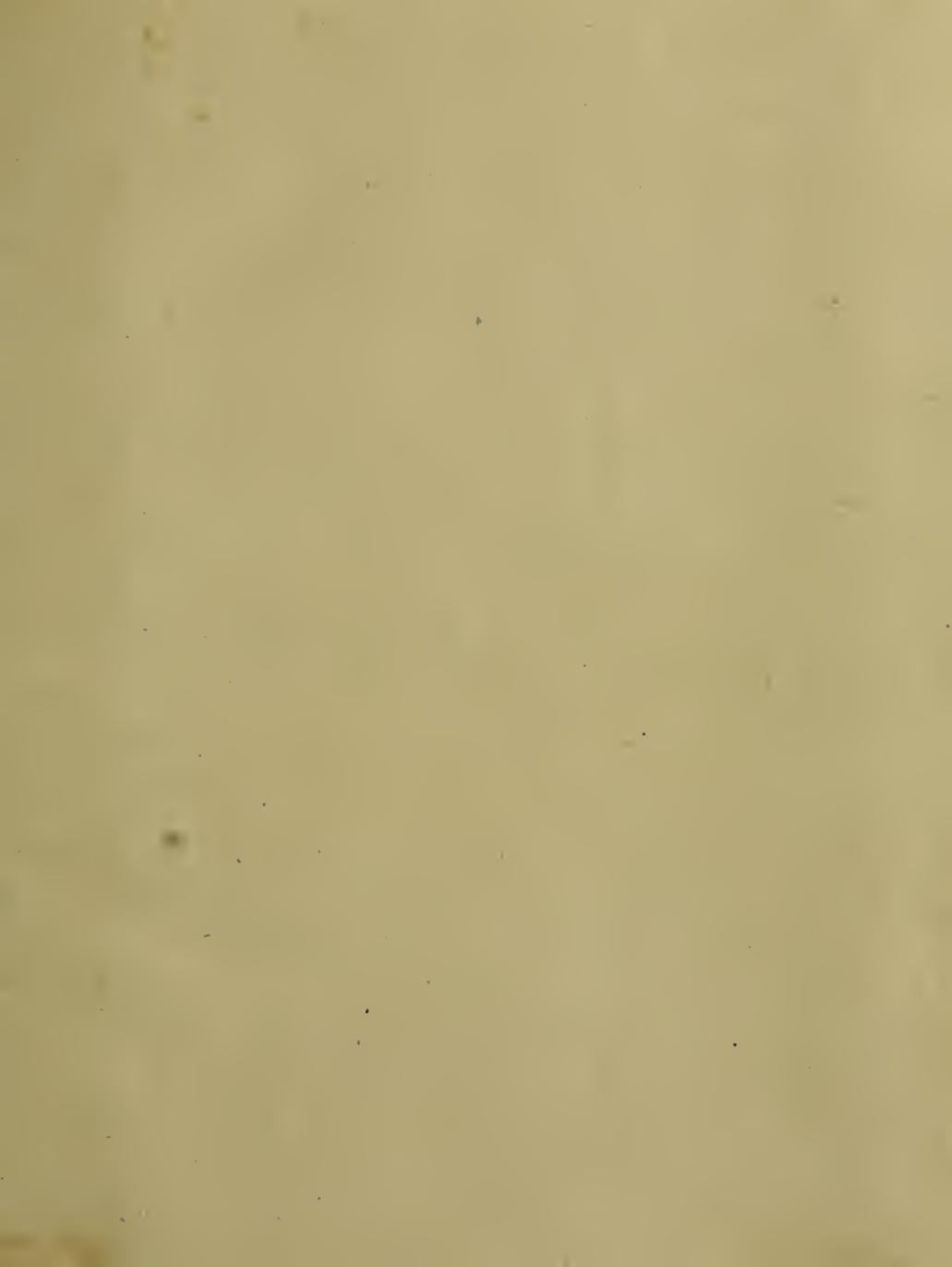


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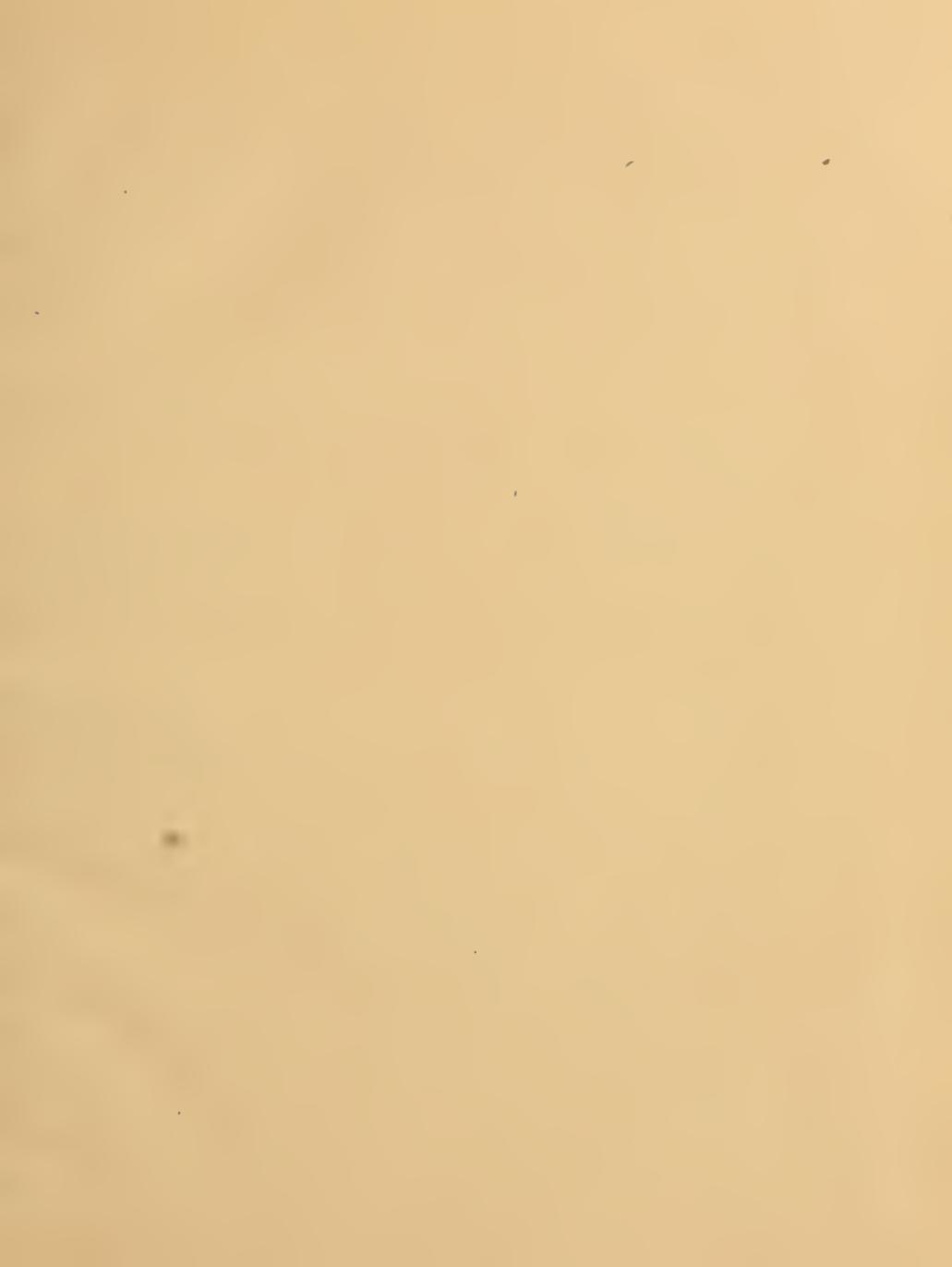


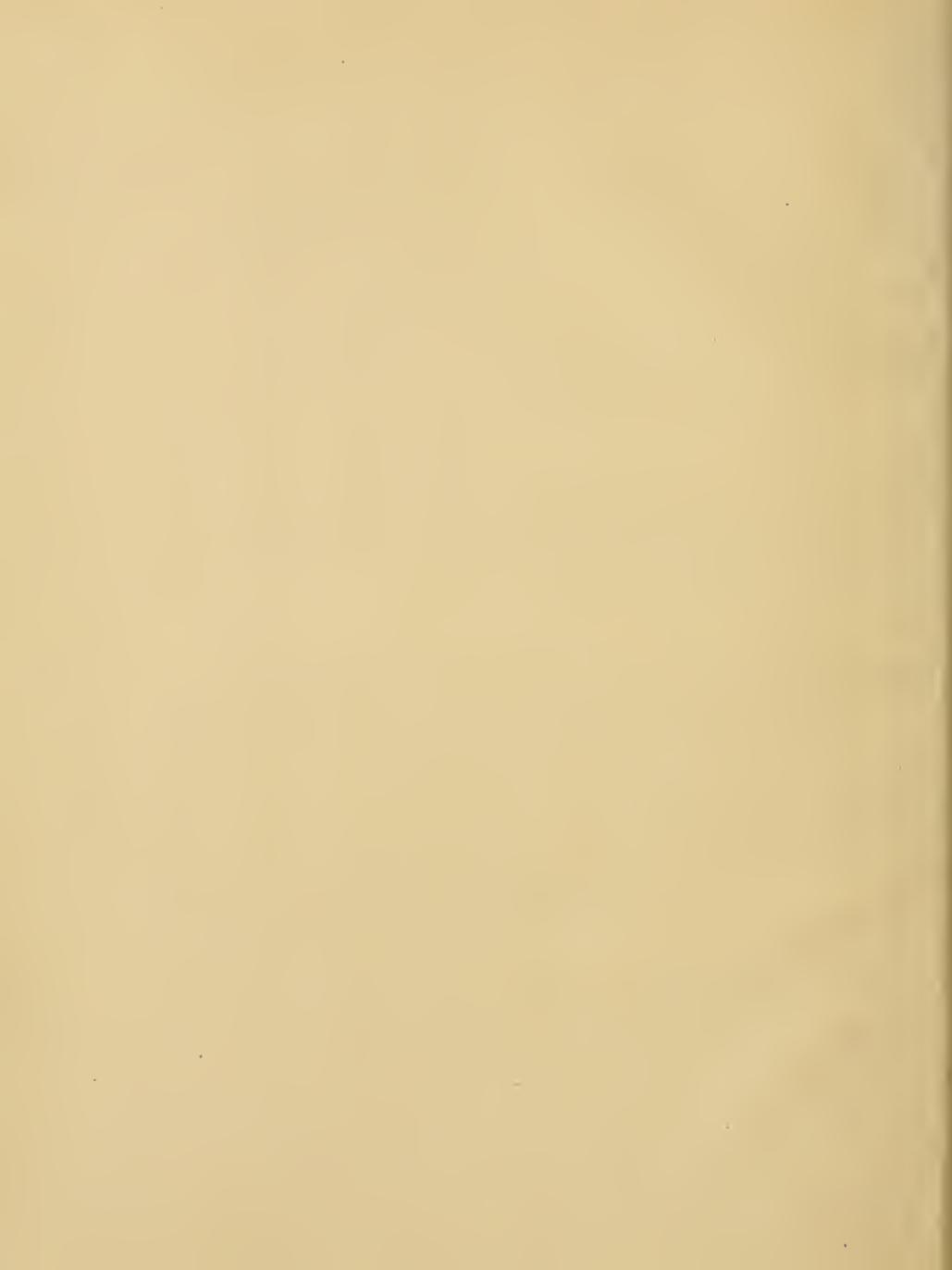
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LXX

# A Remonstrance, AGAINST PRESBITERY.

Exhibited by divers of the NOBILITIE, GENTRIE,  
MINISTERS and INHABITANTS  
of the County PALATINE. OF  
CHESTER

with the Motives of that  
REMONSTRANCE.

TOGETHER WITH A SHORT SUR-  
vey of the Presbyterian Discipline.

Shewing the inconveniences of it; and the incon-  
sistency thereof with the constitution of this State,  
being in its Principles destructive to the Laws  
and Liberties of the People.

With a briefe Review of the Institution, Succession, Ju-  
risdiction of the ancient and venerable  
Order of Bishops.

Found to bee instituted by the Apostles, continued ever since,  
grounded on the Lawes of God, and most agreeable  
to the Law of the Land.

---

By Sir THOMAS ASTON Baronet.

---

Horace, lib. I. Epist. 2.

*Vt iugulent homines, surgunt de nocte latrones,*

---

*Vt te ipsum servas non expergisceris ?*

---

*Because my people hath forgotten me, they have burnt incense  
to vanity, and they have caused them to stumble in their ways,  
from the ancient paths, to walk in paths in a way not cast up.*

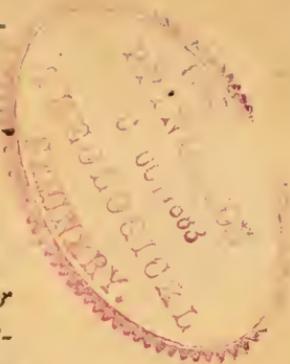
Jeremiah, 1°. 15.

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Printed for John Aston. 1641.



T O  
THE KINGS MOST EX-  
CELLENT MAIESTIE.



Most dread Sovereigne,

**F** Arr bee it from my ambition, to presume your sacred Maiestie should mispend your more precious minutes upon the perusall of this weake essay of my loyall affections to my Parents; My King, the Father of his people, (a) to whom by the Law of nature I owe Faith and Allegiance: (b) My Mother the Church, in whose bosome I have been fostred with the pure food of life, the Word of Truth.

Yet Sir, since your Maiestie was pleased so graciously to approve of the meer Text or Abstraſt of this Treatise ( The Remonstrance of many of your humble loyall Subiects of that your devoted County of Chester ) it is a dutie in me humbly to begge your Maiesties leave, that it may under your Princely patronage walke abroad with this Comment, it hauing by misprision or malice, beene pursued with some vniust clamours, And the pure intents of the subscribers have been expoꝛ'd to a sinister interpretation whoe I am certain had no other end but to expresse their loyall desires to prevent a growing danger.

I confesse my owne insufficiency to performe so great a taske, I foresee the calumny that inevitably attends every good intention, since Traducers barke at those Elphants, whose strength of learning might support a Church, against all the batteries of wit or reason: How must I looke to have these Bats flutter about me,

(a) Bonus Rex nihil a bono patre differt & patria dicitur a patre, quia habet communem patrem, qui est pater patrie.  
(b) Ligeance or faith of the subiects is due to the King by the law of Nature.  
Cokes Post. nat.

## The Epistle Dedicatory.

who in namelesse pamphlets, fill the ayre, and the cares of every one with nothing, but shrieks and outcries, against all Government, Invectives against all Governours of the Church.

But I have read of one borne dumbe, who seeing his Father in danger, affection supplied the defects both of art and nature, and in an instant lent him organs and language to forewarn his Fathers perill. This excites me to proceed; since God hath given me sense to speake plaine English; and (I thinke him) spirit to speake truth: it were an argument of affectation to my selfe, if out of distrust of my owne abilities to write Placentia, (to winne popular applause) I should silence my apprehension of the danger imminent over King and Church, which more leisure, or perhaps more curiositie, hath given me that occasion to looke into, (may bee) many better able have omitted.

Visible it is to every eye, what assaults are made by such inveighours against the long established Government of the Church, under that reverend Order of Bishops, but it is not so easily discernable how much this may concerne your Maestie. yet Experience will tell us if we looke abroad, that all those Monarchies have / Suffer'd an Eclipse where the rights of the Church have beenc deserted: And no marvell, if it be well look'd into, Crowns carry a charme with them at the consecration of Kings

Excellently learned and satisfactory I must confesse are the Treatises of many great Divines in defence of this Order, But Ars non habet inimicum præter ignorantem, and some of these have erred in writing above the capacity of their opposers. Artists iudge  
best

## The Epistle Dedicatory.

best of a Diamond without a foile, know it by it's owne Rayes : but the inexperienced only by comparison with other stones. I have plac'd Episcopacy and Presbytery in parallel ; such as my selfe doubtlesse will better distinguish them in plaine prospect, than in meer speculation. The Bishops are suspect as parties, all that is writ by them as partiall ; To all but the preiudicate, sure I stand unsuspect, being as free borne, as independent as any man, I have no interest, but the love of truth and libertie ; save that of loyalty ; which when I consider to how gracious a Prince I owe that dutie I confesse it appears a great tie : hce that shall read those publicke professions of grace to both your houses ( and tis pity but they should be read and registered in the hearts of all your people ) I shall willingly concur with you to reforme all Innovations in Church and Common-wealth, to regulate all Courts of Justice according to Law, ( and that ) what ever part of my revenue shall be found illegall, or grievous to the publicke, I will willingly lay downe, relying entirely upon the affections of my people. And shall bee privie to that pledge of free grace given under your Maesties hand and seale to that your County upon the humble representation of their loyall affections to the peace of Church and State, in those words ( which I assure my selfe we shall ever keep as royall Records ) We being desirous with the advice and assistance of Parliament to redresse all iust grievances, and resolv'd by Gods grace, to preserve the puritie of Religion, and governe according to Law. He I say, that shall but read these, sure needs no oath of Allegaunce, but will bend all his endeavours to



The Kings speech to  
both Houses. 23.  
Januar. 1640.

The Kings letter to  
the Lords and Gen-  
try of the County  
Palatine of Chester.

## The Epistle Dedicatory

support all his prayers to perpetuate that Crowne to all posteritie, under whose Royall shade, wee have such happy assurances to receive iustice, to enjoy our Religion, Libertie, and Lawes.

These Considerations have encouraged me to represent the Government of a Presbitery ( as it yet appeares ) by their owne Writers, Incompatible with your Maiesties Soueraigntie, destructive to your peoples liberties, wherein your Maiestie pardoning the presumption, and casting a favourable eye upon the good intention: such as maligne truth, or your Maiesties prosperitie can vent their venome against no man, lesse values it, then

Your Maiesties most  
loyall Subiect,  
and humble Servant,

THO. ASTON

---

## To the Reader.

Reader,

I Did never expect to salute thee from the Presse, yet I am now forced to it, finding my name upon every Stationers stall, first assumed without my privity, to countenance (an imperfect truth, which yet I must avow (*The Cheshire Remonstrance*, improperly called, *A Petition*.) Secondly, abused by an absolute untruth, the spurious issue of some brain-sick Anabaptist, injuriously fathered upon that County, and stiled *The answer to that Petition*, therein disavowing me; yet I must give him more thanks that printed the latter then the first: That exposed me to censure, This invites me to justifie my self, to vindicate my Countrey: The first, starting out naked without the papers to which it relates, appears like a shadow without a substance, or a Comment without a Text, yeelds every man discourse, few men satisfaction. To explain this Riddle, I have inserted that Petition, those positions which were annext, and were the occasion of our Remonstrance. Thou that art doubtfull or hast censured *Ex parte*, take in evidence, the whole truth, then give thy verdict.

The latter hath nothing in it worth my answer, nor thy note, but that it is meerly fictitious, false *In toto, & in qualibet parte*.

Never any such Petition seen in Cheshire, never presented to the house, noe such persons ever signed it.

For thy better satisfaction, know we have but five Noblemen in Cheshire, four of which, signed the first Petition; of Knights Baronets, Knights, and Esquires, I know not above two in the whole County, that do desire the abolition of the Episcopall order, we have not in all so many Divines, as are said to have under-

writ, and fourscore and ten of those have signed the Remonstrance, most of the rest were never asked. And for the Gentry and inhabitants, I do confidently believe not one of either, but will protest against that Libell, not one of a hundred, but (that question being singly stated, whether they desire the continuance of Bishops, or to submit to a Presbytery) will with their hands witness their hearts affections to the preservation of that order, established by our Laws, the observation of which Laws, must preserve the continuation of our liberties.

But thou wilt lesse admire his boldnesse to traduce a Country, when thou shalt finde him so impudent as to belie the Gospel.

To delude the (ignorant or negligent) Reader, he stuffs his Margin full of Texts, of which thou shalt not finde one for his purpose: He takes upon him to prove, that the Apostles alwayes ordained sundry Bishops in every particular Congregation, and those of equall power and authority: for prooffe whereof, he quotes *Act II. 30.* but take the precedent verses with it, and see what thou canst conclude thence (a.)

Acts II. verse 27,  
28, 29, 30.  
C. a lapide, Acts  
II. 31.

(b) Nec alia tunc fuit  
Diaconorum ratio,  
quam sub Apostolis  
oblaciones enim fide-  
lium quotidianas et  
anuos Ecclesie pro-  
ventus recipiebant ut  
conferent in veros,  
usus, id est partim  
Ministris, partim  
pauperibus, alendis  
distribuerent. Epif-  
copi tamen arbitrio  
cui & œconomix suæ  
rationes quotidianas  
reddebant.

Calvin Institut. lib. 4.  
cap. 4. sect. 5.

*And in those days came Prophets from Hierusalem to Antioch, and there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth, thorrowout all the world, which came to passe in the dayes of Claudius Caesar. Then the Disciples every man according to his ability determined to send relief unto the brethren which dwelt in Iudea, which also they did, and sent it to the Elders by the hands of Barnabas and Saul.*

By which it is very probable, as is the opinion of *C. a Lapide*, and others, was chiefly meant the Deacons, (b) whose office was to collect and treasure up the benevolences for the reliefe of the Presbyters, and of the poor, as is agreed by all Writers.

Now he would apply the word Elders which is in the Latine *Presbyteri* onely to the Bishops: whereas that

To the Reader.

that word did usually imply all the Ministers of the Church. As it is explained by that vast learned *Lyra*, and the harmony of all the Fathers upon that place of *Acts 14. (c)* *And when they had ordained them Elders in every Church, &c. (He sayes) by the name of Elders is also to be understood all other Ministers of the Church, as Bishops, and Deacons, and such like.*

All the rest of his quotations are but meere citing of Texts out of a Concordance where ever he findes the word Elder, quoting it for a Bishop, never observing whether it be for him, or against him; As to prove them of equall authority, he cites, *1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour,* tis a strange conclusion, ergo, equall in authority.

Likewise to prove that one Bishop is not set over many Churches, he quotes *Titus*, who as it appears by the subscription of that Epistle, was ordained the first Bishop of the Cretians; Saint *Chrystome* upon that Chapter, sayes, *Paul committed to Titus the judgement of many Bishops.* And *Lyra (e)* upon the same Chapter, that *Paul instituted Titus Archbishop of the Cretians*, with whom agree our late Writers, amongst which *Erasmus* more fully in his Argument on the Epistle to *Titus* observes, (f) that *Paul set Titus his Disciple, for his excellent gifts, over the Cretians, and departing thence, consecrated him Archbishop, admonishing him to institute Bishops* (which he also calls Presbyters) in every City, prescribing him the fit endowments of a Bishop.

With like liberty doth he abuse History, unworthily assuming the name of that reverend Patriot, Archbishop *Vsher* to patronize his fictions, who onely historically recites the severall opinions of Authors concerning the first inducing of the Christian faith into England, whether by *James* the son of *Zebedee*, *Simon Zelotes*, *Simon Peter*, or *Ioseph of Arimathea*, ann. 63.

(c) *Lyra* cap. 14. *Acts* Tom. 6. fol. 1144. Et cum institissent illis per singulas Ecclesias Presbyteros &c.

dicit nomine presbyterorum, intelliguntur etiam alii Ecclesie Ministri ut Episcopi, Diaconi, & huiusmodi. Vid. *Chrystome* upon the Epist. to *Titus* fol. 1700.

(d) *Chrystost.* 1. cap. ad *Titum*, *Paulus* Titum multorum Episcoporum iudicium commisit.

(e) *Lyra* paulus instituit Titum Archiepiscopum Cretensium. (f) *Erasmus* tom. 6. fol. 354.

Titum discipulum suum ob eximias dotes Insule nobilissima Cretæ, præfecerat Apostolus, & illic abiens Archiepiscopum consecravit, monet autem quod ipse apud Cretenses per singulas civitates episcopos instituat, quos & presbyteros vocat idoneum episcopi formam præscribens, &c.

Vher de britannice ecclesie primord.

- (g) Vther ibi. l. fol. 7. after Christ, or others; which if all admitted for truths  
 si quidem Metaphra- conclude nothing to the governing of the land without  
 ste credimus, apud Bishops (for some hundred yeers from the first planta-  
 quem legimus petrum tion of the Gospel) but rather the cleer contrar', I shall  
 in britanni longo tem- give thee Reader, that Fathers own words, (whereby)  
 pore fuisse moratum, &c. ecclesias constitui judge what truth is to be expected from such juggler.  
 iussit episcopos, First he cites *Metaphrastes*, in whom (saith he) we read  
 presbyteros, & dia- *that Peter was a long time in Brittainie, and drew many*  
 conos ordinasset. 12. *Countrys to the Christian faith, but at last when he had*  
 Cæsaris Neronis rur- *illuminated many with the light of the word, and had*  
 sus Romam reversum esse. *constituted Churches, hee ordained Bishops, Presbyters,*  
 (h) Aristobulum quo- *Deacons returning to Rome the 12. yer of Nero Cesar:*  
 que cuius ipse in epi- here were the severall degrees of dignities. Again  
 stola ad Romanos he recites *Aristobulus*, (h) whom Paul mentions in  
 meminit, britanno- *his Epistle to the Romanes, and was one of his seventy*  
 rum episcopum a *Disciples, him Paul ordained Bbishop of the Brittaines,*  
 paulo ordinatum in *(This was a large Parish)* Next he relates many  
 Menæis Græcorum. diversities of opinions concerning *Ioseph of Arimathea*  
 Vther fol. 9. his being in *Engtand*, (i) and concludes, that *although*  
 (i) Vther fol. 24. *it were true* (which it was not) yet *it follows not that*  
 licet hoc fuisse verum *therefore all the land had received the faith*; for it  
 (quod tamen non fu- might be disperst amongst private persons, but was  
 it) non sequitur ergo never received by the whole kingdome, nor came they  
 quod totum illum to have Christian Churches till *Lucius* time, as is con-  
 illud suscepit fidem. fessd by that reverend Bishop, (k) *That the Gospel was*  
 (k) Publice vero pri- *first publicly received here under Lucius and Eluthe-*  
 mum sub Lucio & *rius*, with which accords Master Fox in his Martyrs;  
 Elutherio receptum *That from Peter, Anno 65. after Christ, Elutherius was*  
 hic fuisse Evangeli- *the twelfth successive Bishop of Rome, who about Anno*  
 um consentiens no- *161. sent Eugacius or Euganus, and Dimianus or Da-*  
 strorum historicorum *mianus which converted first the King and people of*  
 est sententia Vther *Brittain, and baptized them with the Baptisme and Sa-*  
 ibid. fol. 52. *crament of Christs faith. The Temples of Idolatry and*  
 (l) Acts and Monu- *all other Monuments of Gentility they subverted, con-*  
 ments fol. 34. Hieron. *verting the people from their divers and many Gods to*  
 lib. de viris illustr. *serve one living God: There were in Brittain 28. head*  
 Iræneus lib. 3. cap. 3. *Priests, which they called Flamines, and three*  
 Acts and Monumets *Arch-*  
 fol. 107. Vther Brit. *Head*  
 eccles. primord. fol. *Head*  
 54. & 59.

## To the Reader.

*Archpriests which they called Archflamines, having the oversight of manners, and as Judges. Those 28. Flamines they turned to 28. Bishops, and the three Archflamynes to three Archbishops, having their seats in three principall Cities: which being Master Fox his own words according with the Bishop, (m) you may observe how (m) Vltter ibi l. fo. 59. a lyar confounds himself; for he first says, The Church of England was governed some hundred yeers without Bishops from the first plantation: and in the next line he disproves himself, That in the instant of the conversion of the Church, and supplantation of idolatry were planted Bishops, from whence he concludes an excellent Argument: Because they were instituted by Elnotherius the twelfth successive Bishop of Rome from the Apostle Peter ( Non interrupta serie ) Converted the people to the true God, subverted idolatry, and supplanted the heathen Priests; Ergo, They are of Ethnicall or Diabolicall, not Apostolicall institution.*

Truly (Reader) I have spent too much time on him, but it is to admonish the vulgar with the Apostle Paul, to stop their ears against such Libellers, and (n) Not to give heed to fables: The end of the Commandement (n) 1 Tim. vers. 45. 6. is Chirity out of a pure heart, and of a good Conscience, and of faith unfained, from which some have swerved unto vain jangling, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirmed. I do it to perswade some able Divine (not to mispend time to answer the matter of their Pamphlets, but) that it will be time well spent to discover the falsehood of such saucie-untaught-teachers, as here the Apostle speaks of; to display their misquotations, and distortions of Scripture.

It is the best and quickest plea to take away the testimony of a false witness, to prove him formerly perjur'd. And in this point, the works of such persons thorowly traced, they will best be rendred despicable to the world.

For though the Prophecie of Saint Paul, (o) That the (o) 2 m. 4. 3

## To the Reader.

*Time will come when they will not endure sound doctrine, but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables* is in these dayes most evidently manifested of many. yet charity forbids us to censure all to seek untruth for; its own sake, many no doubt are deluded with that species of truth, which (the pretended though abus'd quotations of Scripture) they stuffe their books with all carries with it, which I dare promise any man that will take pains to examine will scarce finde patience to read any more of them.

Reader, I have wandered too long from thee, but now return not to beg thy approbation, (I Court no mans) but to advise thee for thine own sake: That being falshood is so bold to offer to outface truth in print to let all whispered detractions (from which no *Good*, work is free) be rejected by thee, and receive and weigh these following truths of the manner of procuring the subscriptions, and the reasons of presenting that Remonstrance, the carriage whereof is testified the contents avowed by thy friend if thou art either a freeman or a Protestant.

THO. ASTON

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THE  
REMONSTRANCE

REPRESENTED TO THE HOUSE OF  
Peers, by Sir *THOMAS ASTON*  
Baronet from divers Noblemen, and Gen-  
tlemen, of the County-Palatine of  
CHESTER, against PRES-  
BYTERIAN Government.

---

*To the High and Honourable Court of Parliament,  
The Nobility, Knights Gentry Ministers, Free-  
holders, and Inhabitants of the Countie. Palatine  
of Chester whose names are subscribed in the se-  
verall Schedules herunto annexed*

*Humbly Shew*

**T**Hat whereas divers Petitions have lately been carried about this Country, against the present form of Church-Government ( and the hands of many persons of ordinary quality solicited to the same, with pretence to be presented to this honourable Assembly ) which we conceiving not so much to ayme at reformation, as absolute Innovation of Government, and such as must give a great advantage to the adversaries of our Religion, we held it our duty to disavow them all : And humbly pray, that we incurre no mis-censure, if any such clamours have without our privi-tie) assumed the name of the County.

We as others, are sensible of the Common grievan-ces of the Kingdome, and have just cause to joyce at  
and

## The Remonstrance.

(a) Wee conceived it not proper for us by way of prayer to intermeddle, but by way of submission to leave these to the Judgement of the Parliament.

(b) philip. 1. 1.

1 Tim. 3. 1.

(c) Anno. Bishops.

330. at Nice. 318

380. at Constant. 150

430. at Ephesus. 200

451. at Chalcedon. 430

553. at Constant. 165

681. at Constant. 289

781. at Nice. 350

870. at Constant. 383

(d) Vid. Et sebius Fox his Martyrs.

(e) Vid. booke of Martyrs. Cranmer Tutor to Ed. 6.

(f) A B. Cranmer,

B. Latimer, B. Ridley

B. Hooper, B. Park.

A B Parker, A. B. Gri.

B. Whitegift, &c. vid.

booke of martyrs.

(g) Bishop Jewel,

Bishop Andrewes,

bishop White,

Archbishop Visher,

Bishop Moreton,

Bishop Davenant,

and our English Seneca, Bishop Hall.

(h) Bracton lib. 3.

fol. 106. Flet. a lib. 7.

24. Coe. Little. fol.

97. 134. stat. 14.

E. 3. 25. E. 3. 16. R. 2

H. 8. 20. 1. 8. 9. Eli.

i) Particular men,

(errours cannot be

aken for the Tenets

and acknowledge with thankfulness the pious care which is already taken for the suppressing of the growth of Popery, the better supply of able Ministers, and the removing of all Innovation, and we doubt not but in your great wisdomes, (a) you will regulate the rigour of Ecclesiasticall Courts to suit with the temper of our Laws, and the nature of freemen.

Yet when we consider that Bishops were instituted in the time of the Apostles (b). That they were the great Lights of the Church in all the first generall Councells, (c); That so many of them sowed the seeds of Religion in their bloods, and rescued Christianity from utter extirpation in the Primitive heathen persecutions, (d); That to them we owe the redemption of the purity of the Gospel we now professe from Romish corruption, (e). That many of them for the propagation of that truth, became such glorious Martyrs; (f). That divers of them (lately and) yet living with us, have been so great assertors of our Religion against its common enemy of Rome; (g). And that their government hath been so long approved, so oft established by the Common and Statute Laws of this Kingdome, (h). And as yet nothing in their doctrine (generally taught) dissonant from the word of God, or the Articles established by Law: (i) In this case to call their Government; a perpetuall vassalage, an intolerable bondage, And (*prima facie, & inaudita altera parte*) to pray the present removall of them; or (as in some of their petitions) to seek the utter dissolution, and ruine of their offices (as Antichristian) (j) we cannot conceive to relish of Justice or Charity, nor can we joy with them.

But on the contrary, when we consider the tenour of such writings, as in the name of petitions are spread amongst the common people, the tenents preached publicquely in Pulpits, (m) and the contents of many printed Pamphlets swarming amongst us; all of them dangerously exciting a disobedience to the established forme

of the Church. (1) The petition annexed, note 6. (m) The positions annexed, note 5. 11.

## The Remonstrance.

forme of government, and their severall intimations of the desire of the power of the keyes, (n) And that their congregations may execute Ecclesiasticall Censures within themselves; (o) We cannot but expresse our just fears, that their desire is to introduce an absolute Innovation of Presbyteriall Government, whereby we who are now governed by the Canon and Civill Laws; dispensed by twenty six Ordinaries (easily responsall to Parliaments for any deviation from the rule of Law) conceive we should become exposed to the meer *Arbitrary* Government of a numerous Presbytery, who together with their ruling Elders, will arise to neere forty thousand Church Governours, and with their adherents, must needs bear so great a sway in the Common-wealth that if future inconvenience shall be found in that government, we humbly offer to consideration, how these shall be reducible by Parliaments, how consistent with a Monarchie, and how dangerously conducibile to an Anarchie, which we have iust cause to pray against, as fearing the consequences would proue the utter losse of Learning and Laws, which must necessarily produce an extermination of Nobility, Gentry, and Order, if not of Religion.

With what vehemencis of spirit, these things are profecuted, and how plausibly such popular infusions spread as incline to a parity, we held it our duty to represent to this honourable Assem'ly; And humbly pray that some such present course be taken, as in your wisdoms shall be thought fit, to suppress the future dispersing of such dangerous discontents amongst the common people; we having great cause to fear, that of all the distempers that at present threaten the wellfare of this state, there is none more worthy the mature and grave consideration of this honourable Assem'ly, then to stop the torrent of such spirits, before they swell beyond the bounds of Government, Then we doubt not but his Majestic persevering in his gracious  
ncli.

(n) Petition annexed

note 4.

(o) Petition annexed

note 19.

inclination to heare the complaints and, relieve the  
grievances of his Subjects in frequent Parliaments, it  
will so unite the head and the body, so indissolubly ce-  
ment the affections of his people to our Royall Sover-  
aigne, that without any other change of Government,  
he can never want Revenue, nor wee Justice.

We have presumed to annex a Copie of a Petition (or  
Libell) dispersed, and certain positions preach'd  
in this County, which we conceive imply matter  
of dangerous consequence to the peace both of  
Church and State: All vvhich we humbly sub-  
mit to your great Judgements, praying they may  
be read,

And shall ever pray, &c

Directed to the house of Peeres,

And subscribed by the Lieutenant of the County.

Three other Noblemen.

Knights Baronets, Knights, and Esquires,  
four score and odde.

Divines four score and ten.

Gentlemen, tyvo hundred three score and odde.

Freeholders and other inhabitants, above six  
thousand:

None of them Popish Recusants,

And all of the same County.



The Petition which was spread abroad in the Countie amongst the Common people, by some private Persons to procure hands, but was concealed from the Gentry: A Copy whereof was annexed to the Remonstrance, and was *complained of, having injuriously assumed the Name of the Humble Petition of the Free-holders, and the rest of the Inhabitants within the Countie of Chester (which might seeme to involve the whole Countie,)*

*Sheweth,*

**T**Hat whereas the manifold unsupportable burdens wherewithal our Consciences and estates have beene long oppressed, with a continuall increase thereof, have at last so tyed and infeebleed our strength, that we find our selves unable to subsist any longer under the weight thereof: wee dare not now neglect to take the present opportunitie of serving the Lords providence in the use of this meanes, which we hope is of his owne appoynting for our reliefe: But as we have in some measure implored God, who is the blessed Author; so wee thought our selves bound humbly to Petition this honourable and renowned Assembly (convened in Parliament) for redresse of our miseries, being the likeliest instrument, so farre as we apprehend (not limiting the Holy one of *Israel*) for that end and purpose, which we humbly pray may be duly considered, as we make bold to tender them in these few Lines following.

Our miseries are such as are either Ecclesiasticall or Civill; first Ecclesiasticall, and that in regard of the usurping Prelates, their lawlesse dependent officers, and their irregular manner of worshipping God prescribed

a

unto

unto, and cruelly imposed upon us by them : for as touching the Prelates themselves, we conceive them to be *the Popes Substitutes (per accidens) at the least, if not by solemn covenanted allegiance, as it may appeare by their Lording it over Gods heritage, both Pastors and People, and assuming the power of the Keyes enely to themselves, contrary to Gods sacred word.*

Therefore we humbly Petition you this honourable Assembly, as you tender the glorie of God, the Kings Prerogative, the Subjects libertie, the purity of Gods sacred Ordinances, and the welfare of Posteritie, or wish the downfall of Antichrist and bis adherents, to stirre up the zeale and strength wherewith the Lord hath endued you, and courageously proceed (unto your immortall praise) against these *his mightie enemies, and secret underminers of the good estate of our Church and Common-wealth, and utterly dissolve their Offices, which give life to the most superstitious practises in or about the worship of God: And so together with the ruine of their Antichristian Offices and Government, we also humbly pray may fall to the ground their impious Courts, with all their dependant Officers, (even from the Chancellors to the Parators) their corrupt Canons, booke of Articles, the English refined Masse-booke of Common Prayer, with all their popish significant Ceremonies therein contained; the strict imposing whereof, hath driven out of this our English Nation many of our most godly and able Ministers, and other his Majesties loyall Subjects, able both for person and estate to have done good service to God, our King and Countrie.*

*Secondly our Civill miseries are chiefly these.*

First, *That the tenths of all our goods should bee taken from us, by Parsons, Impropiators, and in some places by Recufants, under a pretence of maintaining the Ministerie; and yet notwithstanding wee forced in divers places to maintaine a Ministerie out of the rest of our estates,*

estates, if we will have any, and to repaire our Churches, which have beene of late very excessive and superstitious.

Secondly, *That Sutes in Law* are so long unnecessarily detained in *Civil Courts* before judgement be had, whereby divers persons have their estates utterly ruined, and others much decayed.

Thirdly, *That the Oath in Courts Lect and Baron* is usually administred without limitation, and before the charge be given, so that the *Jurors* cannot sweare in judgement as the Lord requires they should.

Fourthly, *That the Countie Court* is kept upon the Munday, and thereby we are put unto excessive charges in travelling thereto, unlesse wee should labour upon the Lords day next before.

Fiftly, that our Countrie is verie destitute of *sufficient Schoolemasters* for the educating of our Children, and fitting them for the service of God, our King, and Common-weale.

Sixtly, that there are such *excessive fines* by some Gentlemen imposed upon their Tenants, as that thereby they are both disabled to maintaine their families, (whence ariseth so many poore people) and to doe his Majestie service, and pay him lawfull tribute.

*Therefore that these our grievances both Ecclesiasticall and Civill may be redressed, and that the contrarie privileges which Christ hath purchased and commanded us to stand unto, may be obtained and established;*

**W**E most humbly beg that the revealed will of God contained in the Books of the Old and New Testaments, and recorded for our practise in the dayes of the gospell, may be that Rule which your Honors would be pleased to follow. O what glory would it be unto our God, our King and Nation, what beauty unto our Church, what honor unto this Noble Parliament, and what confusion to the ene-

*mies of his Majesty and loyall Subjects : if wee might see the morall Doctrine of the Prophets and Apostles made old Englands Canons ; then might our Ministers have liberty to preach Gods word, and administer the Sacraments according to the mind of Christ, and our Congregation power to execute Ecclesiasticall Censures within themselves : Then might his Majesties Subjects meete together ; and pray for the King and Queene and their Posterity, without punishment and false Calumniation. O this would make our peace with God, and good men ; this would gaine our friends, and scatter our enemies : This would make our Land impregnable, and our Souldiers courageable ; This would unite our Kingdome in peace, and cause us and our little ones to sleepe in safety ; This would call backe the banished, and release the Lords imprisoned : this would advance our Mordecais, and hang our wicked Hamans : This would replant our conscionable Ministers, and supplant our Lordly Prelacy : This would take away illegall exactions, and bring our people to due subjection : this would take away extorted Herriots, excessive Fines, and unlimited Boones, for it would learn land-Lords more compassion, and Tenants due submission ; yea, this would make a sweete Harmony betwixt Rule and Obedience in all Relations.*

*Which that it may now happily be effected, we earnestly implore the Lord of Heaven to bend your noble spirits to this great work of God, which so sweetly ashereth al other comforts.*

*And so we shall ever pray, &c.*

The Positions annexed also to the Remonstrance.

Certaine Positions preached at *St. Johns Church* in *Chester* by *Mr. Samuel Eaton* a Minister lately returned from new England upon Sunday being the third day of *January 1640.* in the afternoone.

