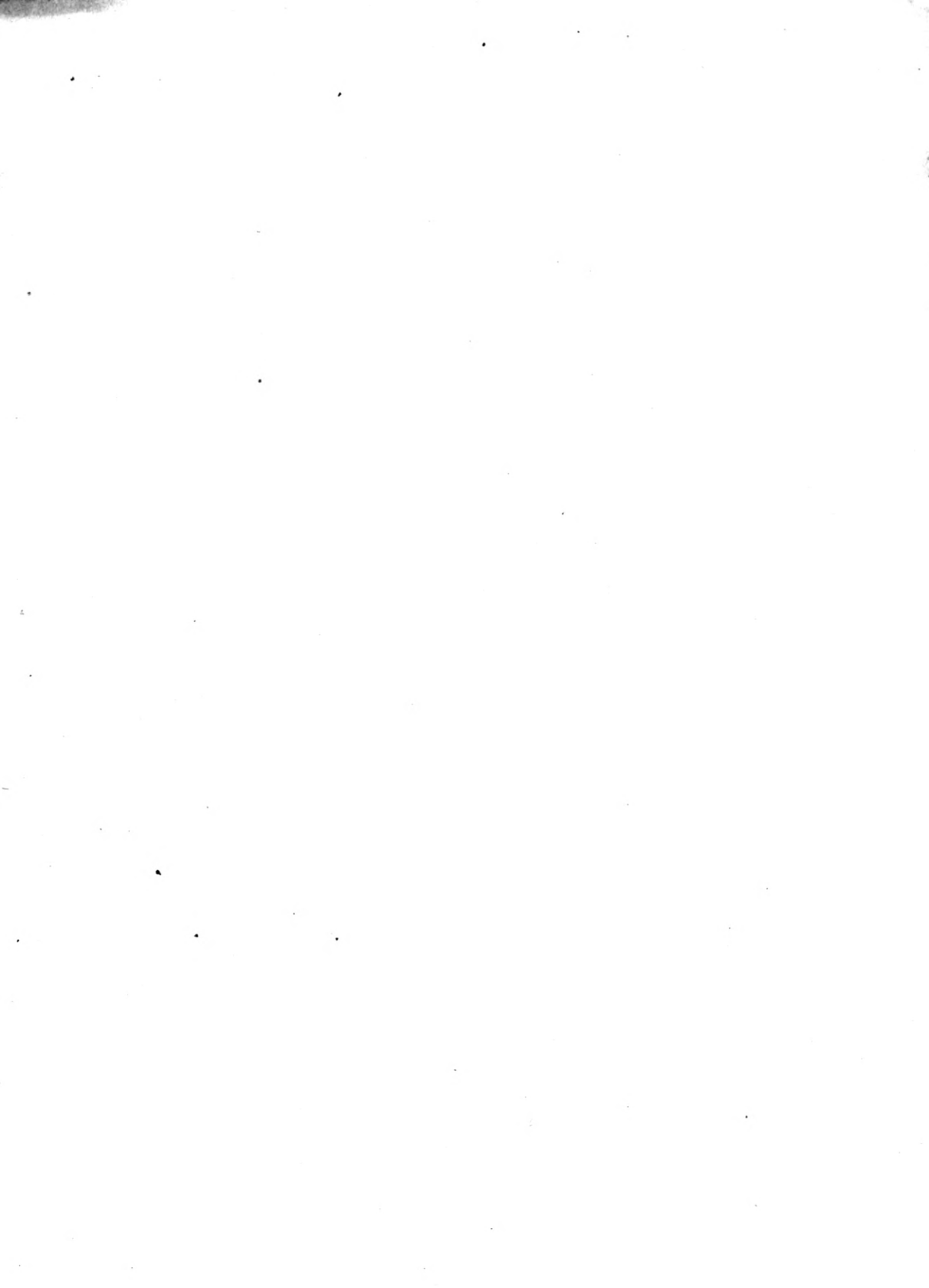
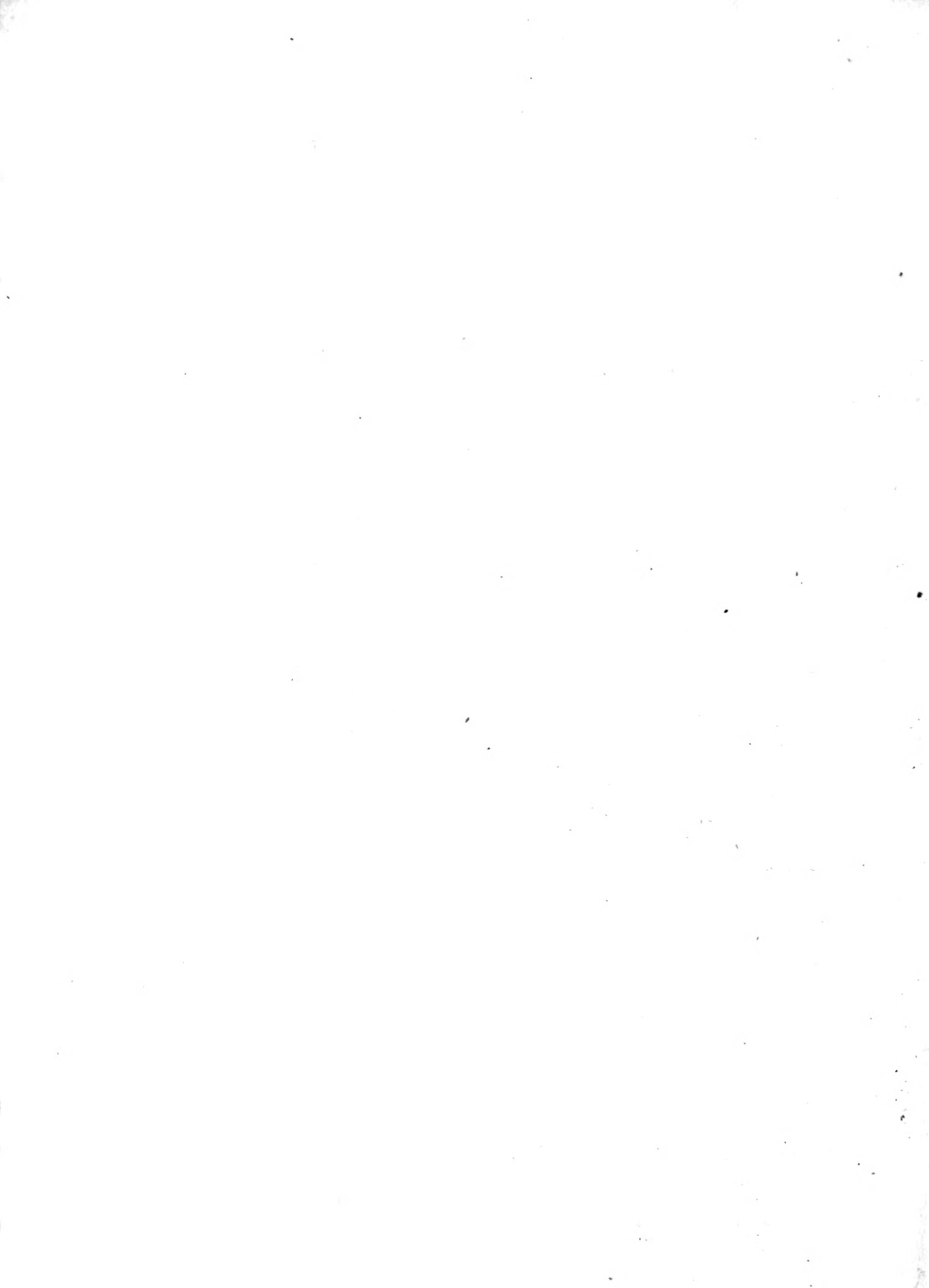




SCC
#1,471





A

SURVEY

of the Summe of

Church-Discipline.

WHEREIN

The Way of the Congregationall Churches of Christ in NEW-ENGLAND, is Warranted and Cleared, by Scripture and Argument, and all Exceptions of weight made against it by sundry Learned Divines.

- 1. M^r SAMUEL RUTHERFORD in his Book called, *The Due Right of Presbyteries.*
- 2. M^r SAMUEL HUDSON in his Book named, *The*
Essence and Unitie of the Church Catholike Visible.
- 3. M^r ROBERT BAYLIE in his Book entituled,
A Disswasive from the Errours of the Time.
- 4. The Author of *Vinditiæ Clavium* are fully answered.

Whereby it will appear to the Judicious Reader, that something more must be said then yet hath been, before their Principles can be shaken, or they unsetled in their Practise.

In two Books.

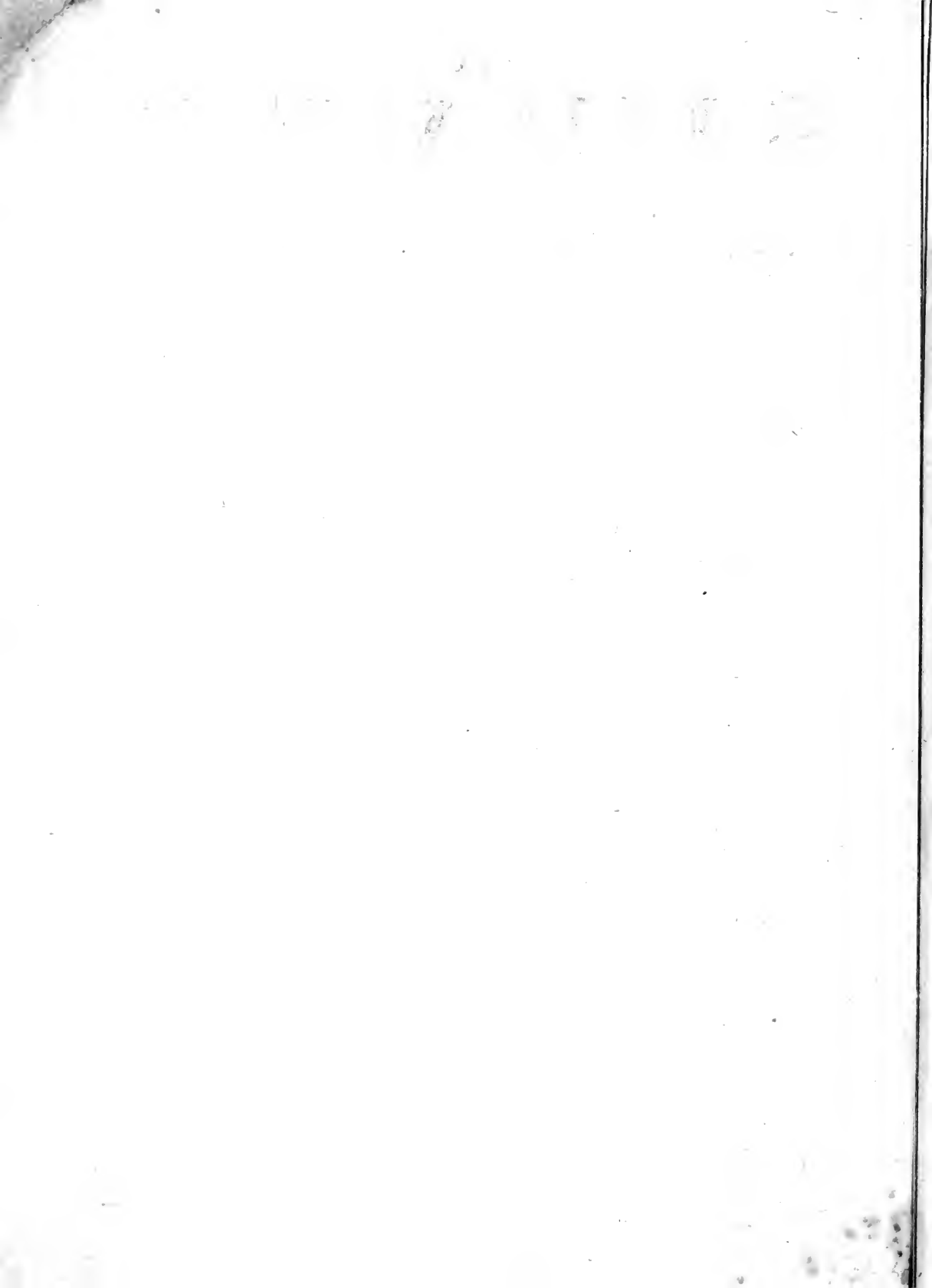
The first } By M^r THOMAS HOOKER late Pastor of
 the Church at Hartford upon Connecticut. } in New England.
 The second } By M^r JOHN COTTON now Teacher of
 the Church at Boston. }

2 COR. 13. 8.

We can doe nothing against the truth, but for the truth.

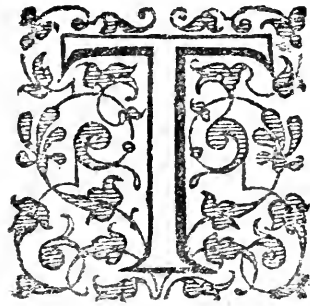
L O N D O N,

Printed by A. M. for John Bellamy at the three Golden Lions
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A Preface of the Authour,
 By way of Introduction to this
 following Discourse.
 Wherein the attentive Reader may understand
the scope, the matter and method thereof,
and how far there is a joint concurrence of
most of the Elders of New-England.



TRuth is the Daughter of time,
was the saying of old, and our daily ex-
perience gives in evidence and proof
hereof, to every mans ordinary observa-
tion. Only as in other births, so here, the
barrenesse and fruitfullnesse of severall
ages, depend meerly upon Gods good
pleasure; who opens and shuts the womb of truth from bearing,
as he sees fit, according to the counsell of his own will.

Not that there is any change in the truth, but the alteration
grows, according to mens apprehensions, to whom it is more
or lesse discovered, according to Gods most just judgement,
and their own deservings.

Sometimes God makes an eclipse of the truth at midday,
that so he might expresse his wrath from Heaven, against
the unthankfulnesse, prophanenesse, and Atheisme of a ma-
lignant world.

Rom. 16
 18.

Hence it was he let loose those hellish delusions, immediately after the Ascension of our Saviour; That though his life and conversation gave in evidence beyond gainsaying that he was true man: Though the miracles and wonders he wrought in his life and death, resurrection and ascension, were witnesses undeniable, that he was true God: yet there arose a wretched generation of Hereticks, in the first, second, and third hundred years, who adventured not only against the expresse verdict of the Scripture, but against sense and experience, fresh in the observation and tradition of living men, with more then Satanicall impudency to deny both the natures of our blessed Saviour.

^a Ad annū 71. ^b Ad unū 100 Ad annum 174. Samofatenu ad annum 269. Arrius ad annū 324. Epiphanius / ujustinius Magdeburgenses. ^d Ad annum 137. 143. 145. And after them followed Sabellius ad annum 257. and Manicheus 281.

Some denied the Diety of our Saviour, and would have him meer man. As Ebrion ^a, Cerinthus ^b, Montanus, &c ^c. Others deny him to be true man, as the Gnostici ^d, Valentiniani, Marrionitæ.

Sometimes when men entertain the truth in profession, but not in the love of it, and that indeared affection, that is due thereunto, the Lord gives men up to the Activity of error, as the Apostle speaks, because they did not love, that the truth should be truth, they imbraced falsehood instead of truth, that so they might be deluded and damned. This made way for Antichrist, and did Midwife that man of sin into the world, and by little and little advanced him into his throne. For while men did verbally acknowledge the nature and offices of our Saviour, they did begin, though subtilly, yet really, to usurp the honor and exercise of all to themselves.

² Thes.
^{2. 11.}
ἐὐσπρηται
ἠλξ' υἱς

Eusebius lib. 4. in vita constantini. Arbanasius in Ewangelio de sanctissima Dei parasi molo sit Atharassij. Audi filia Davidis & abrahe & inclina aurem tuam in preces nostras: & ne oblitiscaris populi tui ad te clarantiu.

First, They began to ineroach upon the **PRIESTLY OFFICE** of our Saviour, and not only to pray for the dead, but to pray to them, and to attribute too much to the martyrs and their worth; and to derogate from the merits, and that plentiful and perfect

perfect redemption wrought alone by the Lord Iesus. The Spouse of Christ thus like the unwise virgins, was taken aside with the slumber of Idolatry, till at last she fell fast asleep: as the following times give in abundant testimony.

Not long after, these sleeps were attended with sutable dreams, for not being content with the simplicity of the Gospel, and the purity of the worship appointed therein: They set forth a new and large edition of devised and instituted ceremonies, coined meerly out of the vanity of mens carnall mindes, which as so many blindes, were set up by the subtilty of Satan, meerly to delude men, and mislead them from the truth of Gods worship, under a pretence of directing them more easily in the way of grace: and under a colour of kindling, they quenched all true zeal for, and love of the truth.

Inasmuch that Augustine complained, The present condition of the Churches in his time, was worse then that of the Jews. They were subject to the burthen of legall Ceremonies, laid upon them by the Lord; but we (saith the Father) are pressed with presumptions devised by men.

Augu^t. epist 119. & tolerabilior sit conditio Iudeorum qui etsi tem-
pus libertatis non agnoverint, lega-
litus tamen sarcinis non humanis
presumptionibus subijciuntur.

And thus at once they usurped upon the PROPHE-
TICAL and justled our Saviour also out of his REGALL
OFFICE, for so they are linked together by the Prophet. He is
our King, he is our Law-giver; it is in his power and pleasure
to provide his own laws, and appoint the waies of his own
worship.

Isa. 33. 22.

Thus were the OFFICES of our Saviour secretly and cun-
ningly undermined, till at last that man of sin, seeing his time,
and taking his advantage, adventured openly and impudently
to challenge the chair of supremacy.

2 Thes.
2 4.

Ἐκ τῶν
καθ' ἑ
Θεῶν, ὡς
θεὸν καθί-
ουσι.

Boniface the third obtained by policy and treachery, at the
hand of Phocas for himself and his successours, that the Bi-
shop of Rome, should be the head and chief Bishop of all Chri-
stian Churches.

Ad annum
610 Fox.

ed, that might seem to hazard the safety of that, but he sets him fully and fiercely against Reformation, which sticks like the cunny-skin at the head principally.

Hence for the surprisall of so strong a peice, the Lord in his providence provided many means to make approaches thereunto by little and little. The Councells of Constance and Basill just led the Pope to the Wall, and took the wall of him, made him lower then the councell, but let him enjoy his Headship over all his Officers and particular Churches,

King Henry the eighth, he further clipped his wings in temporalls, shook off and renounced that supremacy that he had arrogated and erected over kings and kingdoms in former ages: Only that is storied of him as his mistake, he cut off the head of Popery, but left the body of it (in Arch-Bishops, Primates, Metropolitans, Archdeacons,) yet within his realm, and the Churches there established.

This power having a double respect: Partly to Ministers, Partly to Churches: The first of these was abated, when a Parity in the Ministry came to be acknowledged and received in the Churches of the reformation. And that the sole and princely power, which was arrogated and exercised by the Bishops and their Officers, over the faithfull Pastors of Christ, was cashiered, as contrary to the government and power bequeathed to each particular Officer of his own appointment, who all have Ministerium, non Dominium, are stewards, not Lords of Gods inheritance.

But whether all Ecclesiasticall power be impaled, appropriated and rightly taken in to the Presbytery alone: Or that the people of the particular Churches should come in for a share, according to their places and proportions; This is left as the subject of the inquiry of this age, and that which occasions great thoughts of heart of all hands: Great thoughts of heart in the Presbytery, as being very
loth.

loth to part with that so chief priviledge, and of which they have taken possession so many years. Great thoughts of heart amongst the Churches, how they may clear their right, and claim it in such pious sobriety and moderation, as becomes the Saints: being unwilling to loose their cause and comfort, meerly upon a nihil dicit: or for ever to be deprived of so precious a legacy, as they conceive this is, though it hath been withheld from them, by the tyranny of the Pope, and prescription of times. Nor can they conceive it lesse, then a heedlesse betraying of their speciall liberties, and not selling but casting away their inheritance, and right, by a carelesse silence, when the course of providence, as the juncture of things now present themselves, allows them a writt *Ad melius inquirendum*.

And it seemes God sets out this disquisition (fall the issue on which side it will) as most sutable and seasonable to these times, which appear fruitfull in discoveries: Truth seeming to be in travell, having fulfilled her appointed moneths, and the instant opportunity of her deliverance drawing on apace, as the Scripture account, may seem to give symptoms to that purpose, and such as will not fail.

For these are the times drawing on, wherein Prophecies are to attain their performances: and its a received rule, and I suppose most safe, when Prophecies are fulfilled they are best interpreted, the accomplishment of them is the best Commentary.

These are the times, when the knowledge of the Lord shall cover the earth as the waters the Sea: and these waters of the Sanctuary shall encrease from the ankles, unto the knees, thence unto the loins, and thence become a river that cannot be passed.

Hab. 2. 14.
Ezck. 47.
4. 5.

These are the times when people shall be fitted for such priviledges, fit I say to obtain them, and fit to use them.

Fit to obtain them at Gods hands, for Dan. 12. 4. people

Dan. 12. 4.
Brightm.
in loc.

ple shall run too and fro, and knowledge shall increase: they shall by the strength of their desires, improve the most painfull exercise of their thoughts, in the most serious search of the mystery of godlinesse, and bloud-bound like, who are bent upon their prey, they shall most indefatigably trace the truth, and follow the least appearance of the foot-steps thereof presented, until they come to see the formings and framings in the first rise, Scire est per causas scire, and thus digging for wisdom as for hid treasures, and seeking the Lord and his will, with their whole hearts, they shall finde him, and understand it.

Prov. 2.
23.

Fit to use them, now the Lord will write his laws in their hearts, and put it into their inward parts, and they shall teach no more every man his neighbour, For they shall all know me, from the least of them, to the greatest of them.

Jer. 31.

And whereas it hath been charged upon the people, that through their ignorance and unskilfulnesse, they are not able to wield such priviledges, and therefore not fit to share in any such power. The Lord hath promised: To take away the vail from all faces in the mountain, the weak shall be as David, and David as an Angel of God. The light of the Moon shall be as the Sun, and the Sun seven times brighter. When he hath not only informed them, but made them to be ashamed of their abominations, and of all that they have done, then he will shew them the frame of his house, and the patern thereof, the going out thereof, the coming in thereof, the whole fashion thereof, and all the ordinances thereof, all the figures thereof, and laws thereof: And write them in their sight, that they may keep the whole fashion thereof, and all the Ordinances thereof, and do them. *Observe how often the Lord expresth the enlarged manifestations of himself in those many universals.*

Isa. 25. 7.
Zac. 12. 8.
Ila. 30. 26.
Ezek.
43. 11.

ALL LAWES, ALL ORDINANCES, ALL FIGURES. 2. Not only SHEW all, but make them SEE ALL, and doe all.

The travell of the truth, as I said, thus drawing on, it hath pleased the Lord to improve the pens and pains of many of his Worthies (midwife like) to lighten and ease the throws of the truth, in this sharp and sore travell for a safe delivery.

Amongst these Mr Rutterford hath deserved much for his undefatigable diligence; A man of eminent abilities, the depth of whose judgement, and sharpnesse in dispute, is evidenced beyond all exception, by that accurate and elaborate peece of his Apologeticall exercitations, wherein he appears to be Malleus Jesuitarum, and of their factours and followers the Arminians; who receive their errours by whole-sale from them, and retail them out again in their particular treatises. And for these pains of his, I suppose the Churches will (I must professe for mine own particular I do) owe him much. And therefore it was a pleasing and pleasant providence, when I perceived by some bookes, set forth of late, that he did addresse himself seriously to debate of Church-Discipline, a subject, as of speciall difficulty, so of speciall advantage to the truth, and of help to the present times in which we live.

These two things seeming to be great reserves of inquiry, for this last age of the world,

1. Wherein the spirituall rule of Christs Kingdome consists, the manner how it is revealed and dispensed to the souls of his servants inwardly?

2. The order and manner, how the government of his kingdome is managed outwardly in his Churches?

Vpon these two hinges the tedious agitations that are stirring in the earth turn: either having their first rise from

hence directly, or by a secret influence, these fore-mentioned causes send in and insinuate their special interests indirectly, to make up that *υπερ σις υπερσος*, to set forwards the shakings of heaven and earth, which are to be seen even at this day.

Revel.
II. 16,

Esa. 2.

This being the season, when all the kingdoms of the world, are becoming the Lords and his Christs: and to this purpose he is taking to himself his great might, which heretofore he seemed to lay aside and in silence, as himself speaks in a like case. Pl. 50. to suffer wicked men to put forth their rage, according to their own pleasure, but he resolves by his Iron rod to dash those earthen vessels to peeces.

The first of these, to wit; The spirituall Kingdome of Christ, is most opposed by a generation of Enthusiasts; and Familists, who having refined the loathsome follies of their former predecessours, do adventure to set open their conceits, with greater insolency, to the view of the world; and under the pretence of free-grace, they destroy the grace of God in the power and operations of it, in the hearts and lives of men.

The other, which concerns the managing of the outward kingdome, unlesse my prospective much deceives me, is coming towards its last triall: because there is more liberty now given to each, to plead their own interests, when in former times the tyranny of Antichrist, and blinde obedience unto his dictates, turned the tomb-stone of untimely silence upon all mens endeavours, buried all mens debates in their own bosomes, or else the unreasonable rigour of the prelates laboured to destroy the being of the defense as soon as it came to the birth.

This present term of Gods patience promisseth some allowance to his people, the distressed and despised ones of Christ, sub forma pauperis, to take leave, to lay claim to these priviledges,

viledges, which they have conceived to be part of the legacy bequeathed unto them by the Lord Iesus, being estates and entitled members of the visible Kingdome of his Church.

To set out the bounds of these interests, worthy M.R. hath bestowed great labour, which I have again and again attended, and as I do freely acknowledge to have received light therefrom: so I do professe I do readily consent with him in many things.

In the number and nature of Officers, as Pastours, Teachers, Elders, &c. appointed by Christ in his Church.

That the people hath right to call their own officers, and that none must be imposed upon them by Patrons and Prelates.

That Scandalous persons are not fit to be members of a visible Church, nor should be admitted.

That the faithfull Congregations in England are true Churches: and therefore it is sinfull to separate from them as no Churches.

That the members which come commended from such Churches to ours here, so that it doth appear to the judgement of the Church, whence they come, that they are by them approved, and not scandalous, they ought to be received to Church communion with us, as members of other Churches with us in N.E. inlike case so commended and approved.

To separate from Congregations for want of some Ordinances: Or,

To seperate from the true worship of God, because of the sin of some worshippers, is unlawfull.

The Consociation of Churches is not only lawfull, but in some cases necessary.

That when causes are difficult, and particular Churches

ches want light and help, they should crave the Assistance of such a confociation.

That Churches so meeting have right to counsell, rebuke, &c. as the case doth require.

In case any particular Church shall walk pertinaciously, either in the profession of errour, or sinfull practice, and will not hear their counsell, they may and should renounce the right hand of fellowship with them.

That Infants of visible Churches, born of wicked parents, being members of the Church, ought to be baptized.

In these and severall other particulars, we fully accord with M.R. and therefore no man in reason can conceive, that I write in opposition to his book: for then I should oppose my self, and mine own judgement: but for further disquisition and search into some particulars, which pace tanti viii, craves further and fuller discovery.

And hence, THIS NEEDS NO TOLERATION OF RELIGIONS, or estrangement of affection, in tolerating the differences of such apprehensions, and that in some things, untill further lights bring in further conviction and concurrence.

It is confessed by all the Casuists, I know, and that upon a rigid dispute, that longer time is to be allowed to two sorts of people, from whom consent is expected, then from others.

1. To some, who out of the strength of their judgement are able to oppose arguments, in case they come not so well guarded and pointed as they should.

2. To others, the like Indulgency is to be lent, who out of their weaknesse cannot so easily and readily perceive the valour and validity of an argument, to carry the cause, and win their assent thereunto.

THE PREFACE.

Of this latter I professe my self, and therefore plead for allowance, and present Forbearance, especially considering, that modestly to inquire into, and for a time to dissent from the judgement of a generall counsell, hath been accounted tolerable.

He that wil estrange his affection, because of the difference of apprehension in things difficult, he must be a stranger to himself one time or other. If men would be tender and carefull to keep off offensive expressions, they might keep some distance in opinion, in somethings, without hazard to truth or love. But when men set up their sheaves (though it be but in a dream, as Josephs was) and fall out with every one, that will not fall down and adore them, they will bring much trouble into the world, but little advantage to the truth, or peace.

Again, The Reader must know for his direction in this inquiry, my aim only was, and is, to lay down, and that briefly, the grounds of our practice, according to that measure of light I have received, and to give answer to such reasons, which might seem to weaken the evidence thereof: declining purposely, for the present, the examination of such answers, which are made to the arguments alledged by some of our Reverend Biethren, touching the same subject: because I would neither prejudice nor prevent their proper defense, which I do suppose in the fittest season, they will so present unto the world, as shall be fully satisfactory to such, as love and desire the knowledge of the truth.

The Summe is, we doubt not what we practise, but its beyond all doubt, that all men are liars, and we are in the number of those poor feeble men, either we do, or may erre, though we do not know it, what we have learned, we do professe, and yet professe still to live, that we may learn.

And

And therefore the errand upon which this present discourse is sent, is summarily to shew these two things unto the world,

1. That there must be more said (then yet it hath been my happinesse to see) before the principles we professe will be shaken, and consequently it cannot be expected, that we should be unsetled in our practice.

2. That I might occasion men eminently gifted to make further search, and to dig deeper, that if there be any vein of reason, which lies yet lower, it might be brought to light, and we professe and promise, not only a ready care to hear it, but a heart willing to welcome it.

Its the perfection of a man, amidst these many weakneses, we are surrounded withall; by many changes to come to perfection. Its the honour and conquest of a man truly wise to be conquered by the truth: and he hath attained the greatest liberty, that suffers himself to be led captive thereby.

That the discourse comes forth in such a homely dresse and course habit, the Reader must be desired to consider, It comes out of the wilderness, where curiosity is not studied. Planters if they can provide cloth to go warm, they leave the cutts and lace to those that study to go fine.

*As it is beyond my skill, so I professe it is beyond my care to please the nicenesse of mens palates, with any quaintnesse of language. They who covet more sauce then meat, they must provide cooks to their minde. It was a cavill cast upon Hierom, that in his writings he was Ciceronianus non Christianus: My rudenesse frees me wholly from this exception, for being *ἄγχι τῶν δεινῶν*, as the Apostle hath it, if I would, I could not lavish out in the loosenesse of language, and as the case stands, if I could answer any mans desire in that daintinesse of speech, I would not do the matter that Injury which is now under my hand: *Ornari res ipsa negat.* The substance and solidity of the frame is that, which pleaseth*

seth the builder, its the painters work to provide varnish.

If the manner of the discourse should occasion any disrellish in the apprehension of the weaker Reader, because it may seem too Logically, or Scholasticall, in regard of the terms I use, or the way of dispute that I proceed in, in some places: I have these two things to professe,

1. That plainesse and perspicuity, both for matter and manner of expression, are the things, that I have conscientiously incavoured in the whole debate: for I have ever thought writings that come abroad, they are not to dazle, but direct the apprehension of the meaneest, and I have accounted it the chiefest part of Iudicious learning, to make a hard point easy and familiar in explication. *Qui non vult intelligi, debet negligi.*

2. The nature of the subject that is under my hand, is such, that I was constrained to accommodate and conform my expressions more or lesse, in some kinde of susablenesse thereunto: for in some passages of the dispute, the particulars in their very rise and foundation, border so neer upon the principles of Logick: (as whether *Ecclesia Catholica visibilis*, was to be attended, as a *Totum universale*, or *Integrale*) that either I must resolve to say nothing, or to speak (though as sparingly as I could of such things) as the quality of the things did require. And let any man make a triall, and I do much mistake myself, but he will be necessitated to take the same course, if he speaks to the cause. If the Reader shall demand how far this way of Church-proceeding receives approbation by any common concurrence amongst us: I shall plainly and punctually expresse myself in a word of truth, in these following points, viz.

Visible Saints are the only true and meet matter, whereof a visible Church should be gathered, and confederation is the form.

The Church as *Totum essentiale*, is, and may be, before Officers.

THE PREFACE.

There is no Presbyteriall Church (*i.e.* A Church made up of the Elders of many Congregations appointed Classickwise, to rule all those Congregations) in the N.T.

A Church Congregation all is the first subject of the keys.

Each Congregation compleatly constituted of all Officers, hath sufficient power in her self, to exercise the power of the keyes, and all Church discipline, in all the censures thereof.

Ordination is not before election.

There ought to be no ordination of a Minister at large, *Namely, such as should make him Pastour without a People.*

The election of the people hath an instrumentall causall vertue under Christ, to give an outward call unto an Officer.

Ordination is only a solemn installing of an Officer into the Office, unto which he was formerly called.

Children of such, who are members of Congregations, ought only to be baptized.

The consent of the people gives a causall vertue to the compleating of the sentence of excommunication.

Whilst the Church remains a true Church of Christ, it doth not loose this power, nor can it lawfully be taken away.

Confociation of Churches should be used, as occasion doth require.

Such confociations and Synods have allowance to counsell and admonish ether Churches, as the case may require.

And if they grow obstinate in error or sinfull miscarriages, they should renounce the right hand of fellowship with them.

But they have no power to excommunicate.

Nor

Nor do their constitutions binde formalitè & juridicè.

In all these I have leave to professe the joint judgements of all the Elders upon the river: Of New-haven, Guilford, Milford, Stratford, Fairfield: and of most of the Elders of the Churches in the Bay, to whom I did send in particular, and did receive approbation from them, under their hands: Of the rest (to whom I could not send) I cannot so affirm; but this I can say, That at a common meeting, I was desired by them all, to publish what now I do.

Lastly, To ease the ordinary Reader, who happily is not acquainted with discourses of this kinde, I shall take leave to lend him this little advise.

The Treatise being divided into four parts, if he will be intreated to survey the Table set before the work, by a short and sudden cast of his eye, he shall presently perceivè those particulars, which as so many pillars principall, bear up the whole frame.

1. *Look at the Church in its first rise and essence, The causes of it, in the efficient; Matter and Form: The Qualification of it, in its precedency, power, priviledges, make up the first part.*
2. *Look at the Church, as compleated with all her Officers, the number and nature of them, in her elections, and Ordinations, where the loathsome title of Independency is opened: these lay out the matter of the second part.*
3. *The Church thus constituted, The power that she exerciseth in admissions, dispensations of Sacraments, and censures, especially that grand and great censure of excommunication, how it is to be managed, and the power of it lastly resolvèd. In these the third part is spent.*
4. *The consociation of Churches in Classes, Synods, and councils, is shortly discussed in the fourth part.*

Let him be intreated to carry these along in his consideration, he will readily know, whether to refer any thing, and where to finde any thing; and as readily conceive the method and manner, both of the constitution of the Church, as the House of God, and the right managing of all the occasions and affairs thereof.

In the handling of all these particulars, so full of difficulty and obscurity, I am not such a stranger at home, but that I am easily sensible of the weight of the matter and mine own weaknesse: and therefore I can professe in a word of truth, that against mine own inclination and affection, I was haled by importunity to this so hard a task, so kindle my rush candle, to joyn with the light of others, at least to occasion them to set up their lamps.

Now he that is the way, the truth, and the life, pave out all the waies of his people, and make their paths plain before them: Lead us all into that truth, which will lead us unto eternall life: bring us once unto that impotency and impossibility, that we can do nothing against the truth, but for it, that so our Congregations, may not only be stilled, as Ezekiels temple, but be really what was prophesied the Churches should be, in these last daies, Jehovah Sham-mah. In the Armes of his everlasting mercy I leave thee, but never cease to wish,

Spirituall welfare

in him,

THOMAS HOOKER.



TO
THE READER,
ESPECIALLY

The Congregation and Church of Iesus Christ
in *Hartford upon Connecticut.*

He eternall blessed Lord, whose waies of mercy to his redeemed ones (as his judgements to others) are unsearchable and past finding out, hath through the contrivances of his infinite wisdom, reserved many glorious discoveries of the for ever to be adored depths and riches of his grace in Iesus Christ, to this last age of the world. And as he hath fitted instruments for the holding forth of the mystery of Christ (the hope of glory) in that great plot and work of redemption, and application with much evidence and power to the gaining of many souls to himself: So he hath in a speciall manner caused the truths concerning his visible government of the Saints in this world, in communion and fellowship with himself, and one with another, according to the order of the Gospel, as with more glory to break forth, so with more power to lay hold upon the spirits of many, then in former times: So that not contenting themselves with mixt fellowships, and other pollutions in the things of Christ (the abhorred errors and mistakes of their former waies) and not finding incouragement for what they desired according to God, in the places of their then sojourning: They were provoked to make many inquiries on earth, and send up many cries to him, whom their souls loved in heaven, to know where he fed his floek at noon.

The favour and faithfullnesse of the Lord Iesus (the King and head of his Church) was not wanting to his people in this thing. He answered the desires of many in carrying them into this wilderness, where they acknowledge themselves to have received

warmth and refreshing under his wings, he sent out his light and his truth, and led them to his holy mountain, and his tabernacles.

Among others (dear Brethren) we have been sharers in this rich priviledge, a large portion hath been carved out unto us, by the hand of our blessed God in the things of his kingdom, and grace: we have for many years lived under his shadow, been fed with the dainties of his house, enjoied the full improvement of the large abilities of faithfull watchmen and overseers for our good, to whom our comforts and welfare in every kinde have been pretious.

But the only wise and holy God, for our great unworthinesse hath lately made a sad breach upon us by the death of our most dear Pastor (the Author of the ensuing Treatise) whereby our glory is much eclipsed, our comforts not a little impaired, and our fears justly multiplied. The stroke is direfull and amasing, when such a stake is taken out of the hedge, such a pillar from the house, such a Pastor from his flock, in such a time and place as this.

It is not our purpose or is it fuitable to our condition and relation, to lay out the breadth of the excellencies wherewith through the abundant grace of the Lord he was enriched and fitted for the service of his great name, or if we were willing to improve our selves in that kinde, have our pens received an anointing for such an imploiment ; what we expresse is onely to put you and our selves in minde of the unvaluable losse we have sustained, that our hearts being deeply and duly affected under that sad afflicting providence, we may look up to the holy one of Israel our Redeemer, who teacheth to profit, that instruction may be sealed up unto us thereby.

He was (as you well know) one of a thousand, whose diligence and unweariednesse (besides his other endowments) in the work committed to him, was almost beyond compare. He revealed the whole counsell of the Lord unto us, kept nothing back, dividing the word aright. His care was of strong and weak, sheep and lambs, to give a portion to each in due season, delighting in holy administrations, which by him were held forth in much beauty and glory. In this work his Master found him, and so cal'd him to enter into his glory. Some of you are not ignorant with what strength of importunity he was drawn to this *present service*, and with what fear and care he attended it.

The weight and difficultie of the work was duly apprehended by him, and he lookt upon it, as somewhat unfutable to a Pastor, whose head and heart and hands, were full of the imployments of his proper place.

Besides, his spirit mostly delighted in the search of the mystery of Christ, in the unsearchable riches thereof, and the work and method of the spirit, in the communication of the same unto the soul for its everlasting welfare, some discovery whereof may hereafter be presented to the world, as the Lord gives liberty and opportunity.

Such strength of parts clothed with humility, such clear and high apprehensions of the things of God, with a ready cheerfull condescending to the infirmities of the weak (which was his daily study and practice) are not often to be found among the sons of men, nor yet the sons of God in this world.

The present discourse was finished by himself in the time of his life, and sent neer two years since to be made publique, but the Lord in whose hands all our works and waies are, determined otherwise. That sad providence was entertained by him in reference to the present work, with much contentednesse and humble submission to the good pleasure of the most high, and if he might have enjoyed the liberty of his own judgement and desires, no further discoveries should have been made to the world of these his labours, they should have been buried in everlasting silence ; but at last he was overborn and condescended to what now is again endeavoured, though before the full transcribing, he was translated from us to be ever with the Lord.

The Reader may well conceive, had the judicious Author lived to peruse the Copy now sent, the work would have been more compleat, and perhaps some additions made in some parts thereof. But we have not yet had the happinesse to finde among his papers what was intended in that kinde.

We have little more to say at present, but to let the Reader know, that nothing is added to, or taken from the Authors primitive Copy for the substance of it ; and to assure him that his unwillingnesse to make his thoughts publique, did not arise from any doubts in him concerning the truth of what is held forth in the present disputes, for he was abundantly satisfied therein : *As he beleevved so he spake,* but other considerations retarded his resolutions to that work.

