim. lest. 5.
(n) Suarez in
opus. l. 3. de
prim. sum.
pontific. 25.
n. 12.

Becanu., and (n) Suarez answer nothing to David's placing of the Ark in its place, only they say all the people conveyed the Ark and danced before it, as well as David, but it is not hence proved, that all the people are heads of the Church, as they say the King is; and Lysimachus the Jesuite seeth in this that we agree not with his friends the Jesuits.

Solomon builded the Temple, and dedicated it to God's service, but this is no ground to make the King a Law-giver in the Church. 1. Because none can deny but Solomon did all this, as a Prophet, by special revelation: for 1. if Solomon might not build an house to the Lord, but by special revelation, that he should bee the man, and not David his father; 2. Sam. 7. 6. 13. farr more could he not as an ordinary King, build that typicall house, which had a resemblance of Christ, and heaven it selfe, especially seeing the signification of the Holy of holies in the Sanctuary is expressly given to the holy Spirit, Heb. 9. 7. 8. and the Temple was a type of Christ, Job. 2. 20. 21. and they may say Kings by an ordinary power as Kings might pen Canonick Scripture, as well as they could build a typicall Temple like Solomon's. God filled that Temple with his glory, and heard prayers made in that temple and toward that Temple. I think Kings as Kings cannot now build such Temples, therefore Solomon by a Propheticall instinct built that house. Jesuites give no answer to this, for (n) Suarez saith Kings may build Churches to God; because of it selfe it is an act of Religion which requireth riches for the building thereof, and for the dedication it includeth two,

1. By some religious action to consecrate a house to God: and this way onely the Priests by sacrificing dedicated the Temple, and God by filling it with his presence, dedicated it to himselfe. 2. It includeth an offering and giving of an house to God's service.

I answer: by this Solomon as a private man builded the Temple, and dedicated it to God, and not as either King or Prophet; but this is a vaine answer, for no private man could have builded an house to God, with such typicall relations to Christ, and to the Church of the New Testament, except hee had been immediately inspired by the holy Ghost. (n) Becanus faith three sorts of men were actors here, 1. Solomon, 2. The Priests, 3. The people: Solomon prayed and gave thankes, the Priests carried
carried the Ark, the Tabernacle, the holy vessels, and sacrifices, the people being present, rejoiced and gave thanks to God: there is nothing here for Solomon's headship; Solomon dedicated a Temple to God, what, it will no more follow, be was the head of the Church for that, because he offered stones and timber to God, then the women can bee heads of the Church, who offered to God gold, purple, scarlet: he builded a Temple to God, many Merchants build Temples upon their own charges to God, and pray to God to accept these Temples, Prelates in England dedicate Temples to God, they are not for that head of the Church.

Answ. 1. This is another Temple then Temples builded daily; 1. Because it is will worship for David to build this Temple, and service to God for Solomon a King of peace, and a type of our King of wisdom, Christ, to build this Temple and for no other; any Merchant may build a common house to God's service, without a special word of promise, which word Solomon behoved to have, or then hee could not build this house. 1. To dedicate an house to God typicall of Christ; 2. Filled with the cloud of God's presence, where God said, hee would dwell in this house; 3. With such ornaments as the Holy of holies in it; 4. In which God said he would heare prayers; whereas now in all places hee heareth prayers, Job. 4. 21. 1 Timothy 2. 8. this is another positive worship then that a merchant build a house for God's daily service, which hath no relative holiness in it, but onely is holy in the use, and to dedicate a house in these termes is more then an ordinary dedication to God's service, and their Prelates in England, who dedicated Temples to God, cannot answer this reply of the Jesuites, nor can the new Jesuite Lyonschus Nicanor their brother answer the Jesuite herein; wee say from warrant of God's Word; that Solomon did all this, by a prophetically inclination, by which also hee prophesied, and did write the booke of the Proverbs, Ecclesiastes, and Solomon's Song; else Jesuites may say that these bookees doe no more prove Solomon to bee a Prophet, then the booke written by Becanus and Suarez, doth prove that they were divinely inspired Prophets.

Obj. David also prepared materials for the Temple, 1 Chron. 22. 2. and divided the Levites in certaine rankes and orders, 1 Chron. 23. 4.

Answ. 2 Chron. 8. 13. for so had David the man of God commanded, the man of God is the Prophet of God, not the King of Israel.
Israel as King, 2 Chron. 29. 25. and be set the Levites in the house of God with Cymbals and psalteries and harps according to the commandment of David, and of Gad the King's Seer, and Nathan the Prophet, for so was the commandment of the Lord by his Prophets; they may prove then Gad the Prophet is the head of the Church, and hath power to make Church-Lawes. But it is a great mistake. Hezekiah, David, Solomon, commanded the people and the Levites to doe their duties according to God's Word. Ergo, Kings may make Church-constitutions by a mixt power, it followeth in no sort; wee deny not but the King may command in God's worship, what is already of cleare and constant divine institution, but that hee may obtrude it, as a thing to bee observed, by all Church-men, and urge it, as a constitution come from authority, to bee observed under the paine of ecclesiasticall censures, wee deny: now this formalists teach, that hee may command in the externall government, as a Church constitution to bee in his royall name executed, by Church-men with Church censures, though the Church never heard of it before.

It is true that Jehoshaphat, 2 Chron. 19 8, 9, 10, 11. set of the Levites and Priests, and the chiefe of the fathers of Israel, for the judgement of the Lord, and for controversies — and charged them, to doe in the fear of the Lord, v. 11. and bebold Amariah the chiefe Priest (faith bee) is over you in all the matters of the Lord, and Zebadiah the somme of Ismael, the ruler of the house of Judah, for all the Kings matters; also the Levites shall bee officers before you; daile couragiously, and the Lord shall bee with the good. Hence doth Toker and other court paralites inferre, 1. That the King constituting Levites, and Priests in a Citie, must bee head of the Church, and 2. That Jehoshaphat having constitute two Vicars and Deputies under him, one in Church matters, to wit, Amariah, another in civill matters, to wit, Zebadiah, therefore hath the King a jurisdiction and headship in both Church and State.

Answer 1. The institution of Priests is one thing, and the calling of the persons to the Office another; the former was Gods due, who himselfe chused the tribe of Levi, and this the King did not. But it is another thing to constitute Priests and Levites, who were instituted and called of God, to serve in such a place at Jerusalem, rather then in any other place; this
is but to apply a person, who is jure divino, by God's right in office, to such places and times. This is not a point of Ecclesiastical jurisdiction, for placing and timing Preachers belongeth to the people calling them, and in the time of Apostasy, as this was, Jehoshaphat sent Levites to teach, and commanded them to do their duty; but that the High Priest is the King's Deputy or Vicar, as if the King offered sacrifices to God, as the principal and Church head, or by the Ministry and service of Amariah, as his instrument, deputy and servant, is most idly, and untruly spoken. Yet will I not use the argument of Becanus the Jesuit, who faith, If Amariah was the King's Vicar, then may the King by himself sacrifices, for what ever the Vicar or deputy may doe, that may the person above him, who gives him power, doe without the Vicar. The King's royal commandment is formally terminated upon the quality and manner of Ecclesiastical acts, that they bee done according to God's Law, rather than upon the acts according to their substance.