**F**irst, *That the names of Parsons and Vicars are Antichristian.* //

2. *The Pastors and Teachers of particular Congregations, must be chosen by the people, or else their entrance is not lawfull.*

3. *That all things which are of Humane invention in the worship of God (under which he seemed chiefly to comprehend the book of Common prayer, and the rites and Ceremonies therein prescribed) are unsavory and loathsome unto God.*

4. *That Ecclesiasticall censures of admonition and Excommunication, ought to be exercised by particular congregations within themselves.*

5. *That the people should not suffer this power to be wrested out of their hands, and usurped by the Bishops.*

6. *That the supream power in Church matters, next under Christ, is in the Church, meaning (as he clearly explained himselfe) particular Congregations; for he denied all Nationall, Provinciall, and Diocesan Churches, as well as Bishops, and so expounded that text, Math. 18. Go tell the Church, &c. of particular Congregations, or as we call them parochiall Churches.*

7. *That all good people should pray earnestly unto God, and not cease to petition the Parliament for the razing of the old foundation (meaning as he plainly discovered himselfe) the abolishing of Episcopall Government, and the establishing of their new Presbyterian Discipline;*

as also for the purging all filth and Ceremonies out of the house of God.

8. That they that put not to their hand to helpe forward this worke, may justly feare that curse pronouced against Meroz. Iudges 5. Curse you Meroz, because they came not to helpe the Lord against his mighty enemies; & there he exprestly called the Bishops the mighty enemies of God and his Church.

Certayn other Positions preach'd by the same man  
at Knutesford a great market Towne in  
the same County.

9. **T**HAT every particular Congregation is an absolute Church, and is to have all ordinances and officers within it selfe; the members of it must be onely Saints; these must enter Covenant amongst themselves, and without such a Covenant no Church.

10. That the power of the Keyes is committed neyther to the Pastors nor Governours, but to the whole Congregation, and to every particular member of the same; and Christ having committed them to every one, would of every one demand an account of them, and therefore charged the people, as they would answer it at the dreadfull day of judgment, to keep the keyes amongst themselves, and not to suffer any authority to wrest them out of their hands.

11. That it is an heynous sin to be present when prayers are read out of a Book, either by the Minister or any other.

By which, and other such Doctrines, many of the common people are brought into that odium of the Book of common prayer, that divers of them will not come into the Church, during the time of Divine Service.

**T**He spreading of the foresaid Petition, and the publicke and frequent preaching of these and such like seditious Doctrines, having stird up a generall discontent in many common people, divers of the Gentry without any sinister respect whatsoever, but only out of a care of the publicke peace, (being thereunto induced by the presidents of London and Essex, into which the Lords had formerly directed orders for suppression of such disorders) did humbly desire the Earle of Darby, Lord Lieutenant of the County to joine in a Remonstrance of the distempers likely to ensue, and to represent the same to the house of Peeres. Praying their care for prevention thereof.



**T**He Remonstrance being resolved of, upon a conference of many of the Gentlemen of the Country, some Divines were sent unto, to know if they would joine in subscription with the Gentry, and for the clear carriage and quick dispatch, severall Letters were sent into the severall hundreds, directed to some of the principal Iustices there with copies of all inclosed, to procure the subscriptions of their neighborhood, all of the same contents, and subscribed by those few who underwrit this following, being foureteene persons of quality.

Gentlemen:

**V**Pon consideration of the copy of a Petition inclosed, from the Freeholders of this County which hath been spread abroad and signed by many hands, wee conceive it would much reflect upon the Countrey to let it passe in the names of the Countie without any protestation against it, being not onely clamorous against the governement of  
Church.

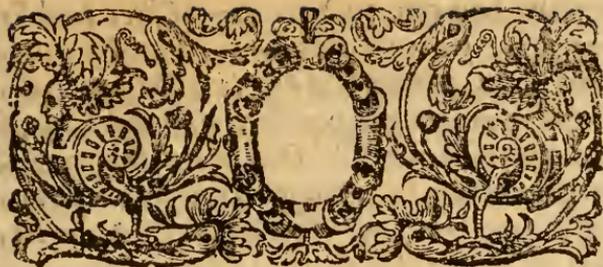
Church and State, but against our Country in particular: And being the shortnesse of time would not permit a generall meeting, yet such as wee have consulted both with Divines and others are pleased to approve of the copy inclosed: Therefore for the speedy dispatch of it, we have thought fit to send severall Coppies into the severall hundreds, intreating that you will be pleased to assemble or send unto all the Gentry of your hundred, and such Divines as you conceive will joine in it, and some of the chiefe Free-holders before wednesdaiy next, and signe the Paper annexed to the Petition with as many hands of quality as you can get, and returne them to Cholmley, where wee shall some of us meete and annex them all to the originall it selfe which wee have signed; and will so send it up to bee preferred: the dispatch is the life of the businesse. Wee hope no man will be slack in that so much concernes the Country. So we rest your very loving friends.

We desire that you would be pleased not to let any Coppies be taken, and returne it on Thursday next at farthest, and let no Papist subscribe whatsoever.

January 30. 1640

The Direction or Supercription: To the Right Honourable the L. Brereton, Mr. Doctor Dod, and Henry Mainmaying Esquire, or one of them; and to others the Gentlemen of the Hundred of Northwich.

This publike carriage, I hope, will satisfie all ingenious men how injurious such clamours have beene, as pretended undue practises to procure Subscriptions. And if some few timorous people by pretence of trouble have beene frighted to retract their former Subscriptions, I presume no judicious man will conceive it either to reflect on the Gentry, or dis-value the substance of the Remonstrance.



## The Preface.

**T**IS a time of Censures ; nor actions nor persons scape ( if perhaps ) the power, ( yet not ) the tongues of men ; certainly the Goose-Quill did never more licentiously, lesse civilly bedabbl eboth times and persons.

No action ( of so pure intention ) hath beene more bespatter'd than the deliverie of this Remonstrance : No man with more confidence, lesse cause, hath beene more mistaken, misse-censured than my selfe. Yet some I presume that have now seene those Motives, which before they did not, are satisfied ; there was just cause for us to complaine, none for them to judge.

We alas are none of those that live in *Goshen*,  
( a ) sever'd from the sorrowes of our brethren ; a Exod: 8. 22.

B

wee

b The common Grievances.

c Exod. 9 26.

d Exod 14. 25.

And the Lord troubled the Egyptians, and took off their Chariot wheels, that they drave heavily.

28 And the waters returned and covered the Chariots, and the horsemen, and all the Hoast of Pharaoh.

we have had our (b) *swarm of flies to destroy our fruits*: we have felt the storme of a distempred state, as well as they; (c) But we had rather with prayer and patience wait and hope for the reunion of our distracted peace, than rend the breaches wider, by pulling on our heads a greater plague than wee have yet felt, or then the Egyptians suffered, till their (d) *Chariots were taken off their wheeles*, or then we hope we can till our Lawes the Hinges of the State be dis-joynted, the reines of Government let loose: Then alas, how some (with them) should we be overwhelmed with disorder and confusion? how easily become a prey to the first invader?

Yet I feare we undergoe more censure, who pray the preservation, than those that seek the abolition of those Lawes that give us Life and safetie, by preserving Order, which is the *Soule of Government*.

*Ordo est anima Legis*

Wee meet with severall sorts of Censurers some seem to robbe the Gentrje of the right of their owne free thoughts, as if they were but properties to serve the ends of others, act the designs of the Bishop and his Clergy, who I doe absolutely affirme, never knew of it till it was done: yet I doe confidently assume, if he required, it might have as many free testimonies (of qualitie) of his moderatation, as any man of that reverend Order.

Others of the same stamp seeke to impeach the credit of the Subscribers, as if a great part were

The Preface.

were papists : All may see our instructions were not to admit such : I resolutely affirme, no one Gentleman of quality there is such, and I confidently believe, not one at all of the whole number.

Some ( that certainly never saw it ) Censure for company, that wee onely swimme against the streame, and contrary to the Torrent of other Countries, have put in a justification of a plea for Bishops : such I said before sure never saw it : when they doe, they will finde, that we have the same sence of disorder in Ecclesiasticall Jurisdiction as others have: That to us (e) the *suppressing of Poperie, the increase of able Pastors, the removing of Innovations*, will be equally acceptable as to other Subjects: onely we conceived our modest submission to the judgement of that great Counsell, *to regulate the rigour of Ecclesiasticall Courts to suit with the temper of our Lawes, and the nature of Free-men*, would to so grave a Senate administer as much matter of serious consideration, imple as much need of Reformation, as a large invective full of bitter reviling, which might more convince us of want of Charitie, than the Bishops of Moderation: being virulence of Spirit never argued either Civility, or Christianitie, never tended to piety or unity, nor advanced either Religion, or good Order.

(g) Calvin observes, that too much bitterness or obstinacy springs rather from pride and disdain,

e The Remonstrance.

Remonstrance.

g Hoc reperiemus, nimiam morositatem ex superbia magis & fastu, falsa que sanctitatis opinione, quam ex vera sanctitate, veroque eius studio nasci. Itaque qui ad faciendum ab Ecclesia deflectiones, sunt alius audaciores, & quasi Antesignani, ij ut plurimum nihil aliud, calose habent, nisi ut omnium contemptu ostentent se alius esse meliores. Calvin. Institut. l. 4. Cap. 1. sect. 13.

disdain, and a false opinion of holinesse, then from true sanctity, or the desire thereof. And that such as are forwards, and the leaders of others in their defection from the Church, have for the most part no other cause, but their owne selfe conceipt, thinking themselves better than all men else.

But if either processe of time, or discontinuance of Parliaments have admitted any superstructures of exorbitant power, doubtlesse the wisdom of the House, (instructed with the steerage of the State) would reduce such without our clamours.

*b* Si quam habent Episcopi potestatem gladii. hanc non habent, ut Episcopi ex mandato Evangelii; sed jure humano donatam à Regibus & Imperatoribus ad administrationem civilem suorum honorum. Hæc inter alia functio est, quam ministerium Evangelii Melancthon Articul. fidei.

37. In his speech the 23. of Januarie.

*i* If upon serious debate you shall shew, that Bishops have some temporall authority, not so necessarie for the government of the Church, and upholding of Episcopall iurisdiction, I shall not bee unwilling to desire them to lay it downe.

For such complaints as are against the temporall power of the Bishops, we know of no such thing inherent to the Order. (*b*) Melancthon tells us, *if they have any power of the sword, it is of humane institution given them by Kings and Emperours*: if so, certainly *ejus est revocare, cujus est dare*. And where a gracious Prince, (*ex mero motu*, and I may say, *ex puro amore*) out of a tender affection to the peace, and welfare of his people, hath freely offered a retraction of such temporall authority, (*i*) as is not necessary for the government of the Church; it is more proper for the debate of his great Councell to decide the poynt; than befitting the importunity of us, his (much satisfied) subjects, especially with such violence, as relishes rather a sentence than a supplication: *Quia non consensum querit, sed dissidium auget, qui quod factis præstat, verbis exigit.*

But

*The Preface.*

But for the Office and Order it selfe, 'tis confessed, we were so farre from joyning with them, either in their prayer of abolition, or the indecency of their Language, that 'twas thought, it became us to vindicate the Countrey, (consisting of Civill Gentry) from the imputation of such incivilitie, as that petition, if it had past as the Act of our Countie might perhaps fixe upon us: And more then in our owne excuse of not joyning with them, we presumed not to move any thing for, or against the Bishops: but being wee intimated our feare that these practises and tenets tended to introduce a Presbyterie, 'twas necessariè to shew we had no hand in that Petition, which would have no Bishops, lest we might seem to desire neither.

These prejudices of opinion thus removed, I hope men will with more cleare eyes see the Integrity of our intentions, and will with us in time take heed of Wolves, especially when they appear in sheeps cloathing.

As we are a Gentry, who for Antiquity shall subscribe to none; so I hope shall we ever testifie our zeale as great, our resolutions as firme to preserve our ancient liberties, as any Countrey whatsoever: And I believe if any had our provocation, they would have made our complaint.



# A Survey of Presbytery.

## SECT. I.

*The Designe of some Presbyterians.*

IS an ill presage of worse events, to begin with the subversion of *Gods house*, the Church : It is not Reformation, but totall Innovation many men look for.

'Twas a signe of no good intent, when such a petition must bee smother'd up from the knowledge and Counsells of the Gentry : And though it were suppress after it had beene spread abroad, as (perhaps) finding the times not ripe for a full discovery of their occult designs : yet (to those that will see) it gives light enough, that under pretext of Reforming the Church, the true aime of such spirits is to shake off the yoke of all obedience, either to Ecclesiasticall, Civill, Common, Statute, or the Customarie Lawes of the Kingdome, and to introduce a meere Arbitrary Government.

But it may perhaps be said, this is but the fancy of some distemper'd *Zelots* in that part onely : and that I doe but raise a shadow and fight with it : let such compare well the harmonie of other licentious raylers ( whose pamphlets garnish every stall ) and the concurrence of those of the same straine in the times of *Queen Elizabeth* and *King James*, with the present positions and petition complained of ; and I dare promise they shall

shall finde them all of a peece, all champions for the *Presbyterie*, which they then cal'd, *The great cause, the Holy cause, which* (as they then declared) *(k)* they will never leave suing for, though there should be a thousand Parliaments, untill either they obtaine it, or bring the Lord in vengeance and bloud upon the State, and the whole land for repelling the same.

With what Method, Iustice, and Moderation they goe about it, is worth the observation.



SECT. 2.

*The Method of their proceedings.*

IN this Chart of their petition, we may find our selves plac'd among the *Antipodes* to all order, rather than in a State govern'd by Lawes. It hath been the Method of former times, that the *Parliament, the Primates, the Nobiles*, with the *minores Nobiles, the Gentry*, consult and dispence the rules of government, the *Plebeians* submit to and obey them. But in their Petition *ordine converso*, petitioners *Plebeians* assume to give judgement, the Parliament must execute, the Nobility and Gentry suffer by it.

They make not any one proof or complaint against any one Bishop, or their order; yet clearly sentence them all, *(l)* for the Popes substitutes per accidens at least, if not by solempne covenanted allegiance: They condemne them *(m)* for the mighty enemies; and secret underminers of the Church and Common wealth: They judge them offices  
and

k Rogers his Preface to the Articles

And lately preach'd by Eaton in Chester in the pulpit to the like effect.

l Their Petition. note. 2. Martin Marprelate. f. 11. 12. Engl. Compl. to Iesus Christ.

That the Hierarchie is that beast to which the Dragon gave his power. fol. 11. All Prelaticall government is papal. *ib.* The Bishops the limbes of the great beast, of no other spirit than Atheistical. Prelacy is misery fol. 4. Scarebudges set up by the Devil. The horned beasts of the Popedome. A Bishop or no Bishop. fol. 1.

m Their Petition. note. 4. They are cruell Harpies against Religion. Protest. 27. Febr. 1639. f. 6. They are the makebates, the Achans of Israel. L. Bishops no Bith. fo. 71. Prelacy is an open rebellion against Christ and his Kingdome fo 13. They steal Gods word from the people. fo. 29.

n Their petition. note 6.

An Enemy to salvation and Antichristian. We vow to forsake the Bishops in Bapisme, because wee vow to forsake the devill and all his workes. Engl. Compl. to Christ. fol. 11. They are the seed of Antichrist. Bishops no Bishops. fol. 1. *Biswicks* good Angell. What is spoke of Antichrist is spoke of all Prelates. Bishop no Bishop fol. 53. In worshipping the Name Jesus, they are notorious Antichrists. *ib. fol. 64*. Sions plea fo. 11. 281.

o Their petition. note 5.

To proceed against the Hierarchy as Antichristian. Good Counsell for the Church. fol. 86. Prelacie to be wholly taken away. Ans. to Lond. petition. 32. To be removed. View of the prelatiall Church. 38.

p Their petition. note 7. From their corrupt Courts. *Walkers* Letany. The Bishops impious government. *Chorda Anglia*, fol. 3.

q Some of the Articles agree not with Scripture. Englands Compl. fol. 21. They except against the 20. Article. Against Ordination of Bishops. fol. 49. Against the third Article. Christ on his Throne. fol. 49.

r Their petition note 7. Liturgy framed out of the Breviarie Portuys, and Masse-booke prelate: Church. fol. 27. A Masse of Errors, Superstition, and Idolatrie. Remonst. 27. Febr. 1639. fol. 15. Syons plea, 29. The Service-book raked out of 3. Romish Channells.

s Lord Bishops no Bishops. fol. 28. A treatise that the Church is Antichristian. Church Ministe: y and worship in England all Antichristian. 8 Propositions in Print.

and (n) government *Antichristian*, leaving the Parliament onely to execute their doome upon them: no more, (nor no more adoe) but (o) utterly to dissolve their Offices, & together with ruine of their Antichristian offices and government, their impious Courts, (p) their dependent Officers, even from the *Chancellor* to the *Paritor*, (q) *The booke of Articles*, (r) *The English refined Masse-booke of Common Prayer, with all the Popish significant Ceremonies therein contained.*

Here is neither men nor discipline spared, (s) others tel us, *Prelates, Discipline, and Church of England are all concluded Antichristian; therefore good Christians should separate themselves from such a Church.* And is this the language of our Country, of our times only? If so, 'twere some argument to convince our present *Prelates*, to have stained the honour of their Coats, as degenerate from their pious predecessors. But *O Tempora! O mores!* is no new exclamation, all ages, all people condemn the present, and still applaud the times past. With what reverence do we call to mind those pretious days we yet stile the purity of *Q. Elizabeths* reign? as if then the *Church* were all innocence, had no spot in her infant whitenes. but if we shall aswell look back, and consider the spirit of the fathers of these Disciples in those days, we shal then find, 'tis not the *Churches* purity, 'tis not the *Pastors* piety, can stop the foule mouths of such traducers; 'tis envy and ambition barks thus in emulation of their Order, not in zeale against their Doctrine or Discipline.



SECT. 3.

The Presbyterians censure of the Clergy in Queen Elizabeths time.

WERE the Clergy then more meeke and humble? will you beleeve the Brethren of that time, speaking of the Clergy in Generall? They are wolves, (t) Intollerable oppugners of Gods glory (u), A crue of monstrous and ungodly wretches, (w) an Antichristian Swinish Rabble.

t Brethrenes Supplic. p. 4.  
u Ibidem page 53.  
w Martins Epistle.

Were the Bishops then of purer lives, or Doctrine? The charitable Brethren stil'd them The most pestilent enemies of our State (x), The Ordinnances of the Diuell, (y) petty Popes, petty Antichrists, Incarnate Diuels, cogging, cozening Knaves.

x Hay any. p. 13. 14.  
Supplicat. fol. 53.  
Vdals Dialogue.  
y Ibidem page 21.

Were they lesse rigid in their Censures? They tell you, (z) They are Butchers and Horse-leeches; these Dragons tyranny; and blood-thirsty proceedings are inexcusable.

z Hay any. page 28.  
Martins protestat. 27.  
page 12. 21.

Is it onely our present Arch-bishop hath op'd the gap of Calumny? They say, Their, then Arch-bishop of Canterbury was more ambitious then Wolsey, (a) prouder then Stephen Gardner, more bloody then Bonner: Belzebub of Canterbury, (b) a monstrous Antichristian Pope, (c) a most vile and cursed Tyrant.

Arch bishop Grindoll  
b: nish in Qu Maries  
time.

a Dialogue from Throgmorton. D 3. ibid C. 4.  
b Martin sen. C 4.  
c Epistle out of Scotland.

C

Was

*A Survey of Presbytery.*

Was the State more favourable to them? they complaine (d) *The Magistracy and Ministry have walked hand in hand in the contempt of true Religion, and unto both the word of the Lord is made a reproach.*

d No enemy. A. 3.

Did the Parliament yet please them better? (e) *All good consciences (say they) shall condemne that Court: It shall be easier for Sodom and Gomorrah in the day of judgement, then for such a Court: There shall not be a man of their Seed that shall prosper, be a Parliament man, or beare rule in England any more.*

e Admonition to the Parliament. p. 3.

Nay, the Queene her selfe escapes not their censure, (f) *Do you thinke our Church government to be good and lawfull, because her Majesty and the State allow the same? why\* the Lord doth not allow and approve of it: her Majesty and the State doe maim and deforme the body of Christ, and so do bid God to battle, and either her Majesty knoweth not what they desire, or else shee is negligent of her Duty, and unthankfull to God.*

f Hay any. pa. 5.  
Supplication to the Parliament. p. 43.

\* *Ibidem* p. 13. 15 23.

Motion out of Scotland to the Lords. p. 41.

Who that reads these would envy our Ancestors, or pray for the restoring of their dayes againe? Had those times or persons no better testimony given of them, certainly a stranger that should have come amongst these to seeke a Religion, would enquire as the Moore did of the Spaniard, what Religion they were of; not out of desire to learne that, but that he might choose the contrary, as concluding the opposite to so extream bad, must needs be good: for doubtles

no man would lay the foundation of his Faith, where he neither findes in practise the principles of Christian Charity, nor naturall Civility.

But let us examine better witnesses of those times, whether were more guilty, the accused, or the accusers.

Beza (a strict Reformer) in his Epistle to some English Brethren writes thus :

(g) I promise to my selfe even the best things of that Kingdome, wherein the restauration of Christian Religion hath bene sealed with the Bloud of so many excellent Martyrs : (h) And exhorts them, that leaving all bitterness, they would beare one another with patience, and obey the Queenes Majestie, and all their Prelates with a free heart. And writing to Bishop Grindall (i) he commends his Christian lenity and patience, for bearing with the selfe-conceited pride of some, and saith they shall deserve a greater punishment that will reject again his authority.

But Beza is but a single witness, take another then, though later in time, yet no lesse eminent in worth: Peter Du Moulin (both superintendents of the Reformed Churches : ) In England, saith he, (k) where God hath used Bishops to strive against, and to resist Popistry, And where God hath given them Sovereigne Princes, which maintained and upheld them by their power : Episcopall order continueth and flourisheth at this day, And God hath here raised up, and still doth, excellent Bishops, both for learning and pietie, which couragiously

(g) Beza Epist. 12. f. 210. *Fanno optima omnia nobis de eo regno pollicemur, in quo tam multorum etiam excellentissimorum martyrum sanguine obsignata est Christiana religionis instauratio.*

(h) *Hortamur ut omni animorum acerbatione posita, alii alios patienter ferant, Regia Majestate clementissima, & omnibus consiliis suis ex animo obsequantur.*

(i) Beza Epist. 23. ad Grindall

*Quo tu igitur quorundam audentia perpetuisti, everendissime vir, in eo sane in signe patientie & lenitatis Christiane specimen edidisti, quo majore post hac pena digni erunt, qui orro auctoritatem tuam aspernabuntur.*

(k) Moulins Buckler of Faith fol. 347.

*Petr. Molinensis Thesibus. de notis Ecclesie par. 2. Tb. f. 33. Episcopus Anglia post conversionem ad fidem & ejuratum populum asserimus fuisse fideles Dei servos, ne debuisse deserere munus vel titulum Episcopi.*

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maintaine Gods cause both by word of mouth, and writing, and some of them also have received the Crowne of Martyrdome for the Confession of the Gospell.

If the men were without exception, was their Discipline the cause of quatrell? Aske them, they will tell you yea.

(l) First Admonition to the Parliament. p. 17. 24. 26.

Syon: Plea. 29.

(m) Second admonition pag. 42.

(n) Gilby pag. 2.

(o) First Admonition. pag. 40.

(p) Gilby. pag. 40.

They say (l) The Communion Booke is culled and picked out of that Popish Dung-hill, the Portuise, and Masse book. (m) The Sacraments are wickedly mangled and prophaned. (n) They eate not the Lords Supper, but play a Pageant of their owne. The publike Baptisme. (o) is full of Childish and superstitious toyes, the Ceremonies (p) are popish fooleries, Romish Reliques, and ragges of Antichrist.

If all were thus farre amisse; what hope was there yet of Reformation? They tell us (q) England with an impudent forehead hath said, I wil not come near the Holy one; and (r) hateth them to this day that faithfully doe their office. What miserable condition shall any charitable Christian consider this distressed Nation to bee in? that views it either in such colours, those Fathers, or these our Brethren have set us forth in? What must be the comfortable Contemplation of that great day of which (s) Iob sayes, I know that my Redeemer liveth; and that I shall stand at the latter day upon the earth, and in my flesh I shall see God, whom I shall see for my selfe, and my eyes shall behold.

(q) Penries Epistle before the motion.

(r) Gilby. pag. 77.

(s) Job 19. 25.

(t) 1. Corinth. 13. 12.

And as St. Paul sayes, (t) see face to face, and know

know even as also we are knowne. When we call to minde our primogenitors were Heathens denying God: our predeceffors Apostates fallen from the true God to Romish Idolatrie and superstition: our Fathers and our selves such Schismatiques from whom all good Christians must separate themselves.

Miserable indeed were the condition of this forlorne state, if other Reformed Churches spake not better of us; than wee of one another.



SECT. 4.

*The opinions of the Reformed Churches.*

**H**Eare *Calvins* opinion in his Epistle to the Lord Protector of England- *(u)* *The forme of prayer, and the Ceremonies of the Church I doe exceedingly approve of, as that from which the Ministers ought not to depart.*

*(w)* *Martin Bucer* a learned Reformer being requested by the Arch-bishop *Cranmer* to give his censure of the *English* Liturgy, sayes, *I praise God that gave you light to reduce these Ceremonies to such purity; for I finde nothing in them, which is not taken out of the Word of God, or at least wise, (if clearly interpreted) not repugnant to it.*

*(x)* *Beza* writes from *Geneva*, *That in England*

*(u)* *Beza* *superintendens Geneve. Doctrina puritas viget in Anglia, pure & sincerè. Rogers Preface,*

*(u)* *Calvin* in his Epistle to the L. Protector.

*Quod ad formam precum & rituum Ecclesiarum, valde probo, ut certa illa exicit a qua pastribus in sua functione discedere non liceat.*

*(w)* *Martin Bucer, Scrip. r. Anglean. pag. 456.*

*Egratias Deo qui dedisset vos has ceremonias eò puritatis reformare, nec enim quicquam in illis deprehendi quod non sit ex verbo Dei desumptum, aut saltem ei non adversetur commode acceptum.*

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*true Doctrine flourishes purely and sincerely.*

The German Zanchie, (y) That by this Queens comming to the Crowne, God hath againe restored his Doctrine, and true worship.

And Danews (z) gives this large testimony, That the whole compasse of the world hath neuer seen any thing more blessed, nor more to bee wished for, than is her Government.

If then we find, that neither Queen, Parliament, State, Clergie, Doctrine, Ceremonies, nor the Church it selfe can please such Separatists, but they revile all, whom all the world else admires, approves: *Though they speak with the tongues of men and Angels, and have so little Charity, let us value them; but as sounding Brasse, and tinckling Cymballs; Let us weigh their noyse no more; let it be said to them as Jehu to Jo:am, (a) What hast thou to doe with peace, so long as the whoredomes of thy mother Jezabel, and her witch-crafts are so many? what do these men with religion in their mouths, when they have no Christianity in their hearts?*

(b) *Being without naturall affections, truce-breakers, false-accusers, fierce, despisers of those that are good, heady, high minded, having a forme of godlinesse, but denying the power thereof, from such turne away. And from the delusions of such, God turne the hearts of all loyall Subjects.*

'Tis the nature of Man-kinde, that being deceived by the species of an imaginary good, they many times covet their owne ruine. These sugred baits of parity and libertie, infus'd into vulgar apprehension

y Zanchius de Strasbourgh. per hanc Regiam fidem, &c.

z Danews a Frenchman at Geneva. Rogers in his Preface to the 39. Articles.

I Corinth. 13. 1.

a 2 King. 9. 22.

b 2 Timothy 3 3, 4, 5.

apprehensions under the pretext of pietie, and reformation, are such popular poysons as will soon o're spread the body of the Common-wealth; and corrupt or dissolve the Nerves & Ligaments of Governmen: (conformity to Lawes) if not early prevented by those precious Antidotes against Confusion, Loyalty, and Constancy.



SECT. 5.

*A Discussion whether they seek to pull downe,  
or advance the Clergie.*

**L**ET us then ere wee imbrace the thoughts of such a totall subversion of the Fabrick of a Church and State, examine whether such Reformers aime at our liberty, or their owne advancement, whether such bitterness of Spirit proceed from zeale to truth, or emulation of the order. (c)

Is it to clip the wings of the Clergie that they soare not too high, that these men crie out against Episcopall jurisdiction? or rather is it not to Imp out their broken Feathers, that they may mount above the reach of all Lawes? Is it to regulate any exorbitant power in them? or rather is it not to make their power as indefinite, as their numbers are infinite? Is it not really to pull downe 26. Bishops, and set up 9324. potentiall Popes? when in effect the Pastor of every parish Church must be such.

c What a Monopoly is this, to take away the title wherein the office of all true Pastors is comprehended, and to transerre it to one alone among many?  
Christ's Throne fol 43.

This Monopoly is a my-  
sterie of mischiefes. view  
Prelat. Church. fol. 32.

The

The consequences these men promise to themselves in their petition (seconded by the writing of their fellow-laborers) promise no lesse, which are,

First, to quit themselves from the circumscription of any Ecclesiasticall Authoritie, either in discipline or doctrine, (d) *They pray that the revealed will of God, contained in the books of the old and new Testament may be the rule that wee should follow;* As if certainly this whole State and Church had all this while followed a wrong Guide. (d) *That the morall doctrine of the Prophets and Apostles may bee old Englands Canons,* (of which themselves must be Expositors) as if all Canonically obedience were a meere intrusion upon Gods word, and had no foundation in Scripture.

Doe wee not know, that *Timothy* and *Titus* were by Saint *Paul* set over the Churches of *Ephesus* and *Crete*, and in the stile of both the *Epistles*, by the interpretation of the *Fathers*, appear to have bene *Bishops*; and to have Canonically power committed to them? (f) *To suppress false doctrines;* (g) *To direct time and place for prayer and supplications;* (h) *To prescribe formes of apparrell;* (i) *To impose silence upon women;* (k) *To institute Bishops and Deacons;* (l) *To receive accusations, and to punish Elders;* (m) *To ordaine Ministers;* (n) *To admonish and reject obstinate Heretiques;* (\*) *To excommunicate such as blaspheme.* And these things not transmitted to them as doctrines, but as part of their jurisdiction.

(o) *These*

d Their petition, note 16. View of the Prelaticall Church, fol. 16.

e Their petition, note 17.

f 1 Timoth. 1. 3.

g 2 Chap. 1. 8.

h 9.

i 11.

k 1 Timoth. 3. 2, 12.

l 1 Timoth. 5. 19.

m Ibid. 22.

n Titus 3. 10.

\* 1 Timoth. 1. 20.

*A Survey of Presbyterie.*

(o) *These things command and teach, and rebuke with all authoritie.* (\*) *And let no man despise thee.* 1 Timothy. 4. 11. \* Titus. 2. 15.

So that here wee may see a foundation of Ecclesiasticall Government laid even by the Apostles themselves, and to us enjoyed obedience.

And though in the infancie of the Gospell, when (q) *The Son of man had not where to lay his head:* when his Disciples all past thorow the fire of Martyrdome, and no free State, scarce any whole Village had received the Gospell, even Rome it selfe was for many ages after, the seat of the Heathen Emperours, (r) under whose terrible persecutions the Church was scattered into corners and deserts, where they could best hide themselves: It could not then (I say) be expected, that so exact a platforme of Discipline should be laid down to governe handfuls, as was after necessarie to be extended to sway the converted Christian world.

Yet then did Paul see the necessity both of instituting rules of government, & putting the execution into the hands of some supreme power: To which purpose, as Erasmus observes, (s) *Hee elected Timothy, a hopesfull young man, and learned in holy writ, into the ministerie; and that hee might commit to him the care of the Churches, instituted him (as also Titus) in the office of a Bishop.* And Saint Hierome (t) gives the reason of the necessity of such superintendencie in the Church, for sayes he, *The safetie of the Church depends upon the dignitie of the chiefe Priest, to whom if some extra-*

*D* *ordinarie*

q Match. 8. 20.  
Luke 9. 58.

r Fox his Martyrs,  
fol. 39.

f Eras. tom 6. fol 343.  
Timotheum, Paulus in ministerium adaptarat, probe indolis juvenem & sacris literis eruditum, Quonian autem huc Ecclesiarum curam delegarat, sicut & Tito, instituit eum in functione Episcopali.

t Hieronymus Dialogo adversus Luciferianos. Ecclesie salus in summi Sacerdotis dignitate pendet, cui si non exors quaedam & ab omnibus eminentes detur potestas, tot in Ecclesiis efficiuntur Schismata quot Sacerdotes.

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ordinarie power above the rest bee not given, there would bee as many schismes in the Church, as there are Pastors.

If then the Institution of Ecclesiasticall Government were Apostolicall, the administration committed by Saint *Paul* himselfe to prime Presbyters, or as all ancient Fathers agree, to Bishops; Let us next see, whether such Ecclesiasticall Lawes have beene deduced downe to our fore-fathers in a continued current, from (the fountaine head) the Apostles; or are but as these charitable men stile them, *The Reliques of Romists Tyranny*.



### SECT. 6.

*The Ecclesiasticall Lawes agreeable to Gods word.*

I Have in the Epistle formerly set forth the first plantation of the Gospell in England, in the time of *Lucius*, (*u*) about the yeare 169. when as *Elutherius* (then Bishop of Rome) shewes from what principles wee derive our Ecclesiasticall Lawes: In his letter to *Lucius* King of Britaine he writes thus:

*Ye require the Roman Lawes, and the Emperours to be sent over to you: The Roman Lawes and Emperours we may ever reprove, but the Law of God*

*we*

*u* Fox his Martyrs, fol. 34. Archbishop Vsher, De primord: Eccles: fol. 54, 59.

Fox Martyrs, fol. 108. Vsher. De Britannicarum Ecclesiarum Primordiis, fol: 102.

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we may not. (w) Yee have received of late, through Gods mercie in the Realme of Britaine, the Law and faith of Christ, yee have within your Realme both the parts of the Scriptures: out of them by Gods grace, with the Counsell of your Realme, take you a Law, and by that Law rule your Kingdome of Britaine; for you be Gods Vicar in your Kingdome. A King hath his name of ruling, and not of having a Realme; you shall bee a King while you rule well, but if you doe otherwise, the name of a King shall not remaine with you, and you shall lose it, which God forbid.

Sure none will so much honour Popery, to say these were Popish infusions, they will not grant them a plea for such antiquitie, which is more than by some hundreds of yeares they can justly lay claime to. Calvin does some right to the antiquitie of these Lawes, in his Treatise concerning the state of the ancient Church and the manner of government thereof before the Papacie, (x) Which (sayes hee) will represent unto our eyes a certaine image of the divine Institution; for although the Bishops of those times made many Canons, whereby they might seeme to expresse more than was expressed in the holy Scriptures, yet with so good caution they framed their whole administration according to that onely rule of Gods word, (y) that you may easily perceiue that they had almost nothing in this behalfe; dissonant from the word of God.

Nay further (sayes hee) If wee looke into the  
D 2
forme

*w* *Elutherii rescriptum ad Lucium Britannie Re. em. Petistis a vobis Leges Romanas & Caesaris vobis transmitti, quibus in Regno Britannie uti voluistis, &c. Habetis penes vos in regno utramque pugnam ex illis Dei gratia per Consilium regni vestri sume legem & per illam Dei patientia vestrum regem Britannie regnum.*

*x* *Calvins Institut. lib. 4. cap. 4. sect. 1.*

*y* *Vt facile videas, nihil ferè hac parte habuisse à verbo Dei alienum.*

Sect. 4. Si rem intuemur, reperiemus veteres Episcopos non aliam regende Ecclesie formam voluisse fingere, ab ea quam Deus verbo suo prescripsit.

2 Braff lib. 3. fol. 107. Nil aliud potest Rex in terris, cum sit Dei Minister & Vicarius quam quod de jure potest. Dicitur enim Rex à bene regendo, & non à regnando, quia Rex est dum bene regit, Tyrannus dum populum sibi creditum violentia opprimit dominantur.

u Stat. 25. H. 8. c 19.

forme of government it selfe, wee shall find that the ancient Bishops would not devise another forme of Church regiment differing from that which God hath prescribed in his Word.

And there is none I am sure can say this was Kingly flatterie; Happie were it, that every King laid this counsell to heart, had it engraven in characters of gold for his *Memento vivere*. It is so consonant too, that it is incorporated with our Common Law. (t)

If then this Ecclesiastique Discipline were deduced from the Apostles, built upon the Basis of the Old and New Testament, continued ever since, and is now so confined within the limits of our Lawes: (u) That the Clergie can enact no Canons or Constitutions without the Kings Royall assent, and that none formerly made shall be in force, but such as by Commissioners of both Houses shall be adjudged worthy to be kept. And that it is provided, that no Canons, Constitutions, or Ordinances shall be made, or put in execution within the Realme, which shall be contrariant or repugnant to the Kings Prerogative Royall, or the Customes, Lawes, or Statutes of the Realme. Then this Ecclesiasticall Law becomes a meere regulated Law by the judgement and consent of the Civill State: If so; That the continuation of this Discipline, in the dispensation of such Ministers, whose deviations are punishable as misdemeanours, should bee inconsistent with the government of this State, I confesse I understand nor.

SECT. 7.

*They must not be prescribed in Doctrine.*

**B**V T is this all? No: They must be free in Doctrine as well as Discipline, prescribed by no Ecclesiasticall Authority: (w) *They must preach the word of God, and administer the Sacraments according to the mind of Christ,* (And God forbid they should not) but we must beleve them more familiar with Christs mind; than all the Fathers of the Primitive times, or the Church ever since, or admit them an infallibilitie of spirit, as that they are unerring.

Why so? belike (they say) they are: Some of them tell us, their (x) *Presbyterian Discipline is the Scepter of Christ, swaying his owne house according to his hearts desire.* And another of them, (y) *They that reject this Discipline, refuse to have Christ reigne over them, and deny him in effect: That it is the eternall counsell of God.*

They are as well privie to his doctrine as his will. If you aske them Saint Pauls question, (z) *How shall they heare without a preacher? and how shall they preach except they bee sent?* They will tell you, (a) *The Word is not taught by the Sermons of Ministers, but by the Revelation of the Spirit.* And though the Prophet makes a great complaint, (b) *My people are destroyed for lack of*

w Their Petition, Note 18.

x Sions Plea.

y And the Epistle before the Supplicat. Anno 2. El.

This Discipline is the Scepter alone, whereby alone Christ Iesus ruleth among men.

T. C. lib. 1. pag. 220.

Suckliffe 163.

z Rom. 10. 15.

a H. N. Euangel. c. 13.

sect. 6.

Spirland, r. 48. sect. 5.

b Hosea 4. 6.

knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt bee no Priest to me.

c Christ on his throne.

67.

The prime and proper conferring this Order, is by Christ inwardly, gifting a man for the worke.

And as the Apostle saies; (c) Some things are hard to be understood, which they that are unlearned, and unstable wrest (as they doe also the other Scriptures unto their owne destruction. Yet these men will tell you learning is not necessary; when the Spirit inclines them to the worke of the Ministerie, they must not doubt of gifts. For saith Cartwright, \* When men are called to a publique calling, God doth poure his gifts on that person, which is called so plentifully; that hee is as it were suddenly made a new man, which presumption they derive high.

\* T. C. lib. 1. pag. 180.

God (say they) rebuked Moses, for excusing himselfe to be a man of imperfect lips. And though the Apostle saies, (d) I am ordained a Preacher, which implyes the necessity of a lawfull Calling, whereupon is grounded an Article of our Religion, (e) That no man ought to Preach or minister the Sacraments, before he be lawfully called or sent: (with which accord the Confessions of all the Reformed Churches) (f) And St. Paul seemes to rebuke all intruders into the Ministry, asking, Are all Teachers? (g) Yet they contrary to the example of the Apostle, in absolute opposition to the Article of our Religion, will answer St. Paul in the Affirmative, yes. (h) Lay men may teach to get Faith (i) may preach to Congregations to exercise their abilities. Nay, (k) that

d 1 Tim. 2. 7.

e 23 Article.

f Helict: Con: 2: Ca: 18.

Moulin Frem: Con. art. 31.

Bohem an Cap: 6.

Belgique art. 14.

Wittemberg. art. 20.

Suevian: art. 13.

g 1 Cor. 12. 28.

h R. A. Conf. of Brow.

p. 113.

i Corda Anglie. prop. 16.

k Barow: Disc: p. 36.

every

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every member of the Church hath power to examine the manner of administering the Sacraments. To restrain this liberty with them is the Roake of *Christ's Throne*. *Yondage*. As also to enjoyne a decent forme of outward reverence, to accompany the inward devotion of the heart; in humbling the body as well as the soule at the reception of the pledge of our salvation; in standing up in the profession of our Faith in the Creed; or in celebrating the obsequies of such as dye in the Lord, with thanks for their deliverance, and with prayers for the surviving faithfull, with the like, ( though the Maxime be unanswerable, *Non servatur unitas in credendo, nisi eadem adsit in colendo*.)

And though againe it be unquestioned by all Ancient, uncontroverted by most of the late Writers, and concluded in one of our Articles, (1.) *That the Church hath power to decree Rites and Ceremonies*, with which agree all the Reformed Churches, (m) *Ne una Contradicente*. And that great light of *Germany*, (*Melancthon*) holds them inseparable from the Church, judging it a wicked thing, (n) *to thinke that all Ceremonies were instituted by bad Bishops*, recommending to us an excellent place of the use of Ceremonies in *Josua*: *That it may be a witnessse betweene us and you, and our Generations after us; That your Children may not say to our Children in time to come, yee have no part in the Lord: For children and the weake were such Ceremonies instituted.* And although we are required by the Holy Ghost, *To submit*

Revel. 14:15.

l Article 20.

m Reg. book of Art. 100.

n Melanct. par. 2. fol. 22.