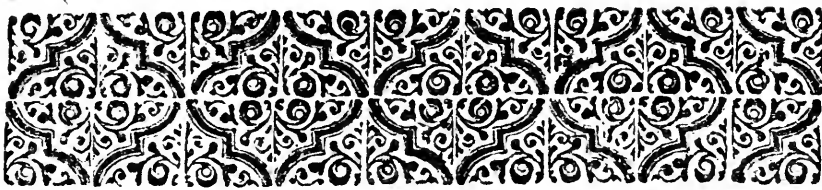
It hath been rightly observed that disputations in Religion, though they are sometimes necessary, yet they are usually dangerous, by drawing commonly the best spirits into the head from the heart, and, if extraordinary care be not taken, abating pious affections towards God, and love towards men. But you (Brethren) who knew him, are witnesses of the prevailing lively power of the rich grace of God, in the heart and life of this Author in all respects, even unto his very end, the Lord who taught him from his youth, and enabled him then to declare and hold forth his wondrous works, forsook him not when he was gray-headed, but he went on in the strength of the Lord God, making *mention of his righteousness, even of his only.*

There were some workings in his thoughts before the sending away of the first Copy, to have recommended these his labours in an Epistle to this Church, and thereby left them (to use his own expressions) as his last legacy to us: Though these thoughts of his were not then prosecuted, yet there being necessary occasion upon this great turn of providence to intimate a few words unto the Reader at this time, we thought it not amiss to acquaint you, our beloved Brethren, with those former purposes of our most dear Pastor, whose remembrance we hope will be for ever precious with you all, that you may look upon this work (the result of many thoughts and prayers) as the *last breathings* of his love towards you, for your establishment in these present truths. It shall be our endeavour that in due season you may have other of his labours among you, in your daily view for your further comfort and edification, and so may still hear him speaking to you in this way, whose lively voice you can hear no more. And we shall not cease to look up to the God and father of our Lord Jesus Christ, the father of mercies, and God of all consolations, for you, and for our selves, that we may be duly sensible of the price that was in our hands, effectually humbled under any misimprovements, and conscientiously prosecute the advantages yet continued, least a worse thing happen to us, our candlestick be removed, and we left wholly desolate, in this time of the Lords riding circuit over all his Churches, and that hour of temptation which is even now over the face of the whole earth.

Hartford upon
Connecticut, the
28. of Octob.
1647.

Your Brethren in the fellowship of the faith
of the Gospel, and deep sorrow-sufferers:
with you in this great losse,

EDWARD HOPKINS.
WILLIAM GOODWIN.



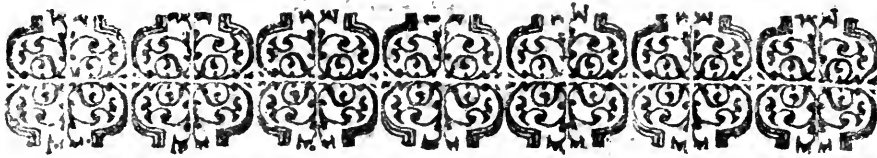
In obitum viri Doctissimi THOMÆ HOOKERI
Pastoris Ecclesiæ Hertfordiensis,
Novangliæ, Collegæ sui.

A Starre of heaven whose beams were very bright,
Who was a burning, and a shining light,
Did shine in our Horizon fourteen years,
Or thereabout, but now he disappears:
July the seventh six hundred fourtie seven,
His blessed soul ascended up to heaven.
He was a man exceeding rich in truth;
He stored up rich treasures from his youth.
While he was in the University,
His light did shine, his parts were very high.
When he was fellow of Emmanuell,
Much learning in his solid head did dwell.
His knowledge in Theologie Divine,
In Chelmesford Lectures divers years did shine.
Dark Scriptures he most clearly did expound,
And that great mystery of Christ profound.
He had a singular clear insight, in
The souls conversion unto God from sin:
And in what method men come to inherit,
Both Christ and all his fullnesse by the Spirit.
He made the truth appear by light of reason,
And spake most comfortable words in season.
To poor distressed sinners and contrite,
And such as to the Promises had right.
Which did revive their hearts and make them wonder:
And in reproof he was a sonne of Thunder.
He spake the word with such authority,
That many from themselves to Christ did fly.
His preaching was full of the holy Ghost,
Whose presence in him we admired most.

He did excell in Mercy, Peace and Love,
 Was Lion-like in courage, yet a Dove.
 He from the largeness of his royall heart,
 His treasures Was most ready to impart.
 To many Ministers he Was a father ;
 Who from his light, much pleasant light did gather.
 The principles he held were clear and strong :
 He was to truth a mighty pillar long.
 I can affirm I know no man more free
 From Errors in his judgement, then Was he.
 His holy heart delighted much to act
 The Will of God, wherein he Was exact.
 No other way could with his spirit suit ;
 His conversation Was full of fruit.
 He Was abundant in the Work of God
 Untill death came, and heaven Was his abod.
 At his last clause Christ found him doing well,
 His blamelesse life, but few can parallel.
 The peace he had full thirty yeares agoe
 At death was firm, not touched by the foe.
 Of all his daies and times, the last were best :
 The end of such is peace, he is at rest.
 His lipps, they were a spring and tree of life,
 Unto his people, family and wife,
 In which much Wisdome, health and grace was found,
 Are sealed up, and buried under ground.

If any to this Platforn can reply
 Wish better reason, let this volume die :
 But better argument if none can give,
 Then Thomas Hookers Policy shall live.

S A M. S T O N E, Teaching Elder
 of the same Church at Hartford with him;



On my Reverend and dear Brother, M^r THOMAS
HOOKER, late Pastor of the Church at
Hartford on Connecticut.

TO see three things was holy *Austins* wish,
Rome in her Flower, Christ Jesus in the Flesh,
And *Paul* i'th Pulpit; Lately men might see,
Two first, and more, in *Hookers* Ministry.

Zion in Beauty, is a fairer sight,
Then *Rome* in Flower, with all her Glory dight:
Yet *Zions* Beauty did most clearly shine,
In *Hookers* Rule, and Doctrine; both Divine.

Christ in the Spirit, is more then Christ in Flesh,
Our Souls to quicken, and our States to blesse:
Yet Christ in Spirit brake forth mightily,
In Faithfull *Hookers* searching Ministry.

Paul in the Pulpit, *Hooker* could not reach,
Yet did He Christ in Spirit so lively Preach:
That living Hearers thought He did inherit
A double Portion of *Pauls* lively Spirit.

Prudent in Rule, in Argument quick, full:
Fervent in Prayer, in Preaching powerfull:
That well did learned *Ames* record bear,
The like to Him He never wont to hear.

'Twas of *Genevabs* Worthies said, with wonder,
(Those Worthies Three :) *Farell* was wont to Thunder;
Viret, like Rain, on tender grasse to shower,
But *Calvin*, lively Oracles to pour.

All these in *Hookers* spirit did remain:
A Sonne of Thunder, and a shower of Rain,
A pourer-forth of lively Oracles,
In saving souls, the summe of miracles.

Now blessed *Hooker*, thou art set on high,
Above the thanklesse world, and cloudy sky :
Doe thou of all thy labour reape the Crown,
Whilst we here reape the seed, which thou hast sown.

J. COTTON.



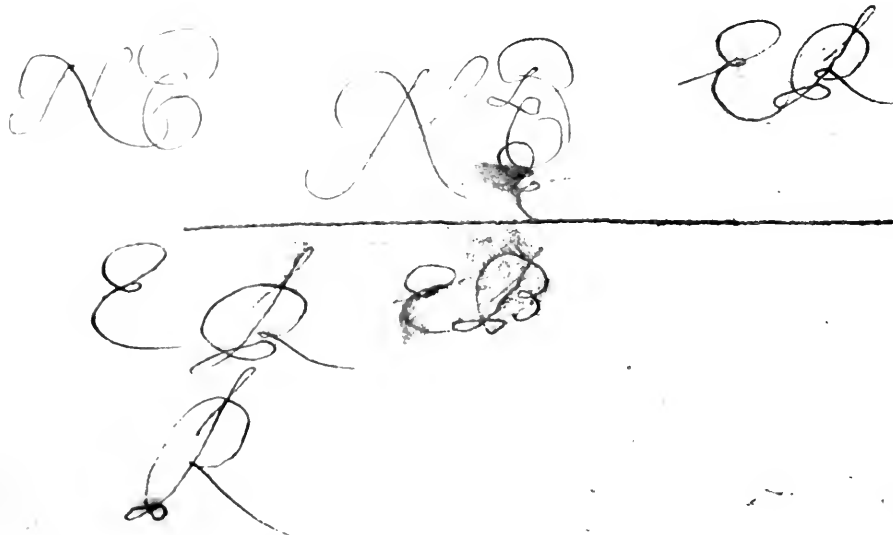
In sepulchrum Reverendissimi viri, fratris charis-
simi M. THO. HOOKERI.

America, although she doe not boast
Of all the gold and silver from this Coast,
Lent to her Sister Europe's need, or pride,
(For that's repaid her, with much gain beside
In one rich Pearl, which Heavens did thence afford,
As pious Herbert gave his honest Word)
Yet thinkes, SHE in the Catalogue may come
With Europe, Afrieke, Asia, for ONE TOMBE.

Herbert In
Church mi-
litant,

E A A ONE TO!

E. ROGERS.





MANY Times (*sayth David*) are in thy Hand: Neither is it meete for us so much as, to know the seasons which the Father hath put in his own power. This is as conspicuously made good in his appointing the seasons for justifying his own cause, as of any other event whatsoever. Wherein, as he hath as great an interest; so, himselfe being the principall, yea, sole AUTHOR of all that is Written or spoken for it, assumes the prerogative to judge and determine of the fittest opportunity, for every word, that shall be uttered, much more published in testimony thereof. This I have with silence and submission learned (as many other lessons) from his so strong and all wise-disposing Providence towards this treatise; And some other, both passages and treatises that have related to, or been intended for defence and clearing of this Argument.

This Treatise was finisht and sent over transcribed, under the eye and exact review of the eminently accomplisht Author himselfe, well nigh Two yeeres since; who also then followed it (as I have heard) with many prayers and teares, for a blessing upon the publishing. But it was then buried in the rude waves of the vast Ocean, with many precious Saints, in their passage hither. The most of those that were affected to this cause, did then judge, in respect of the Opportunity, and importunity of that season, (that impetuously called for a Modell of this way) this to be a losse not recompensable, at any other time. But God (we see, and that by this strange disaster) thought best to reserve it rather, for such a time as this: as wherein, the noyse and tumultuous outcries of many, being somewhat stilled, the words of the wise, may bee (as Solomon speakes) the better heard in quiet. And the raging violence of that hot season, (which like a fiery Oven, (as the Prophet speakes) devoured all that was cast into it) being a little moderated, and allayed, men may be better disposed to heare and consider Reason, especially coming from this hand, whom all men knew, and had in esteeme, as a man of God, of more then

Ecclef. 9. 17.

an ordinary spirit. And perhaps some of those Reasonings, which were then, or would still have been deemed as broken and bruised Reeds, in the hands of others, may become in his as rods of Iron, and prevaile to Victory: And those Rods, which have been turned to Serpents, become Rods againe, now they are taken up by him.

That forementioned destiny, that hath attended this booke, hath, at times visited my thoughts with an apprehension of something of Like Omen to the cause it selfe it pleads for against the Presbyteriall Government: That after an overwhelming of it with a flood of obloquies and disadvantages and mis-representations and injurious oppressions, cast out after it, it might (in the time which God alone hath put in his own power) be againe emergent; yea and shoot forth out of the same seeds of Truth, which have been scattered and buried under ground. Which hath the more ready entertainment with mee, because from our first entrance into this conflict, I made account and lookt for it, That this truth and all that should be said for it, was ordained as Christ (of whom every truth is a Ray and beame) to be as a feede of corne, which unlesse it fall to the ground and dye, and this perhaps together with some of the persons that professe it, it brings not forth much fruit. All that is His, is alwayes at first sown in weaknesse; but afterwards riseth in power: One Age sowes and another reapes: And yet in these latter dayes wherein the light and Sunshine growes hotter and more intense, the same age may perhaps see, and enjoy both the seed-time, and the encrease.

However, certaine I am of this, which may more visibly be read out of this, and a more then usuall conjunction of many other occurrences falling out at this juncture of time, evidently proclaiming by a lowd and powerfull voyce of providence, that Gods designe and pleasure is (for what ends and issues himselfe onely knowes) to renew and hold up this controversie amongst us, as if it were but new begun, notwithstanding all that suggish backwardnesse in those that have been called, yea cryed out upon, to maintain it; and those slight and despising thoughts in others, as not worth the pains and travaile. God not onely having stirred up the spirit of this great worthy to undertake the defence thereof (whose humility and modesty to appeare in Print in any other subject, considering his abilities in all kinds, both for preaching and disputing were

were singular) but ordering of it so, as that it should be accompanied with many other Treatises now published, or to be made publique, that have as long since been prepared, but detained, as if to beare it companie, but now issuing forth as it were at once. Some of which will provoke and occasion others, or necessitate some of those engaged to make fresh Replies, or some other way to vindicate the truth.

Mr Nortons
Answer to all
the Quarries
of Apollonius
in Latin.

Mr Shepherds

and Master Allens defence of the nine Questions and Positions from New England.

The Reasons and Answers of the Dissenting Brethren and the Assembly, and the transactions about Accommodation all that were given in in writing.

Mr Coutens Answer to Mr Baileys, &c. The doctrinall part.

Yea, and which is more eminently observable to this purpose in hand, that the Assembly of Divines it selfe (Providence so conspiring and contriving it) should now, and not till now (though upon the Order of the Honourable House long since issued forth, a faint attempt towards an entrance thereunto was made by them) should now be set a worke and betake themselves a new, to assert and convincingly make forth the Jus Divinum of Church-government, both in the generall principles, upon which it is to be made forth, and the particularities thereof: And so not only take a new survey, but go over, upon a new woof, the whole peece and platform they had debated & before presented, but under **A T H E R E M A Y B E, and I T I S L A W F U L AND A G R E E A B L E TO THE W O R D,** and the like: **T H E L O R D,** by all these coincident events calling his Saints to a fresh and more serious revisall of these Controversies, as not yet determined, nor fully cleared either to the satisfaction of God or man. And moreover by this last alone, (if there were no other consideration higher and of more weight) putting in a sufficient caveat and demur to the swords plea or entermedling, as in relation to this quarrell, pendent lite, the suite as yet depending upon an other way of triall.

As touching this Treatise, and the worthy Author of it, I intend not to preface any thing by commendation of either unto the Reader; which were indeed, to lay paint upon burnished marble, or add light unto the Sun. The trust of viewing it at the presse being committed to my care, I have, out of the honour I bore to him, and love unto this cause my heart is in, endeavoured to discharge it with my utmost diligence and faithfulness: I have done it all the right I could. And Reader, be assured thou hast it here presented as it was now transcribed and sent over, without Addition or Diminution:

Neither did I entermeddle so farre as to looke The Quotations in
the Authors themselves, whom he confutes; but left them as I
found them to the Copy. Onely I beleeve upon some Conjectures,
that the Copy which perished, and Was throughout revised, and
perhaps added to by the Author, Was more perfect then this.

I have no more but to commend it and thee to the blessing
of God.

APRIL. 17. 1648.

THO. GOODWIN.

Church. Discipline.



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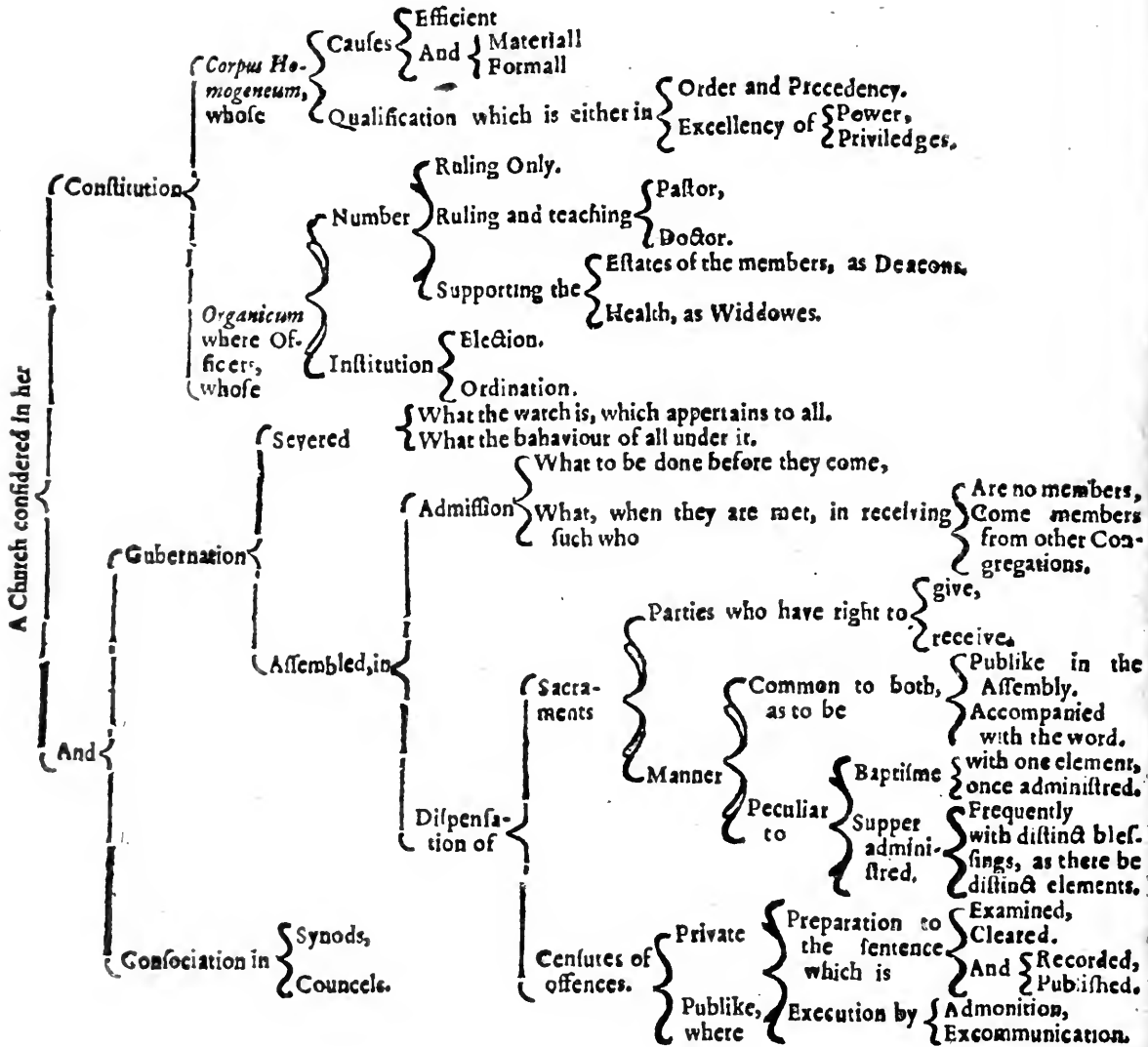
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A

SURVEY

of the Summe of

Church-Discipline.

CHAP. I.

Ecclesiasticall Policy Defined.

Ecclesiasticall Policy is a skill of ordering the affairs of Christs house, according to the pattern of his word.



Kil.] When we speak of spirituall things, we desire to speak in the words which the wisdom of the holy Ghost teacheth, and so we shall compare spirituall words and spirituall things together. And therefore it is, though the Government, whereof we are now to intreat, shareth, with other of the like rank, in the generall nature common to them and it, and thence may (as it is) truly be called, an Art or Policy, as civil governments are stiled: and there be a like parity and proportion of reason, in regard of the nature of the work: yet we attend the language of the Apostle, who, when he would instruct *Timothy*, touching the subject now to be in-

created of, and furnish him with directions fitting and sufficient thereunto, he terms it, by *knowledge or skill, how to demean himself in the house of God*, 1 Tim. 3. 15.

Its the knowledge of the duty of some rule that lieth upon him. Thus knowledge how to converse and carry out selves in Church-work, as the effect, leads us by the hand to look to the cause, whence it comes, namely the rule by the staple-precepts whereof, as by the Kings standard, this knowledge hath its being, and is bounded in its operations, the effect thus is expressed, but the cause is implied.

Ordering.] Its the art of ordering the affairs of the Church, For so the Apostle speaks, *Colos. 2. 5. When I behold your faith and order*, as if he would referre the whole work of the Gospel to these two heads, *Doctrine and Discipline*. So much of Religion, as concernes the nature and work of Faith inwardly in the soul towards God and man, that is contained in the first branch, *Faith*. *Order*, which is the second and opposite member, includes the exercise of *Discipline* and censures of the Church, so far, as by rule they are expressed, and concern the rectifying of the carriage of such, who are in confederation each with other.

This word taken in its native and narrow signification, implies *the right posture of things in their proper places and ranks*, when they are marshalled by the rule of *Method*, according to their especiall precedencies and dependencies they have, each upon other. And here by a Metonymy of the Adjunct, The managing of all Church-Ordinances, according to all the *formes thereof*, as *Ezekiel* speaks, the outgoings thereof, and incomings thereof, with that piety and spirituall prudence, as is most suitable to all, that time, place, and persons, and practises, can require, as dispensed by some, received by others, is understood.

Ch. 43. 11.

So that, when all offices and ordinances are managed in this manner, in a comely demeanour, the Church is then truly visibly Militant, becomes *terrible* like a well ordered army with *banners*. But when you loose the ranks, and rout the company, by disorderly administrations, it is the overthrow of the Army, and so of the Church.

House of Christ.] It is the expression of the Apostle in the place formerly quoted, 1 Tim. 3. 15. *That thou maicst know how to behave thy self in the house of God, which is the Church of*

of the living God. God is the father of all the family in heaven and earth. Christ the Head and Redeemer, the holy Ghost the Comforter.

As the Head, so the Church which is his Body, admits a double consideration.

Christ is a Head, { Mystically, by Spirituall influence.
 { Politically, by his especiall guidance in the means, and dispensation of his Ordinances.

The Church also is a Body, { Mystically,
 { Politically.

The mysticall Body is the Church of true Beleevers, who being effectually called by his word and spirit, by faith yeelding to the call, are spirituallly united unto Christ, from whom, as from a head, all spirituall life and motion is communicated on his part, and received on theirs. And this takes up the Invisible Church, because the union, and so the relation, in the truth of it, is inward, and not to be seen by sense. Of this we do not now inquire. It is that we doe beleve. The Politicall body or Church visible results out of that relation, which is betwixt the professours of the faith, when by voluntary consent they yeeld outward subjection to that government of Christ, which in his word he hath prescribed, and as an externall head exerciseth by his word, spirit, and discipline, by his ordinances and officers over them, who have yeelded themselves subjects to his Headship and supream Authority. For Christ having humbled himself to the death, the cursed death upon the crosse, God the Father hath given him a name, above every thing that is named. Hath given him all things: Hath committed all power into his hand: and hath delegated unto him, the immediate dispensation of this power. For the Father judgeth no man, and by a parity of reason, in a right sense, he calls quickens, rules no man, but hath committed the immediate dispensation of all to the Sonne: which power he exerciseth invisibly in their hearts by the operations of his spirit: but exerciseth it visibly by his ordinances and officers in his Church, as upon his subjects, who professe allegiance and homage to him. So the Apostle, Ephes. 4. When he ascended up on high, and led captivity captive, he gave gifts to men, some to be Pastors, some to be Teachers, all set in his Church, and all for the good of his Church.

Phil. 2.9.
 Job. 13.7.
 Mat. 28.18
 Job. 5.22.

And as he hath a golden Scepter for the guidance of his servants, so, as a Judge, he hath an iron rod to break his enemies in pieces like a potters vessell. *Bring hither mine enemies, that will not have me to rule over them, and slay them before my face.*

Hence observe *obiter* and by the way, that the root of this power lieth first in Christ, as a Head, and is communicated by vertue of that commission received from the Father. *All power in heaven and earth is given to me, therefore Preach and Baptise, Matth. 28. 18, 19.*

We now see the proper and adequate subject about which ecclesiasticall policy is exercised, to wit,

The affaires of his house,] The things that appertain to the visible Church, his visible Kingdome on earth. And to this place appertain the disputes, touching the difference betwixt Ecclesiasticall and civil Policy, what kinde of influence they have each into other, together with the tyrannicall usurpation of that man of sinne, and the false claim that Antichrist makes to both the swords, with all the pretences he deviseth to serve his own turn, and the false colours he puts upon his proceedings, when he would allay his cruelty, with a far-fetched device, as though he did all *in ordine ad spiritualia*, and by the colour of that order, he might disorder and overturn the whole frame of all Kingdomes and commonwealths, if they will not stoop to his tyranny and usurpation.

All those controversies take here their proper consideration, as in their proper place. But our intendment being to comprehend things in short, we shall wholly leave such tedious disputes, which would trouble our work, and weary the Reader.

Certain it is, Ecclesiasticall policy confines it self within the affairs of the Church, as within its proper compasse. *My Kingdome*, saith our Saviour, *is not of this world*; and so the weapons of his Kingdome are spirituall weapons, as in the inference our Saviour fully concludes. *If my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.* But his Kingdome is not of this world, therefore his servants will not fight.

Men sustain a double relation.

As members of the commonwealth they have civil weapons, and in a civil way of righteousness, they may, and should use them.

But

But as members of a Church, their weapons are spirituall, and the work is spirituall, the censures of the Church are spirituall, and reach the souls and consciences of men.

According to the pattern of the Word.] This clause points where the laws of this Kingdom are to be found, and whence to be fetched. As *Moses* saw his pattern in the Mount, according to which he was to mold, all things in the Tabernacle: So we have ours left upon record in the holy Scriptures, unto which we must not adde, and from which we must not take any thing. Christ the King of his Church, and Master of his House, he only in reason, can make laws that are Authentick for the government thereof.

And here we shall take leave to stay a little, and make this ground good before we passe, because we shall have speciall use of it, as a main pillar to bear up the building, of the following discourse, against the cavils of Papists and Formalists.

We shall first explicate, and then argue.

Church-government then is attended in a double respect,

Either in regard of the $\left. \begin{array}{l} \text{Essentials, or} \\ \text{Circumstantialls, of it.} \end{array} \right\}$

Essentials required to the compleating of Church-government are, $\left. \begin{array}{l} \text{Partly in the persons that dispense.} \\ \text{Partly in the ordinances that are dispensed.} \end{array} \right\}$

In the persons that dispense, the kindes of officers that are appointed to that work: the nature, bounds, and limits of their offices, all these are essentials.

The ordinances which these are to dispense, as preaching, prayer, seals, Church-censures, &c. all these are to be found in the word, and should be fetched from the word: and now under the Gospel, they are and ought to be the same; in all places, amongst all people, at all times, in all succeeding generations, untill the coming of Christ.

Media cultus sunt immutabilia.

It is not left in the power of persons, Officers, Churches, nor all states in the world, to add, or diminish, or alter any thing in the least measure. But as God did appoint all in the Old Testament, and those his institutions, did endure their *Ever* (as the Scripture speaks) *i.* untill the coming of Christ, when the same power which appointed them, changed them, So in the New Testament where we are to expect no alteration,

Gen. 17. 13
Ius. in lo-
cum.

Christ the Law-giver he only appoints, none but he can, and he hath made known his will, that he will not change them.

The *Circumstantialls* of Discipline, as time, place, the carrying on of these dispensations in civill decencies, suitable to the quality of the things, and conditions of the time, as peace and persecution: the generall rules of these are in the word delivered: but the particular application admits varieties, mutabilities and alterations, according as necessities or conveniences shall appear by emergent occasions.

That there is an immutable rule, touching the *essentialls* of discipline, left in the word, and thence to be fetched, we are now to prove,

1. Argument.

All parts of Gods worship are by God alone appointed, in the word revealed, and thence to be fetched.

This is evident from the nature of worship, which only proceeds from Gods will, and the appointment of it is his peculiar prerogative. For came it from the will of man, it would be will-worship. *Dent. 12.* and last. Its here true, what God doth not command God doth not accept: It is the charge he laies against all superstitious and false devices of men; *They never came into his minde or heart,* and therefore never have his approbation. Who required these things? He only knows what will best please himself, and his own will can make best choice.

But all Offices and Ordinances of Discipline are parts of Gods Worship: being duties required in the second command, and thither are to be referred, by the grant of all.

2.

The *essentialls* stand, either by the necessity of precept, and so immutably required, or else they are left arbitrary to the will of man to appoint.

But they are not left arbitrary.

The first part is evident by the fulnesse of the division.

All things spirituall are either Christian duties, or else are left to Christian liberty.

The second part is thus proved.

If it be not in man to inable an Officer to his work, or offices or Ordinances to attain their end: Then it is not in his power

to appoint Officer or Ordinance in the Church. For such appointment should be cross'd to wisdom in attempting it, and so frustrate in regard of the end, in not attaining it.

But it is not in man to inable to the work, or to make the Ordinance attain its end: because the work is spirituall, and the end supernaturall: And herein lies especially the difference betwixt civill and Ecclesiasticall power, *Dominium* and royall Sovereignty may be seated in the one, *i. e.* in the Commonwealth; because they can communicate power from themselves to others, and inable others to attain civill ends, and to accomplish civill work, and in that respect they are called, *κρίσις ἀνθρώπων*. A humane Creation. But in the Church there is only *ministerium* received from Christ alone, and therefore they cannot delegate from themselves, and by their own institution any Officer, but only attend the institution of Christ.

There is no man can have his Curate or Vicar, his Vicarius, because he is bound, in his own particular, to his place of Ministry: he can appoint none because he can give power to none.

3.

That which is a fundamentall point of Religion, that hath divine Institution, and so becomes immutable, unlesse Christ himself repeal it. For principles of that nature must have divine authority to appoint and to remove.

But Church Discipline is a fundamentall point of Religion. Heb. 6. *Laying on of hands, being by a Metonymy of the adjunct* put for Ordination, Ordination one particular, put for the whole of Church Discipline.

4.

If God received this as his peculiar to himself under the Law, To appoint Offices Ordinances in his word according to his will, Then it is unlawfull now for any man to arrogate it: because his sovereignty is as much now as then, his word as perfect, there is no reason which can cast the balance another way.

But this he did take as his peculiar in the Old Testament.
2 Chro. 29. 25.

Hence by the way we may lay in a caveat against significant Ceremonies instituted by man in Gods worship, as superstitious, such

such I mean which are appointed to stir up the dull and dead minde of man to the remembrance of his duty towards God, by some speciall signification, whereby he might be edified.

1.

Because these under this Institution are *media cultus*, and are so more efficacious to carry the minde and heart to God, as the Papists require, and such as all Orthodoxe Divines condemn. Nay if it be by teaching and stirring towards these supernaturall works, as Gods spirituall worship.

Its that which the Lord condemns in Images, *which tell lies*, Its that which the Lord threatens to punish. *Isa. 29. 19. That his fear is taught by the precepts of men.*

2.

Because such ceremonies are of the same kinde and homogeneall with the significative part of the actions of the Sacrament, and upon the ground may be said to have a reall and true efficacy of teaching, which properly is a part of worship: since that part of the Sacrament, which is placed in signification is so. Doth Baptisme consecrate the child to God? so doth the crosse. Doth Baptisme signify the Covenant betwixt Christ and the childe? so doth the Crosse. For its openly said by the Patrons thereof, *to betoken the ingagement* betwixt Christ and the child, that he shall be Christs servant, and souldier to follow his colours and fight under his banner unto his dying day. And this Image though it hath no tongue to speak of its own, yet it speaks by this instituted signification put upon it and pressed by the power of the Prelates.

3.

Those Ceremonies which are set in the same rank with Gods own Ceremonies, in regard of their end and use, As those are truly religious because God is the appointer of them: So these must be superstitious, because mans will is the Institutour of them: the parity and proportion of reason holds on both sides.

But significant Ceremonies thus instituted, are of the like nature with some of Gods own rites. Instance the Phylacteries. *Numb. 15. 39*, they were appointed for this end by the Lord, to be remembrancers and admonishers of the Law to those that used them, and the same place these Ceremonies supply, and are ordained for the same purpose,

The Circumstantials of Discipline, as Time, Place, outward Decency and Comeliness in the managing of Gods Ordinances : these admit of varieties and mutabilities, according to emergent occasions, which alter with the conditions of the Church.

There is a comelines and conveniency of Time and Places of meeting, and manner in their meeting, when the Churches are under persecution, which will be much altered, when the Churches enjoy peace and prosperity, and have Christian Kings and Queens for their nursing Fathers, and nursing Mothers. Yet in the carrying on of these *Circumstantials* according to the minde of Christ, among many other, these Rules lend a common influence, and are of speciall consequence and consideration.

I.

Though there be not, nor in truth can be particular precepts expressed in the Word, that may meet with all the speciall varieties of occurrences in this kinde; yet there be generall Rules, under the reach whereof, all the particulars will come, and by which they may be regulated, and that without fail. *All must be done comely and in order, without rudenes or confusion, For God is not the God of confusion, as in all the Churches, I Cor. 14. 33. All must be done to edification, I Cor. 14. 26. All to Gods glory, I Cor. 10. 31.*

2.

All these *Circumstantials* of Time, Place and Decency, they are *common* to things *Civil*, as well as *Sacred*, and serve indifferently and equally to further the usefull administration of both, and therefore cannot be conceived to be any part of religious worship, nor can be ranked within the compasse thereof, by any shew of reason, only the ancient maxime here takes place, *The later Art useth the work of the former, Ars posterior utitur prioris opere*; both civil and sacred administrations use these *Circumstantials*, as issuing from precedent Arts, and so put forth their own actions to the best advantage, for the attaining of their own ends. As each man may meet with instances many, by easie attendance.

There must be a right understanding of the meaning of the words, and so a *Grammaticall Analysis* of the phrase, where the promises or commands are expressed, before either our faith can believe the one, or a gracious, humble heart make choice aright of the other, and obey it. Both *believing* and *obeying* are religi-

ous actions, and both suppose the use and work of *Grammar*, and so of *Logick*, about the promises and commands, and yet no man, that hath the exercise of reason about him, will say, that either *Grammar* or *Logick Analysis* are *religious* actions, much lesse religious worship.

3.

The *Will of no man*, neither Magistrate in the Common-wealth, nor Officer or Officers in the Churches, is the *rule* either of commanding or forbidding *things indifferent*. For if their wils were the rule, they could not erre in commanding or forbidding: for the rule cannot erre. They were not to give an account for those their commands, nor could be punished for any miscarriage in them. Then also, the will of the Inferiour were absolutely bound to yeeld obedience thereunto, and that without either questioning or examining the nature of it. Yea blinde obedience would by this means be not only allowed, but of necessity enjoyed. Nor could the Inferiour sin, in what ever he did in subjecting himself to the directions of the Superiour in such indifferent things. All which are contrary to common sense.

4.

The *determination of indifferent things*, either absolutely to be attended, or absolutely to be laid aside, when there is no preponderations or necessity to cast the balance either way, is *beyond Warrant*; because it thwarts the nature of the things, and that meerly out of the pleasure of the Imposer, which is not a rule to go by, since God by rule hath left these either to be done, or not done, as occasions are presented.

5.

Appointment and injunctions of things indifferent, which are either unprofitable, and have no good in their use, or be but so far prejudiciall, as that they occasion a stop in a Christian course upon any just ground: Such appointments are to be repealed as unlawfull. 1. For if Gods own *Ceremonies* were to be removed, *because unprofitable*, then much more ours, *Heb. 7.18.* 2. If we must answer for *idle words*, then for *idle Ceremonies*. 3. Things indifferent, when they are used, not in subordination to help forward morall duties, their use is unlawfull. For herein lieth their use and good, that they may be in way to lend a lift to a higher end. But when they are unprofitable or prejudiciall in the sense before expressed, then they are not in subordination.

nation to help forward the morall. *Ergo*. 4. That which crosseth the Place and Office of the Governour, that he must not doe or maintain : But to injoyne any thing that is unprofitable, is against his place, for his Office is to *rule for their good*, Rom. 13. 4. But unprofitable things are not such.

CHAP. II.

The Constitution of a visible Church in the Causes thereof : The Efficient and Matter.

THis *visible Church*, the subject adequate of our Enquiry, is to be attended in a double regard,

either in respect of the } Constitution, or
 } Gubernation of it.

The Church in her Constitution is considered two waies,

as *Totum* } *Essentiale*,
 } Or
 } *Integrale*.

As *totum Essentiale* or *Homogeneous*, look at it as in the first causes, out of which she exists, and comes to be gathered, and this is called; *Ecclesia prima*.

This Church hath the right of electing and choosing Officers, and when these are set in it, it becomes *totum Organicum*. *Ames. med. l. 1. c. 33. 18.* The Corporation is a true body, when it hath no *Major*, nor other Officers, which happily she yearly chooseth.

We now come to enquire of the *visible Church in her first constitution and gathering*.

And in the handling of this, we shall take into consideration such speciall Questions, wherein there appears any difference betwixt us, and our Reverend and very learned Brethren, desirous to propound things, wherein difficulties yet appear unto us, hoping some further evidence may be given for the manifestation of the truth, which we only seek, if we know what we seek : and therefore would live and learn ; only while we thus beleewe, we thus speak.

The causes of a visible Church, which will make most for the clearing of the subject we have in hand,

are the $\left\{ \begin{array}{l} \text{Efficient,} \\ \text{As also the} \end{array} \right. \left\{ \begin{array}{l} \text{Materiall,} \\ \text{and} \\ \text{Formall.} \end{array} \right.$

Of the Efficient.

Concerning the Principall cause and Institutour of a visible Church, there is a common concurrence of all sides, so far as I can reade, and therefore I shall ease the Reader of all large discourse in this behalf.

It shall be enough to point out the truth, as it is expressed in Scripture : namely, The institution of the Church issues from the speciall appointment of God the Father, thorow the Lord Jesus Christ, as the head thereof, by the holy Ghost, sent and set on work for that end. So the Apostle speaks most pregnantly and plainly, *Heb. 3. 31. For this man (meaning Christ) was counted worthy of more honour then Moses, inasmuch as he that hath builded the house, hath more honour then the house. Christ is set over the Church, which is, the house of God, as the Sonne, Moses as a servant. He the master-builder, Moses as an Inferiour and under-workman. And vers. 4. For every house is builded by some man, but he that buildeth all things is God. This ALL is to be referred to the things that went before, to wit, the things of the house.*

What ever belongs to the Church hath God in Christ the Author of it. And hence in the old Testament it was given in charge to Moses, that as he saw all presented before him in the Mount, in a lively manner, so he must be cautelous and conscientious to hold himself to that patern, not to swerve an hairs breadth there-from, or to adde any thing of his own devising. And hence our Saviour claims this as his prerogative royall, *Mat. 16. Upon this rock I will build my Church.* It is his house, and he knows his own minde, and therefore he only will fashion it thereunto. And from hence it is, that in the time wherein Ezekiel would limme out, and that unto the life, the Temple to be erected in the new Testament, he there laies out all the particulars by Gods speciall appointment ; The Outgoings and Incomings, Forms, Fashions, Laws thereof, and the Ordinances thereof.

As M R,
acknow-
ledgeth.
1. 2. p. 10,
Ezek. 43.

11.

Touching the Inferiour helping cause, viz, The Civil Magistrate, how

how farre he may be said to have a hand in the erecting of Churches, It is that which hath exercised the heads and pens of the most judicious, and is too large for this place, and our purpose, we willingly passe it by, being not yet perswaded that the chief Magistrate should stand a Neuter, and tolerate all Religions.

Of the Matter.

Proceed we to make enquiry of the *Matter*, and there (though it hath not so much Art in it, yet because it hath more, and indeed more evidence, in regard of all, to whom we addresse this our enquiry; sith it concerns all, who seek the good of Church-fellowship, as all need it, if they were worthy to share therein. Our first Conclusion is negative.

Conclusion I.

Parish precincts, or the abode and dwelling Within the bounds and liberties of such a place, doth not give a man right, or make him matter fit for a visible Congregation.

Reason 1. *No civil rule can properly convey over an Ecclesiastical right.* The rules are *in specie* distinct, and their works and ends also, and therefore cannot be confounded.

Civil power hath a nourishing and preserving faculty of Ecclesiastical Orders, Officers, and their severall operations. Kings shall be nursing Fathers, &c. But in their *proper constitutions*, they cannot meet. *Imperare* and *predicare* are not compatible, hath been a ruled case, admitting no contradiction in an ordinary way: one is compleat, and hath all the causes without the other, and therefore one doth not receive his constitution in whole or in part from the other. Civil power may compell Ecclesiasticall persons to do, what they ought in their offices, but doth not confer their Offices upon them. The Kingdom of Christ is spirituall, and not of this world. That Proposition then is beyond controul. The second is open to experience.

But the taking up an abode or dwelling in such a place or precincts is by the rule of policy and civility. A man hath it by inheritance from his parents, or purchaseth it by his money, or receives it by gift or exchange. *Ergo*, This can give him no Ecclesiasticall right to Church-fellowship.

Reas. 2. That right which any man hath in Church-fellowship, Excommunication out of a Church can, nay doth take away. For Excommunication is, according to the intent of the Word, The

cutting off from all Church-communion : and what ever right before he had in his admision, is now disanulled by his Excommunication. *Let him be as an Heathen,* Mat. 18.

But Excommunication doth not, nor can take away a mans civil right to the house and land, the civil priviledges he doth possesse, or remove him from the right of his habitation, civil office or authority, he is invested in.