It is one thing for Ministers to Preach sound Doctrine, and administrate the Sacraments in obedience, and at the King's commandment, which wee acknowledge a truth; and another thing for Ministers to Preach in the name and authority of royal Majesty, as having a calling from him: this latter is false: as the King may do an act of justice, at the direction of a Minister, commanding him in God's name to execute judgement impartially; yet the King doth not an act of justice in the name and authority of the Church. And that is true which Becanus faith, What the instrument doth, the principal cause may do, where the Vicar or Deputy, and the principal substituter of the Vicar are both civil persons, or are both Ecclesiastical persons, for in a large and unproper sense, the nurse is a sort of deputy under the nurse's father, the Father may take care that the nurse give milk and wholesome milk to his child, yet cannot the Father give milk himself. The King may take care, actu imperato, as one intending, in a Kingly way, that Christ's body be edified, that the Priests and Prophets feed with knowledge, the Church and sinner of Christ, and so are the Priests under the King, and at his command to feed, and to feed with wholesome food the flock, and in obedience to the King.
King all are to do their duty, and his care is universal over all, and his end universal. That which is the end of Pastors, Doctors, Elders, Deacons, Lawyers, Judges, &c. is, in an universal intention, the Kings end, even God's honor, by procuring in a regall way, that all do their duty in keeping the two Tables of the Law, and so is hee the great politick wheel moving by his royall motions, all the under wheels toward that same end: yet cannot the King without sinne, and being like a Bird wandering from her nest, do that which is properly Pastorall, so that the Office is not subordinate to him, but immediately from God, yet are the operations of the Office, and to Preach tali modo, diligently found Doctrine subordinate to him, but in a generall and universal way, as hee is a kingly mover of all, to keep the two Tables of the Law. Neither did the King (as(a) Suarez faith) one and the same way appoint both the High Priest and the civil Judge. And (b) Cajetan faith, he decerneth the two chiefest heads of Church and Common-wealth, but hee appointed not both, for God appointed Amariah, to bee High Priest, and not the King, but there is nothing to prove the Kings headship.

Asa reformed the Church and renewed the Covenant; Ezekiel reformed Religion also, and brake in pieces the Brazen Serpent, and all these in the case of universal apostacy, and the corruption of the Priest-hood did reforme the Lords house, brake in pieces graven Images, but all this giveth to them no mixt Ecclesiasticall power of making Canons, of ordaining and depriving Pastors.

(c) P er us comment. ad Rom. 13. dub. 5.

Whereas some object, That the care both of temporall good, and spiritual good, belongeth to the Magistrate, therefore hee must have a power to make Church Laws. See (c) P er us. For his care cannot bee supreme, if hee must rule at the nod and beck of Church-men.

I Answer, the connexion is weak: hee who hath the care of both the temporall and spiritual good of the people, he hath a nonothetick power to procure both these two goods, it followeth no way, for then might hee have a power in his own person to Preach, and administrate the Sacraments, this power procureth the spiritual good, but such as is the care, such is the power, the care is politick and civil, Ergo, the power to procure.
procure the spiritual good, must be politicall and civil.

2. Neither is the King to do all at the nod and direction of the Priesthood, blindly and without examination. That is the blind doctrine of Papists. We hold that he hath a regall power to examine, if the Decrees of the Church be just, orthodox, and tend to edification. For he is the Minister of God, for good, and to take vengeance on evill doing. And there is no just obligation to sin, he is not obliged to punish with the sword, well-doing, but evill doing, and the Church can oblige the Magistrate to do nothing, but that which in case there were no Church Law, and in case of the Churches erring, he should doe.

2. They object, He to whom every soule is subject, he hath a power to make Church Laws, about all good: but all and every soule, without exception of Apostles, or Church-men, is subject to the civil Magistrate. Ergo. The proposition is proved from the Law of relatives, for he to whom we are subject, he may give Laws unto us, for our (d) Pareus loc. good. See (d) Pareus.

Answ. He to whom we are subject, may give any Laws, or command any manner of way, for our good. I deny the proposition in that sense; for then he might in the Pulpit preach the Commandments of God, for our good. He might give Laws under the paine of excommunication. It is enough that he may give Laws by Sanction and civil enacting of Church Laws, and pressing us by the power of the Sword, to doe our duty, for the attaining of a spiritual good. He to whom we are subject, he may give Laws, that is prelfe, in a coactive way, obedience to Laws, that is most true, but it proveth not a nonothetick power in the King.

3. They object, What ever agreeeth to the Kingly power concerning the good of Subjects, by the Law of Nations, that doth farre more agree to Kings by the Law of God. For the Law of God doth not destroy, but perfect the Law of Nations. But by the law of Nations, a care of Religion belongeth to the King, for Religion by the Law of nature is indited and brought in by the Law of Nations. As (e) Cicero saith. And therefore to a Christian Kingly power, the care of Religion must be due.

Answer: we grant all, for a care in a civill and politicall way belongeth to the Christian Prince; but a care by any meane what-
The Kings ordinary power to make Church Laws, Chap. 6.

forever, by Preaching, or by making Church Canons, is not hence proved by no light of nature, or Law of Nations, in an ecclesiasticall care of Religion due to the Christian Prince, but only in a politick and civill way.

Object.

4. All beleevers, even private men, may judge of Religion, not only by a judgement of apprehension, but also of discretion, to try what Religion is true, and to be holden, and what is false, and to be rejected. Ergo, farre more may the Christian Magistrate definitively judge of Religion, so he doe it by convenient means, such as are found and holy Divines, and the rule of Gods word. The consequence is proved, because the faithfull Prince hath supreme power, which is nomothetick, and a power to make Lawes.

Answer: it is true, all private beleevers may try the Spirits, whether they be of God or not: but hence we may as well conclude, therefore Princes may preach and administer the Sacraments, as therefore the Prince may define matters ecclesiasticall. For a civill coercive power giveth to no man an ecclesiasticall power, except he be called thereunto, as Aaron was. 2. The means allleadged are the judgement of holy and pious Divines, and the word of God, but Moses whom they alleadge for a patterne of a civill ruler, who had a nomothetick power in Church matters, used not the advise of Divines, nor the rule of the written word, but as a Prophet immediately inspired of God, gave Lawes to Gods people, and prescribed a Law to Aaron, and to the Priest-hood. Now if rulers have such a power of defining Lawes, they neede not follow the rule of Gods word. But how shall they prove that Moses gave the Law to the people and the Priesthood, as a King, and not as the Prophet of God, inspired immediately of God? For if Moses his Law came from the ordinary power of Kings, as it is such, then commeth Moses Law from a Spirit which may erre, for the ordinary Spirit to Kings, is not infallible, but with reverence to Kings, obnoxious to erring. God save our King.

Object.

5. It is a Princes part by office to defend Religion, and to banish false Religion, and to root out blasphemies and heresies. Ergo, he ought to know and judge by his office of all these. But if he be to use the sword at the nodde onely of the Church, without knowledge or judgment, he is the executioner and lictor of the Church, not a civill Judge.
Answ. In a Church right constitute, we are to suppose, that the Lawes of Synods are necessary and edificative, and that the Magistrate is obliged by his office to adde his sanction to them not by an unfolded faith, and as blind; but he is to try them, not only by the judgement of discretion, as a Christian, (for so all Christians are to try them) but also (saving the judgement of some Learned) by a judiciall cognition, as he tryeth civil crimes, which he is to punish: but his judiciall cognition is only in relation to his prattise, as a Judge, to authorize these Lawes, with his coactive power, not to determine truth in an ecclesiastical way, under the paine of Church censures. Neither do I believe, that the Magistrate is not subordinate to the Kingdom of Christ, as mediator, but subordinate to God as Creator only. Though some Divines teach, that there should have beene Kings and supreme Powers in the world, though man had never fallen in sinne, and a Saviour had never beene in the World, and so that Kings are warranted by the Law of nature, and Nations, and not by any Law evangelick and mediatory; yet we thinke with reverence, this argument not strong, for generation and creation and multiplication of mankind should have beene in the World, though never a Sinner nor a Saviour should have beene in the world, yet are creation, generation and multiplication of mankind, by our divines, Junius, Trelcatus, Gomaras, Calvin, Beza, Melanthon, Polanus, Rollocus, and many others, and with warrant of the word of God, made means subordinate to the execution of the decree of predestination to Glory, which decree is executed in Christ, as the meane and meritorious cause of salvation purchased in his blood. What heathen Magistrates as Magistrates know not Christ the Mediator; Ergo, they are not means subordinate to Christ's Mediator Kingdome. It followeth not. For by Christ the wisdome of God, Kings doe reign, though many of them know him not. As they are created by Christ, as the second person of the Trinity, though they know not the second person of the Trinity. It is their sinne that they know him not.