*Impium quoque est sentire omnes Ceremonias institutas esse ab impijs pontificibus, fuerunt nonnulli prudentes & sancti viri qui senserunt vulgi ita supinos & demissos animos, ut nunquam sint dignitatem & amplitudinem religionis animadvertensuri, nisi aliqua externa & oculis exposita specie remorati & detenti, &c.*

*Habes autem præclarum locum de Ceremoniarum usu. Josue 22. Ne vestri pueri, &c.*

*Pro pueris & infirmis istiusmodi sunt instituti ritus. Ibidem.*

1 Peter 2. 13.

o Christ on his Throne  
fol. 24. fol. 25. 27.

Syon. Plea. fol. 91.

p Christs Throne. fo. 25.

q Brownists write, to have a Lyturgie, or form of prayer, is to have another Gospel, Barrow refut. pag. 244.

r The Familists say, they are a free people, in Bondage to no creature. H. N. Sperland. c. 3. Sec. 6. C. 40. Sec. 7.

s *Olim fanatici homines ut sibi applauderent in sua inscitia iactabant Davidis exemplo spernendas esse omnes Literas. Sicut hodie Anabaptistæ non alio pretextu se pro spiritualibus venditant nisi quod omnis Scientiæ sunt expertes. Calvin. Comment on the Psalm. f. 330. Pl. 71. 4.*

t *Consequitur cum abuti Christianæ libertatis beneficio, qui vel suis Magistratibus, vel prepositis suis sponte non puer in Domino. Beza Epist. ad peregrinarum Ecclesiarum fratres in Angliâ.*

u Melanct. in 13. Rom. w *Quod neque contra fidem, neque bonos mores injungitur, indifferenter esse habendum, & pro eorum inter quos vivitur societate servandum est. Augustin. Epist. 118. ad Laurentium. Cap. 2.*

submit to every Ordinance for the Lords sake, whether it bee to the King as Supreme, or to Governours. Yet, these men teach us new Doctrine; that such Ordinances as these, ( though becoming Christian humility and piety, derived from Antiquity, imposed by Authority, and obedience commanded by Holy precept, are an (o) evacuation of Christs death; and so an Apostacy from Christ; and suit not with the libertie of the Gospel, wherewith Christ hath made them free. (p)

In which extravagancies, such men runne into all the desperate Schismes that formerly rent the Church: In their contempt of our Service, Rites, and Ceremonies, being Brownists, (q) In their false pretended libertie, Familists, (r) In their neglect of due calling, & disdain of learning, Anabaptists. (*fanatici homines*) (s) Brain-sick men in times past would take example from David; to despise all learning, as now our Anabaptists, who onely hold themselves inspired with gifts; because they are ignorant of all Literature. These obey none of their pretended Patrons. Beza sayes, (t) he abuses Christian Liberty, who submits not freely to the Magistrate. And Melancthon holds, (u) 'Tis a mortall sinne to violate the Edicts of the Magistrate. St. Austin gives these men good Counsell, (x) That which is neither against Faith, nor good Manners, is to bee held indifferent, and observed for their society with whom you live.

Zanchie is a little sharper with them,

(x) These

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(x) *These Anabaptists (saies he) and others that withdraw themselves from the Communion of the Church either for the pretended vices of the Minister, or other excuses are to bee cut off from the Church: But if none of these incline them to the peace of the Church,*

*x Dammandi sunt Anabaptiste & alii qui a veris Christi Ecclesiis se subducunt. Zanchy. Tomes. fo. 692.*

Their pretended great Master *Calvin*, (a) hath a sharper Rod for such State-troublers: *Amplissime Domine, audio esse Deo seditionum genera, quae adversus regem ac regni statum caput extulerunt; Alii enim Cerebrosi quidem, videlicet, sub Evangelii Nomine, passim invecam vellent, Alii vero in superstitionibus Antichristi ita obdruerunt, ut earum revulsionem ferre non possint; Ac merentur quidem tum hi, tum illi gladio ultore coerçeri, quem tibi tradidit Dominus, Cum non in regem tantum insurgunt, sed in Deum ipsum, qui & Regem in Regia sede constituit, & te protectorem instituit tum personae, tum etiam Regiae Majestatis.*

*a Calvin. Epistola Dom. Protector. Epistol. fol. 88.*



SECT. 8.

*They must be free from Civill Miseries.*

**B**UT all this tends yet but to free their Consciences, over which ( say they ) *No man (b) on b Christ on his throne. earth hath power in matters of Religion: If fol. 60.* so, 'twere more tollerable.

But this large Conscience will have the  
E body

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c Petition, Note 20.  
View of Prelaticall  
Church, and divers o-  
thers.

body as free as the minde: They must hold their  
Conventicles, intimated by that their *meeting,*  
(c) *together to pray for the King and Queen with-*  
*out punishment, or false Calumniation.*

This is a gap to let out Law, and take in liber-  
ty; Thus may they infuse what Doctrine, con-  
trive what stratagems, accumulate what multi-  
tudes they please, not onely without punish-  
ment, but without enquire of the Lawes. Nor  
is this all.

a Their Petition, note  
11.

Fredome of their Consciences and persons is  
not enough, but they must have their purses and  
estates as free too. They tell us they have Civill  
miseries, as well as Ecclesiasticall: such as (a) *The*  
*payment of Tithes,* to Parsons or Impropiators,  
which whether due *Jure Divino* I dispute not,  
but by Civill, Common, and Statute Law, wee  
know they are.

y Genes. 14. 20.  
Heb. 7. 2.

z Nehem. 10. 37.

a Heb 7. 5.

1 Corinth. 9. 13.

The prescription is somewhat ancient, for 'tis  
said, *Melchizedeck (y) blessed Abraham, and hee*  
*gave him tythes of all things.* And under the Law it  
is ordred, *That (z) the Levits might have the tythes*  
*in all their Cities of our tillage.* This we find not  
discontinued under the Gospell, (a) *They which*  
*are children of Levi, which receive the office of the*  
*Priesthood, have a commandement to take accord-*  
*ing to the Law, tythes of the people.* And Saint  
Paul holds it good equitie, *That as they which*  
*wait at the Altar, are partakers of the Altar; even*  
*so hath the Lord ordained, that they which preach*  
*the Gospell, should live of the Gospell.* Our Statute  
Lawes

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Lawes have established and incorporated them into our estates; for, (b) *Tithes in the hands of Lay-men become temporall inheritances, and shall be accounted Assets: And Lay men proprietaries of tithes,* (c) have election either to sue for the treble value by the Common Law, or for the double in Ecclesiasticall Courts.

b Stat 27.3 1.32.37.  
H.8.

c Cookes Littleton,  
fol.159.

The ancient jurisdiction of Court Leets, and Court Barons, (d) they would subtilly undermine by quarrelling at the oath, whereby the Court must fall, *Ex consequenti*, taking away the use of Juries; or the testimonies of witnesses. Though we find them held in the time of Edward the Confessour, and so called, *Barones vero qui suam habent curiam de suis hominibus*: and continued ever since. And indeed they would have no Courts at all to have jurisdiction over them, as appears by many of their writings, as that they would have Courts to proceed only against sins by the word of God, of which the Presbyterie would be Judges, and (as they say) *it would free us from weekly Courts.*

d Petition, note 12, 13.  
Sions plea, fol.47.

Cookes Littleton, fol.58.  
Britten, 274.

Bract. de Actionibus, fol.  
105. Civiles actiones ter-  
minari debent in Curia  
Baronum, de quibus ipse  
petens clamaverit tenere.

Chord. Angl prop. 8. 10.  
Sions plea, fol.48.

If it be no sin, there is  
no ground of an oath.

View Prelaticall  
Church, 41.

e Their petition, note  
21.

Bract. lib. 2. fol.60.  
Cookes Littleton, fo.185.  
Lambert, fol.119 58.

f *Sive qua incuria, sive  
morte repentina, fuerit  
intestat mortuus, Dominus  
tamen nullam rerum sua-  
rum prater eam qua jure  
debetur Herrioti nomine  
sibi assumito.*

The would withdraw the customarie right of (e) Herriots taken in the Saxons times, in which language it is called *Heregeat*, or *the Lords best*; for *Here* is Lord, and *Geat* is best. And in the Lawes before the Conquest it is said, (f) *Whether by a judiciall sentence, or by sudden death, any man dyes intestate, yet the Lord shall take none of his goods, but that which is due by Law in the name of a Herriot.*

Nay, they yet goe higher, even to the denyall of the right of proprietie in our estates. They would pay no *Fines*, (g) do no *Boons* nor *Duties* to their Land-lords, or at best bring them within the Arbitrarie Jurisdiction of the Presbyter, who must be Chancellour betwixt Lord and Tenant.

And these things are not represented by way of complaint, or submitted to the consideration and determination of the Parliament, but seeme to be enforced by intimation of a strong, occult, implied Covenant; in that they say, (h) *The contrarie priviledges Christ hath purchased, and commanded them to stand unto.* If this be not to subvert Lawes, I know not what is? It is not onely a defiance to Civill Government, but a Band against it.

Nor Law nor Gospell scape such censures: If Saint Paul teach us not to resist authoritie, *but rather to submit to punishment*: Some tell us, *This is a dangerous doctrine, taught by some, by the permission of God for our sins.* Certainly these are dangerous doctrines indeed, and God open our eyes in time to fore-see and prevent the consequences: So much are people infatuated with these false glosses of pretended libertie, that they are easily seduced to swallow such gilded pills, with open armes to embrace, with eager hands to pull upon their owne heads their owne ruine. For alas, what is it else, but to enthrall our selves under an irrecoverable servitude, whence can be no redemption? Is it not to make that choyce the

g. Their petition,  
Note 22.

h. Their petition,  
Note 15.

Christ on his Throne,  
fol. 77.

So wee may recover that Christian liberty wherewith Christ hath made us free, and for which his blood was powred forth.

Sions plea, fol. 333.

Rom. 14. 1, 2.

2 Pet. 13. 14.

Goodman, pag 30.

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the Israelites refused, *Whether is better for you, either that all the sons of Ierubbaal (which are threescore and ten persons) reigne over you, or that one reigne over you?* Whether shall wee content our selves with the dispensation of Lawes our selves assent to, can at any time expand, or contract, as we shall find them too narrow, or too large for the circle of our Isle, trust the administration of these in the hands of six and twentie Bishops, whose Delegate power is limited by our Statute Lawes, whose persons are easily responfall for any extent of that power, beyond those bounds the Parliament allots them? Or submit our selves to the meere Arbitrarie Government of thrice twentie six thousand Presbyters and Elders, for more than so many will that Hierarchy amount to, under which they would now draw us, by the platforme of their new pretended discipline.

In which, if there were any more but the *Species* of libertie, that we should thus be quit from all Ecclesiastique subjection; (though it is a principle too oft proved true, that *Over-much desire of libertie is the originall of Tyranny, every one by being too free, becomming a slave*: The Vulgar being well resembled to birds long caged and kept tame, which breaking loose starve for want of food, or become a prey to the first destroyer. Yet this might be a popular motive to entice many into this new Coy.

If it did conduce to a reall freedome, I wish all men should know, I hold my selfe as free-borne

*Moulins Confession,*  
408.

Tyranny is more tolerable than such a freedome, which under the title of libertie introduceth licentiousnesse, and this licentiousnes bringeth in extreme servitude.

as any man, and as much disdain the thought of servile fetters of Romish Tyranny, or an insulciant Prelacie, as any he that lives. But I ever held, that *Nunquam libertas gratior extat quàm sub Rege pio.* That it is Law, which is to a free State (not a Band, but) a Guard against oppression; That it is Magistracie which levels the scale of justice betwixt power and povertie, that preserves degrees, distinction, order, (i) without which no Church, no State, no family can stand.

7 All Societies, Oeconomick, Civill, and Ecclesiasticall, doe consist by the submission of inferiours to superiours, which being removed, confusion necessarily followeth.

*Paræus Catechetica* 5. *præcepti.*

Petition annexed, note 3

And when I see in these men, no shadow of true libertie, by pretending legall government; nor yet the false glosse of libertie, by extinguishing all power, but that it is evident by desiring to share the power of the keyes, and to execute Ecclesiasticall censures in their congregations within themselves. They have no thought of the peoples libertie, but to assume into their owne hands the same power they cry downe in the Bishops, not to qualifie, but to exalt it above all moderation.

The use thereof being fully explained by Expositors of their owne straine, to import no lesse, than to trample under feet the sacred Crownes of Kings, the power of Parliaments, the seats of Justice, the use of Magistrates, the efficacie of Lawes, and make themselves Chancellours over our lives and conversations, our wives, our children, our servants, our private families, and our estates: That any hands should help to hoyse up unlimited, unbounded Tyranny, I have nothing left me but acclamation, *O fortunati nimium bona si*

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*suavorint*, and shall conclude with that saying,  
*Quos Jupiter vult perdere, hos prius dementat.*

Yet shall I freely display some of those positions, which divers that pretend reformation lesse blush to publish, than I to recite, as part of their new Christian doctrine; which how consistent with the Monarchique Government of this State, how far inclinable to an Anarchy, and whether subversive of the Lawes, or destructive to the Subjects libertie, I shall not take upon mee to determine; but perhaps the consideration may please some others, though I professe I only write to please my selfe, *Liberare animam*. Yet I hope no man will be so far displeas'd with mee, as to apply what I collect from some, as meant by all that pretend a Presbyteriall Government. I have charitie to thinke many men that way enclined, have good intentions, and desire reformation out of a pure heart: But I am confident, the more they acquaint themselves with such positions as these, the lesse they will like the discipline.



SECT. 9.

*Episcopacie most agreeable with a Monarchie.*

**H**ere, as in all distracted States, may well be applied the poets exclamation;

*Tantum Religio potuit suadere malorum?*

Not that Religion it selfe (which is the band of peace)

peace) is cause of evils, but that it is made the usu-  
all cloake of all seditious disturbances either in  
Church or State.

All the shafts of malice, every clamour, oblo-  
quy, shot at the order, doctrine, and persons of  
the Bishops, how ever feathered with the pretext  
of pietie, yet still light all in one center, and may  
appear to be levelled all at one mark.

*The power of the keyes* is the burthen of all their  
songs, in which consisteth the Ecclesiastique Dis-  
cipline, not Doctrine of the Church, it becomes  
rather a question in Policie than in Divinitie,  
whether it should rest in the hands of a few intru-  
sted by the Church, or to be transmitted to the  
hands of a multitude, or (as our Preacher would  
have it) (*k*) to every particular member of the  
Church.

And where it is cleare in point of Divinitie,  
where the Scripture hath not expressly set the  
rule, as in this particular it is left doubtfull, such  
Separatists interpreting that place of *Matthew*,  
(*l*) *Goe tell the Church*, to bee the whole Congre-  
gation; whereas others conceive it clearly re-  
strained to such as are set in authoritie by the  
Church, out of that of *Titus*, who being entru-  
sted by *Saint Paul* in the Churches of Crete; hee  
directs him to rebuke with all authoritie: And  
more particularly, *A man that is an heretique, after  
the first and second admonition, reject*. In this  
case, we must examine the ancient, continued pra-  
ctice and opinions of former times and Writers:

And

Sions plea, fol. 82.

All the fearfull evils of  
sin and judgement from  
withholding the keyes  
of Christs Kingdome.

*k* Politions annexed  
to the petition, 10

*l* Matth. 18. 17.

Sions plea, 285.

*Titus* 2. 15.

3. 10.

*In his rebus de quibus ni-  
hil certi statuit divina  
Scriptura, mos populi Dei,  
& instituta majorū pro  
lege tenenda sunt, & si-  
cut pravaricatores divi-  
narum legum, ita contem-  
ptores Ecclesiasticarū con-  
suetudinū coercendi sunt.*  
*August. ad Casulanum.*

And such contemners of the customes of the Church (sayes Saint *Austin*) are to be compelled.

But truly this was so little questioned in antiquitie, that it seemes it was never doubted by *Calvin* himselfe, sayes he, *I never thought it usefull, to commit the power of excommunication to everie Pastour, for it is an odious thing, and not to be approved, but would soone slip into tyranny, and the Apostles left another custome.*

And indeed, what tyranny were not to be looked for from such aspirers, if they were once invested in power? who cannot smother their ambition till they get into possession what is the pride of the Prelates? (who admit the King the supreme head of the Church under Christ, receive their designation from him, hold the inferiour hath not power over the superiour) compared with these spirits? who tell us, *That Princes (m) must be subject unto the Church, and submit their Scepters, and throw downe their Crownes before the Church, and lick up the dust of the feet of the Church;* all which is applyed to their Presbyterie, ascribing to every Presbyter what the Pope onely assumes to himselfe: *That all Kings ought to kisse his feet.*

How this superintendencie is derived from Scripture, how consonant to Antiquitie, or consistent with the glorie of a King, is considerable.

I conceived God himselfe had an high hand in the institution of Kings and Princes, when hee leaves this principle in the Mosaick Law:

F

Thou

*Calvin. Epistol. ad Galsperum Lixetum. Nunquam utile putavi jus excommunicandi permitti singulis pastoribus. Nam & res odiosa est, nec exemplum probabile, & facilis in Tyrannidem lapsus, & alium usum Apostoli tradiderunt.*

m T. C. Reply, p. 144.  
Rogers Preface.  
*Huic disciplina omnes orbis Principes & Monarchas falce suas submittere & parere necesse est.*  
Travers. de Disciplina Ecclesie, fol. 142.  
Baron. Annals, 1076.

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*B* Deuteron. 17. 15.

(*n*) Thou shalt set him King over thee, whom the Lord thy God shall chuse. And in that hee sayes,

*O* 1 Samuel 15. 11.

(*o*) I have set up Saul to be King. And of David, he sayes,

*P* 1 Samuel 16. 1.

(*p*) I have provided me a King. And of Salomon sayes the prophet, (*q*) God made him

*Q* Nehemiah 13. 26.

King over all Israel.

*R* Daniel 4. 31.

Nor does he dispose Crownes at the direction, or by the advice of others, (*r*) for the most high ruleth in the Kingdome of men, and giveth it to whomsoever he will. But it should appeare he challenges to himselfe the sole proprietie of this King-making Jurisdiction, in that he rebukes the Israelites, saying;

*S* Hosea 8. 4.

They have set up a King, but not by mee, (*s*) They have made them Princes, and I knew it not.

*T* 1 Chron. 17. 11.

And as in institution, so in succession will hee be the sole disposer of Monarchies; (*t*) I will raise up thy seed after thee, and establish his Kingdome. Nor were his intentions sure to let this be a titular shadow onely without power, when wee are told,

*U* Proverbs 16. 14.

*W* 24. 21.

(*u*) The wrath of a King is as messengers of death. And we are commanded to (*w*) feare the Lord and the King.

*X* Daniel 2. 37.

(*x*) Thou, O King, (sayes the prophet Daniel) art a King of Kings: for the God of heaven hath given thee a kingdome, power, and strength, and glorie.

*Y* 1 Samuel 28. 17.

And as the donation of this power is solely his, so will he have the revocation too. To Saul sayes the prophet, (*y*) The Lord hath rent thy kingdome from thine hand, and given it to thy servant David.

*Z* 1 Kings 11. 11.

And to Salomon, (*z*) I will surely rend the kingdome from



4 Mathew 22. 19.

extinguished by the greater light of his presence: We find Christ himself rendring Tribute to *Cæsar*, *Give unto Cæsar the things that are Cæsars.* (k)

Or is it that Regall right, fixt onely to the Scepters of *Christian Kings and Princes*? We find the ancient Fathers gave to the Thrones of Princes, (though *Heathens*) the prerogative God left them; *Tertullian* tells us, *We give that Reverence to the Emperour, as belongs both to us and him, as a man second to God, and onely lesse than God, for so hee is greater than all others being onely lesse than God.* (l)

l *Tertullian. ad Scapulam. cap. 2.*  
*Colimus Imperatorem sic quomodo & nobis licet, & ipsi expedit ut Hominem a Deo secundum, & solo Deo minorem; Hoc & ipse vult, sic enim omnibus major est, dum solo vero Deo minor est.*  
 m *Tertullian. ad Scap.*

Or is this right solely annext to the Imperiall Throne? Hee againe tells us in the generall, *Kings are onely in the power of God, from whom they are second, after whom first, before and above all others.* (m)

Are we onely to be subject while they rule over us after our owne desires; and quit from our Allegiance under persecution? *St. Ambrose* receiving Imperiall command to deliver up the Churches, sayes, *If I bee compelled, I may not oppose: I may grieve; I may weepe; I may sigh: Against Armes, Souldiers; the Goths also, my Teares are my weapons, such are the guards of a Priest; I neither can, nor ought to make other defence.* (n)

n *Quid ergo turbamini? volens nunquam vos deseram, coactus repugnare non novi, dolere poterò, poterò flere, poterò gemere: adversus armis, milites, Gothos quoque, Lacrymæ meæ arma sunt. Talia enim Ambrosius Concione 1. contra Auxentium.*

a *Sanguis martyrum semen Ecclesie.*

But perhaps such passive piety was more requisite in those dayes, when Gods designe was to convert the world by suffering, not by subduing; when the seeds of Religion must bee water'd with the blood of Martyrs, (o) than now in these

these purer times of Reformation. Yet wese Calvin advises us not to fight for righteousnesse, but to suffer for righteousnesse: (o) *If we be persecuted for godlines, by an impious and sacrilegious Prince, let us first of all remember our sins, which no doubt are corrected by God with scourges; this will bridle our impatience with humility: Then let us entertaine this thought, that 'tis not our part to heale such distempers, that this is our onely remedy, to appeale to Gods assistance, in whose hand are the hearts of Kings, and the inclinations of Kingdomes.* And in another place he tells us, (b) the Prophet Jeremiah clearly resolves this question, (p) *I have given all these lands into the hands of Nebuchadnezzar the King of Babylon. And it shall come to passe that the Nation and Kingdome which will not serve the same Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the K. of Babylon, that Nation will I punish saith the Lord, with the sword, and with the famine, and with the pestilence, untill I have consumed the land. Therefore hearken not yee unto your Prophet's, nor to your Diviners, and which speak unto you saying, yee shall not serve the King of Babylon. I spake also to Zedechiah King of Iudah, according to all these words saying, bring your necks under the yoke of the K. of Babylon, serve him and his people and live. Why will you dye thou and thy people by the sword, pestilence and famine, as the Lord hath spoken against the Nation that will not serve the King of Babylon: Upon which place saies Calvin\*, we see what obe-*

o Calvin. Institut. l. 4. c. 20. Art. 29.  
*Si ab impio & sacrilego principe vexamur ob pietatem, subeat primum delictorum nostrorum recordatio, que talibus haud dubie Domini flagellis castigatur. Inde humilitas impatientiam nostram frænavit; succurrat deinde hæc cogitatio, non nostrum esse hujusmodi malis mederi, hoc tantum esse reliquum, ut Domini opem imploremus, cuius in manu sunt regum corda & regnorum inclinationes.*

b Calvin. Institut. l. 4. Insignis est & memorabilis apud Jeremiam locus, quem tanetsi prolixiorem, idco non pigebit referre, quia totam hæc questionem clarissimè de. finit.

p Jeremiah 27. 6.

8.

9.

12.

\* Videmus quantâ obedientiâ Dominus retrum illum ferocemque Tyrannum coli voluerit, non alia ratione nisi quia regnum obtinebat. Calvin Institut. l. 4. cap. 20. Art. 27.

dience the Lord will have given to this wicked and fierce Tyrant, for no other reason but because he was a King. With whose counsell his successor Beza\* well agrees. *Illud solis precibus & patientiâ sanari potest. The Triacle against this venome is Prayer, not Vengeance. We must be subject for Conscience sake.* (q) Hence it is deduc'd and incorporated into an Article of our Religion, (r) *That the Kings Majestie hath the chiefe Government of all estates Ecclesiasticall and Civill, in all causes within his Dominions;* Which is not the sole position of our Church: But with this agree all the Reformed Churches: (f) And more particularly the French Church, whose Article of Religion is, (t) *Wee must not onely endure and suffer Superiors to Govern, but also wee must honour and obey them with all reverence, holding them for Gods Lieutenants and Officers, whom he hath appointed to exercise a Lawfull and an Holy charge: we must obey their Lawes and Statutes, pay all Tributes and Imposts, bear the yoke of Subjection with a good and free will, although they be Infidels. Therefore we detest those that would reject Superioritie, and establish community of goods: and overthrow all course of Justice.*

But yet perhaps the policy of States have found this Supream power prejudiciall to the good of Common-wealths; and the Lawes of God must give way to the Lawes of Nations, since *salus populi Suprema Lex*: But experience tells us, the Romans were quickly wearie of their change of Government

\* Beza Epist. 24. ad peregrinos. *Eccl. in Anglia fratres.*

q Rom. 13. 5.

r Article 37.

f Helvetian Art. 16.

Bazil. Art. 7.

Bobem. Art. 16:

Belg. Art. 36.

August. Art. 16.

Saxon. Art. 23.

z Moulins Buckler of

Faith. Art. 40. fo. 535.

Gregor. Tholosan. Synag. jurum. l. 47. ca. 17. N. 1.

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vernment from a King to a Senate, and in nine yeares reduc't it to a Dictator, finding by experience, that commands depending upon divers votes, beget distraction and Ruine.

And Historie informes us; that the *Spartan* State; wherein, The King, the Nobilitie, and the people had their just proportions of power, administration of Iustice, and obedienee, subsisted above eight hundred yeares in a happy and flourishing Condition; whereas *Athens* being a popular State, scarce stood out an age. The nearest degree of government to a Monarchy, being ever longest lived, and most glorious, most safe for the people, as was seen in *Rome*; when the Commons to suppress the power of the Nobilitie in the Consuls, created the Tribunes of the people; who sharing in government, would share in honours, and fortunes too, which occasioned the *Agrarian Law*: That no Citizen should have above five hundred Acres of Land: and that the people should share equally in all Conquests: This bred the quarrell of *Sylla* and *Marius*, continued in *Cesar* and *Pompey*, and ended in the ruine of *Rome*.

*Titus Livius.*

From these observations, *Tacitus* draws this conclusion, *Vnius Imperii corpus, unius animo regendum videtur.* It is necessarie the body of one Empire should bee governed by one head, which must not bee barely a Titular head, a shadow of power without the weight of it: for Lawes well made availe little, unlesse they be entrusted to a hand

*Tacitus Annals. 1.*

hand that hath power to exact execution of them.

Nor doe I observe that these principles of Divinity or Policie doe essentially differ, but rather seeme to bee the same with the fundamentalls of the Lawes of this Kingdome. For sayes *Bracton* the learned Historian in the Genealogie of our Lawes. (u) *To this end was a King created and chosen, that he might doe Justice to all men, because if there were not one to administer Justice, peace would soone be rooted out, and it were vaine to enact Lawes, or talke of Justice, if there were not one to defend the Lawes.*

Who must be one not subordinate to inferiour powers, but sayes hee; *Hee ought to excell all his subjects in power: And hee must have no equall, much lesse a superiour, chiefly in administering Justice: That it may truely bee said of him, Great is our Lord (our King) great is his vertue.*

And hence is it, that such Princely jurisdiction, superiorities, and authority over Ecclesiasticall Causes and persons, is annexed to the Imperiall Crown for ever by our Statute Lawes, \* And that in the oath of Supremacie (w) we not onely acknowledge the King to bee the *supream* Governour in all Ecclesiasticall things or Causes, but are sworne, *That to our power we shall assist and defend all Iurisdictions, Priviledges, Prebeminences, and Authorities united and annexed to the Imperiall Crowne.*

In this *Scala Regia*, this Gradation of Royall Monarchy,

*Bracton. fol. 107.*

*u Rex ad hoc creatus est & electus, ut justitiam faciat universis, quia si non esset qui justitiam faceret pax de facili possit exterminari, & super vacuum esset leges condere & justitiam, nisi esset qui leges tueretur. Potentiâ verò omnes sibi subditos debet præcellere, parem autem habere non debet, nec multo fortius superiorem, maximè in justitia exhibenda, ut dicitur verè de eo, magnus Dominus noster & magna virtus ejus.*

\* I *Eliq. 1.*

w Oath of Supremacie.

I *Eliq. 1.*

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Monarchy, we can finde nothing incongruous to the faith or liberty of a true Protestant. But wee see our selves bound by Oath to acknowledge and support that Regall Government our Statutes have establish'd, our Lawes approved: Historie represents most happy, policy recommends as safest, to which all protestant Churches confesse due allegiance: All Primitive times yielded full obedience, To whose Throne Christ himselve yields Tribute, To whose power he commands submission and reverence; To whose jurisdiction is committed the designation of Bishops and Judges, whose persons God will have sacred, whose Actions unquestionable, whose succession he himselve determines, whose Kingdomes hee disposes, and whose Election is the All-Makers sole prerogative.

Now whether these Crownes and Scepters shall beheld *Jure Divino* or not, I take not on me to determine: but I may be bold to deliver *Du-Moulins* owne words, (*x*) *Whosoever buildeth the authority of Kings upon mens institutions, and not upon the Ordinance of God, cutteth off three parts of their authoritie, and bereaveth them of that which assureth their Lives and their Crowns more than the guards of their bodies, or puissant armie, which put terrour into subjects hearts, instead of framing them to obedience: Then the fidelity of subjects will be firme and sure, when it shall be incorporated into piety, and esteemed to be a part of Religion, and of the service which men owe to God.*

*x* Moulins Buckler of Faith. fol. 560.



SECT. 10.

*Presbyterie inconsistent with Monarchy.*

**I**N the government of the State as now it stands, there being then so much Harmonie; (though it may sometimes bee out of Tune) Let us examine this new found Discipline, how consistent with a *Protestant Monarchy*, least by admitting it *ex improvise*, we may shoulder *Regem ex folio*, & *Religionem ex solo*, A King out of his Throne; and Religion out of the Land.

'Tis a faire *species* of piety, to cry out for Reformation, and too many (I feare) for this shadow are ready to let goe the substance: Never was Gods Church so pure, but shee had her spots; it will be perfect charitie to wipe them out, but it argues none to make them greater: In stead of Reforming, some so deface, deforme her, that one would scarce thinke there were Christians in it; when for the most part the greatest slanderer proves the greatest Hypocrite.

If the Intention were *unitie*; the way to preserve it, is by meeknesse of spirit in the band of peace: but those that expect any from some of these Disciplinaryans delude themselves; If wee may

may believe their owne writings ( however wee may hope Reformation might qualifie them ) we shall finde they have no such deliquē.

Some tell us plainly the Episcopall Governement must not be moderated, nor reserved, but presently and wholly taken away. The Bishops must be utterly extirpated, no lesse than the Romans rooted out the very name of Tarquins, for the tyranny they had exercised. A wind to fanne or cleanse will not serve the turne, but it must bee a full mightie wind, to root up, and carry away the very foundation of their being. It is not lopping, nor pruning, nor shaving, nor paring the nailes of this evil that will serve turne, unlesse yee pluck up these stumps of Dagon by the very roots, their nailes will grow ranker than ever they did. Except this strange fire be removed, the Lord must make the consuming fire of his wrath breake out upon us. If it live, the Common-wealth must dye. Nay, some of them goe so farre, as to professe, The Church-Ministerie and worship in England; are all Antichristian, \* from which all Gods people are in dutie and conscience bound to separate themselves; by these obloquies, seeking ( as they confesse ) to stirre up a holy hatred of the Prelates, \* even to dash their Brains against the stones. By such clamours cherishing in the vulgar a discontented Humour ( which is the common source of Schisme and Heresie ) thereby the better to broach their new, invented Discipline, built upon no other Basis, but the peoples dislike of Poperie: as If the onely rule to draw

Answe. to Lond. petition. fol. 33.

If the Hierarchie be not removed, our desolations are like to be the astonishment of all Nations.

Syons plea. fol 5. 160.

Christ on his Throne.

fol 47.

Jer. 4. 11. 12.

Syons plea. 196.

Syons plea. 183.

187.

\* 8. Propositions printed by an unknowne Author.

Protest. against the Hierarchie, as an Antichristian Tyranny.

Lord Bishops to Bishops, 86

\* Syons plea. 196.

& Epistle to the Reader.

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\* That Religion most pure which hath least conformity with *Rome*.  
Christ on his throne. 23.

out the line of our Religion by, were to take the direct opposite in all things to that of the Church of *Rome*, \* when we know that such as travell absolutely East and West from one another, if they live to it, shall meet in the same line they parted, whereas parallels continued to any extent doe never interfare.

The first quarrels of the greatest breaches in the Church have for the most part bin in points of discipline: And for all the noise, some of these men make of dissention & enmity in rites and ceremonies, which are but shadows; we shall find that in the most essentiall parts of Discipline, which concerne the sway of Church and State, the subjection of Prince and people to the tyranny of their Discipline, they doe not onely shake hands again with Poperie, but with the strictest of them, (the Jesuites) clearely sever themselves from the Tenets of the Protestant Church; both sides laying this for a fundamentall, both agree for the utter abrogation of all Episcopall jurisdiction: Contrary to the 36. Article of our Religion.

Jesuits Declarat. motuum. cap. 20. *Quodlibets*.  
p. 142.

The Church so subdued, see how they sway the Civill State, wherein it will bee observed whether the Luke-warme Protestant (as they call us) or such zealous separatists be likest to give fire to that Popish powder, which would blow up *in fumam* all Kingly Supremacy, or Magisteriall Superioritie over the Independent Hierarchie.

Gods

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God sayes, *Thou shalt make him King whom I shall chuse*, and this rule we admit for Law. Some that pretend to be presbyterians, tell us, (x) *Kings, Princes, and Governours have their authoritie of the people, and upon occasion they may take it away againe, as men may revoke their Proxies and Letters of Attorney.* The Jesuites come not much short of this, for say they, *In the kingdome of men the power of the King is from the people, because the people makes the King.* To a bad prince God hath said, *I will rend the kingdome from thee*, and every true protestant expects the performance, not taking the staffe out of Gods hands, who sayes, (y) *To mee belongeth vengeance, and I will repay.*

One of these sayes, *Evill Princes ought to be deposed, and inferiour Magistrates ought chiefly to doe it.* With this Bellarmine agrees, \* *Such by the consent of all may; nay ought to be deprived, and if this was not done in old time, it was for want of strength to doe it.*

Salomon sayes, *Who shall say unto a King, What doest thou?* Goodman tells us, *Judges ought to summon Princes before them for their crimes, and to proceed against them as all other offenders.* Here I find they have outgone the Jesuit; *David thought no man could stretch forth his hand against the Lords anoynted and be guiltlesse.* Yet this Disciplinaryian sayes, *When Magistrates cease to doe their duties, God giveth the sword into the peoples hands.* Nay, a private man having some speciall

x Gilby, lib. de Obedientia, pag. 25. & 105.  
Populo jus est ut imperium cui velit deferat.  
Buchan. de jure Regni, pag. 61.  
In regnis hominum potestas regis est à populo, quia populus facit Regem.  
Bellarm. de Concil. l. b. 2. cap. 19.

y Deuteron, 32. 35.  
Romans 12. 19.

Goodman, pag. 144, 145.

\* Bellarm. lib. 3. de Pont. cap. 7. Tatis consensu omnium potest, imò debet privari suo dominio.

Obedience, pag 111.  
Bancroft, 36.

Goodman, pag. 185.

Obedience, pag. 110.

*inward motion may kill a Tyrant.* In this the Jesuite is too slow paced too, hee thinks fit to give him a publike triall first; (z) *Marry sentence given, then any man may be the executioner.*

z *Tyrannicè gubernans, justè acquisito Domino non potest spoliari sine publico judicio. Emanuel Sa.*

a *Si Papa Regem deponit, ab illis tantum poterit expelli, vel interfici, quibus ipse id commiserit. Suarez lib 6. cont. Jacob. Regem, cap. 4.*

b *1 Peter 2. 13.*

c *T. C. lib. I. pag. 3.*

d *Christus Ecclesiam regendam Petro & Episcopis, commisit non Tiberio & ejus Prefectis. Bellar. de Laicis, cap. 7.*

Annot. on 1 Pet. 2. 13.

*Tacitus Annals, 12.*

Suarez is more moderate, (a) *If, saith hee, the Pope deposeth a King, hee may not be driven away, nor killed, but by those to whom the Pope shall give order to doe it.*

The Apostle bids us, (b) *Submit to the King as supreme,* and to this the protestant sweares allegiance.

They say, (c) *The establishing of the Presbyterie is the full placing of Christ in his kingdome; that Kings and Princes must be subject to some parochiall Presbyter: with whom concurs Bellarmine, (d) Christ (sayes hee) committed his Church to bee governed by Peter and his Bishops, not by Tiberius and his Officers.* And in the Annotations on the Rhemish Testament, *Kings and Princes must be subject unto some Bishop.*

Christ commands us obedience, to pay tribute to Cæsar: The ancient Fathers direct us to beare with prayer and patience the persecutions of bad Princes: Nay, the very Heathens found humanitie (where Divinitie was wanting) to qualifie this Barbarisme: *Tacitus* advises, *To beare with the riots and covetousnesse of Kings, as with barrennesse and other infirmities of nature; for whiles there are men there will be vices, but they cannot continue long, and will be recompenced when better come.* And he leaves us this his golden sentence,

Men

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Men are to reverence things past, and submit to what is present, and should wish for good princes; but whatsoever they are, endure them.

But some of these pious Presbyterians will neither be guided by precept nor president, They hold it not enough for subjects not to obey, but they must withstand wicked Princes, (e) They must take up armes against them, (f) They may kill them as monsters and cruell beasts. (g): And if neither the Magistrates nor the people doe their office, in deposing or killing of them, then the Minister must excommunicate such a King, (h) and any Minister may doe it against the greatest prince.

Nay, if he be a just and gracious Prince towards his people, yet hee must learne obedience to the presbyters, otherwise sayes Barrow, \* *A Prince contemning the censures of the Church, is to be disfranchized out of the Church, and delivered unto Satan.*

Here the universall Shepherd welcomes his brethren to the Romish fold, whose principle it is, (i) *That being Pastour hee may shut up and destroy furious Rams, that is, Kings which are not obedient to him.* And the Jesuite tels us, that (k) *An excommunicate person can exercise no act of jurisdiction.* And then sayes Toller, (l) *Wee doe not hold them for homicides, who being transported with zeale of the holy Church against the excommunicate, shall chance to kill one of them.*

Here let the loyall hearted Protestant stand at gaze a while, and consider what effects the power  
of

e Goodman, pag 43, 57, 72.

f Englands complaint against the Canons.

g Goodman, 99. Buchanan, de jure Regni.

h Knox Histor fol 78. Obedience, fol. 116.

Goodman, 199. T. C. Part. 2. Reply 65.

\* Barrowes Discourse, pag. 116.

i Bellarmin. in Barkl. cap. 21. Moulins Buckler, fo. 547.

k Toller lib. 1. de Institutione Sacerdotali, c. 13. l Toller. lib. 4. de Instruct. Sacerdotali, c. 58. Urbanus secundus.

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of the keyes being thus distributed, may produce, when his King, his Sovereigne, to whom hee owes religious dutie, legall obedience, and to whom he is (perhaps) bound by oath, shall by the breath of every Schismatike pastour of a parish be blowne into hell, and he must then abandon all reliefe or communication with him, to whom he is bound by allegeance.

To the poyson of such devillish doctrins, let the eares of all good Christians be deafe; from the infection God turne their hearts, and with the Psalmist let al true protestants pray to the King of Kings, *That hee will prolong the Kings life and his yeares as many generations. For the King trusteth in the Lord, and that through the mercie of the Most High he may not be moved. But that his hand may find out all his enemies, and his right hand those that hate him.*

Psalme 61. 6.

Psalme 21. 7.

Verse 8.



SECT. II.

*Presbyterie inconsistent with Civill Magistracie.*

**B**UT may bee these King-Curbers will bee themselves conformable to the Civill Magistrate, and to keep the power of Kings within a tether is no hurt. Though the light of Nature encline all creatures, the experience of all Nations instruct all people to seeke a head to that body,

body, in which they contract themselves by conferring power to that head, to conserve those rules of government or order they prescribe for their more securitie, as well as Lawes to regulate the exorbitancies of unbounded Nature, which *semper nititur in vitium*: Yet all power that growes too great, growes suspect and dangerous. And this perhaps may be doubted easily to degenerate from securitie into Tyranny: And therefore one prescribes us a remedy, and tels us, (m) *That God hath appointed the Nobilitie to bridle the inordinate appetites of princes, and in so doing they cannot be accused as resisters of authoritie.* And some of them tell these great officers, whence this superintendent power is derived to them: *Wherof* (sayes one of them) *came this division of personages, seeing all men came of one man and one woman? was it for their lustie hawking, hunting, dicing, carding, dancing, swearing, steering, flattering, for their cruell polling and pilling? No, there was no such thing, they have their honour of the people, to revenge the injuries of their Governours.*

m Knox, Hist. pag. 343.

Goodman, pag. 34.

Lib. de obedient. p. 114.

Lib. de obedient. p. 107.

And though such advance this power in the Nobilitie, above the thrones of princes, yet they think fit to put them in mind, they have a superior power above them too, by charging the Nobilitie upon paine of excommunication to joyne with them; where they see cause to resist their prince.

Knox, pag. 272.

But these degrees of government in Kings or Nobles, are held perchance but the ill effects of

too much power, encroachments upon the liberties of free-borne men; therefore they who have this power of the keyes *Jure divino*, ought not to bee subordinate to any power that is of human institution.

Yet knowing that God who is the God of order, and not of confusion, hath ever appointed Magistrates to rule the people, shewing the inconvenience of want of government *in the men of Laish, who* (sayes the Prophet) *dwelt carelesse after the manner of the Zidonians, where there was no Magistrate in the land that might put them to shame in any thing*: who became a prey to the Tribe of Dan. And the Apostles precept being peremptorie, *To obey Magistrates*: They will perhaps give due obedience to the Civill Magistrate. Melancthon tells us, *(n) It is a mortall sin to violate the edicts of the Magistrate.*

But some of these Disciplinarians positions are, that *(o) Subjects doe promise obedience, that the Magistrate might help them, which if bee doe not, they are discharged of obedience: And that without the Prince, the people may reforme, and must not tarry for the Magistrate.* But where their owne spirits guide them, they may become Judges and Executioners themselves, laying it for a principle, *(p) That if the Magistrates shall refuse to put Masse-mongers to death, the people (in seeing it performed) doe shew that zeale of God which was commended in Phinees, destroying the adulterers, and in the Israelites against the Benjamites.*

But

Judges 18. 7.