Ergo, That is no Ecclesiasticall right.

Reas. 3. If Parish Precincts should have right to Church-fellowship, then Atheists, Papists, Turks and profane ones, who are enemies to the truth and Church, yea men of strange Nations and languages, who neither know, nor be able to do the duties of Church-members, should be fit matter for a Church, because they have abode in such places : yea those should have right to whom Christ hath denied right, *Revel. 21. 27.*

Much more might here be added, but that the tenet is so grosse, that I suppose any, seriously judicious, will see the error of it.

We shall come nearer home then, and our

2^d Conclusion is,

Visible Saints only are fit Matter appointed by God to make up a visible Church of Christ.

The terms shall be, 1. *Opened.* 2. *The Question stated.* 3. *The Conclusion proved.*

Saints as they are taken in this controversie, and in the currant expressions of Scripture, which look this way, and speak to this subject (*Saints at Corinth, Saints at Philippi, at Rome, in Casars house*) were members of the Churches, comprehending the Infants of confœderate believers under their Parents Covenant, according to *1 Cor. 7. 14.* and such constant expressions of Saintship do intimate, that either *they were such*, or at least conceived to be *such in view and in appearance.* I say in *appearance*: for when the Scripture so terms and stiles men, we must know that *Saints* come under a double apprehension. *Some are such according to Charity: Some according to truth.* *Saints* according to *charity* are *such*, who in their practice and profession (if we look at them in their course, according to what we see by experience, or receive by report and testimony from others, or lastly, look we at their expressions) *they favour so much, as though they had been with Jesus.* From all which, as farre as *rationall charity* directed by rule from the Word, a man cannot but conclude, That *there may*

may be some seeds of some spirituall work of God in the soul. These we call *visible Saints* (leaving *secret things to God*) in our view, and according to the reach of ratiōnall charity, which can go no further, then to hopefull fruits. We say and *hope*, and so are bound to *conceive they are Saints*: though such be the secret conveyances, and hidden passages of hypocrisie, that they may be gilt, not gold, seemingly such only, not savingly, known to God and their own hearts, not known to others. So *Judas, Demas, Simon Magus, Ananias, &c.* And therefore our Saviour proceeds with such, not as *God* who knows the heart, but in a *Church-way*, as those who judge the tree by the fruit. *De oculis non judicat Ecclesia*, That which the Church doth not see, it cannot censure. *Some mens sins go before, & some come after, 1 Tim. 5. 24.*

The *STATE* then of the *QUESTION* is this. Persons, though they be hypocrites inwardly, yet if their conversations and expressions be such, so blamelesse and inoffensive, that according to *reason* directed by the *Word*, we cannot conclude, but in *charity* there may be, and is some *speciall spirituall good* in them; These are *fit matter of a visible Church* appointed and allowed by Christ: and that for these Reasons.

Reason 1.

From the nature of a *visible Church* rightly constituted,

It is truly stiled, and truly judged by Scripture light to be the *visible body of Christ*, over whom he is a *Head*, by *Politick Government* and guidance, which he lends thereunto, *1 Cor. 12. 12.* And that it is a *visible politick body*, appears quite thorow the whole Chapter, but especially, *v. 27, 28.* Because in *that Church God sets Orders and Officers, Some Apostles, Teachers, Helpers, Governments.* The like to this, *Ephes. 4. 12, 13.* Where these *Officers* are, it is supposed there be *visible concurrences* of many *Saints* consenting, both to *choose* such, and to *subject* unto such being chosen. Whence the Argument proceeds,

The members of Christs body are fit alone to be members of a true Church, because that is the body of Christ, ex concessis. But only visible Saints, who according to the rules of reasonable charity may be conceived to have some speciall good in them, are only members of Christs body.

For to have a member, which nor doth, nor ever did receive any power or vertual impression of any operation in the kinde of

it from the head, is not onely against reason, but against that *reference and correspondance*, which the members have to the head. Now visible Saints onely, according to former explication, can be said by the rules of reasonable charity, to have some vertuall influence of some spirituall operation from Christ as a Head.

Therefore *Such onely are members of a Church.*

Reason. 2.

Those are fit to be members of Christs Church, that are subjects in Christs Kingdome.

The Church is the visible kingdome in which Christ reigns, by the scepter of his word and ordinances, and the execution of discipline. To whomsoever he is a Head, over them he will be King. He is our King; He is our Lawgiver. The Church is his House, and he is Master and Ruler of it. They who carry themselves, in *professed rebellion*, they are *Traitors*, not subjects. The members of the *Body* are under the *motion* and guidance of the Head. *Wolves* and *Cancers* are contrary to it. Members are in *subordination*, *Wolves* and *Cancers* are in *opposition* to the Head.

But visible Saints (as formerly described) are onely subjects in this kingdome.

Christ is the *King of Saints* (not of drunkards and whore-mongers, Athiests, &c.) they alone proclaim subjection in their practice: They onely attend to know and doe the will and command of God, or in case they swerve aside, and be carried unawares and unwittingly into conspiracie, yet are they willing to see, ready to yeeld, and come in again. But such, who cry, *hail Master, kisse Christ and betray him*: that in words professe the truth, but in *deeds deny it*, and are to *every good work reprobate, Sonnes of Belial*, who can bear no yoke, but *break all cords*, and *cast all commands behinde their backs*, these are *convicted rebels*, but are not *subjects* of Christs kingdome.

As a *Generall* of the field, he will overpower these, and *destroy them as his enemies*, but not *govern them as leige people*, and therefore he professeth to such as sent after him, that they would not have him to rule over them, that they were his enemies. *Bring hither mine enemies, and slay them before mine eyes.*

Reason. 3.

If those who be visible Saints, be not those that are only fit to be members,

members, then those who are not visible Saints, that is such who in the judgement of ratiōnall charity, are gracelesse persons for the present, and give up themselves to the swinge of their distempers, they may be members.

The consequence is beyond dispute, for contradictōns divide the breadth of being.

If visible Saints onely be not ;

Then non-visible may be.

But this draws many absurdities with it : For then such who to the judgement of charity are members of the devil, may be conceived members of Christ. Those, who to the eye of reason, are servants to sin, may be servants of righteousness and of Christ : and those, who are under the kingdome of darknesse by the rule of reasonable charity, by the same rule, at the same time, they may be judged under the kingdome of light. Those may be counted fit to share in the covenant and the priviledges thereof, as Sacraments and Church society, who are strangers from the covenant, and without God in the world. All which are absurdities, that common sense will not admit.

If it be replied, that all these may be verified of cunning hypocrites not yet discovered.

I answer : The Argument leaves no place for the appearance of such an objection: for the terms in open expression are pointed directly against such, that in the judgement of charity were not Saints : and then the difference is exceeding wide. Those that are darknesse, and the servants of sin inwardly, may to the view of charity seem to be light, and servants of Christ outwardly, and yet in charity be led by light. But that he who in his outward practice should appear to be a slave to sin, and subject to the kingdome of darknesse, should yet be conceived to be a servant to God and subject to his kingdome : Surely charity must not onely pluck out her eyes to see by anothers spectacles, but loose eyes and spectacles and all, and cease to be charity ; yea be turned into folly and madnes.

Reason. 4.

Those who by God are excluded from his covenant and meddling with that, as unfit, they are not fit to have communion with the Church: For to that all the holy things of God do in an especiall manner appertain.

Its Gods house, and there all Gods treasury lies : The keyes of

the kingdome are given to them: To them all the oracles, ordinances and priviledges do belong, &c.

But those who hate to be reformed, and cast away his commands, God professeth, they have nothing to do to take his covenant into their mouth, Psal. 50. 16, 17.

To this Mr R. l. i. p. 116. *answ.* 2. things.

1. "That the wicked are forbidden in case, so long as they hate to be reformed, but not simply: but this hinders not, but that they may be ordinary hearers, and so members of a visible Church."

To which I shall crave leave to reply severall things.

1. The answer, in the 1. branch of it yeelds the cause, and grants all that was desired or intended, namely; *while they hate to be reformed* they have no title, which is all that is striven for: for if they come to see their sin, and to reform their evil waies, and give in evidence of their *godly sorrow* and *repentance*, then they are no longer haters of reformation, but true reformers and repentants in the judgement of charity, and then *visible Saints*, and fit to be made materialls in the temple, when the rubbish and unhewneesse of their distempers are taken away. But while they remain haters, they have no title, *ex concessis*. Therefore *that while*, they are not visible Saints; which is all the argument required, and is now yeilded.

Whereas its added, "that it hence follows not, that they should not be ordinary hearers of the word."

Answer: It is true, it was never intended nor inferred; therefore the argument is untouched. For we say, as you, it doth not follow, nor need be required, for help either of the reason or the question. For let it be supposed, they may so doe, nay for ought we know, they should so doe, and we yet have what we would.

It is yet further added, "That being ordinary hearers and so members of a Church: Such an expression I will not now inquire how neer the cause it comes, I cannot but yet conceive, it is far from the truth."

1. If ordinary hearing make a man a member, then *excommunicate* persons, who are cut off from membership, are members, for they may ordinarily hear; *ex concessis*.

2. Then *Turks*, *Papists*, all sorts of contemners of the truth, *Indians*, *Infidells*, shall be members, for they may be,

be, and in many places are ordinary hearers.

3. Then in publique cities, where severall congregations meet, at severall houres, *one* and the *same* man may be an ordinary hearer in them all, and so a man may be a member of three or four congregations.

The second thing Mr R. answers, is, "*That this argument nothing concludes against them, because such adulterers, and slanderers, which are forbid to take Gods law into their mouths, are to be cast out: but the question is, if they be not cast out, whether the Church for that be no true Church.*"

To which I say, The first part yeelds the cause again, for if they should be cast out, there is no reason they should be received or taken in, nor have they right thereunto, nor be they fit matter for that work.

The second clause doth wholly misse the mark again. For the question is, touching the *constitution* of a Church, of what matter it should be made, It is not touching *separation* from a Church: for the errour is in taking in such as be not fit. So that the argument is yet unanswered, yea by these answers, further confirmed.

So much may serve for the confirmation of the conclusion for the present, more shall be added in an opportune place.

But before we leave the conclusion, we shall make some *inferences* from it, which may further help us in our proceedings and purpose in hand. Something hence may be collected for the discovery of sundry *mistakes* in the *Separatists*, wherein they go *aside* from the truth. Something observed, for to *clear their way*, wherein they go along with it.

Inference. 1.

If *visible Saints* be fit matter for to make a Church, Then Church fellowship presupposeth them to be *such*, but properly doth not make them *such*.

Inference. 2.

And hence, such *mistakes* in judgement or practice that do not hinder men from being *visible Saints*, doe not unfit men from being members of a Church.

Inference. 3.

Hence, the holding of the *visible Churches in England* to be *true Churches* (suppose it were an *errour*, which it is not) doth not hinder men from being fit matter for a visible Church.

Inference. 4.

Hence lastly, the *not being in a Church*, doth not hinder private Christian communion.

The two last inferences, are the *Tenets* of those of the Separation, not onely extremely rigid, but very unreasonable. For if they be fit matter for publique communion, they are much more fit for private: But men are or should be visible Christians before they come into Church fellowship, and are thereby fitted for it, and therefore much more fitted for private communion.

Something also may be observed to clear the way where they go along with the truth. Namely,

Hence, They who hold *visible Saints* in the judgement of charity to be fit Matter, though they be not inwardly sanctified; cannot in reason be thought to maintain onely such, that be effectually called, justified, and sanctified, to be the onely matter of a rightly-constituted Church.

And therefore I could have heartily wished, that Mr *Reut.* would not have disputed against that which they freely and professedly grant, to wit, "That hypocrites, because their falsenes
" is coloured and covered over with appearances of piety, and so
" cannot be censured (as not discovered) may be received into
" Church communion, without the breach of any rule, because
" the Church therein goeth according to the rule of charity, being
" bound to hope all to be good (upon grounds which shall be af-
" terwards laid) which reason enlightened by rule cannot prove to
" be bad. This is yielded and therefore need not to have been proved.

But the pinch of the difference lieth in this,

Whether such as walk in a way of profaness, or remain pertinaciously obstinate in some wickedness, though otherwise professing and practising the things of the Gospel, have any allowance from Christ, or may be counted fit matter, according to the terms of the Gospel, to constitute a Church.

This is that which is controverted, and should have been evicted by argument. There is no colour for such a consequence: If hypocrites be received into the Church, according to the rule of rationally charity and allowance from God, Then may profane persons also.

It is true, The expressions of some of our brethren, as those also of the Separation, are somewhat narrow at the first sight, and

and seem to require exactnes in the highest strain: yet were they but candidly interpreted by the received principles, according to which they are known to proceed, they would carry a fair construction, to any brotherly conceiving: of this I speak, because I doe observe, and I cannot but professe I doe observe it with trouble and grief, that M^r. R. a man of such learning and sharpnesse of judgement, and in other things, and at other times of pious moderation, should yet so commonly, and frequently, and if I mistake not, without occasion offered many times, load the expressions of those, against whom he writes, with such a sence, that their own grounds, to his own knowledge, do directly oppose, and their own words, by an easie interpretation, may admit a contrary meaning.

I shall constrain my self therefore upon so just an occasion, to indeavour to clear this coast, that if it be the will of God, I may for ever silence *misconceivings*, or *misinterpretations* in this case: and therefore I shall labour,

1. To lay out the meaning of those of the Separation, out of their own words.

2. Punctually to expresse, how farre racionall charity, rectified by the word, will goe, in giving allowance to the *visibilty* of Saints.

3. I hope I shall make it appear, that we require no more *Saintship* to make men fit matter for a visible Church, then M^r. R. his own grounds will give us leave.

I.

1. The *minde* and *meaning* of those our brethren of the Separation is written in so great characters, that he who runs may reade it, if he will, nor can he readily mistake, unless he will. M^r. Ainsworth against M^r. Bernard. p. 174. *Saints by calling are the onely matter of a visible Church: yet, withall we hold, that many are called but few chosen.* Hence he cannot hold, that they are true beleevers, nor truly converted, or truly sanctified, for then they should have been all chosen and elected, which in open words he doth peremptorily deny. The *sense* then can be no other but this, That *Saints by externall and outward calling* are fit matter of a Church, for had they been inwardly called they had also been elected.

This being the meaning of their Tenet, if M^r. R. be pleased to look into his first book, *ch. 9. p. 100.* he will finde that he there gives his reader to understand, that he and M^r. Ainsworth are of

the same minde. For he saies it as a firm corner-stone, the first conclusion that he propounds, for the true understanding of the true constitution of a Church. " *Saints by externall calling are the true members of a visible Church.* These are his words, and Mr *Ainsworths* are the very same, onely he saies the true matter, Mr *Ainsw.* saies the onely matter; wherein there can be no odds in regard of the substance of the thing intended; for true matter is that which now is inquired after, and if all other matter beside them is false, then they are the onely matter, in truth, of the Church.

Hear we Mr *Robinson*, A man pious and prudent, expresse his own opinion, in his own words, who thus, *Justific. of Separ.* pag. 112. propounds the question, and the state of it betwixt him and Mr *Bernard.* " *Before I come to the point in contro-*
 " *verse, I will lay down two cautions (saith he) for the preven-*
 " *ting of errour in the simple, and of cavelling, in such as desire to*
 " *contend. 1. It must be considered, that here the question is,*
 " *about the visible or externall Church, which is by men discern-*
 " *able, and not of that Church, which is internall and invisible,*
 " *which onely the Lord knoweth, we speak here of visible and ex-*
 " *ternall holines onely, whereof men may judge, and not of that*
 " *which is within and hid from mens eyes. For we doubt not, but*
 " *the purest Church upon earth may consist of good and bad in*
 " *Godseye, of such that are truly sanctified and faithfull, and*
 " *of such, who have onely for a time, put on the outside and vi-*
 " *ward of sanctity, which the Lord will in due time pluck off,*
 " *though in the mean time, mans dim sight cannot pierce*
 " *through it.*

So that we have expressions full. The Church consists of some who are faithfull and sincere hearted: Some counterfet and false hearted. Some really good, some really bad, onely those who appear so bad and vile should not be accepted. And doth not Mr *R.* lay the same?

In the same place Mr *Rebins.* addes. " *I desire it may be re-*
 " *membred, that the question between Mr Bern. and me, is, a-*
 " *bout the true and naturall members, whereof the Church is*
 " *orderly gathered and planted, and not about the decayed and*
 " *degenerate estate of the Church and members. For we know*
 " *that naturall children may become rebellious, the faithfull*
 " *city a harlot, the silver drosse, and the wine corrupt with water,*
 " *the*

“the whole vine so planted, whose plants were all naturall, may degenerate into the plants of a strange vine.

The expressions are so plain that there needs no explication, nor can a man, that will deal candidly, mistake, unless one should set himself on purpose to pervert a writers meaning.

He that holds such may be received into the Church, who may degenerate from subjection and obedience, to rebellion, from faithfulness to falseness, from a profession pure and sincere in appearance and approbation of men, to a rotten, profane and unfavoury carriage: He must needs hold, that false, counterfeit, and hollow hearted hypocrites may be members of a Congregation.

When therefore we meet with such phrases printed and recorded, *Onely the Saints, faithfull, called, and sanctified are to be members of a Congregation*, He must needs be exceeding weak, or exceeding wilfull, that will not easily and readily give such a construction as this, *Namely, Persons visibly, externally such to the judgement of Charity, not alwaies really and internally such by the powerfull impression of Gods grace*. Let therefore such mistakes be for ever silenced in the mindes and mouths of such as are wise hearted and moderate. We have thus cleared the expressions of our Brethren of the Separation.

WE shall now punctually expresse our own apprehensions, and with as much opennesse and simplicity as our shallownesse can attain unto, punctulis ergo agamus.

1. It is not the eminency of holinesse, that we look at in the entertainment of members, but the uprightness of heart: Its not the strength and growth of grace, but the truth that we attend. *Rom. 14. 1. Heb. 5. 13.*

2. This truth we know is, and may be accompanied with many failings and infirmities, which more or lesse may break out and appear to the apprehension of the judicious.

3. The judgement of this truth of grace, (as clouded and covered with failings,) is not certain and infallible, either to Church or Christian. Philip was deceived by Simon Magus, Paul misjudged of Demas, all the Disciples conceived as well of Judas, as of themselves, though he was a Thief (and bare the bag) nay though a Devill in Gods righteous sentence which he passed upon him. *Job. 6. & last.* The Sum is, *The heart of man is deceitfull.*

deceitfull above all things, and desperately wicked, who can know it? The Lord himself takes that as his place, *1 the Lord try the heart, and search the reins. 1et. 17.9.*

4. This judgement, ther, of others sincerity, *est tantum opinio, non scientia*, and therefore the most discerning may be deceived therein, they may proceed according to the rules of Charity, and yet not passe a sentence according to the reality of truth.

5. Charity is not censorious yet judicious (she wants neither eyes nor watchfullnesse) *hopes all, and beleeves all things, that are hopefull or beleeveable, 1 Cor. 13.6.* ever yeelds and inclines to the better part, unlessse evidence come to the contrary, when she hath not ground sufficient to prove an evill. She conceives her self bound to cast the ballance the other way, and to believe there is some good (*take it in subiecto capaci whereof now we speak*) As in the eye, there must be either sight or blindness: So in the soul there must be either some measure of grace, or else habituell wickednesse, or that we call a gracelesse condition.

If Love directed by the rules of reason and religion hath not sufficient evidence of the one, she believes the other: and in probabilities, where the weight of the arguments falls, love falls that way, and she hath warrant so to do, and by that means her perswasion comes to be poised.

6. The grounds of probabilities by which charity is poised according to rule, are either taken from the practice or from the knowledge of the party.

The way and ground of our proceeding according to both may be expressed in this proposition.

He that professing the faith, lives not in the neglect of any known duty, or in the commission of any known evill, and hath such a measure of knowledge as may in reason let in Christ into the soul, and carry the soul to him: These be grounds of probabilities, by which charity poised according to rule may and ought to conceive, there be some beginnings of spirituall good. I shall explicate

both in a word.

1. *He must not live in a sin*] Its not having but living in sin: not to be surprisid and taken aside with a distemper, but to trade in it, is that we here attend. And it must be known sin] also, Such, to wit, whereof a man is informed and convinced by

by the power of the word, and the evidence of reason, otherwise sincerity may stand with a continued course in an unknown corruption, as the fathers did continue in poligamy. But he that commits some grosse evil, and expresseth no repentance for it, or after conviction persists in the practise of known wickednesse: rationally charity accounts such *workers of iniquity*, evil doers, such as be *of the world*, and lie in *wickednesse*, and by *this the children of the Devil, are known from the children of God, He that hates his Brother, and doth unrighteousnesse*. In a word, such, if they were under the discipline of Christ, would be counted pertinacious and should be cast out of a Congregation, therefore should not be received into it.

1 Joh. 3. 8.
& 5. 19.
& 3. 10.
2 Tim. 3.
5.

2. *There must be so much knowledge as may let in Christ into the soul, and lead the soul to him*] for there is a breadth of ignorance in some, like a dungeon so dark and loathsome, that reasonable charity will readily conclude there can be no grace: Isa. 27. 11. *It is a people that have no understanding: therefore he that made them will not save them: Without understanding the minde is not good.*

And in this sense and according to this explication, we do directly deny that proposition of Mr. Rutt. lib. 2. pag. 259.

“This Proposition is false (saith he) These only we are to admit to the visible Church, whom we conceive to be Saints, and are in the judgement of charity perswaded they are such.”

This proposition, in the meaning formerly mentioned, we say, is true; and we require no more Saintship to make persons members of a visible Church, then Mr. R. *his own grounds* will give us leave and allowance to do.

It is one principle maintained by Mr. R. *that profession and baptisme doe constitute a member of a visible Church, lib. 2, p. 25.*

Whence I Reason.

What is required of a man of years to fit him in the judgement of the Church for Baptisme, that and so much is required to make him a member.

But visible holinesse (ut supra) is required to fit a man of years to be baptized.

The consequence admits no deniall, because to be baptized

and to be admitted a member, infer each other.

The *assumption* is proved by the constant and received practice of *John the Baptist*, Mat. 3. 5. 6.

When *Jerusalem* and *Judea*, Scribes, people and Souldiers came to be baptized, they confessed their sinnes, ver. 6. It was such a confession, as amounted to repentance, for the Baptist so interprets it: *Bring forth fruits worthy repentance and amendment of life*, ver. 7. 8. and their own words evidence as much, *Luke. 3. 5. 6. What shall we do?* The advice of the Apostle requires as much. *Repent and be baptized*, Acts. 2. 38. and the works of this Repentance, and the aim of Baptisme imports as much. For the remission of sinne doth call for such competent knowledge of Christ, and of remission of sins in him, that they may make way for the sight of the need of a Saviour, and also of going to him.

Again 2. when M. R. thus writes, *lib 2. p. 99*, “*The ignorants and simple ones among the Papists, have not rejected the Gospel obstinately in respect it was never revealed to them, yet the simple ignorance of points principallly fundamentall makes them a non-Church.*”

Whence I Reason thus.

That Ignorance which maketh persons to be no Church, that will hinder a person from being a true member of a Church.

But there is a simple ignorance of points fundamentall that makes people a non-Church, by his own confession.

Therefore, by his grant, there is an Ignorance, that will keep a man from being a member of a true Church. and there is no point more fundamentall, then Christ to be the foundation stone, laid by God, whereon our faith and we must be built.

A Third ground we take from M. R. is p. 196. l. 2. where he hath these words. *Faith to speak properly doth give us right to the seals, and to speak accurately, a visible profession of the Faith doth not give a man right to the seals, but only it doth notifie and declare to the Church that the man hath right to the seals, because he beleeves, and that the Church may lawfully give them to him.*

Whence I Reason.

That

That profession which must notifie to the Church, that a person is a true beleever, that must notifie THAT HE HATH TRUE GRACE.

But the profession that M.R. requires, must notifie to the Church that a person is a true beleever.

And if it notifie thus true faith, it must present such grounds of probability to charity rectified by the rules of reason and religion, that they will cast and carry the scales of a mans judgement that way, and the evidences of grace to a charitable and reasonable consideration will overweigh all the evidences that come in competition or comparison with them, otherwise they cannot notifie a party to be a beleever, but sway judicious charity to the contrary side.

3. Conclusion,

Churches constituted of fit matter may be corrupted by the breaking forth of scandals, and pestered with scandalous persons which may so far be tolerated, until in a judiciall way, the censures of the Church be exercised upon them, according to the rule of Christ, and they thereby reformed or else removed and cut off from the body.

There be three branches in the conclusion, which hold forth evidence of truth at the first sight, and therefore we shall not stay long upon proof.

That Churches rightly constituted may soon be corrupted,] the Scriptures are pregnant which testifie it, and experience is so plain, it is past gainsaying, at Corinth, Galatia, Sardis, Laodicea, &c. And above all, this is to be seen in the Church of the Jews, the canker of falseness in doctrine, and corruption in manners, had so far eaten into the very essence of the Church, *Hos. 2. 2. 9.* that the Lord threatned her to give her a bill of divorce, and to cast her out of his sight as not his wife.

2. Yet in such declining times, when deseases grow deadly, there is allowed, and a toleration of necessity must be so far granted, untill Juridicè by a judiciall proceeding the evil be examined, the parties convinced, censures applied for Reformation.]For the Ordinances of Christ and rules of the Gospel serve, not only for the constitution of a Church, but for the preservation of it. That is the main scope of our Saviour his government: first, to gain a sinner if it may be, for he came not to condemn

the World (men can condemn themselves fast enough) *but to save it*, and the censures of the Church are sufficient to recover the sick and diseased, as well as to nourish the sound.

And hence our Saviour requires time of triall, if they may be healed, and untill that be over, they must be tolerated. Cutting off is only used when things come to extremity. *If he will not hear, let him be as an Heathen, &c.* Therefore had he heard and submitted to the censure of the Church, and been gained thereby to repentance and reformation, there had needed no further proceeding.

But in case they prove incorrigible and irrecoverable by the physick used, they are then to be abandoned. *Purge out the old leaven.* 1 Cor. 5. cast out such an one.

And hence it is evident, the corrupting of a Church constituted gives no allowance to bring in corrupt members to the constitution of a Church, but the contrary, if a pertinacious member should be removed by the rule of the Gospel, then such a one should not be admitted.

These Conclusions premised: the arguments of Mr. Rutt, against the visibility of Saints to be right matter of a Church, will admit an easie answer.

“ 1. *Argument*, is taken from the manner of receiving members in the Apostles Church, where there was nothing but a professed Willingnesse to receive the Gospel, howbeit they received it not from the heart.

Answ. There is not only a professed Willingnesse to receive the Gospel, but a practicall reformation, that in the judgement of charity gives ground of hope there is something reall, before the contrary appear. And therefore Peter who received Simon Magus, upon his approbation of the truth and outward conformity thereunto in the course of his life, when his practise proclaimed the contrary, the Apostle rejected him, as one in the gall of bitternesse and bond of iniquity, who had no share in Christ, and therefore certainly would not suffer him to share in the priviledges of communion, so persisting without repentance.

2. *Argument.* “ *If the visible Church be a draw-net, where are fish and filth: an house, where are vessells of silver and gold, and baser vessells of brasse and wood: Then in*

“ a Church rightly constituted, there may be beleevers
 “ and hypocrites.

Answ. The argument is wholly yeilded, and the cause not touched, much lesse concluded, as may appear by the state of the question taken in a right meaning,

The like may be said to the third argument, touching the man that came to the wedding, not having on a wedding garment, for it seems by the text, he carried it so cunningly in appearance, that onely the Master of the feast perceived it, others did not discover it, before his coming in.

The three last arguments having one and the same bottom to bear them up, admit one and the same answer.

“ If the Churches of Israel, Judah, Galatia, Sardis, Laodicea,
 “ were Churches truely constituted, and yet in them were many
 “ wicked, prophane, unclean; then visible Saints are not onely
 “ fit matter allowed by Christ to make up a visible Church.

But they were Churches truely constituted, and yet had clean and unclean mixed among them. Therefore,

Answ. The consequence is denied, and the cause is given in the third conclusion, because such are onely by rule to be tolerated for a time, untill the censures be tried upon them. But if then they prove incorrigible they are to be removed and excommunicated. So that the edge of the argument may be turned most truely against the cause it would prove.

If in all these Churches the unclean and profane were to be excommunicated: Then such as they, were not to be admitted. But by Gods command they were to be excommunicated.

Therefore such as they were not to be admitted. Its certain Christ allows the Toleration of some in the Church for a time, whom he doth not allow to be taken in as fit matter to make up a Church.

The rest of his Arguments propounded in his second book. p. 251. labour of the same mistake, and the like answer releeves the reader without the least trouble. For let him carry the conclusions formerly propounded along with him in his consideration, and refresh his memory with the caveat and caution that was put in by Mr Robinson, when I cleared the opinion of those our Brethren of the Separation; That our Question is not, whether members now received, and visible Christians in the eye of charity may so degenerate and break out into scandalous courses

ses and apostasies, that they may be scandalous, and that grossely : But the Question is, whether in the orderly gathering of the Church, such according to the way and warrant of Christ can, and ought to be received.

And therefore to dispute, The Church now gathered hath wicked and ungodly in it, and such as be not visible Saints : Therefore it may be gathered of such, is so broad un consequence, and makes the Church door so wide, that M^r. R. his own principles will proclaim it to be the broad way that leads crosse to the tenure of the Gospel. For I would make a collection, that shall carry a parity of reason with M^r. R. his Inference, which cannot stand with his own grounds.

1. Such as were in the Church of *Israel*, in *Deut. 29.*
2. Such as the *false Apostles, Nicolaitans, followers of Balaam* and *Jezebels doctrine*, who were members of the Churches of *Asia.* 3. Such who were *Schismatics, Rainers, Partakers of the tables of devils,* *1 Cor. 6. 10.* with *chap. 10. 20.*

Rev. 1. &
3. 1.

Such may be received members, according to the order of Christ. But such as these are openly scandalous.

Therefore such as be openly scandalous may be received into the visible Church.

And this doth not only set open the Church door, but pulls down the Church-side, and its that which M. R. himself gainsaies, and that professedly and *in terminis.* lib. 2. p. 251. Let him therefore but defend his own opinion, and the like defence will maintain our cause from the force of these arguments.

His fourth argument taken from the 3000. in *Act. 2.* is answered before.

His fifth. is p. 253. Thus :

“ If we are to bear one anothers burthen, and so fulfill the law
“ of Christ, and if grace may be beside many sins, yea if Simon
“ Magus his profession was esteemed sufficient for to give him bap-
“ tisme : Then it is not required, that all the members of the
“ visible Church, be visible Saints, as before explicated.

Ans^r. The consequence fails, for all this may be, namely, there may be many weakneses, and yet visible expressions of repentance to reasonable charity, and it is certain there were such in *Simon Magus.* For what *Peter* exacted at the hands of those, *Act. 2. 38.* Repent and be baptized; he would and did follow the

the rule of Christ which he had received and delivered to others, and therefore required as much at his hands.

The examples of *Afa* and *Solomon*, the one breaking out into open persecution, the other into toleration of grosse Idolatry, are here very impertinent, and prejudiciall to M. R. his own defence and confession: For if such as these may be received; then openly scandalous may be entertained, which he denies, *ubi supra*.

His sixth argument is,

“ If onely visible Saints should be received, then we are not
 “ onely to try our selves, but to examine and judge carefully one
 “ another, and that every one must labour to be satisfied in con-
 “ science aent the regeneration one of another.

Answw. M. R. maintains we should be satisfied in the judgement of charity that persons are such: for he holds, “ 1. that we must
 “ beware they be not scandalous. 2. They must be such as may
 “ be baptized by the order of Christ; and these must repent and
 “ professe their faith in the Lord Jesus. 3. They must be such as
 “ by their profession must notifie they be true beleivers, *ut supra*.
lib. 2. pag. 196. Therefore, They must try and examine them
 that they be such, and these grounds give warrant thereunto.

Argument seventh.

“ If many be brought and called to the visible Church on pur-
 “ pose both in Gods revealed intention in his word to convert
 “ them; and in the Churches, that they may be converted: Then
 “ the Church doth not consist of those who are professed
 converts.

Answw. The proposition fails. Those who are converts in the judgement of charity, may yet in Gods intention be brought into the Church, that they may be truly converted.

But if he mean, that the Church doth of purpose receive them into the Church to be converted, then it is croisse to his own Tenet, and a person may be received to the seals of the Covenant, who doth not notifie that he hath faith, nay the Church may receive them to the seals, whom she knows have no right to the seals; for she knows they are not invisible members, which in M. R. his judgement onely gives them right.

Having thus cleared our way, We shall take leave in few words, to take into further consideration and examination some expressions of M. R. in chap. 9. p. 99. l. 1. where near the end he hath these words.

1. Assertion. of M.R.

1. "We say that there is nothing more required, as touching
 "the essentiall property and nature of being members of a
 "Church as visible, but that they professe before men the faith;
 "desire the Seals of the Covenant, and crave fellowship with the
 "visible Church.

2. Assertion. of M.R.

2. "Preaching the Gospel is called a note of a true Church.
 We shall take these into consideration, in the order that they
 are propounded; and

To the 1. Assertion.

Those that have a shew of godlines and deny the power thereof:
 The Apostles charge is, that, we should turn away from such.
i.e. Renounce all voluntary, and unnecessary familiarity with
 such: For the condition, unto which we are called by God, may
 happily necessitate a man or woman to hold constant and inti-
 mate familiarity with such, in point of conscience, by vertue of
 their calling. A godly and pious wife must doe the duties of a
 wife in the most inward and intimate manner of familiarity with
 her husband, though profane and wicked: The bond of relation
 necessitates thereunto. But were it that she was free, she were
 bound in conscience neither to match, nor to maintain any speci-
 all familiarity: because she is now at her choice, and her society
 is voluntary, and thence to be avoided. Whence the argument
 groweth on.

Argument. 1.

If I must not enter into a voluntary or unnecessary familiari-
 ty with such, who have a shew of godlinesse and deny the
 power thereof: Then am I bound much more, not to enter
 into a speciall and spirituall society and fellowship of the
 faith.

Because this is much more, then ordinary and civil familiarity,
 and there is much more danger.

But this first part is the charge of the Apostle, therefore the
 second is undeniable.

Argument. 2.

Again the Apostles advice is plain and peremptory. If a
 Brother be an Idolater, or covetous, &c with such a one eat not,
 1 Cor. 5. 11.

If he be unfit for civil, much more for spirituall society and communion, and therefore both are to be avoided, as far as in my power, and according to my part, I shall be able. For it sometimes so falls out, that I cannot remove a wicked person from my spirituall communion, because it is not in my power to cast him out, whom a congregation will keep in, yet I must by vertue of the Apostles charge, ever oppose, and protest against the admission of such, and the other of the brethren should according to God, keep him out of communion, as unfit wholly for spirituall fellowship, who is not fit for civill familiarity.

Argument. 3.

They who should be cast out of a congregation by the rule of Christ, those are unfit to be received in.

But men may have all those three properties (suppose a common and ordinary drunkard) i.e. Professe the faith, is eager after the seals, most desirous of society with the Church; as counting it a disparagement not to be born, if not admitted to the Sacrament; and yet such a one should be cast out; therefore also kept out.

To the 2. Assertion of Mr R. Which is,

*“That it is vain to say the preaching of the word is no essentiall
“mark of the true Church, is made good by distinguishing three
“things. 1. Single and occasionall preaching. 2. Settled
“preaching or the setting of the candlestick. 3. The preached
“word with the seals. Whence the answer in the summe issues
“thus. It is not the single, but the settled preaching of the word,
“established and remaining in the Church, which is a mark of it.*

Ans. How ever the tenet seems to be vain, yet it will not vanish so easilly.

By settled preaching of the word] Is meant a constant opening and applying the Scriptures in one place to one people.

*By mark] Is meant, not any common accident or adjunct which doth indifferently agree to other things, as well as the Church, for then it could never be said to *notifie the Church*, in that it may notifie many things besides. But it must be a *differencing and distinguishing note*, and therefore it must be *proprium quarto modo*, as they call it, and *inseparable*.*

These things confessed, which received rules of reason evince; I thence dispute.

That which is separable from the Church, and common to something beside that, cannot be a note of the Church.

This is evident from the right explication of the terms.

But settled preaching of the word, and constant opening and applying the Scripture to one people, in one place, is separable from the Church.

As suppose a Minister should preach many years, to a company of Infidels in one place. Nry suppose a lecturer speak constantly to a company of people, which resort from severall Churches, unto the same Auditory.

Here is *settled preaching*, and yet here is *no Church*; and therefore *this is a seperable adjunct, and no note.*

If it be *replied*, that you must consider *settled preaching*, as established and remaining *in the Church*.

To that the *answer* is; This plea is yet too narrow, to cover the nakedness and weakness of this assertion. For upon this grant, the dispute must follow one of these two waies. The *settled preaching* of the word taken *with the Church*, is a mark of the *Church*: and this is irrationall, to make the *Church* a *mark of it self*. Or the meaning must be this; *Settled preaching, whilst it remains in the Church*, is a *note of the Church*: but this nothing helps, for the inference remains as feeble as before. For if such a *settled preaching* be but a common adjunct or separable accident, in the nature of it, let it be where it will be, it will never, nay it can never be a *proper note* to that thing, as *Sensitiva facultas in homine, is not a mark of a man, though in a man.*

CHAP. III. Of the Invisible Church.

Whether the Invisible Church be the principall, prime, and onely proper subject, to whom all the Seals, and priviledges of speciall note doe belong?

MAfter R. lib. 2. p. 242. distinct. 3. Is pleased to suggest a fe-
rious *advertisement* unto us, which being well considered,
many of our erroneous mistakes, (as he saies,) may seasonably be
recovered, and we brought thereby to a right understanding of
the things of Christ.

Among other of my Brethren, I doe professe my scope in this
inquiry, to be onely this, to see the way of truth, and to walk
therein: and therefore shall gladly lend a willing ear to his di-
rection and advise, that our errors being thereby discovered, we
may see and shun them for time to come.

That particular truth, which will be like a sea-mark to teach
us how to steer our course and compasse aright, is by him thus ex-
pressed.

“ *THE INVISIBLE CHURCH CATHOLIKE*
“ *is the principall, prime, and native subject of all the priviledges*
“ *of Christians, &c. and the CHURCH VISIBLE, as*
“ *she is such, is no waies such a subject: the non-consideration*
“ *whereof we take to be the ground of many errors in our reve-*
“ *rend Brethren in this matter.*

This is his seasonable warning, unto which I readily attend:
and because I would not *creare molestias, & serere lites sine*
causa: I shall crave leave to make inquiry into two things,
wherein my stick is most, that being convinced and satisfied in
them, I shall readily sit down in silence, and submit to the evi-
dence of better reason, then mine own.

1. *Whether the invisible Church be the principall, prime, and onely subject of the Seals of the Covenant?*
2. *Whether the holding of this conclusion will necessarily make us forsake our doctrine touching that power we give to the people, and our assertions of Independency and congregational Churches.*

I choole to restrain the proposition to that particular mentioned, because there appears the greatest difficulty, to my dimme and shallow apprehension. As also because the *through explication* of this which is most familiar, will of necessity force and draw in with it a reall consideration of the rest.

That I may be plain and punctuall in our proceeding, I shall take leave, and I hope without offence, to set down the contrary.

The Invisible Catholike Church, is not the prime and onely subject of the Seals, and therefore not of all priviledges of Christians, by any argument that Mr R. hath here alledged for proof or confirmation hereof.

When I say, the *prime and onely subject*, I understand the meaning of $\kappa\alpha\theta' \alpha\upsilon\tau\acute{\eta}\varsigma$, according to Mr R. minde and exposition, *quod convenit $\kappa\alpha\theta' \alpha\upsilon\tau\acute{\eta}\varsigma$ convenit $\alpha\nu\tau\iota\sigma\tau\alpha\mu\mu\eta\chi\iota\omega\varsigma$ και $\kappa\alpha\theta\omicron\lambda\iota\kappa\omega\varsigma$.*

Though his exposition of the rule is neither safe nor sound, yet it is a safe ground in dispute to take principles in that sense and meaning, which is confessed by him, with whom we dispute.

To come to the matter in hand, I shall endeavour two things.

1. I will consider *what he hath said for confirmation*, and shew what reason yet I have, to perswade me not to yeeld to his proof.
2. I shall propound *such arguments* as I have, which wholly hinder for the while, from entertaining this opinion.

To the 1.

The 1. argument which Mr R. alleadgeth to prove that the visible Church, as such, hath not right to the seals, but the invisible, is this,

“Those onely who are within the covenant have right to the seals. And this is Peters argument, Act. 2. 38. to prove the baptizing of infants.

But onely the invisible Church hath right to the covenant.

I Answer.

People may be said to be *within the covenant* two waies.