2. It is objected. The Magistrate is not given to the Church under the New Testament, by the calling of Christ, as an exalted Saviour, as all the gifts instituted for the government of the mediatory Kingdom are instituted for that end, Eph. 4, 11, but it is instituted by God.
God, as governor of the World, rewarding good and ill, Rom. 13. 1.

6. Answ. Neither is creation a gift of Christ as exalted mediator, therefore it is not a meane leading to the possession of that life purchased by the mediators blood, it followeth not. For the Magistracy is a nurse-father of the redeemed spouse of Christ with the sincere milke of the word. I meane a formall meane procuring, by a coactive power, that the Church shall be fed, and it procureth not onely the Churches peace, which respecteth the second Table of the Law, but also godlinessse, which respecteth the first Table of the Law, 1 Tim. 2. 2. and Ephes. 4. 11. there be reckoned downe onely officers, which actionis eliciit, by formall elicit acts, procureth the intended end of Christs mediatory Kingdome. Not all the offices which procureth edification any way. Such as is in civil Governours, who are to see that the body of Christ be nourished, and grow in godlinessse, for that is an essentiaall and speciﬁck act of the Churches nurse-father.

3. It is objected. Magistracy compelleth men to the observance of Gods Law, Deut. 17. and doth not immediately, of it selue, by spirituall gifts of the evangell, produce its effects. But all the mediatory Kingdome of Christ and the Government thereof, of its selfe and its owne nature, produceth the saving effects of the evangell, by vertue of its institution, as faith, repentance, and salvation.

Answ. A Magistracy as a Magistracy, of it selfe concurreth, but in a coactive way, for producing of peace, honesty, and godlinessse, and serveth to edification: but I grant, not in such a spirituall way, as a Church-ministry, therefore it is not a meane subservient to the end of Christs mediatory Kingdome. It followeth not. It is not a spirituall meane. Ergo, it is not a meane. The consequence is null, and it is false, that all the meanes of Christs mediatory Kingdome are of their owne nature spirituall, for that is to begge the question, for the Magistrate procureth that the Church be fed, he punisheth blasphemers, that others may feare, and so abstaine, and so be edified, though the way be coactive, yet is it a way and meane appointed of God, as the nurse-father is a meane for the childs nourishing, though the nurse-breasts be a more subordinate meane, immediate meane.
4. It is objected. The Magistrate is not the Lords Ambassadors and minister in name of the Mediator Christ, as the Minister is, but it is extrinsically to the government of Christ's Mediatorial Kingdom, and conferreteth help only to those things, which concern the external man.

Answ. Hee who is called God, and so is the vicegerent of God, is God's Ambassador, politick commanding in God's name, but in another way then a preaching Ambassador commanded: and though Christ as Mediator, may attaine to his end without the King, as many were edified in the Apostolick Church where the civil Magistrate contributed no helpe, and was rather an enemy to the kingdom of Christ, and so Magistracy may bee called accidental to Christ's mediatory government: but if this be a good argument to prove that Magistracie is not subordinate to Christ's mediatory kingdom, then Ocumenicall and provincial Synods consisting onely of Church men shall be no means subordinate to Christ's kingdom, because Christ's kingdom may subsist in one Congregation, without a provincially assembly, and circumcision is no means subordinate to that kingdom in the Jewish Church, because the mediatory kingdom subsisted fortie yeeres in the Jewish Church in the Wildernesse without circumcision, yea and Apostles and Evangelists are no means subordinate to that kingdom, because Christ's mediatory kingdom subsisteth now without these officers. 2. Neither is it true that magistracie conferreteth no helpe to this kingdom, but in these things which concern the external man, for in a politick and coercive way, the Magistracy taketh care by commandements, that the Church bee fed with the pure Word of God, onely this proveth that magistracie, and Church ministry have two different objects, and the way of proceeding of these two states, the one carnall and with the sword, Job. 18. 36. Rom. 13. 3,4. the other spirituall, to the manifestation of the truth to the conscience, 2 Cor. 4:1, 2. Psal. 110. 1, 2. 1 E/ay 11. 4. Heb. 4:12. which we grant to be true.

5. It is objected, Christ himselfe performed all the parts of his mediatory kingdom, and all the functions thereof, in his owne person, and by his disciples, while hee was on earth; but hee refused all civill Magistracy, and did inhibit his disciples thereof, because it is not contained:
tained under the administration of his mediatory office, as subordinate thereunto.

Answer. Christ refused magistracie, not because it is not subordinate to edification, which is the end of Christ's mediatory kingdom, but because it is not compatible with his spiritual kingdom, in one and the same person, and therefore this is a caption, a non causa pro causa, in one and the same person and subject, the civil and the Ecclesiastical power are inconsistent and incompatible, that is true. Ergo, in the kind of lawfull means these two powers are unconfident and incompatible. I deny it to follow, for both royall power and Church power concur in the producing of one and the same end, to wit, edification and obedience to both Tables of the Law, but after different ways, carnall and spiritual. * I thinke it most considerable that though the Prince may by a coercive way, command that which a Church Synod may command in an ecclesiastical way, yet differeth these same powers in their formal objects, because the King commandeth that which is good, religious, decent in Gods worship as a thing already taught and determined judicially, either expressly in Gods Word, or then by a pastorall or Synodical determination, and that not by way of teaching, informing the mind, expounding the Scripture, or by pastorall dealing with the conscience, as obliyng to a Church Liturgie, and ceremonies, as one who intendeth formal edification and faith, repentance, and obedience to God; but the King commands at which is good and extra, as it is already taught, and expounded, and as it is an imperated act of externall worship, or mercy and justice done by a coercive power.

Hence the Magistrates power is not to edifie formally, but to procure that edification may bee. 2. The Magistrates power is Lordly, the Churches power is onely ministeriall. 3. The Magistrates power may bee in one, to wit, in the King, the Churches power of the keyes is in the Church. 4. They differ in formal objects, as hath been said.

Now to obviate what the Jesuit Lysimachus Nicanor faith, wee are no ways of Papists mind in the matter of the Magistrates power, for Papists, 1, exclude Kings and Emperours from
from any medling with Church matters. Charles the first was up-
braided by Paul the third, the Pope of Rome, because he did, as
became a Prince, ordaine meetings, conferences, and assemblies
for composing of differences in Churches matters, not giving the
power of convening counells, onely to the Pope; (a) compar-
ing his fact to the attempt of Uzziah, who put his hand
to the Ark, and to Corah, Dathan and Abiram conspiracie against
Moses; yea and (b) Nicolai the first in his Epistle to Michael
the Emperor, denyeth that Emperours are to bee present in
Synods, except in generall Synods, where both Church men
and laicks are present: wee teach that the Magistrate is as the
hand, the ministry as the eyes, and both are to concurre for
the spiritual good of the body of Christ.

2. Papists will have the Magistrates so to defend the faith,
as they have not power to judge, not as Christians with the
judgement of decretion what is right, or wrong, but they must,
as blind servants, execute what Prelates deere, yea and see (c)
propriris (faith (c) Henric. Blyfeminius) sed alienis Episcoporum ac
prelaturum fiorum oculis videre) not with their owne eyes, but with
the eyes of their Prelates, yea and the Magistrate should not read the
Scripture, (say Papists and Nicani: brethren to the Jesuits) expressly
contrary to Gods Word, Deut. 17, 17. He shall read in the booke
of the Law, all the dayes of his life, Josua 1, 8. but owely believe as
the Church beleeveth, and this is blind obedience that they re-
quire of Princes; this faith or obedience we thinke abominable
in all men, as in Princes.