Titus 3. 1.

n *Peccatum est mortale violare edicta magistratus. Melancth. in 13. ad Romanos.*

o *Goodman, pag 190.*

Barrow, Refut pag 169.

k *Goodman, p. 77, 196.*

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But in this they have the excuse of zeale in offence and indignation at sinnes against God, and negligence in Magistrates. In which case, some hold, that *(q)* not Kings and Magistrates onely ought to punish crimes against God, but the whole body of the people, and every member of the same to his abilitie must revenge the injurie done to God.

*q* Knox Appel. fol. 30.  
Goodman. pag. 185.

The French Reformed Church *(r)* knew none of this Doctrine, who in the thirty ninth Article of their Faith, declare plainly, *That they beleeve that God will have the world governed by Lawes and Policies, that there may be some restraint of the disordered desires of the world: And as he hath established Kingdomes and Common-wealths, whether hereditary or otherwise, and all that belongeth to the State of Justice, and will be knowne to be Author thereof, so hath he put the sword into the Magistrates hands, to represser sins committed not onely against the second Table of the Commandements of God, but also against the first.* Though I say, their zeale in revenging injuries done to the Majestie of God transport them to share in the execution of Iustice; Yet may be they will submit to the Civill Magistrate in the government of the Church, and ordination of Rites and Ceremonies, in which by the twentieth, and thirty seventh Articles of our Religion, *(s)* the power is committed to those, to whom God hath given the superiority, to which Doctrine all protestant Churches subscribe as Apostolicall, and Orthodoxall. *(s)*

*r* Moulins Buckler of  
Faith. f. 535. 39. Art.

*s* Rogers Articles. f. 213.  
Helvetian. Bazil. Bobemian. Belgique. Augustan. Saxon. Sueruan.  
Confessions.

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But when wee examine how they conforme, we shall finde that in direct opposition to us and other Reformed Churches : Some of them say, that *Civill Magistrates have no power to ordaine Ceremonies pertaining to the Church, as being no Church Officers at all.*

*1 Tho. Cartwright. 1. Reply. p. 153.*  
*2 Reply. 2. part. p. 4.*

*Viretus Dialogue of white Devills.*

One of them holds, *That if any Magistrates under the Title of authority and power that God hath given them, will make the Ministers of the Church subject to them; they doe verily set up a new Pope, changing onely his Coat and Masque.* Indeed they will not allow the Magistrate to be pope, but such will bee popes themselves, and allow him no more power than the pope did. Says *Cartwright,*

*b T. C. 2. 2. 157. 161.*

*(b) The Prince may call a Councell of the Ministerie, and appoynt time and place.* The very same sayes

*c Saunders. lib. 2. c. 3.*

*Saunders (c) the papist, might the Emperours doe of old.* *(d) The Decrees made there may not*

*d Cartwr. 2. 2. p. 156.*

*Harding p. 317. 312.*

*The Counsels were not*

*called Imperatoria, but*

*Episcopalia.*

*before the Canons of the Councells were called the Bishops, not the Emperours.* The same sayes *Harding,* the Emperours did not under-write *definitentes subscripsimus,* as the Bishops did, but *Consentientes.* *(e) Cartwright allows Princes to be present*

*e T. C. 2. R. p. 161.*

*Saund. de Monarch. l. 2.*

*c. 3.*

*in Counsells to suppress tumults.* The same does *Harding* allow them *ad pacem & concordiam retinendam, ut nullum fieri tumultum permittant.*

*f T. C. 2. 12. p. 164.*

*167.*

*Harding. pag. 217. 314.*

*Nay, the Magistrate is beholding to Mr. Cartwright, (f) to allow that hee may be an Assistant,*

*and have his voyce in their meetings, and gives*

*this reason for it, That oftentimes a simple man, and*

(as

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(as the proverb saith) *the Gardner hath spoken to good purpose.* Mr. *Harding* yet allowes more to the popish Magistrates: He sayes Ambassadors of States have honourable seats in all Councells, may sit as assistants, may give their advices, may exhort the Bishops, and subscribe with them. But *Cartwright* will allow them no power there neyther to bee Moderator, Determiner, nor Iudge.

Nay, they not onely have no power, but they must bee subordinate to their *Presbyters*; *Magistrates* (u) *as well as other men must submit themselves and be obedient to the just and lawfull Authoritie of the Church, that is, the Presbyterie*: And *Travers* (w) speaking of the power of the Lay Elders sayes, *It is just that Kings and Magistrates must obey them.*

u Ecclesiasticall Discipline. p 185.

Lear. Discipl. pag. 89.

w Travers. pag 142.

Neither is this Government changeable by the will or power of the Magistrate, but 'tis held, that of necessity (x) *all Christian Magistrates are bound for to receive this government*: Which sayes *Snecanus*: *If any Magistrate hinder, let him be freely admonished of his duty; If he doe not then submit, let him be more exactly instructed that hee may serve God in feare.* (y) *Marry if this way there happen no good successe, then let the Ministers of the Church execute their office, without lingring and staying so long for a Parliament.*

x *Martin junior.*  
Thesis. 22.

y Bancroft. fol. 134.

a *Odoard. West. in*  
*Sanch. juris. Sect. 6.*  
*Ecclesia non solum precipit, dirigit, sed coe, cet,*  
*disponit virtute potestatis gubernativa.*

Which compulsive power in the Church holds me thinks some analogy with that of the Iesuites (a) whose opinion is, *The Church not onely*

onely prescribes and directs, but restraines and dispones by vertue of her Gubernative power. Which positions are a language unknown amongst Protestants,

b *Potestas Ecclesie sum mandatum habet, Non irumpat in alienū officium, non transerrat regna mundi, Non abroget leges Magistratum, non tollat legitimam obedientiam, non impediatur iudicia de ullis civilibus ordinationibus aut contractibus, non prescribat leges magistratibus de forma Reipublice, &c.*

*Augustan. Confession.*

*Articulus fidei fol. 46.*

*a Counterp. p. 12.*

*b Beza præfat. ad libr. de excom. verius fuit Synagoga sub lege, &c.*

*c T. C. l. 2. p. 17.*

*Beza de excom. 104.*

*d Cartwr. l. 2. p. 240.*

*e Beza. de Presbyt. 124.*

*f Cartwr. l. 2. p. 419.*

*g Thes 3.*

*Civiles quoque lites antequam Christiani essent Magistratus ex Apostolica Doctrina componebantur.*

Melancthon tells us, (b) *The Church hath her owne Rules, and intrudes not into anothers office, disposes no Crownes, abrogates not the Lawes of Magistrates, extinguishes not lawfull obediencie, stops not judgement in Civill causes; nor prescribes Lawes to Magistrates.*

But these will derive us another authoritie above the Magistrate. They tell us, (a) *Christ hath translated the Jewes Sanedrim into his Church. That there is no reason but the same Authoritie the Synagoge had under the Law, should continue in the Church under the Gospell.* (b) *That under the Law judgements betweene blond and blond, between plea and plea (c) did belong to the Priests, and that it was death for any man to rest in his determination. To deduce this judicall power to themselves, they tell us, Christ as a King (not as a Priest or Prophet) prescribed the forme of Ecclesiasticall government.* (d) *And that every Eldership is the Tribunall seat of God.* (e) *That every well-ordered parish having a perfect Eldership is of equall authoritie.* (f)

So here we see every parochiall Presbyterie invested in Christs Throne, claiming judicall power immediately from Christ, whereby as is set forth in the Geneva (g) Discipline, *Civill contentions were compounded by the Elderships before there*

there were any Christian Magistrates. But how have they now lost that judicall power? No, sayes Cartwright, (b) the same Authoritie which the Church had before there was a Christian Magistrate, doth still continue.

b Cartwright. l. 1. p. 175.

And another would be glad to learn how this authority was translated from the Church unto the Civill Magistrate (i) For saies Travers, Hea-

i Discourse of Discipl. p. 118. 119.

then Princes being become Christians, doe receive no further increase of their authority than they had when they were Pagans. If so, certainly in their esteeme all Civill Magistracie is but a meere usurpation upon the Tribunall of Christ the Eldership.



SECT. 12.

Presbyterie against Lawes.

**B**URKings, Nobles, Magistrates, are all men subject to sins and infirmities, and no reason the blind should lead them who have the light of truth, being inwardly called and gifted (as they say) for the work of the Ministerie; yet surely the Law is a perfect guid; to which all men must give absolute obedience, which is enjoyed by St. Paul: Submit your selves to every Ordinance of man, for the Lords sake. This precept was so prevalent with the ancient Fathers, that they conformed

Christ on his Throne. fol. 67.

1 Pet. 2. 13.

to

to the customes and rules of everie Church where they came. St. *Ambrose* saies, (p) “ When  
 “ I come to *Rome* I fast the Sabbath, at *Millaine*  
 “ I fast not: so also doe thou in what Church so-  
 “ ever thou comest, observe their Customes,  
 “ if thou wilt neither give scandall to others,  
 “ nor have others give offence to thee. And  
 St. *Austin* seemes much to be troubled at the re-  
 fractorinesse of such spirits as are not conform-  
 able to the government of the places they live in.  
 “ (q) Often (saies he) do I think with sorrow and  
 “ groanes what vaine perturbations arise from  
 “ some weak brethren by their contentious ob-  
 “ stinacie, and superstitious feares in such things,  
 “ which neither by authoritie of Scripture, nor  
 “ universall tradition of the Church; nor neces-  
 “ sarie conformity of manners, can bee reduc’d  
 “ to any certaine terme, onely because they find  
 “ various matter of Argument, or because it  
 “ was so in such a Countrey, or because they are  
 “ so farre out of conceipt with their owne, that  
 “ they hold those things most authentick, which  
 “ differ most from their present practise. Here-  
 “ upon raising so many litigious questions, that  
 “ they esteeme nothing right but their owne  
 “ fancies.

To such obstinate Opinionators Master *Cal-  
 vin* ( whose Discipline they would seeme to  
 imitate, though I feare they will scarce follow  
 his Doctrine ) leaves this principle: “ I desire  
 “ such may bee admonished, first not to wed  
 “ them-

p. *Ambrosius in Epist.*  
 113. August. ad Januarium.

Cum Roman venio, jejuno  
 Sabbato, cum sum Mc-  
 diolano non jejuno, sic et-  
 tiam tu ad quam forte  
 Ecclesiam veneris eius  
 morem serva, si cuiquam  
 non vis esse scandalo, nec  
 quenquam tibi.

q Sensientis sepe dolens  
 q gemens multas infir-  
 morum perturbaciones fie-  
 ri per quorundam fratrum  
 contentiosam obstinatio-  
 nem, & superstitiosam  
 timiditatem, qui in rebus  
 hujusmodi, quæ neque  
 Scripturæ autoritate, ne-  
 que universalis Ecclesiæ  
 Traditione, neque vitæ  
 corrigendæ utilitate, ad  
 certum possunt terminum  
 pervenire, tantum quia  
 subest qualiscunq; rati-  
 ocinatio cogitantis, aut  
 quia in sua patria sic con-  
 suerit, aut quia ibi vivit,  
 ubi peregrinationem suam,  
 quo remotiorem a su-  
 is, eo doctorem factam  
 putat, tam litigiosas ex-  
 citant quæstiones, ut nisi  
 quod ipsi faciunt nihil  
 rectum existiment St.  
 August. in Epist. 113. ad  
 Januarium.

“ themselves to their owne folly. Secondly, that  
 “ in such forwardnesse they hinder not the build-  
 “ ing of the Church. Thirdly, that foolish  
 “ emulation transport them not: for what cause  
 “ have such, of brawling, but shame to yeild to  
 “ their betters. (r)

r Calvin. Epistola ad  
 Anglos agentes Franck-  
 ford a.  
 illos moritos, esse cupio  
 ne sibi in sua infertia ni-  
 mis placeant, deinde ne  
 sua perverticia sancti  
 Edificii cursum retard-  
 ent, Tertio ne stulta eos  
 emulatio abripiat. Nam  
 quæ illis rixandi causæ, ni-  
 si quia pudet melioribus  
 cedere.

Now how farre the Apostles precept, the Fa-  
 thers president, or the advice of Mr. Calvin pre-  
 vailes upon some of these, to submit to men or  
 Lawes, or with what moderation they proceed  
 to establish their owne new Discipline is observe-  
 able.

*Posito uno absurdo sequuntur mille*, is a Rule in  
 Schooles: and how can they bee conformable,  
 subordinate to Law or Government, who lay  
 their Principles above all Lawes. They tell us,  
 “ (a) the Presbyter is the only band of peace. That  
 “ (b) the want of Eldership is the cause of all e-  
 “ vills. That this Discipline (c) is no small  
 “ part of the Gospell, it is of the substance of it.  
 “ \* That it is the Gospell of the Kingdome of  
 “ God. (d) That without this Discipline, there  
 “ can be no true Religion. (e) That they that  
 “ reject this Discipline, refuse to have Christ  
 “ reigne over them, and denie him in effect to bee  
 “ their King, or their Lord. And thence con-  
 clude, that if any refuse to have the Lord Iesus set  
 up as Lord, let him bee (f) *Anathema Ma-  
 ranatha*.

a Practice of Prelates.  
 D. 2.  
 b T. Cart. lib. 1. Epist.  
 c Idem. l. 1. p. 6. & 48.

\* Knox Exhortation.  
 pag 35. 43.  
 d Register. pag. 68.  
 e T. Cart. lib. pag. 220.  
 Idem Preface to the De-  
 monstrat.

f Christ on his throne.  
 fol. 76.

Vpon these pillars advancing the Church above  
 the reach of all humane power, telling us, that

g In the 8. unanswerable propositions printed 1641.  
Eatons Positions. not. 9.

every visible “Church (g) (which they say is  
“very parish) is an independant bodie of it self,  
“and hath power from Christ her head, who  
“hath left perfect Lawes for the government  
“thereof, which are unalterable and unchange-  
“able, in all times, ages, and places by any the  
“sons of men.

b Rogers fol. 98.

Which positions stand poynt black against  
the Articles of our Religion, against the power  
of our Lawes. By the twentieth Article we pro-  
fesse positively, “(h) That the Church hath  
“power to decree Rites or Ceremonies.

fol. 212.

By the 37. Article we declare, “That the Kings  
“Majesty hath chief power in his Dominions, &  
“that it is a prerogative given to all godly prin-  
“ces in holy Scriptures by God himselve, that is;  
“that they should rule all Estates and Degrees  
“committed to their charge by God, whether  
“they be Ecclesiasticall or Temporall, and re-  
“straine with the Civill sword the stubborne  
“and evill doers. Hereupon we lay the founda-  
tion of that Oath of supremacy ratified by our  
Lawes. And “such superiority (i) in the vi-  
“sitation of the Ecclesiasticall state, reformation,  
“order, and correction of the same; and of all  
“manner of errorrs, heresies, Schismes, abuses,  
“offences, contempts, and enormities whatso-  
“ever, is by the authority of Parliament, united  
“and annexed to the Imperiall Crowne of the  
“Realme.

i Statute Anno 1:  
Elix. cap. 1.

35 H. 8.

And our Lawes restrain the Clergie from making  
any

any Constitutions, or Lawes without the Kings consent: in opposition whereof saies one of them, *No civil Magistrate hath such authoritie as that w. th out his consent it should not be lawfull for Ecclesiastical persons, to make any Church order or Ceremony.*

Admonition to the Parliament. 2.

Which Rules if we shall make the touchstone of such new Doctrines, we shall finde them upon nearer tearmes of reconciliation with the papist than the protestant.

The papist sayes, (k) *The Emperor of the whole world, if he take upon him to prescribe Lawes of Religion to the Bishops and Priests, he shall be damned assuredly except he repent. The making of Ecclesiastical Constitutions and Ceremonies belongeth unto the Ministers of the Church, and Ecclesiastical Governours, unto the Elders who are to consult, admonish, correct, and order all things pertaining to the Congregation.* Nor want they some false glosses of Scripture to varnish over this pretended Iurisdiction above Lawes: but they plead obedience to the commands of disobedience, which they inferre from that of St. Paul to the Galatians, (m) *Stand fast in the libertie wherewith Christ hath set you free.* Which though it bee plainly evident in the Text it selfe that by this freedome, the Apostle intended freedome from the Law of Circumcision, in the next verse saying, (I Paul say unto you, (n) *that if you bee circumcised, Christ shall profit you nothing, for every man that is circumcised is a debtor to the whole Law; and that Christ is become of no effect unto you, who-*

Answ. to the execut. of Iustice. d. 3 p. 56.

T. C. Reply 1. p. 153. Admonition to the Parliament.

m Galatians 5. 1.

n Galatians. 5. 2.

3.

4.

5.

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*soever of you are justified by the Law, yee are fallen from Grace. For we through the spirit wait for the hope of righteousnesse by faith.)*

Yet hence doe they ground their strong plea, for exemption from all Authority, as if it were an evidence of their faith to shake off the yoke of all Law.

From such another place in the *Revelations*; by leaving out part of the verse; *To you I say, as many as have not this Doctrine, (o) and which have not knowne the depths of Sathan*) and taking onely the latter part: *I will put upon you none other burthen, but that which you have already holdfast till I come.* They doe extort a construction fit to bee delivered in no other words, but their owne, who say this is, *(p) A most pregnant place against subjecting of our selves to any power or religious practice, how specious and spangled (with depth of devillish learning) soever it be.*

Having thus pleaded priviledge over, some crie out mainly against Law and authority, sayes one of them, *Impictie is suffered to beare sway against the Majestie of God, (q) and that by Law and Authoritie: And that such Lawes are retained in force, as justle and overthrow the Royall prerogative of the Sonne of God.*

But perhaps this exclamation is onely against such Lawes as support the prelates, the enemies of presbyterie.

No,

o Revel. 2: 24.

Verse 25.

p Sions ple, 283.

q Supplication, p. 59.

Ibid. pag. 24.

No, they must have no Lawes to limit them,  
(r) *As great indignitie is offered unto Iesus Christ*  
(sayes one) *in committing his Church to the go-*  
*vernment of the Common Law, as can be by meane*  
*hirelings unto a King, in committing his beloved*  
*Spouse unto the direction of the Mistresse of the*  
*Stewes, and enforcing her to live after the lawes of*  
*a Brothell-houſe.*

r Epistle before the  
Demonstration, B. 4.  
Bancroft, fol. 55.



SECT. 13.

*The inordinate violence of the Presbyterians.*

**F**ROM these principles doe such lawlesse Disci-  
plinarians prosecute their designe with such  
spirit, that nor King, Nobles, Magistrates,  
Lawes, nor any thing must stand in their way,  
(s) *Aut hoc, aut nihil*, is their Ensigne. *They who*  
*hinder discipline (say they) bring the State at length*  
*to an extremely desperate point: None but enemies*  
*to Christ, are enemies to this government.*

f Sions plea, fol. 340.

Fol. 244.

And as against enemies they proceed indeed,  
(t) *Strike neither at great nor small, but at these*  
*troublers of Israel, smite that Hazael in the fifth rib,*  
*yea, if father or mother stand in the way, away with*  
*them, downe with the colours of the Dragon: ad-*  
*vance the standard of Christ.*

t Sions plea, fol. 240.

Fol. 200.

Not the white flag of truce, but the red flag of  
destruction,

destruction, whose embleme was never by any Father (till now) writ in such bloody characters.

u The title page to  
Stons plea And Christ  
on his Throne.

(u) *Those mine enemies which would not that I should reigne over them, bring hither and slay them before me.*

iv Revel. 5.6.

Verse 8.

Verse 9.

Verse 11.

Verse 12.

x Revel. 7.9.

Verse 14.

This, till advanced by the new Standard-bearer, was never writ in the banner of that Lamb of peace; these were none of those trophies I read of in the glorious throne in the Revelation. When (w) *in the midst of the throne, and of the foure Beasts, and in the midst of the Elders stood a Lamb as it had beene slaine* (not like a destroyer) *To whom the foure Beasts, and foure and twentie Elders fell downe before the Lamb: And sung a new song, saying, Thou art worthy to take the booke, and to open the seales thereof, for thou wast slaine, and hast redeemed us to God by thy blood.* It was to this Sacrifice, not Sacrificer; *That the many Angels about the Throne, and the Beasts and the Elders, to the number of ten thousand times ten thousand, and thousands of thousands cryed with a lowd voyce, Worthy is the Lamb that was slaine.*

Nor were any of that scarlet liverie in his retinue, (x) *For loe a great multitude, which no man could number, of all nations, and kinreds, and people, and tongues stood before the Throne, and before the Lamb cloathed with white robes and palmes in their hands, which came out of great tribulation, and had washed their robes, and made them white in the blood of the Lamb.*

But such as these think their dye is not deepe enough,

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enough, they must yet *strike the Basillike veine,* (y) *Nothing but this* (say they) *will cure the plerurise of our State.* By which, what fountaine of bloud they meane, is fitter for the exposition of a Jesuite, (z) than the enquiry of a Protestant. Onely the torrent of such spirits is observable (if not formidable) who check at no power.

Well may the all-reaching arme of a Parliament assist, but (they hold) it cannot stay their course. \* *If the Hierarchy be not removed, and the Scepter of Christs kingdome, namely his owne discipline be advanced, there can be no healing of the sore. The Parliament may remove all state grievances, in repairing wrongs, censuring misdemeanours, &c. All which are to be done, but the former is not to be left undone. As God hath not blest any Parliamentary endeavours, because (as we take it say they) they went not this way to work, so it is likely he will not be with you now, if you go not this way to work.*

Some were a little freer languag'd against the Parliament, (a) 29. Eliz. *That if they did not abrogate the government of Bishops, they should betray God, the truth, and betray the whole kingdome.*

But this is but gentle admonicion; if faire words will prevaile, it is well; if not, they will doe it perforce. *Though the Parliament be for Bishops* (sayes one of them) *yet all the godly and religious will be against them.* And it is now become the language of the pulpit, that *if the Parliament will not releevethem, (c) yet they shall stick fast together, to maintaine their cause, which is Christs cause.*

y Sions plea, 262.  
Gibson threatned King James, that as Ieroboam he should be rooted out, and conclude his race, if he maintained Bishops, Bancroft, fol. 28.

z Carolus Scriban. Erratum valde fuisse in festo Barthol. quod i secta non fuerit vena basilica: id est, quod percitum fuit regi Navarrae & principi condensis.

\* Sions plea, 155.

Sions plea, 156.

a Supplicat. pag. 25.  
Bancroft, fol. 50.

b Unlawfulnesse of unlimited Prelacie, fol. 12.

c Earon in his Sermon at Chester.

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d Bancroft, fol. 169.

e Knox to the Commu-  
naltie, fol. 49, 50.

f Eatons positions an-  
nexed, 9.

cause. Herein following the counsell of their Pre-  
decessors, (d) *That if the brethren cannot obtaine  
their wils by suit, nor dispute, the multitude and  
people must work the feat.* Thus built upon the  
authoritie of one of their ancient Ring-leaders,  
who tels them, (e) *Reformation of Religion be-  
longs to the Communalitie.* (The which carrying  
some *Species* of libertie in it) they seeke to con-  
firme that popular ambition, by cherishing in  
them an opinion of a right in the power of the  
keyes, as belonging (f) *neither to the Pastour,  
nor Governours, but to the whole Congregation,  
and to everie particular member thereof, and Christ  
having committed them to everie one, would of ever-  
rie one demand an accompt.*

A dangerous doctrine, if once grounded in  
vulgar apprehensions. These possessed with an opi-  
nion of an equall interest in the power of the  
keyes of the Church (which they know how to  
manage) will much more plausibly embrace the  
suggestions of a partie in the sway of the State,  
as better suting with their capacities: It will bee  
somewhat difficult to possesse the common peo-  
ple, that we are all sprung from the Tribe of *Levi*:  
But the old seditious argument will be obvious to  
them, That wee are all the sons of *Adam*, borne  
free, some of them say, the Gospell hath made  
them free. And Law once subverted, it will ap-  
peare good equitie to such Chancellours, to share  
the earth equally. They will plead Scripture for  
it, that wee should all (g) *live by the sweat of our  
browes.*

A Priest stirred up re-  
bellion in King *Richard*  
the seconds rime, with  
this argument.

Genesis 3. 19.

*browes.* They will tell us that in Ægypt we were all fellow Brick-makers: And it is no noveltie in the stories of this State, That such Artificers have levelled the palaces of Nobles, and squared out the dimensions of the Gentry and Law-Givers, according to the rule of their reason.

The empty name of libertie, blowne into vulgar eares, hath over-turned many States: how much more prevalent and dangerous must it bee, when enforced as a religious dutie to disobey authoritie.

We know Saint Pauls precept is, *(h)* Let everie soule be subject to the higher powers, they that resist receive damnation. And certainly since his time, never any age till now brought forth such desperate Anri-Apostles (as I may not improperly call them) in absolute opposition to the rule of the Apostle, *(i)* To conjure men in their pulpits, as they will answer it at the dreadfull day of judgement, not to submit to any authoritie whatsoever. And in defiance and contempt of our Lawes (still in force) which exact the deprivation of everie Ecclesiastique, *(k)* the confiscation of the goods and chattels, and imprisonment, during life of every Laick, that shall wilfully deprave the Liturgie established by Law; in their petition to stile it, *(l)* The English refined Masse-booke of Common Prayer. In their pulpits to preach it *(m)* *sin;* to be present at reading of a prayer out of a booke by Minister or any other. In print to publish, that it is absolutely *(n)* *sinful and unlawful to hear any Mini-*

*b* ROMANS 13 1, 2.

*i* Eatons Position. 9.

*k* Stat. 1 Eliz. cap. 2.

*l* Freholders Petition.  
Note 8.

*m* Eatons Position.  
Note 10.

*n* 8 Propositions in print  
P. 1.

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*preach in the Church of England and the Assemblies thereof.*

And seeing these are seconded by the frequent and publique venting of scandalous, invective, and libellous pamphlets, full of seditious doctrines, implying an absolute abnegation of the Kings supremacie, \* and withdrawing the people from their due allegiance, exciting them to disobedience. To me such bold violation and uncontrolled contempt of Lawes (sitting the Law-Makers) appears formidable:

*Omnia cum liceant, non licet esse bonum.*

I consider the Nobilitie and Gentry of this Isle (this nurserie of honour) situate as the Low Countries in a flat, under the banks and bounds of the Lawes, secured from the inundations of that Ocean, the Vulgar, which by the breach of those bounds would quickly overwhelme us, and deface all distinctions of degrees or persons: and cannot but with admiration observe, that *Sampson*-like in their full strength (but as blind with inconsiderate zeale, as he by treacherie) any such should lay hold on those pillars of our State, that prop up the regulated Fabrick of this glorious Monarchy; and by cracking them, wilfully burie themselves and us in the rubbish of that *Chaos*, w<sup>ch</sup> they so pull upon their owne heads, seeking to turne our freedome into fetters, by cancelling our ancient Lawes (the Charters of true liberty) and exposing us eternall Apprentices to the Arbitrarie Jurisdiction of a new Corporation of  
Apron

\* *Volumes of Pamphlets.* That the Church is independant and must have all her officers and Lawes within her self, which is to denie the Ecclesiasticall Law, which Sir *Ed. Cook* says, whosoever shall denie, he denyeth that the King hath full power to deliver Iustice in all causes to all his subjects.

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Apron Elders, Mechanick Artizans; as if they had forgot the old Rule, *Hæc natura multitudinis est; aut humiliter servit, aut superbè dominatur.*

When we know the principle of the Religion of some of these is, *That every man should be equall for calling, and that there should bee no difference of Persons amongst Christians.* (o) And the Maxime of policy is, that to erect a paritie, where there are many Gentry, they must first dispatch them out of the way. (p)

o Sleidan. Com. l. 5.

p Machiavell.



SECT. 14.

*Presbyteriall Discipline brings not libertie to the vulgar: but introduces a meere Arbitrary Government.*

**B**Ut perhaps to all this the common people blend a ready eare: This still tends to the enlarging of their lov'd liberty: 'Tis true indeed, here is a large designe of libertie: The Presbyters must, as I have shewed, have power over Princes, Nobles, Magistrates, bee subordinate to no Lawes, concluded by no Parliament, but bee an independent bodie of themselves; and the common people must be their factors for this freedome.

And when they have done all, what share shall these

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these deluded people have of this dreame of libertie? Is it any other than such as a poore prisoner for debt finds when he is released from the bonds of the Law by a Turkish pirate, hee tugs hard at an Oare to waite his Rescuers from the reach of his just Creditors; but when hee hath brought them to their wished haven, he there sees himselfe seven fold more slave than he was in prison; chained to his Gally without hopes of Redemption, rest, or possibilitie of avoyding stripes, though all his life besides bee but one continued drudgerie.

'Tis plaine indeed, we shall set the *Presbyterie* free from the government of men, or reach of Lawes, but let us examine if the whole constitution of their Discipline bee not to us a bondage.

Their first Maxime is to place themselves above the reach of man: what they deny as a Treasonable challenge in the Bishops against the prerogative of Princes, they boldly assume to themselves (to the little Bishop, absolute Pope of every parish) that their office is *jure Divino*.

q 8. Propositions printed 1641.  
Eatons Positions. 6. & 9.

(9) *Every visible Church being an independent body of it selfe, having power from Christ her head to binde and loose, to receive in, and cast out by the Keyes of the Kingdome, whereby neither to their office nor authoritie doth either King or potentate, man or Law, contribute any thing, not so much as in ordination of particular Ministers; for*

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for they tell us, (r) *Some Protestants are of opinion, that Ordination cannot be performed but by a Prelate, or at least by Ministers onely, without whose imposition of hands it were no Ordination, as is if it did conferre such an order. Whereas, say they, the prime and proper conferring of this Order is by Christ himselfe, inwardly calling, and gifting a man for the worke of the Ministerie.*

r Christ on his throne.  
fol. 67.

And though the Evangelist saies in the eighth to the *Acts*, (s) *That through laying on of the Apostles hands the Holy Ghost was given.* And St. Paul explains it fully to be interpreted of Election into the Ministry, charging Timothy (t) *Not to neglect the gift that is in thee, which was given thee by Propheste; with the laying on of the hands of the Presbyterie, which they confesse was frequent in the Apostles times.* (u)

Acts 8. 18.

1. 1 Tim. 4. 14.

u Christ on his throne.  
68.

Yet afterwards (say they) in successive ages, there was no such gift annexed to the laying on of hands, (w) but that the election of Ministers was by every Congregation respectively. With this false pretence of power, (That to the people belonged the laying on of their hands as a token of their approbation and confirmation of him that is chosen) working upon the vulgar, who are ready to snatch at every shadow of liberty, to advance their Hierarchy.

w Christ on his throne.  
Prelacy misery. fol. 7.  
Eatons Positions. 2.

Though they must know as soone as they have done, that they have raised a spirit they have not power to lay again: for then they tell them, (the worke of their owne hands) These new created

(x) Pastors

x *Chorda Angliæ* fol. 8.  
 Proposition the 9.  
 If any be so hardy as but  
 to speak evill of any Mi-  
 nister, or mis-name  
 them, he is to bee im-  
 prisoned. Lawes of  
*Geneva.* fol. 71.  
 y *Martin Junior. The-*  
*ses.* 106.

z *Buchani de jure veg-*  
*ni.* fol. 73.  
*Populum a quo reges no-*  
*sri habent, quicquid juris*  
*sibi vendunt, regibus esse*  
*potentiorum, usque idem*  
*in eos habere multitudine,*  
*quod illi in singu-*  
*los e multitudine habent.*  
 a *Knox* to the Com-  
 munalty. fol. 49.

(x) Pastors must be reverently respected, and that  
 the people bee not suffered in any wise to scandalize  
 them, nor have power to depose them, or put  
 them out whom before they have made choyce of.

But their position is, *A man once made a Mi-*  
*nister is not to be kept back from preaching, by the*  
*Inhibition of any creature.* (y) No sooner ad-  
 vanc'd, but straight the Scene is changed, they  
 write up *actum est*, it is finished, their worke is  
 done: and then the people (that have all this  
 while beene taught to value themselves) (z) a-  
 bove the power of *Kings, who challenge all their*  
*right from them,* and that the multitude hath the  
 same power over *Kings, that Kings have over every*  
*one of the multitude;* that it was their Office to  
 pull downe Prelates, and reforme Religion, (a)  
 must now learne another lesson, and know their  
 distance, That *Oves non possunt judicare Pa-*  
*stores.*

The Presbyter is no sooner in his chaire, but  
 he is presently a Iudge: *And if any heresie, pro-*  
*phanenesse, or Idolatrie creep into the Church, he*  
*may root it out.* (b) And not onely judge of  
 Schismes or Heresies in poynts of Doctrine or  
 faith, but he with his Elders become absolute  
 Chancellors over our Lives, Families, and  
 Estates.

If we examine the latitude of their Commis-  
 sion, wee shall finde it extend to no lesse: one  
 tells us, *the Minister and Elders are weekly to*  
*meet for censuring delinquents in swearing, cur-*  
*sing,*

b Prelacy is miseric  
 fol. 7.

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*sing, prophanation of the Lords Day, drinking, Fornication, adulterie, and for debating of Heresies and Superstitions, &c. (c) And if any be suspected, or if there be any scandall in the bounds, proceeding with the censures of the Kirk against them, that all transgressors may be brought to repentance, or separated from the people of God.*

Some of them must (d) *determine matters of Contracts and Marriages.* Nay, they must have a speciall *Quere* into the peaceable demeanour of the *Inhabitants*, within the precincts of their severall Presbyteries, upon that place of *S. Paul*, (e) (*Do any of you having a matter against another, goe to Law before the unjust, and not before the Saints?*) grounding a decree in their *Classis*, that if any member of the *Presbyterie* bee at variance with his brother, hee shall bee suspended till hee bring the matter before them. Now let us well weigh what man lives so upright in all his wayes, that is not, or may not be a Delinquent at the mercy of these dreadfull Iudges, whose least chastisement is banishment, (suspension from the food of Life, the blessed Word and Sacraments) whose easiest prison is Hell, and whose punishment (*Tra-datur Satanae*) eternall destruction?

Where is then the promised libertie of this so much desired change? when from the legall penalties of positive, and regulated Lawes which awe our persons, and might (perhaps) pinch our purses, whereof we know how to avoyd the breach, or satisfie the penaltie, wee shall  
become

c A report of the firm of Church government, by a Presbyterie.

d The Northamptonshire *Classis*. *Bancroft*. fol 79.

The Elders, &c once a moneth to look to all within the parish concerning their honest behaviour, and peaceable demeanour. View of the Prelaticall Church. fol 41.

e 1 Corinth. 6. 1.

become meere Tenants at will of our soules.

f Romans 7. 14.

That the infirmities of mans nature, considered, (f) *That wee are carnall and sold under sinne* and that the best of Gods Saints fall into dayly errors: yea, and as it is said, *Felix qui minimis urgetur*, who can plead priviledge or exemption from these rigid censures. The best Charter here is but *durante bene placito*; None *dum bene se gesserit*: Since innocence is no *Supercedas*: for suspicion or scandall, misprision or malice may make a delinquent, injuriously to bee suspected or traduc'd, and actually to bee guilty are of equall punishment, *Publick Confession or Excommunication*. Nay'tis so farre from freedome, that it brings upon us a two-fold bondage.

g View of the Pre-  
laticall Church, fol. 37.

Mr. Knox: The order  
of Excommunication in  
Scotland. Æ. 2.

Both Law and Nature abhorre double punishment for one offence. Yet say they, (g) *Malefactors that have once satisfied the Law, if they procure pardons must bee suspended from the Sacrament, till they againe satisfie the Congregation*. And Master Knox tells us, *All Crimes that by the Law of God deserve death, deserve also excommunication, as Murtherers, Adulterers, Sorcerers, Witches, Conjurers, Charmers, givers of drink to destroy children, Blasphemers, denyers of the truth, railers against the Sacraments, and all that have lived with any offence to the Congregation, though they have suffered the punishment of the Law: against all which he would proceed by way of Excommunication*.

And we know that most of these Crimes they would

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would fetch within their jurisdiction, have their severall penalties provided by the Statute Lawes of this Kingdome, whence necessarily followes, that either the temporall jurisdiction (all Law) must be extinct; or in stead of freedome we must submit to double punishment.

But say they, *They onely proceed against sinnes, (b) and 'tis their office to bring sinners to Repentance.* And there are divers other petty Crimes, which fall not (as they say) under the Civill sword: as *chiding, fighting, brawling, contempt of the order of the Church, Sabboth-breaking, wanton and vaine words, negligence in hearing the preacher, neglect of receiving the Sacraments, suspi- tion of Avarice, or of pride, superstiti- ousnesse in cheare or raiment.* They must have a rod for the women too, in correcting *their lascivious, dissolute, or too sumptuous attire, private or publike dancing, May-games, visiting stage- playes, Tavernes, or Tipling-houses, and all inordi- nate livers,* which must bee brought to their Tribunall.

Now let any man branch out those forenamed particular heads of the Table of their Discipline; and he shall finde that neither our words, opinions, nor actions, as of private men, but they sub- ject us under their jurisdiction. Consider us with relation to others, and see how many accidents are emergent upon Contracts, marriages, forni- cation, Adulterie, to which take in the generall heads of suspicion and scandall, and then see how

L

farre

*h Chorda Anglie. pro-  
pof. 8. 10. Courts to  
proceed onely against  
sinnes by the Word of  
God.  
Sions plea.  
Bifon. fol. 316:*

farre this insinuates into our private families, who can be secure of the honour or reputation of wife or daughters, longer than he is sure hee hath no maligner : for I finde no branch at all amongst them for the punishment of the slanderer, nor no reparation for the injur'd innocent.

Marry the guiltie may be quit, as was the position of Mr. *Snape* of Northampton shire, (i) who having wrought upon a meane servant, that had got his Masters Daughter with child, to make publick Confession to the Congregation. That done, *Snape* absolved him, then justified him clear from that sinne committed, even as though he had bene newly borne. If this bee the way to recover infant innocence, who would not soyle himselfe a litle to be so cleansed?

Next view that general *Quere* into mens peaceable demeanors, (a) together with their rule of Abdication of Law-suits, and see if this bring not to their Chancerie all actions reall and personall. And lastly consider their universall head of (b) proceeding against sinnes. Which Mr. *Cartwright* pretty well explaines, Every fault that tendeth either to the hurt of a mans neighbour, or to the hindrance of the glory of God is to be examined and dealt in by the orders of the Church. *Snecanus* enlarges him a little further, *Quodvis peccatum*, (sayes he) every sinne against God or neighbour, by word or deed, purposely or ignorantly, manifestly or secretly. If so, let us then consider, if this be not  
a generall

i. *Bancrofts* Treatise of the disciplinarius of Northampton shire. fol. 82.

a View of Prelaticall Church. fol. 41.  
Admonition 2 page 75.  
The Church is to censure such a partie as is troublesome and contentious.  
b *Bilson* fol 316.  
Our Presbyteries proceed against vice.  
T. *Cart.* l. 2. p. 68.  
*Snecanus* de Discipl.  
*Eccles.* p. 460.

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a general prohibition to all Courts of Iudicature,  
a meere annihilation of all Lawes.

For St. Peters precept is, to *(k)* submit to every Ordinance of man for the Lords sake. And Lawes being the Ordinance of man, the breach of every Law is sinne. Nor can there be any suit or controversie betwixt men, but the one side is the wrong-doer; for we know that *All unrighteousnesse is sinne*, *(l)* And the Disciplinarians including the punishment of all sinne against God, or our neighbour, within their jurisdiction, we have no more use of Lawes, but are all brought under a meere arbitrarie Government. And then *ablata Legge* wee know what followes, *fiat Certamen.*

*k* 1 Peter 2. 13.

*l* 1 John. 5. 17.

But Law had no mercy, and perhaps these holy men will be tender-hearted, easie-handed in laying on the scourge of chastisement.

Let us see how they deale with one of their owne, one *Bluet*, being excommunicated, writes to the Brethren, that he might be restored to the Church, from which hee had beene long kept out. *(m)* *Woe is me*, saith hee, *that I am cast out of your presence this day. And if this woe and shame did but touch the body, it were tollerable; for then at the day of death I should end my miserie, and no more heare the words of reproach: But woe is me, that there is a partition wall between heaven and my Conscience: If my offence may not be passed by without further confession, even before God and his Church in London, will I lye downe and lick the dust at your feet.*

*m* Bishop Bancrofts.  
fol. 117.

See here you eager advocates for the advancing of this holy Discipline the pretious fruits you are like to reape by it. Such as these will teach you perfect humility: They have learnt of *Rehoboams* Counsellors, *To make their little finger thicker than the Bishops loynes.* Their punishments (perhaps) wrung the purse, but those will grate the soule.

2 Chron. 10. 107.

And if wee should well examine upon what easie occasions this fearefull sentence flies out; we should much more feare it. *At Geneva two Ministers were deposed and banish'd, for speaking against usurie: Iohn Morelli for saying the words, Tell the Church were not alone appropriate to the Consistorie, and is frequently used upon everie private Grudge.* Whereas no man ought to bee excommunicate, but where the Law saith, hee should be condemned. If Law bee King, and will a Tyrant, sure all that will preserve Law, and will love libertie, unwillingly submit their necks to the Tyrannicall yোক of such Discipline.

Suckliffe 132.

SECT.



SECT. 15.