Either, $\left\{ \begin{array}{l} \text{Externally in the judgement of charity.} \\ \text{Internally and spiritually, according to the judgement} \\ \text{of verity and truth.} \end{array} \right.$

Externally those are within the covenant, who expressing their

their repentance, with their profession of the truth, ingage themselves to walk in the waies of God, and in the truth of his worship, though they have not for the present that sound work of Faith in their hearts, and may be shall never have it wrought by Gods spirit in them.

And of persons thus in covenant the Apostle speaks in *Act. 2.* and that to Mr R. his apprehensions elsewhere, as it will appear easily to any, who will weigh the context.

That being in Covenant is here understood, which was visible and intelligible to the Apostle, according to the grounds of judicious charity, otherwise the Apostles counsell had not been of warrant to carry them to the practice of Baptisme, if he had given them direction upon a misconceived ground: nor had they reason to have followed his direction. For the reply had been easie.

Invisible Christians have only right to Seals: But whether we be such, we for the present doe not know: and its certain, you can neither see, nor know, for truth of grace is invisible to man.

But the being externally in Covenant, is thus intelligible by the Apostle, therefore this is here attended.

The first is proved, and the second is as plain.

The *Invisible works of grace*, which doe make the Church *Invisible*, are to be beleaved, cannot be seen, nor come within any certainty of humane knowledge, And this is not only confessed in the generall, but acknowledged also to be meant in this place. 3000. were added to the Church, who could not all be approved, to the consciences one of another to be true converts.

Clear then it is from the *scope* of the place, the ground of the Apostles counsel, and the nature of the promise here expressed, 1. That being *externally in covenant* is here attended. 2. That such a being in covenant doth give right unto the *Seales*, else the frame of the Apostles reason and counsell had fallen to the ground.

The proposition thus cleared, the Minor is to be denied as false: and the contrary tenet, *That only the Invisible Church hath right to the Seals*, will draw unavoidable difficulties with it, and give such advantages to the *Adversaries of Gods grace*, and the dispensation of his *Ordinances*, that they will hardly be regained.

We are compassed about by Mr. R. in this ch. l. 2. p. 247. with a croud of accusations, to hold *one* of the grossest of the *Arminian, Popish, Socinian Doctrines*: and upon all occasions we hear *Ad nauseam usq;*, of our sodering with the errors of *Socius. Catch. Cracov. Nicholaides. &c.* How justly, we have in part touched, and shall add something in the season thereof.

But I would be loath any of our tenets maintained professedly by us (not fathered upon us injuriously,) should lay such a corner-stone to build up the wretched doctrine of the *Anabaptists*, as this of his doth.

For let Mr. R. help us to answer the *Anabaptists* upon his grounds, thus reasoning.

Those, that I cannot know have any right to the Seals, to them I cannot give the seals of the Covenant *in faith* as the Apostle calls *faith*.

But I cannot know that Infants are of the Invisible Church, which only gives them right to the seals.

Therefore I cannot of Faith give the seals to them.

If M. R. will grant them the *proposition*, that they may give the seals unto such, whom they cannot know have any right to them, They will go away *triumphing*, as well they may. For they have such a hold, that all the battery of the strongest Arguments is not able to drive them from.

If M. R. help the *minor* with a distinction which he useth, l. 2. sect. 5. in the variation. p. 185.

“ Faith in Christ truly giveth right unto the seals of the covenant, and in Gods intention and decree, called *voluntas beneplaciti*, they belong only unto the invisible Church: But the orderly way of the Churches giving the Seals is, because such a society is a professing or visible Church, and the orderly giving of the Seals according to Gods approving Will, called *voluntas signi & revelata*, belong to the visible Church.

This salve is too narrow for the sore. For the distinction will either make God order the giving of the Seals, to such who have no right, and so impeach his *wisdome*, to appoint the giving of the seals to such, to whom he gives no right to receive them: or else it doth *implicare* plainly, and the severall expressions contain apparent contradictions. For this *voluntas signi*, which allows the Church visible to give the Seals, it either gives another right besides that which the invisible members have, or else it gives

gives no right. If it give *another right*. then the invisible Church hath *not only right*, which is here affirmed. If it give *no right* then the *visible Church* doth give the Seals *orderly to such who have no right to them*, as far as we can see: which was before denied in the grant of the proposition.

Quid plura? I must confesse such is my feebleness, that I cannot see how this can be avoided. For ask the question, How come hypocritical professors to have right unto the Seals? As members of the visible Church they can have no right: they are the very words of M. R. p. 247. "*The visible Church as the visible Church, hath no right unto the Seals, therefore they as visible have no right.*" And *Invisible* members they are not, and therefore can have no right that way. Either then the Church must give them *no seals*; or else give them seals, when *she cannot know* they have any right, for indeed they have none, since of the invisible Church they are not, whereby they may claim a right: and being only of the visible Church, she can give no right: and so she administers seals orderly to such who have no right any waies to them: and this an *order without order*.

For these reasons now expressed it is, that I cannot see weight enough in M. R. his arguments to perswade my judgement to be satisfied in the proof.

Having then gained so much, that in a true sense it is a truth that the visible Church is within the Covenant, and hath right to the Seals, according to the warrant which God hath left in his word: Let us in short inquire

Whether there is not allowance given us in the Word, to give to the Church visible titles of speciall note; and this also is an especiall priviledge, which is by M. R. denied to the visible Church.

1. Its called *the flock, or Church, redeemed by the blood of God.*

2. Its stiled the *body of Christ.*

All this in a favourable sense (according to *former* and familiar *explication*, speaking still according to the *judgement of charity*, which is the only line, according unto which our conceivings are to be led) is safe and true.

The first is expressed, and to my apprehension, with as much evidence, as can be desired. *Act. 20. 28. Attend to the whole flock.*

flock. *πᾶν τὸ ποικίλον*, to feed the Church of God, which he hath purchased with his blood.

The Church here is according to us, Congregational: to Mr. R. its Presbyterian. But take it either way, it must needs be visible.

That ever whom Elders and Officers are set to attend and fed, by doctrine and discipline, this must needs be a visible Church. For unless they did see them and know them, how could they execute censures upon them?

But **THESE** are called the Church redeemed with the blood of God, then which stile, none can be more glorious.

If any man say that the elect and invisible are *only* there intended by that name. I answer. That conceit is crosse to the very grain of the words, and the scope of the text, For they must attend *πᾶν* to the whole flock. The charge puts no difference betwixt *person* and *person*, nor must their care be different. Nay upon this ground the Elders should not know what their care was, nor upon whom they should bestow it. For they might reply, Lord, we cannot search into thy secrets, to perceive who are elect and invisible Saints; we cannot discern them, and therefore we cannot tell how to feed them: whereas by the current and common sense of the Scriptures, taking *redeemed* and *sanctified* as *visibly*, though not *really* such, the stream of the text runs pleasantly, without the least appearance of a doubt.

Its called the *Body of Christ*, 1 Cor. 12. 27. 28.

These evidences of truth once taken in and entertained, A way is readily made to the right understanding of all Mr. R. arguments so far as they seem to crosse any opinion and practice of ours.

And Secondly, Those heavy Inditements which are laid and pleaded against us, will be wiped away with a wet finger, For hence it follows,

A Church may be visibly in Covenant, which hath not an infallible assistance, but may erre in Fundamentals: which may fall away, and not indure as the daies of heaven. And that is his *first* and *fifth* Argument.

A Church may be visibly redeemed by the blood of God, and be called the body of Christ, be stiled by the name of Sons and daughters of God, and yet not be really and inwardly such:

such : which is his second Argument.

The third is answered before.

A Church may be visibly redeemed and taught outwardly by the spirit of Christ, as he is *Political Head* of his Church, which was never taught inwardly, nor effectually brought home to Christ, which is *his last Argument*.

Hence again all those heavy inditements which are charged upon us, are wiped away, nay they melt away of themselves before the explication of this holy truth of God, as snow before the heat of the Sun.

They who hold a *visible Church* to be *externally within the Covenant*, and the redeemed ones of God, his sons and daughters, to be his body and house, of which *Christ is the Head and husband in A VISIBLE MANNER* : They cannot be said, by the inference of any right reason, to maintain : *That Christ died for all such in Gods intension*, Or, *That all such are chosen to glory* : Or, *That God intendeth to save all such* ; There is not a colour of any consequence from such a ground, to make good such a conclusion.

We have done with the *first* thing, which we propounded, namely, I have shewed the Reason, why M. R. his proof doth not evince the cause for which it is brought.

To the Second

I shall now propound such arguments which yet hinder mee wholly, from yeelding to the opinion. and that I may narrowly expresse my naked thoughts, *The Conclusion* I am to prove, *I thus propound*.

The Invisible Church Catholike is not the prime and principall subject of the Seals of the Covenant : they do not *Kαθ' αὐτοί*, belong to it, which is according to M. R. his minde, *they do not belong to all them and only to them*, *αὐτοῖς ρα μὲν ὡς κ) καθολικῶς*

Argument. 1.

1. *If those who were gracelesse, and had no interest in Christ, had yet a command from God to receive the Seals had warrant from his word to require them* : Then they had a right from God (i.e. an *outward or visible right, in foro Ecclesia*, for of that we speak) *to partake of them*. This admits no deniall. For there can be no better right, then Gods command to injoyne, and his word to warrant us to challenge any priviledge.

But such who were gracelesse and without any interest in Christ, and so none of his Invisible members, have Gods command to injoyne, and his word to warrant them to receive the Seals: as Ishmael, Esau, and all the males were injoynd to be circumcised. All the families of the Jews were commanded to eat the Passeeover, many whereof without all question, were not Invisible and beleiving members of Christ;

Argument. 2.

2. If many beleivers, who were sincerely such, had yet no warrant or allowance, because of that, to partake of the Seals of the Covenant, Then the Seals do not of right belong to all invisible members as the prime and principall subject thereof.

The nature of the terms evidence the truth of the proposition. For warrant and right carry a parity of reason with them.

The Assumption is made good by instance thus.

Job and his godly friends were Invisible members of Christ, yet being strangers from Israel, they are expressly forbidden to eat of the Passeeover. Exo. 12. 48.

Argument. 3.

3. If the Invisible Church be the prime subject, to whom the Seals do appertain, then they belong immediatly to them, and to all others by their means, and this the rule of *res dicitur*, infers undeniably. Therefore in an orderly way, they must first be dispensed to them, and from them communicated to others. As heat is first in fire, and from fire communicated to other things,

But this M.R. elsewhere overborn, as it seems with the beauty of the truth, doth plainly deny. p. 18. 2. "The orderly giving of the Seals belongeth to the visible Church, and by this device the visible Church must have them firstly, and the invisible from her."

Which is professedly crosse to the rule formerly mentioned, as all men grant.

Argument. 4.

4. Rom. 11. 17. The true Olive is there the Church of the Jews, the fatnesse thereof, is all such priviledges as appertain thereunto. The way and means how the Gentiles come to partake thereof, is by their ingrafting into the Church visible.

And.

And this is the received interpretation of the most judicious *Beza, Pareus, Willet, &c.* and the context will constrain as much if it should be denied.

Whence I thus reason,

The Olive is the prime subject of that fatnesse that issues from it, and appertains to it.

But the visible Church is the Olive: the Seals (as other priviledges) are part of that fatnes, which appertains thereunto.

Therefore the visible Church is the prime subject of them.

Before I leave this place, I shall commend to M.R. his review, and the consideration of the judicious reader, what is writ by himself. *lib. 2. p. 260.* "If any after they be received, shall be found not to be added of God, because they be not regenerated, yet we are not to cast any out for non-regeneration, even known."

If you be bound to keep such in a compleat Church state, I suppose you will not deny them the seals, and then they shall partake, and you shall give the seals to such, whom you know have no right to them, because they are known not to be of the invisible Church: because they are known to be non-regenerate persons.

We have now finished the main *Query*, and given in our Reasons, why we cannot yeeld to M. Rutterf. his advertisement.

We shall add one word touching the other particular propounded to debate, which was this.

Whether the holding of this conclusion will necessarily make us forsake our doctrine of Independency and popular government, so far as we give power to people to act in Church affairs.

For Answer I yet conceive.

The holding of the former error will neither help us out of an error, if we be in it, nor yet help M^r R. to confute that opinion, or to bring us out of it. For the holding of one error will not help a person to see, much lesse recover him out of another. But this appears to us, by that which I have answered, to be an error. Therefore, this were enough for the while, to cause me to wave the inference.

But that which carries greatest weight with me, is,

That conclusion which overturns M^r R. his main principles touching the government of a visible Church: That will rather confirm our proceedings, then weaken them.

But this conclusion now in debate doth so: as may thus appear.

That which puts all offices and the exercise of them; and the seals and the dispensation of them into the hands of beleivers: That overthrowes the pillar, principles of M^r R. concerning the government of the visible Church.

But this opinion, that makes the invisible Church, the prime, principall subject of all christian priviledges, and so of all offices, officers, and the dispensation, (for these are such) doth put all offices and officers, the seals and dispensations of them into their hands.

This part can be onely questioned, and it is thus confirmed.

*Because this conclusion or opinion puts the *formalis ratio* of all these offices and ordinances into the hands of *invisible* beleivers: and that also is evident, Because it makes it agree to them, *ἀντισραμύνης ἢ καθολικῶς*.*

If M^r R. rid his hands of this argument with any reality of truth, he must shew some *essentiall cause* of offices and officers, of the right of seals and the dispensations thereof, *besides the invisible Church*; and that his conclusion and the interpretation which he hath fetled, will not suffer.

I will onely suggest this to him, to occasion him to clear this coast to purpose.

Those terms or things, which contain all the essentiall causes of each other, beside them there can be no formall, or essentiall cause added. For then all the essentialls should not be there.

*But those which agree *ἀντισραμύνης ἢ καθολικῶς*, these contain the essentialls each of other. For this is the nature of those things which are convertible or reciprocall, according to all the rules of right reason, unless there be a new logick made, which yet never saw light. *Homo est animal rationale*. A man is a living creature indued with a reasonable soul: and every living creature indued with a reasonable soul, is a man. An entire man consists of a soul and body so organized, and whatever consists of such parts, is an intire man. The one of these take up as much as the other: and all the essentiall causes of the one, are comprehended in the other: otherwise they had not been of equall breadth or capacity, which a reciprocation requires.*

Of this kinde are the Catholike invisible Church, and all Christian

stian priviledges, they agree thus reciprocally.

Whatever hath these, is the invisible Catholike Church: and the invisible Catholike Church hath all these. And therefore All the essentialls of these priviledges are therein included. And therefore beside or without this, none can be added upon Mr R. grounds.

CHAP. IV.

Of the Formall cause of a visible Church, the Church Covenant.

WE have done with the *Materiall* cause of a visible Church: and we have seen that such as be *visible Saints* make up that.

We are now come to consider of the *Formall* cause, that which makes the Church to be that which it is and gives the *specificall nature* (as we use to speak) thereunto.

For take all the *faithfull* whether they be seemingly or sincerely such, scattered up and down the face of the whole earth, these are but like scattered stones in the street, or timber felled in the woods, as yet there is neither wall made up, nor frame erected.

They who be *sincere* are truly said to be the *mysticall* body of Christ, buile upon him by a saving faith, and so enjoy *union* to, and *communion* with the head: But they cannot (to common sense) be thought to make up a *visible communion* when they are, not only severed one from another, but it may so fall out, as in times of persecution, they may be wholly *unknown* each to the other.

This Invisible communion by faith makes up the *Church militant* taken *mystically*, and it is but *one* in all the world: But the *Church* we are to attend, must be *visible*: so many as may *come*ly meet together in one place, who as they have the right to all *ordinances*, so they may enjoy the use of them in Christ his order: and so they must be, and accordingly are stiled many. The *Churches* of *Judaea*, of *Galatia*. &c.

That then which gives the *formality* of these Churches we

are now to inquire: and the conclusion we maintain this,

Mutual covenantee and confederating of the Saints in the fellowship of the faith according to the order of the Gospel, is that which gives constitution and being to a visible Church.

We shall consider } 1. *What this confederating is.*
 } 2. *How it is expressed.*
 } 3. *The Reasons of the conclusion.*

I.

This confederating and covenanting implies two things.

1. The *Act* that is performed betwixt some men for the while, and so passeth away in the expression.
2. The *State* arising from the *Act* of obligation, which is nothing else but that *relation* of these persons thus obliged *one to another*.

The *Sum* in short is this. By *mutual engagement* each to the other, such persons stand bound in such a *state and condition* to Answer the terms of it, and to *walk in such waies*, as may attain the end thereof.

And the right conceiving of the *nature* of the thing, I mean, the *incorporating of men together*, will constrain the judgement to yeeld this.

For consider these severals.

Consideration I.

Its free for any man to offer to joyn with another who is fit for fellowship, or to refuse. Its as free for another to reject or receive such who offer, and therefore that they do joyn, it is by their own *free consent and mutual engagement* on both sides; which being past, that mutual relation of engagement, is as it were the *sement*, which toders the whole together: or like the mortising or brazing of the building, which gives fashion and firmnesse to the whole.

Whence it is evident, First, that it is not every relation, but such an engagement, which issues from *free consent*, that makes the *covenant*.

Secondly, This *engagement* gives each *power over another*, and maintains and holds up *communion* each with other, which cannot but be attended, according to the *termes* of the *agreement*.

And

And lastly it being of *persons*, who were wholly free, each from the other. There can no necessary tie of mutuall accord and fellowship come, but by *free ingagement*, free (I say) in regard of any *humane constraints*.

Consideration. 2.

This covenant being taken up in a *Church way* and for *spirituall* ends, therefore in reason should be of *such*, who are *fixt* thereunto, namely, *visible Saints*: there is *great cause*, why such, who thus are to ingage themselves, and enter upon such a society, should be *carefull and watchfull to search sedulously, and labour to be acquainted with each others signes and sufficiencie in judgement, and spirituall discerning to such a service*: and because the work also is of so great a weight; It in reason calls for serious *humiliation and seeking unto God*, for to goe along with them, and to vouchsafe his blessing and presence unto them, when they enter upon the same.

And hence it is the manner of our Churches, that there is both more *through* observation thereof attended by such touching the their estate and condition, and seeking of God by such by solemn fasting and praier, when such a work is *first* entred upon, then is attended in *taking* in, or receiving of all the members that desire to joyn themselves to the fellowship of the Church *afterwards*.

2. How the Covenant may be expressed.

This Covenant is dispensed or acted after a double manner.

Either } *Explicitely,*
 } or
 } *Implicitely.*

An *Explicite* Covenant is, when there is an *open expression* and *profession* of this ingagement in the face of the Assembly, which persons by mutuall consent undertake in the waies of Christ.

An *Implicit* Covenant is, when in their practice they *do that*, whereby they *make* themselves *ingaged* to walk in such a society, according to such rules of government, which are exercised amongst them, and so submit themselves thereunto: but doe *not* make any *verball profession* thereof.

Thus the people in the *parishes* in England, when there is a *Minister* put upon them by the *Patrone* or *Bishop*, they *constantly* hold them to the *fellowship* of the people in such a place, *attend* all the *ordinances* there used, and the *dispensations* of the *Minister*.

Minister so imposed upon them, *submit* thereunto, perform all services that may give countenance or encouragement to the person in this work of his Ministry. By *such actions*, and a *fixed* attendance upon *all such services* and duties, they declare that by their *practices*, which others do hold forth by *publike profession*.

This Mr R. cannot be ignorant of, as *our opinion* and *professed* apprehension: and I would intreat the *Reader* to observe once for all: that if he meet with such accusations, that we nullifie all Churches beside our own: that upon our grounds received there must be no Churches in the world, but in *N. England*, or some few set up lately in old: that we are rigid *Separatists*, &c. Such bitter clamours, a wise meek spirit passeth by them, as an unworthy and ungrounded aspersion: but the wise-hearted and conscientious *Reader*, will reserve an ear for the innocent. *Audi alteram partem*.

Quest. If it be here inquired: *How far the covenant is of necessity required?*

Ans. According to foregoing expressions, the *answer* may be cast into these *conclusions* following.

1. An *Implicite* Covenant preserves the true *nature* of the true Church, because it carries the *formalis ratio* of a confederation in it, by which a Church is constituted. For *Implicite* and *Explicite* are but *adjuncts*, and these *separable* from the *essence*. And therefore the *essence and being* of the covenant may consist with either.
2. In *some cases* an *Implicite* covenant may be fully *sufficient*. As, suppose a whole congregation should consist of such, who were children to the parents now deceased, who were confederate: Their *children* were true members according to the rules of the Gospel, by the profession of their fathers covenant, though they should not make any *personall* and *vocall* expression of their ingagement, as the fathers did.
3. Its most according to the *compleatnesse* of the rule, and for the better being of the Church, *that there be an explicite covenant*. For

1. Thereby the *judgement* of the members comes to be informed and convinced of their *duty* more fully.

2. They

2. They are thereby kept from cavilling and starting aside from the *tenure* and *terms* of the covenant, which they have professed and acknowledged, before the Lord and so many witnesses.

3. Thereby their hearts stand under a *stronger eye*, and are *more quickned* and *provoked to doe that*, which they have before God and the congregation, *ingaged* themselves to doe.

Hence also that *question* receives its explication and answer namely.

Q. *How far this covenant requires cohabitation?*

Ans. And here severall *cases*, which carry much variety with them, doe of necessity call for *various considerations*, discovered by following *directions*.

I.

Such cohabitation is required, which is *necessary for the dispensation of Gods ordinances*, the administration of Church-censures, for otherwise, the *end of the covenant* would be made frustrate, and the benefit of the whole prejudiced. And hence there must needs be *such a cohabitation* of officers and a convenient company of members, *that they comely and conveniently meet together to the exercise of all Gods Ordinances*, Acts. 14. 27. 1 Cor. 11. 26, & 14. 23.

2.

Cohabitation in the same strictnes is not required, nor can be attended by *all* in the same manner: but if the *speciall calling* in some, or the *publike* behalf of the Church in others, doe call for *some exceptions*, without the prejudice of the exercise of *publike ordinances* (ut supra) such *exceptions* may, nay in truth, should be granted. For the *policy* of the Church and *other rules*, as they are not in *nature*, so they should not in their *use* be in *opposition*, but in *subordination*, each to other.

Instance. *Merchants* whose imployments are in far countries, and as the 107. *Psal.* *Occupie their busines in the great Ocean*: their businesse and imployments lye there, and their absence usually is for many *moneths*, sometime for *some years*: they may be allowed to attend their course. (But *others should not*, nay others cannot, be so *dispensed with*) and yet these are said to *cohabite*; because *the place of their abode is there in the issue*.

Hence upon the same ground the Church may send out *some*, either to begin plantations, in case the body require it, or to help on some others who want able guides to succour them in their beginnings, before they can attain a Church-state. And it sufficeth they have such under their care, and in their power, to recall them, or take an account of them, as they see fit.

Solomon sent ships to *Ophir*, which returned not by the space of some years, All states may be compelled to send some men to *Sea* for *traffick*; sometimes by way of just war, and yet no prejudice done to any rule of Christ, or Church-order in that case

3. *The reasons of the Covenant.*

I.

The first is taken from that *resemblance* which this policy hath with *all other bodies politicke*.

Every spirituall or Ecclesiasticall corporation receives its being from a spirituall combination.

But the visible Churches of Christ, are Ecclesiasticall or spirituall corporations, Therefore.

The first part of the *Argument*, hath reason and common sense to put it beyond gainsaying. Each whole or intire *body*, is made up of his members, *as*, by mutuall reference and dependence *they are ioyned* each to the other. Thus *Corporations* in towns and cities, as they have their *charter* granted from the *King* or *State*, which gives them warrant and allowance to unite themselves to carry on such works, for such ends, with such advantages: so their mutuall *ingagements* each to other, to attend such *terms*, to walk in such *orders*, which shall be futable to such a condition, gives *being* to such a *body*.

Its that *sement* which soders them all, that *soul* as it were, that acts all the parts and particular persons so interested in such a way, for there is no man constrained to enter into such a condition, unlesse he will: and he that will enter, must also willingly binde and ingage himself to each member of that society to promote the good of the whole, or else a member actually he is not.

The *polished* and *hewn stones* prepared with great comelinesse and conveniency, gives yet *no being* to a *house* unlesse they be *convoynd* and *compactd* together, and thence the whole frame comes to be constituted and made up.

It is so with every particular Church rightly gathered. It is

a City, Heb. 12. 22. a house 1 Tim. 3. 15. the body of Christ. Eph. 4. 13. 16. 1 Cor. 12. 12. 27. 28. And all these places are spoken of particular visible Churches. For *where Pastors and Teachers* are set, and exercise their work; *where members* are knit and compact, and effectually edifie one another, there must be a particular Church, not the *Catholike* and to this purpose speaks M. R. l. 2. 302.

“ A Church in an Iland is a little city, a little kingdome of Iesus Christ, Being then spirituall cities and corporations, the members must contain in them all the essentials which make up the whole. *Visible Saints* being the matter, this their *union* and *combination* must make up the Form.

2.

Those who have mutuall power each over other, both to command and constrain in case; who were of themselves free each from other, in such a way by all rules appointed by God in providence: They must by mutuall agreement and ingagement be made partakers of that power.

But the Church of beleivers have mutuall power each over other to command and constrain in case, who were before free from each other.

Therefore They must by mutuall agreement and ingagement be made partakers of that power.

The second part or Assumption is evident by the course of proceffe and proceeding which our Saviour prescribes. *Mat. 18. 15. If thy Brother offend &c.* where we have a *legall* and *orderly* way laid forth by our Saviour, in which brethren *only of the same Church*, ought to deal one with another, which they cannot exercise with *Infidels*, nor yet with *other Christian*, as our own *experience* if we will take a tast, will give in undeniable evidence.

I may as a Christian, meeting with an offensive carriage in another, *rebuke* him for it: But if he will not hear me, shall I call in one or two, *he departs the place*, refuseth to come. Let me go tell the *congregation* they send for him, *he refuseth to come*, because one *Congregation* hath no power over another, one *Classis* over another: *But each have power over their own*, as M. R. grants. *Each member hath power over another: Each over Archippus*, not only to tell him by *intreaty*, but in a *legall way* to convince him, and in case of *pertinacy* to bring him to the Church,

Church, and there to complain of him. For he is a Brother as well as any of the rest, and therefore the *proceſſe* of our Saviour lieth as fair against *him*, as against another.

Beside, all these are *degrees of binding*, each makes way for the other, and the gaining *and forgiving is a degree of loosening*. Nay in case he shall be detected and brought to the Church for *hereticall doctrine*, or some hainous villany, take M.R. his principles, in case the Classis will not censure him, he will grant the congregation may reject such a one, and make him *no Pastor* to them, and I suppose *that will prove a power, which can take away the chief power an officer hath from him*. This learned *Whitaker* (*vir undequaq; maximus*) hath disputed and concluded, *De concil. cont. 3. q. 5. c. 3. p. 600. Si Petrus ipse remittitur ad Ecclesiam, tanquam ad superius quoddam tribunal, & jubetur ad eam aliorum delicta deferre, tunc sequitur, Ecclesiam Petro, vel quoquam alio, autoritate majorem.*

Again he affirms *Christum generaliter loqui si frater in te peccaverit &c.* if therefore the pastour, the teacher, if *Peter*, if *Archippus*, be *frater*, Each brother hath as good law against *Archippus*, as *Archippus* hath against him, and the proceeding must be the same. For *Archippus* must remit him to the *Church*, if he were the meanest brother.

Obj. But happily it will be replied: *Whitaker* disputes of a *generall councill*, what power that hath over the Pope, not of a *particular Church*.

Ans. True he doth so. but it is as true that he gives a proportionable power to a particular Church: hear his words and let the impartiall reader then weigh them. *Ergo fateamur oportet, per Ecclesiam, corpus multorum, non unum episcopum, cœtum hominum, non unum aliquem hominem intelligere.*

And to remove all doubt, that can be made, he adds. *Et si particularis quæq; Ecclesia majorem habeat autoritatem in iudicijs, quam Petrus, vel quivis homo particularis, tunc multò magis universalis Ecclesia que in concilio generali representatur.*

I add once more, Take it of a generall councill, and this will yet lend no relief to the answer in the least measure.

Every member of the generall councill hath power in the censuring of a delinquent (In M.R. judgement) that is, in passing a censure or sentence in the councill.

But

But brethren or lay-men (as they are termed) are members of a generall councill. Therefore,

Each Brother hath power to censure a brother in case of delinquency.

The *Assumption* then of this second Argument is found and firm.

The *Proposition* is proved by instance and experience.

If others had no Church-power over this or that party, if he would have refused to come into their fellowship and ioyned with them, then it was his voluntary subiection and ingagement that gave them all the power or interest they have. And let any man use his own experience, it will evince as much. Severall christian men come from far, into places, where Churches are planted. By what right or power can this Church charge or challenge him to sit down in that society? or by what duty is he bound to close with them in that way? As it was in his liberty to come into that place, and amongst that people; so it is in his liberty to change that place, and go to another people, to refuse this, and choole to member with another Congregation.

In a word, If they have no power over him without this, then if they have any, it is by this.

At primum verum. Ergo,

Thus we read, *Act. 5. 13.* the rest durst not ioyn. *Luk. 7. 30.* when the *Publicanes* were baptized, the *Scribes* are said to reiect the counsell of God; being not baptized: and neither *John* nor any else had power to constrain them to undertake such a service.

3. Argument.

If voluntary combining Churches together, makes them a *Classicall or Presbyterian Church*, as *M. R.* confesseth *l. 2. p. 320.*
 “ *A convenient number of Churches having ordinary conversing*
 “ *one with another shall voluntarily combine themselves in one*
 “ *society. This last gives in the formality of Classicall membership.*
 So his words are.

When God hath made him a combined member, now by *Institution of one Presbyterian Church not of another: though by*
 “ *ordinary converse with other Churches, in case of scandall, his*
 “ *example may prove preindiciall and infestuous to others, yet*
 “ *this Presbytery must proceed in excommunication against him,*
 “ *because*

because he is only combined with them.

If thus a *voluntary combining makes a man a member of a Church classically, then a voluntary combination will make a member of a Church congregational.* For there is the same reason to the substance of the work: especially upon M. R. his principles, because he would force the institution of a classis and synod from the same place of Scripture. *Mat. 18. 1. p.*

If there be one and the same Institution, then there is one and the same ground and cause of constitution.

4. Argument.

That society of men who may enjoy such priviledges spirituall and Ecclesiastick, unto which none can be admitted without the approbation and allowance of the whole: That society must be in an especiall combination, as members making up the whole. Because such an act argues a combined power, which the whole hath, and not any member alone: and that they cannot have, but by their agreement.

But a particular Congregation is such a society who enjoy such spirituall priviledges, unto which none can be admitted without the approbation of the whole.

They who have power to chuse their ministers and rulers, they have power to admit or reject such, who offer themselves to be members.

The last Argument is taken from Induction.

If the Inventory of all other respects being brought in, none can constitute a Church visible, then this only must,

Its not Christian affection that can make it. For such are so united that never saw each other, and shall never enjoy the society of each other.

It is not cohabitation. For this falls within that dispute of civill precincts, which we have formerly proved, gives no being to an Ecclesiastick society.

Meeting in one Assembly unites not persons together. For Infidels and Turks (1 Cor. 14.) may come into Church-assemblies to hear the word, as is confessed on all hands, and yet are not made members for that reason.

It is therefore in, the house of God, as it is in other houses. We must become covenanting servants, if we have any interest there, or think to challenge any priviledge there.

To this M.R. *answ. lib. 2. p. 125.*

The enumeration is sufficient, For the *SEALE OF BAPTISME* and *A PROFESSION OF THE TRUTH*, is that which maketh one a member of the visible Church, 1 Cor. 12, 13. We are all baptized by one spirit into one body, and can you deny the covenant that is sealed in baptism, and by this we are all the citizens and domesticks in church and received into the visible Church.

Of this we shall inquire at large.

CHAP. V.

Whether Baptisme doth give formality or make a member of a visible Church.

Answer Negative.

Reason. 1.

IF there be a Church, and so members before Baptisme: then Baptisme cannot give the formality. Because *forma* is causall, and so is in nature before *formatum*.

But the Church now considered as *totum essentiale*, is before Baptisme.

For Ministers are before baptism: else Baptisme may be administered lawfully by such, who are not Rulers, Pastors or Teachers which is denied by all Orthodox Divines, and I question not, but by M.R. And there must be a Church of beleevens to choose a Minister lawfully. For none but a Church can give him a call, and without a Call he cannot administer.

To this M.R. *answers. l. 2. p. 219.*

“It is false that the Church ministeriall, which only can baptize, is before the Officers for they should then be before themselves, which is absurd.

To which the reply is easy.

That we speak not now of the Church, as *Ministeriall*, or as *totum Organicum*, but as *totum essentiale*, which is before *Organicum*, therefore the argument is wholly untouched: nor doth the answer reach the reason at all, it secretly confutes it self

self and confirms the cause. For, If *Baptisme* cannot be before a *Ministeriall Church*, nor that before a Church congregationall, which must make choice of a ministry, then such a Church is much before *Baptisme*.

Beside let it be supposed that at the coming of some godly zealous Christian and schollar into the country, and a company of *Pagans* (many) are converted to the faith, I ask whether these may not joyne in a Church-fellowship, and choole that man *Pastor*, and whether that choice was not lawfull according to God? Therefore here is a *Church* before a *Minister*, and so before *Baptisme*.

2. Reason.

If *Baptisme* give the form to visible membership, then while that remains valid the party is a visible member. for where the form is, the *formatum* must needs be, if the principles of reason may take place.

But there is true *Baptisme* resting in the party, who hath no visible membership: as in an *excommunicate*, in him that renounceth the fellowship of the Church, or when the Church is utterly dissolved then all Church-membership ceaseth. for *Relata mutuo se ponunt & tollunt*. And yet *Baptisme* is valid.

M. R. Answer. p. 220.

“This is against your selves and doth as well prove that *baptisme* is not a seal of the covenant of grace, For an *excommunicate* person may remain externally without the visible Church, when *baptisme* remaineth a seal, and may be a seal of grace or priviledge, which is interrupted or removed in act, but remaineth in habit. As to be the eldest son of a King, may be a seal of the sons heirship, and yet he may for a fault be disinherited and cast out.

Reply.

The first part of the Answer is no whit satisfactory, nor doth remove the force of the Argument. For let it be granted that an *excommunicate* person may remain externally without the covenant to the judgement of the visible Church, and yet *Baptisme* be a seal of it, because *Baptisme* is but a separable adjunct unto the *Covenant* whose efficacy may be hindered (and therefore the spirituall good) by the unworthinesse of the receiver, though in its own nature, its the end of *baptisme* to do that, and as much

as in it lieth, doth and would doe it, but the act of it is hindered by the wickednesse and unworthinesse of the receiver.

But the reason is far otherwise, when Baptisme is made the form of membership, and therefore the inference will be far other, namely,

Though a separable adjunct may be severed from his subject; or the effect thereof (which often is) may be hindered: yet its never heard that the form of a thing could be and remain in its full vigour, and the formatum not to be. If to be the eldest son of a King, had given the formality of the possessing of his inheritance, that could never have been taken away: but he should have stood possessed thereof. But so it is not in case some notorious fault disinherit him, onely that makes him *capax subiectum remote*, but that which gives the formality of possession, is an heir well-deserving.

2.M.R.adds.

“The Church and Church-membership are *relata secundum esse*, not *secundum dici*, or *relata, κατὰ τὸ λέγεσθαι*.

“But baptisme and Church-membership are not so perfect relatives, but baptisme doth remain, and Church-membership may be dissolved. The Burgesse ticket, whereby a man hath right to all the City-priviledges, may remain, when the man for some crime committed against the City, hath lost all his City-priviledges, and is not now a free citizen: in which case his Burgesse-ticket sealeth nothing to him.

The Reply is.

This answer which should maintain the cause doth fully yeeld it, For if Church and Church-membership be *relata secundum esse*, and yet baptisme comes not within that compasse, then certainly it gives not the formality to Church-membership; and that upon a double proof.

1. If Church and Church-membership be perfect *relata*, without baptisme, then are they mutuall causes one of the other, and receive no constitution, or essentiall causes elsewhere. For, *Relata constant ex mutua affectione*.

2. If Baptisme give the formale to membership, it then stands in the same kinde of relation, as Church-membership doth, as giving the specificall and proper being to membership.

But that you say it doth not, and therefore it cannot lend the

formality to it. *Forma* and *Forma* blow has *Forma* and *Forma* to it.
 Lastly, Let it be yielded that Baptisme and Church-membership are not so perfect relatives, for that we question not, but that (which is granted) *it is forma*, and then *forma & formatum mutuo se ponunt & tollunt*.

That of the *Burgesse ticket*, if it seal nothing of his city-priviledges to him, it remains a *writing*, but no *Authoritative* means of freedome, and therefore not a *formale* of his freedome. For if it had given him his *Burgesse-ship*, the corporation would have provided for the *taking away of that* at the first, as well as the *taking away of his liberty*. As the *King* sends for the broad Seal, when he will out the *Lord Keeper*, of his power and place.

“Further the grant that Baptisme sealeth other things, and is “valid to that end, but sealeth not membership, This, I say, destroys the caule, which it is brought to defend, to wit, *That it cannot be the form*, for the *form* remaining, the *formatum* will certainly continue.

Reason. 3.

This tenet doth of necessity evidence the *Church of Rome*, to be a *true Church*, which is thus gathered.

Where all the members are true members, there the Church is a true Church.

But all the members in the Congregations in Rome are true members.

Assumption proved.

They who have the true form of a Church member, they are true members.

But all the members of the Church of Rome have received true Baptisme, and so the formality of true members. Therefore,

Therefore the Church is a true Church.

But this last is false, therefore the first also.

Reason. 4.

That which is a *Seal* of the *Covenant* and our incorporation into the *Church visible*, that cannot be the *form* of it.

At primum verum, Ergo.

The *Proposition* is proved, because the *seal* comes after the *thing sealed* in nature: but the *form* goeth before it.

M. R. l. 2. p. 213. 214. 215. 216. is very large to lay forth the *nature and efficacy of Seals and Sacraments*, and his dispute is

to good purpose, and to edifie the Reader, in that point, unto which I willingly yeeld in all the severals thereof, for the sum and substance of the expressions. Namely, That the *Sacraments* are *signs* and *seals*, and *exhibitive instruments* of the increase of grace. Nor do I know any of ours that ever spake or writ otherwise.

And what he grants in this, gives in testimony to the truth of the Argument and confirms it strongly, only let the right sence of some words be weighed, as they should, and not racked beyond the inrendment of the *Authors* minde,

For when it is said that *Sacraments* are not appointed to *make* a thing that *was not*, but to *confirm* and establish a thing that *was*.

This is the easy and *ordinary sense* of such phrases, to wit, *A Sacrament* doth not *give grace*, where it was not, but confirms grace where it was. It begins not grace in such as have it not, but increaseth and confirmeth it in such as have it, which is the same he bestoweth so many pages, and so much pains to prove, which is confessed without any further trouble, and so all that labour might have been spared, And we crave no more, then what is thus acknowledged on all hands.

For if the *Seals* do not work grace, where it was not, but suppose the first grace wrought, then the *Sacrament* sealing our *incorporation* into the Church, It presupposeth this *covenant first* made, only it adds a further *confirmation* thereunto.

Argument. 5.

The Church was visible when there was no seal, neither *circumcision* nor *Baptisme*.

Therefore these do not constitute it or any member of it. Gen. 17. 10. 11.

CHAP. VI

Quest. 2. Whether PROFESSION makes a man a member of a Congregation.

Ans^w. We shall first inquire the *meaning* of the *Question* and the intendment of M. R. and so lay down the *state* thereof in the severals of it.

2. Then give in our *Arguments* why we cannot give our consent to this tenet.

I.

THE meaning of the question will best be discovered by our inquiry of the nature of profession, what it implies, and how it is taken in this discourse.

1. PROFESSION in the most frequent and familiar apprehension, signifies *the publike manifestation of our assent to the doctrine of Faith, as in the word delivered and received by us, and our resolution to persist in the maintainance of the same.* And then it is commonly used in a way of distinction from PRACTICE. And thus we say many profess fair, but their *practice answers not their profession.* And in this sense I suppose he doth not, nor indeed can he take profession, as serving his purpose.

For an excommunicate, who is cast out of the Church for his sinfull carriage, may notwithstanding in his judgement avouch all the truths of Scriptures, and outwardly desire to enjoy all Gods ordinances, and yet this gives him no formality of membership, because he may have all these and be cut off from membership.

2. *Profession is yet larger, and includes also a suitable carriage in the life, so far as the profession which is made, is void of scandalous courses.*

3. As *Profession* must not be too narrow, so we must be careful not to make it too broad, as to exact more then is compatible in truth unto it. Namely *Such a profession of the faith and assent*

assent to the doctrine of truth, is not here exacted, as that a person should not be counted to hold forth a profession of the faith, that (happily through ignorance and mistake) shall hold something differing from the truth, and from the apprehensions of many other both persons or Churches which professe the same.

As suppose a Christian maintain justification by Christs passive obedience only; Reprobation in massa corrupta; whether Children have habituall or actuall faith also. Such mistakes which may fall in some particulars, wherein pious and prudent men are of a different Judgement, do not make a person to be such a one, as doth not professe the faith savingly, so as may make way for membership in a visible Church warrantably.