Of old, Popes and Prelates were subject to Kings and Emperors,
as wee teach from the Word of God, Rom. 13, 1. and 1. wee
 teach against the Jesuit Lysimachus Nicano, that his Prelates
should not invade the King and civil Magistrates sword, and
be civil Judges, as Popes and Prelates are; against which writ-
teth (a) Tertullian, (b) Origen, (c) Hilarius (d) Chrysofom, (e)
Ambrosius, (f) Augustinus; The (g) author of the Survey

(a) Tertullian, (b) Origen, (c) Hilarius ad Auxent. (d) Chry-
sophom. hom. 42. in Joan. Christus fugit (diadema serennum) ut offensiones suum regnum multa secu-
laribus rebus indicere. (e) Ambrosius 2. tom. 2. 4. in Dei rebus fullicius (fis Episcopus) a secu-
lari neglegit alienum, non enim convenit sumum, duplicem habere potestatem. (f) August. trin. Cos.
in Joan. (g) Survey of discipline, cap. 23. pag. 280, 281.
faith, that if every Eidership be the tribunall seat of Christ, what appellation can bee made therefrom to either provinciall or generall council? and hee meaneth, that there can bee no appellation to the King, seeing the Prebytery in Churches causes is as immediatly subject to Jesus Christ, and the highest Judicature on earth, as the King is Gods immediate vicegerent on earth, nearest to Jesus Christ, in civill causes.

I answer: the cause that is merely ecclesiasticall, as the formal act of preaching and ecclesiasticall determining of truth in Pulpits, and the determining the truth in Church assemblies, in an ecclesiasticall way in Synods, and the excommunicating of a scandalous person, are immediatly subject to Jesus Christ, speaking in his owne perfect Testament: and these causes lie not at the feet of Princes to bee determined by them, as Kings, but in a constitute Church they are to bee determined by the ordinary Church assemblies, and in this place there is no appeale from the Prebytery to a King; but it followeth not, that there can bee no appellation from a Prebytery to a provinciall, or to a nationall assembly; 1. Because though every Prebytery bee the tribunall seat of Christ, yet it is but a part of the tribunall seat of Christ, and such a part as may easily erre, and therefore appellation may bee made from the weaker, and the part more inclined to erre, to the stronger and manifest, or the whole, who may more hardlier erre: and that is not denied by this author, who dare not deny, but they may appeale from a Bishop who doth and may mislead soules, and empirie purses, to a Metropolitan, and an Archbishop, who is as dexterous and happy in emptying of poore mens purses, and destroying soules; if not large better, as a pettie Lord Prelate, from whom hee appealed; yet is the one Lord Prelate the Vicar of Christ, as well as the other, by formalists bookes. And, 2. If the cause bee proper to the Prebytery, they have just right to judge it, as well as the provinciall assembly hath, but possibily not such knowledge, and if the partie complaineth that he is wronged, or may bee wronged, hee may well appeale to a larger part of Christ's tribunall, leffe obnoxious to erring, which is no wrong done to the Prebytery. This man laboureth to make a division amongst our Divines, because we know not
not whether to make our Pastors, Doctors, and Elders immediately subject to Christ, as Priests, because then they are Priests of the New Testament, or subject to Christ, as King, and then all our officers shall be little Kings, under Christ, and the Christian Magistrate shall be so thrust out of his kingdom and chair. And the ignorant railer maketh much ado in this matter, but the truth is stronger then this Popish scribler; for 1. as Christ is a Priest having a body to offer for the sins of the people, and a real Sacrifice, our Divines deny that Christ hath any substitute and deme Priests under him, or make Priests to offer sacrifices real to God: if this Author put any Priests under Christ in this meaning, he is upon an unlethy Masse-sacrifice, much good doth him; if (b) Fenner make this propheticall office of Christ a part of Christ's Priesthood, because the Priest was to teach the people, Matth. 2.7. Hos. 4.6. and (i) Abraham Henricf say the same, there is no absurd to make the officers of the New Testament subordinate to Christ, as to our high Priest teaching us God's will, not to Christ as our high Priest offering a bloody or a real Sacrifice to God, & this Author maketh much ado to cite (k) Cartwright, (l) Fenner, (m) Beza, (n) and Sonniss, men whose books hee is not worthy to beare, making the officers of Christ's kingdom subordinate to Christ as King, for as much as Christ as King prescribed the forme of ecclesiastical government, and then faith the poore man (o) the Pastors under Christ the King must bee all Emperors, the Doctors Kings, the Elders Dukes, the Deacons Lords of the treasury, &c. and if they bee Christ's immediate viceroyers, within their owne Kingdomes, who shall controll any of them, or whether shall an injured man appeale? Answ. I. Wee are to bless God that these Officers, Pastors, Doctors, Elders & Deacons are expressly in the Word of God, and that this railers officers, to wit, Bishops, Archbishops, Metropolitans, Primats, Deanes, Archdeanes, officials &c. are in no place of Christ's testament, one they are in the Popes Masse-book now if the man offend, be-

(b) Fenner Theolog.p. 96.
(i) Henrik, thes.
Genev. pag. 219.
(k) Cartwright l. 2. p. 440.
(l) Duddie Fenner, theol. l. 4.
(m) Beza annot.
Joh. 18. v. 36.
(n) Sonniss ap. to. et. 1. pag. 399.
(o) Survey of diæs. cap. 23. pag. 280.

Emanuel Sa. in vero Cleri cum spake like a Jesuite, the rebellion of a Clergy man, against a King, is no treason because he is no subject; The Jesuits vow out of Julius the third his Bull, qua confirmatur institutio Jesitarum, c. 21. 1. 3. de vita Ignat. Laio. All people are subject to the Pope: we Jesuites beside the comminities of the three ordinary voyes be bound by a more specialty to whatsoever the present Pope and all others hereafter shall command, &c. and that is as Mr. Allen principal of the Collidge of Jesuits at Rheimes in a solemn oration: It is permitted to us to kill Kings.
because they are subordinate to Christ as King, he must make his Primates, his Metropolitanis, his Diocesan Lords, his Deans, Officials, and such wild Officers, Emperours, Kings, Dukes and Lord Treasurers under Christ, for some roome these creatures must have, else they must bee put out at the Church doors, and if a man bee injured by the Primate, to whom shall hee appeale, but to some above him, a Cardinal? and if that creature be a Christ, who cannot do wrong, well and good it is, wee rest, but if hee bee a man like the rest of the world, surely poor folk must appeale to his high holines the Pope. 2. Deacons are not men of ecclesiastick authoritie in our account, but are to serve tables, Acts 6, 3. nor are our officers little Kings under Christ, (for the man cannot hold of the sent of a Lord Bishop) but mere ministers and servants, and the Ambassadors of the King of Kings, who have no power to make lawes, as if they were little Kings, but are to propound Christ's lawes, hee is ignorant of Christ's kingdom, for the officers of the New Testament are under Christ as their King; Ergo, they are under him as little deputie Kings to make Lawes, as Judges earthly are under those whose kingdom is of this world, Job. 18, 36. the man is both beside his booke, and his wit, to infer this; Christ hath no Popes nor visible substitute Kings under him, but under him are mere servants and heralds.

4. Wee are farre from holding, that one Church man such as the Pope may excommunicate Kings; Gregorius the second excommunicated the Emperour Leo, and Gregorius the seventh; alias wicked Hildebrand, excommunicated Henry the fourth; Christ hath committed the power of excommunication to the whole Church, 1 Cor. 5, 4. Matth. 18, 17, 18. and therefore Lysi-machus Nicanor cannot but side with Papists in laying this power upon one Prelate, as the Kings substitue, or rather the Popes Vicar.