*The forme of Discipline they prescribe is confessed to be a yoke.*

**Y**ET oh say many, here is so excellent a forme of Government, the *Parochiall Presbyter* can runne into no extravagance, but hee is accountable to the *Presbyterie* or *Classitall meeting*, which consists of particular Kirks in such a *Circuit*. (o)

And what's the businesse there? Not to suppress, but to exercise the power of *Jurisdiction*, *Ordination*, *suspension*, *Deprivation*, but principally all persons of whatsoever quality, disobedient to their *Ministers* and *Elders*, are with great *Authoritie* censured: So here we must learne obedience to the wills of men not of Lawes: Yet these *Classes* againe are responfall to the *Provinciall Synods*: And they perhaps may regulate the rigour of the *Presbyters*.

But doe not the *Pastors* of *New England* tell us, That no *Pastors* by *Gods word* have *authoritie* over others, for that every *Minister* hath his power both of *Order* and *Jurisdiction* immediately from *Christ Iesus*, and therefore to him onely is respon- sible for the *Doctrine* hee teaches, the *Discipline*

o Report of Church Government.

By the Ordinances of Geneva, they first imprison, after banish him that will not stand to the Ordinances of the Consistorie Orders. Art. 91.

A modest Advertisment of Church Government. fol. 10.

*A Survey of Presbyterie.*

hee exercises, and the Censures that hee inflicts: Therefore (say they) for any number of Ministers in a Synod, to take to themselves Authoritie over others who are equall in Dignitie, is to set up a Humane Authoritie that Christ never instituted, and to exercise a Tyrannie, and Poperie of the Presbyterie, as bad, nay worse than Bishops.

Yet there is a higher appeale to the Nationall Assembly, and there the Records of Synods are perused, Acts and Constitutions for all Kirkes are agreed upon with common consent. And will they obey these Constitutions?

Some confesse, that in the Assembly of the Apostles, certaine observances were imposed on the Churches. (p) But this Act of the Apostles, say they, is no president or patterne for succeeding ages, for the Apostles were inspired with the Holy Ghost; and when any Assembly can infallibly assure them they are inspired with the Holy Ghost, then they will obey. (q)

But though they will admit no Law or Superior over themselves, yet here perhaps the Laitie may receive reliefe against the rigor of their Censures: for one tels us, (r) All Appellations, Petitions, Grievances, and Complaints are examined and determined by this supream & highest Kirk Iudicatorie: what redresse we may expect hence we are informed immediately before, they are responsible onely to Iesus Christ.

And the same reporter plainly tells us, The perpetuall

p Acts 15. 28.

q Christ on his throne.  
fol. 57.

r Report of the Government of the Church by a Presbtery.

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*perpetuall Kirks are not governed by the intrinsecall power of any one or many set over them, as in the Monarchicall Government of Prelates, but they are ruled and judged by themselves.*

If so, wee had need have a strong faith in their Integrities, for if we admit a possibility of doing wrong in them, we leave very little probability of receiving right: for first they are accomptable onely to Christ. Next they are both judges and parties. Those that give false judgement in the Classes, are judges in the Synods in the Nationall assemblies: and from them is no appeale to any Prince in the world, (for they sit in Christs Throne:) And this is utterly destructive to the peoples libertie.

Now in this whole Gradation of Church government by Presbyteries, Classes, Synods, and Nationall Assemblies: What's become of our old superintendent power of Parliaments? wee have all this while beene perswaded, That Episcopacy is inconsistent with this State, as exercising some power not warranted by our Lawes, we are strongly excited by some Disciplinarians, to root them out for attempting to put in execution some Constitutions not ratified by Parliament.

Yet now we must learne, *That the Parliament cannot hinder (these Disciplinarians) to make Lawes Ecclesiasticall, seeing Ecclesiasticall Government is independant. That generall Assemblies may recall Acts ratified in Parliament, which being annulled,*

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In their Synods they  
disannull all Lawes,  
they conceive repug-  
nant to their Discipline.  
*Suckliffe. fel. 131.*

*f* Knox his exhortati-  
on. pag. 91. 92.

*annulled, the Civill ratification falls ex Consequen-  
ti.* And though our Lawes make voyd all Ca-  
nons or Constitutions repugnant to the Kings  
prerogative, or the Lawes and Customes of the  
Kingdome; ( which preserve our liberties ) yet  
we must now know, that *no power nor libertie  
ought to be permitted to any State, Degree, or Au-  
thority, ( whatsoever they be ) to live without the  
yoake of Discipline. (s)*

*Et tali jugo libertatem induimus?* And is all  
our long labour'd liberty become a yoke? A  
yoke unavoydable, a yoke unsupportable. Truely  
if this be so, we may truely write,

*Sic vos non vobis fertis Aratra Boves.*

*t* Isaiah. 49. 23.

*u* Numb. 7. 2.

*w* Isaiah. 32. 1.

We have spun a faire thread, *That Kings the  
nursing Fathers, and Queens the nursing Mothers  
of Syon, (t)* (the supream Governours of the  
Church) *Princes the heads of their Fathers hou-  
ses, (u)* *Princes of the Tribes, ( whose office is to  
rule in judgement ) Nobles that conferre blessing  
upon that land where their sonnes inherite the  
Crowne, (w)* *Gentrie the flowers of this garden  
of Europe, fenc'd by the protection of the Lawes  
as with a partition Wall against the spoyle of  
vermine vulgar, the Boares of the Forrest that  
would root up our plants, wed and prun'd from  
inbred Weed and Canker by the skilfull hand of  
Parlaments, should now be all cast into the lump,  
laid common: All become yoke-fellowes, beare  
the*

the bonds of such boundlesse Disciplinarians, which hold themselves subordinate neither to Emperours, Kings, Princes, Magistrates, Lawes, Parliaments, Presbyteries, Synods, Assemblies, nor any thing they ever meane to reckon with in this world ; but onely to Iesus Christ their Head.

Such as these rather appeare to bee of the followers of *Jehu the sonne of Nimshi*, for they drive *furiously*, (x) who walk'd in the wayes of *Iero-boam*: Then of those *undefiled Virgins*, that follow the *Lambe whithersoever hee goeth*. (y) Wee know that *the meeke he will guid in judgement, and the meeke will he teach his way*. (z) But such as have bitter envying and strife in their hearts, *This wisdome descendeth not from above, but is earthly, sensuall, devillish*. (\*)

x 2 Kings 9. 20:

y Revelation. 14 4.

z Psal. 25. 9.

\* James 3. 17.



SECT. 16.

*The vaine excuse that Lay Elders shall moderate them refuted.*

**Y**ET some have a fine veile to blinde the eyes of the willing (and certainly none see lesse than the wilfully blind) that this is a mixt government, we shall have Lay Elders amongst them to moderate the extravagancies of the pastors, and we need not feare but they will looke to them.

M

Alas

Alas how vaine a shadow is this, when wee looke upon it but with the light of reason? Are we not taught, these Elders must bee chosen by the voyce of the people: and are not these people taught by the pastors subordinate to them, the Elders being but temporary, for halfe a yeare or a yeare, is it probable they shall have that dependance upon one another? they shall have that interest in the parish, as hee that is *perpetuus Dictator*, Chancellour, Arbiter for life in his petty popedome.

Some men talke of dumbe Dogs, and certainly he will be held such, that cannot so bestir himselfe in his parish, as to have all their votes follow his, who hath such absolute power over every mans person, family, and estate. (a) If then by this rule, *every little parish Church should have seven such Elders at the least, and every great Church thirteene*, and these people at the devotions of their pastor, of their Chancellour, wee have then instantly no lesse than a hundred thousand Church-governours, besides their adherents; which admitted, wee are sure in danger never to recover a free *Parliament* againe: and in stead of 26. Bishops, whose deputation is from, whose dependance is upon the King as supream, whose temporall power is wholly derived from, limited by the Lawes; whose persons are easily responsible to *Parliaments*, for any deviation from the rules of Law, wee should thus expose our selves to an irrecoverable subjection to a multitude,  
whose

# Hunting of the Fox,  
&c, Ec. 2. a 8.  
*Snecanus de Disciplina*  
*Ecclesie* pag. 456.

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whose Election is prescribed to (*Iure Divino*) immediately from Christ Iesus, who are the carriers of their owne Government. (b) *Their Nationall Assembly to be gathered once in three years, to make Canons, and to establish Ecclesiasticall Government*: This independant of *Parliaments*, accountable to none but Christ Iesus either for Doctrine or Discipline; and if in time found to be extravagant from, or destructive to all Lawes and Government, yet the *Parliament* shall then have an Hoast to encounter, and not a few Delinquents to punish.

May not their owne words be more properly inverted upon such, than on the Bishops. (c) Such (*Presbyteriall*) Government and Jurisdiction it is meerly papall, though not in the first degree ( the *Pope* usurping an universall power over all the Churches in the world ) yet in a second: Everie pastor in his Diocesse ( his parish ) exercising a papall power, and so doth cunningly undermine the Royall Office, and overthrow Gods sacred Ordinance, who hath given a power and charge to Kings to suppress all such Ecclesiasticall Tyranny over the soules of his people.

Yet perhaps it may be sayd, though their government bee thus wholly sever'd from the *Parliaments*, and stands a part by it selfe, our Lay Elders shall have vote among them in all their Synods, and Assemblies, who may have a care to ballance the scale 'twixt Church and State. But are wee not told; *Some one Elder of each Parish*

b View of the Prelaticall Church fol. 41.

c Englands complaint to Iesus Christ against the Canons.

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*appointed by the particular Kirk, Sessions, and the whole Ministerie of those Churches meet, &c.* Whereto, if their Doctors and Teachers bee admitted, they are double in number to the Laymen; if equall, one Lay Elder inclining to their partie turnes the scale; if not, yet how incapable in respect of abilities, how inactive in respect of Spirit, these annuall temporary Officers must needs be, in comparison of this powerfull preaching ministerie, which hath such absolute authority over the soules of their parishioners, every man may foresee with halfe an eye.



SECT. 17.

*No reformed Church gives any president  
parallell with ours.*

**B**UT many of us will not trust or trouble our owne judgement to risse into the consequences of things; but wee cry out, how doe other Reformed Churches? *Gens humana novitatis avida*; and no Nation more unfortunately, more improvidently prone to follow fashions than we.

And alas, whence can we fetch a patterne, that (the freedome of our State considered) would not render us miserable?

Can the French be any president to us, who live

live under a Monarch of another Religion, who will allow them no Sea, no Diocesse, no meanes for a Bishop: whose Bishops will admit no sub-Bishops of another faith under their jurisdiction: Therefore what necessitie makes to them Law, must we make our choyce? Is it the position of their Church to exclude them?

Shall wee beleave *Moulin* himselfe? he saies, (d) *Our adversaries unjustly accuse us to be enemies of the Episcopall Order: for we must be altogether ignorant of Histories, if we do not know that all antiquitie speaks honourably of that degree.*

d · Moulins Buckler of the faith. the 30. Article. fol. 345.

The *Geneva* Discipline many dote upon, not knowing what it is, nor how consistent with our State. That which makes our common people so greedily embrace this desired change, is the frequent preaching, and possessing them of an interest in the power of the Keyes; if they follow that president, they'le finde themselves deceived.

*Beza* tells us, (e) *In Geneva the Elders are chosen yearely, not of the baser sort of people, but of the order of 25. 60. or 200. men, which bee the Counsels of that State.* Nor was that government of choyse, as fittest, but of necessity. *Their Bishop was also their Prince, who had such power as the Duke of Venice.* And having treated with the Duke of *Savoy*, their enemy, was forced to flye; during whose life they could not make a new Bishop, but submitted to a new forme of Government under Master *Calvin*, who onely

e *De gradibus Ministrarii cap. 11.*

*Franciscus Bonivardus* sayes 1124. *The Bishop* *fained of Emperour* *Fiederick, ut ille solus Genevæ principatum obtineret Regali jure.*

f 8 Propositions in  
Print.

g Calvin. opusculum in  
Confes. Eccles. Gallic.  
Fatemur ergo Episcopos  
sive pastores reverenter  
audiendos, quatenus pro  
sua functionis ratione  
verbum Dei docent.

wanted the Title, but was of much greater power than a Bishop: nor was at that enmity with the Order as our Novelists are, who professe it *sinne to heare* (them or for their sakes) *any Ministers* (f) *preach in the Church of England.* For hee sayes, *Wee confesse that Bishops or Pastors must be reverently heard, as farre as they teach the word of God according to their function.* (g)

But admit they being a private State, a Cottage in respect of a Kingdome, submit themselves to the *Oeconomick* Government of a Family, (theirs is no more in comparison to this glorious Monarchy) shall we relinquish our Lawes, can we reduce this populous Nation (that peoples so many forraine Isles) into the same mould that modell a handfull.

Some have already entertained so degenerate thoughts, that they can mention *Switzerland*, a faire patterne; and so doe I with horror and indignation.

3 Corinth. 14.

Others the Low Countrie Discipline pleases well; a fit object for such; they must indeed look downewards still that are so pleas'd, and not upwards, *to the God of Order, and not of Confusion:* who sees the distracted Sects and Schismes that abound in that State, and does not pittie, so neare, so lov'd neighbours, were not partakers of that blessing (wee call miserie, and out of love to Noveltrie are growne wearie of) uniformitie of Discipline.

Truth is, wee are taken with the shadow of that  
which

which essentially is not there, *The Scepter of Discipline*; If we must change, I would be glad we might take president from their Metropolis *Amsterdam*: where 'tis true, they were busie to advance this *Throne of Christ*, to put *this yoke* upon the neck of that State, but their troublesome and ambitious spirits once discovered, they quickly nipt these soaring Birds ith' hell, reduced the Pastors to the number of thirteene, of those keeping for the most part three vacant, which City, being compared with this of *London*, both for populousnesse and capacity, it will easily appeare those ten, who must supply the accidents of Festivalls, Marriages, and Funeralls, doe not trouble their heads with many State affaires. Yet to make them sure, they allow them their Classicall meetings, but provided one of the Magistrates of the Citie be present: And if he say no, all they consult stands for nothing.

This proposition made and assented to by all these zealous petitioners against this *usurpation*, *this Monopoly of the power of the Keyes in the hands of the Bishops*: That the prime Gentleman in every parish shall be perpetuall Elder and have a negative voyce, I confesse in poynt of private policie I am convinc'd: I may perhaps be in time an Elder, and doubt not but the Gentry will thus make a shift to keep the Clergy humble, the vulgar low enough.

But if we must looke for new elections every year, what must this produce but a little Civil war in every parish? We

We have yet a nearer president, and before we know what it is, long for the Scottish Discipline. I could be glad we had so much patience to let them be our probationers therein for one seven yeares. But we shall be told, *sic fuit ab antiquo*, it was so of old with them. Now what effects both to King and Common-wealth the positions of some Disciplinarians of that Nation have in former times produc'd, 'tis better to be forgot than looked into: All I shall say is, That certainly our freer people have not such dependance upon, are not indeed in such vassallage to the Nobility, the Gentry, as the Common people of *Scotland* are in to their Lords: their Nobility and Gentry (having absolute power over their Tenants) shall ever beare sway in the Church. But it will not be so with us, the inferior sort of people once finding their power in popular election of Elders, will rather exclude both Nobility and Gentry, and then no doubt the Church will be well govern'd: our Communalty depend upon Lawes, not Lords: 'Tis Law which hath made us a free people,

That wee know by a certaine Law, that our wives, our Children, our Servants, our goods are our owne, that we build, we plough, we sow, we reap for our selves, this is true liberrie. How little of this they enjoy from whom wee would take a patterne, who are but Tenants at will to their Lords, they that will *sedato animo* compare the Constitution of that State with this,

this, would with mee againe crie.

*Oh fortunati nimium bona si sua nôrint Angligena!*



SECT. 18.

*Conclusion, to review Episcopacie.*

IF then there be no president that exactly parallels ours, without great alteration; wee must certainly introduce *aliquid de novo*; set up some new forme by our selves. And what inconveniencies that may bring to a settled State, was well exprest by St. Austin, *Ipsa mutatio Consuetudinis, etiam quæ adjuvat utilitate, novitate perturbat,* (k) which is ingeniously exprest by that learned Verulam. (l) *Way given to mutation, though in taking away abuses, yet it may so acquaint men with sweetnesse of change, as it will undermine the stabilitie even of that which is sound and good: holding it against all good policie to innovate any thing in Church matters: and whether warrantable in Divinitie or no, to abolish so ancient a Constitution is questionable.*

'Twas (me thinks) a Maxime of some weight, *Qui mala introducit, voluntatem Dei oppugnat revelatam in verbo: Qui nova introducit voluntatem Dei oppugnat revelatam in rebus.* Hee that brings into the Church any bad custome opposes the

N

will

k Austin. ad Ianuar. Ep  
118. cap. 5.

l Verulams Considerations concerning pacification of the Church: fol. 9.

*will of God revealed by his word: who introduces any new customes opposeth Gods will revealed by fact.*

If then in the whole series of this new *Predicament* of Discipline (wee should put our selves into) wee finde the designe of such is to draw their necks out of the yokes of all Ecclesiasticall and Civill Government, neither to be prescribed in Doctrine nor Discipline, their persons restrayned by no Law, their Government inconsistent with Monarchy, Magistracy, Lawes, destructive to Gentry. Their calling independent either on King or people: Their power above Princes, Potentates, Nobles, People, Lawes, Parliaments; their errors accomptible to none but Christ alone; no forraine State, or Reformed Church giving any exact president absolutely parallell with ours, and no so great mutation, being without hazard to the State, and (perhaps) not warranted by Gods Word. In the name of God let us looke ere wee take this desperate leap; from the inconveniences whereof can bee no recovery, (if they once get the upper hand) but by a new Conquest. Farre bee it from mee to presume to prescribe a remedy, 'tis the easier way to give cautions, to descry inconveniences, to discover Rocks, than to assume to steere the ship of State in a safe course; to give Counsell, other than what is warranted by good authoritie.

In such distractions, when wee finde the time now fully come, (*m*) *That men will not endure sound*

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*sound Doctrine, but after their owne lusts heap up to themselves teachers, having itching eares, turning from the truth unto Fables. And as St. Peter sayes, (n) Being unlearned, and unstable, wresting the Scriptures to their owne destruction: Then is the Prophets Counsell seasonable, State super*  
*vias Antiquas, (o) Stand yee in the wayes, and see and aske for the old paths where is the good way, and walke therein, and yee shall finde rest for your soules.*

*n Peter 3. 16.*  
*o Ieremiah. 6. 16.*

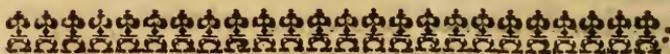
Let us looke back into Antiquitie, and see before wee part with this reverend old order of Episcopacy for this new fangled Discipline, whether it will bee made good to bee deduc'd from Christ himselfe to his Apostles, to the Angels of the Churches, to the Fathers of the Primitive times, continued in the same jurisdiction and superiority over other degrees of the Clergie, distributed into Diocesses, honour'd with Titles and Attributes, indued with power, approved in other Reformed Churches, and no way opposite to, but consistent with our Lawes; and then though there be many errours crept into the execution, which prove not to bee in the Constitution; I hope we shall have it reduc'd to its ancient puritie; and not cast away our Gold for a little rust.

In the disquisition whereof I would not have any man looke for any thing from me *de novo*, or thinke I assume to adde any strength to their cause; I doe but binde together a posie of the

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flowers of others planting; onely having taken some paines to please and satisfie my selfe, I shall be glad if any man else can reap any content out of my labours. *Et tu confirmatus, confirma fratres, was Christian Counsell*, and I confesse had I power to doe it, I would draw all the world to my opinion; that is to reverence their Calling, preserve their Order, yet with as free a resolution, and as respectlesse of their persons, submit to the exemplar punishment of such as staine the honour of their Coat, entrench upon our Liberties, negligently starve their flock, covetously engrosse the meanes of faithfull Labourers, or with their Novelties distract the Church, as any man that lives.

*FINIS.*



*Imprimatur. Tho. Wykes.*

*May 28. 1641.*





# To the Honorable the Lord Bishops.

*Reverend Fathers,*



**I**N the first part of this Discourse, I have had a particular Interest, us'd the liberty of my owne expressions out of the sense and fore-sight of my owne endangered Liberty; which I apprehend absolutely to depend upon the preservation of your regulated order and Legall Government; to be inevitably, if not irrecoverably, lost by the admission of an irregular, Arbitrary Presbytery. I denie not but the wisdome of this Age may finde out a new way, neither pattern'd by the Apostles, nor pra<sup>t</sup>iz'd in any Age or State; and when it is established by Law, I know my part, obedience: But till then, Law being on my side, God forbid I should not as freely speak in defence of fundamentall Lawes, of Divine institutions, as others doe to the subversion of both.

Such has beene the unhappinesse of my Privacie, I am scarce knowne to, hardly know any of, your persons: yet  
\*  
with

with that Reverence doe I looke upon your Sacred order as an Apostolicall, therefore not questionable institution. I consider your Predecessours as the Ballast which have poyz'd the Barks of Monarchy, to sayle safely in the Sea of Vulgar, whose piety and wisdom first prescribed the Medium twixt Tyrannie and Anarchy. Till Bishops help'd to reduce the unbounded wills of Princes to the limits of Lawes, Kings were Tyrants: And where ever they are not, there ever follows a popular (which is a worse Tyranny.) Obedience to Kings, Conformity to Lawes, is a Duty both to God and nature, but subjection to the absolute and unlimited wills of men is unnaturall to those that were borne under the protection of Lawes.

Long ha's this Nation flourish'd in the equall dispensation of Lawes, by Divines, Civilians, and Common Lawyers; Glorious and fortunate have beene the Proficients in all of them; They much deceive themselves that think the one shall rise by the fall of the other two.

If two or three mixt Arbitrary Courts, sitting onely in Terme time, shall be thought so prejudiciall to the Common Law, what must a Quotidian-Chancery prove in every Parish? Sure hee that should but seriously consider the condition of the Advocates in the *Low Countries, Geneva*, and in all places where the Presbytery hath got footing, would burne his Barr Gowne, and begin a new profession, at the apprehension of such a change. No doubt *Rebus sic stantibus*, At this instant, there are many able men ready to supply your voyded seates, and an instant extinguishment of all the lights of the Church cannot be fear'd. But if all preferment for humane learning shall be thus taken away, in the next Age wee are liker to degenerate to the Barbarisme of the Greekes then arrive at their perfection. The sword hath for a short space kept some States a float, but I must boldly say, tis the Reverence of Religion, the advancement of learning, that hath made them

them stable and happy. These Considerations are properly within the capacity of a Gentleman; But in the latter part I must ask your pardon, That I have walk'd beyond my Verge; Taken as well a Divine as a politique Survey of your order. I know it is an Injurie to plead a good cause ill, yet I hope you will finde my Modesty such, that in this I presume so little of my selfe, that I have onely allowed words to knit together the opinions of such Authorities as till now have beene Authentique. 'Tis a time when selfe-interest swaves much, and (for ought I know) every man that reads this, may be equally concern'd as my selfe; whereby, this must be conceived less partiall from me, then from any of your Coat. And at least they will inferre hence, that much more might be said, since I have said so much. I must confesse enough hath beene delivered in a litle by that Reverend Primate *Usher*; 'Tis *Apostolicall*. Which admitted, the Conclusion silences all argumentation.

*Contra negantes principia non disputandum*, Does well in Schooles; but when noyle and novelty onely prevaile, I wish you had been all more free in defence of your Calling. 'Tis truth, that *Downam*, *Bilson*, *Suckeiffe*, and many others, have said so much, as there can scarce be any thing added, but they must have new Titles, or else they will not be look'd on, the Fathers themselves are absolute and deserted Authority. Wee are all growne so wise in this knowing Age, that every man must have his proofes level'd to his owne naturall reason: unlesse they be invectives; those tickle the *itching eares* of the time, and are presently taken upon trust, without examination. I was not fram'd to court that straine; nor doe I expect to please your oppugners; all my ambition is to satisfie some Gentlemen free as my selfe; my Desire is not to offend you, by the ill mannage of so good a Cause.

Though I know none by any of you, yet should I not

seek to qualifie the ill of any of your persons. But must  
 professe I affectionately pray, for the Conservation of that  
 order which is so apt an Embleme of the Divine ordi-  
 nance of that great Creator; who as hee ordained, the  
 Sunne to exceed the Moone, The Moone the Starres, and  
 every Starre excelling another in glory, Doubtlesse in-  
 tended as divine a Method in disposing the lights of our  
 immortall soules, as those Luminaries of our corruptible  
 bodies. Hee I hope will preserve this Church, while that  
 Sunne and Moone endure. Which is the prayer of

*The well-wisher  
 of Sion,*

T. A.

---



---

*Since the severall attempts to blemish this Remonstrance by dispersing that Libell, and by seeking to draw some ignorant people to disavow their owne subscriptions, it pleased divers Gentlemen of quality to testifie both their dislike of such practices, and the continuance of their zeale to avow their Remonstrance, By this Certificate.*

To our very loving friend and Kinsman.  
SIR THOMAS ASTON Baronet.

SIR,

WE have lately received a Printed Copie, of a most seditious, feigned, and dangerously factious Petition, which is spread in the County, purporting to be preferred to the High and Honorable Court of Parliament, by the Nobles, Knights, Gentry, Ministers, &c. of this County; (pretended) in answer of a Petition, subscribed by us and many thousands more, and by our request preferred by you for the good and honour of this County; which vile and Machivillian Petition, we perceive was never preferred to neither House, but dispersed maliciously and seditiously to stirre up discord and tumult. And wee have also seen the Coppie of your Petition preferred on the behalfe, and for the service of this County for whom you are trusted in this, Which wee all so well approve of, as wee

\* \* \*

doubt

doubt not, but that as well those many thousands who subscribed our *Remonstrance* preferred by you (which found so gracious acceptation both with his Sacred Majestie, and the Lords, to whom it was preferred) as also many thousands more of this County, whose hands could not by reason of shortness of time be gotten to that, will upon just opportunity acknowledge your good service herein for your Country, and your merit from the Inhabitants thereof who stand well affected, either to his Majestie, or the good or peaceable Government of this Kingdome. And therefore wee have not onely thought fit with these few subscribers (whom the shortness of this dispatch could divulge your merits unto) to testifie your great Care and Diligence for your Country, and our approbation thereof, but to pray you, not to be discouraged herein; But stil to presse, as there shall be oportunity, an effectuall order and answer to our *Remonstrance*, and some course, as the great wisdom of the Lords assembled shall think meet, to check the further growth of these Seditious Insolences, and attempts to cast aspersions upon our Loyall intentions, and disturb the peace of our Church and state Government: wherein wee have also addressed our thankfulness and Humble desires to the most Honorable *Earle of Bath*, which we shall beseech you the rather more speedily to deliver, because here are daily more Innovations by the impörtunity of the Authors of these Schismes, and factions, so that much ill is to be feared, if a timely prevention be not given to the growth thereof. So beseeching God direct the hearts of that most Honorable Assembly, wee take our leave of you; and rest as your faithfulness and care of your Countrey may challenge,

Your assured loving Friends,

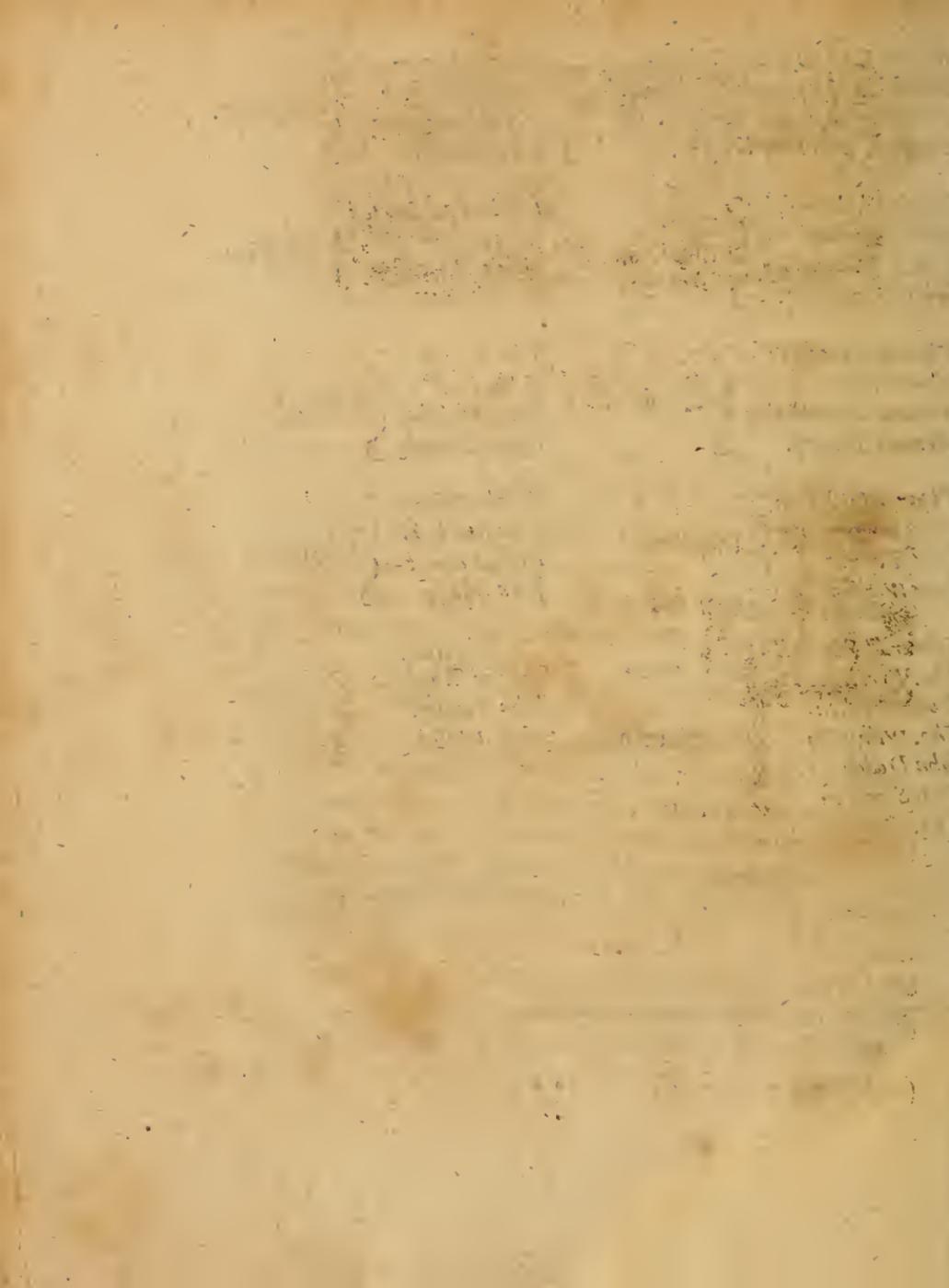
Robert Lord Viscount Kilmorey.	}	George Cotton	}	Esquires.
Robert Lord Viscount Cholmondeley.		Hugh Calveley		
Sir Edward Fitton Baronet.		C. Manwaring		
Sir Tho. Brecreton Knight.		Tho. Cotton		

Hugh Cholmondeley	}	Esquires.	William Moreton	}	Esquires.
John Mynshull		John Leghe			
Tho. Cholmondeley		George Leycester			
John Davenport.		Jonathan Wadenoth			

Thomas Bromley	}	Esquires.	Tho. Cotton	}	Esquires.
Rand. Rode		Edw. Dod			
William Manwaring		Edw. Wright			
Arakur Starkey.		Geor. Bostock			

Tho. Maister son	}	Esquires.	Ralph Morgell	}	Esquires.
Tho. Manwaring		John Stockton			
Edw. Tannat		Rich. Tannat			
John Werden		John Massy			

Edward Morgell	}	Gentlemen.	Divines.	}
Tho. Berrington			Doctor Bisphant.	
Richard Allen			John Conney.	
Tho. Wilkinson			Rich. Wilson.	
John Dodde				
Tho. Stockton				
Tho. Massy				





SECTION I.

# BISHOPS

In the Apostles times.

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**Q**uod volumus facile credimus, (That wee so easily beleeve things pleasing) is an infirmity of nature rather than of judgment: And therefore it may be thought obstinacy of spirit, want of will, rather than want of light, which makes men deny the Antiquity of Bishops in the Primitive times. For if they will search and believe either Scripture or Antiquities, they must confesse them not only in the Primitive times, but in the times of the Apostles, and that the Apostles themselves were *Bishops*.

Saint *Ambrose* writing upon Saint *Paul's* Epistles

B

stles

\* *Ambrosius in Epistol.*

*Eph. 1. II 1 Cor 11. 28.*

*b Cyrian lib. 3 Epist. 9.*

*Eos autem qui nunc vocantur Episcopi nominabant Apostolos.*

*c Theodoret in 1 Tim.*

*d Bullinger in Philip. 2.*

*Epaphroditus Philippensium Episcopus erat.*

*e Hieron. ad Marcell. adversus Montan.*

*f Ireneus 1. 3 c. Traditio-*

*tionem Apostolorum:*

*toto mundo manifestam,*

*&c. Habemus annu-*

*merare eos qui ab Apostolis*

*instituti sunt Episcopi in*

*Ecclesijs & successores*

*eorum usque ad nos.*

*g Hierome in Plalm. 41.*

*Fuerunt Ecclesia Apo-*

*stoli Patres tui, qui*

*ipsi te genuerunt: nunc*

*autem quia illi re-*

*cesserunt a mundo, habes*

*pro bis, Episcopos filios*

*quia a te creati sunt.*

*h. Austin Plal 41. pro*

*patribus nati tibi sunt*

*filij Episcopi ordinati*

*sunt. Hieronymus. 1. ep.*

*ad Titum: Antequam*

*Diaboli instituta studia*

*in Religione fierent,*

*decreta in populo. Ego*

*sum Paulus, ego Apollo,*

*ego vero Cephas, com-*

*muni. Presbyterorum*

*consilio Ecclesie guber-*

*nantur, postquam vero*

*unusquisque eos, quos Baptizaverat suos putabat esse in toto orbe decretum est, ut unus de pres-*

*byteris electus superponeretur ceteris ad quem omnis Ecclesia cura pertineret, & Schismatum*

*semina tollerentur.*

stles to the Ephesians and Corinthians <sup>a</sup> sayes that *Apostoli sunt Episcopi.* That the Apostles were Bishops. Saint Cyrian <sup>b</sup> sayes, the Lord chose Apostles, that is, Bishops and Governours. Theodoret <sup>c</sup> affirmes, In times past they called the same men Presbyters and Bishops, and those who now are called Bishops they named Apostles; with whom agrees Bullinger, <sup>d</sup> Epaphroditus (whom Paul calls fellow-worker) was a Bishop. Saint Ieromes <sup>e</sup> opinion was that in the true Church, Bishops doe hold the place of the Apostles. And Ireneus (<sup>f</sup>) affirmes, that the Apostles left the Bishops their Successors. Delivering unto them their owne place of Government: which they hold even to our dayes. Whence some of the Fathers doe Rhetorically call the Apostles the Fathers, Bishops the sonnes of the Church. Saith Saint Hierome, <sup>g</sup> instead of Fathers Children are borne unto thee, ô Church; the Apostles were thy fathers, for they begate thee; Now thou hast Bishops who were borne of thee. Saint Austin on the same place saies. Instead of the Apostles sonnes are borne to thee, Bishops are ordained.

The reason of which institution S<sup>r</sup>. Hierome gives, and derives the time even from the Apostles themselves as soone as the Church began to spread it selfe, (*Antequam Diaboli*) saies he, till by the instinct of the devill factions began in the Church and the people said, I am of Paul, I of Apollo, and I of Cephas, the Church was governed by a common

Counsell

Counsell of Presbyters (which was in the time of the Apostles:) 1 Corinth. 1. 12.) But when every one accounted those for his whom he had Baptized, it was decreed in the whole world, that one being chosen from the Presbyters (should bee set over the rest in every Church unto whom the care of that Church or Diocese should appertaine, and that the seeds of Schismes might be taken away. Which superior by the learned Chamier<sup>h</sup> wee finde was called Bishop. One (sayes he) was chosen out of the company of Presbyters who was chiefe of all the rest and was called Bishop.

<sup>h</sup> Chamier. de assum. Pontifico l. 10. c. 5. Sect. 5. Eo actu presbyterorum unus electus qui omnium primus esset, & Episcopus diceretur.

Such we find was *Timothie* instituted by Saint Paul; To whom hee directs his Epistle. <sup>i</sup> Paul unto *Timotheus* ordained the first Bishop of the Church of the Ephesians.

<sup>i</sup> The direction of the Epistle to *Timothy*.

This some of our *Novellists* except at, and will not allow it to be Authentick because say they, it is not in some old Manuscripts they have seene. But *Theodoret* and *Chrysostome* agree that hee was Bishop of the Asiatics whose Metropolis was *Ephesus*.

*Theodoret*. in 1 Tim. 3.  
*Chrysostome* in 1 Tim. 5.

Saint *Hierome* in his Catalogue of Ecclesiasticall Writers testifies that *Timothie* was ordained of blessed Paul the Bishop of the Ephesians, and that *Titus* was Bishop of *Creet*.

*Hieronymus* in Catalog. Scriptorum & in 1 Tim. 1. 14.

Saint *Ambrose* saith the Apostle, called *Timothy* Bishop, whom hee created Presbyter because the prime Presbyters were Bishops.

*Ambr.* in Ephes. cap. 4. Apostolus *Timoth:* presbyterum vocat quia primi presbyteri Episcopi appellabantur.

*Primasius* saith *Timothy* was a Bishop, and PAUL'S Disciple. Amongst the Ancients are scarce any that might not be brought to prove it.

*Primasius* presat. in 1 Tim.

<sup>1</sup> Erasmus Tom. 6. fol. 314.  
*Timotheum Paulus in ministerium adoptat, &c. quoniam huic Ecclesiarum curam delegarat sicut & Ti. o, instituit cum in functione Episcopali.*

<sup>m</sup> Chrysostom. in 1. cap. ad Titum, Paulus Titum multorum Episcoporum iudicium commisit.

<sup>n</sup> Lyra in Argument. ad Titum. Erasmus in eundem.

Paulus: Titum Archiepiscopum Crete consecravit.

<sup>1</sup> Timothy 1. 3.  
 Titus 1, 5.

<sup>o</sup> 1 Timothy 3. 1.

<sup>r</sup> Titus 1. 1, 4.  
 Erasmus the same in Epist. ad Titum. Argumentum, ut Episcopos instituat.

<sup>q</sup> Chrysostome upon the Epistle to Titus, fol 1700 Et constituere per civitates presbyteros Episcopos hic intelligi vult, quemadmodum alias superius diximus.

And of the later Writers *Erasmus* <sup>k</sup> (more learned than all these Cavillers) tells us, That *Paul* adopted Timothy into the Ministry and instituted him in the function of a Bishop.

Likewise Saint *PAUL* directs his Epistle to *Titus*, ordained the first Bishop of the Church of the *Cretians* from *Nicopolis* of *Macedonia*: Against which is the same exception as against that of *Timothy*. But Saint *Chrysostome* <sup>m</sup> sayes, *To Titus was committed the judgement of many Bishops*. Vpon which place *Lyra* <sup>n</sup> and *Erasmus* both conclude, That *Titus* was created *Arch-Bishop* of *Crete*.

But if these stiles to the *EPISTLE* were admitted no part of the Text; yet, that is full enough, Saint *Paul* Writes to them both to continue or abide still in *EPHESUS* and *CREETE*; instructing them what indowments are fit for a Bishop: *If any man desire the office of a BISHOP he desireth a good worke: A Bishop must bee blamelesse, &c.* Giving power to institute Bishops, otherwise had such Characters beene uselesse, if they had no power of Institution: which the Apostle clearely determines in that to *TITUS*, *For this cause left I thee in Creete; that thou shouldst set in order the things that are wanting; and ordaine Elders in every Citie.*

Vpon which words sayes Saint *Chrysostome*, *Here is to be understood BISHOPS*; <sup>q</sup> as I have otherwhere formerly said. And *Erasmus* observes

erves, <sup>r</sup> That Paul requires Titus to come to Nicopolis, but not till he had sent Artemas or Tychicus, least the Cretians might seeme to want the comfort of a Bishop:

Though these Texts with these expositions are plain enough, yet some will hence derive a warrant for Elders, none for Bishops.

But Calvin <sup>e</sup> himselfe confesses, That the Scripture doth promiscuously use the words, Bishops, Presbyters, Pastors, and Ministers, to signifie those who doe exercise the Ministry of the Word. And sayes, the Presbyters mentioned Titus 1. 5. are by the Context manifested to bee no other but Doctors or Teachers, because Saint Paul presently after calleth them Bishops.

Which Saint Hierome <sup>e</sup> approves, saying, It is most manifest that Bishop and Presbyter were all one, and to avoyd Schismes that the Church might not bee broke, the Presbyters alwayes chose one, and placed him in a Degree above the rest, calling him Bishop.

Calvin <sup>u</sup> writing of the State of the Ancient Church sayes, That the Presbyters ever chose one out of their number in every City, to whom specially they gave the Title of a Bishop; that there should not arise discord out of equalitie. Beza, <sup>w</sup> (no friend to the Bishops yet) acknowledges upon that place (Against an Elder receive not an accusation but before two or three witnesses) That Timothy was at that time Antistes, the Prelate or President in the Presbyterie at Ephesus.

<sup>r</sup> Erasmus Tom. 6. fol. 354. *Trobreino jubet Titum ad se venire Nicopolim, sed prius quod paulus Artemam aut Tychicum illuc misisset, ne Cretenses destituti viderentur Episcopi solatio.*  
<sup>e</sup> Calvin Instituti: lib. 4. cap. 3. Sect. 8.

*Quibus ergo docendum munus injunctum erat, eos <sup>r</sup> omnes nominabant presbyteros, Tom 7. fol. 218. De statu veteris Ecclesie.*

<sup>e</sup> Hieronymus Epistola ad Euagrium.