Profession conceived according to the compasse of the former explication, doth make (i. add a causall power with baptisme to) a member of the visible Church, and so a member of all the visible congregation on earth.

The expressions of M.R. which lead me thus to conceive his meaning are diverse in divers passages of his books, lib. 1. c. 9. p. 116.

“This doth not hinder but yet they may hear, and so be members of a Church, l. 2. p. 125. 3. last lines. when a person removes from one Congregation to another, he makes a tacite covenant, to serve God in all his ordinances, with that new society; but he is not therefore made a member of the visible Church, for that he was before. l. 2. p. 95. A called Pastor is a member, of the visible Church, before he be called to be the apour though he be no member of any particular Congregation. (which expressions carry a kinde of mysterious difficulty with them, we shall take liberty to look further into them in the following discourse) Lastly, lib. 2. p. 194. the 2. last lines, he hath these words. “He who is a member of one visible congregation, is by his Baptisme and sincere profession, and his professed standing in covenant with God, a member of all visible congregations on earth, and is baptized into all congregations on earth.

Hence then we have two things to discusse.

1. That this profession makes not a member.
2. Being made and standing in his professed Covenant with God, or is not a member of every particular Congregation on earth.

To the first.

Argument. 1.

1. *That which opposeth and hinders the work of Baptisme, and so hinders the constitution or formality of membership: that doth not help it forwards.*

Because this is made the most especiall ingredient in the constitution of that relation.

But Profession lawfull and warrantable may do so.

For suppose a man professe the whole truth of God, only he differs or mistakes in this, that *all the Churches on earth are ill gathered*, and therefore he; dares not, and so *refuseth to be baptized*. This profession is a warrantable profession (as it hath formerly been explicated in the third conclusion) and yet this hinders the work and dispensation of baptisme in the sense their specified: and therefore hinders, and helps not to the constitution of membership.

Argument. 2.

2. *That which gives membership to a party, who had it not before, that can restore membership when he hath lost it. But this cannot restore membership lost.*

That power which *Iuridicè* cast him out, that must *Juridicè* or *regularly* receive him in.

But the power of the Church in vertue of his consociation in that he falsified it, cast him out, and therefore must also receive him in upon his humiliation and *subjection* to the covenant again.

Whereas if possession and baptisme were sufficient to do the deed, baptisme remaining the same, as before his excommunication, and now his profession being renewed, there is the whole *formality* of membership, which *experience evidenceth to be false*.

Argument. 3.

3. *That which gives actual existence to a member, must give interest to a totum actually existing, and therefore to some particular Congregation.*

For existensia est tantum Individuorum. Individuals only exist

exist, and since such a person is an Individuall member, he must have respect or reference to the whole that doth actually exist, and *this the generall nature of the Catholike Church doth, in the particular Congregations only.*

But if he be a particular member, he must be comprehended within the compasse of members, But all the members of the Church catholike (take it as an *integrum*) are comprehended within particular Congregations, therefore he must be a member of some of them, or else he comes not within the compasse or number of members.

Lastly, to be a member to the Catholike Church firstly, that is to be a member to an whole, *which a man nor did, nor could see,* nor do any homage to, nor receive any direction or influence of government from, This, I say, is such a sublimated imagination, that I must confesse, it is beyond my shallownesse to conceive. I do beleieve, beyond the breadth of any mans brain to expresse.

That which is said afterwards, That a member is cast out of the Catholike Church *antecedenter*, will prove an apparent paralogisme, and we shall try the truth and strength of it, when we come unto that place.

The Proposition then hath free passe.

But (I assume) this profession gives no interest to any particular Congregation.

That which equally and indifferently belongs to all, that can make no particular appropriation to any one, why rather to this, then any other.

But this profession is equall and indifferent to all, as well as to any one, Therefore It can give no appropriation to any particular. *No more, then if a woman love all Christian men, with Christian affection, therefore she is a wife to this or that man.* So it is here, it is not *generall profession* that will serve the turn: but there must be a *peculiar ingagemens and appropriation,* to this or that particular body.

Argument. 4.

If a party become a member of a Church by this profession, then the Church hath Authority over him.

(For so she hath over her members) and can proceed against them in case of desert,

But

But by this profession no man hath authority over a party, for if they have any, let them claim it, and their own experience will easily evidence their mistake, 2. How can or why should one Church claim it more then another?

Argument. 5.

If this profession would give membership, then a man might make himself a member of this or that congregation, whether they would or no, nay, without the privity of the Congregation.

A man baptized goeth into *Africa*, or to the utmost parts of the earth, he comes where many of the Churches of Christ are, he hath been baptized, and doth professe, and this is enough to make him a member of any Church, and therefore he hath right amongst them, as a member, whether they will or no.

We have done with the first,

The second now comes into consideration, namely.

Q. Whether a person, who is a member of one visible Congregation, is, by his baptisme and sincere profession, and his professed standing in covenant with God, a **MEMBER OF ALL THE CONGREGATIONS ON EARTH.**

Ans. Negatur.

This tenet I cannot see how it can stand with the principles of truth, or with M. R. his own grounds.

Not with the principles of truth, because it draws many inconveniences with it, *ne quid gravius dicam?*

1. If he be a member of all the Congregations on earth, then he can perform the duty of a member unto all.

But that is impossible.

2. Look what liberty or power a man hath in one particular Congregation, as a member, he hath the same in all. because he is a member every where.

If so, then he hath as much in choosing all the Officers of all particular Congregations and in maintaining of them.

Then he cannot be cast out of one Congregation, unlesse all the Officers of all others do cast him out.

Nay no Officers of one Congregation shall proceed against him, for he will depart to another, because he hath as much right there

as here : and the Officers of those Congregations are his *Pastors* and *Teachers*, whose Judgement, presence, and concurrence, he may justly require, and none can justly deny, before any admonition or Church censure shall passe against him.

3. Hence I cannot see, but it must of necessity follow, that one particular Congregation must be another, *Ephesus* must be *Smyrna*, and *Smyrna* must be *Thyatira*, For I reason thus.

Where there be the same Individuall members, there of necessity must be the same Individuall Integrum : and the ground is undeniable from the received rules of reason *Integrum est totum, cui partes sunt essentialiaes*. Therefore the same members carry the same essence which they give unto the whole.

I assume then from the former grant.

There be the same Individuall members, of all the particular Congregations.

For if one professour be a member of every particular Congregation, then by a parity of reason, All particular professours must be so : and so all of them members of one particular congregation, and so of every one.

Hence, there being the same members of every particular congregation, every particular Congregation is the same, and thence it will follow that *Ephesus* is *Smyrna*, and *Smyrna* to be *Thyatira*.

Hence, when *Smyrna* is destroyed, yet *Smyrna* remains, because it is the same with *Thyatira*, and that yet stands. &c.

Again secondly, this cannot stand with those principles of Mr. R. that are granted, and maintained, as *maxims*, which admit no deniall, l. 1. c. 7. p. 72.

We deny that Christ hath given power of Jurisdiction to one particular congregation over another.

Every member hath right to meddle with the Congregation whereof he is a member.

But a man professing, being baptized into one, he is a member of every particular congregation upon earth, therefore a member in every province and nation. Therefore the members of this province may send messengers to the Synod of another province. For the members of the Congregations of that province, may send messengers to the Provincially Synod, But the members of the Congregations in this Province, are members of the Con-

gregations of that Province, because they are members of all the Congregations on earth, Therefore they may send messengers to the *Synod* of that *Province*.

And this is a ready way to turn all into a *chaos* and *confusion*, and therefore certainly is not the way of God, who *is the God of order, not of confusion*.

Hence that expression of M.R. which he laies as a peremptory conclusion, will prove not to have so much certainty and solidity, as might appear at the first sight.

“It is folly to seek for difference of particular Congregations, for Church-covenant makes not the difference, for a Church covenant is common to them all.”

The Reply is.

That particular Congregations and Church-covenants doe not differ in their generall nature or essence, is a truth, and confessed on all hands, as that which is futable to common sense. For things common or generall do not difference particulars, because in them they all agree.

But there is a *specificating*, or to speak more narrow, an *Individuall formality*, which makes a reall difference in the particular nature of *this Church*. from *that*.

1. The rule was of old, *Genus cum formâ constituit speciem*.

2. If this and that particular combination of Churches give a peculiar being distinct to this Classis from another, then the like may be in particular Congregations. That M.R. grants, and therefore this cannot be denied.

3. This Congregation differs really from another, *habent sentres & res*, therefore there must be answerable grounds whence this reality of difference must proceed.

4. If they differ only in *accidents*, those must be *common or proper*, If common they then bring in agreement and no difference. If proper, then they arise from some propriety, and peculiar formality of the being of each Church. Nay,

5. How comes it that this Church hath power over this person, which another hath not, but that he hath a peculiar interest in that, and they in him by speciall ingagement?

Lastly in all voluntary Covenants, which arise from the free consent of party and party, there is no difference to be found in those Covenants, but in the peculiar and Individuall formalities of speciall ingagements, which passe betwixt party and

and party. and therefore the difference is there alone to be sought, and there alone it can be found.

Should a man come to a servant, and tell him, I am a master of servants, and it is a folly to seek for differences, for household covenant, or servants covenant, makes no difference; for servants covenant is common to all, there is only a difference in number, and some accidents, as there is betwixt many servants in my family. *Therefore thou art my servant, and must do the work of my family.*

Should people of one Congregation come to the Pastour of another, and tell him; come and bestow your pains constantly with us, for its all one, as if you did it with your own people, for its folly to seek for differences *in covenant*, betwixt *Pastor* and *people*, for that makes no difference, since the covenant is common to all. There is only a difference in number and accidents, as there is betwixt the Elders which we have in our Congregations, *Therefore you are our Pastor, and must do the work of our Congregation.*

That a man should be a *generall Husband* to all women, or a woman a *generall wife* to all men, because *marriage-covenant* is common to all, It seems strange at the first sight, and therefore its counted folly on our part to seek any difference here, and we are content to bear *the charge of folly for it.*

CHAP. VII.

An Answer to Arguments made against the Church covenant.

WE have thus positively set down, what yet we conceive to be the minde of God touching that which *formally constitutes a Church*. I perceive M R. his spirit carried with a marvellous distast against this way: we shall as we are able, labour to remove all mistakes and misconceivings, that the minde of the *Reader*, may not be misled with the multitude and throng of expressions, many whereof come not up to the point in hand.

To levell the path in our proceeding, we shall lay these *considerations* following, to fill the uneven ditches, that the devices of men have made in *this high way of holinesse*.

1. Con-
clusion.

1. *Relation, As such*, is not the foundation of a *free covenant*, (whereof we now speak) Because there be some relations founded in the *acts of nature*, in the putting forth whereof, there is neither the observation nor consideration of the parties required. As when twins are born together, or one within the distance of a twelve moneth one from another; those have the relation of brethren and sisters, and yet it is without the apprehension of either: the relative tye, and the duties issuing therefrom, have their rise and power from the impression of the rule of *nature*.

And hence when the *Reader* shall meet with the name of *covenant*, which proceeds from such a root, let him know it makes nothing to this cause.

And hence also it follows, that such relations and duties, proceeding therefrom, may be multiplied without any covenant at all, much lesse needs there the multiplication of any covenant, according to the specialties which attend upon them.

2. Con-
clusion.

2. *Covenants* are attended either in the *rise* of them, by such as are the *first makers* of them, or else in the *communication* of them, or the bonds they lay upon others, *after* the entrance made. Thus the *covenant once made* by the mutuall and *free* agreement

greement of the parties, it may be communicated to others without *their consent*, as namely to their children, because they are as the Scriptures speak *in their loins*, under their power and dispose, and therefore can make such an agreement and ingagement for them. So it was in *Israel*, Deut. 29. 9. 10. And the like course is commendable in the times of the Gospel, *So that a Minister is Minister to the children born of the parents who have chosen him, and the children of covenanting parents are in covenant with the Church by vertue of their parents covenant.*

3. *Amongst such* who by no impression of nature, no rule of providence, or appointment from God, or reason, have power each over other, *there must of necessity be a mutuall ingagement*, each of the other, by their free content, before by any rule of God they have any right or power, or can exercise either, each towards the other. This appears in all covenants betwixt *Prince and People, Husband and Wife, Master and Servant*, and most palpable is the expression of this in all *confederations and corporations*: from *mutuall acts* of consenting and ingaging each of other, there is an impression of an *ingagement* results, as a *relative bond*, betwixt the contractours and confederatours, wherein the *formalis ratio*, or *specificalli nature* of the covenant lieth, in all the former instances especially *that of corporations*. So that however it is true, the rule bindes such to the duties of their places and relations, yet it is certain, it requires that they should *first freely ingage* themselves in such covenants, and *then* be careful to fulfill such duties. A man is allowed freely to make choice of his wife, and she of her husband, before they need or should perform the duties of husband and wife one towards another.

4. *This Covenant once made, if any relations be inferred*, and so were virtually included in it, or do result from it, as there is none, so *there needs no new covenant*, to make up thole, or to require the exercise of duties unto them. As he that bindes himself to be a *covenant-servant*, he bindes himself to walk with his *fellow-servants* in the family according to the *order* thereof: these follow from the *first covenant*, and are *included in it*, and *inferred from it*.

5. If you take the covenant of the Gospel, in *so full a breadth*, as that it should include what ever is warranted by the Gospel,

3. Conclusion.

4. Conclusion.

5. Conclusion.

then this Church covenant, may be truly said to be *included* in it.

But if it be taken in the *narrowest* acceptation [Believe and live] Then it is *not* the Covenant of the Gospel. For that is inward and *invisible* in its own nature, betwixt God and the *soul* only: But *this* is *visible* betwixt those who do professe the Faith. That concerns all, and at *all times*, to do the duties of it, *i.e.* to *believe* and to *live*. But this concerns only those who are in this Church estate. So that in case the Churches are dissolved, and through persecution scattered, they are not then bound to the duties of this confederacy.

It is then *an ordinance of the Gospel*, and warranted by the Gospel, but it is *not* in propriety of speech the covenant of the Gospel.

And this also is here considerable, that we may discern things that differ: The making of the confederation belongs to the Gospel, but *being made*, it hath also a confirmation from the law. As the appointing of *Baptisme* and *Eucharist*, belongs to the Gospel, are ordinances thereof, but being instituted, they stand by vertue of the *second Commandment*, and must be observed by vertue thereof. A man may be within the covenant of the morall law, and yet not be bound to the duties of a husband, unless he make a particular covenant with such a woman to be her husband.

And hence there is a broad difference betwixt duties and duties as the difference is large in the respects upon which they do arise. Many duties flow from the generall and necessary duties of morality, which reach a man as a *creature*, with reference to God as a *Creatour*, or else to his *fellow-creatures*. And hence *this* relation from a rule of *nature*, it hath nothing to do with a *free covenant*, that must come between the persons and their duties. But in that they are creatures they must do homage to their creatour, and duty to their *fellow-creatures*.: If a neighbour preserve their honours, lives, goods, good names, yea be mercifull to their beasts, because such a creature, But there must *intervene a new covenant* betwixt parties and parties by mutuall and free consent, before they either should or can take up *another sort of duties*, People must by mutuall consent grow up into ingagement one with another into a corporation, before they should do the duties of a corporation. A *servant* must cove-
nant

nant with his Master, before he need or ought to serve him as a Master.

And here these two things are apparently distinct. To *Swear* to do the duties of a servant, when he is one, doth not make him a servant. But to *ingage* himself and *enter into covenant*, that doth make him to be a servant. The like to this, we may say touching the choosing of *Pastors, Teachers, Elders, Deacons*, these are *ordinances of the Gospel*, and there is a peculiar covenant betwixt those that choose, and those that are chosen, which is not the covenant of the Gospel in precise consideration.

The substance of this was in the time of the Law, and that covenanting among them issued, as it seems, from the Gospel, They were a called and select people unto God, *Amos. 3, You only have I known, of all the nations of all the nations of the world*, and therefore received into visible covenant, to walk in the waies of God, and the truth of his worship: and God ingaged himself, that he would blesse those priviledges, and the use of them, to their good, and the good of their children, reserving secret things to himself.

These grounds being laid, we shall attend M.R. his reasons against this covenant. l. 2. p. 88.

Argument. I.

“ All will-worship laying a bond upon the Conscience, where God laid none is damnable.

“ But to tye men to enter into Church estate by Covenant, so that without such an oath or Covenant, persons should have no right to the Seals of Gods grace: is will-worship, and binding where God hath not bound

Assumption is proved thus.

“ That a Minister swear the oath of fidelity to his flock is lawfull, that a Father swear to perform the duties of a Father, a Master the duties of a Master is lawfull, But to tye an oath or Covenant so to his Ministry, to lay a band of Covenant upon a Master, that he is in conscience and before God no Minister, no Master, &c. except he swear to perform the seduties, is to lay a bond where Christ hath laid none.

Ans.

Ans. That example of a Father, because it results upon a rule in nature, without any free consent required, it reacheth not our cause. *vide supra* conclus. 1.

The two other instances are either apparently misapplied, or else do undoubtedly confirm the cause that they would seem to confute. For I will ask any man living, that will not lay aside humane consideration, whether any man can charge another to be his servant, or he challenge another to be his master, unlesse there be a mutuall covenant and ingagement passed betwixt each to other, the one to pay and provide for him, during his time: The other ties himself to do him honest and faithfull service such a time for such wages, do not mens *speeches* proclaim as much? he is such a mans *covenant servant*.

It is so here in a *Church way*, The person ingageth himself, by *solemn promise*, to walk with this society in the waies and worship of Christ. The Society receives him; and ingage themselves to to walk with him and towards him. As it is in the covenant of any corporation civill. The like may be said touching a Minister and his people, That which makes him a Pastor to this people, is the choice of the people, as freely taking of the person to be their shepheard and guide, and the ingaging of themselves to submit unto him in the dispensation of his office according to God: The acceptation of the call and ingagement of himself to take that office and charge according to Gods appointment and their choice, makes them his flock. And without this covenanting there neither is, nor ever was, or will be, Pastor and Flock.

So that these instances brought in for proof, cut the throat of M. R. his cause. *As Master and Servant, Minister and People, come to stand in such estates and relation one to another, so come the Church and a person that is received to be a member to stand in their respects.*

But a Covenant gives formality of being to the former, and therefore so to the latter.

These phrases of M. R. *to swear to performe such duties*, p. 89. *to tye by an Apostolike law and practice, the oath of God to such duties*, either are misprinted, or else they misse the conclusion wholly, which they should prove, For we do not make the swearing to do a duty to be our covenant, for that is as far differing from our question almost, as heaven is from earth.

A witnesse comes into the court, ties himself by oath to swear the truth, here is no covenant betwixt man and man at all. So that *these things* are seriously to be distinguished and differenced.

1. *An agreement of persons, one to, and with another to combine and confociate in the waies and worship of Christ.*

2. *The doing of these duties.*

3. *The swearing they will do them, when they are combined* The first of these is the *form* of a corporation. The other two may be done *when they are incorporated.* Thus 1. Man and Woman ingage themselves each to other by way of contract. 2. Being contracted they do the duties. 3. They may swear and binde themselves to God, they will do them. *I have sworn and will perform it, that I will keep thy righteous judgements.*

Argument. 2.

“*That way members are to be inchurched, and enter into Church-fellowship, which way members were entered into the Apost. Churches. But members were not entered into an Apostolicall Church, by such a covenant but only they believed, professed belief, and were baptized. When the incestuous person is reentered, It is said only 2 Cor. 2. that he was grieved and testified it, and they did forgive him, and confirm their love to him. ver. 7. 8.*

“*There is here no Church covenant. Act. 8. 12. Samaria received the word gladly, beleaved, and was baptized. Simon Magus baptized. Act. 8. Cornelius and his household. Act. 10. The Church of Ephesus planted. Act. 14. Of Corinth. Act. 18. Of Berea. 17. 10. Phillippi. Act. 16. Thessalonica. Act. 17. Rome. Act. 28. we have no expresse vocall covenant.*

Ans. The proofs here alledged as precedentiall, are of three sorts.

1. Touching the receiving of the *Incestuous Corinthian* after his repentance. But that doth not overthrow the *covenant*, but confirm it, For their forgiving and confirming their love again to him, was crosse to his excommunication, and therefore an *estab-
ling* of the person into that *corporation* and communion which formerly he did enjoy, his subjecting himself in so solemn a manner to the rule of Christ in the Congregation and Church, and

craving acceptance at their hands, and entertainment into the like priviledges of communion, of which he was deprived by reason of his sin, and their ready receiving and entertaining of him into that relation and state, and *confirming their love to him*, in that behalf, is a *full ingagement* of the Church to him, and of *hims* again to the Church.

Whereas had his *profession* at large made him a member, he had been a *member* whether the Church would have received him or no: or if his *baptisme* had made him a member, as long as his *baptisme* had remained, his membership had continued, for whiles the *forma* remains, the *formatum* must needs be also. This example will appear most pregnant, if we do but parallel it with the like in a civil corporation. A person, a member of the corporation and in combination with them, through his ill carriage is *disfranchised* and put out of his place and priviledge; if he shall expresse that sorrow and reformation, that sutes the quality of his sin, and give satisfaction to the Company, his subjecting himself to the Company, and power of the combination, and their receiving and entertaining of him upon such terms, is an expresse *recovery* and *renewall of the Covenant* again, and by that an estating of the party in the same condition and relation in which he was.

The *rest of the proofs* carry no concluding force with them. For if there be any force in the Argument, it must lie here.

2. If no Church-covenant be there expressed, then there was none. The feebleness of which *consequence* appears at first sight. For to reason from *one* or *some* places against the expression in *any* place, is to conclude from an imperfect enumeration of some *species*, to deny the *genus*, which is a fallacy. It was not expressed in *one* or *two* *Evangelists*, therefore, *in none*. It is not said in *three* or *four* of the *Prophets*, therefore in none of them. We know it was the rule which the Apostle prescribed before *baptisme*, *Repent and be baptized*, Act. 2. 38. So the *Baptist* trained up his disciples. To reason therefore this profession of repentance is not mentioned in these places, therefore either was not here done, or that it is not in other places required, carries no force of reason with it.

That lastly of Act. 2. 41. *As many as received the word gladly, were baptised, and there were added three thousand. But these were not gathered as you gather.*

M. R. takes this place as wronged by us, and therefore he resolves to deliver it out of our hands: 1. *Because these did not first meet frequently for praier and speciall conference, untill they were satisfied touching the good estate one of another.* 2. *They could not set apart and celebrate a day of fasting and prayer, and dispatch the confessions of thirty hundred within such a time.*

Answ. If we cast an eye to the fore-going conclusions, it will appear that *such fasting and praier* is only required at the erecting and laying the foundation of a Church, and so also *such frequent meeting*, before they enter into so solemn engagement, and the setting up a holy Church unto Christ. But these solemnities are not expected in the taking in of severall members, nay the addition of all the ordinary members to the body. Besides, these were members of the Jewish Church before. The stroke that fell upon their spirits by the Ministry of the Apostles (for I doe not think that *Peter* only preached) was so extraordinary, and carried such an apparent discovery of the presence and power of Christ, that without any miraculous power of discerning, their expressions might make way for members of the Jewish Church to finde acceptance with this Apostolike, and Christian Church now beginning.

Its added by the *APOLOGY* of the Church-covenants.

1. That they professed their glad receiving of the word, and renouncing that froward generation.

2. Being baptised they continued in fellowship, that was Church fellowship, for it was not the exercise of the Sacrament, which the *Syriack* conceives.

To this M. R. answers, *They could not continue in the Apostles fellowship and doctrine before they were added to the Church: for stedfastnesse in doctrine, and saving themselves from the froward generation, could not be but habituall holinesse, not perfected in six hours. Now the same day, vers. 41. in which they gladly heard the word, they were both baptised and added; and therefore their stedfast continuing in Church estate, can no waies make them members in Church state.*

Answ. True; nor is the Argument urged in that manner, but the dispute lies from the effect to the cause in that particular of it: In that they gave constant attendance to the ordinances of Christ, and in that fellowship, as taking themselves bound thereto, it argues they took themselves ingaged thereunto by that subjection

they did expresse in renouncing their former society, and desiring and receiving acceptance from the Apostles and the Church, so as such carriages carry the reality of a Covenant.

Whereas it is said, "If they had returned to Pontus again, they had returned added to the Church."

It is easily replied. Had they returned with a purpose not to have walked in that fellowship, it is sure, they had not been of that Church by their baptism: for ALL Jerusalem then, and Iudaea, and the coast about Jordan had been members of the Church by the baptism of Iohn.

Obj.3. "But here is no word of a Church-covenant, which was necessary to have been intimated, if there had been any such thing."

Ans. If it be not mentioned, therefore it was not, *non sequitur*. 1. If the thing be there, we need not trouble our selves for the word. And if Calvins judgement may be taken, who expounding [*Libenter amplexos eorum sermonem,*] he thus writes, *Adjunctos Christi discipulis fuisse, vel in idem corpus insitos & perseverasse in doctrina.* And I shall offer to M. R. his consideration, That when there is a solemn baptising into a Church, that ever implies that the person is made a disciple of Christ, *Mat. 28. 19.* For upon that ground their commission warrants the administration of baptism: and so to be a disciple of Christ, is to be ingrafted into the body of the Church, and to be as the Apostle hath it, *Fellow-heirs, and of the same body,* *Ephes. 3. 6.* which is spoken of the visible Church: And therefore though many believed in Christ, *Ioh. 12. 40.* Yet they would not confesse him, or become his disciples, because they feared they should be cast out of the Synagogue. And hence it is that this embracing the word, this being made a disciple, its expressed by the word *describerlo,* added to or incorporated, as in *Act. 2. 41.* & *5. 14.*

Whereas all the people were then said to magnifie them, and therefore to approve of their doctrine, and so confesse the truth and goodnesse of it; yet there was more required to this Church-work, and to become a disciple. And therefore its added, *The beleivers were added,* i. e. they confessed their sins, and became disciples and followers of that doctrine, and so ingaged themselves, and covenanted also for their children, to follow that truth of the Gospel. And if this being a disciple include not thus much, how can our Divines use this, as so strong a testimony against the Anabaptists, to make good the inference? If the converted father

father was baptized : Therefore their children also, unles they *ingaged* themselves in *Church-covenant* for their children also ?

Follow this order of the Apostle, Let them be members of Congregations. Let them expresse the *work of repentance* with *that power* upon their souls, as these did, and *receive the Word with gladnes*, Our principles formerly propounded, will make way for their admittance.

The place thus expounded, finds much liberty and content to be in our hands, and will not be delivered, by all the reasons alledged by M. R. to go away from us.

Argument 3.

“ *If baptisme be the seal of our entry into the Church, 1 Cor. 12. 13. as circumcision was the seal of the members of the Jews visible Church : then such a Covenant is not the formal reason of our Church-membership. But the former is true, as I shall prove hereafter : Ergo, so is the later.*

“ *The proposition stands, because all baptised are members of the visible Church before they can swear this Covenant, even when they are infants.*

Ans. The Proposition fails, nay fights against it self. For if it seal up our membership, and Covenant with the visible Church, then is it after-membership, and therefore not the formall cause of it, for then it should be before it.

Again; If it seal up our membership, as *circumcision* sealed up membership in the Jewish visible Church, then certainly it presumes the Covenant, for so that did, *Gen. 17. 10, 13. He that is born shall be circumcised* : so that he was in Covenant, and so called a *holy seed*, before in his own person he could make a Covenant, but was included in the Covenant of his parent.

And if M. R. be of another minde, we desire he would tell us, How children of believers are said to be *holy*, if not by a *foederall holines*? and if so, then by the *visible* Covenant of their Parents. For many children are *SO holy that have parents not spiritually and invisibly within that Covenant. Ergo.*

Lastly, The proof is also false, namely, children are members before they are in this Covenant, because though they doe not covenant *personally* by themselves, yet they are *included virtually* in the Covenant of their parents, *Deuteronomy 29. 10, 11.*

Argument 4.

"The Church-covenant either is all one with the Covenant of
 "Grace, or it is a Covenant diverse from the Covenant of Grace. But
 "neither waies can it be the essentiall form of a visible Church: Ergo.
 "The Covenant of Grace cannot be the forme of a visible
 "Church, because then all baptised should be in Covenant with God,
 "which our brethren deny. If it be a Covenant diverse from it, it
 "must be of another nature, and lay another obligatory tie, then ei-
 "ther the Covenant of works, or the Covenant of Grace: and so must
 "tie to other duties, then either the law or Gospel require of us,
 "and so is beside that Gospel which Paul taught, and makes the
 "teacher, though an Angel from heaven, accursed. lib. 2. pa. 93.
 "Bona verba.

Answ. The Covenant of Grace is to be considered, either accord-
 ing to the benefits of saving grace given in it, or according to
 the means of grace offered. It is not the Covenant of the Gospel
 in the first sense; but it is within the verge, and contained within
 the compasse of the Covenant in the second sense. And hence
 the consequence upon which the stresse of the cause (as it is ur-
 ged by him) lies, vanisheth wholly. If it be distinct from the
 Covenant of grace, then it doth oblige us to some other duties,
 then the Ordinances of the Gospel require. For it hath appear-
 ed before, That a man may be in the Covenant of grace, and
 share in the benefit thereof, who is not in a Church state; and a
 man may be in a Church state, who is not really in the Covenant
 of grace: And therefore a Church state, and the Covenant
 of the Gospel, in the former sense expressed, are different.
 Yea it hath been proved, That all are bound to come within
 the Covenant of the Gospel, who are not at that time bound
 to come into the Church estate, nor yet to doe the duties
 thereof.

M. R. when he is to answer to this difference, l. 2. p. 93. *Ubi su-
 pra*, he grants, That an excommunicate person may be in the
 Covenant of grace. and yet cut off from the visible Church: and
 yet denies the consequence, but gives no reason of that denial, but
 only speaks of another thing, which toucheth not the pinch of the
 Question in hand.

"A beleever (saies he) in the Covenant of grace, may not doe a
 "duty to a father, brother, or master, and yet it is a weak consequence,
 "that

“ that there is a covenant or oath betwixt these, brother and brother, Son and Father, Master and Servant, commanded by
 “ a divine law of perpetuall equity to make such to be in such relation.

We confesse this is a weak consequence, and is of his own making, and therefore may as easily be confuted as it is propounded, but *this is our consequence.*

A man may be within the covenant of grace, and not within the covenant of the Church, and therefore the one is not the other. For if two things be the same in themselves, so far they be the same in the third, and where the one is, the other will be. So that the Answer stands in the full vigour wholly untouched, only he speaks of other things, *some* not touching the cause in hand, *some* that will not stand by a rule of truth.

Those expressions touch not the cause in hand, namely when he thus writes.

“ *The covenant of grace teacheth us to confesse Christ, to walk before God, to joyn my self to a visible Church. But none can conclude in right reason, that it is a divine law, that necessitates me to swear another covenant, then the covenant of grace in relation to these duties.*

Ans. Its true, no law bindes to enter into another covenant, then the covenant of the Gospel: because these duties result out of relations, which arise from the nature of the creature in reference to God, but come not within *the free and voluntary covenant* which is made by the voluntary consent of the parties. But take the same expressions as looking at a covenant which issues from the willing consent betwixt man and man, as master and servant, man and wife, and it will be evident at the very first sight, that it is false.

For to say there is no divine law to necessitate a man to enter into another covenant for marriage, beside the covenant of grace, before he can do the duty of an husband, is to go against the experience of all ages, the common sense of all men. As though a person might adventure to take the place and do the duties of a husband to a woman, who never made a covenant of marriage, and tell her he hath been in the covenant of grace many years, and there needs no other, there is no law necessitates him or her to make a marriage covenant together, I suppose a person might suspect the man had not only lost his honesty, but his prudence also.

Should

Should some *Nimrod* of the world come upon a poor solitary people, and tell them that the covenant of grace and the Gospel, teacheth the people to pay tribute to their Prince, and the Prince to exact it. They both professe this Gospel: There is no divine law to binde them to make another covenant of King and Subject, and therefore now they must pay, and he must exact tribute at their hand. I suppose the poor people, out of their own sense will tell him, that there is indeed a covenant required between God and man to make men Christians. But there must be another covenant betwixt Prince and people, to make them Rulers and Ruled: other wise he could expect no homage from them, nor they protection from him.

Hence the Authour of the *Apology* suggesting to M.R. that it is not the word only that giveth power to the husband over his wife, but the covenanting of the wife with the husband. He answers, " *This is all which with colour of reason can be said, and therefore labours to decline the dint of the dispute, because it carried such a troop of inconveniences with it, affirms " that " those places of Scripture were not brought to prove the Pastors " calling to the people, or their relative ease of subjection to him: " but only they prove that the covenant of grace and the Gospel " layeth a tye of many duties upon us, which obligeth us without " the comming under the tie of an expresse, vocall, publike " oath.*

And I wonder who ever denied this: let the man be brought forth, and bear his blame and shame, that should be so void of sense, only let it be here also remembered, that also this is wrested by strong hand, and confessed, *that there be in some conditions a Covenant that comes between persons, as betwixt man and wife, Master and servant, before they can come under these relations, which was denied in the 93. pa. immediatly preceeding. Such is the brightnesse of the truth that it cannot be overborn.*

That which is next added, is partly a craving the question, and the proof is yet insufficient to make it good, " *Because I professe " the Faith, and am baptized. I am a member of the visible " Church, without such an oath: Because the covenant of " grace, doth tye me to joyn myself to some particular Congre- " gation. &c.*

Reply is.

That of Baptisme is answered. 2. The ground of that which is added

added is a mistake, to wit, If the Covenant of the Gospel tye me to joyn my self to a visible Congregation, Therefore there is not a covenant required to do that.

If this be a good consequence, take the like, If the Gospel require me to seek for the help of a godly Pastour, that may rule and teach me. If it require me to marry and not to burn. Therefore there is no *Covenant* required to make me a husband to a woman, that I must marry; nor a sheep of that Shepheard who must guide and rule me in the Lord. If these be false, then the former is as feeble and weak, for they both carry the same parity and proportion of reason.

Some expressions which here fall from the pen of M.R. are to my apprehensions, new Paradoxes. As, *A called Pastor who hath gifts, and a calling from the Church, is a member of the visible Church, before he be called to be their Pastor, though he be a member of no particular Congregation.*

The difficulties are these.

1. That a Pastor may have a *calling* from the Church, before he is *elected* by a particular Congregation, and so be an *Individuum vagum*, a Pastor of all people, and yet of no particular people.

2. That a person may be a member of the visible Church, and yet be no member of it, and that I will infer from his own words, Thus,

He that is no member of a particular Congregation, he is no member of a visible Church. But a Pastor may be a member of a visible Church, and yet no member of a particular Congregation. Therefore he may be a member of the visible Church, and yet no member The second part M.R. affirms. I prove the proposition.

If all particular Congregations are all the members that the visible Church hath, Then he that is not a member of a particular Congregation is no member of a visible Church: for that which comes not within the number and compasse of members is not a member.

But all particular Congregations are all the members that the visible Church hath, Therefore he that is not a member of a particular Congregation is no member of a visible Church.

But of these, thus much by the way occasionally we shall in-
treat more fully of them, when we come to the place of the
M calling

calling of Ministers.

In the end of the 95. *pag. lib.* He plainly professeth, That when one doth enter a member to such a Congregation, under the Ministry of *A. B.* he cometh under a new relative estate by an implicite and vertuall Covenant, which is crosse to what was affirmed before, *p. 92.* The rest of the examples either confute his own assertion, or else do not reach the Question in hand. For we have shewed before, that excommunicates when they come to be restored, they renew the Covenant with the Church, and the Church with them.

That which is added, “*touching a Church newly erected, she then becomes a sister church With others, yet she needs not a new Covenant to accomplish it.*”

Ans No certainly, the reason is from the third conclusion, *supra.* Our Covenant once entered upon, all the relations, that depend upon *that*, or may be inferred from *that*, are included in that Covenant, and therefore needs no more. As a woman being in Covenant with her husband, all the duties to *his kindred* are required by that, and flow from that Covenant, there needs no other.

Especially that inference is a wide mistake. “*If I must have a new Covenant to bring me into an estate, which issues only from free and voluntary consent; Then I must not honour men in several relations, as Physicians, Lawyers, learned Philosophers, unlesse I take up a particular Covenant.*” I say, such a consequence hath no shadow of reason in it, nor the least appearance of any approach to the cause, because the honour we owe to each man, as a neighbour, in his place and condition, is founded in a *naturall* relation we have, as fellow-servants to the great God and Creator of all man-kinde. And therefore we must love God, and all things of God, in our neighbour, which concerns us: and therefore we must preserve the honour, life, goods, good name, of all, whether Lawyers, or Philosophers, or Physicians. Let me infer from hence.

That I should therefore doe the duty of a servant to him that is not my master: of a husband to her that is not my wife, is a very weak inference, and carries no proportion of reason withit.

He adds, *pag. 97.*

“*Though there be a tacit Covenant betwixt a new member of a Congregation, and A. B. Pastor, and they come under a new relation,*”
“*Covenant.*”

“Covenant-wise (which I grant) this is not the point in question.
 “But this new Covenant is that which by necessity of a divine Com-
 “mandment, of perpetuall equity maketh the new adjoyners a
 “member.

Answer. We are now then at the last, almost come to our selves, for we are come to this, That there must be a new relation Covenant-wise betwixt parties in estates and conditions, which issue from free consent betwixt them, before they can be tied to the duties of that estate, by being in the Covenant of the Gospel, the contrary whereof was affirmed, p.93. *juxta finem*, and 94. lin. 1. to the ninth.

Hence therefore that which the *Apology* expressed, to wit, “That its not the rules of the Word touching man and wife, Magistrate and subject, that makes people in such an estate, but the “Covenant that is made betwixt them to those ends. I say, this was by him to be answered, p.94. but yet stands in its full force, and not weakned, nay not touched, nay in truth confirmed by this grant.

Lastly, That is made the great hinge of our debate, that I thinke never came into our thoughts, neither waking, nor sleeping, namely, “That this new Covenant betwixt a person, and “A. B. Pastor, did make such the new Adjoyners, a member of a new “Congregation.

I answer, I would fain have one of ours produced, that either in writing or printing ever said any such thing, or any thing that carries a shadow of any such conceit; when its well known to all, that know our principles and practice, we professe the Church is a true Church, as *Totum essentiale*, before her officers, and the choice of them. The particular persons are members before this choice, and therefore are not made such by this choice or new Covenant.

Argument 5.

“If this Church-covenant be the essence and forme of a visible
 “Church, which differenceth between the visible and invisible; Then
 “there have been no visible Churches since the Apostles daies, nor are
 “there any in the Christian world this day, save only in N. E. and
 “some other places.

The *Answer* is open, and hath been formerly intimated, in the opening of the nature of the Covenant, and the manner of the expressing

pressing thereof, to wit, It is either *implicite* or *explicite*. The Covenant is preserved for the *substance* of it, whether of the waies it comes to be acted. And all the Churches that ever were, or now are, true Churches, either in *England, Holland, France, &c.* have, at least, in them an *implicite* Covenant, which is abundantly evidenced by the constant practice, which is performed, and is also required at the hands of all that are members therein.

Argument 6. and last.

“ *A multitude of unwarrantable waies, partly go before, partly convey this Church-covenant.* ”

Answ. If the waies were unwarrantable that conveyed the Covenant, or went before it: if yet they do not *touch the nature of the Covenant*, that may yet be lawfull, when they are unlawfull. As it is in the Covenant of marriage. A man may upon wrong grounds, upon wrong ends, undertake such a work, proceeding also in a disorderly manner, and yet if the substance of the Covenant be right and good, the marriage is lawfull in it self and substance of it. But let us hear the *waies* that are so *unwarrantable*.

1. “ *It is a dream, that all are converted by the means of private Christians, Without the ministry of sent Pastors. l. 2. p. 120.* ”

Answ. I confesse it is a dream to say so, or think so. And if any do dream of such a device in the night, let him own it, and defend it in the day, we own it not. Is it likely that any man is so forsaken of reason, as to say, that the Apostles when they came to plant Churches, that private Christians, not they, converted the people? And if they converted all those first Churches, where is the man that will affirm, that *All* [*All*,] are converted by private Christians? Though its possible that private Christians may convert some, *Act. II. 19.* Beside, materials of new gathered Churches with us, are such, as have been converted by Ministers in their severall Congregations.

2. “ *Its an unwarrantable way, so say that Pastors, as Pastors, are not sent to Indians.* ”

Answ. There is warrant enough to affirm that, and evidence enough to prove it; As shall appear in the handling of the ordination and power of a Pastor.

3. Absurdity. “ *That men must be satisfied in their consciences, touching one anothers conversion.* ”

Answ.

Answ. That the members of Churches should be visible Saints, and that to reasonable charity, we have formerly proved: and that such should so professe, as that the soundnesse and truth of their faith may be notified to the Church, is granted by M. R. and this is as much as we desire, and so we doubt not, but *Ananias, Simon Magus, &c.* did appear such to the judgement of charity, which alwaies judgeth the best, unless it can prove the contrary.