5. Wee doe not teach that the Pope or any Church man may dethrone Kings, and alienate their crownes to others. Gregory the first in a certaine decrece faith, Kings and Judges, who contraveneth the constitution of the Sea of Rome, are to bee deprived of her honour; Gregory the second having excommunicated the Emperour Leo, discharged the Italians to pay him tribute, and that because
because Leo was against the worshipping of Images; See (p) Haiminsfieldius, and (q) Arnulfus, and (r) Boleus faith the Pope drew the subjects of this Leo, Isaurus, in a partum rebellionem, to open rebellion, and so the Emperors of the east were deprived of the kingdom of Italy, per sanctissimum diabolum, by a most holy devill; Pope Zachariab (not the Prophet) deprived Childericus King of France of his kingdom, and procured that Pipinus the father of Charles the great should bee created King, fo faith (s) Boleus also.

Leo the third transferred the Empire from the Grecians to the Romans, and by the hand of Pope Leo (faith Sigebertius) Charles was crowned; See for this (t) Sbardius, Gregorius the first being the brother germane of Otbo the Emperor, made a Law that the Emperor should be chosen by seven Prince electors, which fact weakened the majestie of the Empire, which went before by inheritance, hence An. 1350. Charles the fourth, that his sonne might succeed him in the Empire, laid in pledge the free Cities of the Empire, in the hands of the Prince electors; which to this day are not redeemed. So did the Pope shake the Empire, at his owne will. Gregory the third began, and Leo the third finished the devise of erecting a new Empire in the West, and weakened the power of the Emperor of Constantinople.

Gregorius the seventh, alias great effe Hildebrand, deprived Henry the fourth, and created another in his place, as (u) Sleidan and (x) Lampadius related. Innocentius the third deethroned Otbo the fourth; and Innocentius the fourth deethroned Frederick the second, and the like did Clemens the sixth to Lodovick the fourth, by Bellarmines owne confession. No Emperours can bee created but by their consent, faith the (y) Author of that learned worke, Catalog. testium veritatis. They loose the subjects from the oath of fidelitie. Lodovick the fourth answering the calumnies of John the 22. faith it is against all Law that the Emperor hath no imperiall authoritie and power, except bee bee anointed, consecrated and crowned by the Pope; he citeth their owne (a) Law on the contrary. That Joannes the 22. (faith the Emperor) inquitateh in his Bull, that bee is universall Lord in both temporall and spirituall matters. Bonifacius the eighth letteh out a Bull against Philip the Faire, Philippus Rulcer King of France (as faith.
The Popes pretended power over Kings.

(454) The Popes pretended power over Kings.

Stephanus Anserii and speaketh thus, that he is universal Lord of the earth in both temporall and spiritual things. Bonifacius Episcopus servus servorum dei, Philippo Francorum regi, debem time & mandata eis serva, scire te volumus quod in spiritualibus & temporaliuis nobis subes, beneficiorums & prebendarum ade collatione tua spectet, &c. Believe ye will, that Constantine gave to the Popes of Rome freedome and immunity from the imperially Laws, and that he gave to the Pope the territories of Rome, and the City of Rome the Seat of the Empire to be Peter the fislers patrimony, and this (say they) Constantine gave to Silvester, which is the Patrimony of the Crowne, and the very Empire it selfe given to Peter, we teach no such Kingly power given to Church-men, and judge this donation to be a forged lye, invented by Papists, because they are their owne witnesses of this donation. For Hieronymus Paulus CATHOLICUS, a Lawyer, and Chamberlaine to Pope Alexander the sixth, faith expressly there was no such donation made by Constantine. And because those who are most diligent observers of memorable antiquities speake nothing of this donation, as neither Eusebius, nor Hieronymus, nor Augustine, nor Ambrose, nor Basilius, nor Chrysostome, nor Ammonius, nor Historia Tripartita, nor Pope Damasus in his Chronicles, nor Beda, nor Orosius, it is but a dreame, yet it is certaine that three hunredth yeres after Constantine the Emperours keeped Rome, and the Townes of Italy, by their presidents and deputies, as may be seene in Justinian. And this they did to the time of Innocensius the second, as Chronicles doe bare.

6. Wee doe not teach that Church-men are loosed from the positive Lawes of Emperours and Kings. Bellarmine faith that the Magistrate can neither punish Church-men, nor convene them before the tribunall. So Innocentius the third, faith (f) the Empire is not above the Pope, but the Pope is above the Empire. And Bonifacius the eighth (g) faith, all upon hazard of their salvation, are subject to the Pope of Rome, who hath the power of both swords,
swords, and judgeth all and is judged by no man. Now it is known to Lysimachus Nicander, that the Prelats of England and Scotland in their high Commision, had the power of both swords, and that by Episcopall Lawes, the Primate judgeth all the Kingdome, and is judged by none, and who but he? and who ever spake as (b) Suarez? That Church-men may use a coercive power against Princes, even to dethrone them. And as he faith, jure divino, by divine Law the Pope is eximed from all Laws of Princes: and shall we in this believe (i) Bellarmin, (k) Soto, (l) Cajetanus, (m) Turrecremata, (n) Gregorius de Valen, (o) Suarez? and then forsooth they bring us their (p) Canon Law to judge the Law of God, & to prove it, because it is said by their Silvester, nemo judicabit primam sedem, and their (q) Gratian learned this jus divinum, this divine Law from Innocentius the Pope. And what they alledge for Peters exemption from paying tribute, will exime all the disciples, and to all Church-men by divine right from the Lawes of Princes. Yea all Clergy-men (say they) by a divine positive Law are eximed from the Lawes of Magistrates. So faith (r) Suarez, (s) Bellarmin, and (t) the Jesuits of Rhemes, but with neither conscience, nor reason. And contrary to their owne practise and doctrine. For Paul, (u)Hier. c.9. will have every soule subject to Superior Powers, and except the Roman Clergy want Soules, they must also be subject. Solomon (v)lefini. Rhem. punished Abiabar, Josiah burnt the bones of the Priests upon the Altar, Christ subjected himselfe to his Parents, payed tribute on to Cesar, and commanded Scribes and Pharisees to doe the like, Mat. 22. Willing that they should give to Cesar those things which are Cesar's. Paul appealed to Cesar's Tribunall, and Rom. 13. as many, as may doe evill, as many, as are in danger of resisting the power, are to be subject. Rom. 13. 4. 2. but Church-men are such, therefore they are subject.

Agueho Bishop of Rome writing to Constantius the Emperour, calleth himselfe imperii famulum, a Subject of the Empire, and faith,
The Popes pretended power over Kings.

Leo the fourth, who is canonized by Papists as a Saint, (c) writeth to Lotharius the Emperor, that they will keep the Emperors Laws for ever, and that they are liars who say the contrary. Arcadius made a Law, that if a Priest were found to be seditious and troubling the publick peace, he should be banished an hundred miles from that place. But how farre Popes have surpassed bounds in these, see their blasphemies. As they say (d) God should not have beene discrete, nisi potestatem Pontifici super principes contulisset, except he had given power to the Pope above Princes. Also (e) Papam superioritatem habere in imperatorem, & vacante imperatore, imperator fuisse sider. Also (f) Papa habet utriusque potestatis, temporalis & spiritualis. Monarchiam. Also (g) Quanto sol lunam, tanto Papa superat Imperatorem. The Pope is above the Emperor and succeedeth to the Emperors throne, when it is vacant, and he is as farre above the Emperor, as the Sunne is above the Moon. The Pope also (b) in the Nativity night, blesteth a Spoon, and giveth it to some Prince, in signe, that to the Pope is given all power in heaven and in earth.