*Manifestissime comprobatur eundem esse Episcopum atq. Presbyterii: quod autem postea unus electus est, qui ceteris praeponeretur, in Schismatis remedium factum est.*

*Presbyteri semper unus ex se electum in excellentiori gradu collocatum, Episcopum nominabant.*

<sup>u</sup> Calvin. de Statu veteris Ecclesie Tom 7. fol. 218.

*illi ex suo numero in singulis civitatibus unum eligebant, cui Titulum Episcopi, &c.*

<sup>w</sup> Notandum in hoc loco *Timotheum in Epheso presbyterio tum fuisse Antistitem. Beza annotat. in 1 Tim. 5.*

So here the exceptions taken against these positive places of Scripture, are at the different interpretations of the words, Presbyters, Bishops, or Presidents, all Interpreters both ancient and moderne acknowledging a superiority. Whereupon *Zanchee* \* well determines all these scruples. Sayes he, *in the Protestant Churches wee have in effect both Bishops and Arch-Bishops, which by changing good Greeke names into ill Latine are called Superintendent* : and where they have neither of these names, yet there are alwayes some chiefe with whom is almost all the Authoritie. If then the matter is the same, why doe we brabble about names?

\* *Zanchy* To. II. 7. fol. 583.  
*Quid quod in Ecclesijs Protestantium non desunt reipsa Episcopi & Archi-Episcopi. Quos mutatis bonis Græcis nominibus in matè Latinis vocat Superintendentes, &c. Verum cum de rebus convenit, quid de nominibus altercamur?*

But since there is matter of Argument to be pick'd out of the Text, wee must examine how the practice was in the next age to the Apostles; whether then there was that parity of Ministers, such fanatiques dreame of.

Section 2.

*The seven Angels, were seven Bishops.*

Revelation 1. 4.  
 20.  
 2. 2.

**S**aint *Iohn* the Divine, who writes *To the seven Churches in Asia*, tells us *the seven Starres are the Angels of the seven Churches*. Which by the phrase of his writing (describing their paines and their passions) appeare to be men. To the Angell of *Ephesus*, *I know thy workes, thy labour and thy*

*A briefe Relation of Episcopacie.*

7

*thy patience, thou hast laboured and hast fainted, Remember and repent.*

3.

To the Angell of the Church in *Smyrna*, I know thy tribulation and povertie. To the Angell of the Church in *Pergamos*. Thou holdest fast my name, and hast not denied my faith.

9.

13.

To the Angell of the Church in *Thyatira*, I know thy Charity, service, Faith and patience.

19.

To the Angell of *Sardis*,<sup>a</sup> Bewatchfull, for I have not found thy works perfect.

<sup>a</sup> Revel. 3. 2.

To the Angell of *Philadelphia*.<sup>b</sup> Thou hast a little strength, and hast not denied my word.

<sup>b</sup> 8.

To the Angell of the Church of the *Laodiceans*,<sup>c</sup> Because thou art Luke-warme and neither hot nor cold, I will spem thee out of my mouth.

<sup>c</sup> 14.

16.

And that they were the Pastors of the Churches is collected out of the last of the Revelation,<sup>d</sup> And I Iesus have sent mine Angell to testifie unto you these things in the Churches. Of which

<sup>d</sup> 22. 16.

Saint *Ambrose* sayes,<sup>e</sup> We must understand the seven Angels, to be seven Governours of the seven Churches.

<sup>e</sup> *Ambrosius in Apocalyps.*

*Beza* tells<sup>f</sup> us, by each of these Angels be understands the President of the Presbytery: *Reynolds* sayes, the name Bishops was given to the Angels, as Ministers to Presbyters. Of which Angels, *Polycarp* was Bishop of *Smyrna*.<sup>g</sup> Who as *Irenaeus* affirms, was taught and constituted Bishop by the Apostles. And *Bullinger* notes, that *Polycarpus* had bene Bishop of *Smyrna*, thirteene yeares before the Revelation was given, and so continued

<sup>f</sup> *Beza in Apocalyps. 2. 11.*

<sup>g</sup> *Eusebius l. 4. cap. 15.*

*Irenaeus: l. 3. cap. 3.*

<sup>h</sup> *Bullin. in Apoc. con. 9.*

many:

Ignatius in Epist. ad  
Ephes.

Hieronimus Catalog:  
Script. Euseb. Hist.  
lib. 2. cap. 1.

many yeares after: Ignatius<sup>z</sup> who lived in that time mentions *Onesimus Bishop of the Ephesians*.

Saint *Hierome* likewise recites many more *Bishops* to have beene in the time of the Apostles. He confesseth, That *James the just* shortlie after the passion of *Christ* was made *Bishop of Ierusalem*. In which Catalogue he sets forth, That *Simon* succeeded *James* in that *Bishoppricke*; That *Timothy* was *Bishop of Ephesus*, *Titus* of *Creete*: And that *Polycarpus* was *Bishop of Smyrna* in *Saint Johns* time.

So that by the seven *Angels* being intended the seven *Rulers*, *Governours*, or *Presidents* of seven *Churches*, must *Ex consequenti* bee understood the *Bishops* of those *Churches* who lived in that time. Which receives some confirmation, in that the *Bishops* of the same seven *Churches* continued their *Sees*, and subscribed to some of the first *Councill*s. As to the *Councill* of *Nice*, *Menophantes* *Bishop of Ephesus*, *Eutyclus* of *Smyrna*, *Serras* of *Thyatira*, *Artemidorus* of *Sardis*, *Thomasion* of *Philadelphia*, *Nunechius* of *Laodicea*; And in the *Councill* of *Calcedon*, *Eutropius* of *Pergamus*, with all the rest.

Nor was there a skippe or vacancie from the *Apostles* times to the *Councill*s without them: but we finde, notwithstanding the great persecutions of those times, that they were not onely the immediate, but in many places the continued *Successors* of the *Apostles*.

Section 3.

*The continued ſucceſſion of Biſhops.*

**E**uſebius<sup>a</sup> ſayes, To *Iames* the brother of our Lord ſurnamed the juſt, the Throne of the Biſhopricke of the Church of Hieruſalem was firſt committed: And in his Hiſtory and Chronicle ſets forth a continued ſucceſſion of the Biſhops of Hieruſalem from *Iames* to *Macarius*, whom hee noteth to have bene the 39. Biſhop of Ieruſalem.

<sup>a</sup> *Euſebius: Hiſtor: lib. 2. cap. 1. & 23. l. 3. c. 7. l. 7. c. 19. l. 3. c. 11. l. 4. c. 15. 22. Chryſoſtom. in abb. & Homil: 3, 33.*

Saint *Ambroſe* relates, that *Paul* ſaw *Iames* (the LORDS brother) at Ieruſalem being made Biſhop of that place by the Apoſtles.

*Ambroſ; in e. i. Epift. ad Galat.*

St. *Hierome*<sup>b</sup> mentions, that at *Alexandria* ever ſince *Marke* the Evangelift untill the Biſhops *Heraclas* and *Dionyſius*, the Presbyters have alwayes called one, being choſen of themſelves, and placed him in a higher degree, Biſhop, even as an Army chuſeth her chieftaine. And that *Anianus* ſucceeded him, after whom were *Abilius* and *Cerdo* in the Apoſtles time.

<sup>b</sup> *Nam & Alexandria a Marco Evangelifta uſq; ad Heraclamet Dionyſium Episcopos, presbyteri ſemper unum ex ſe electum in excellorigradu collocatum Episcopum nominabant, quomodo ſi exercitus imperatorem faciat, Hieronymus ad Euagrium. Nicphorus l. 14. 39.*

And *Euſebius* and *Socrates* reckon 24. ſucceſſive Biſhops of *Alexandria* before the Counſell of *Nice*.

*Proœmium in Matth: Catalog; in Marco. Socrat: lib. 1. c. 5.*

The ſucceſſion of the Biſhops at *Antioch* began in the Apoſtles time: Saint *Ierome* counts *Ignatius*

C *gnatius*

Origen. in Homil. 6. in  
Lucam.

Ignatius ad Smyrn:  
Ego verò post resurrectionem  
in carne eum vidi,  
& quando venit ad Petrum  
& ad eos qui cum  
Petro erant.  
Euseb. lib. 7. c. 21.

natus the third Bishop from Peter, As Eusebius hath it, Euodius succeeded Peter, and then Ignatius, whom Saint Hierom mentions to have lived in our Saviours time reciting his owne words, I saw Christ in the flesh after his Resurrection when hee came to Peter and those that were with him, and said, handle mee and see me: Eusebius reckons 20. successive Bishops of that See in his time, Theodoret and some others reckon in all 28. before the great Councell of Nice, Anno 320.

At Ephesus appears also a continued succession, not only in the Apostles time of Timothy, Onesimus, and Polycrates. But that from Timothy to the Councell of Chalcedon, there was a continued succession of Bishops. For Stephanus the Bishop of Ephesus being deposed, question arising whether the new Bishop who was to succeed, were to be chosen by the Counsell, or by the Synod of Asia. Leontius the Bishop of Magnesia in the Province of Asia alleadged, that from Timothy to that time there had bene twentie seven Bishops of EPHESUS all ordeyned there.

At Rome the first were Peter and Paul both Bishops and Apostles, and about Anno 56. Peter and Paul ordained Linus Bishop of Rome whom Anacletus succeeded, and after him Clemens; This Clemens who was third successive Bishop, Irenæus relates to have lived in the Apostles times and conversed with them; after him succeeded Euaristus, Sixtus, Telesphorus, Higinus, Pius, Anicetus, Soter, and Eleutherius, who was the 12<sup>th</sup>. successive Bishop of Rome.

This

Eusebius l. 5. c. 25. ad  
pag. 140.

Concil: Chalcedon:  
Act. 11.

Hieron: de viris illu-  
stribus. Fox his Mar-  
tyrs. fol. 34.

Irenæus lib. 3. c. 3.

Euseb. l. 5. c. 6.

Irenæus lib. 3. cap. 3.  
Fundantes igitur beati  
Apostoli Ecclesiam, Lino  
Episcopatum tradiderunt  
succedit ei Anacletus, post  
eum tertio loco ab Apo-  
stolis Episcopatu sortitur  
Clemens qui & vidit ip-  
sos Apostolos & contulit  
cum eis.

Fox Martyrs 34. fol. 107

This *Eleutherius* sent over *Fugacius* and *Dimianus* to *Lucius King* of Britaine, that converted this Isle, and instituted Bishops here, who have continued ever since. These few may be enough to prove a continued succession, though as much might be done for most of the Ancient Churches, of which sayes *Irenæus*, *agnitio vera est Apostolorum Doctrina, & Antiquus Ecclesie status in universo mundo secundum successiones Episcoporum, quibus illi eam, que in unoquoq; loco est, Ecclesiam tradiderunt.*

*Bishop Usher Brit: Eccles. primordijs fol. 54. & 59.*

*Irenæus lib. 4.c. 63.*

But the great persecutions of those times considered, it is an evidence of the great mercy of *G O D* to preserve that order, that there was any one visible succession in any one Church.

Yet had they beene extinct, *Saint Hierome* sayes of them in generall; That all Bishops are the successors of the Apostles: *Saint Cyprian*, Bishops are the successors of the Apostles, and that they answer to the High Priest in the Law. So testifie *Irenæus* and *Tertullian*, That as *Smyrna* had *Polycarpe* from *Saint Iohn*, and *Rome* *Clement* by the appointment of *Peter*; So the rest of the Churches can shew such as were ordained Bishops by the Apostles and have derived the same Apostolicall succession to them, with which agrees *Irenæus* in that: saith he, we can reckon those which were ordained Bishops in the Churches by the Apostles and their successors, even to our age, and have derived the same Apostolicall succession to them.

*Hieronymus ad Enagr:*

*Cyprian. lib: 4. Epist: 9.*

*Irenæus l. 4. c. 63. l. 3. c. 7: Quos ab Apostolis in Episcopatum constitutos Apostolici seminis traducces habent.*

*Tertul: de prescriptio-nibus ad id: Heret. c. 32*

*Irenæus lib. 3. c. 3. Habemus annuere eos qui ab Apostolis instituti sunt Episcopi in Ecclesijs usq; ad nos.*

If the Ancients give all this unanswerable

Testimony of them; It is by these and many more that might be given undeniable, but that they were in the time of the Apostles, instituted by the Apostles, and continued ever since, Nor can any man that will acknowledge Truth, History, or Fathers, deny it.

*Cartwright l. 2. p. 569.*

Master *Cartwright* was hard put to it when he could not deny but that *Saint Marke* was instituted *Bishop of Alexandria*: Yet (sayes he) *from the first day when this device was established, corruption grew in the Church, and that the first resistance by any settled CHURCH against that corruption, was by those that abolished that device of man, and received the order of the Apostles touching the equalitie of Ministers, as the Bohemians, those of Germanie and Geneva.*

So here is a cleere Confession that for fifteene hundred and odde yeares after *Christ*, the order of *Episcopacie*, was never questioned, nor partie of Ministers set a foote by any Church.

Next I shall shew the Authorities.

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Sect.

Section 4.

*That they were Diocesan Bishops.*

IT is strange to see what weake Fancies delude the obstinate, such as are sencelesse, against the Antiquity of Bishops, and become reconciled to the name Bishop, yet then say they, *they were but Bishops of Parishes*, every Pastor being Bishop of his Congregation, and not Diocesan Bishops, whereas wee must necessarily observe the cleane contrary, for there were Diocesse before there were Parishes.

There were no parishes till 267. yeares after Christ, as one of their owne straine collects out of *Polydore Virgil*, *but the Christian meetings were in Holes or Caves under ground rather then in Temples or publike places.*

Yet wee must beleeeve Christianity was more streightned then indeed it was, if we think *Rome*, or *Hierusalem*, or *Antioch*, or *Alexandria*, or *Ephesus* being so great Cities had but one particular Congregation of Christians, for wee never finde mention of any more but one Bishop in any of these, nor was a Bishops See confined only to a Cittie, but sayes *Calvin*, writing of the Ancient State of the Church before the Papacie.

T. C. I. 2. P. 572.

Answer to the London Petition fol. 10. Polydore Virgil. de invent. 1. 4. c. 9.

Calvins Institut. 1. 4. c. 4. Sect. 1.

To

*Vnicuique civitati erat attributa certa regio, quæ presbyteros in ea sumeret, &c.*

To every Cittie was attributed a certaine Region or Country, which from thence should receive their Presbyters, and be reckoned, as being of the body of that Church.

So though these Diocesses, were not then divided into Parishes, yet the Cittie and Countrey adjacent made a Competent Diocesse.

Moulins Buckler of  
faith 346.

Moulin observes, that it was hard in all Antiquity to find examples of two Bishops in one Town, for generall Custome was against it. As Theodoret, Chrysostome, and Hierome upon the first Chapter to the Philippians witnessse, and Augustine in his 110. Epistle.

Lib. 3. Epist. 2. Lib 13. 4.  
Epist. 2.

Saint Cyprian teaches that in one Church (meaning one Diocesse) there must be but one Bishop, and that to set up a second were to make a Schisme, and to rend in peeces the body of Christ. Which is fuller explained by Beza, testifying that Anciently the Churches were Diocesses, and that in their chiefe Towne of every Diocesse, the first Presbyter, who afterwards began to be called Bishop (which hath been proved to be in the Apostles times) was set over his fellow Presbyters; And if the Country was of larger extent, then that all upon every occasion could meete in the Citie, they had also Chorepiscopi, that is, Countrey, or Vice-Bishops: Calvin likewise testifies the same. If the Bishopricke were larger then he could discharge, all the offices of a Bishop in every place, Rurall Bishops were substituted to supplie his place: (which I conceive to differ but little from our Rurall Deanes, or Arch-Deacons) But are so farre

Beza De gradibus Ministerij.

Calvin Institut. 1. 4. c. 4.  
Sect. 1.

farre from giving colour for two Bishops in one Diocesse, that it was held a Schisme fit to be repented of, that *Novation* a second Bishop was ordained at Rome, and some of the Cleargie who had assented to it moved with Repentance, and returning from Schisme unto the Church confessed their error, *Nos errorem nostrum confitemur, &c.* So carefull were the Ancients of preserving the honor and degree of Bishops in the extent of their Diocesse; That at the Counsell at *Sardica* not long after the Counsell at *Nice* celebrated by 341. Bishops it is determined; that it is simply unlawfull to constitute a Bishop in a village or small Cittie, least the name and authoritie of a Bishop grow into contempt. The same in the Counsell of *Laodicea*, That no Bishops ought to bee placed in Villages and Country Townes, but visitors. To which adde the Counsell of *Toledo* held almost one thousand yeares since; which though latter then the former, was much before the Papacie, wherein 'tis decreed; *Therefore if any man shall cause a BISHOP to bee made in those places, where a Bishop never was, let him be Anathema in the sight of God Almighty, and moreover let both the orderer and the ordeyned lose the degree of his order, because he hath presumed to overthrow not only the Decrees of the Ancient Fathers, but also the Apostolicall Ordinance.*

*Concil. Epistol. apud Cypr: 1.3. ep. 11.*

*Concilium Sardic: cap. 6*

*Concilium Laodiceen: c. 56 or 57. Conc. Tolet. 12. c. 4.*

*So<sup>l</sup> Bochardus Decret. 1. 5. c. 32.*

Nor were their Diocesses then of such narrow bounds, when *Theodoret* Bishop of *Cyprus* sayes of himselfe, that he was Pastor of 800. Parishes.

*Epistola ad Leonem magnum.*

Neither :

Neither were these Diocesses only distinguished for convenience, and all Pastors had equall power every where; but they had particular Jurisdiction in their severall Precincts even from the Apostles times, as was alleadged by the Bishop of Cyprus against the Bishop of Antioch in the Councell of Ephesus for encroaching upon his Diocesse, which thing the Councell censured as an Innovation contrary to the rules of the Apostles, and determined that no Bishop should have to doe with any Country or Province which had not even from the beginning belonged to his Sea. And in the Councell of Sardis and Ancyra, it is decreed, if a Bishop ordaine a Minister in another Diocesse out of his owne, it is voyde.

Concil: Ephes: post advent. Episcoporum Cypr.

Concil: Sardis: c. 15.  
Concil: Ancyra: 18.

Beda in Histor: Angl:  
l. 4. c. 5. can: 2. & 6.

In the Synod held in England, Anno 673. it is decreed; that no Bishop should invade the Diocesse of another, nor exercise any prestly function without the leave of the Bishop in whose Diocesse they are.

These few I have selected out of so many Authorities (as to recite all would fill a Volume) and I rest satisfied with the fewer, because both Scripture, and all Antiquities give us Presidents store, of Bishops, of Cities, Provinces, Nations: As Rome, Antioch, Alexandria, Hierusalem, Constantinople, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and of the Cretians, Asiatics, Syrians, Cyprians, Lycaonians, Cilicians, and to omit very many more, and come nearer home. We read that Aristobulus in the yeare, 56. after Christ was ordained Bishop of the Britaines. Yet no Age

Aristobulus a Paulo & Barnaba Britannorum Episcopus ordinatus: anno. 56.  
Usher de Britannicarū Ecclesiarum primordijs page 9. 744, 745, 1072  
He cites Metaphrastes and diverse Authors for it.

rad: 16

nor

nor story gives us President of any *Bishop* of a Parish, very rarely of a small Citie.

If then their Institution were Apostolicall, their succession unquestionable, their Diocessian limits the same, whence is it that we are so irreconcileably at odds with them?

Marry their owne Coate thinke they overtop them in superiority, assuming Iurisdiction, Ordination and the power of the keys to themselves. Let us examine whether these be late encroachments, or of Antiquity.

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Section 5.

*That the Clergie ought to be superiors  
one to another.*

**T**He Scripture gives us our first light of such distinction of degrees in the Ministry; saith *1<sup>o</sup> Corin. 12. 28.* Saint Paul, God hath set some in the Church, first Apostles, secondarily, Prophets, thirdly, Teachers, after that Miracles, then gifts of Healings, helps in Governments, Diversities of tongues. And as he hath put a priority of degrees in these, so are their offices distinct, as Saint Ambrose sayes. *Ambros. de dignitat: Sacerdotum. c. 3.* There is one thing which God requires of a Bishop, another of a Presbyter, another of a Deacon.

And that these were of severall preheminences, venerable Bede puts it out of question, for *Ex Beda. in Luc: 10.*

D

saith

saith hee, *As no man doubteth but the twelve Apostles did premonstrate the forme of Bishops, so the seventy did beare the figure of the Presbyters and second order of Priests.*

With this the fathers, Saint Cyprian, Ambrose, Hierome, Augustine agree. That these two degrees of Ministers were ordeyned by Christ when he appointed twelve Apostles (whose successors are the Bishops) and seventy disciples whom the Presbiters succeed, these Damafus seconds saying, *Among the Disciples of Christ we know but two orders, that is, of the twelve Apostles, and seventy Disciples.*

Damafus. Epist. 4.

Ignatius Epistola ad Trallianos.

Episcopis subjecti estis velut Domino, presbyteris ut Christi Apostolis: Iterum Episcopus Typus Dei Patris omnium generum: presbyteri sunt consesus quidem & conjunctus Apostolorum cætus. Ignatius Epistol. ad Magnesios.

And Ignatius the Pupill of Saint Iohn, distinguishes both the orders and superiority of these orders; advising the Trallians to be subject to their Bishop as to their Lord, and to the presbyters as to the Apostles of Christ. *The Bishop bears the Type of God the Father of all; the presbyters are as the fellowship of the Apostles. And what (saith he) is the Bishop but he that hath power over all.* In another of his Epistles he advises the Magnesians, *That as Christ doth nothing without his father; so doe you nothing without the Bishop; whether you be presbyter, Deacon or Layman.* This both shewes a superiority in degrees, and excludes Lay Elders out of the Presbytery.

Clemens Epistola ad Ruffinum Epist. 1.

That these are not of equall degree and power, Clement one of the Successors of Saint Peter testifies this to be the doctrine of Peter, according to the Institution of Christ, directing, that Presbyters should be obedient to their Bishops in all things. And in his third Epistle. advises Presbyters, and Deacons, and

others

others of the Cleargie to take heed that they doe nothing without the Licence of the Bishop.

Saint Austin, being himselfe a Bishop, as carefull they should not forget their duties and presume a parity, tels them. *You Presbyters, know ye that your degree is the second and next to ours; for even as Bishops have the place of the Apostles in the Church, even so the Presbyters of the other disciples: the former have the degree of Aaron, the high Priest, the later of his sonnes.* With whose opinion agrees that of Hierome; *That the Bishops, Presbyters, and Deacons are answerable to the High Priest, Priests, and Levites.*

Saint Cyprian observes it as an ill signe; when presbyters wrestle for parity with the Bishops: *what danger (sayes he) is not to be feared by offending the Lord, when some of the Priests not remembering their place, neither thinking they have a Bishop set over them, challenge the whole unto themselves, even with the reproach and contempt of him that is set over them?* Epiphanius writing of the Arian Heresie holds it, *The speech of a Devill rather then a man, that there was no difference between a Bishop and a Presbyter.* And in the Acts of the Synod of Chalcedon the disproportion was conceived such, that when Paschanius and Lucentius declared, that *to bring back a Bishop to the degree of a presbyter, was Sacriledge:* the whole councill answered, *we all say the same, the judgement of the Fathers is upright.*

Through which degrees, the Ancient Fathers rose *gradatim* to their preferments, not being at

Burchardus cytes this of Saint Austin. Decret: l. 2. c. 5. Scitote vestrum gradum, &c.

Ambr: Offic. l. 2. c. 24. If any obey not his Bishop, he swarveth from the right way through pride.

Theodas: Aurel: Ep: ad suos Diocef:

Hieronymus ad Euagr: in fine, ad Nepoti. Ep. 2. Quod Aaron & filij eius presbyteros esse novimus. Cyprian. lib. 3. Ep. 14.

Epiphan: Con. her. 75. Aug. Her 53.

Sermo ille diabolicae magis quam humanae conditionis fuit, nihil differt Episcopus a presbytero.

Ex altis Synod. de Chalcedon. de Photio & Eustathio.

Cyprian. lib. 4. Epist. 23.  
Ad Sacerdotij sublimē  
fastigium cunctis Religi-  
onis gradibus ascendis.

the first call, all equals: Saint Cyprian writes of Cornelius, That he came to the Bishoprick not suddenly, but having bin promoted through all the Ecclesiasticall offices, he ascended to the height of Priesthood by all the degrees of Religion. Which degree and superiority was still kept in the Reformed Churches, though such had beene the corruptions of Popery, that the name Bishop was growne unpleasing to them, As may appeare by the Augustan Confession.

Histor: Augustan: con-  
fession per Chytr:

Ministers (say they) may be reduced into three Orders, Deacons, Pastors, and Superintendents. Deacons wee call young Ministers who are joynd to Pastors, Pastors to whom some Church though alone is committed, Superintendents wee call those who are set over other Pastors and Deacons. Which whether they differ in any thing but in name from Bishops, as Zanchie hath formerly testified, using a bad Latine for a good Greeke Word, I appeale to every impartiall Reader.

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Sect. 6.

Let us next see, whether they assume a power their Predecessors had not.

WE see Saint Paul committed to Titus, both Iurisdiction and ordination when he sayes, for this cause left I thee in Creete, that thou shouldst

shouldst set in order the things that are wanting, and ordaine Elders in every Citie as I have appointed thee.

Whence *Du-Moulin* concludes that *Paul* gave to *Titus* some preheminance over the rest. Likewise in that hee sayes to *Timothy*, *Rebuke not an Elder*, and againe, *Against an Elder receive not an accusation, but before two or three witnesses, I charge thee before God and the Lord Iesus, and his Elect Angels, that thou observe these things without prejudice or partialitie.* *Du-Moulin* collects thence; That *Saint Paul* seemes to give *Timothy* a *Tribunall* over other *Ministers*.

*Moulins Comment : in*  
*1 Titus.*

*1 Timoth. 5. 1.*

19.  
*Du Moulins comment :*  
*in 1 Tim. 5. 19.*

*Dare vid. cur Timotheo*  
*tribunall supra Mini-*  
*stros.*

And the like is implied in that Text of the *Angell* of the Church of *Ephesus*, *Revelati. 2. 1.* where is mentioned but one *Angell*, though there were many *Priests* in the *Citie*. Whereupon he observes; That if *superiority* were an *evill thing*, *God* would not have given power to the *Apostles* over the rest of the *Clergie*.

*Moulins comment : up-*  
*on Revel. 2. 1.*

Which notes of his, his sonne ingenuously observes, were his private *Marginall Collections* for the satisfaction of his owne *Conscience*; but these are but of a late edition, some will say; Let us then see whether the *Ancients* so expounded the intention of the *Apostle* by the practice of their times.

*Moulins Letter fol. 20*

*M<sup>r</sup>. Fox* in his *Martyrs* having recited severall of the first *Bishops* after the *Apostles* times, observes that *there remains little of them, but certain decretall. Epistles. containing little substance of doct-*

*Fox Martyres fol. 38.*

rine, but Lawes, Injunctions, and decrees, whereby it should appeare, that they had then Iurisdiction of Lawes and Decrees.

And though there were many Degrees of Ministers, in the Church, (which word *Church* is generally taken for all the Churches of a Province) yet was there but one who was the Governour of the Church, bearing, as saith *Ignatius*; *The sway of authority above and over them all.*

*Ignatius ad Traal:*

*Saint Hierome de Sp-  
sem ordinibus Ecclesie.  
De precipuo gradu qui  
ordo Episcopalis est.  
Fabricæ Dei præst, &c.*

*Saint Hierome* in his Tractate of the seven orders of the Church, sayes, he comes to intreate of the chiefe degree of the Church which is the power of *Bish p.* The power whereof he thus expresseth: *He governeth the Church of God, he sheweth what every one ought to doe, he condemneth, he receiveth, he bindeth, he looseth that which is bound, he hath the keyes of the Kingdome of Heaven, he openeth and shutteth the Throne of God having nothing above him.* According to the consent of these fathers, doth the Counsell of Antioch conclude, that *whatsoever things appertaine to the Church are to bee governed, Husbanded, and disposed by the judgment and authority of the Bishop, to whose trust the whole people is committed, and the soules of the Congregation.*

*Canc: Antioe: c. 24.*

*Canon Apostol: 30. ali-  
as 31.*

The Ancient Cannon called the Apostles, appointeth that such a *Presbyter* as will of his owne Authority without the appointment of the Bishop hold assemblies for the service of God and use of the Sacraments, that he should be depos'd as ambitious. The same confirm'd in the Counsell of Antioch in the fifth Canon; which being recited in the Council

*Concil: Chalcedon: act: 4*

cell of Chalcedon, all the Bishops gave it this Acclamation. *This is a just Rule, this is the Rule of the Fathers.*

In the Councell of Carthage it was determined, that, *if any Presbyter swelling with pride against his Bishop shall make a Schisme, withdrawing himselfe from the Communion of his Bishop, let him be Anathema.*

The Councell of Affrica ordained, that *If any man fly the Canonick sentence of his owne Bishop, no man should receive him into the Communion.*

Greg. holds, *The Bishops have now in the Church the places (of the Apostles) they which have that degree of Regiment have Authoritie to bind and loose.*

Calvin no friend of Episcopall Jurisdiction, yet seemes to imply a necessitie of some in them, for (sayes he,) *if we could have true Bishops (which he spoke in respect of the Popish Bishops) I should allow them some authoritie; though not so much as they aske, yet as much as is requisite to Ecclesiasticall Policy.*

So then wee see the Ancient Fathers approved and practised this Jurisdiction, the Councells ratified and enlarged it, the strictest Reformer thought it necessary. And if it shall now be assaulted with violence, I shall only repeate Saint Cyprians words. *If it be so that what men cannot doe by right and equitie, they may accomplish by rash and desperate Courses, then farewell the vigour of Episcopall Authority, and that high and divine power of Governing the Church.*

Cont: Carth: grec: c. 10, 11.

Concil: Affric. cap. 9.

Gregory lib. 50. Hom 25

Calvin Institut: lib. 4. c 12. art. 6. *Sane si veri essent Episcopi, aliquid eis hac in parte auctoritatis tribuerem, non quantum sibi postulant, sed ad quantum ad Politiam Ecclesie vite ordinandam requiritur.*

Cyprian. lib. 1. Epist. 3. *Nilum est, de Episcopatus vigore, & de Ecclesie gubernanda sublimi ac Divina potestate.*

Sect.

## Section 7.

*The next exception is to the power  
of Ordination.*

1 Cor. 12.

1 Tim. 1.

Numb. 16. 10.

2 Sam. 6.

2 Chron. 26.

Chrys. Homil. 5. de ver-  
bis Eliaiz, vidi Dominū.

NO doubt Saint *Paul* had a more immediate, a much greater illumination of the holy Spirit then any of our late pretenders to inspiration can lay claime to, having both an immediate and miraculous calling by Christ himselfe, yet wee find him rather reproving other for intruding into the Ministry, then approving every mans illuminated fancie: He askes, *are all Teachers* <sup>a</sup>? *If the whole body were eye, where were the hearing, &c.* And he checks such *as desire to be Teachers of the Law*, <sup>b</sup> *understanding neither what they say, nor whereof they affirme*, of which they could not be ignorant, if every man whom the Spirit moved must be instantly inspired, as these men hold. *Intrusion upon men* (sayes one) *is injurious*; Vpon God sacrilegious. The examples of *Korah* whom the earth swallowed up, *Uzzah* stricken dead, *Uzziah* plagued with Leprosie for the invading the Priests office, are well knowne. Saint *Chrysostome* observes of the last, that *hee entred the Temple to usurp the Priest-hood, and lost his kingdome, being ambitious to become more venerable, he became more execrable.*

So that neither in the old law nor under the Gospell doe we read of any admitted into the Priesthood or Ministry, but such as either were chosen and set a part by God as the Levites, immediately called by Christ himselfe, or specially ordained by the Apostles. But we see Saint Paul, both ordeyned Ministers, and gave them power of ordination of others. *For this cause* (sayes he to Titus) *left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordeine Elders in every Citie, as I had appointed thee.*

Titus 1. 5.

Yet some that admit a necessity of orders, dispute not the manner of the Apostles ordination, by laying on of hands, (as in the Acts, *when the Apostles which were at Ierusalem heard that Samaria had received the word of God, they sent unto them Peter and Iohn, who when they were come downe, prayed for them that they might receive the holy Ghost. Then they laid their hands on them, and they received the Holy Ghost* :) But they except that the Bishops usurpe the power of sole Ordination to themselves which (say they) is contrary to the practise of the Apostles, it being not the Act of the Apostle or Bishop, but of the whole Presbytery: which they ground upon that of Saint Paul to Timothy. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.*

Acts 8. 14.

1 Tim. 4. 14.

So that they say the whole Clergy are interested in the Ordination of every Minister taking the Latin word *Presbyterium* which imports the

E office

Anselm. in 1. Tim. 4. 14  
*Quae gratia est data tibi per prophetiam, cum impositione manuum presbyterij.*

Lyra in 1. Tim. 4. 14.  
*Est autem presbyte, i. m. &c. & hic accipitur presbyterium pro Episcopatu.*

Chrysost. Homil. 3. in 1. Timoth.

Theophylact in 1. ad Timoth. c. 4.

*Adverte quantum valeant pontificum manus imponere.*

Calvins Institutions. lib. 2. cap. 3.

*Quod de impositione manuum Presbyterij dicitur, non ita accipio quasi Paulus de Seniorum Collegio loquat. r. sed hoc nomine ordinationem ipsam, intelligo quasi diceret, fac ut gratia quam per manuum impositionem recepsi, quam te presbyterum crearem, non sit irrita.*

office of Priesthood for the Presbytery, collective, that is, for the whole body of the Ministry, where the Ancients give it an exposition clearly, otherwise Anselme upon this place sayes, *He speaketh of that imposition of hands, which was used at his ordination, which imposition of hands was Presbyterij, of the Presbyterie or Priesthood*, rendring a reason why it was said Presbytery, *Because (saith he) It was the imposition of the hands of a Presbyter, that is, Paul, who imposed hands upon him. With whose interpretation Lyra, upon the same Text agrees, That the Presbyterie, is the dignity or office of a Presbyter, and that in this place, Presbyterium is taken for the office of a Bishop.*

Saint Chrysostome excludeth the Presbytery (saying) *The Presbyters could not lay hands on a Bishop.* With whom accords Theophylact, on the same place, taking the Presbytery for the Bishop, marke (sayes he) *what force the imposing of the hands of the Bishop hath.*

Calvin gives it a clearer satisfaction, explaining that place of Saint Paul, not to be intended of the Colledge of *Seniors*, but of the ordination it self, as if he had said; *Endevour that the grace which by imposition of hands, thou didst receive when I made thee Presbyter, be not in vaine.*

But whether by the Presbytery Saint Paul here meant the whole Ministry, or the office of Priesthood, if we will give him leave to be his owne interpreter, he will take away all Controversie, for afterwards, in his second Epistle to

the

the same Timothy, he puts him in remembrance,  
*That thou stirre up the gift of God which is in thee, by* 2 Tim. 1. 6.  
*the putting on of my hands.*

Vpon which place Calvin observes, that not  
 any more imposed hands on Timothy, And Dionysius  
 Carthus: expounds *Manuum Presbyterij, id est* (saith  
 he) *Manuum Mearum, that is, of my hands who did*  
*ordeine thee Bishop.* Hence it is, that the Canon cal-  
 led the Apostles, appoints that a *Presbyter, and so*  
*a Deacon may be ordeined of one.* And the Fathers  
 of the *Affrican Councell* agree, that one Bishop  
 many ordeine many Presbyters, but (say they) a Bi-  
 shop cannot be ordained but by many Bishops.

Calvins Instituti: l. 4. c. 3.  
 in sine.

Downham l. 3. fol. 80.  
 Apostol: Canon 1. c. 2.

Concil: Affric: 22.  
 Episcopus nisi a pluribus  
 Episcopis ne ordinetur,  
 ab uno autem Episcopo  
 presbyter.

Chrysostom. de Sacerd.  
 Possidonius de vita Au-  
 gustini.

Saint Chrysostome, describeth the Bishop by his  
 property, *hee that is to ordeine us.* The people of  
*Hippo wanting a Presbyter, lay hold on Augustine and*  
*bring him to Valerius the Bishop to ordeine him.*

Durandus Ingenuously observes, that such rites  
 as were in the new Testament were figurated in the old  
 Law. And in the old Law a Bishop or chiefe Priest by  
 Divine ordination, had a speciall Consecration above  
 simple Priests; as in the eight of Leviticus, onely the  
 head of the chiefe Priest (who had power to ordeine  
 others, and to whom onely it was lawfull to enter the  
 Holy of the Holiest) was anointed with the anointing  
 oyle (therefore sayes he) it seemes likewise to bee, of Di-  
 vine ordination; That the head of the Bishop who is  
 chiefe Priest, should be anointed to some speciall act to  
 him only belonging, as to ordain Ministers, and suchlike

Durand: 4. dist: 24.  
 q. 5. 5.

Et quae sunt in nova le-  
 ge figurata sunt per ea  
 quae fuerunt in veteri:  
 sed in veteri lege Epi-  
 scopus seu summus Sacer-  
 dos ex divina ordinatio-  
 ne consecratur speciali  
 consecratione & ad spe-  
 cialem actum ultra sim-  
 plices Sacerdotes, &c.

All which places doe affirmatively prove that  
 a Bishop must ordeine Ministers. Yet doe I not

observe that our Bishops doe ingrosse to themselves what they are charged with (sole Ordination) as if they excluded the presence of the rest of the Ministry; Neither, in their practise which we know to be otherwise (they alwayes calling some to be present,) nor in their positions, but as Bishop *Hall* sayes, *this power is so ours, as that it should not be without us, it is enough that regularly it should be the Act of the Bishop.*

Concil: Ancyra. c. 13.

Concil: Antioch: c. 29.

Yet we see such a propriety was attributed in antiquitie, that diverse of the Ancient Councils inhibited the exercise of ordination by their *Chorepiscopi*, or Country Bishops. The Council of *Ancyra* being before the Council of *Nice*, determined it to be unlawfull for Country Bishops to ordaine Presbyters or Deacons. Which receives a more particular limitation by the Council of *Antioch*. That Bishops placed in the Townes and Countries called *Chorepiscopi*, although they had received the Ordination of Bishops, yet they should know their owne measure, &c. and not presume to ordaine Ministers or Deacons, without the Bishop in the Citie, wherunto both himselfe and the Country are subject. But if any shall transgresse this decree, he shall be deprived of that honour which he hath.

Calvin tractat; de necessitate reformande Ecclesie. Potestatem nominandi & ordinandi retinens.

So we see the power of Ordination was affirmatively in them, negatively could not be without them. Nor would *Calvin* abridge them this right, but sayes hee, *Let Bishops retaine the power of naming and ordaining.* Not assenting to the vaine assertions of such *Novellists*, as presume upon

upon an inward calling neglecting the Ordination of the Bishop whom *Melancthon* more absolutely convinces, Holding it *Necessary that Pastors must be ordained by Pastors, and that it was the ancient Custome that the Church chose* (that was such to whom the Church had committed the care) *and this was by the judgment and approbation of the Bishop that ordained.*

And of what consequence it is to all Protestants that this power of Ordination be kept in a proper course according to its first institution, that we hazard not the losse of a lawfull Ministry we may judge by that of *Melancthon*; whose opinion it was, that *God saves not without that Ministerie, which he ordained, according to that saying. He that beleeves and was baptized: Neither can the CHURCH exist, this Ministerie being extinguished.*

*Saint Cyprian* much his Ancient more Emphatically expresseth himselfe; *That if Bishops be taken away, it is necessarie the Church must sue a Bill of Divorce from God, because it can no more be called a Church.*

The Authority of these great Divines should make us carefull, how we part with this power of Ordination, or these Ordainers, if we respect the salvation of our soules, or the existency of the Protestant Church; And I must confesse, for ought that I have yet seene or heard. I should rest much unsatisfied in point of Conscience either in a popular election of Ministers; or in the dis-

*Melancthon pars. 4. fol. 505.*

*Necesse est Pastores a Pastoribus orinari & uterique more eligebat Ecclesia, hoc est, hi quibus eam rem commisit Ecclesia, & accedebat iudicium & approbatio Episcopi ordinantis.*

*Melancthon pars 4. fol. 505.*

*Nam neq; salvat Deus sine illo ministerio, quod ipse ordinavit, juxta illud, Qui crediderit & baptizatus fuerit; neq; Ecclesia existere potest extincto hoc ministerio.*

*Si Episcopi nobis exciderint libellum repudij a Deo petere Ecclesiam necesse esset, quia amplius Ecclesia dici non poterit.*  
*Cyprian. Epist: 27.*

cipline of the Church by Lay Elders. For prooffe whereof I never yet saw any thing that relish'd of Sense but meere mis-application, distortion of the word Presbytery for Lay Elders. Which both Scripture and the fathers fully explain to be intended by Ministers of the Word and Sacraments; And never yet was so much as the word Lay-Elder, ever seene in Scripture or Antiquity.

*Hier. ad Enagr. Quid facit Episcopus excepta ordinatione quod non facit etiam presbyter?*

Saint *Hierom* fully resolves the scruple putting this power of ordination, as one of the principall differences twixt a Bishop, and a Presbyter. Which must needs imply that presbyters were not Lay-men who might exercise most parts of the Ministeriall office except principally ordination of Ministers.



SECTION 8.

*Ecclesiasticall Censures anciently in*  
BISHOPS.



ALL these former exceptions reconcil'd, yet there is one above all; The power of the keys, Tis *Hinc ille lachryme*: the great grievance is not that the Bishops have too much power to punish, but that these have not all power

as

## A briefe Review of Episcopacie.

as well as the Bishops. Christ Himselfe committed this power to the Apostle *Peter*; *I will give unto thee the Keys of the kingdome of Heaven, and whatsoever thou shalt binde on earth, shall be bound in Heaven.* <sup>a</sup>

<sup>a</sup> Matth. 16. 19.