4. Unwarrantable way. “*By What warrant of the Word are private Christians, not in office, made the ordinary and only converters of souls?*”

Answ. There is no word that warrants it; and I know none of us that affirm it, that all are converted by private Christians. The sound of such an absurdity is so continually in the ear and minde of M. R. (but from whence it comes, I know not) that I see it findes such welcome, that he is willing to repeat it twice, rather then to misse the remembrance and mentioning of it, and therefore he repeats it as a double absurdity, this fourth being the same with the first, and by this way he may fill the number of unwarrantable waies easily.

If by *ordinary*, he understand that which is frequent in a course of common providence, which is neither *miraculum*, nor yet *mirandum*, for the extraordinarinesse thereof, I suppose each mans experience will evidence this truth, *That the endeavour of persons out of office, hath been blessed, and is blessed to the conversion of divers,* and that without prejudice to the office and ordinance of Christ. But were all this granted to be unwarrantable, what is such a conceit to overthrow the Covenant? That may be yet a truth, though such apprehensions may be false, but the Proverb is true, *He that counts a man his enemy, he is content to go much out of his way, that he may lend him a blow:* If there may be any blemish cast upon the Covenant, it skills not from what coast it comes.

5. “*What warrant have the sister-churches to give the right-hand of fellowship to a new erected Church? For to give the right-hand of fellowship is an Authoritative and Pastorall act, as Galat. 2. When James, and Cephas, and John perceived the grace that was given me, they gave unto me and Barnabas the right-hand of fellowship.*”

Answ. Suppose the siter-churches had no warrant to give the right-hand of fellowship, yet the Covenant for all that may be warrantable

warrantable. And yet the quarrel must hence be maintained against the innocent Covenant. *As the lion quarrelled with the lamb for mudding the Water, when she dranke many miles below his Watering.*

But let us see the hainous *unwarrantablenesse* of this course of giving the *right-hand of fellowship* to sister-churches. *The first cause is, because it is an Authoritative act, as Pareus, Beza &c.*

Answ. The Authours give in no evidence this way. For the words of *Pareus* in the margin, *lib 2. p. 161.* shew the contrary. It is made *Intima conjunctionis symbolum*, but not *authoritatis*. *Intimate love, friendship and familiarity doth not inferre authority.* But *Beza* his words put it beyond question, *Porrexerunt manum, quod symbolum esset nostra in Evangelij doctrinâ summa consensionis.* Why *M. R.* should construe, *symbolum consensionis* to be *symbolum authoritatis*, is beyond my understanding. But if Interpreters help not, yet his *Argument* it may be will settle the cause, therefore he repeats this again, and adds this reason. “*By no authority can they receive them as members of the Catholike Church, for this receiving is a Church act, and they have no Church power.*” The frame stands thus,

Argument 1.

They who have no Church-power, they can put forth no Church-act.

Answ. The Proposition is apparently weak. The *Church* can put forth an act of *counsel*, of approbation, of love, of conjunction, as well as an act of *power*.

M. R. grants that one single Congregation hath no power over another, one Classis over another, one Provinciaall Synod over another: Yet I suppose he will not deny, but these may counsel, reprove, approve, reject or convince one the other.

One Church, or many Congregations, may meet with the Heathen, may teach them occasionally, convince them, encourage them, and yet have no power over them. Many Churches being sent to the *Parliament* to declare their judgement, touching any thing in agitation, may approve of their counsel and determinations, if holy, or disallow them, confute them, if other, and yet I doe beleeve, he will not say, they have authority over them.

Argument 2.

“ They cannot upon two or three hours sight, hearing none of them speak, be satisfied in their consciences of their regeneration.

Ans. If they shall bear positive testimony of experienced and approved witnesses of their constant and conscientious walking without all scandall: If they shall bear the expressions and professions of repentance towards God, and faith in our Lord Jesus: This is Argument sufficient to the judgement of charity to hope they are visible Saints, when nothing upon knowledge or proof to the contrary is given in.

Argument 3.

And that wherein the greatest weight lies, is this, “ What a meeting is this, of divers sister-churches to receive a new sister-church? “ It is a Church, I believe, meeting together (and yet it is not a Congregation) and it is an ordinary visible Church. For at the admitting of all converts to the Church order, this meeting must be. Surely here our brethren acknowledge, that there is a Church in the N. T. made up of many congregations, which hath power to receive in whole Churches. This is a Visible, Provincial or National Church, which they otherwise deny. If many Churches meet together to approve of the way and proceeding of a Church gathering by our judgement, then we acknowledge a Church Provincial and National.

Ans. The consequence hath no colour of truth in it. Did ever any of us deny the consociation of Churches in way of counsel and advice? and yet consociation is one thing, and the constitution of a new species or kinde of a Church is another.

Suppose two Congregations now newly erected and gathered, which have no power over one another, should meet together to consider and consult touching the sin and offence of some classical Church. Is this then a Provincial or National Church? Suppose two Congregations of two severall and distinct Classis should be sent by either of the Classis to concur with a Church in an Island, now to be gathered, to see and consider of their way, and to lend them direction and approbation, and this done ordinarily. Here is a Church-meeting: A Classis it cannot be, because they are two only Congregations of the Classis: and Provincial it is not, nor yet National: Therefore there is now a new Church made up of many Churches, which is neither Classical nor Provincial. When will there be an end of such inferences?

6. "We see no Warrant, Why one, not yet a Pastor or Elder, should take upon him to speak to a Congregation, though they all consent that he speak.

Answ. If M. R. will look into the practice of the Church of Scotland, or to his first Book. He shall finde, that there be such, who must have their gifts of teaching tried; and therefore may and doe teach, before they be chosen: here is preaching and Church preaching and praying, and yet there is no Pastor. And yet this will abide the measure of the golden reed.

7. He adds, "We desire to see such a Church action, as Act. 2. Where 3000 were added in one day.

Answ. We also joyn our desires with his, and should be glad to see such a day, for we see no unwarrantableness then, nor would be now, if all circumstances did concur.

The 8th is answered in the 3^d.

The 9th "Which tels us of an Incouragement to be good stewards of the manifold graces of God, We see it Warrantable to provoke each man to traffique with his talents.

But that all, who enter, are sworne to attend publick prophecy, it happily may be found in M. Rashboxes curranto, which he pickt out of some mans letter, who writ he could not tell what: nor could he reade happily aright what he wrote. For I know no such custome of the Churches of Christ amongst us.

10. "Here are Church acts, and the power of the keys exercised, in preaching, praying and discipline, and yet no stewards nor officers of the house who have received the keys.

Answ. That of preaching and praying hath been answered in the sixth. And if by an act of discipline, any act of the power of the keys be meant, its then plain, there may, an act of that power be put forth without any officer. For an officer, and so other members may be admitted, and in case rejected and excommunicated by the Church.

CHAP. VIII.

Wherein the Precedency of a Church, as it is *Totum* homogeneous, is handled.

When we look at the Church, as *Totum essentielle*, we attend two things in it

- 1. How constituted in the causes of it.
- 2. How qualified and adorned.

The first hath been dispatched in the fore-going Chapters, wherein we have endeavoured to prove, That *visible Saints* are the only true *Matter*, and *Confederation* the only true *Form* of a visible Church.

We are now to enquire after the second, *viz.* such *qualifications*, which are of special weight, and do in an especial manner belong to the Church under this consideration.

Qualification then is either in regard of the

- Order or precedency of it before Officers, or Presbyterial Church.
- Excellency of it in Power, Priviledges.

Touching this *Congregationall Church*, if we look at the Order and *Precedency* of it, we have two Questions that offer themselves to our consideration.

1. Whether a company of beleevers, thus visibly confociating themselves, are truly called, and are in truth, and indeed, a Church, in the phrase of Scripture, before they have Officers?

The trumpet here gives an uncertain sound: and therefore we cannot tell well where to fasten, M. R. his expressions are so full of variety. Sometimes he seems to speak the same with us: sometimes to be of a differing minde. One while he laies the weight

upon a ministerial Church, as including officers therein. Another while he seems not only to deny the Church, thus considered, to be *Totum organicum*, but to deny the Church to be a Church, without Officers.

To avoid therefore all offensive mistakes, we shall in short set down, *What we conceive* to be the truth in this case : and so we shall occasion M^r R. more fully to explicate his minde.

When the Church is called *Ministerial*, that word may be attended in a *double consideration*.

1. *Generally*, as implying *any delegated power*, in the exercise of any *Church-acts* in way of subordination under Christ, and by power and appointment from him. Thus a number of believers or visible Saints now consociated, hath power of *admission* of new members, and *election* of Officers, according to the order of Christ, and in case the officer chosen shall prove hereticall and obstinately wicked, they have power to reject him, and make him no officer unto them.

All these are granted by M. R.

But these are *acts of Church-discipline largely taken*, and *acts of power*. For to *give a key of power*, and to take away a key of power, argues power in so doing, according to the institution of Christ.

How far the Church may upon just grounds, and for just cause proceed to excommunicate, we shall afterwards enquire.

2. Ministerial is taken more *strictly*, as it seems M^r R. would by his expressions make us conceive : then it implies an *Office-power*, or *power of Officers*, and so it calls for Ministers, *i. e.* Officers. And in this sense it should be without sense to affirm, That the Church should be *Totum organicum*, *without organs* : That the Church should consist of *Ruling-officers*, and *Ruled-people*, when it is without all officers.

These things being premised, our apprehensions are thus laid down.

The Church of Visible Saints confederating together to walk in the fellowship of the Faith, as thus, it is *Totum essentiale*, It is *before* all Officers.

Argument I.

God hath set Officers in the Church, 1 Cor. 12. 28.

Therefore the Church is before the Officers.

As the setting of the candle in the candlestick, presupposeth the candlestick. The Church is the candlestick, *Rev. 1. 20.* The Officers are the candles.

M. R. answers, “*God hath put and breathed in man a living soule*

“*Therefore he is a living man, before the soule was breathed*

“*in him.*

“*Friend, The logick is naught.*

Reply, A friendly warning is good : but the *Logick may be good* also, for any thing that is here said. For, It is said, *God made man of the earth, i. e.* The body of man of the earth ; and he breathed into the nostrils of that body, or into that body so made by that mean, *the breath of life.* And I suppose, to affirm, the body was made before the soul was infused ; that the *body,* which is the subject to receive the soul, must in nature be *before the soul,* is very good *Logick.* And thus the comparison holds betwixt the *Church,* as *totum essentiale,* and the *Officers.* But to take *man* in a proper sense, as an *effect* consisting of *body and soul,* and to say in propriety of speech, *God breathed life into an effect that had life,* God put a form into an effect that had a form, no law of language will admit such an expression, much lesse the rules of reason bear it. For the form is put into the matter, and is there in nature before the effect exists. It neither is, nor can be said to be put into the effect.

Besides, Here is yet a further advantage to the cause in hand, in that the Church is not only the subject in which these Officers are, as *totum essentiale* : but by vertue of her choice, she is cause of the Officers call : and therefore in reason must be before them.

M. R. answers secondly, “*The Church is the Candlestick, not simply Without candles and lamps : the Church ministeriall is the Candlestick, and the Ministers the candles : and by the candles setting in the Church, the Church becomes a ministerial governing Church.*

Reply, It's crosse to all mens apprehensions and expressions, that the *Candlestick* should be no longer a *Candlestick,* then the candle is in it ; why doe work-men sell them for *Candlesticks,* o-

ther men count them so, buy them for such, before they put any candles in them? Is not a *subject* truly *affectum ad arguendum*, affected to argue a *separable adjunct*, and so truly called a *subject*, though his *adjunct* be not *there*, and be actually disposed with him? What kinde of Logick this is, let the Reader, that hath any logical judgement in him, judge.

As if one should say, It is *not a Corporation* of Aldermen, or freemen *before the Maior* be chosen. It is true, it is *not a compleat corporation* of Maior and Freemen, unlesse there be both: but that hinders not, but they be a *corporation of Free-men* united amongst themselves, though there be no Maior. Nay, they *must* be a corporation, *before* they can chuse a Maior: and therefore they must in reason and nature be before him. A man *cannot* be a husband, before he have a wife, yet he may and must be a *man wooing* a woman, before he can make her a wife.

Argument 2.

If the Church be not a Church without Officers, then as often as the Officers die, the Church dieth also. Nay, when the Church shall have just occasion (as such its possible may be) to reject her Officers for heresies, or grosse villanies, When they *reject* them, do they therefore *destroy the Church and themselves* in so doing, when they labour to preserve themselves, nay use the means for their preservation?

Doth a Corporation, when it puts out a wicked Maior out of his place and priviledges, Doe they therefore destroy their own liberties, and nullifie their Corporation by that means, which is the especiall way and mean of their safety and comfort?

One would think that such Arguments were sufficient to cast a cause, carrying such sensible evidence with them, and yet M. R. strength can turn aside all.

He answers, "*When the shepherds are removed, the tents cannot be called, the shepherds tents: and persecution doth often deface the visible face of a ministeriall Church: and to remove this Candlestick is to remove the Ministry; as to take away eyes, and ears, and hands from the body, is to hurt the integrity of it.*"

2. "*All communion ministeriall, whereby we are a body visible, 1 Cor. 10. 16. eating one bread, may well be loosed, when Pastors are removed.*"

Reply. When the shepherds are removed, the tents cannot be called, *The tents where the shepherds are*, yet they may be called, *The tents fit to receive them*, and in point of that fitness, they are the same they were before they were chosen, and remain the same.

Its true, to *remove the Candlestick* is to remove the Ministry: because the Ministry and Ministers have their *dependance* upon the Church. Destroy the man, the *whole*, you destroy the *parts*. But it holds not contrariwise. It is true, in a *Ministeriall*, i. e. an *Organicum totum*, when you take away any part, you lame the *integrity* of it; but you do not destroy the *essence* and *nature* of it, as *totum essentiale*. *Socrates* may loose a limb, an eye, an hand; and so he is *not* an *entire man*, consisting of such members, yet he hath *totam naturam & definitionem hominis*, in regard of his *essentiall causes*.

That which is added, is yet more beside the cause; For its granted on all hands, That where *Officers* are not, there is no communion in the Sacraments. Is there therefore no Church communion? Such consequences come not within the compass of the cause.

We have done now with the first Query, and made it clear,

That this Church is before all Officers, and may be without them.

The second QUESTION now comes into consideration.

Whether there be any Presbyterian Churches in the New Testament of Christs appointment and institution, or only Congregational?

CHAP. IX.

Of the Nature and Being of a Presbyteriall Church.

THE *Qualification of the Church*, as *totum essentiale*, consisted in the Order and *Precedency* of it, in regard of her true Officers, and that we have now dispatched in the answer to the former question.

Consider it now, as it stands in comparison and *competition with that*, which our Brethren call a *Presbyterian Church*; and here we shall take in the second question. Which, however it fall far lower, if we look at the proper place thereof, yet because it fits our purpose in hand, and the laying open of the nature thereof in this place, will give light to that which follows, we shall use this Cryptis of *method*, to make our next enquiry about IT: and this enquiry may be referred unto four *Heads*.

1. Wherein the *essence* of a *Presbyterian Church* consists, and how made up.
2. Lay down some *grounds*, which may clear the right *discovery* of such a *constitution*.
3. *Reason* from such grounds *against* it.
4. *Answer* such *examples* as carry some semblance at the first *appearance* touching it.

Section I.

A Presbyterian Church results, and ariseth upon three main principles, which are as the *pillars* of its speciall *constitution*.

1. There must be *severall* Congregations, made *entire* of such members, as Christ hath appointed, to make up an *integrall body*, of *Officers* which rule; and *people*, which are led and ruled by them.
2. *These* Congregations *neighbouring* together, so that their communion may be accommodated with more ease, and encourageable conveniency, and the scandals that may prejudice and taint by their infectious example, may be more easily cured and removed:

ved: And *such a number* of them should enter into *combination* each with other in the concurrence of *common government*, which may relieve the *common good* of all.

3. *These so combined, are to send their Rulers*, according to mutuall agreement, *to manage the great censures of Christ*, and determine the emergent doubts and difficulties that may arise amongst the combined Congregations: and to such *dispensations* and determinations all the *severall Churches* combined are to *submit*, as to *acts of jurisdiction*, proceeding from such, as are set over them in the Lord for that end.

These Elders and Presbyters of these combined Churches, *thus assembled*, are called, *A Presbyterian Church*: because this *Representative body* is made up only of Presbyters and Elders.

And of this we are now to enquire, and to lay down such grounds, as may clear the enquiry and discovery of such a constitution: and these are as followeth.

Section 2.

Ground 1.

There is *no power of jurisdiction*^a, but that which *ariseth* from the *power of Order*, which stands by the *appointment* and institution of Christ.

By *power of Order*, following the expressions of the School, Papists, and other Writers, I understand nothing else, but *Office-rule*, at which they all look.

And *jurisdiction* to be the *exercising* of that, as fit object and matter of things and persons are presented. For the very *nature of the terms* gives in testimony to this truth, *Executio juris*, or, *Dictio juris*, the Authoritative proclaiming or executing of this kinde of power, being *jurisdiction*. This act presumes a *Ruler*, and that an *Office*, and a *Call to a place of power*, fit for that end and purpose.

And hence the *School*, when they will

^a Jurisdiction when it is taken in the largest sense, it hath a respect sometimes to the fraternal power of the community, which they may and doe put forth according to their place, and the priviledge Christ hath licensed them with. And therefore they are said to judge, 1 Cor. 5. (wheresof we shall intreat fully, when we come to the proper place thereof, but I intend it not in this place,) and therefore when I speak of the power of the community, I call it judgement, following the phrase of Scripture.

2. There is jurisdiction official, the specification whereof lies in this, that take it in the peculiar manner of dispensation, it issues only from the office, and can be acted, but by an officer, and so I here look at it, as ever having an eye to order, which in the phrase of the School, carries an office with it.

give

give their understanding leave to exercise the liberty of reasonable men, according to the rules of reason, they confesse as much, as this amounts to, and may necessarily be collected and maintained from their own principles.

For *Scotus* and *Thomas*, and with them *their followers*, 4. *Sent. dist.* 18, 19. define the power of the keys by binding and loosing; and in the binding and loosing all jurisdiction^b, (in their sense,) is contained: and this presumes a key, a place and office, unto which the person must be called; a power wherewith he must be invested, before he can put forth those acts.

^b I take here what serves my purpose in hand, to wit, jurisdiction in a narrow sense, but mean not to take all that they give, as intending to include the exercise of all power thereby.

So *Capreolus* and *Durand*: *Capreolus*, 4. *Sent. distinct.* 19. *conclus.* 1. *Potestas conficiendi, & potestas clavium est unum & idem.*

Only when they would gratify their great master the *Pope*, and do homage to the Church of Rome, they then devise a way to put out the right eye of their reason, and to crook the rule and crosse their own principles, that they may promote the primacy and plenitude of the power of the *Pope*.

They would, The *Inferiour Priests* to have the power of the keys, and this power of order to extend it self (*quantum est de se*) to *absolve* all; and therefore *Christ* saith indefinitely, *quorum remiseritis &c. whosoever sins &c.* But the use of this power must be presupposed according to that commission granted to *Peter*, and to the *Pope* ordinarily, that he may extend it, or restrain it as he will.

So *Durand*: *Per ordinationem Ecclesie factum est, ut quilibet sacerdos non possit absolvere: (ubi supra contra secundam conclusionem.)* Thus men are forced to turn the edge of their reason against an acknowledged truth, and that against *ordinationem Christi*, to maintain *Ordinationem Ecclesie, & tyrannidem Papae*.

But whatever they conceit, the evidence of the truth is so undeniable, that it will constrain the understanding to yeeld to that which is here required. For this Jurisdiction (in the sense I take it) in the exercise thereof, either requires one called or authorized by office: or else any without this authority may doe it. But none is a Steward unlessse set over the Family. Governments are not in the Church, unlessse they be appointed by *Christ*, 1 *Cor.* 12. 27. 28. yea the blinde Pharisees could grope at this in the darknes of their delusions, as appears by the question they put unto

unto our Saviour, *BY WHAT AUTHORITY dost thou these things*, and who gave thee this Authority? So that the putting of this *Jurisdiction* and *Rule* i.e. *Authoritative or Office jurisdiction* (whereof we now speak) into the hands of any, who are not appointed to the Office of rule, is meerly the usurpation of that *Man of sin*, or a preparation to bring him in; or a remainder of him, not fully cast out, not the native and naturall institution of our Saviour, the *Lawgiver of his Church*, and therefore you shall observe,

Mat. 21. 23

What ever may promote the plenitude of the Popes power, and bring the last resolution of all thither, It is so given to some of his creatures in eminent place, that in issue it may be confined within the compasse of his Triple-crown. Hence the Bishop, which is the Popes *vice-gerent*, he will dispense his power to his poor underlings by such *pirtances* and allowances, that the poor Snakes may be trained up by their daily experience to acknowledge, where the treasury of this power is stored up, and whether they must go to fetch it.

Hence First, He must be made a *Deacon*, and allowed to read, but not preach; to administer *Baptisme*, but not the *Supper*; not that one Sacrament is of greater eminency then the other: but that the servant must know, they have no power further then they have his allowance.

At the next turn he is made a Priest, and to that he hath fresh writings, and fresh Seal, and fresh ordination. And when that is attained, yet he cannot preach in any Assembly besides his own, but he must have a *license* and allowance for that. And *all this ad placitum*.

And therefore when all is granted, he must *do none* of these, if his Lord Bishop be present, and will officiate in his own person. So much power the Bishop hath over so many Parishes, that by this means his power being received from the Pope, the fulnesse may be derived from him, and returned to him again in a ready way.

But (as I said) *this is the Popes usurpation, not Christs institution*.

Hence the second ground I lay down, is this.

There is no Office in the Church, but only such which are appointed by Christ; and therefore there is no Jurisdiction or rule can be exercised, but only by the officers of Christ.

The first part of the conclusion hath been cleared before.

1. *Officers and Offices are Coronation mercies: gifts which proceed only from the Ascension of Christ. Eph. 4 11, 12. When he ascended up on high, — He gave gifts unto men, some teachers, some Pastors, Its Christs prerogative royall to bestow such gifts.*

2. *They are proper means of his worship, and therefore it is only proper to him to injoyne them.*

3. *It is in his hand only to blesse and succeed them in their spirituall dispensations, to the attainment of those supernaturall ends. Mat. 28, 20. and therefore it appertains to him alone to appoint.*

The inference of the second part of the Conclusion is clear, from what was formerly proved.

All jurisdiction must issue from an Order or Officer.

But there is none, but Officers of Christ allowed in the Church.

Therefore no jurisdiction spirituall, ecclesiastick, can be exercised, but by an Officer of Christ.

And therefore Surrogates, Chancellours, Arch-deacons, Deans, Officials, Vicars-general, Abbots, Monks, Friars, Cardinals, Jesuites, &c. which are hatched and spawned, by the pride and luxury, ambition and tyranny of that Man of sin, as vermine and strange creatures out of the slime of Nilus; They are none of the Orders and Officers of Christ. And therefore have no authority by any right from him to exercise any jurisdiction in his Churches, or amongst his people.

Ground 3.

Hence, He that is now called, and appointed an Officer according to God, and the rules of the Gospel, as he needs no oth. r power, but that of his Office, to authorize him to execute it, So there is no power, that can by rule and right hinder him in the due execution thereof.

For it is in Christ alone, as to appoint the calling and Office; so to lay out the bounds and limits, to specifie the severall actions and operations thereof, therein required; and to exact the performance thereof. Therefore they must attend to teaching and exhortation, Rom. 12. 7, 8. They must rule with diligence, take heed to themselves, and to the flock, Act. 20. 28. They must binde up the broken, recall the straying, tender the weak, Ezek. 34. 4.

True, by violence and cruelty they may be oppressed, persecuted

ted, imprisoned, and by strong hand hindered from doing their work, and then God calls for *suffering, not doing*; otherwise, *Whether it be better to obey God or man*, let any judge, *Act. 4. 19.*

Hence, These two, *Order or Office*, and *Jurisdiction*, are not members or *species* of power, put in way of *opposition* one against the other, but are in *subordination* one to the other.

Hence, There must be *an Office before the Jurisdiction*, or *Rule* issuing there-from.

Therefore, *Where*, there is *no office*, there is *no right of Rule* or *jurisdiction*, as such, whereof we here speak.

Hence, They, who have the *same*, or *equall Offices*, they have the *same and equall Office-rule* or *jurisdiction*.

Hence, What ever is *added, beside office*, it adds *no jurisdiction* or *rule ecclesiastick* at all to any.

From these grounds thus laid, I shall take leave to dispute.

Argument 1.

If the Churches combined have no more power, then they had before they were combined; then they can exercise no more jurisdiction then before: and therefore have no Presbyterian power; are not distinct Presbyterian Churches.

But they have no more power after their combination, then before.

Therefore no Presbyterian jurisdiction: and so are no Presbyterian Churches.

The *Assumption*, where the doubt only lies, is thus made good.

They who have no more offices nor officers, then they had before, they have no more jurisdiction; as in the first ground.

But they have no more officers; because each send their own.

Therefore they have no more power.

Argument 2.

If they have jurisdiction, then, either over all the Churches in the combination, or only over some.

Not over some only in the combination, for that is contrary to their institution and definition of a Presbyterian Church.

Therefore they must have jurisdiction over all particular Churches;

Churches; it may be ten or sixteen more or less in the combination.

But this they have not.

If they have jurisdiction over all these, then are they Officers, Pastors, Teachers, Ruling-Elders, in office to them all. For there must be an Office, and so Officer, before jurisdiction, as in the third ground. There is no jurisdiction exercised, but by an Officer; as in the second ground.

But to say they are Pastors of them all, is to make a roade and ready way for Pluralities, Tot-quots, Non-residencies, &c.

The proof of the *minor*, namely, If they have jurisdiction over all, then are they Pastors and Teachers, &c. This *M.R.* denies.

“ Though they rule many Congregations, yet they do not bear that relation of Watchmen and proper Pastors to every one of these Congregations, that a Pastor of a particular beareth to his particular flock. 1.2.p.325,326.

Thus *M.R.* becomes like *Naphthali*, gives us pleasant words, but I fear they are but words, 1. Then we will see how they will accord with himself. 2. How witherwith.

1. His own Words, lib.2.335. are these.

“ We think the relation of the Eldership to a Whole Classicall Church, is not founded upon an office different from the offices of Pastors and Elders, which they have and are cloathed with, in relation to their particular Congregations; but authoritative acts of the same office.

Whence, I would reason,

If the relation of the Eldership to a Classicall Church be founded upon the same office that a Pastor hath to his particular Congregation; then the Elders bear that relation of Watchmen to a Classicall Church, which a Pastor doth to his particular flock. For where there is the same office of Pastor, there is the same relation of Watchman and Pastor, the one issuing from the other.

But M.R. affirms the first: namely, that the relation of the Eldership to a Classicall Church is from the same office, which Elders had in relation to their own.

Ergo, They are proper Pastors to the one, as to the other.

Again, They who put forth authoritative acts, which issue only from proper Pastors, as in that relation, and in regard of the office, they

they are proper Pastors to such, upon Whom they exercise such acts, otherwise they had no warrant to put them forth.

But that also he affirms.

II. We shall secondly enquire, how it suites with the truth.

These authoritative acts, which are put forth, issue from him, either as a Pastor, or as no Pastor, Ruler or no Ruler :

If as no Pastor, then acts of jurisdiction, and those authoritative, and supream may be expressed and exercised by one, who is no Ruler.

And this M.R. and all men gain-say.

If they proceed from him, as a Pastor, then as a Pastor of his particular, or as a Pastor of another Congregation.

Not as a Pastor of another Church, beside his own. For then one man may have two Pastorall offices, and two Churches, which is contrary to Scriptures, and all sound Divines.

Ergo, They must proceed from him, as he is Pastor to his own particular flock, *Quod fuit demonstrandum.*

Again,

If he put forth such acts as a Pastor, then those upon whom he puts them forth, either are his flock, or are not his flock. His flock they must be, if he be a Pastor and shepherd to them; for that the nature of relation requires.

If his flock, then either the same, he first had, his Congregation, or another.

The Churches combined cannot be his Congregation, because these are many and distinct. Ergo, He must be a Pastor of many flocks: namely of his particular, And these also. And so there is a ready way and road, for Pluralities and Tot quoss, *Quod fuit demonstrandum.*

And let the Reader COMPARE these expressions.

“It is true, they are called the Elders of the Presbyteriall Church
“of Pergamus, but there is a generall and DIFFERENT
“RELATION from that which each Pastor doth carry to his own
“flock lib. 2. p. 326. lin. 4, 6.

And these words, p. 333. the three last lines.

“The Relation of an Elder (ship to a whole Classicall Church is
“founded, not upon a different office from the office of Pastors and
“Elders, which they have and are cloathed with, IN RELATION

"TION to their particular flock.

How these will suite, we cannot see, without some help from M. R.

Consider we now the DIFFERING ACTS that are in the *Eldership* of a *Presbyterian Church*, from a *Congregational*, as M. R. laies them down.

Difference 1.

"The Presbytery are Elders to the *Classicall Church* *not in*
 "things proper to each *Congregation*, but in things common to all, or
 "in that which is the proper object of *Government*; to wit, those
 "things which rather concern the *consociation* of the thirty
 "Churches, then the thirty combined Churches in particular, lib. 2.
 pag. 326.

The practice of the *Classis* opposeth this expression. For take a private offence, admonish then the offending party. 2. Upon not hearing, take one or two: 3. The offending party persisting, let him bring it to the Church.

This is proper to the *Congregation*: Yet by *Classical* principles, the particular *Congregation* must not admonish: For that Church, that must speak to the Offender, in case he doe not hear, that Church may cast him out. So the words, *Mat. 18. 17. If he will not hear the Church, let him be as an Heathen.* But the *Classis* allows not this.

Again,

Suppose the party be admonished by the particular *Congregation* for this his private fault, thus persisted in, and yet shall continue to be obstinate: This *obstinacy*, is, *Res propria*, to this Church, Why may she not now cast him out without a *Classis*? For this pertinacy did *innotescere* only to the Church.

"If it be said, When he is cast out, the neighbouring Churches
 "must shun and avoid him, upon knowledge given.

Answer, so must the Churches of another *Classis*, of another Province; and therefore there is no more need the one should have a hand in the censure then the other.

The second *Difference* M. R. adds (p. 326.) is this.

"The Presbytery doth rather take care of the regulating of
 "the acts of *Governing* in all these Churches, then the Governed
 "Churches.

Answer. They expresse their care in these *judiciall* acts, and that
 directly

directly and immediately upon scandals and scandalous persons in any Congregation under the Presbytery, both censures of Admonition and Excommunication; as also in the direct decision, and so removing, at least stopping any error of any member arising, so that they fall upon the Church to be governed directly.

The third Difference.

“The Elders of the Classicall Presbytery are Elders to all these Churches, as the Elders themselves are in Collegio Presbyterali, and properly, as they are in Court. So he.

But I assume; The Elders there, are proper Pastors of their own particular Congregations. Therefore they must (if at all) be so here.

That these differences do not in the least measure shew a different relation from that which each Pastor doth carry to his own flock, appears thus,

Those acts which a Pastor puts forth in his proper place to his proper flock, those cannot shew any different relation in that office.

But all these actions specified, a Pastor doth put forth to his proper flock, when he acts as such a Pastor. Instance.

A Pastor in an Island, where, as a Pastor he cannot teach, admonish, excommunicate, but *in casu Congregationali*, not severed from his Church (as we say) or his Consistory, or *Collegio Presbyterali* (as they say) yet this doth not hinder, but he puts forth these acts in relation to his proper flock. Therefore if an Elder in a Classicall Presbytery put forth the like actions, these do not prove, nor can hinder, but he may still be to them as a Pastor to a proper flock in those regards.

Difference 4.

“The Presbytery hath a Church relation to all these thirty Churches not taken distributively, but collectively, as they all are united in one Church classick, under one external Government.

Answer.

1. If the Presbytery put forth acts of jurisdiction upon those Churches distributively, as they are severed; then they have a Church-relation to them distributively considered. For jurisdiction issues from Church-relation, and indeed from Church-office, else it could never be exercised.

But that their practice evidenceth, for they admonish, censure, severall persons of severall Churches.

2. These Churches taken *collectively*, are nothing but a Classis, or so many Presbyters meeting together: and to say they are Elders over Elders, and exercise Jurisdiction over them, hath been conceived absurd in the like case by Mr Rutherford.

That which M. R. adds in the next place, p. 327. As

“Elders of an Independent congregation are not Elders of their single congregations, being separated from their Court, and extra collegium Presbyteriale.

This Assertion at first sight seems a Paradox. For if their office remains the same, when separated as well, as when assembled, when in the Court and Congregation, as out, & contra. Then their relation holds, and their jurisdiction.

At verum primum.

Its true they never put forth publick acts of jurisdiction, but in the Court, nor act of pastorall teaching and administration of Sacraments, but in assembled Church: Doth any therefore conclude, That they are not teachers, nor have both Jus, and Power of teaching, when they are separated from the Assemblies?

Difference 5.

“Classical Elders in the Court have power of jurisdiction in relation to this Presbyterial or Classical Church: but they have not properly an ordinary power of Order to preach to them all, and every one. 327.

Answer.

If this jurisdiction issue from the same office of Pastor, then they have power of order; and that to preach.

But that it so issues, hath been shewed, and is also granted.

M. R. adds.

“The Elders of a particular congregation have power of order, and power of JURISDICTION without the Court: but they have not power of CHURCH-JURISDICTION, but in the Court. For there is a difference betwixt power of jurisdiction, which Elders have as watch-men, and a power of Church-jurisdiction which Elders have not, but in foro Ecclesie.

Answer.

If they have the same office, whence all these acts of jurisdiction arise, as well without the Court, as within; then they have the power of jurisdiction, as well without the Court, as within.

Its true, they cannot *exercise some acts* of jurisdiction, but in Court; no more can they put forth the acts of *publike preaching* and administering Sacrement, but *in foro Ecclesia*. Yet I never yet heard any man affirm, That they had no power to do these, when they were not in *foro Ecclesia*, as though their entering into the Assembly should adde this power.

That example of the *great Sanhedrim* toucheth not this cause, or else destroies it, if it be paralleled in all the particulars of it. I will sute it with a more sensible patern every way alike. A *Justice of peace* in the Countrey, or *Burgesse* in a Corporation, are chosen to be members in Parliament, the one a *Burgesse*, the other a *Knight of the Shire*: Here are now *two* speciall places or *Offices distinct*, and here we can see a plain and open difference. And if M.R. will grant the like, that when a *Ruler* of a Congregation is appointed a *member of a Classis*, he hath a *new office* distinct from the office he had in the Congregation, we shall then know where to finde this classical mystery, and discover the croffenes of it to Christs Government.

He adds lastly.

“ I distinguish the proposition: If they be Elders in these common affairs, which concern Government in general; then are they Elders in feeding by the word of knowledge, and in governing in all the particulars which concern the Government of each Congregation: that I deny, saies he.

Answer.

1. Its obvious to each mans apprehensions, that every Elder and particular Governour in his Congregation, as he hath *the nature of an Elder in generall*: so out of power he can, and doth put forth *generall actions* that are *common to other Elders*, and so also meet with those generall things which concern Government in generall. For where the act is, the object must needs be in its proportion, and all this he doth without any *Classis* in his particular station. For the species determines the act of the *genus*: as *Socrates* confines the acts of humane nature to himself.

2. Its well known, That the *Classis meddles with the particular offences of particular persons in all particular Congregations*, even such which are *as speciall*, as any Elder in an Island doth meddle with in his own place.

3. If all acts of jurisdiction, whether they be *authoritative*
P
preaching

preaching, as well as authoritative governing, and that in particular, as well as in general, issue from one and the same office; why there should be the office over all, and towards all, and not the same act, no word warrants.

4. Its as undeniable, There be *generall acts in preaching and watching*, which are common to all Congregations, which the Classis nor doe, nor can dispense conscientiously, because they cannot attend them. Nor yet will it suffice to say, That he was Pastor to the Catholick Church before, for then before this combination he had as good power to exercise jurisdiction, as any who be in the combination. But M.R. his own principles will not permit such an Assertion: For he affirms, *That one Congregation hath not power over another, one Classis over another*: and therefore these Pastors and teachers are *Officers* by an *speciall appropriation*, which *others* out of the circuit are not.

Argument 3.

That course which divides the things which God hath joyned together, and ought for ever to go together, that is unlawfull.

But to sever jurisdiction and teaching, is to part the things that God hath joyned together. For both issue from the office of Pastor and Teacher, and if one be required, by the same reason may the other be exacted: and yet the Presbyterian combination *severeth* these. The *first part* is past denial.

The *second* I shall thus make good.

What acts and duties the office of a Pastor requires to a flock; those acts and duties an officer or Pastor is bound to put forth.

But ruling and teaching belong to the office of a Pastor and Teacher, because they have the power of the keys, and to them it appertains to use all these in binding and loosing, as the flock shall require: And these cannot be fully used in binding and loosing, but by *teaching and ruling*, Act. 20. 18. 1 Pet. 5. 1, 2.

Again, Those *actions* of their office, which are of necessity required to *procure the end and good of the flock*, those they must put forth.

But both these of *teaching and ruling* are of necessity required to *attain the end of their office*, and that is, The *gathering and perfecting of the Saints*, Ephes. 4. 12. And this will not be attained, but by the use of all these to their best advantage; both teaching and ruling being serviceable, according to God, for the quickning of the

the soul in the waies of grace, and the preventing and purging out of all that leaven of sin, which may be prejudicial or hurtfull to that work of the Lord.

To this M. R. answers many things, l. 2. p. 329.

“ *As Grand-fathers and Fathers do bear a relation to the same children divers waies: both are Fathers, but both are not begetting fathers: So also doe the Classical Elders, and Elders of a Congregation bear divers relations to the flock.*

Reply.

If they have such relations to their flocks as Grand-fathers and Fathers, then, as a Grand-father cannot be a father; or a Father, a Grand-father, to the same childe, so an Elder cannot be a proper Elder, and a Classical Elder to the same Congregation.

These relations of Grand-father and Father come from several grounds, from which the relative respects issue. But classical and proper Elders issue from one and the same office, which they have, and are cloathed with, in relation to their proper flock, l. 2. 333. yea his words are expresse. “ *Elders proper and classical have not two offices, but only they perform two acts of one and the same office.* lib 2. 334.

Lastly, he answers.

“ *The judicatures of Classis and Congregation doe not differ formally or specifically, but only in more or lesse extension of power,* lib. 2. p. 338.

From whence to my understanding, such collections seem fair and to follow undeniably.

If there be one office in the constitution, then there is the same definition of an office belonging to the Elder of a Classis and Congregation: then the same causes, then the same election and choice. Then what he doth by vertue of his office to one, he is bound to do to the other. Then what operations he putteth forth in the one, he can put forth in the other.

Again, If they differ but in extension, then *vis intrinseca* and intensive is the same in the Elders of a Congregation, as of a Classis. Therefore there is no specificall act, that the one puts forth, but the other can put forth, as occasion shall require. For, *Gradus non variant Speciem*. Therefore in case there be objective matter presented for Ordination or Excommunication in a Congregation, they can put forth such operations: for they have

the *same intrinsecal* and *intensive* power, and in *that* are all the *causes* of these operations seen, when a fit object is presented.

Those expressions that in the *Court Assembly at Jerusalem*,
 “ *Act 15. they are Elders in relation to the whole Churches of Anti-*
 “ *och, Syria and Cilicia, and the Gentiles, collectively taken, in those*
 “ *dogmatical points: And the same Elders were in special manner El-*
 “ *ders to the congregations of Antioch, Syria and Cilicia, taken di-*
 “ *stributively.*

The *Reply* is, The Elders did the one as *Counsellours*, they governed the other as *Rulers*, as we hope will appear in its proper place.

But that other, to wit, l. 2. 330.

“ *By that same official power, that a Pastor teacheth his own flock,*
 “ *viva voce, by vocal preaching as a Doctor, he teacheth other Church-*
 “ *es by writing.*

This is an *invention*, I confesse I never heard, nor saw before, and whether ever it saw light or no, I cannot tell: only I suppose it will not be offensive to make some enquiry after it, if it be but for mine own information.

Clear then it is, He teacheth other Churches by writing.

But that this, thus teaching of Churches comes from the *same official power* that he teacheth *his own flock viva voce*, is questioned upon these grounds.

1. *It crosseth the nature of the office.*

For, first, That *official power* by which he *preacheth* to his proper flock, he received *by election* from the people, stands bound to them, may be rejected by them in case of delinquency notorious.

Secondly, By that *official power*, he *can require* all his to *hear*.

Thirdly, In case they gain-say offensively, *to censure*.