7. The Pope may loose all Subjects from their oath of Loyalty and may command that a Jesuite stabbe or poyson a King, when he turneth enmy to the Roman Faith. All these Satan and envy it selfe cannot impute to our doctrine. Let Lysema-chus the Jesuite heare this, and see it his owne little Popes, the Prelats, doe not teach or aime at all these points against the Kings of the earth.
The way of Reformation in the English Churches.

CHAP. 7. SEC. 1.

Of the way of Reformation of the Congregations of England.

In the first article, the Author acknowledgeth the Church of England was once rightly, and orderly gathered, either by Apostles or apostolicke men, whether Philip, or Joseph of Arimathea, or Simon Zelotes, as we may read in Fox, &c. So that all the works now, is not to make them Churches which were none before, but to reduce and restore them to their primitive institution.

Answ. Though the Churches of England were planted by the Apostles, yet since Popery universally, afterward prevailed, in both England and Scotland, as Beda and Nicephorus and ancient histories witnesse, we thinke by our brethrens grounds England losted the very essence of a true Church. So that there be neede of the constituting of a new Church, and not of simple restitution to the first restitution. 1. Because the Congregations wanteth the essentiall constitution of right visible Churches, as you say. 2. Because you receive none comming from the Church of New-England, to the seales of the Covenant, because they are members of no visible Church.

Sect. 2. Certaine propositions tending to Reformation.

In the third or fourth Proposition the Author condemneth Laicks Patronages.

2. Dedicating of Lands to the Ministry; to these add what the Minifters of New-England say (a) in their answer to the thirty two Questions sent to them from Old-England, where they condemne stinted maintenance. Though the right of Church Patronages were derived from Romulus, it is not for that of noble blood. For (b) Dionysius Halicarnasius faith Romulus instituted Patronages, when he had divided the people in noble and ignoble, called, Patricii & Plebeii. But this Patronage was civill, and when servants and underlings were hardly used, it hath a ground in nature, that they choose Patrons

(a) Answer to the 26. Question.

(b) Dionys. Halicarnass. t. 2 antiquit. optione qui quam ex ulgo data, in quem velleut sibi patronum eligerens.
trons to defend them, therefore hee who gave libertie to a
servant, amongst the Romans was called a Patron, and (c) he
who defended the cause of the accused, as Valla saith, was called
a Patron. If it bee said that the servant was the proper
goods, and part of the Master's patrimony, because hee might
sell his servant, and therefore there could bee no Law given
to prove men may limit the dominion of the master over the
servant.

I answer, the servant was a part of his masters patrimony, but
a part thereof for sinne, not as his Ox, or his Asse, is a part of
his patrimony, therefore by the Law of nature, whereby the
weaker implores help of the stronger, as the Lambe seeketh
help from the mother, and the young Eagle from the old,
the slave might well have libertie to choose a Patron, and this
is a ground that the Magistrate the Churches nurs-father by of-
Fice should plead the Churches cause, as her Patron, and every
one in power is to defend the Church in her liberties and pa-
trimony, and therefore in the Apostles time, when holiness
and the power of Religion did flourish, and was in court, there
was not need of any positive, civil or Church Law, for a Pa-
tron to the Church, every believer in power is obliged to de-
defend the Church: but when men became Vulturs and ravenous
birds to plucke from the Church what was given them, the
Councell of Millian (d) in the yeare of God 402. wherein
some say Augustine was president, under Honorius and Arcadius,
some holy and powerfull men were sought from the Emperour
to defend the Church in her patrimony, and rights against the
power and craft of avaritious men, and they were called Pa-
trons, and the same was desird (e) in the first Councell of
Carthage, but with the Bishops advice, cum provisione Episcopo-
rum. Hence it is clear, patronages from their originall were not
Church priviledges, and Bishops being a part of the Church,
could not be the Patrons, quia nemo sibi ipsi potest esse patronus,
and for this cause that learned (f) thinketh this was the originall
of Church Patronages, but the Patrons have beene chosen with
consent of the Church; hence they were not as our Patrona-
ges are now, which goeth 1. by birth, 2. and are a part of a
mans patrimony, and civill thing, that the Patron hath right
unto,
unto, under the Kings great Seale; but as a Minster is no a Minster by birth, neither was a Patron a Patron by birth: and from this wee may collect, that the Patrons right was but a branch of the Magistrates right, and accumulative, not private, and that hee could take nothing from the Church, and farre leffe might the Patron forefall the free election of the people, by tying them and their free suffrages to a determinate man, whom hee pretendent, and it is not unlike which (g) Aventinus in prefat ad lib. in faith, when Bishops gave themselves onely to the Word of God, to preaching and writing booke in defence of the truth, the Emperor took care that they should bee furnished with food and raiment, and therefore gave them a patronus quemBowS, patronum curiamque vocabant, whom they called a patron; and here observe the Bishop of old was the client, and the sonne and Pupill, now hee must bee the Patron and Tutor, and therefore in time of Popyr, Antichristian Prelates would bee Patrons both to themselves and to the Churches.

But this seemeth not to bee the originall of patronages, because this ground is common to all Churches, but not all, but onely some certaine Churches have patronages, therefore their ground seemeth rather to bee that some religious and pious persons founded Churches, and dotted, and mortified to them benefices, and the Church by the Law of gratitude did give a Patronage over these founded Churches to the first foundators and their heires, as they should have power to nominate and present a Pastor to the Church. But there were two notable wrongs in this; for 1. If the foundator have all the Lands and Rents in those bounds, where the Church was erected, hee is obliged to erect a Church, and furnish a stipend, both by the Law of nature and by Gods Law also. Ergo, the Church owe to him no gift of patronage for that, nor is hee to keepe that patronage in his hand, when he erecteth a Church; but and if hee being Lord heritor of all the Lands and Rents, both erecteth a Church, and dotteth a stipend, sub modum eleemosyne, non sub modum debiti, by way of almes, not by way of debt, then is there no gratutie of honour, nor reward of Patronage due to him, for almes as almes hath

M m m 2
hath no reall or bodily reward to bee given by those on whom the almes is bestowed, but only the blessings of the poore, Job 31.20, it being a debt payed to God, hee doth require it. And (b) Calderword faith, no wise man would thinke that the Church men should allure men to found Churches, and to workes of Pietie, by giving them the right of presenting a man to the charge: and also hee would call it Simonie, not pietie or religion, if one should refuse to doe a good worke to the Church, except upon so desire a rate, and so hard a condition as to acquire to himselfe power over the Church of God.

Though the right of presenting a man to a benefice were a mere temporall thing, yet because it removeth the libertie of a free election of the hittest pastor, as (i) Origen faith, it cannot be lawfull, but it is not a temporall or civill right, but a spiritual right, though wee should grant that the people have a free voyce in chooing, and that the patron were obliged to present to the benefice, the man onely whom the people hath freely chosen, and whom the Elders, by imposition of hands, have ordained. 1. Because the Patrons hath right to the benefice, as the workeman is worthy of his hire, and hee hath a divine right thereunto by Gods Law, 1 Cor. 9. 8. 9. &c. Gal. 6.6; Matth. 10.10. Ergo, if the patron give any right to the Pastor to the benefice, it must bee a spiritual right. If it bee said, hee may give him a civil right before men, that according to the Lawes of the Commonwealth, hee may legally brook and enjoy the benefice; this is but a shifte, for the civil right before men is essentially founded upon the Law of God, that faith, the workeman is worthy of his hire; and it is the same right really that the Word of God speaketh of: now by no Word of God, hath the Patron a power to put the Preacher in that case, that hee shall bee worthy of his wages, for hee being called, chosen as Pastor, hee hath this spiritual right not of one, but of the whole Church. 2. It is true, Papists seeme to bee divided in judgements in this, whether the right of patronage bee a temptorall or a spiritual power; for some Canonists as wee may see (k) in Abb. decius, (l) and Rubio, and the Gloss (m) faith, it is partly temporall, partly spiritual. Others say it is a spiritual power, as (n) Anton. de Butr. and (o) Andr. Barbat.
and (p) Suarez, and whereas Papists doe teach that the Church may lawfully give a right of presenting to Church benefices, even to those who are not Church men, the power must bee ecclesiastical and spiritual, and cannot bee temporal; also Suarez faith, that the right of patronage may bee the matter of Simony, when it is sold for money, Ergo, they thinke it an holy and spiritual power. It is true (q) the Bishop of Spalato calleth it a temporal power, which is in the hand of the Prince, but there is neither reason nor Lawe, why it can bee called a temporal power due to a man, seeing the patron hath (amongst us) a power to present, and name one man, whom he conceiveth to be qualified, for wee find the nomination of a lift, or the seeking out of men fit for the holy ministry, some times ascribed to the Church, as Act. 1 23. Then they appointed two, Joseph called Barsabas, who was sur-