Now least *Peter* should appropriate this power to himselfe; Againe after his Resurrection, he appeared to Eleven of his Disciples being assembled, and having breath'd the *Holy Ghost* upon them, he transmits this power to them all, *whose soever sinnes yee remit, they are remitted unto them, and whose soever sinnes yee retaine they are retained:* <sup>b</sup> by which two places, as we may observe, this power was not appropriated only to *Peter*, so it was only imparted to the Apostles, and not to any Presbytery or Lay Elders. Nor dyed it with them, but we finde that Saint *Paul* having instituted *Titus* in the order Apostolike or Episcopall, transfers this power with his order, *them that sin, rebuke before all, that others also may feare.* <sup>c</sup> And *a man that is an Heretick after the first and second Admonition reject.* <sup>d</sup>

<sup>b</sup> Iohn 20. 23.

<sup>c</sup> Timothy 5. 20.

<sup>d</sup> Titus 3. 10.

But say these Disciplinarians from that of *Matthew*: *Tell the Church; if hee heare not the Church, let him be to thee as an Ethnick and Publican;* <sup>e</sup> That therefore the Apostle could not Excommunicate without the consent of the *Church*, but that the power of the Keyes belongs to the whole multitude; whereas the Fathers, *Chrysostome*, *Hierom*, *Hillary*, and others upon that place agree,

<sup>e</sup> Matth. 18.

<sup>f</sup> *De Ecclesie, presulibus scilicet & presidentibus: Chryf. Hom. 16. ex 18. Math.*

agree, Tell it to the Church, (that is) the Rulers and Governours of the Church.

<sup>b</sup> *Hillar: de Trinitate: lib. 6.*

But Saint *Hilary* restraines this only to the Apostles (of whom he sayes) <sup>s</sup> *O yee blessed and holy men, that for the desert of your faith gave the keys of the kingdome of Heaven. And Saint Gregory more fully; The Apostles (saith he) which feared the district judgment of God, are made judges of soules, their places now in the Church the Bishops keepe.* <sup>h</sup>

<sup>b</sup> *Gregor: in Evangel: Hom. 26.*

This Apostolicall or Episcopall power was constantly practis'd by the *Bishops* (the Apostles successors) in all the Primitive times, who <sup>i</sup> exercised it with greater authority before there were *Christian Magistrates* then afterwards. For before they call'd and held their Councells by their owne authority, they heard and judged all causes amongst *Christians*, they punish'd all kinds of faults by Ecclesiasticall censures.

<sup>i</sup> *Concil: Ancyra. 16. 20. 21, 22, &c. Neocæs: cap. 2, 3.*

It were vaine expence of time to muster up proofes, they are so infinite, for the constant and continuall use of this power in the hands of *Bishops* since the Apostles times, which was scarce ever question'd till of late; When <sup>a</sup> *Melancthon* a great Reformer satisfies us, That a *Bishop* hath power of Order, that is, of the Ministry of the Word and Sacraments, and hath a so power of Jurisdiction, that is, Authority to excommunicate such as are obnoxious in publike Crimes, and absolving such as being converted require absolution.

<sup>a</sup> *Melancthon: Artic: fidei: 37.*

*Habet igitur Episcopus potestate ordinis, hoc est ministerium verbi, & Sacramentorum, habet & potestatem Jurisdictionis, hoc est, auctoritatem excommunicandi obnoxios publicis criminibus, & rursus absolvendi eos si conversi petant absoluti onem. Epistola ad Gasparum Lixetum. Nunquam utile putavi, &c.*

And Master *Calvin*, as is formerly cited, conceived

ceived it an odious thing to commit the power of Excommunication to every Pastor, as that which would soone slippe into Tyranny, and was against the custome of the Apostles. How much more Tyrannicall must it bee, if it shall fall into the hands of the multitude, which *Beza*<sup>b</sup> holds to be a foule error.

*b Beza Annotat: in 18. cap. Matth:*

Yet this is the old cause of quarrell; *Against this Hierarchie* (say they) *we doe not commence, but renew our suite for the recoverie of the Keys of Christ.* Which Keys whensoever they recover; The Nobility and Gentry become Captives to the vulgar, and all order and honour in the Church must degenerate into confusion, in consequence both Religion and Learning perish.

*Sions plea. Epistle.*

Section 9.

*Titles of Honour anciently given to*  
**BISHOPS.**

**B**Vt should we admit a right, a succession, a necessity in all these; yet now they are Aspirers; They are become Lord Bishops, and this word *Lordly Prelate* is such a badge of Antichrist, that they must needs be taken lower and humbled. Alas good men! I wish the envie of many of us were not greater than their Ambition.

F

How

## A briefe Review of Episcopacie.

How meane, how base, how contemptible a calling is the service of the Altar become with some men, when as the Lawyer, whose best use is by setting our temporall estates to preserve peace on earth; The Physitian who thrives by the disorder, corruption or decay of our Nature; The Merchant who cloathes our pride with raggs of vanity, or feeds our Gluttony with superfluous Cates; The Clarke whose onely vertue is to write wide and fast, to doe little and take great Fees; The Usurer whose rise is but our fall, whom other men's vices (prodigality or improvidence) not his owne merit or industry advances: may all of them without murmur or regret undermine us of our Estates, overtop us in advancement, scale the Wall of Honour, and plant their posterities to all ages in degrees of eminence, above our reach without our envie.

And yet the Divine, our Advocate, for an incorruptible, eternall inheritance, our Peace-maker with GOD; The Physitian of our soules; The Merchant that brings us to that rich Wardrop the Robes of Christs righteousness, feeds us with the food of life, the word of truth; The Clarke, the Register of our faith and penitence, our soules Treasurer that lends *gratis*, that Treasure wherewith we purchase an eternall Crowne of glory; To him we can scarce repay thanks, admit him a poore transitory Temporary Title of Honour, or allow his posterity a footing amongst us. Who shall on such Teames traine up his  
Child

Child at the feete of *Gamaliel*, when he is certaine he can never attaine honour to himselfe, fortune for his posterity.

And had the office of the Priest-hood no Title of greater Honour or respect from the beginning? If so, 'tis fit to reduce such incroachments.

The first Priest we reade of had a High Title, *Melchisedecke King of Salem was the Priest of the most High God*, to him *Abram* gave Tythes of all. (Neither their Honours nor their fortunes are much increased.) *Moses* was both a Prince and a Priest, as *Saint Austin, Hierome, Nazianzen*, and others all agree, that he was *Sacerdos sacerdotum: & summus Dei sacerdos. A Priest of Priests, and the High Priest of God*; whose opinions are grounded on and confirmed by the Psalmist, *Moses and Aaron amongst his Priests, and Samuel amongst them that call upon his Name*. Nor were his hands bound from Princely jurisdiction; But he was a speciall instrument of God for the promulging of the lawes and commands of GOD for the Government both of the Church and Commonwealth.

Genesis 14. 18.

20.

Psalme 99. 6.

*Moyse fuit speciale Dei instrumentum pro Synagoga & Republ: Leges & mandata Dei promulgando pro regimine utriusq;*

*Eleazar* the sonne of *Aaron* is appointed to bee *Princeps principum Levi*, <sup>2</sup> *Chiefe over the chiefe of the Levites*. And in *Ierusalem*, *Amaziah* the chiefe Priest is set over the *supream Iudges and Priests in all matters of the Lord*. <sup>c</sup> Nor were they titularly only over them, but voted in judgement, which the other did not. *If there arise a*

<sup>a</sup> Numbers 3. 32.

<sup>c</sup> 2 Chron. 19.

matter too hard for thee in judgement, &c. Thou shalt come to the Priests of the Levites, and unto the Iudge that shall be in those dayes, and they shall shew thee the sentence of judgment. <sup>d</sup>

<sup>d</sup> Deuter. 17.9.

Neither were these Titles onely attributed to the Priests in the old Law; but we finde diverse of the fathers have given the same to the Bishops since the Gospell.

<sup>e</sup> Hieron. in 44. Psalm.  
Saint Austin. in eundem.

Saint Hierom upon the 44. Psalm. <sup>e</sup> (Instead of Fathers Children are borne unto thee, whom thou shalt make Princes in all the earth:) sayes, The Gospell is spread in all ends of the world, in which (Principes Ecclesie, I. Episcopi) The Princes of the Church, that is, Bishops are placed.

<sup>f</sup> Lib: 2. advers: Permen:

<sup>f</sup> Optatus callieth them *Apices & principes omnium.*

<sup>\*</sup> Chamier *De Oecum-nico pontifice lib: 10. c. 5* Constat, Ne tumquidem, cum hic Episcoporum a Presbyteris distinctorum ordo sine gradus est constitutus, fuisse Episcopos tanquam Monarchi, qui potestatem haberent in Clerum, sed Principes electos, qui rebus deliberandis gererant, & praesentent.  
Luke 22. 25.

The learned Chamier, speaking of the power of the Primitive Bishops in opposition of the Monarchicall Government of the Pope <sup>\*</sup> over all Bishops, confesseth, That *When this Order or Degree of Bishops distinct from that of Priests was first instituted, the Bishops though they had not Monarchicall power over the Clergie, yet were Elect Princes, and set over the administration of busineses.*

Yet though these greater styles were digested; (say some) the name of Lords hath an expresse Text against it. *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them are called Benefactors; But it shall not be so with you.* 'Tis a strange enforcement of

this

this Text, that therefore the Ministry must beare no Titles of Honour. It is not said the Kings of the Gentiles are Lords, therefore you shall be no Lords; But 'tis, they that exercise authoritie are called Benefactors; but it shall not be so with you: you shall mutually helpe one another: you shall not tyrannize as the Gentiles did, over one another, *but let him that is chiefe bee as hee that doth serve.* <sup>b</sup> *I am amongst you, as he that serveth;* which clearely manifesteth (making himselfe the patterne) that he intended the Ministeriall assistance they were to give to one another being all Apostles, not the forbidding of Titles of Honour due to their callings, for he that calls himselfe their servant in this sense, permits them all immediately after to call him Lord, <sup>c</sup> *They said, Lord, behold here are two swords.* And in another place he approves them; *Yee call me Master and Lord, and ye say well, for so I am. If then your Lord and Master have wash'd your feete, yee also ought to wash one anothers feete. I have given you an example that yee should doe, as I have done to you. Verily I say unto you, the servant is not greater than his Lord.* This both fully explains his intention by the Ministeriall office, and implyes a superiority. But to forbid the Apostles to admit such honour which God hath commanded and allowed to their calling, the Scriptures should be contrary to themselves.

<sup>b</sup> Luke 22. 26, 27.

<sup>c</sup> Luke 22. 38.

John 13. 13.

14.

15.

16.

*Feare God, and honour his Priests;* <sup>d</sup> *saith the Wiseman. Saint Paul sayes, They that governe*

<sup>d</sup> Ecclesiast. 7.

i Timothy 5.

f Marke 6.4.

well are worthy of double honour<sup>e</sup>. And our Saviour himfelfe complains, *A Prophet is not without honour but in his owne Countrey* f. Now whether they were debarred a Titular honour or no, the whole cause of the Scripture will determine.

i 1 Kings 18.

The prophets both gave and received this Title (Lord). *Hannah calls Eli the Priest Lord.* 1. Sam. 1. *Art not thou my Lord Elias,* said Obadiah<sup>i</sup>? And againe, *was it not told my Lord what I did, when Iezabell slew the Prophets of the Lord &c.* The men of the Citty said to Elisha, *Behold I pray thee, the scituation of this Citty is pleasant, as my Lord seeth, but the water is naught*<sup>k</sup> O my Lord, *delude not thy Handmaide, said the Shunamite to Elizeus*<sup>l</sup>? And againe, *did I desire a sonne of my Lord?* *Sechaniah the sonne of Iehiel calls, the Prophet Ezra, Lord Ezra:* the 10, 3.

2 Kings 2.

2 Kings 4.

But were these Titles of honour abolished with Christs comming? Saint Paul commends the *Galathians*<sup>m</sup> *For receiving him with that reverence, as if hee had beene an Angell.*

Galat. 4.

Matthew 5.

John 12.

In the Gospell, the Apostles are called by our Saviour himfelfe, *The salt of the Earth, the light of the world.*<sup>n</sup> The Greekes came to Philip the Apostle saying *where or Lord wee would see Iesus.*<sup>o</sup> The Bishops of the 7. Churches are in the Revelation called the seaven starrs, and seaven Angells.

Hieron. ad Nepot:

*Bee Subject (saith Hierome) to thy Bishop, and reverence him as the Father of thy soule*<sup>p</sup>. Saint Austin holds, that the King beares the Image of God, even as the Bishop doth of Christ; *As long then as he holdeth that office, hee is to bee honoured, if not for himfelfe,*

a Augustin: question: ex veteri Testamento 35

*himselfe; yet for his order* <sup>a</sup>.

Iesus Christ (saith Cyprian) even to his death <sup>b</sup> yielded Honour to Priests and Bishops (of the Iewes) though they received neither feare of God, nor knowledge of Christ, teaching us fully to honour true Priests by his behaviour unto false. But this will perhaps be said to be but a spirituall, an internall Reverence to their callings, Their persons had no such Attribute of honour till the time of Popery.

The papacy came not to its height till the time of *Hildebrand*, which was a thousand yeares after Christ, when the Pope got the temporall supremacy. But wee shall finde they held the same Titles of honour in the Primitivē times.

*Beloved brother* was the usuall Style of *Constantine* the great, when he wrote to any of his Bishops, as *Eusebius* relates in *vita Const: lib. 2. cap. 45. & lib. 3. cap. 59.*

*Alexander* Bishop of *Alexandria*, writing to *Alexander* Bishop of *Constantinople* gives him this style, *To my most honourable brother*: <sup>c</sup> *Arius* writes to *Eusebius*, *To my most desired Lord*, <sup>d</sup> *Eusebius* writes, *To my Lord Paulinus Bishop of Trevers* <sup>e</sup>.

The Bishops of Egypt write to the Bishops in Councell, at *Tyrus*, <sup>f</sup> *To our most honourable Lords*.

*Gregory Nazianzen* to *Gregory Nyssen* <sup>g</sup>. *Let no man speake untruthes of mee, nor of my Lords the Bishops*. The fathers of the second generall Councell at *Constance* <sup>h</sup> direct letters thence *To the most honourable Lords, Damasus, Ambrose, &c.*

Whosoever will reade the Acts of the Generall

<sup>b</sup> cyprian l. 3. Epist. 9.

<sup>c</sup> Theod. l. 1. cap. 4.

<sup>d</sup> Theod. l. 1. cap. 9.

<sup>e</sup> Ibid. cap. 6.

<sup>f</sup> Athanasius Apol: 2.

<sup>g</sup> Gregory Nazianzen: Epist: ad Greg. Nyssen.

<sup>h</sup> Theodor et. lib. 3. c. 9.

i Chrysoſtom. in Pſal.  
13. apud Caſar :  
Baton : an: 582.

Chryſoſtom: act. Hom. 3

Hom. lib. 2. in Epistol.  
2. ad Tim.

Math. 5.  
2 Corin. 5.  
1 Corin. 4.

d Philemon v. 19.

e 1 Samuel 8.

rall Councils, and credit them before our Late three penny Pamphlets shall find scarce any mention of any Bishops without Attributes of great honour, yet had they then some emulators, which *Chryſoſtome* calls <sup>i</sup> *Heretikes that have learned of the Devill, not to give due titles of Honour to Bishops*; which must not be so misinterpreted, as if hee held it Heresie to deny their persons their dues, but that it tended to a Vilification of Religion. Of which *Chryſoſtome* complains: *As the cause of all evill, that the Authoritie of Ecclesiasticall Rulers is decayed, and no Reverence, no honour, no feare is yeilded to them.* Hee (saith hee) *that is Religiouslie affected to the Priest, will with greater Pietie Reverence God, and he that despiseth the Priest, commeth by degrees to this at last, that he waxeth contumelious against God himselfe.*

So wee perceive here was neither in precept nor practise any interdiction or discontinuance of due honour to those whom Christ himselfe calls, *The salt of the earth, the light of the world*, whom the Apostle calls *Embassadors for Christ*, And *Stewards of his House-hold*, whom the Holy Ghost in the Revelation calls *Starres and Angels of the Churches*; whom all Primitive times revered with the Titles of Princes and Lords; And to whom as Ministers of the Mysteries of our salvation we owe not only honour, but as Saint Paul sayes, *even our selves*, <sup>d</sup> whom if wee neglect or contemne, as GOD said to the Prophet *Samuel*, <sup>e</sup> *they reject not thee, but me*, And of whom our Saviour



Concil: Chalcedon. act. 11  
ostendat Bassianus si per  
Synodum Reverendorū  
Episcoporum & consueta  
lege, Episcopus Epheso-  
rum Metropolis est con-  
stitutus.

Theod: 1. 4. c. 5.

k Centur: 4. c. 10. 1150  
Metropolitanus fuit plu-  
rum conjunctarum Ec-  
clesiarum administra-  
tione fungens.

Ibid. 4. c. 7. 516.

Epist: Symmachus ad  
Laurent: 1 Tom: Con-  
Dilectissimo atq; beatif-  
simo fratri Laurentio,  
Mediolanensis Ecclesie  
Archiepiscopo.

Concil: Nic: cap. 6.

Lyra: 2. pars f. 1. 1329  
Notandum quod ea que  
principes peccaverunt,  
& plebem sibi commis-  
sam peccare fecerunt,  
principes corrigere sata-  
gunt, sed quia per se ne-  
queunt, referunt causā  
ad principem (id est)  
Archi-Episcopum, cujus  
authoritate expietur  
Regitium.

politans, <sup>i</sup>Valentinian having called a Synod of Bi-  
shops for election of a Metropolitan perswades them  
to be carefull of their choice, seeing they knew what  
manner of person hee ought to bee, who is accounted  
worthie of the Arch-Priesthood. The Compilers  
of the Centuries plainly confesse, <sup>k</sup> that Ambrose  
was a Metropolitan, having the government of many  
comprovinciall Churches. And they shew that those  
Overseers of many Churches, were called Bishops,  
sometimes Arch-Bishops, sometimes Metropolitanes.  
Symmachus Bishop of Rome writes to Laurentius  
Bishop of (the same Metropolis) Millaine; stiling  
him his most holy and beloved Brother Laurence  
Arch-Bishop of the Church of Millaine. Which  
supreame Title was then of no new or late insti-  
tution, for in the first Generall Councell of Nice,  
which was held within two hundred thirty yeares  
after the Apostles times; It was acknowledged  
Metropolitans and Patriarchs to have bin long in use  
before that time, And they confirme the Ancient  
Custom of subjecting divers Provinces to them.

To these highest officers in the Church some  
of the Ancients gave the stile of chieffes or Prin-  
ces; As Lyra saith, *When Princes have transgressed,  
and led the people committed to their charge into sin,  
where they cannot correct, they must referre the cause  
to the Chiefe or Prince, that is (sayes he) the Arch-  
Bishop, by whose Authority, the sin must be expiated.*

To adde further proofes of the Patriarchs of  
Antioch, Alexandria, Ierusalem, Constantinople, and  
other places, were to tyre those that are versed in

Anti-

Antiquity with what they know already. And it were to little purpose to vouch such absolute Authority, to those who are resolved to beleieve none ancienter then themselves, and are so wedded to their owne sense; So habituated to looke on things present, with the Spectacles of humane and naturall reason, that the old eye of Historicall faith is quite dimmed in them: Nay would they but follow the light of Nature, (which is yet but a blind guide,) they might see enough to finde that Nature her selfe affects order, which cannot be without degrees, which must needs imply superiority: As *Du-Moulin* observes, *so was it amongst the Angels, so is it in Common-Wealths, in Armies, in Families, yea if wee descend to Bees and Cranes, wee shall not see these meaner Creatures without a naturall policie, and a kinde of superiority.*

*Ordo est rerum precedentium & consequentium. Philo de mundi opificio. Moulins Confession of Faith fol. 408.*

Now for any man to induce hence this learned conclusion, because there is a necessity that for conserving order in a state there should bee severall Diocesses, and to regulate those, severall Bishops, and to unite all those there should be some one *Metropolitan*; *Ergo*, to connect all those *Metropolitan* heads there should bee one universall Head a Pope, is as absurd an Inference, as to say, because it is necessary every naturall body which are distinct bodies should have a head, *Ergo* they should all have but one head: or because all states are best govern'd under a Monarch. *Ergo*, there should be one universall Monarch.

Moulin. Confession of  
Faith, fol. 409.

*b* Aeneas Sivo: in gestis  
Concil.

*d* 6. Councell Con-  
stance act: 13.

*e* Sur: Tom I conc:  
Carthage p. 242.

*f* Saint Gregory l. 4. ep:  
34. 38.

*Nomen novum scelestū,  
universalem pestem ec-  
clesiæ, corruptionem fidei  
contra canones, contra  
Petrum Apostolum, con-  
tra omnes Ecclesias, con-  
tra Deum ipsum; Nun-  
quam pium virum hu-  
jusmodi titulus esse,  
Nullum prædecessorum  
meorum.*

*§* Calvins Institut: l. 4.  
c. 4. Sect: 3.

*Quod autem singula  
provinciæ unum habe-  
bant inter Episcopos Ar-  
chiepiscopum, quod item  
in Nicena Synodo, con-  
stituti sunt Patriarchæ,  
qui essent ordine & dig-  
nitate Archiepiscopis su-  
periores, id ad disciplinæ  
conservationem pertinebat*

No sayes Moulin ingenuously, *There are no shoul-  
ders of strength enough to beare so great a head,* The  
providence of no one man can stretch or extend  
it selfe so farre, or divide it selfe into so many pie-  
ces: such pernicious pride to the State of the  
Church was never cherished in Antiquity, but  
withstood by all the first General Councells, and  
they were so farre from supporting this Papall  
Vsurpation, that they deposed severall Popes, As  
*John the three and Twentieth was depos'd by the  
Councell of Constance,* *b* *Honorius* condemned of  
*Heresie,* and his bookes burnt by the sixth Gene-  
rall Councell: *d* The papacy opposed by the  
Councell of Carthage under *Cyprian.* *e* And by  
Saint *Gregorie* the very name of universall Bishop  
inveighed against, as a wicked new name, *†* a uni-  
versall plague of the Church, a Corruption of faith,  
against the Canons, against the Apostle Peter, against  
God Himselfe, never. (saies he) any pious man as-  
sum'd such a Tittle, nor any of my predecessors.

Now for full assurance that this supream ju-  
risdiction given to one was for the necessary po-  
licy and preservation of the Church, and not the  
effect of Papall pride, *Calvin* himselfe though no  
great friend to the order, confesseth, when writing  
of the State of the Primitive Church before Pa-  
pacie, wherein he observes, *§* *That every Province  
had one Arch-Bishop amongst their Bishops, and that  
in the Councell of Nice were approved Patriarchs,  
which should be in order and dignitie above Arch-  
Bishops.* This (sayes he) was for the Consecration

of Discipline and good government. To adde to this were superfluous.

SECTION II.

Late Great Writers approved

BISHOPS.

**B**Vt admit all Antiquitie were bleere-ey'd; dimme-sighted, and as the Truth of the Word was onely revealed in former times, so the truth of Discipline was not made knowne till of late; Let us not examine the worst, but the best of late Writers, whether this order were such an eye-fore to them.

Calvin acknowledges,<sup>a</sup> *The Presbyters chose one out of their number, (whom hee explaines to bee all Ministers of the word) to whom specially they gave the Title of a Bishop, that of equality, as is usuall, discord might not arise.*

But did Calvin onely confesse the name, and nothing of the use of Bishops? In his Epistle to the King of Poland<sup>b</sup> hee commends the patterne of the Primitive times, and advises the King to place Bishops in every Province, and over them an Arch-Bishop. And would hee advise the placing of them in the Church, if hee were of the minde

<sup>a</sup> Calv: De statu vere-  
ris Ecclesie ante Papam.  
Tom 2: fol. 218.

Quibus ergo docendi  
munus inunctum erat,  
eos omnes nominabant  
presbyteros. Illis suo  
numero in singulis civi-  
tatibus unum eligebant,  
cui specialiter dabant  
Titulum Episcopi, ne ex  
aequalitate, ut fieri solet,  
dissidia nascerentur.

<sup>b</sup> Epistola ad Regem Po-  
lonie.

c *Opusculum in Confessione Ecclesie Gallicae.*

of our men: who hold it sinne to heare them preach;  
*Fatemur ergo Episcopos reverenter audiendos,*  
 c sayes hee, *I confesse Bishops must be reverently heard.*

d *Epist: ad Card: Sa-*  
*doler:*

*Talem nobis Hierarchiam si exhibeant in qua eminent Episcopi: ut Christo subessenon recussent.*

e *Nullonon Anathemate dignos censeo quotquot illi Hierarchie quae se Domino Iesu submittit, subijci nolunt.*

Or what: must wee onely heare them for humanity sake? No sayes hee, <sup>d</sup>. *If they admit us such Hierarchy wherein Bishops so beare rule, that they refuse not to bee Subject to Christ.* What then shall we onely admire, and not obey them? Why then (sayes hee) <sup>e</sup> *what or how many soever they bee, that will not subject themselves to such a Hierarchy, as submits it selfe to Christ Iesus, I hold them worthy the greatest curse that may bee.*

f *Beza Epistol: 12. ad quosdam Anglos.*

g *Beza degra: Ministrij cap: 23.*

*Fruantur igitur illo qui volunt & poterunt, absit ut hunc ordinem temere aut superbe reprehendam.*

h *Bucer. Tractat de reform: Ecclesie: Tom: 2. Constitut: Imperiat: Annitendum itaq; est, ut ea omnino procurationis Ecclesie ratio & ordinatio, quam Canones Episcopis & Metropolitanis prescribunt, restituetur & servetur.*

BEZA the greatest Champion for equality in his owne little Dominion, yet declares his Dislike of such as resist Episcopall power, <sup>f</sup> *Where it is established.* And in his Treatise of the degrees of the ministry, speaking of Bishops, hee sayes, <sup>g</sup>. *Let them enjoy that Government that will, and may, God forbid that I should either rashly or arrogantly reprove that order.*

BUCER who was a great Reformer, holds his chiefe Endeavour must bee <sup>h</sup>. *That all manner of Ecclesiasticall Government, which the Canons prescribe, unto Bishops and Metropolitans, bee restored and maintained.*

And hee gives very good reason for this desire,

fire, in another place, where he confesses<sup>i</sup>. That by the perpetuall observation of the Church even from the Apostles themselves, we see, it seemed good to the Holy Ghost, that amongst the Presbyters, one should have the singular Charge of the Churches, and in that Charge and care governe all others, for which cause the very name of BISHOP was Attributed to the chiefe Governours of Churches.

<sup>i</sup> Bucer. de Regno Christi lib : 2. cap. 12.

The learned Chamier acknowledges, that such were the beginnings of Ecclesiasticall Policie, That out of the company of the Presbyters which did administer in the Church one was elected who should bee chiefe of all the rest, and was called Bishop.

Cham: De Oecum potestate lib. 10. cap. 5.

Ea Ergo fuerunt Ecclesie politia initia, deinceps è cætu presbyterorum, quisic in communie Ecclesiam administrabant, unus electus qui omnium primus esset, & Episcopus diceretur.

Zanch: Thef: de reformat: Ecclesiarum ratione.

Zanchi holds them all (attesting before God and his Conscience) Worthie no other esteeme but of Schismatiques, who in reforming the Church would have no Bishops, which may bee placed in a degree of Eminence and Authoritie above their fellow Presbyters, where they may bee had: For whosoever observes (sayes hee) the consent of all times and places even to this Age, and follows the use and sence of the Church, will easily understand, that according to the Word of God, there both is and ever was diverse degrees of Bishops and Presbyters in the Government of the CHURCH; Therefore where they flourish they must not in any kinde bee abolished, and where ever the

Testor me coram Deo in mea conscientia non alio habere loco, quam schismaticorum illos omnes, &c. qui nullos habere Episcopos autoritatis gradu, &c.

Zanch: de vera reformat: Eccles: ratione: Diversos gradus Presbyterorum & Episcoporum in gubernatione Ecclesiastica esse secundum Dei verbum, & semper fuisse: proinde ubi vigent, non esse a'olendos, & ubicunq; iniquitas temporum eos abolevit esse restitendos.

iniquity

## *A briefe Review of Episcopacie.*

Iniquity of the times hath abolished them, they must be restored.

*Melancthon: Apol: Con:  
Aug: pag: 305.*

MELANCTHON Prophetically complaines; *I would to God it lay in mee to restore the Government of Bishops, I doe see that hereafter will grow a greater Tyrannie in the Church then ever before.*

Nay our owne late discontents, the thousand Ministers in King *James* his time were not at such enmity with the order, but they held it a Schisme to desire their abolition.

*Petition of 1600. Ministers to King James.*

*Wee the MINISTERS of the Gospell in this Land, neither as factious men affecting a popular parity in the Church, nor as Schismatiques ayiming at the dissolution of the State ECCLESIASTICALL, but as the faithfull servants of CHRIST and Loyall Subjects, &c. If there bee then such a consent of all Late writers of any Authoritie in the Church, what is now the quarrell? Why yet these are indeed but single mens opinions; But they cry loudly out, 'tis otherwise now in other the Reformed Churches.*

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*Bishops*

Section 12.

BISHOPS approved by Reformed Churches.

**Z** *Anchie* (whose opinion I late recited) delivers not this as his single sense. I had likewise (sayes hee) in consideration those other CHVRCHES, which though they have embraced the Gospell, yet retaine still, both in name and deed BISHOPS and Arch-BISHOPS.

Zanch: Tom: 7. f. 583.  
Fuit mihi præterea hâ-  
benda ratio illarum etiã  
Ecclesiarum quæ licet  
Evangelium amplexæ  
sunt, suos tamen & re  
& nomine Euscos, atq;  
Archiepiscopos retinue-  
runt.

<sup>a</sup> MELANCTHON, (as *Camerarius* observes) not onely by the consent, but by the advice of *Luther* perswaded that, If Bishops would grant free use of the true doctrine, the ordinary power and administration over the severall Diocesses should bee restored to them. And *Melancthon* himselfe writing to *Luther* sayes <sup>b</sup> you will not beleieve, how some doe hate mee for restoring the jurisdiction to Bishops.

<sup>a</sup> *Camerarius in vita Phil: Melanct.*

<sup>b</sup> *Histor: Aug: Conf. page 306.*

*LUTHER* the vehement inveigher against Popish Bishops, which hee calls sluggish beasts, and slow Bellies, gives this Caveat, <sup>c</sup> Let no man thinke that what is spoken against those Tyrants is

<sup>c</sup> *Luther. 1.*

H spoken

spoken against the Ecclesiasticall State and true Bishops or good Pastors: And as in these men the dislike of *EPISCOPACIE* was not at the order, but because as then, the dominion of the Pope was over all, and they could have none but Popish *BISHOPS*; so was it in the *Augustin* Confession; who entred their Protelation in these words. <sup>d</sup>

d Apol: Confess: Aug:  
per pæp: page 137.

Wee doe here protest, and wee would have it so recorded, that wee would willingly preserve the Ecclesiasticall and Canonick Policie, if the Bishops would cease to tyrannize over our Churches. *Jdem. Hist: confess: Aug: per Chytr: p. 109:* This our minde or desire shall excuse us with all posteritie, both before *G O D* and all Nations, that it may not bee imputed to us, that the Authoritie of *BISHOPS* is overthrowne by us: professing clearely, wee doe not in any kinde dislike the Authoritie of *BISHOPS*, <sup>e</sup> so they would not compell us to doe against Gods Commandements.

e Apol: Conf: Aug:  
per chytr: 363.

The Prince of *Anhalt*, groaning under the oppression of the Popish *BISHOPS*, <sup>f</sup> would to *G O D* (sayes hee) Those which carry the names of *BISHOPS* would shew themselves Bishops indeed; *O quam libenter, &c.* Oh how willingly, and with what joy of heart would wee receive them for our *BISHOPS*, Reverence, Obey them, and yeeld them their jurisdiction and Ordination, which wee alwayes, and *LUTHER* both in words, and in his writings very often professed.

f Concion: Georg:  
Prins: Anholt: fol. 61.

Id quod nos semper, &  
Dominus Luth. rus etiam,  
am, &c.

So that the reason wee see swayed with those Reformed CHURCHES was that they were not free States, but subordinate to the Pope, nor could bee clearely rid of the Popish Bishops; but they were forced to leave BISHOPS, because they could not have those that were Orthodoxe, not because they did not like them at all.

For notwithstanding all that Clamour which is made of the Reformed Churches (and is but fallacy, if it bee well looked into) it will bee found of the Reformed Churches, many of them doe still retaine BISHOPS, and not a third part hath received the Presbyterian Discipline.

As *Denmarke, Norway, Suevia*, all GERMANIE except some "few parts; All the "Churches in the *Dutchies of Saxony, Brunswicke, and Lunenburg*, The *Dutchies of Megaloburg, Wirtemberg*; All the Churches within the Countreys of the *Marquesses of Brandenburg*, and of *Bade*. The Churches in the Earldomes of *Henneberg, Swartzenberg, Lennings, Hannawe, Mansfeild, Oetingh, Stalbergh, Glich, Rheinsterne, Leonstine*. And in the Baronies of *Leinsferg, Schenburg, Wildenfield*, whereunto may bee added all the Churches in at least thirtie free Citties, many of their Territories as Ample as *Geneva*, which have none of them receiyed the Presbyterian discipline; Some perhaps have superintendents differing on-

Downham .l. 4. f. 150.

BILSON.

ly in name, from Bishops, nothing in power. To which take in ENGLAND, and IRELAND, which alone being well considered will bee found to containe more reformed Churches, then are subjected to a Presbytery in all forraigne parts.

Yet many of us swallow this suggestion, that all Reformed Churches are so govern'd, with as much ease, as wee beleve that all the Apostles and Primitive times were ruled by Lay-Elders, when as I have said before, neither can Scripture or Antiquity so much as prove the word, nor out of either did I yet ever see produced any one probable inference for it, nor any thing to induce beliefe, but such as this assertion is, (that it is so in other reformed Churches) confident untruth; And instead of seeking satisfiacion from Antiquity, this blind confidence leads many into the old rejected Heresies of the Contebaptites *which allowed no Bishops*. Many, too many revert to that great Aerial Heresie condemned long since, *that all Ministers must bee equall*, and I doubt the motive is the same to them which moved him; Saint *Austin* observes, \* that being discontent he mist of a Bishopricke. *Aerius* fell into this Heresie; *Presbyterum ab Episcopo nulla differentia discerni*. And I beleve their discontent (truly sifted) is the same, they would bee all *Bishops*: I am sure they claime more independent power, then ever *Bishops* had, (viz.)

*Niceph: lib. 18. c. 49.*

\* *August: de Hæres: cap. 53.*

(viz.) That every particular Eldership is (an independent body) the Tribunall of Christ.

Beza de presbyt: p 124

Now that this glorious Tribunall, Christs kingdome, Gods Government, which should have continued till the ends of the world, should bee wholly suppressed by the Immediate successors of the Apostles, by all the Ancient Fathers, and Martyrs who so freely laid downe their lives for the propagation of the Gospell, and that it never found Advocate in all the first Generall Councells, (Where never sate Lay-Elder,) And that This Scepter whereby CHRIST alone rules amongst men, was never advanced: That this parcell of the very substance of Gospell, without which there can be no right Religion was never revealed till 1500. yeares after Christ; I must needs say tis all of it either Valde improbabile, or Magnum Mysterium.

Motion p. 4.

Motion p. 34.

The Epistle before the Supplicat: 1 & 2.

T. C. 1 2. p. 247.

Register: p. 68.

H. 3

Sec.

## Section 13.

*How Episcopacie hath beene approved by  
the Ancient and customary Lawes of this  
L A N D.*

**B**y these evidences of Scripture, Fathers, Councells, History, and Moderne Writers, having thus deduc'd the institution, Authority and continuation of this Episcopall order from the Apostles to the present; It is in the last (not least) place considerable, whether such a degree be consonant to, or consistant with the Lawes and Government of this Land and people. And in that consideration I beleve it will appeare rather so intertexted with our lawes, that it cannot well be sever'd, then any way opposite to them.

The persons themselves, The *Arch-Bishops*, and *Bishops* (the Clergie) as it were incorporated into one and the same body with us (the common-wealth) our liberties and theirs stand and fall by the same right and Custome, by one and the same Rule and Law, yet farre be it from me to presume to give any positive opinion in this, which I confesse is much above my capacitie. I shall only collect such authorities as seeme to give them a ratification by our most Ancient, Customary, fundamentall, Common, and Statute Lawes

Lawes, and by the Kings most ancient, legall prerogative, which I submit to the consideration of better judgments.

The great preservative of this Commonwealth, the patron of our liberties, is that ancient supream power of Parliaments, which hath ever given Lawes to the Nation, liberty to the people, since the first Institution of Municipall Lawes by the consent of the people: Though before any Iudiciall or Municipall Lawes were, Kings did decide causes according to naturall equity, and were not tyed to any rule or formality of Law, but did dare *Iura*, as it is in the Poet,

*Fortescue* 2. cap. 13. 13.

*Virgil*: *Aenead.* 7.

*Hoc Priami gestamen erat, cum jura vocatis  
More daret populis.*

Yet since Christianity came amongst us, and this Nation became regulated by Lawes, Sir Edward Cooke observes, that by the ancient Lawes of this Realme, this Kingdome (was reduc'd) into an absolute Monarchie consisting of one Head, which is the King, and of one body politicke compact and compounded of many, (and almost infinite severall) yet well agreeing members, all which the Law divideth into two severall parts, that is to say, The Clergie and Laitie, both of them next and immediately under God subject, and obedient to the head. Also the Kingly head of this politicke body is instituted with plenary and intire power, prerogative, and Jurisdiction to render Justice and right to every part and member of this body in all causes Ecclesiasticall or Temporall, otherwise he should not be a head of the whole body.

*Sir Edward Cooke de  
Jure Ecclesiastico fol. 8.  
Iuxta leges hujus regni  
antiquas, hoc Anglie  
Regnum absolutum est  
imperium & Monarchia,  
ex uno Capite, viz.  
Rege, & ex corpore politico  
compacto & composto  
ex membris distinctis,  
&c. Quae omnia  
lex bifariam in Clericos  
& Laicos dividit,  
&c.*

And

Sir Edward Cooks preface to the ninth Report.

*Ego Ina, Dei gratia West Saxonum Rex: exhortatione & Doctrina Cenredes Patris mei, & Heddes Episcopi mei & Erkenwaldes Episcopi mei, &c. omnium Aldremanorum & Seniorum sapientum regni mei, Co situi, &c. pro stabilitate & confirmatione populi mei.*

Sir Edward Cooke preface to the ninth report

Stanford: l. 3. cap. 38. fol. III.  
*Kenulph Rex per literas patent. Consilio & Consensu Episcoporum, & Senatorum gentis sue, largitus fuit monasterio de Abindon com. Berk. &c. ab omni Episcopali Iure in sempitern. esse quiet.*

And in this great Councell, great Court, Generall Convention or Court of Parliament (severally so called) The Arch-Bishops, and Bishops (the Clergie) have ever represented a third part of this Monarchick Body, being present at and consentient to the making of all those lawes which have bin constituted for the preservation and government of the whole politicke body: As may appeare by the most Ancient Records extant of any great Councell or Parliament. Sir Edward Cooke observes that *King Ina* who raigned almost a 1000 yeares since, began his Parliament thus: *I Ina by the grace of God, King of the West Saxons, by advice and counsell of Cenredes (my father) and Heddes, and Erkenwald, my Bishops, and all my Noble-men and wise men of my kingdome, have constituted, &c. for the setting and safety of my people, &c.* Here we see the Bishops were Counsellors in the generall Councell for the safety of the people.

*The like Parliament (he observes) was held by Offa King of the Mercians, and by Ethelbert King of Kent, and the rest of the seven Kings during the Heptarchy.*

<sup>a</sup> *Que charta concessa ante annos 850. confirmata fuit per Edwinū ex qua perspicuum est regē charta sua in Parlamento concessa consilio & consensu Episcoporum & senatorum gentis sue, quæ in Parlamento convenerant.*

After the Heptarchy, Anno 755. which is almost 900 yeares since. *King Kenulph*, by the Counsell and consent of his Bishops, and Senators of his Nation, grants to the *Monastery of Abindon* to be free from all Episcopall jurisdiction<sup>a</sup>: which charter was after confirmed by King *Edwin* anno 950. And as Sir *Edward Cooke* observes

serves, appears to bee made by the consent of the BISHOPS and Senators then assembled in Parliament.

KING ALFRED Anno 871. ordained for a perpetuall usage, <sup>b</sup> that twise in the yeare they should assemble to treat in Parliament of the government of the people of God, how they should keep themselves from sinne.

*In the great Parliament holden by King Athelstan <sup>c</sup> (who reigned about 920.) at Grateley, is particularly mentioned. The Arch-Bishop Wolfhelme, with the Noblemen and Wisemen which King Athelstan called together.*

King EDMUND <sup>d</sup> (who lived Anno 940. had severall Parliaments;

In one by his Writ he summoned the great Synod of Cleargie men and Lay men at London: Another of his PARLIAMENTS beginneth thus.

*These are the Institutions of Edmund King and his Bishops, <sup>e</sup> which his Wisemen made at Culincoln.*

In a third he directs his writs <sup>f</sup>, *To all his people, as well Cleargie, as lay men. After him, Anno 943: Edgar King of England, and Emperor of the Kingly Nations, &c. by the consent of his Princes and Prelates, confirms his grant; To which Dunstan Arch-Bishop of Dover consents and subscribes. And Ostickell Arch-Bishop of Yorke the like, &c. With Duke Alfericke, Duke Bruthuod, Duke Aridgar, &c. who all consent and subscribe.*

I

Here

<sup>b</sup> Le Roy Alfed ordeigna per usage perpetuel, que a deux foits per la'n pur mist'er a Londres per parliamenter sur le guydemens de peuple. &c. Mirror of Iustices. c. 7. Sect 3.