If his *writing* proceeds out of that power, then by vertue thereof he could challenge and require them *to reade it*, and *censure them for not reading*. Nay, upon this ground he should not only have power over the Churches *within the Presbytery* or *Classis*, but *over those*, who are under other *Classis*, nay other *Provinces, Nations, &c.* Nay the case may be that he may have *official power* over *all the Churches* in the world, for they all may be taught by his books and writing: *yea*, those that are *infidels*, and yet have
 but

but knowledge of the language, they may be taught by this, and why may he not be Pastor to perform acts from his office to them all?

2. *It misseth that right ground of power*: for if this power proceed from his office, then it is some where required, that each man should as well print, as preach. For to preach *vivà voce* is required of every Pastor, out of his office: but if printing issue from the same office, the one should as necessarily be required as the other: and hence, what he preacheth he must print: for he is bound to teach his people *vivà voce*, by vertue of his office, and if his office calls for this, he is bound to this also, as well as to that: but that we finde writ in no Gospel that I know of.

3. *That which another may doe with as much authority and more*; I mean authority of truth, as being more able, yet being out of office, That cannot belong to the power of an office.

When it was asked, Whether are the Classial Elders, Ruling Elders, or Teaching Elders to the classial Church?

M. R. answers p. 330. *They are both, and they are neither in divers considerations. They are teaching Elders in all the Congregations distributively taken: They are ruling in all collectively taken. They are teachers $\alpha\tau\alpha\tau$, in some reserved acts, not constant teachers. Its true, he that is a ruling Pastor, is also a teaching Pastor, but not to that same flock alwaies.*

The Reply is,

When we enquire, *What kinde of Elder a Classial Elder is*, we are told, that they are Elders teaching in all Congregations distributively, i. e. take classial Elders, as they are Congregational Elders; and that is all one, as to say, *No classial Elders, and then they are teaching Elders*: for so far as they have reference to their proper flocks, they were teaching Elders before the combination, and so all that is gained, is this, *A classial Elder, as he is no classial Elder, is a teaching Elder*; and so there is not a distinction, or divers consideration of a classial Elder (which should have been the term distinguished) but a non-consideration of him, *as such*.

Further, It hath been often said, That these acts of the Elders, issue from one and the same office: now where there is one and the same office, there is one and the same officer,

and so the same power of teaching and ruling, and the same duty.

Lastly, We have here that for granted, which before we concluded, That a person may have many flocks: he may be a teaching Pastor in one, and a Ruling in two or three, or thirty: for its affirmed, That a Ruling Pastor is also a Teaching Pastor, but not to that same flock alwaies. Therefore he may have many flocks. And so the Lord Bishop may be a teaching Pastor in the Cathedral at Canterbury, but a Ruling Pastor in all the Province collectively taken.

Obj. He arrogates this alone as one.

Ans. But shew a rule of Christ, why the Elders may not give that to him, and liberty to take many to help him, as well as you joyn many to concurre with him in that work.

I believe he hath no power to take many with himself to rule a Province of 30 Churches, besides his own. And I beleeve you have no rule of Christ to join many, to rule many Churches, beside their own particular charges. A shepherd ought to have but one flock: one is as much as he can rule, one is as much as he hath authority to rule. *Relatorum unam uni tantum.*

Its lastly added, p.330.

“Neither is this true, because power of jurisdiction is founded upon power of order, Therefore teaching should be every way commensurable with ruling. For the Eldership convened in Court, and only formalitè in foro Ecclesiæ, in this Court hath Church power of jurisdiction, in a Congregation, and in this Court they govern: But the Eldership in this Court neither doth preach, nor can preach.

Reply.

Ruling and teaching appertain to the Pastor in suo more, and as his peculiar properties, and therefore they are made a description of them, *Rom. 12.7,8.* with *1 Tim. 3.5.*

2. His flock will need, and every shepherd should do the one, as well as the other.

3. Without both he cannot fulfill his Ministry, and attain his end in procuring the good of his flock commended to his care. Therefore the reason alledged here, and propounded formerly, hath no evicting force in it.

For the Elders, if Pastors, and in office, when from the Court, then have they Church jurisdiction out of the Court. But the first is true.

Adde

Adde hereunto also, That all publike censures ought to be dispensed in the Congregation; and there, I suppose, its not onely possible that the Elders may preach, but they must preach also.

Argument 4.

That which laies a burthen upon teaching Elders, which God never laid, nor are they ever able to discharge, that is not futable to Gods Will and Word.

But this Classial course doth so.

The Assumption, which only can be questioned, is proved by M. R. his words, who imposeth an office-care upon one over many flocks, when as one is sufficient to improve all abilities of the most able Minister on earth: And therefore the Apostle appointed Elders in every Church, and charged them to attend the flock, not flocks.

Besides, I had thought the loathsomenesse of pluralities had been not only hissed out of the world, but abhorred of all conscientious men.

M. R. that he might remove the loathsome distaste, wherewith this reason loads the cause, he labours, *Clavum clavo pellere*. And therefore would bear the world in hand, That the way of watching over sister-churches, and other Christians of other Congregations (which we and all the world allow, as that which piety and Christianity, the law of Religion and Reason require) to be as *“dreadfull, for onerous, carefull, laborious watchfulnesse in way of conscience as to be bound thereunto by way of office.*

To which I say, GOD FORBID.

His Reasons are mainly two.

1. *“We have a divine command, that we be our brothers keeper, and this watch calls for like onerous, laborious care, as if we were in office.*

2. *“We make the ground and foundation of governing a classial Church, to be that bond of love and union of one body of Christ, and this bond of lovely and brotherly consociation commands, and ties us to doe no more in governing and helping other sister-churches, then if we had no further warrant to promote their edification, then the alone relation of brotherly consociation.*

The sentence is somewhat imperfect, and that it may reach his purpose, I think it must be thus expressed. The bond of brother-

ly confociation tieth us to *doe as much*, as if we had no further warrant then this: for to say, that brotherly confociation tieth us to *doe no more*, in governing sifter-churches, then brotherly confociation can doe, is *true*, but wholly *impertinent*, and of no proof to the point in hand; and wholly misleth M. R. his scope, which is to compare the bond and burthen betwixt brotherly *confociation* and *office-imposition*, as if that there were a parity betwixt them.

For REPLY, we shall examine, 1. the truth of the *Affertion*, And 2. give answer to the reasons alledged for it.

1. Touching his *Affertion* it self, we shall oppose *one* that is professedly contradictory thereunto.

Affertion.

There is not the like care, onerousnesse and labour required in duties of Christian watchfulnesse in a brotherly way, as to doe the duties to others, to whom we are bound in way of office-relation.

And *this imparity* appears, partly, in the *preparations* required to the services; partly, in the *execution* of them.

1. For *preparation* to the work of *teaching*, which the Pastor and Teacher are to attend, by their places, *labouring in word and doctrine*, (that as good stewards they may lay in provision old and new, and be able to divide the word of truth aright) they are to bestow their *whole time* and strength, and that constantly to this end. Therefore they are enjoyned to *attend to exhortation and teaching*, the main bent of their daily studies must goe that way. They must search to know the state of their flock, *Search the Scriptures, and study pleasant words*, which may with most plainnesse, and profit, and power convey the truth to the understanding of the meanest under their charge. And therefore *they must not be intangled in the affairs of this life*. They must lay aside the *attending of tables*, and give *themselves to the word and prayer*. The Apostles professed to take this course (though extraordinarily gifted and assisted) as occasion did require.

If the Apostles laid aside the care of the poor in dispensing the treasury, because that would hinder the work of the Ministry; if there had been any work of *like care* and onerousnesse, *Why should they not have laid aside that also?* I cannot see it: and therefore they judged not the *exercising* the acts of Christian helpfulnes of this nature.

1 Tim. 4.
13, 16.

Eccles. 12.
10.

2 Tim. 2. 4.
Acts 6. 4.

Acts 6. 2, 3,
4.

In a word, to make preparation for the work of the *Sabbath*, and the publike dispensation and administration of Christs holy things, if the improvement of time and strength be constantly required, if brotherly *consociation* required the *like care*, and laid the like onerousnesse upon a Pastor in Christian duties of love, they were no more able to discharge both, then to be *Pastors to two or three Congregations*, which all men confesse to be crosse to Gods command. But blessed be God it is far otherwise. His waies are full of mercy, wisdome, pity and goodnes, and he exacts no more of his people, then in an evangelical way they are able to performe.

And therefore in our *Christian watch*, I am bound only to administer *occasionally*, rebukes, counsels, comforts and exhortations, as I meet with brethren of other Congregations, and I see their occasions require it, so far as God puts present ability or opportunity into my hand, all which labour and burthen is lighter then the nail of the little finger, compared with the body of that care and burthen, which concerns a Teacher in office towards those, to whom he is bound by that relation.

2. Look we again into the *dispensation and execution* of these services, the *imparity* also will appear plainly.

If an officer hear of a scandalous course of such, who be his sheep, he is bound to make diligent search touching the truth thereof, and upon proof made, he is bound to convince and admonish: If he shall not hear, to take one or two; if not hear them, then to complain to the Church, of such a delinquent.

But thus I am *not bound* to bestow my time, and imploy my care *with all Christians*, with whom I shall meet, in the compassse of the *same Classis, or the same Province*: for it is impossible, I should so doe. If I hear of many scandals, that many have given in severall Congregations, Countreys, nay, as the occasion of travelling and merchandizing may require; a man shall be forced to see many in many places: Must now the traveller or merchant lay aside all his businesse, and deal with all these? Or in case he return home, the pressures of his imployments calling him thither, Must he needs go into *France, Germany, Holland*, to proceed against such Delinquents? I suppose each man sees the absurdity without spectacles. Its impossible any man should attend such a proceeding. And therefore, blessed be our Saviour, who never

required it, never laid such a burthen upon any to practise in this manner ; but hath provided in his infinite wisdom a nearer course, which may be followed, with comfort and conveniency : *He hath appointed guides in every Church, i. e. Ruling Elders*, who are *eyed wings* to the people, over whom they are placed ; they are at hand, they are by office appointed to deal in such cases, and they live and converse one with another, have charge over them, and authority put upon them to that purpose, and are set apart from other entanglements to attend the improvement of all ordinances, for the good of those under their charge, that their evils may be seen, searched and reformed.

Nor let any man think to ease this inconvenience, by saying, that a person is a *proper Pastor* to the one, and a *Pastor* *κατὰ πρὸς* to the other removed : for *this device*, like a warm hand, strokes the fore, but will not cure it. For by this *it is granted, that pastoral care is far more onerous and laborious, then Christian and brotherly care in some sense*, which is now our question.

2. Its affirmed in the place, and often expressed by M. R. That there is but *one*, and the *same office*, whence all this watchfulnesse issues towards all. And therefore as it hath the same bond, so it requires the same service : And therefore all such conceits are meerly coined, to *consciences*, and so to keep them quiet, but they will never goe at the great day of account.

For the question will be, *Hadst thou the same pastoral relation to the one as to the other, as thy sheep ?* If thou stoodest bound to them as thy sheep, by the same Office and Call, the needs of both thou wert bound to supply, and the good of both thou wert in like manner bound to promote. *Ephes. 4. 13, 14.*

3. But lastly, M. R. his own expression will not admit any such consideration, as this : for he intends the comparison betwixt *brotherly care* and *pastoral care* to a mans proper flock. For his words are these,

“ I clear it in this, namely, That there is as great care and onerous-
 “ nesse, in foro Dei, lies upon a brother, as upon a Pastor, in the
 “ watching for the good of a brother. A man is a gifted preacher in
 “ a Congregation, in an Island, there is no other gifted of God to
 “ preach the Gospel, but he only : I would thinke, as a brother, he
 “ were under as great an obligation of care and laborious, onerousnes-

“ of

“ of conscience, to bestow his talent for the gaining of souls by preach-
 “ ing, though he were not called to be their Pastor, as if he were called
 “ to be their Pastor.

The case is here evident, that M^r R. his intendment is to compare the care of a Pastor over his proper flock, and brotherly care over Christians together.

And here also I must crave leave to differ wholly from M^r R. his opinion. For it is granted, that this gifted person is not called to preach, nor will the people in the Island so acknowledge him: Therefore they are not bound to maintain him: Hence I should rather think thus,

He that useth his generall calling so, as that he destroies his particular, he useth it disorderly: For these are in subordination, not in opposition.

But so to preach (being gifted, as in the example given) is to use his generall calling (for he doth what is done out of Christian charity) so as that he destroies his particular: For he must of necessity lay aside the attending tables, i. e. his worldly occasions: that would and did take his time and strength, if he come to bestow himself in his preparations and dispensations in a Pastor-like manner, i. e. as Pastors use to do.

Besides, To doe as much in a generall way of charity, as that which amounts to the work of a particular calling, is to confound generall and particular callings, which God, and rule have distinguished.

When M. R. saith,

“ *I desire to know what the naked relation of authority or jurisdiction*
 “ *on addeth to this care and onerousnesse in point of labour by preaching*
 “ *the Gospel.*

Its easie to return, That *jurisdiction implies an office:* an office doth not only add a speciall bond, but requires more service with the greater improvement of time, and strength, and constancy therein, as it hath appeared before.

2. The two Reasons, which M. R. propounds for proof of the conclusion, have not solidity enough to settle the understanding of a man seriously judicious.

The frame of the first Reason of M. R. is this,

“ *If we have a divine command to be our brethrens keepers, then*

“our watch in that regard carries and requires as much care and onerousness as office-watch.

Answer.

The consequence is to be denied, as no way suitable to the rule of truth, as it hath appeared at large in the former enquiry, and this one thing is also enough to make it palpable. I am bound by that divine command to keep many brethren from danger, with whom I occasionally meet with once or twice in my life: and therefore can relieve them no more: Am I therefore bound by my office to watch no more, nor lend no further relief to such as be committed to my care? Will it go for good pay at our appearance before Christ, to say, I am bound by office to watch no more over the people left to my care and custody, then I am bound as a Christian to be my brothers keeper, in a Classis or Province? Many of them I could never see, or very seldom lend any succour unto in all my life: Therefore I am bound to doe no more to those that are under my charge: If I occasionally meet with them, to doe good occasionally to them, but never to bestow my time and strength constantly to attend their comfort, to binde up the broken, to recall those that go astray, and to heal and help the feeble. The second Reason comes out of the same mint, and in form its thus.

Reason 2.

“If the foundation of governing a classial Church be the love and union of the members of one body of Christ: Then there is as much care, onerousness and labour, which is required in brotherly consolation to help, as the care and onerousness, which is required in office-help, or that which is required in the jurisdiction, which comes from officers. The first part is true: Therefore

Answer.

The Proposition deserves a deniall, as not having a semblance of truth in it. *Because* I love all such as are consociated with me under one National Synod, whom I never had a sight of, never came to speech with all, with whom I could never meet to doe good to them, or receive any good from them in converse: That therefore I should stand bound to put forth the like onerous, laborious care for their spirituall good, as a person that stands charged with them in way of office, one would certainly conclude and readily, either those officers doe too little, or else I am bound

to doe too much, more then I possibly can attain unto.

The officers must doe too little, if they should discharge an office towards such, whom they never saw, nor knew; never did any good to them, nor received any good from them.

Or else *I should be bound to do too much* (more then its possible I can attain unto) If I should stand ingaged to comfort, counsel, direct, reform, and proceed in censure against such for their evils, which officers must do by Christs appointment, being sent to gather and perfect the Saints, when I shall never converse with thousands in the nation, nor they with me, untill my dying day.

Our 5. Argument.

If they be Pastors over all the Congregations in the circuit, then they were new chosen by the severall Congregations, or not.

If they were *not chosen*, then a Pastor may be a Pastor by an especiall appropriation to a people, of whom he was never chosen, which is crosse to the rules of the Gospel, and the nature of the relation.

If they were *chosen* by them all, then each of them is bound as much to all, as the first people, and therefore as much to preach and perform pastorall acts to the one, as to the other. 2. Here is really *non-residency* brought in. Nor will it satisfie, they are *Pastors* *κατά τι*, for if they stand in the same relation of a Pastors office to a Classis, as a Pastor doth to his own flock, then they must be *chosen* thereunto, and are Pastors *properly*, for so Pastors are to their own flock.

But each Pastor in the combination stands in the same relation of a Pastors office to a Classis, as a Pastor doth to his own flock.

Both propositions are M. Ruter. The major, l. 1. p. 56. l. 2. 201, 102.

The Assumption or second part. Lib. 2. 329, 333, 338.

“ Mr R. tells us, l. 2, p 344. That they are called Elders at Ephesus, i. e. of every Church in that combination, in that sense, that
 “ Kings are called Kings of the nations, not because every King was
 “ King of every nation: for the King of Edom was not the King of
 “ Babylon, yet, in *cumulo*, they did fill up that name, to be the Kings of
 “ the nations: So are Elders of Jerusalem called, in *cumulo*, Elders
 “ of all the Churches of Jerusalem collectively taken. And as it followeth not, that the King of Edom (because he is one of the Kings of
 “ the nations) is elected to the Crown of Chaldea by the voice of the
 “ Nobles: so it is not a good consequence, such a number are called

“ *the Elders of the Church of Jerusalem, therefore the severall Churches should choose them and submit to them.*”

Reply.

It is true, these are *good words*, but it is as true, they do not touch the cause in hand, much lesse confute it, if they be rightly considered.

The *Kings of the nations* are so stiled *by way of distinction*, because of the *speciall rule* they have, distinct from the rule which is erected in *the Church*: And the fair and familiar meaning is, This King is Ruler over those people that are within the compass of his nation or territory: another over his people, and so every one over his own particular subjects, and hath no Kingly rule at all in anothers kingdom: so here the *Elders of the Churches* are and may be so called, because they feed and rule within their particular Congregations, but exercise no rule in *another Church*, no more then the *King of Edom doth in the Kingdom of Chaldea*: and therefore the members of one Church, as they did not choose, so they should not submit to the rule of the Elders of another Congregation, no more then a *subject in Chaldea*, as he did not choose, so should not submit to the *King of Edom*; by this expression our cause is confirmed, not confuted.

M. R. addes,

“ *If all the Kings of the nations did meet, in one Court, and in that Court did govern the nations with common royall authority and counsell in those things, which concern all the kingdoms in common, then all the nations were bound to obey them in that Court. And when they do consent to the power of that common Court, tacitely they consent, that every one of those Kings shall be a chosen King of such and such a kingdom.*”

Reply.

These are *Words which darken*, and by a mistake mislead the reader from the mark, but rightly discerned and searcht into, do nothing make for the cause; for, when it is said, *they meet in Court*, and *govern the nations with common royall authority*, this authority was a *new superadded authority*, which came not from the *King of Edom*, or from that royall office (let me so speak) of the regall power he had *there*, for *then* it should have belonged to *none but him*. But this is a *common royall authority*, and that was another authority wherewith, *not only he, but all the rest of the confederate Princes* were invested, as well as he; and that was

was *wholly distinct* from that Kingly power, that each King had in his own kingdom, and was received, when by the choice of the people or the Parliaments in all the kingdoms, they set up all those confederate Princes: Suppose the *King of Edom, Babylon, Emperour of Persia, Prince of Transilvania, Duke of Florence: &c.* this one and joint power of confederate Princes, to act in such a manner, in such things, with such limitation, as distinct from that particular princely power they had in their own territories. This is the truth in the example, and *let M.R. parallell* this in the case in hand, and *we shall soon come to an agreement*, namely,

That the Elders who had speciall office, and the power of it in their proper charges, yet when by the combination of all the Churches they are to meet in a Classis, and have power put upon them to act in such things and in such a manner, which they never had before; this is *not now an office of a Pastor, but the power of a Commissioner*, wholly distinct therefrom; and that is a *humane creature* of mans devising: the Churches dealing therein, as the *civil states* do, who have allowance, and they in this case take allowance to adde and institute *new places* and *new powers* in the Church, so that they were *all chosen Commissioners*, but never a one of them was a *Pastor*, which is that which M.R. will not allow, and yet this frame is not able to gain say it.

The issue then is, had they been *Pastors*, they must have been chosen and maintained, which was the consequence of the reason, and stands untouched, upon that supposition. But they are *Commissioners*: And that h s words intimate, which the nature of the thing forceth unto, that *they promise tacitely obedience* and subjection to every one of the Kings of the nations, not simply as they are *Kings* in relation to such a kingdom; that is, by *parity*, and proportion of reason, the people promising subjection to *Elders*, not as to *Pastors*, but as to *Commissioners*, which are *humane creatures of mans devising*.

Argument 6.

The Classicall Church consisting of so many Elders in a Church representative, meeting together, to exercise Jurisdiction by joint concurrence: therefore the acting and issuing of determinations and censures, must either be carried on by the joint agreement of all, or else of the major part: for if the fewer or lesser number might cast the ballance in cases propounded, then the weaker should overbear the stronger (for they have all equall power in the

the:

the Commission to the work) and then some few of those to go on one side, and many on the other side, if the fewer should have the casting voice, then the lesser weight should carry the scales against the greater, which is irrational. Again, upon this ground, the part should not only over-rule, but destroy the whole, which is absurd. Whence then it is plain, that the *greater part hath the power in their hand, to passe sentence in way of decision, as when it is past, to put it into execution.*

But what if the *most* have the *worst* cause, and erre in their judgement and practice ?

The answer is, While the fewer do protest against their proceedings, they quit their hands of sin, and that is all they can do : but the sentence must take place : only, if there be a way of an appeal left, they may take the benefit thereof in their opportunity.

These premised, which cannot be denied, I thus reason.

That course of government, which nullifies the power of the Elders and people of the Congregation, and their proceedings in a righteous way, that is not a power of Christ.

But this doth so : as instance,

The greater part of the *Classis* may sentence a member of a particular Church to be excommunicated, *when the Elders and all the people judge and that truly, not to be worthy of that censure* : here the power of the Elders and people which act in a way of Christ is wholly hindered.

To this M.R. answereth, That,

“ De jure, the power of the greater Presbytery in this case ought to be swallowed up of the two voices of the Elders of the Congregation.”

1. But this we have heard is crosse to all the orderly proceedings of Christ, and rules of reason, that the *weaker should overbear the stronger, the part; the whole.*

2. This layes open a gap to *endlesse dissention* ; for upon this ground, some *few* will say, we have the truth on our side, and therefore your votes, and expressions, though the apprehensions of so many, should give way and are to be swallowed up by our argument, and must therefore never appear in sight more.

Lastly, *Who must judge*, which party hath the better end of the staffe, whether the *fewer* or the *greater* number be in the right ? either the greater party must judge, or else there must no judgement passe at all, and so it will be in the power of a few to disturb,

disturb, yea disanull all publike proceeding, and bring present confusion upon the whole.

Argument. 7.

From the former ground I reason in the seventh place.

That course and proceeding which cannot attain his end, is not appointed by our Saviour, whose wisdom fails not, nor can be frustrate in its preparation.

But the Classis excommunicating, and the people and elders of the Congregation refusing to submit therunto, their excommunication would be of no force, for they would still maintain communion, and they could not relieve themselves, let them have their full scope to exercise all their Church-power to the full.

Argument 8.

This jurisdiction they now exercise, either issues from the power they had before their combination, or from some new power they have received since their combination.

Not from the place and power they had before the combination, for M. R. maintains it, as a principle, "That one Congregation hath not power over another: and reason evidenceth as much. For why should they or how can they, challenge any power over one, but they may challenge power by the same ground over all?"

If this jurisdiction issue from some new power, That must proceed from some new order or office received from their combination. For jurisdiction issues from order, as in the first ground. and no jurisdiction in the Church can be exercised without an Office appointed by Christ, as doth appear by the Second ground.

But there is no order or office added to them at all, for they were Pastors and Teachers and Rulers before the combination, and there be no other officers appointed by Christ.

And therefore this place and power put now upon them, is (I fear) an invention of man.

Before I leave this place I shall offer some considerations, collected from the former disputes, to the judgement of the Reader, that he may relieve me and himself, in his most serious thoughts in secret.

1. A Pastor of one Congregation hath not power over another, for one Church hath not power over another, therefore the power he receives must not come from the office of a Pastor, for that he had before; and yet *lib. 2. p. 133.* its said, "*This power issues from one and the same Office in the Congregation and in the Classis.*"

2. "*A Pastour as he stands in relation to his Congregation, and in reference to the Classis, hath not two, but one Office. p. 329. 333. And yet they are elect to the Office of a Pastour in the Congregation. l. 1. and lib. 2. p. 201. But not elect to the Office of a Pastour in reference to the Classis: lib. 2. 345.*"

Which (say I) is very strange, since there is one and the same office.

3. "*The powers of a Congregation, and of a Presbytery, are not formally nor essentially different, lib. 1. p. 332. Where powers differ not formally, say I, their operations differ not formally: and yet the Pastour, he doth not, he needs not, he cannot, watch, over the Classicall Church, he cannot preach to them constantly, they be not constant teachers to watch for the souls of them all, lib. 2. 330. Archippus is not an elder so as he hath to answer to God for their souls. lib. 2. 326. They are denied to be Elders in feeding by the word of knowledge, lib. 2. p. 327. But this, I say, to preach, watch, and feed, Elders do and must do, by vertue of the essence of their office. Therefore they have acts formally differing;*

And therefore have powers formally differing.

4. "*There is one and the same office which Elders act by, in a classicall and Congregationall way. lib. 2. 329. If there be (say I) one and the same Office, then it relates after one and the same manner, then to the Classicall and Congregationall Church after one, and the same manner; If then the Congregationall Church be their proper flock, so is the Classicall Church their proper flock. Quae sunt idem inter se, illa sunt idem tertio, And if one and the same office, then its received at one and the same time.*"

But these are denied in this dispute. "*The Classicall Church cannot bear relation to one man, as their proper Elder. lib. 2. 344. 345.*"

5. *Power of Jurisdiction proceeds from the power of order. l. 2. 329. 330.*

And therefore, say I, they who give no office, give no power.

But

But the combination of Churches gives no office to Elders, who were in office before they combined.

Therefore they could give no power.

And yet *the dispute saith it doth*, and the doctrine of a Classicall Church must of necessity maintain that principle.

Either these are mazes and mysterious twistings, or I confesse I am much mistaken.

Lastly, I would intreat the serious Reader to observe, what *depths there lie hid in this device*,

1. A Pastor may be a Pastour in relation to a Church, and yet never be chosen. For a Classicall Elder is so: and why may not a bishop be so?

2. Would you see a person that hath the formall essence of a Pastour, and yet never did, nor is bound to preach? so a Classicall Elder is to his Classicall Church, and why may not a Bishop also have the like?

3. Would you see a person, that hath the Office of a Pastour to teach, but must have no power to rule in chief acts of jurisdiction? behold it is the poor Pastor of a Congregation, preach he may, and administer the Sacraments he may in his own Congregation; But the Classis keeps the key of Jurisdiction, they must send in his censures, excommunications. And why may not a Bishop do so, if ye will?

4. Would ye see a person exercise jurisdiction over Churches, and yet not be bound to preach to them? behold the Classicall Pastor doth so, And therefore why may not a Bishop rule a Diocese, and preach only at his Cathedrall?

It is all that can be said, that many are joynd with that one in joint power to do this.

True, But what if the Elders met in the Classis, should give power to one man to take many to himself, and exercise all the Jurisdiction without them, not as a Moderatour only, to order the actions of the Assembly, but as having the power of a judge.

HE IS THEN A PERFECT BISHOP.

And I desire a rule of Christ from the Churches in the combination, to convince the Elders meeting of an errour for choosing one amongst themselves, and putting upon him the Jurisdiction of a Judge, which will not condemn themselves for choosing many Elders of other Churches, and investing them with jurisdiction

of Judge-like authority over to many other Churches, beside their own.

For if they have liberty to institute and commit a power to many which Christ never appointed, why may they not have the same liberty to institute a power, and commit it to one which Christ never appointed?

For when it is affirmed and confessed, that one Congregation hath no power over another, therefore if they receive this power over other Congregations, Its not the Office of a Pastour or teacher that gives that power, for that they had compleatly when they were officers but of one Congregation.

Therefore the power they receive from the combination must be no office-power.

Therefore it must be some other power, beside that.

Therefore Combination gives some power to many, beside the power of office, that Christ hath not appointed, and that is a humane invention.

And why may they not give the like power to one man? and let him take *Surrogates, Deans, Arch-deacons, and Chancellours* to himself: this is but a humane invention, as the other.

In a word, let M.R. give me but *one place of Scripture, or one sound reason* for it.

1. *That a person may be a Pastour to a people, by whom he was never chosen.*

2. *And that he may be a Pastour (as the Office of a Pastour is appointed by Christ) to such, to whom he neither can nor should preach constantly.*

3. *And that he is bound to exercise Jurisdiction of censure, and decision of doubts to such, to whom he neither needs, nor indeed is bound to feed by the word.*

4. *or Lastly, that the Churches may give power to a man or men that Christ never appointed.*

And I shall professe I will willingly yeeld the cause. But they must either make good *the three first*, or else prove the latter, or else the pillars of the Presbyteriall Church will fall.

Section. 3.

We have now done with *one sort of grounds*, whereby the constitution

stitution of a Presbyteriall Church may be discerned.

We shall add *another*, and *thence also dispute*.

It is then confessed on all hands, and granted often by M. Rutherford,

“That a Church in an Island may dispense all the Ordinances of God, of Ordination and excommunication, because it is a Church properly so called.

1. “In that it is a little City, and a little kingdome of Jesus Christ, having within it self power of the word and Sacraments.

2. “And also that it is a Church, and hath the essence of a Church, to which agree the essentiall notes of a visible Church: Now preaching of the word, and administration of the Sacraments, are essentiall notes of a visible Church.

From this ground I would thus reason.

If a Church in an Island may dispense all the censures and all the ordinances then every particular Congregation may.

But the first is granted.

Therefore the second cannot be denied.

The Proposition is evidenced many waies. Where there is the same power appointed to the same ends, there may be and indeed ought to be the same operations. But in every visible Congregation rightly constituted, there is the same power, and that appointed to the same ends.

This second part admits no deniall, because sense and experience give in testimony. There be all the Officers which Christ hath appointed in the one as in the other.

All are enjoyned to put forth all their operations, and to fullfill the work of their ministry, and the duties of their calling, one as the other, and the end is the same in both, the gathering and perfecting of the Saints.

The Proposition is proved from that principle of reason, that *operari sequitur esse*, The operation answers the constitution.

The third ground formerly laid, confirms the same.

Where there is an Office or power appointed by God, there needs no other power, but the Office, to authorize to the work, and it requires the performance of it.

And lastly, If the power be the same, and the end the same, then the power must be *frustrà* and in vain, if it should not be

put forth to the end. And the power should be wronged, and the institution of Christ also, if it should be hindered in the attaining that end.

And let any man shew any power, right or ability, that a Church in an Iland hath to dispense any Ordinance: and it will clearly appear every particular Congregation hath as much, For,

1. All the dispensations of such a Church issue from the *intrinsicall power* of the Rulers called by Christ to the work, and so it doth in all other Congregations.

2. *If neighbourhood of other Churches, be but a separable adjunct*, it can add nothing to the constitution, and so to the operation of the Church, for the nature of such adjuncts touch not the essence or constitution of the thing in any measure.

But neighbourhood is but a separable adjunct, as experience and common sense can testify; because either death, or dissention may take away some Churches, and nullifie them, and yet some particulars are preserved.

3. *Suppose a Church gathered and erected on a continent in the wilderness, and is there alone.* If this Church could act all these censures, and dispense all Ordinances, before any other was planted by them: and if those that come after, do abridge them of that liberty, *they have power over them*: but power they have none, for one Congregation hath not power over another.

4. *Besides*, Those operations which a Congregation puts forth, out of the authority of the Office and Officers, which they have received from Christ, and for which they are called, those operations ought not to be abridged.

5. *Nay*, If the Officers and Offices remain the same, they ought not, they cannot be abridged. Where the same *intrinsicall power* of constitution according to God remains unaltered, there the operations remain the same.

Obj. "If it be said, they should submit to a combination of Churches, as well as combine as members of a particular Congregation."

Answ. This is, *Petere principium*, To beg the question.

2. Suppose they will not, then the other Churches cannot exact or command that, no more then a particular Congregation can

can command me to be a member.

3. They ought not so to combine as to prejudice the operations of that power, which they have received of Christ, and which they are injoyned to put forth accordingly. And let there be any warrant shewed out of the word, that any person or Church hath power to hinder the operation of a Pastour or ruling elder, in any one act of his office, more than in another.

And Lastly, It hath been proved, that the addition of any thing besides an Office adds no power or right of Jurisdiction. Ground third *supra*.

6. If the ground of the combination be of no force, nor carries any validity with it. Then the combination and classis falls with it.

But the ground which is given, is a meer fallacy, and hath no validity in it, Namely, “*The preventing or curing the taint and pollution that a scandall will bring by the nearnesse of cohabitation.*”

That this is no ground it will thus appear.

If the scandall in an ordinary course may, and will fall out among those that are nearer, then many in the combination: then this nearnesse is not a sufficient cause of it.

At primum: As in case members trade among people of another Classis, and give scandalous example there.

2. They who live at the outside of the combination, are nearer the Congregation of another Classis then their own.

3. The Scandall given, it goeth far and wide into the provinces and nations also.

Besides, the righteous proceeding according to the rule of Christ in a particular Congregation is a cure appointed to remove the polluting and infecting power of the scandall, be it done never so far off, or never so near.

Section. 4.

The third sort of grounds taken from the nature of a Church.

1. A Church in the Gospel is never used only for Elders.
2. There cannot be a Definition given, that will agree to a congregational and Presbyteriall Church.
3. If the Congregations be *species specialissima* of a true Church, then there can be no lower *species* retulcing or arising from them, as this doth,

4. If

4. If every Congregation hath all the *Integrall parts* of a Church, then it is an *intire* and *compleat* Church.

But it hath all sorts of Officers, a s Rulers and People ruled.

5. If the *Classis add no other Officer to them*, then they add *no new power* of such Jurisdiction, because that issues from them.

6. Every *Integrum* is made up of his members, therefore *in nature they are before*, therefore *Churches before Classis*. Therefore *what each have they receive from them*, therefore *they have no Officers but from them*, therefore *both Ordination and Jurisdiction come from them*.

Section. 4.

How far a particular Congregation is bound to meet in one place

Our practice here will be the best *exposition* of our *opinion*, and that is usually thus.

In case the *Congregation grow too big*, and therefore be forced to swarm out; Or in case they *transplant* themselves from one place to another; So that, part be forced to go before to make preparation for those that follow, we then send *one Officer* with the *smaller Party*, and the greater number remain with the rest : and yet are all but *one Church* in our account, and under one Presbytery of Elders, chosen Rulers of the Congregation.

But when the Congregations are *fixed*, and they established in peace, and *settled* with support about them, there should be *no more*, then may *comely and comfortably meet together*, to partake of all Ordinances, the use and benefit of the labour of their Officers.

Hence an *Answer* may be easily accommodated to the *examples*, which M. R. brings, for the evidencing of a *Presbyterian Church*.

I. That of the *Apostles Church* will in no wise suit his end, or serve his turn, or make good the question. For to make up a *Presbyteriall Church*, there must be *many Congregations*, *many Elders appropriated* to these Congregations, which have power over *their own only*, and not over others : These must combine, and upon the combination these Elders must assemble, and dispense their censures, and set down their decisions.

But there were no Elders appropriated to their severall charges and

and Churches, which had power only over them. And such Elders the Apostles could not be, because though they had all power in them, yet they had no power limited, for that did implicate, and contradict their Apostolicall commission.

The rest of the examples, of *Antioch, Ephesus, Rome*, though it were granted, that upon their greater growth and increase, and to want of Elders, they might meet in divers places for the while, these might still be under one Presbytery, their Officers in a distinct manner attending upon them. And therefore *Gerſon Bucerus* his answer suits here, *Quis adeò ineptire sustinuerit, &c.* that because they met in divers places they were under divers Presbyteries or Elders.

2. It doth not appear out of any text, nor any evicting argument gathered therefrom, that (setting aside the Church of *Ierusalem*) they should need meet in severall places.

3. Let it be considered, whether by *Church*, many Churches may not be intended, as *Saul made havock of the Church*, i. of all the faithfull members of all *Congregations*.

Having discovered the constitution of this *Presbyteriall Church*, we are now to consider of

CHAP. X.

Such *Arguments* as M. R. alledgeth for the confirmation of a *Presbyteriall Church*, Answered.

WHich we shall suddenly dispatch, because we have held the Reader somewhat with the longest in this debate. His first argument is taken from the Church mentioned in *Mat. 18.* and his reason is this. “*If Christ alludeth here to the Synedry and consistory of the Jews, with which his hearers were well acquainted: Then a Presbyteriall Church of Elders collected and combined from many Congregations, is here understood.*”

“*But our Saviour alludes here, unto the Synedry and Consistory of the Jews.*”

Therefore *A Presbyteriall Church is here understood.*

Answ. Both the Propositions may safely be denied: nor is there any evidence that can evict the certainty of them: for as M. Robinson saies well, *The manner of our Saviours proceeding is so plain and obvious to an ordinary apprehension, that it may easily and familiarly be perceived.*

The alluding to the Jewish *Synagogue* would add little light to the proesse now propounded: Should our Saviour mean a particular *Synagogue*, they had not the power of excommunication in their hands: for the Church of the Jews was a nationall Church, and unto *Jerusalem* the males were bound to repair three times in the year: and if they were not cast out from hence, no excommunication could be compleat. For they had their liberty thither to appeal in weightiest matters, and the delivering a man to the Devil was a matter of greatest consequence, that could befall him, and therefore he would in reason see the through tryall. And to say, that our Saviour alluded to the nationall Church of the Jews, is to confound the goverment of the *Gospel*, with that of the *Law*.

2. This were to send a man to a *generall counsell*, not to a *Classis* yea to send him thither, where he was not like to finde relief: for the plantiffe might be dead and buried, before the Councell could be gathered.

3. The direction of our Saviour points out apparently some standing *Tribunall*, and that *at hand*. Such a Church whereof *both the parties were members*: That when two witnesses could not set down the offender, The Lord Christ raised an *whole Church*, as the body of the army, to overbear his obstinacy: I would willingly see how a Church in an Iland, a solitary Church upon a continent, or haply two Congregations sitting down together, or how the first Church at *Jerusalem*, *Act. 1. 23.* could take any warrant to exercise any act of discipline against an offender from this place; or from any word of the Gospel, *UPON THIS GROUND.*

Lastly, It doth not follow the allusion had been to a *Classis* (for there were none but a nationall Church) but rather to a *Consistory* suitable to the Synagogue.

The *Proposition* also admits a just deniall: for an *allusion* is only a similitude: and the *similitude* may lie in some particular, beside the *quality* of the Judge, as thus. As the offender that would not hear the supream Judge was cut off, so look you must at the particular Congregation, as the chief tribunall; and therefore he who will not hear her speak, let him be cast out and accounted as no member of the Church.

And that the resemblance could not lie in the *Judge*, this seems to evidence it; because the Judgement in the *Sanhedrim*, was *mixt* (as the phrase intimates, *Deut. 17. 12. 2 Chron. 19.*) partly of *Ecclesiastick*, partly of *civill Judges*, who, as the case did require, had their hands and voices in the verdict, which carries no resemblance in our Church-work.

Argument. 2.

“The Church of beleevers convened together is still a Church
 “met together, for hearing the word and receiving the Sacraments,
 “But this is a Church assembled not to prophesying or praying, but
 “to rebuking and judicall censuring.

Answ.

The Church meeting together, though the scope be for praier

and prophecying mainly, yet *not only*: For they may be jointly attended, the administration of *all Christs* holy things may, nay most properly should then be attended: as when the preaching of the word is ended, the censures also may be administred: nay, unlesse some peculiar casting circumstance require the contrary, they should so be.

Argument. 3.

“*The Church here spoken of, is such a superiour and judiciall seat, as ought to be obeyed in the Lord, under pain of excommunication. But a multitude of beleivers are not such a judiciall seat.*”

Answ.

The *Minor* is the question in hand, and indeed part of the conclusion to be proved, namely, whether a particular Congregation, be the highest tribunall, or a Classicall Church. And M.R. takes *one part of the conclusion to prove the other.*

If the Congregationall Church be not highest, then the Classicall is.

The *Minor* should have been proved, and not propounded nakedly.

Argument. 4.

“*Whatever Church may excommunicate, every member thereof convened with the Church may inflict all inferiour punishments.*”

“*But all the members convened cannot inflict lesser punishments, as women and children cannot rebuke openly.*”

Answ.

The consequence is feeble, as shall appear from the *nature of delegated publike power*, which is committed by Christ to *persons capable thereof*, which women and children are not; the women for their *Sex*, Children for *want of exercise of their understanding*, being excluded.

Doth any man reason thus, becaute *people have power to choose their Officers*, therefore women may put in their voice in election?

If the *Body of a corporation* may put out a Major upon iust desert,

fert, therefore *women and children*. No, the wise God provides that the votes and judgements of these should be included in the *male* and chief of them, and in them they should be satisfied, and therefore the *Wife* is appointed to ask her *Husband* at *home*.

Argument. 5.