name d Justus, and Matthias, which words may well bee referred to the eleven Apostles, and so they nominated men, or to the Church of beleevers, and so though it bee not an authorita
tive action, it is an ecclesiastical action; and belongeth to the Church as the Church, and so to no Patron, and the looking out of seven men to be presented as fit to bee ordained Deacons, is expressly given to the Church of beleevers, Act. 6. 3. Wherefore Brethren, looke ye out amongst you, e honor a se, seven men of honest report; and sometimes the Apostles doe nominate men for the ministrity, but never doth the holy Ghost mention a Patron. But if the thing it se fe (say they) bee necessary, then is the office not unlawfull.

But it is most necessary that some one or more eminent and powerfull men, should have power to see that the Church goods bee not delapidated.

Answer. It is a part of the Magistrates office, with his accumulative power, whereby bee seeth that every one doe their duty, to take care that vultures and sacrilegious devourers of Church livings bee punished; and the Church themselves are to cenfuse all guiltie of Simony or delapidation of the rents of the Church, as may bee gathered by due analogie from Peter's punishing with death, the sacrilege of Ananias and Saphira, and the Simony of Simon Magus. 2. The ancient Church tooke care of dividing of the Church rent very carefully in foure parts;
parts; one was given to the Pastor, who was not to employ rents of the Church upon Horses and Coaches, and conquering Baronies and Lordships to their sonnes, as our idle belleys were in custome to doe, but the Bishop was to entretaine Hospitals, and to feede the poore, to take care of bridges, repairing of Churches, so as (r) Ambrose saith, what ever is the Bishops, it is the poore's; a second part was given to the Elders and Deacons; a third part was for the repairing of Churches, and a fourth part for Hospitals, for poore and strangers; this distribution with some other order, is made, if we beleue Papists, (s) in a Synod at Rome under Silvester the first, though Socrates, Theodoret, Sozomen, and others well veres in antiquitie speake nothing of this Synod, but you may see this cleare in (t) Synodo Bra. carensi, in (u) Aventinus, in (x) Gregorius, so there is no need of a Patron, nor was there any in the Apostolick Church. Deacons were to take care for tables, and the goods of the poore, no reason that men seeme more carefull for the good of the Church then Jesus Christ. 3. Though there bee a necessitie that the Church bee defended in her liberties, yet is there no reason, an office should be made thereof; as the Canonists make it an office, with a sort of stipend; And therefore to make a Patron they require not onely the founding of a Church, but also the building of the house, upon his owne charges, and the donation of a maintenence for the Church, (y) and for this cause the Patron hath a burialle place in the Church; and if hee or his children become poore, they are to be entertained of the Church rents; and therefore they cal it justus, a gainefull power. 2. It is just honorisum, hee hath power to nominate and present a man to the benefcie of the vaiking Church. 3. It is just oneresum, because hee is obliged to defend the Church; see their (z) Law for this: So see allo (a) Calderwood, (b) Gerardus, (c) Suarez, (d) Anton. de dom. arch. Spalaten. (b) HOSP. ANUS; yet Justini- anus himselfe forbiddeth that the Patron should present a man to the Bishop to bee examined and tryed, and certainly this place and charge for the defending of the Church of Christ from injuries and wrongs argues Christ of want of foresight and providence, who hath not appointed officers civil and
Lay patrons not warrantable by God's word.

2. Nor would the Church receive the ministers from Christ, if the Patron doth nominate the man, and may charge the Presbyterie, by Law to admit him minister of such a flock. Nor is it enough to say that the Patron doth present to such a benefit only, and doth leave all the ecclesiastical part to the Church, and the officers thereof, for this would say something, if the Patron were tied to the Churches free choice, whereas the contrary is true, that the Church is tied to the Patrons free election of the man, but this is nothing, because the Patron being but one man only, and the Church can have no lawful proprietie, right and dominion over the rents of the Church, for Christ is only Lord and proprietor, and just titular of all rents dotted for the maintenance of the ministry, and under Christ, when the place vaileth, the rents recurre to the Church, as the proper proprietor under Christ, as the goods of Ananias and Saphira are the goods of the Church, after they had given them in to the publick treasurie of the Church; Ergo, the Patron can give no right to any person to bee presented and ordained, for no man can give to another that title and right which hee hath not in himselfe. If it bee said, hee may give in the Churches name, as the Churches Patron, those goods which are mortisied to the Church, well, then is the Patron in the act of presenting the representative Church, and hath the Churches power; Ergo, hee is but the Churches servant in that, and to doe at the Churches will, and the Church is the first presenter, this is a new representative Church, that wee have not heard of.

2. This is against the nature of the Patrons office, whose it is, when hee foundeth and buildeth a Church, to reserve the right of patronage to himselfe, and never to give that right to the Church, Ergo, by his owne authoritie, and not in the Churches name, hee giveth title to the benefice, to the Pastor or Minister.
3. The Church hath not power to alienate and dispose to one particular man, those goods which are given to God, and to his Church, so as that one hath power in Law to dispose those goods to any, without the Churches consent, as the Patron may doe. The Church may dispose and give power to one man to doe certaine actions in the Churches name, but yet so as the Church retaineth power to regulate that her delegate, or commissioner in these acts, and to correct him, in case of aberration; but the Church hath no power over the Patron as Patron to limit him in the exercise of his power, for the right of Patronage is his by birth, he may sell it for mony to another, to a Papist, to an excommunicate person, to a Jew, or an enemy of the Church, as hee may sell his lands and houses, and hath a civil right thereunto under his Majesties great Seale; therefore the patron doth here, proprio suo jure, by his owne proper right, present and give title and Law to the Church benefice, and doth not present in name of Church, or as having from the Church a power.

3. What ever taketh away an ordinance of Christ, that is not lawfull: but the power of Patrons taketh away the ordinance of Christ, and the free election of the People, because the people have power to choose out of many one fittest, and most qualified, for the office, as is cleare, Act. 6.3. Act. 1. v. last. Act. 14.23, because the man chosen should bee one of a thousand, as Didoelavus or Calderwood faith in that learned Treatise, called Altere Damascenum. Nor can it be said (faith that learned Author) that the Church may transferre her right of presentment to a Patron, for that is in effect to transferre her power of election, but that (faith bee) the particular Church cannot doe except by the decree of a generall assembly, neither can that right bee transferred over to a generall assembly, especially a perpetuall and hereditary right, because (as faith) Cartwright it is a part of that libertie, which is purchased by Christs blood, which the Church can no more alienate and dispose, then shee can transferre or dispose to another her inheritance of the kingdom of God, to the which this libertie is annexed: thus he.