<sup>c</sup> Cookes little on, f. 110  
<sup>d</sup> Edmundus Rex congregavit magnam Synodum divini o. dinus & Seculi apud London civitat. in Sancto pasche Solenni. Sir Edward Cooks Preface to the ninth Report.

<sup>e</sup> He sunt institutiones quas Ed: Rex & Episcopi sui cum sapientibus suis instituerunt apud Culincoln. Ibid.

<sup>f</sup> Ego Edm: Rex mand: & precipio omni populo, &c. Cum sapientibus Clericis & Laicis Ibid. Ego Edgar Basileus Anglorum & Imperator Reg. gentium, cum jus consensu, & principum & Archieporum hanc meam munificentiam signo Crucis corroboro, Ego Dunstan Arch. Dorober. Ecclesie Christi consensu & subscri. f. Idem: Ostickell Archiepiscop: Eboracensis. Idem. Alferic dux, Bruthuod Dux, Aridgar Dux: &c. Cooke preface fourth report.

g Sir Edward Cooke  
Preface.

<sup>b</sup> Rex Canutus per 130. annos ante compilationem decretorum que anno 1150 fuer. compilata, in suo publico Parlamento persilenti- bus personaliter in eodem Wulstano & Adelnodo, Archiepiscopis & Ailwino Episcopo Elmhamense & alijs Episcopis, Scutens ducibus, cum totidem Comitibus, cum plurimis Gregarijs militibus votis. re. gis unanimiter consentientibus, &c.

Illustris Rex Hardi-Canutus, cum Laude & favore Egelnod: Doroborensis, nunc Cantuariensis, & Alfrici Eboracensis, aliorumq; Episcoporum suffrag: nec non cunctora sui mundanorum principum, roboravit, &c. Cooke's Preface to the ninth Report.

Leges S. Edm: cap. 10. Rex autem qui vicarius summi Regi est, ad hoc constitutus est ut regnum & populum Domini, & super omnia san-ctam Ecclesiam regat & defendat &c.

Here they did not subscribe as Testes, but Con-  
sentientes? King Etheldred held a Parliament at  
Wood-stocke <sup>g</sup> (Anno 979.) By the Counsell of his  
Clergie and Laicks. But the most speciall piece  
of Antiquity before the Conquest is of that great  
Parliament held by that great King Canute King  
of England, Denmark and Norway, <sup>h</sup> a hundred  
and thirty yeares before the Compiling of the great  
charter, in his publike Parliament, where were perso-  
nally present Wulstan and Adelnode Arch-Bishops,  
and Ailwin Bishop of Elmhamense, with other Bi-  
shops, seven Dukes, as many Earles, with many  
Knights unanimously consenting with the Kings  
Votes. In which the Monastery of Saint Edmund  
was exempt from Episcopall jurisdiction.

And by King Hardi-Canute his sonne with the  
consent of Egelnode Arch-Bishop of (Dover, now  
of) Canterbury, and Alfricke Arch-bishop of  
Yorke, and the voyces of other Bishops, and of all o-  
ther the Lay-Princes, the former Charter was confr-  
med. In all which wee see the Bishops were then  
present and consenting, likewise in the old Tract  
call'd, Modus tenend: Parliament: in the time of  
Edward the Confessor. The Assembly is set  
forth to consist of the Holy men (the Bishops:)  
The Aldermen, the Noblemen, and the Wisemen, viz:  
the Knights, Citizens, and Burgesses:

And in the Lawes of Edward the Confessor  
amongst others, is principally recited of the King,  
who is Gods Vicar, is ordained to this end.

That he shall rule the Kingdome and the people of

our Lord, and above all the Holy Church, and defend the same. Which lawes of St. Edward were by a Jury of 12. discreet men in every County (sworne neither to flatter prerogative, nor extend priviledge) presented at the command of the Conqueror, and by Aldred Arch-Bishop, and Hugh Bishop of London composed into a Magna charta, and by him ratified firmiter & Inviolabiliter observand: which priviledges being violated by William Rufus, were restored by Henry the first commanding all the Lawes of King Edward to be observed: And King Henry the second, Anno 1185. Calls a Parliament of his Clergie and people with all his Nobilitie. And confirms to God and to the Church, to his Barons and subjects, all grants, liberties, and free customes which Henry his Grandfather had granted unto them. In the Sixth of King Iohn, a Parliament was held by the consent of his Arch-Bishops, Earles, Barons, and faithfull subjects of England. And in the seventeenth of King Iohn, out of the ancient Lawes formerly compiled and selected (by Edward the confessor, out of the Huge heape of the Lawes, which the Britans, Romans, English, and Danes had made) was abstracted that great Charter of our Liberties call'd Magna Charta. Which was divulged and ratified by King Henry the third, in these words. First we have granted to God, and by this our present Charter have confirmed for us and our heyres for ever; That the Church of England shall be free, and shall have all her whole rights and liberties inviolable.

Ex Gulpho Abbate  
Crowlandense, ex libro  
Antiquarum legum.

Ex Rogero Hoveden  
& Will. Monach:  
Malmesbur:

Cooke Epist: 9. Re-  
port. H. 2. Convoca-  
vit clerum regni & po-  
pulum cum omni Nobi-  
litate ad fontem cleri-  
corum, &c.

Sciatis quod consensus  
est assensu Archiepisco-  
porum, comitum, Baro-  
num & omnium fidelium  
nistorum Anglia, &c.  
Cooke Ep: 9. Rep.

Matth: Paris, pag. 246.  
page 3.  
Cook: Preface third  
Report.

9. H: 3. 1.  
Magna Charta.

Now whether their right of Essence, that is, of being members of this publike body, whether their interest in Councell in the institution of the Lawes to Rule this body, have not through all these presidents of Antiquity seem'd to walke hand in hand with us, or if they appeare not to have had the same prescription for the same fundamentalls of their liberties as other subjects have, Is to me (I confesse) undistinguish'd: And the same seeme rather to be yet continued downe to the present then separate by any distinct lawes. For in the ninth of *Henrie the third*: <sup>a</sup> it is confirmed with a generall enlargement, that *No man shall be disseised of his liberties or free customes but by lawfull judgment of his Peeres*; Which liberties are particularly enlarged to the **CLEARGIE**, 3. *E.* the first. <sup>b</sup> And the Charter of liberties is againe confirmed as well to the Church as people, 25. *E.* the first, <sup>c</sup> And tis enacted that the same shall be pleaded as the common Law; and that any judgment contrary to the same shall be voyd <sup>d</sup>. Now what were conceived violations of their liberties severall lawes will determine.

1. *Edward the third*, <sup>e</sup> It is said, *the Kings Father by evil Counsellors had seized into his hands the Temporalties of diverse Bishops, and tis enacted, that from thenceforth it shall not be done.*

*No purveyer to take a Bishops goods without his consent* <sup>f</sup>: (The reason given) *for we doe take the said Prelates and Cleargie into speciall protection, of us and our heyres.* Another Statute of the same  
 yeare

69. H. 3. 29.

63. E. 1. 1.

625. E. 1. 1.

d Cap: 2.

61. E. 3. 2.

f 14. E. 3. 1.

yeare *preserves their Temporalities* <sup>5</sup>. And it should  
 appeare they were by the Law preserved as a  
 right to the Church, not to be forfeited by the de-  
 linquency of the present *Bishop*; But preserved  
 to the successor, being specially enacted, That  
<sup>h</sup> *Sith they be Peeres of the Land, their Temporalities*  
*shall not bee seized on a contempt, but they shall be fi-*  
*ned.* And in the 28. of *Edward the third*, in the  
 Generall ratification of the great Charter where-  
 in it was then further enacted, <sup>i</sup> *That none shall be*  
*disherited without being brought in Answer by due*  
*processe of Law*; It cannot be conceived but they  
 were included, being never sever'd: All which  
 Explanations of the Liberties of the Cleargie  
 have beene involved in the severall confirmations  
 of that great Charter, which hath received no  
 lesse then thirtie severall ratifications: And in the  
 statute of sixteene *Richard the second*, *The Bi-*  
*shops are declared to be profitable and necessarie to our*  
*Lord the King, and to all his Realme, and that by the*  
*removall of them his said Leige Sages the Realme*  
*should be destitute of Counsell.* And in the Statute  
 of 8. *Elizabeth* they are recited to be *one of the*  
*greatest States of this Land.* Now whether wholly  
 to Roote up this order which hath thus beene  
 supported by our Lawes ever since we had lawes,  
 to nullifie these priviledges, which have the same  
 Antiquity, Authority, that we can challenge for  
 ours, to divide this body politique, which hath ne-  
 ver beene sever'd since we had a head, to take a-  
 way these confirm'd Temporalities, may not bee

g 14. E. 3. 3.

h 25. E. 3. 6.

i 28. E. 3. 3.

16. R. 2 5.

8. Eliz. 1.

conceived a dangerous breach upon this Bulwarke of our Liberties, of which (as Sir Edward Cooke sayes (*Magna fuit quondam Magna Reverentia Charta,*) I may not judge, but holding my selfe a free-man by the inviolable rights of this Charter, I hope I may without offence make a quære.

## Sect. 14.

*The taking away the Order of Episcopacie would occasion great distraction in the common Law.*

**I**T should seeme likewise that the removing of this order of *Bishops* would shake a great part of the foundation of our Common Lawes.

*Fitz-Harbert* holds that *originall writs are the grounds and foundations whereupon the whole Law doth depend.*

Fitz: Harb: N. B.  
Preface.

3. H. 3. Tit. prohibi-  
tion.  
Tempore H. 3. & pro-  
genitor. ejus Regū Angl:  
Siquis, &c. Rex semper  
per breve sub mag: Si-  
gillo procedere prohibi-  
bit. Cook de jure Re-  
gū Ecclēf. 11.  
BraC: lib. 5. fol. 426.

Now tis very evident that many of these writs will be cleerely nullified: for *ablata causa tollitur effectus*; And these being many of them derived from, some specially against, others directed to the *Bishops*, and some returnable by them, must needs with them fall voyd, of which nature are the *writs of prohibition* to the *Bishop*, and of *consulation* after prohibition, which were declared to issue in all the time of *Henrie* the third, and his Royall Progenitors. *Bracton* our old Lawyer tells

us; None can certifie excommengement but only the Bishop, whence must fall *ex consequenti* the writ of *Excommunicato Capiendo* upon the Certificate of the Bishop. The severall writs of *Quare impedit*; *Quod permittat*; *Ne admittas*, as also the writ directed to the Bishop *ad admittendum Clericum*. And upon the Bishops default of execution, The writ of *Quare non admisit, quare Incumbrauit, &c.* As also *Breve de cautione admittenda*, *Breve de significavit*, *Breve de Heretico comburendo*, upon conviction of the Bishop with many others, will bee in the most part voyd, which writs in former times have had such relation to Bishops that some of them have sit with the Sheriffs in the County Courts for returne of writs, and severall Bishops have had appropriated to their Sees the returne of writs: In doomsday booke, it is found, that *The hundred of Oswaldshaw* in which were three hundred *Hydes of land*, belonged to the Bishop of Worchester of o'd, and no Sheriffe had any jurisdiction there; of which are many presidents.

By their removall there shall be no officer to certifie in a writ of *bastardie*, *Mulierie*, *Loyaltie of Matrimonie*; it being the proper act of the Bishop: The right of presentation (which is the act of the Patron offering his Cleark to the Bishop of the Diocese to be instituted,) And all patronages will be voyd. That which is a maxime of the Common Law; that where the right is spirituall and the remedy only by Ecclesiasticall Law; The consuance only

Fitz Harbert fol 62.

Doomesday:  
Ecclesia S<sup>te</sup> Marie de worchester habet Hundred: vocat. Oswaldshaw: in qua jacent 300. Hyde, de quibus Episcopus ipsius Ecclesie à constitutione Antiquorum Temporum habet redditiones, &c. Ita ut nullus vicecomes, &c.

Cooke lit: fol. 134.

Ibid: fol: 120.

Cooke Litt: 96.

only appertains to the Ecclesiasticall Court, will leave many men destitute of remedy.

The distinct rights betwixt *Patron, Parson, and Incumbent* at the common Law; and the grants of Bishops, Deanes, and *Chapters* approved by the Common Law, will certainly receive great distraction. I professe my selfe farre from the abilitie to present all the Inconveniencies: yet if the branches that spread themselves, from these few Rootes, be well considered, I presume they will afford matter of great consultation before the body of the Law be thus anatomized.

## SECTION 15.

*The Statute Lawes concerning Bishops.*

THOUGH the inconvenient effects, The subversion of this order may produce in the Common Law, be lesse visible, yet the Havocke such a change must make in the Statute Lawes, is more obvious to our eyes. Many of which become wholly voyd, others in part.

As the Statute of *Circumspectè agatis*, thirteenth E. the first, <sup>a</sup> whereby it appears the *Bishops might hold plea in their Courts of Tythes, obventions, oblations, Mortuaries, redemptions of pennance, laying violent hands on a Clearke, defamations, &c.* Like

<sup>a</sup> Cooke de jure Regis  
Ecclesiastico: fol. 13.  
13. E. 1.

Likewise the Statute called *Articuli cleri*. 9.E.2. <sup>b</sup> *Art. 1. cle. 19. E.2*  
 Consisting of many branches, wherein t'is rati-  
 fied if *the Prelates and Cleargy and their Successours*  
*for ever, may exercise Ecclesiasticall Jurisdiction in*  
*the Premisses.* Also the severall Statutes, concern-  
 ing Excommunication by the Bishop : <sup>c</sup> All Statutes <sup>c 3.E.1.15</sup>  
 concerning the Ordinary, enabling him to pay debts  
 of the goods of the Intestate, <sup>d</sup> of Counterpleading <sup>d 13.Eliz: 19</sup>  
 the Kings Title to Benefices by Lapse, <sup>e</sup> of Collation <sup>e 25.E.3.7</sup>  
 to Benefices after Sixe Moneths, <sup>f</sup> of reformation of <sup>f 2.H.5.1</sup>  
 the Government of Hospitals, of visitation of Dioces-  
 ses and Donatives, <sup>g</sup> of giving Costs for deteyning of <sup>g 1.H.8.20</sup>  
 Tyths, <sup>h</sup> for which by the Common Law is no <sup>h 32.H.8.7,</sup>  
 remedy, with many others. As also the Statutes  
 enabling Bishops to examine the abilities of Parsons  
 presented to Benefices, <sup>i</sup> to correct for Defamations <sup>i 9.E.2.13</sup>  
 to punish such as strike in the Church-yard, <sup>k</sup> to sup- <sup>k 9.E.2.4</sup>  
 presse and punish Heresies, <sup>m</sup> to receive the pro- <sup>m 15.E.6.4</sup>  
 bates of Testaments <sup>n</sup>, and grant Administrations <sup>m 13.Eliz</sup>  
 which must produce great distractions in the <sup>n 21.H.8.5</sup>  
 State concerning wills, Executours, and Admini-  
 stratours, which will concerné very many mens  
 estates, the severall Statutes of Dilapidations, Sub-  
 scriptions of Admission to Cure, of institutions and  
 Qualifications of Suffragans, of Presentations by  
 Lapse upon deprivations, divers Statutes concern-  
 ing Leases of Bishops lands and of Benefices which  
 Cue will be of no use.

Such as are well vers'd in the Statutes may (I  
 beleeve)easily collect above Sixscore several Sta-  
 tutes, many whereof will become wholly voyd,

K others

## A briefe Review of Episcopacie.

others in a great part, if the Episcopall Iurisdiction be abolished.

Sir Ed. Cooke de iure  
Regis Ecclesiastico. § 49.

Sir Edward Cooke sum's up divers cases, wherein if the Statutes had not enabled the Bishops to proceed in their Ecclesiasticall Courts, there had beene no remedy, being they belong not to the Common Law: *observe* (saies he) *seeing the determination of Heresies, Schismes, and errors in Religion, ordering, examination, admission, institution, and deprivation of men of the Church, of right Matrimony, Divorces, and generall Bastardy, (whereupon depend the strength of mens discentes and inheritances) of Probates of testaments, and letters of Administration (without which no debt nor duty due to any dead man can be recovered by the Common Law) Mortuaries, pensions, procurations, reparations of Churches, Simony, Incest, Adultery, Fornication and Incontinencie, and some others, doth not belong to the Common Law, how necessary it was for the administration of Iustice, that Ecclesiasticall Courts were Authorized to determine so great and important causes. In all which Ecclesiasticall causes and Iurisdctions the Bishop is the Kings ordinary and immediate officer, and ever hath beene approved by our Common, ratified by our Statute Lawes.*

Cookes Littleton. 3 4+

## Section 16.

*Whether Abolishing of Bishops may  
stand with the Kings Legall  
Prerogative.*

**L**astly it is considerable, whether Bishops doe not appeare to have an inseparable supportation by the Kings most Antient, most Legall, Prerogative.

What power Bishops had before they came into this nation hath been formerly shewed; since they were first planted in this Kingdome, it is now neere fiftene hundred yeares, over whom the Kings before the Conquest had ever Ecclesiasticall Iurisdiction, and *William the Conqueror as King of England, made appropriation of Churches with Cure to Ecclesiasticall persons, whence it followed* (says Sir Edward Cooke <sup>a</sup>) *that he had Ecclesiasticall Iurisdiction.*

It is recited in the Charter of *Henry the first*, in the foundation of the Abbey of *Redding*, That aswell in regard of his Ecclesiasticall as Regall power, he ordaines that the possessions of the *Abbey* shall remaine entire and free for ever. From which and other presidents (Sir *Edw. Cooke* concludes) Aswell by the antient Common Lawes of this Realme, by the Resolutions and Iudgements of the Iudges and Sages

7. 8. 3. tit. Quare Impedit. cap 19:

<sup>a</sup> Rex 14. 1. Ex se sine quovis alio Eccl. cum cura personis Eccl. ut Rex Angliæ appropriavit unde ipse Ecclesiasticâ jurisdictionem habuisse consequitur, Cooke de jure Eccl. f. 10.

Chart H. 1. fundat. Abbat. de Redding an 1 25, Statuimus autem tam Ecclesie quam Regie potest. prospectu de decedente Abbate, &c.

Cooke de jure Ecclesiastico, fol. 40:

of the Laws of England, in all succession of ages, as by the authority of many Acts of Parliament, antient, and of later times; That the Kingdome of England is an absolute Monarchy, and that the King is the only Supream Governor, as well over Ecclesiasticall persons, and in Ecclesiasticall causes, as Temporall. Which Supream power over Ecclesiasticall persons, is no way more manifested than in the designation or nomination of Bishops, (the Supream Officers in the Church) it appearing by Law books, and by divers Acts of Parliament. That at first all the Bishopricks in England were of the Kings foundation, and donative, per traditionem Baculi & Annuli; And that King Henry the first, being requested by the Bishop of Rome, to make them elective, refused it: But King Iohn 17 of his Raigne, granted they should be eligible. Which Election is declared by several Statutes to be by the Deane and Chapter, but by the spec'iall designation and appointment of the King: Which right of nomination is by divers Statutes invested in the Crown: And this right is not barely prescribed to by Custome, but acknowledged both by Common and Statute-Laws, to be a right built upon reason and Justice, for that all the Bishopricks in England are of the Kings foundation, and the King is Patron of them all<sup>b</sup>; which is recited and declared by the Statute of I. Iacobi.

Cooks Littlet. fol. 334.

Rot. pat. 15 Jan 17. Jo.  
Math. Par p. 252.

25 H. 8. 16.

31 H. 8. 9.

1 E. 6. 2.

8. Eliz.

<sup>b</sup> Cook Lit fol 134.

17. E. 3. fo 40.

25. E. 3. c. de provis.

Stat. 1. Iacobi c. 3. Sæpius determinat. est omnes Episcopat. Angliæ per Reges progenitores fundat. fuisse, & igitur advocaciones eorum omnium ad Regem spectare: Principio etiam donativos fuisse; Cooke de jure Eccle. fol; 14.

Now.

Now if this preheminance over the state Ecclesiasticall, this right of Election or designation being of fifteen hundred yeares prescription, allowed and confirmed, both by Common and Statute Law, be not a legall and inseparable prerogative: Then certainly the old Maxime *Nullum tempus occurrit Regi*, is of little force.

And 'tis to me (I confesse) of a strange apprehension, that any should presume to preach or print such doctrines, so absolutely destructive to this kingly Supremacy and Prerogative, and so repugnant to the Word of God. As that *all Pastors ought to be chosen by the people, or else their election is not lawfull*; wherein they do directly deny this Ecclesiasticall Iurisdiction. Having no other Argument to overthrow this, so long constant practise warranted by Law. But that they say it was so in the Primitive times, which perhaps might be true in some private assemblies; yet as is sufficiently proved where there then was (even in the Apostles times) any State or Province converted to the Christian Faith, as *Ephesus* and *Crete*: The Apostles ordained Bishops, they *Presbyters*, that is, Ministers.

But admit all Pastors had been then elective, when there was no Christian Civill Magistrate to choose; no Vniversities or Schooles of literature, to enable men for the Ministry: No way to judge of their capacities, but by the exercise of those gifts which God in a miraculous measure, (for the calling of the Gentiles) was pleased to

*Satons* positions, 2:  
8: Propositions in print  
d vers others,

1 Timoch

1 Titus:

Martyrs fol: 39.

give to meane people; No maintenance for a ministry but what was collected out of private purses (who had thereby some pretence of popular elections.) No publike or free Churches, but private meetings in Holes or Caves: Is it therefore a rationally inference, That when *Kings, Princes* and whole Nations were converted to the Christian faith, who have founded and raised up Universities and Schooles of Learning where men are trained up in the mysteries of Divinitie, of whose abilities the common people cannot judge, whose persons or parts cannot be knowne to all but by recommendation, Since by the particular Beneficence of *Kings* and *Princes*, Churches have beene built and endowed with maintenance for Ministers, without the purse of the people: Must we now reduce the Government of a whole Nation to the same Rule that govern'd forty or fifty who gathered themselves into a body, and had no civill Magistrate?

*Zonaras Super Can: 12  
Laod: Concili.*

*Populi suffragijs olim  
Episcopi eligebantur, sed  
cum multa inde seditiones  
existerent, Hinc  
factum est ut Episcoporum  
uniuscujusq; provincie  
auctoritate eligi  
Episcopum quemq; oportere  
deceverint patres, &c.*

*Electioe Damasi 137.  
homines neccati sunt—  
Sexcenta profervi pef-  
sent de his monumenta:*

Tis true, that some few yeares after the Apostles times in some places the popular elections of Bishops and Ministers remained. But as soone as Christianitie begun to be any thing spread, did not such elections then produce Mutinies, seditions, bloud-shed? As *Zonaras* observes. *In times past Bishops were chosen by the voyce of the people, but many seditions arising, the Fathers ordained that every Bishop should be chosen by the Bishops of his Province,* And recites severall seditions, instancing that at the Election of *Damasus* 137. men were

were slaine, of which (sayes he) might bee brought fixe hundred examples. And since the wisdome of Princes, the Piety of Councells, finding such horrid effects of Popular elections, for the peace and good government of the Church did reduce Provinces into Diocesles, and subdivided them into Parishes (and for the avoyding of such Confusion) attributed for the most part the right of presentation to the Prince or subject, who had first endowed the Churches with maintenance; what is it but to bring backe all to the first *Chaos*; Thus to reduce all to popular elections; To take from the King this antient Legall right of Patronage? We allow priviledges, and ratifie all donations to Corporations, Cities, Burroughes, Hospitalls, even to the Spittle, for the cure of diseases, and shall no Patronage bee firme, no endowment be valid which is made by such Royall Benefactors to the cure of soules?

With the Abolition of this order must *ex consequenti* fall the Kings power of summoning them to Councell. Questionlesse, when *Elutherius* directed *Lucius* to take out of the Scripture a Law, and according to that Law to rule the land; Sure the *Bishops* that then were the expositors of that Scripture, were not excluded from the consultation of those Lawes, which were to bee derived from that Scripture they had then newly taught. In all Christian states they had prime place in Councell: In the first Records of *Parliaments* we find, they had so here; Their writs of Summons

Viler Brit. Ecclesie primord. fol. 54. 59.

mons as Antient, and in the same words as those of Temporall Barons. Their Baronies Created by the Conqueror: We likewise acknowledge the King the fountaine of Honour: And are not bodies politicke, Corporations, Cities, Boroughs by our Lawes capable of rights, of liberties of Honours as well as private men? And if late instituted, old decayed Burroughs doe all of them *de jure & de facto*, prescribe to and enjoy their right of Vote in Parliament: Is the whole order of *Episcopacie*, The representative body of the Clergie (*who by former statutes have had the same priviledges granted to them in Parliament time as other great men and Commons have*) lesse capable of rights then every small Burrough? Are the Kings Grants of priviledges, honours, good to such, and yet 1500. yeares patronage, neere a thousand yeares prescription to their Votes in Parliament. The Kings writs of 700. yeares constant practize, can neither preserve his Patronage, enable him to summon them, nor them to plead a priviledge.

This supreme power over them we find hath by our lawes deduc'd many priviledges to the Crowne. *As to demise their Temporalties in vacation times, To have all the lands of the free-holders of Arch-Bishops and Bishops upon attainders in Vacation. To have the first fruits of Arch-Bishops, Bishops and all spirituall promotions, presentations by lapse.* And above all the right of last appeale (of which both King and Subject must loose

8.H:6:1:

8.H:14:E:3:5:

17:E:3:14:

26:H:8:3:

loose the benefit) for in the presbyterian discipline, *There is no appeale from their Synods to any Prince of the world. All which Iurisdiccions, priviledges, and preheminences, are by the Statute of 1<sup>o</sup>. Elizabeth, Annexed to the Imperiall Crowne.* All which iurisdiccions, priviledges, &c. we are by the oath of supremacy sworne to defend.

Suckliffe, 129.

1. Eliz. cap. 1.

And the King himselfe at his coronation is publikely, and solemnly sworne; *To confirme the lawes, customes and franchizes of the Clergie; To preserve to the Bishops and the Churches committed to their charge all Canonicall priviledges and due law and justice, And to protect and defend to his power the Bishops and Churches under his government.*

The Kings oath at Coronation.

Now whether the totall demolition of *Episcopacie*, doe not extinguisht this right of Patronage, Eclipse this regall power of summons, stop this spring of Honour, nullifie these ancient and ratified prerogatives of the Crowne? Or how the oath of supremacy wee have taken may bee dispenc'd, or his Majesties oath interpreted wil (I presume) appeare very considerable, both *ex inconvenienti certo, & ex consequenti dubio*: Nothing being more dangerous to a State then to admit an alteration of its fundamentall institutions.

## CONCLUSION.

**B**Vt rather, since the Government of the Church by Bishops, by these proofes appears to bee instituted by the Apostles: That the Angels of the Churches were Bishops, that their succession hath been constant and continuall from the Apostles to this instant: that they have been Diocesan Bishops, exercising superiority over the rest of the Clergy: That they have had the same power of Iurisdiction, Ordination, Excommunication, in all times as now they have; That they have beene antiently honored with Titles, have had Arch-Bishops, Are approved by late Writers, desired by the Reformed Churches, ratified by our Lawes; The right of their designation invested in the Crown, we bound by oath to preserve that right; And the King, taking his oath to preserve them: And since by the established Articles of our Religion, *Wee are instructed to beleeve and acknowledge that there is nothing superstitious or ungodly in their Consecration; but that whosoever are so consecrated, are rightly, orderly, and lawfully Consecrated.* Before any such great and totall transmutation of the fabrick of the Church shall be admitted, I shall hope in a Nationall Synod; there will be a full discussion and refutation of all that seeming authority of Scripture and Fathers, which is and may bee pleaded for the right of that Calling, whereby every man may be satisfied

Article 36.

fied in Conscience of the lawfulness of such a Change of Government; The principles of Religion depending upon Divine, not humane Authority: That of *S. Austin* seeming to mee a Rule unanswerable; *What the Church hath always held, what hath not been instituted by Councils, but ever practised in the Church, is most rightly to be beleevd as an Apostolicall Tradition.* And *Tertullian* concludes, *That is evident to have come from the Apostles, which was sacredly observed in the Churches of the Apostles.* If so we know what precept the Apostle *Paul* hath left us, *Brethren stand fast, and hold the Traditions which ye have been taught whether by word or our Epistle.*

Now on the contrary, what foundation this Presbyterian discipline by Lay Elders, hath on Scripture or Tradition I never yet saw shadow of. I would be glad to have this one *Quere* resolved in reason and policy.

Either these new designed Governors must Rule with, or without a Law; If by Law, it must be either new, or old? If new, and that after 1600 yeares flourishing of the Church, a right Rule bee not yet set; who shall hope to live to see it perfected? If Old, wee have no patterne, but that which other Reformed Churches follow; either Civill or Ecclesiasticall Law: If so, where will be found 7, or as is required in some Parishes, 13 Lay Elders, that can read it, much more for every yeare a fresh supply? How many ages must passe before it bee universally understood by such?

*Aug. lib. 4 de Baptizat. cap. 24. Quod univ. e. factus tenuit Ecclesia, quodque non Consilio institutum, sed semper retentum est, non nisi Apostolica auctoritate traditum rectissime creditur.*  
*Tertul. de præscrip. adversus Hær. & contra Marc. lib. 4. Constabit id esse ab Apostolis traditum quod apud Ecclesias Apostolorum fuerit Sacrosanctum.*

2 Thess. 2. 15.

In the Interim, what confusion must follow ?

If there must be no Law, but we must bee left to the Arbitrary Government of the Pastour, and his Elders ; I have no more to say, but *Miserere nostri* : God deliver me from such a Government ; I was born free, that is, heyre to laws, And laws (says Sir E. Cook) were well called *Libertates Angliæ, quia Liberos nos faciunt* ; Because Laws make us free. And certainly there is no such Tyranny as no Law. The vulgar may call this Liberty, but such Liberty brings in Licentiousnesse, which is ever the fore-runner of servitude. What do wee call a Tyrant, but him whose will is a Law ; what must we call ten thousand such ?

But say some, what will this concerne the Civill State ? Yes, *Bullinger* observes, the *Anabaptists* in *Germany* began with the Bishops, but ended with the Civill Magistrate. And one of our own ingeniously concludes, *Quod per Ecclesiam, Rex & Regnum solidum subsistendi habent fundamentum*, That by the stable Government of the Church, the King and Kingdome have the solid foundation of their subsistence.

The holy finger of Israel, not insignificantly couples together, *Nolite tangere Christos meos* (which *S. Hierome* appropriates to Kings) & in *Prophetis meis nolite malignari*, Touch not mine Anointed, and do my Prophets no harme: As if King and Priest had an inseparable dependance of good and ill upon one another.

The Ingenious Inquisitor into the Constitutions.

ons of Common-wealths, layes this Maxime, *Those Princes or Republikk which would keep themselves from ruin, must above all things preserve Religion venerable*: Religion is the perfect Cement of a State, which dissolved, it must necessarily fall in peeces. Hence most Kingdomes in antient times joynd the royall and priestly dignity, and that out of policy, that their ceremonies might not only receive honor from so great attendances, but that the devotion rayfed by those great solemnities might establish and secure them in the hearts of their people.

*Tacitus* therefore said well, *Deorum munere summum Pontificem summum hominem esse*: It was the speciall favour of the Gods, that the chiefe of Priests was the chiefe of men.

*Mahomet* left the office of chiefe Priest annexed to the Royall dignity. And amongst the *Romans*, as if they had ruled both with one arme, whilst there was a separation of *Royalty and Priesthood*, it became an honor always resident in the Emperours person from *Iulius Cæsar*, in whom the Empire and Pontificate were at first by chance united, and continued still in *Constantine, Valentinian, Valens*, and Sozomen. lib. 4. the *Christian Emperours*, till *Gratian* first cast off both the name and attire. And as nothing more secures a Crown than a Religious reverence to authority: There are certainly no so fearefull prodigies of a declining State, as violation of *Laws*, contempt of Religious orders, and neglect of *Divine worship*. All which we see daily attempted by some

of those Disciplinarians, who admit no Reformation, no qualification, but the utter extirpation of the *Bishops*, the absolute subversion of the Church-Government.

But happy it is, that these feavers of a State have broke forth into a Discovery of themselves, when the Physitian is at hand, sitting the Parliament, whose ready early help, will by Gods grace allay this Heate, and reduce our Body Politique to its perfect temper.

Happy it is we have such a patterne of Peace, shewed us by our Prince of peace, who hath made our neighbours the objects of his mercy, us of his love; In his piety securing them with an act of oblivion. In his equity, looking upon our grievances, giving up to the hand of Justice all delinquents, and putting himselfe upon the affections and loyalty of his people. In the whole circumstances, an act of Grace not paralleled by any story. If such applause were given to *David*, when *Saul* had slaine his 1000, and *David* his 10000; what greater plaudites must wee give to him, whose compassion and wisdom hath undeniably preserved millions of his people.

Let us give to *Cesar* his due acknowledgment, and to God the prayse; And with the Prophet unanimously cry, *Blessed be the Lord God of our Fathers, who hath put such a thing as this in the Kings heart.* And God put it into the hearts of all his loyall people, to meet this grace of his, with cheerfulness of spirit, and contentation of heart, and  
direct

Citations.

Ezra 7.17.

direct the consultations of his High Counsels to a speedy regulation of the poore distracted Church, and to deliver this our *Eden* from (the formidable prodigy of destruction) *the flaming Sword* brandished in our Frontiers. That so our peace, secured by his Mercy, and our providence, our Liberties redeemed by his Justice and our diligence, the Church preserved by his Piety and our moderation, his united Empire, all our hearts may speake the Psalmists Language :

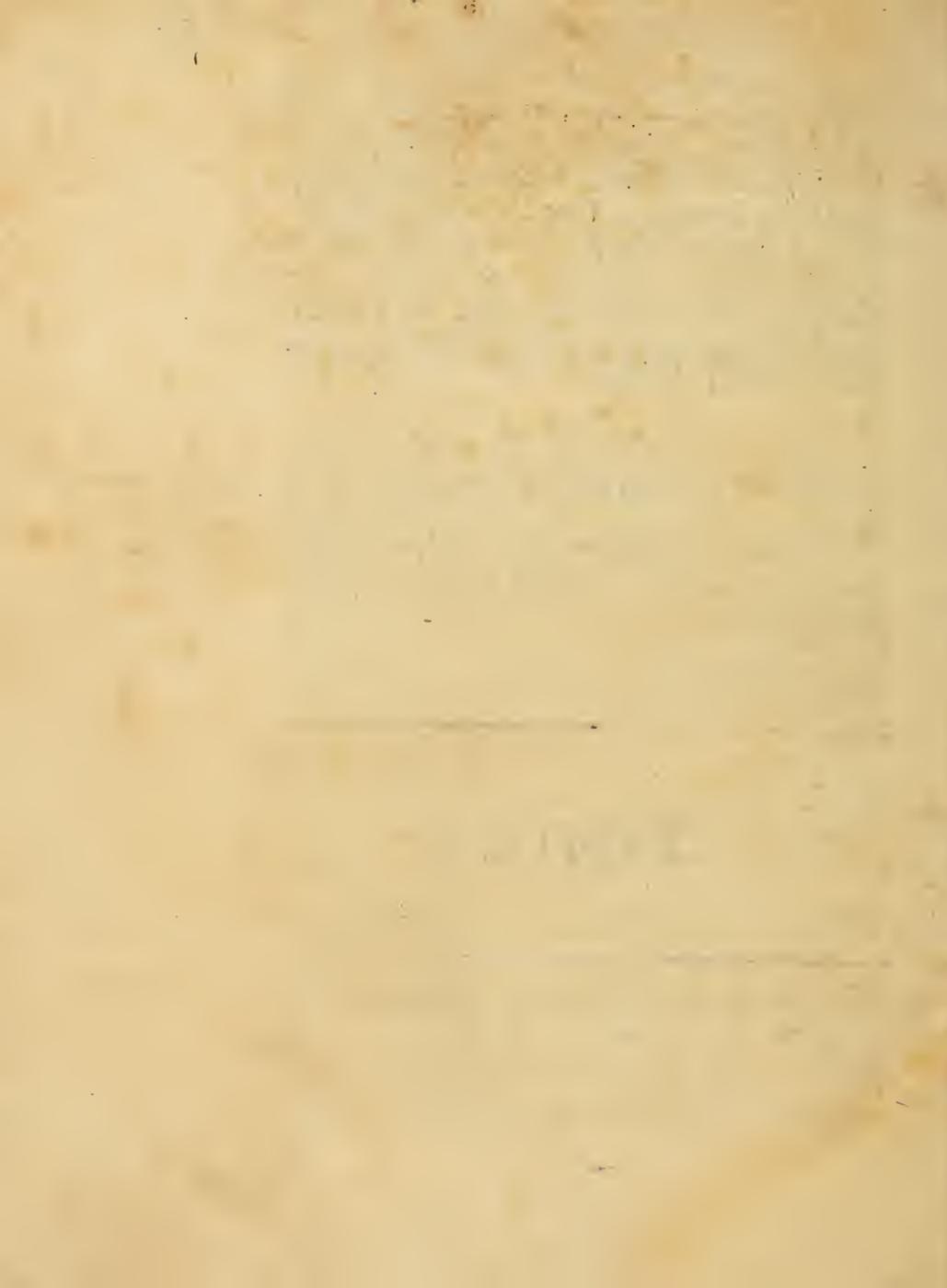
*The Lord prolong the Kings life, O prepare mercy and truth, that may preserve him, Psal. 61. 7.*

That we may all with Holy *David* pray for the peace of *Hierusalem*, they shall prosper that love her, *Psal. 122. 6.*

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FINIS.

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# The Table

## Of the severall Sections in the Survey of Presbytery.

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- 3 *Their censure of the Clergie in Queen Elizabeths dayes.*
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- 16 *The vain excuse (that Lay-elders shall moderate) refuted.*
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- 18 *Conclusion. That to introduce a new form is dangerous.*

## The Table, to the Review of Episcopacie.

Sectio prima, That there were Bishops in the Apostles times.

- 2 That the seven Angels of the seven Churches were Bishops.
- 3 That there hath bin a continued succession of Bishops.
- 4 That they were Diocesan Bishops.
- 5 That the Clergie ought to be superiour to one another.
- 6 That they assume no power or jurisdiction their predecessors had not.
- 7 That Bishops had the same power of Ordination in former times.
- 8 Ecclesiasticall censures anciently in Bishops.
- 9 Titles of Honour anciently given to Bishops.
- 10 That there were Archbishops in the primitive times.
- 11 That late great Writers approved Bishops.
- 12 That Bishops were approved in the Reformed Churches.
- 13 Episcopacie approved by the ancient customary laws.
- 14 That abolition of Episcopacie will occasion great distraction in the Common Laws.
- 15 That it will destroy great part of the Statute Laws.
- 16 Whether it may be done by the Kings Legall Prerogative.
- 17 The Conclusion.

**R** Eader, the Authors absence hath occasion'd many omiffions, having not opportunity to peruse the Presse, especially in the quotations. The best helpe is thy friendly patience, to passe by the literall faults, amend these few following, and beare with the rest. Some of them vary the sence, therefore it is desired thou wilt amend them ere thou readest.

### Errata.

**I** N the Survey of Presbytery, *Præf. B* 2, p. 2, line. 7 *all men*, line 11. for instructed r, intrusted, Sect. 2. l. 19. for them, r. their Sect. 2, pag. 2. marg. l. 41, read Prelate *Church*. Sect. 3, not 1, marg. r. *perituli*, ibidem for *eddisti*, r. *eddidisti*, not (*k*) for *ne nec*. C 2, p. 2, marg. not 0 for 40. r, 21, Sect 7, l, 12, blot out *they say*, Sect, 7, D 8, l, 17, add (as *Calvin* calls them) *fanatici homines, &c.* E 1, 9 for *Deo r, duo*, marg. for Tomes, r Tom. 7, E 2, p, 2, l, 17, r, Censurers, E 3, p, 2, l, 29, adde *such* unlimited, Sect. 9, l, 9, for every r, Envy, clamour, F fol. l, 13, a full point at possession, fol, F, 2, p, 2, l, 4, put out (*it*) F 3, l, 23, for and r, &c. ibid, marg. l, 11, r, *strenabit*, fol, G 2, p, 2, l, 25, r, observable G 3, p, 2, marg. l, 2, r, *Dominio* G 4, marg. l, 2, r, 59, H 3, p, 2, l, 19, adde man *not* to rest, fol. l 1, 17, r. *Presbytery*, fol, I 2, l, 1: , after *repent*: adde *The Presbyterians* *affirme*, I 3 p, 2, l, 6, r, these *new Standerbearers*, K 8, l, 2, blot out *that*, L 2, p, 2, l, 7, for those r, *these*, L 3, l, 7, r, *Classicall*.

### In the Review of Episcopacie.

Fol, 9, marg, l, 11, r, *Heraclam* &, fol, 10, marg, l, : 5, r, *Episcopatum*. fol, 11 marg, l, 12, for *ad id*, r, *adversus*, fol, 13, l, 2, r, *Fencelesse*, fol, 24, l, 8, r, *others* fol, 16, marg, l, 25, r, *hoc* fol, 27, l, 12, for many r, *may*, fol, 38, l, 5, for cause, r, *course*: fol, 39, l, 4, for received r. *retained* fol, 43, l, 2, for absolute r, *obsolete*, fol, 57, l, 20, for which his r, *wich his*, fol, 65, l, 3, for if r, : *hat the Prelates*, l, 28, put out *sure*, fol, 77, l, 19, for both r, but.

Revised and corrected proof of the  
manuscript of the history of the  
city of London, from the  
foundation of the city to the  
present time, as far as the  
materials will permit, and  
as far as the materials will permit.

### APPENDIX

1. The names of the streets and  
alleys of the city of London,  
as they were in the year 1600,  
and as they are at present.  
2. The names of the streets and  
alleys of the city of London,  
as they were in the year 1600,  
and as they are at present.

The names of the streets and  
alleys of the city of London,  
as they were in the year 1600,  
and as they are at present.