4. The discerning of the spirits, and the knowing of the voice of Christ speaking in his called servants, is laid upon the flocke of Christ, whose it is to elect, but not upon the Patron, which
which may bee a Heathen, and a Publican, and as such is no member of the Church.

5. Every humane ordinance not warranted by Christ's Testament, and abused to sacrilege, rapine, delapidation of Church-rents, and Simoniaical pations with the intrants into the holy ministrity, is to be abolished, and is unlawful: but the right of patronages is such as experiences teacheth to many and lamentable. The proposition is above cleared.

6. That calling in part or in whole, which giveth no ground of faith, and assurance of a lawfull calling to the Ministers entry to that holy charge, cannot be lawfull, but the calling to the ministry by the good will and consent of the Patron as Patron, is such. Ergo, The proposition is cleare, every lawfull meane and way of entry unto that calling is warranted by a word of promise, or precept, or practice, the calling by the patrons consent, hath neither word of promise, or precept, or practice in the Word; and yeteth not the conscience of the man of God, that hee did not runne unsent: but a man is never a whit the more staid in his conscience, that hee is presented by a Patron, to the tithes, and parsonage and vicarage of such a Congregation. It is, but a cold comfort to his soule, that the Patron called him.

7. Whatever privilege by the Law of nature all incorporations have to choose their owne rulers and officers, this Christ must have provided in an eminent manner to the Church: but all cities, societies, incorporations and kingdoms have power to choose their owne rulers, officers, and members, as is cleare by an induction of all free colleges, societies, cities and republicks. Ergo, this cannot be laid upon a Patron; see for this also (c) Amesius, (k) Guliel. Apollonius de jure magnificat. for this also (d) Amesius, (k) Guliel. Apollonius, who citeth that of (l) Athanasius, Whereas that Canon in the Word, that the sent Minister of Christ, is sent from the Court, or the Prince's Palace.

As concerning the other two, this author condemneth Lands dedicated to the ministrity, because the New Testament speaketh nothing of such Lands.

Answ. This speaketh against Glebes of Ministers, but the New Testament speaketh not of Manse or houses, or of money.
moneys for Ministers; yet a wage wee know is due, Matth. 10. 10. 1 Cor. 9. 8, 9. 10. Gal. 6. 6. and the Levites were not to bee distracted from the most necessary worke of the Tabernacle, and service of God, more then Ministers, yet they had Lands and Terras assigned of God to them; though the lesse distraction the wages bee, the better, and the more convenient they are, 2 Tim. 2. 3. 4. 5. As for the tithes we thinke quotta decima-
rum, or sufficient maintenance, of tithes, or what else may conduç for food and raiment, of divine right, Matth. 10. 16. 1 Cor. 9. 8, 9. tithes formally as tithes are not necessary, so the Ministers bee provided, and a stipend bee allowed to them, not as in alms, but as a debt, Luk. 10. 7. But the stinting of main-
tenance for Ministers the author condemneth, because when Con-
stantine gave large rents to the Church, it proved the lane of the
Church.

But I answer, stinting maketh not this, but exceedeth for moun-
taines of rents may bee stinted, no lesse then mole-hills.

In the first proposition Pastors are to bee chosen of new, in England, though they have beene Pastors before, and that by the impos-
sion of the hands of some gracious and godly Christians.

Answ. Such an ordination wanteth all warrant in the Word of God. 2. Why are they ordained over againe, who were once ordained already? belike you count them not Ministers, and baptism administrated by them, no baptism, though these same gracious Christians have beene baptized by such, and so England hath no Church visible at all, and no ministry; see what you lay upon Luk. and some of our first reformers, who had their external calling from Antichristian Prelates, the same very thing which Papists lay upon them. 3. If there bee called Pastors in England to lay on hands on Ministers, why are not they to impose hands on such as yet judge to bee no ministers? because possibly the Prelates laid hands upon them, seeing you grant Chap. 5. Sect. 9. where there are Presbyters to lay on hands, it is convenient that ordination should bee performed by them. I confesse I am not much for the honoring of the Prelates soule fingers, yet can they not bee called no Pastors, no more then in right wee can say, Caius did was no High Priest.

Proposition 8. Hee wilde not Pastors, and Doctors, and Elders to be
bee put in the room of Parsons and Vicars.

Aes. If the offices of Parson and Vicar be set up, it is reason they be abolished, but for the names there is not much necessity of contending, though in such cases it be safer to speake with the Scripture, then with Papists: the Vicar Generall is indeed the Bishop's delegate, and a creature to bee banished out of the house of God, of whose unprofitable place & title, see that learned writer (m) David Calderwood, who findeth him to bee made of the metaill of the Popes service, base Copper not Gold, (n) and the Popish parson is as the Vicar; Firewood for Antichrists Caldron.

In the 12. and 13. Propositions, it is said, that it is necessary that godly Preachers counteranced from King, and State, were sent to preach to congregations generally ignorant, and profane, and till they be come to such a measure of gracious reformation, as they can testify their faith and repentance, it were meet they should never renew their Covenant made in baptism, nor yet have the Seales of the Covenant conferred upon them, but till then they shall lament after the Lord, as the Israelites did when the Arke had beene long absent, 1 Sam. 7. 3.

Aes. In these Propositions most of all the Congregations of England, except some few following the way of independence of Church government, though they be baptized and profess the truth, are brought just to the state of Turks and Indians willing to heare the Word, or of excommunicated persons, for they and their seede are to want the Seales, their children Baptisme, themselves the Lords Supper. But 1. how can the keyes in ordinary rebukes, and excommunication from the Seales be exercised upon these who are without, and no Churches as yet? for while they sweare the Covenant, they are not Churches. 2. It is said, godly Preachers must be sent to them, until they bee reformed; but why not godly Pastors? because though these preachers preach unto them, yet exercise they no Pastorall care over them, because they are not yet a visible Church and flocke, and therefore have no more Pastors to care for their soules, then Turks and Indians, and Preachers have no more a Pastorall relation to these, though baptized, and professing Christ, then to Indians, Jews or Turks, as our brethren teach, & a paterne of such flocks is not hard in the word.
where ordinarily the word is preached to a number of people baptized, and yet baptism denied to all their seed, and the Lords Supper to themselves. 3. It is the same Covenant the author speaketh of here with the Church Covenant that Israel and Judah made with God, and which they say essentially constitute a Church, and hinteth at the Covenant of the Church of Scotland, sworn and subscribed by many thousands ignorant and profane, and who never came to such a measure of gracious reformation, as they can testify their faith and repentance; yet did this nation right in putting all to swear and enter into a Covenant with God, for Israel, Deut. 29. where there was many who had not eyes to see, ears to hear, and a heart to understand, v. 3, 4. and where there were many rebellious and stiff-hearted, Deut. 31. 27. entered all of them into Covenant with God, Captaines, Elders, Officers, all the men of Israel, Deut. 29. v. 10. Little ones, wives, children, bawers of wood, &c. all which attained not to such a measure of gracious reformation. 2 Chron. 15. 9. all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, entered into a Covenant with God, who after such Apostasie could not all have attained to that measure of gracious reformation, as to testify their faith and repentance by prayer, conference, experiences of Gods wayes in their heart and confession, and yet the Author faith (o) that there is no colour to conceive this way of entering into Church estate by Covenant, to be peculiar to the pedagogue of the Old Testament. 4.Israels lamenting after the Lord, 1 Sam. 7. 2. was not the repentance of a people, who was not a Church visible, but was only a people to be prepared for a Church State, and not fit to receive circumcision and the passover, as you conceive of the ignorant and profane in England, which to you are no visible Churches, for Israel at this time was a true visible Church. The rest of the propositions tending to reformation not discussed elsewhere, I acknowledge to be gracious and holy counsells, meet for a reformation. The Lord build his owne Temple in that Land, and fill it with the cloud of his glory.

FINIS.