“ *Those to whom the essence and definition of a ministeriall Church, having power to excommunicate, doth necessarily belong: these and these only, are understood under the name of the Church.*
 “ *But so it is, that the essence and definition of a Ministeriall Church having power to excommunicate, agreeth not necessarily to a great Company of beleevers assembled Church-*
 “ *waies.*

Answ.

Both the propositions with a fair interpretation admits a deniall, as being clearly false.

1. The *proposition*. Because a Church neither as *Totum essenti-ale* alone, or as it ariseth to be *Totum integrale*, is here only understood. But the second sense and signification is here firstly attended; because both *people*, and *elders* have their power, *parts*, and *places* in this work in a right order and manner: when there be Elders, they must lead: but when there are none, the Church can exercise many acts without them, or can elect them, and with them exercise all the rest. So that when it is said, a *Ministeriall Church* is here understood, the word *ministeriall* admits severall significations; either *Ministers* without the body *exclusive*, and that is false: or the *Ministers with the body inclusive*. Now a *Ministeriall Church* in the fairest sense aims at both. In the *first* sense the Proposition is false, in the *second* it doth not conclude. To whom the essence and definition of a Ministeriall Church, *i.e.* a Church of Ministers without the body having power to excommunicate doth necessarily belong, these and these onely are here understood. This is false, and M.R. himself will refute it. *lib. I. p. 226.*

2. The *Minor* involves many things in it, and therefore it only troubles. For when its laid, *The essence of a Ministeriall Church, to whom power of excommunication appertains, agrees not necessarily to a company of beleevers.*

Here be three things } 1. There is a Ministeriall Church.
 2. This hath power to excommunicate,
 3. This agrees not to beleevers.

1. It is confessed, and hath been largely proved, that by beleevers of a visible Church, we mean such, who are so visible to the view of charity, though not such in truth. And therefore I wonder that M.R. should again trouble himself to prove that which no man denies.

2. That these beleevers combined are a Church before they have guides, and have power also to excommunicate, that we hold. But they have not a *ministeriall* power taken in the *narrowest and strictest sense*, as here; they have not formally the power of Office, *potestatem Officij*, yet *potestatem judicij*, the power of judgement they have, as after shall appear.

Argument. 6.

The Sixth Argument refers to *former proofs*, and we also refer to *former Answers*.

Argument. 7.

The Seventh Argument taken from *Parans authority*, That *there can be no complaint to a multitude*, needs no answer, being evidently, experimentally false, how often, how ordinarily are complaints made to Parliaments?

Argument. 8.

“ If the house of Cloë complained of an open fault to the holy Apostle Paul to crave his directions and help in way of reformation, having authority in all Churches then complaints must be to Elders only, and excommunication acted only by them, and secondly, The Holy Ghost gives direction and rules about receiving complaints to the Eldership. Tit. I. 13.

Ans. w.

1. The consequence is denied. For Cloë might have made her complaint to *ony one* of the members of Corinth: but chose rather to do it to the Apostle, because his Apostolicall power would be helpfull in that case.

2. When there be Elders in a Church, all the complaints *must* be

be made to them, and the causes prepared and cleared, and then by their means they must be complained of to the Church. Thus *Paul* adviseth *Titus*, to hear complaints with the Elders, and by the Elders to complain to the Church. Now to reason, complaints must be made by him, and Elders to the Church, therefore they must be made only to them, and not to the Church, is a very weak consequence.

3. Its granted by Divines there can be no proceeding to *excommunication*, but with the *tacite consent of the people*, therefore to them the complaints of the evils must be made by the Elders.

4. I would know, in case many Brethren have just occasion given by the elders in a Church of an Iland, whether may they complain, and to whom, if not to the body of the people, and they must know the complaints, before they can give consent to the censure.

5. Suppose there be *grosse and hereticall doctrine* preached by Officers, for which the people may justly reject their Pastours, in case they will not recant, and be humbled, as all confesse: whether must the people reject their Pastours for such evils, and never speak to them? or if the evill must be required, and called for to triall, may not a complaint be made to these people, before they come to examine and try?

Nay suppose all the elders but one, in a Congregation should be delinquent, dwelling only by one other Church, should the complaints be carried to the one Elder, and not be carried by him to the whole body, when it is prepared?

Argument. 9.

That Church is here understood to whom the keyes were given, Mat. 16. But they were given only to a Classicall Church there.

Ans.

The Minor is barely affirmed: and therefore it sufficeth for the while to deny it, the proof shall be given in the proper place.

Argument. 10.

The only apparent argument against this interpretation is weak, and

“ and therefore this sense must have no strength in it.

Answ.

Both the parts fail, For 1. That is *not the only apparent* argument that is here remembred, which either is or hath been given by persons of a contrary judgement.

2. If that was weak, yet it doth not follow, that the different sense is clear, and the interpretation strong: because there may be many *better* reasons rendred happily then there were yet alledged.

But let us attend the evidence, whereby it is proved, that the word *Church* in the new testament is *sometimes taken for Officers only*: M. Ball seeing the strength of the reason coming down the Hill upon him, which at least might, and indeed doth cast such a strong suspicion upon the cause here propounded, leaving of it alone, desolate, destitute of the least loving look of the allowance of any text, that might be a second in the field. The good man, according to that sagacity and sharpnesse of dispute, wherein he excelled, bestirs himself, and musters up all his forces seeks far and wide to win some consent, but at last all comes to this, That a man *may suppose some such thing here*, but cannot get one place to speak professedly for him.

And to say the truth, were the word *Ecclesia* rarely used, and that the thing it self had been out of ordinary consideration, it had been a fair plea to have said, the Scripture is very silent touching this subject, and the word seldome used: and therefore no marvell there wants consent. But when the thing is so often, so ordinarily handled in all the Evangelists and Epistles: the very word commonly, constantly treating about the same subject, and yet it should never be taken in the new testament in this sense, It gives a shrewd suspicion, and such as cannot be wiped out, nor comfortably borne, that the sense is here fathered and forced upon the place, but is not the naturall and native meaning of it, but some changeling put into the room.

Let us then hear what M.R. adds. *Rev. 2. The Angel of the Church of Ephesus, &c. Here Angel stands for the whole Church, and the whole Church is wrote unto under the name of the Angel of such a Church, which may thus be demonstrated: because not only the Ministers, but the people, who have ears to hear, are commanded to hear, what the spirit saith unto the Churches.*

Answ.

2. The thing now questioned, and to be proved, is, whether the word *Church* is put for Elders. Now I would fain know, whether M.R. or any man can say, that the name *Church* here is taken for Elders only, all the passages of the text, all the quotations tell us the contrary, therefore here is not a syllable or a shew of any thing to evince it.

When the whole *Church* is wrote unto, and the Epistle supercribed to the Angel, this intimates something touching the signification of the name Angel, but nothing at all touching the name *Church*, so that the thing is wholly mistaken.

Beside, that which M.R. would, touching the Angel, will hardly down with any discerning man. True it is, that by Angel many may be intimated, the word being taken collectively, as, *The Angel of the Lord pitcheth his tents about the righteous*. This sense hath good Authours, and good reason: but that the whole *Church* should be understood in that word, will hardly stand with the context: for see how strangely and harshly the words will found, To the Angel of the Church of *Ephesus*, i.e. To the *Church of the Church of Ephesus*; I suppose a man will finde little reason in such Rhetorick.

A second place is, *Act. 18. 22. Paul called in at Jerusalem and saluted the Church*. It cannot be thought in reason, that the Elders only were there saluted, nor by that word intended, because it appears by the next verse, that the Apostles scope was to confirm the hearts of the Disciples in all this voyage of his, and therefore had an eye unto the weakest; and those that wanted his sweet refreshing: and in all probability the *Church* hearing of his arrivall, assembled to give comfortable entertainment, and so to be comforted by him.

The rest of the Answer is not only that which we grant, but the most rigid of the separation prove, that in the old Testament the Hebrew and the Greek word used by the Septuagint is so understood: and therefore it is granted, without any losse to the one, or gain to the other.

Argument II.

“*The Church that the plantiffe must tell, that Church is to admonish publikely the offender. But that is the Church of Elders, 1 Thel. 5. 12. 13. 1 Tim. 5. 20. Luk. 10. 16. for they only*
T
“*are*

“are to receive publike complaints, and to rebuke publikely, as
 “Tit. 1. 13. 1 Tim. 5. 19. 2 Tim. 4. 2.

Ans.

This hath been fully answered in the eighth, whether I refer the Reader: only remember he may, that by the order of Christ, the Elders are to receive the complaints, and to prepare them for the Congregation, and then they are to report them unto the people, and they to hear and receive them, and they are to passe a Judiciall sentence, the Elders leading the action in an orderly manner, and taking their consent thereunto. Therefore the incestuous Corinthian was said to be rebuked of many, and to be judged of them also, and that not only by the judgement of discretion, for so they might judge those that were without, yea they are required legally to forgive him, and therefore they did as legally and Judicially binde him.

Lastly, What will M. R. say of his expectants, who preach publikely, and therefore do instruct and reprove publikely, as in 1 Thes. 5. 12. 2 Tim. 4. 2.

Argument 12.

The twelfth argument hath received its answer before, arising out of a mistake which hath been often spoken to, because neither women alone, nor children, will make a Church, nor have any publike power put into their hands for that purpose.

Argument 13.

The Thirteenth Argument is propounded, as though there was no great weight laid upon it, and therefore I thought to passe it by wholly at the first: yet upon second consideration, I conceived it not amisse to intimate a word to remove a stone out of the way, though it be so small, that any man who could stir his foot, need not stumble at it.

The probability here presented is this,

“That Christ could not well mean a visible Congregation of
 “people and Elders convened, 1. Because if they did convene so
 “worship.

“ worship God in spirit and in truth, they meet in Christs name,
 “ but there is some other thing required that the excommuni-
 “ cating Church meet for the actuall exercise of discipline: for
 “ besides meeting in Christs name, there is required that they
 “ meet with Pauls spirit and the rod of discipline: so that Pauls
 “ spirit, as an Elder, is required, who hath the power of excom-
 “ munication, as requisite to this meeting.

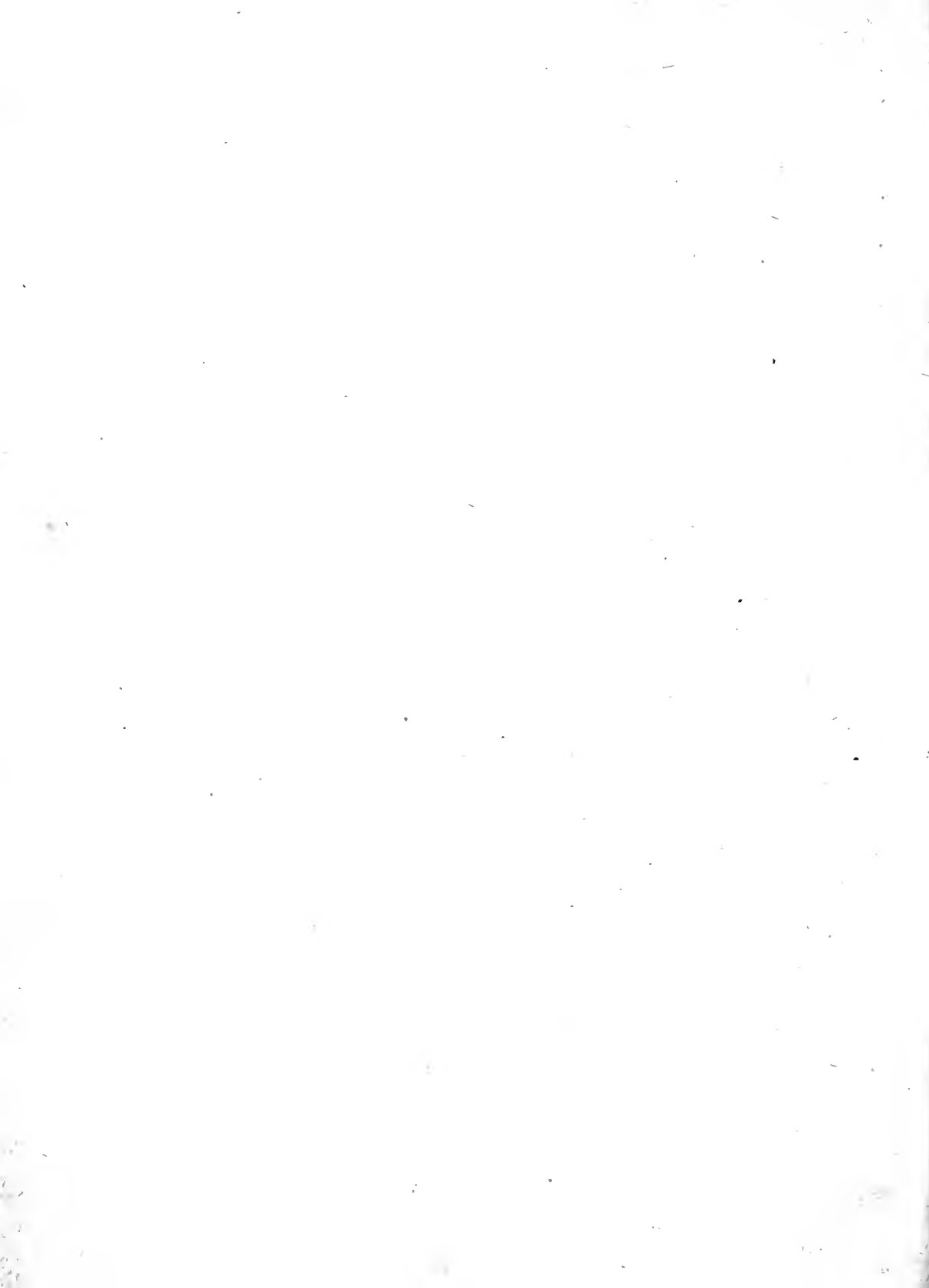
Answ. I.

Whenever the Church meets in Christs name, she hath Christs power to execute all acts of discipline as well as doctrine, having her right constitution.

2. Its clear in the text, the Church might and should have cast out the Incestuous Corinthian without *Pauls* provocation, nay without his knowledge, or consent by sending, and therefore the Church is blamed, in that she did not so.

3. The holy Apostle for their provocation to the work, and encouragement in it, expresseth his consent, that his spirit concurred with them, and did give full approbation to their proceeding.

4. This his spirit doth not dispense the excommunication, nor give them power to do that which they could not do before, but encouraged them to go on in the work which they had formerly neglected, and was so necessary to be performed.



C H A P. XI.

Touching the first Subject of Ecclesiasticall power, where the Nature of it is discovered, and the Arguments brought against it answered.



Efore we can propound the state of the controversy, in which the stresse lyes, and adde such proofs as may be suitable to settle that which we conceive to be the truth, we must of necessity crave leave to preface something touching the nature of Ecclesiasticall power in the generall, and lay out the^e severall parts and branches of it, wherein it is expressed, and^d may best be perceived by an understanding Reader; because this will give light to that which followes, and will dayly help to discover the mistakes of such arguments which are brought to darken this truth.

Ecclesiasticall power made known unto us usually in Scripture under the name of *Keyes*, the signe or adjunct being put for the thing signified, the ensigne of authority for authority it selfe.

This power is double, } Supreme and Monarchicall,
 Delegate and Ministeriall.

1. The *Supreme and Monarchicall* power resides onely in our Saviour, can onely be given and attributed to him, and to none other: He is the King and Law-giver of his Church, the Head of his Body, and the Saviour thereof. He alone hath the *keyes of David, openeth, and no man shutteth; shuts, and no man opens*: He must have all power both in Heaven, and Earth, that must possesse that place of Head-ship, execute the office and operations thereof; and that none but *Christ* hath, and therefore none but he can have the priviledge, what ever is pretended to the contrary: And of this we do not inquire in this place.

2. There is also a *subordinate and delegated power*, which is proper to our present disquisition, and it is nothing else, but *A right given by commission from Christ to fit Persons, to act in his house, according to his order.*

By right] is meant a *ius* or *ἔξουσία*, which according to God certaine

Rev. 1. 18.
 and 3. 7.
 Isa. 9. 6.
 Phil. 2.

taine persons possesse in their externall administration, issuing from such speciall relation, which attends them in their condition, unto which they are called, and appertaines to no other, unlesse they be in like estate, and this is given by *Christ*; so that they have no right, but by allowance from our Saviour; they have no more, it goes no further, is no other, then what he appoints: he gives lawes, and sets limits how to bound it, and they may go no further then their commission will cary them out.

We adde, its given [*to fit Persons,*] because those are here intended, who according to *God* are onely capable thereof, to wit such Persons who are made able to receive this power, and to put forth the practice thereof; and hence Women, because of their sexe, and Children because of their weakness, and mad Men, because of their distempers, are disinabled, and so excluded this priviledge.

1 Cor. 14.
34.

And upon this ground it appears how all such consequences; with which we meet so often, conclude just nothing. If power be in the Church of beleivers, then Women and Children might exercise it: So Mr. *Ball*, Mr. *Rentherford*. This inference comes from a false supposition, and so the conclusion fals to the ground; for that is taken for granted, which ever was, and for ever ought to be denied, that Women and Children were fit Persons appointed by *Christ* to manage this power, which is crosse to the letter of the text, and contrary to the opinion and profession of us all, and therefore I here mention it that the Reader may look at it, as not worthy the consideration when ever he shall hereafter meet with it.

It is lastly said, [*they must act according to Christs order;*] for *God* is not the *God* of confusion, but of order; and therefore as all power is from *Christ* committed to the Church; so it is both received and exercised in that order which *Christ* himself hath ordained. The whole Church is an Army terrible with banners: The whole Army is in dayly fight, but all the the parts do not fight in the same manner, but each Person keeps his place & positure. The power is in the whole firstly, but each part knowes his rank, and acts after his owne order and manner; The Officers in theirs, and the members in theirs; The whole acts some things immediately, something mediately; but all is acted by it, or by power received from it.

This power, for explication sake, is thus distinguished;

Its

Its either a power { In many, when combined and this is po-
 testas { Judicii
 Donationis
 In one, when given to him; this is po-
 testas Offici.

1. The power of judgement; the whole may be and doth act in admissions and excommunications: for the reason is alike in both. *Ejusdem est recipere, rejicere.* To invest with priviledges to cut off from priviledges: The Apostle speaks, All, as an act of all, 1 Cor. 5. 12. *yea judge them that are within; cast out therefore from among you.* (i. e.) From amongst the Body and Members of the Church, (The incestuous person was not onely among the Elders,) and they are bidden to cast him out; the words cary a causall power with them, *ἐξ αὐπέτε ἐξ ὑμῶν* cast out from among you, v. 13. and this is called judgement by the Holy Ghost, which is the ground why we keep that expreision.

2 The power of gift or election is that which the people have, as the corporation hath power to choose a Major, and to give him authority to do that which they themselves cannot do: So it is with the Body of a congregation, who do elect and leave the impression of an Office upon men gifted, though they be not such formally themselves, nor can be said to labour in word and doctrine to be rulers, to dispense Sacraments; only what this giving is, is to be understood with a grain of salt, and requires a wise and wary explication; and therefore this power may be attended,

{ 1. In the rise and reason of it.
 { 2. In the manner how it is communicated,
 { 3. In the first subject or *ωρεῶν δεικτικόν* in which it is received.

1. The rise of this power, and the reason, why it is necessary to be attended in a Church constituted, will specially appeare, if we eye the end, which alwayes steeres the action among such as be Agents by counsell.

In all combinations there is and will be some common end: That end must have meanes to attaine it, to these meanes and rules each man must bind himself to attend, & in case he do not, to submit to another, to be directed and reformed, or else to yield to the whole, that he may be censured and removed therefrom. For otherwise the end cannot be attained, nor the meanes at-

tended with profit, or any powerfull successe in reason.

For if each man may do what is good in his owne eyes, proceed according to his own pleasure, so that none may crosse him or controll him by any power; there must of necessity follow the distraction and desolation of the whole, when each man hath liberty to follow his owne imagination and humorous devices, and seek his particular, but oppose one another, and all prejudice the publike good.

In the building, if the parts be neither mortised nor braced, as there will be little beauty, so there can be no strength. Its so in setting up the frames of societies among men, when their mindes and hearts are not mortised by mutuall consent of subjection one to another, there is no expectation of any successefull proceeding with the advantage to the publike. To this appertains that of the Apostle, *Every one submit unto another.*

Mutuall subjection is as it were the sinewes of society, by which it is sustained and supported.

Hence every man is above another, while he walkes according to rule; and when he departs from it, he must be subject to another.

Hence every part is subject to the whole, and must be serviceable to the good thereof, and must be ordered by the power thereof.

Salus Populi suprema lex,

It is the highest law in all Policy Civill or Spirituall to preserve the good of the whole; at this all must aime, and unto this all must be subordinate.

This *potestas judicii* appertains to all, as

ἐλέγξαι, Math. 18. 15.

Κελεύει, 1. Cor. 5. 12.

both which expresse acts of proceeding in a judiciaall manner.

Hence each man and member of the society, in a just way, may be directed, censured, reformed, removed, by the power of the whole, and each may and should judge with the consent of the whole: this belongs to all the Members, and therefore to any that shall be in office, if they be Members. They are superior as Officers, when they keep the rule: but inferior as Members, and in subjection to any when they break the rule. So it is in any corporation; so in the Parliament. The whole can censure any part.

This

This ground being laid,

That *Objection*, in which many place so much confidence, is easily answered and the mistake thereof is made manifest.

If the people should censure the Pastor, then there should be Pastors of Pastors, and the sheepe should be Shepherd, not sheepe.

Answr. The consequence is feeble, as appears from the former ground; because the People judge not as Officers, but as Members of the whole, to whom by vertue of the common Lawes of combination, they have subjected themselves in case of delinquency to be ordered for the Common good.

The feebleness of this *Objection* will more fully appeare, if we take it in the like. Take a *Classis*; suppose the severall Pastors or many of them offend, the rest admonish and proceed in censure against them: the *Objection* growes on as strongly; here be Pastors of Pastors.

Nay yet further, let it bee supposed, which is possible, that all or most of the Pastors offend, and the *Ruling-Elders* with the rest, according to the allowance of *Christ* proceed against them (be it for Heresy or Error broached and maintained) here the inferior do censure the superior, those of one *order* judge such as be of a superior,

2. The *rise* of this power appeares from a principle laid in nature. Its a staple rule, which claimes entertainment without any gainfaying.

No man by nature hath Ecclesiasticall power over another; by constraint it cannot be imposed regularly, as in part we have formerly heard. For coactive power expressed by outward constraint and violence, is crossie wholly to the Government of Christ in his Church, (Whose Kingdome is not of this world.)

And therefore from his owne inference, worldly power, and worldly weapons, he wholly rejects, and none of his Churches are to use: these swords are to be put up. The Armes of the Church are holy and spirituall ordinances, they look at spirituall ends, reach the spirituall man, the conscience, by spirituall (and therefore so far morall) censures.

As nature gives not this power, so a Civil Ruler should not impose it. What ever is done here in the constitution of Churches, is done by an Ecclesiasticall rule, not by a rule of policy.

What ever is dispensed by an Ecclesiasticall Rule, a Civil power cannot dispense it : because that is his sphere in which he moves, and acts only within that compasse, his end being *εὐπολιτευέσθαι*.

If then nature gives not this: nor Civil authority imposeth this: it comes not by constraint; therefore it must come by mutuall and free consent.

And the very nature of the practice speakes as much. Why doth this or that man combine with such in such a place, and not with others in another coast? its meere out of mutuall and free consent on both parts. For as I have no power to presse in upon them, further then they will admit me : no more have they any power Ecclesiastick over me, unlesse I freely submit and subject my selfe thereunto.

If a Christian convert should come from *China* into a Countrey or City, where there be multitudes of Churches set up, according to the rules of the Gospel : none of them have power to compel him to joyne with any one more then another, but he may freely choose that which is most suitable to his owne heart and affection, and may be most serviceable to promote his spirituall edification.

From all which premises, the inference is undeniable, *So far, as by free consent their combination goes, so farre, and no further, the power they have one over another reacheth*: because this is the foundation, upon which it is built, and the root upon which it growes, which I desire may be attended, because we shall be forced to have recourse to this principle in our future proceeding.

II. *The second thing to be enquired, is, The manner how this is communicated.* Those who are thus met together, having power dispersed among themselves, they voluntarily consent to unite this their power, and to devolve it upon one, to whom they will submit, walking by rules of Christ, and confining himself within the compasse thereof. So that this right of rule, thus united and devolved upon one, is *Officium*, or the right of Office properly so called. *Christ gave some to be Pastors, some to be Teachers.* Eph. 4. 11. 12. He alone, out of his supreme and regal power, doth furnish them with graces and abilities, appoints the work, laies out the compasse thereof, the manner of dispensing, and the order and bounds of their dispensation. 1 Cor. 12. 28.

The Church by voluntary subjection gives them this united right of rule to be exercised over them, and this is their outward calling by which they are warranted to act, and to put forth their abilities and Ministerial authority over such a people.

And hence againe, it is more then plaine *That men may give a call and power to such and such to be Pastors, and yet themselves not Pastors.*

The inference is undeniable, thus,

A divided right, which is in many, is not an united right yeilded by many, and devolved upon one. A divided power is not an united power.

A Pastors power, or power of Office, is an united power from many. The peoples is a divided power, lying in many combined, and therefore not the same.

Hence the power of *Judgement* is not the power of *Office* and therefore the Fraternity may have the one, when they have not the other.

Hence, The *Elders* are superior to *the Fraternity* in regard of *Office, Rule, Act, and Exercise*; which is proper only to them, and not to the Fraternity.

The people or *Church* are superior to the *Elders* in point of censure; each have their full scope in their own sphere and compass, without the prejudice of the other.

No man conceives that the place and office of the Major is prejudiced because the corporation can for just causes censure him, though nor any nor all of them can exercise his office.

No man conceives the place and power of a King prejudiced, because a Parliament for just reasons can proceed against him.

No man thinks that the honour and supreme Priviledge of an Emperour is impeached, because the Princes and States can depose him, in case he falsify and break the fundamentall lawes of their consociation and agreement.

Hence, The censure of excommunication for the act is common to Elders, and Fraternity: only for the manner of managing of it, its peculiar to the Elders to be leaders in that action; and thence it is, They are called, *ἡγούμενοι* Heb. 13. 17.

These things are now laid down by way of explication: the probation and proof shall be brought in the proper place of it presently.

Hence

Hence again, they do not give the power (which formerly they had) away from themselves, and cease to be what they were, as in civill offices, and amongst civill persons it usually fals out. A man sels his office, and ceaseth to be what he was before he sold it. Its not so here; but by voluntary subjection, they give an united right to another, which none, nor all of them ever had *formaliter*, but *virtualiter* only, & therefore the power of Judgement over each other they keep still, and can by that proceed against any that goes aside, though he was an officer.

Its true, The Officer may by a superior united right, call them together, they cannot refuse. He may injoin them to hear, they may not withdraw. He may injoin them silence, if they shall speak disorderly or impertinently, he may dissolve the congregation, and they must give way while he delivers the mind of Christ out of the Gospel, and acts all the affairs of his Kingdome, according to his rule; and as it suits with his mind; he is thus above the whole Church: but in case he erre and transgresse a rule, and becomes a Delinquent, he is then liable to censure, and they may proceed against him though not *by any power of office*, for they are not officers, but by *power of judgement* which they do possesse.

S E C T. II.

The third thing to be inquired.

Where this power is seated, as in the first subject, and there Mr. Rutherford his arguments expressed in Lib. I. Cha. I. of his Discipline are weighed and answered.

This controversy touching the first subject of the power of the *Keyes*, is of all other of greatest worth and waight, and therefore both needs and deserves most serious search and triall, that if it be the good pleasure of the LORD, we might come to a right understanding thereof, and thereby a ready and certain way might appeare to cleare and settle our proceeding in most of the things that follow.

We shall to this purpose crave leave to speak something for explication, something for confirmation of that which we do conceive to be the truth; which is this, namely,

The power of the Keyes is committed to the Church of confederate Saints as the first and proper subject thereof.

To remove the distast, with which the minds and hearts of most

most have been taken aside, as touching this truth propounded, it will not be unseasonable, nor unprofitable, by some plain and short explication, as by some purging pill, to remove that malignant humour of prejudice, which hath eaten so deep into the apprehensions of men, that they are not willing to give any welcome entertainment to this part of Christs counsell.

We will endeavour to scatter such fogs, which would keep the Reader from the full sight and assent unto this way, by the following propositions.

PROPOSIT. I.

That *the power of the Keyes is seated in the Church as the proper subject*, is *no novell opinion*, and new coined device of later dayes; but hath been of old professed and maintained, and that by men of able judgements in all ages: so that it hath antiquity and authority to honour it, as farre as that honour will reach.

This I propound, not, as placing any casting or convicting power in this evidence. For a cause is not the lesse true, because of late discovered; but onely to stay the stomachs of such, whose expectations are not answered in any opinion, unlesse it be moldy with age. We will suffer yeares to speak a little in this behalfe.

The place of those that *Peter* sustained in Matth. 16. to them the Keyes were given.

But that *Peter* speaks in the name and sustained the place of the Church; the testimonies and authorities of severall of the ancient, and those of great esteeme, are plaine; as *Origen*, *Hilary*, *Augustine*, frequently, expressly, pregnantly, together with troopes of our Divines, who with one consent give approbation hereunto; as any may read in *Parker de poli. Eccles. Lib. 3. C. 2, 3.*

That I may save mine own labour, and suffer every man to receive the praise of his own paines.

Nay Mr. *Rutherford* yeilds thus much, *Lib. 1. Cap. 2. Pag. 21* 'We oppose Fathers to Fathers, saith he. So that the Fathers by his own confession write for this.

Againe, Master *Rutherford* speaking touching excommunication, thus writes, *Lib. 1. pag. 49.* Here grave *Beza*, our Divines, *Calvin*, *Bucer*, *Bullinger*, *Melanchton*, *Bucan*, *Paraus*, *Rivetus*, *Sibrandus*, *Junius*, *Trelcatius*: The Fathers, *Cyprian*, *Jerome*, *Augustine*, *Nazianzene Chrysofthome*, *Ambrose*, *Theodoret*

Theophilaet, require all to be done, plebe consentiente.

And why should their consent be required, if it was meerly matter of complement, If the Elders should do it, or indeed could do it without them. For if it be in the peoples power to hinder the excommunication from taking place, then the Elders onely have not a power given them of Christ to manage this: unlesse we shall lay that imputation upon the wisdom of Christ, that he shall appoint a meanes of Reformation and purging the Church, that in an ordinary course cannot attaine its end, which is deeply prejudiciall to his faithfulness, wisdom, and power. And therefore *Peter Martyr* is peremtory and definitive in his expressions touching this point. *Loc. Com. de excommunicat. Sect. 9. Unde concluditur, non absque consensu ecclesia quempiam excommunicari posse.*

PROPOSIT. II.

The Keyes of the Kingdome by way of Metaphor signify all that Ministeriall power by Christ dispensed, and from Christ received, whereby all the affaires of his house may be acted, and ordered, according to his mind, for the attaining of his ends purposed, and appointed by himselfe. All that power; and therefore all such meanes as are sufficient to open the Kingdome of Heaven to such as stoop thereunto, or to shut the Kingdome of Heaven against such; who will not come under the authority thereof, is called *Keyes*.

The *Key of Royalty* is in the hand of Christ, who is the head and King of his Church. The *Key of Charity*, as it is sometime called (but very improperly) is in the hand of all beleivers, when out of Christian love they lend some help unto such, with whom they meet, to further them in the wayes of life, but have no power in a Judiciall way to proceed against them in case they refuse, because they are not in a visible Church. The *Key of subordinate power* which onely such, and all such have, who are combined in a speciall Corporation, and come under the externall government of the Scepter of Christ in the Gospell: such have good law, (as we use to speak) to proceed against any, that will not stoop to the rules, and be ordered by the lawes of that Kingdome of his.

PROPOSIT. III.

Where these *Keyes of subordinate power* are seated, as in the first subject: these are communicated by meanes of that, to all other, that partake thereof.

Firstly,

Firstly in the Church, and by vertue of the Church, they are communicated to any that in any measure or manner share therein. Heate is firstly in fire, as its proper subject; and therefore if it be found in any other thing, it is by reason, and because of fire. The Iron or water is hot, because they have fire in them that heats in them. The faculties of sense belong firstly to the sensitive soule, and they are never found in any subject nor act by it, but onely where the sensitive soule is. So it is with this delegate and subordinate power, it is firstly in the Church, and its communicated to none, acts in none, but by meane of her. Whence its cleere, that it suits not the rules of reason,

1. To cast some part of the power upon the people firstly, some part of the power upon the Rulers: As though there were two first subjects of this power, which the letter of the Text gainesayes, *To thee* I will give, not *To them*: *To thee*, as representing *one* state or condition of men: *To thee* bearing the place of *Elders* or sustaining the person of *beleevers*. And therefore to answer the scope of the question, we must lay forth *what* is meant by *Keyes* in the generall, and then shew *to whom* that power belongs, and by their meanes is communicated to others, in order and manner as Christ hath appointed.

2. That conceit is more wide from the mark, if any shall make but one first subject of this power, and yet have others to share in this power, and not by meanes of that: for this is indeed to speak daggers and contradictions. As if all power could be said to be in *one* firstly, and yet to be assoone in another, as in *that*.

PROPOSIT. IV.

The power of the Keyes take it in the compleat nature thereof, its in the Church of beleevers, as in the first subject, *but every part of it is not in the same manner and order to be attended for its ruling in the Church: but in the order and manner which Christ hath appointed.*

Its in her radically and originally, as the cause subordinately under Christ; and it may there be acted by her *immediately*, as *potestas iudicii* in admission of members in the absence of Ministers, in censuring by admonition, for each man is a judge of *his brother*; and there is a judiciall way of admonition, when the parties are in such an estate, that *in foro externo* they can make

processe *Juridicé* against each other. So also there is *potestas doni*, as in all elections, they are acted by the joynt approbation of the people.

Or else its *from her communicated unto some particular and speciall members, and exercised by them*, having received it from Christ by her meanes, as all the Officers of the Church have their call and receive externall right of their administration from her. As *sensitiva facultas is originaliter in animali*: but is acted and communicated in the proper specifications thereof, according to the order and method of natures proceeding. The soule doth not see but by an eye, makes an eye and sees by it. So the Church makes a Minister and dispenseth word and Sacraments by him.

And because the name Minister hath been in common use, especially applied to Rulers, therefore a Ministeriall power is put for power of Office, and so Ministeriall power is only in Rulers. But as it comprehends all power delegated from Christ and subordinate to him, then its as large as the power of the Keyes in the generall.

Whence it is evident, according to the double acceptation of the word, there may be a *power Ministeriall in the Church of believers generally taken*, and yet a *power Ministeriall onely in Rulers taken in a narrower sense*, namely, the power of Office is onely in the Rulers *formaliter*, in the Church *radicaliter*, & *causative*.

The *power of judgement* is in the Church *formaliter*, and in the Rulers *directive*, they out of an *Office-power* leading the whole proceeding therein. And that for these reasons.

Arg. 1. Is taken from that received principle, which is confessed and yeilded on all hands. *Ejusdem est instituire & destituere*. Whence I should thus reason.

They who have power to censure and depose their Officers, in case of Heresie or other iniquity persisted in, they have power of judgement formally seated in them over such. This Proposition admits no denyall. They who can take power from another; they must of necessity have a power above that other in that regard.

But the *Fraternity* have power to censure and so to depose an Officer, in case of Heresie or iniquity persisted in: for they gave power to their Rulers by election; therefore in case of *Delinquency*,

linquency, they may and can take it from them upon the principle formerly received; therefore they have power of judgement seated in them.

Arg. 2. If it be in the power of the Church and fraternity to admit members, Its then in their power to cast them out (which is an act of judgement) when just cause is given, and they justly deserve it. For admitting in, and casting out carry alike parity and proportion of reason, are of the same and equall extent and issue from the same ground.

But it is in the power of the Fraternity to admit members, as it appears in the admission of Officers, before any can be received into the Church.

Arg. 3. Either the people have power to put forth a causal vertue in passing the judgement and censure upon the delinquent, or else it belongs to their place, and is their duty onely to consent.

But this later cannot be granted. To consent to evil, and say Amen to an unjust censure is sinful, and so not their duty: But the sentence given by the Elders may be unjust.

To say they may and should dissent, will bring as great inconvenience unto the cause upon their grounds. For if they may and should dissent from the unjust sentenee passed, then according to rule and reason they may hinder the execution of the sentence of Excommunication; for if they will joyntly keep communion with the person, whom they will cast out, the Elders cannot attaine their end in the sentence. Therefore they are not appointed by Christ to execute the sentence alone; unlesse we shall say, that Christ appoints meanes, which cannot attaine their end, and that in an ordinary course (for this may ordinarily fall out) which is to blemish the wisdom and faithfulness of our Saviour in managing the affaires of the house of God.

Arg. 4. That Church which is meant in *Matth. 18.* That Church hath chiefe power in censuring any who are refractory, as the letter of the text gives in evidence.

But by Church there is not meant the Presbytery alone.

Assumption proved.

That which crosseth the rule of righteous proceeding appointed by Christ, that is not Christs meaning in the text.

But to understand it of the Presbytery alone, crosseth the rule of the righteous proceeding appointed by our Saviour.

That which stops and disannuls the last part and degree of the processe appointed by our Saviour, that crosseth his appointed proceeding in the censure.

But this doth so, as shall appeare by a double instance. Suppose three Elders in the Church, and they all under offence have been convinced in private : one or two witnesses have been taken : and yet they will not heare ; what can now be done ? The Brethren, who are offended must tell the Church, *i. e.* the Elders, that the Elders have offended, which was done before, and which to do is irrational, to make the guilty party a Judge in his own cause.

Againe, suppose two of the three be offenders, and these two will not heare the first or second admonition, then the aggrieved party must complaine to the Church, *i. e.* to the third Elder, and so one should be the Church : or else this last degree of processe should wholly be disannulled : both which are contrary to reason and the wisdom of Christ.

Arg. 5. If the power of judgment be in the Rulers only, then it is either in some of them, and by them derived unto others : or else it belongs to all equally by the same commission ; there can be no third way devised.

But neither of these can be granted as true.

To have rule given to one by him to be delegated to all others, As to have one cheife (as namely *Peter*) and to have all other to repaire to him, and to derive the power from him, is apparant Popery.

And it cannot be delegated to all equally by the same commission : because those, who are equall in commission, are equall in power, for those two keep pace one with another, and are of equall extent.

But its confessed, that all the Rulers, who dispense the *Keyes*, have not equall power. The Teaching Elders are in degree and office both differing from the Ruling Elders, and superior to them,

Arg. 6. Let me adde this as a sixth reason.

The Church mentioned *Matth. 18.* hath power to proceed in Excommunication, against what brother or brethren will not heare it. *If he will not heare the Church, let him be as an Heathen.*

But the Rulers alone have not this power. As instance,

Suppse

Suppose that one of the Rulers should complaine of the body of the fraternity, touching error in doctrine and wickednes in life. In case they will not heare the Rulers, the Rulers may, nay should Excommunicate them, (*i. e.*) Three or foure Rulers 400 or 500. brethren: which if granted, it will thence follow, these Rulers should not only censure the Church of the fraternity, but destroy themselves also, as Pastors and Rulers. For where there is no Flock, but all scattered, there is no Shepherd. But being lawfully Excommunicated, *ex concessis*, there is no Flock, but all is scattered: therefore their office as Shepherds is destroyed.

Besides it is observed by *Ames*, that a Church or body of a people combining, cannot be excommunicated; because then a Body having and retaining its essence, should be cast out of it, which is impossible.

SECT. III.

Let us now see, what be the Arguments which Master *Rutherford* propounds for the confirmation of his Tenet: *That the Officers, those not of one Congregation, but of many, have the power of the Keyes conferred upon them, as the first subject.*

‘ That it is not to be holden, which is not written.

‘ But its not written, either expressely or by good consequence, ‘ that all the faithful lay hands on men for Ministry, as *Titus*, ‘ *Paul*, and the Presbytery do, *1 Tim. 4: 14.*

‘ Or where all the faithful bind and loose and receive witnesses judicially against Elders, as *Timothy* and *Peter* have authority to do.

Ans^w. This first, and his second and third Argument touch not the Question as it is stated, and may in a right sense be granted, without any prejudice to the cause; for the summe of all the three Arguments amounts to thus much, That *Office-power* is *formaliter* in some select person, who hath ministeriall spirit and gifts: and this we all grant. Nor can Master *Rutherford* shew any sober and judicious professor or writer of Reformation that maintains the contrary. *Parker, Ames, Robinson.* This last in his most rigid times of sharpest Separation, thus professeth, ‘ That ‘ the Government of the Church before the Law, under the Law, ‘ and in the Apostles times, was, and so still is, not in the multitude, but in the chiefe; and then he addes, It never came into ‘ their hearts to deny this: only (as he saith) it is one thing to govern

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vern the Church, another thing to be the Church. Its confessed then by all, that Office-power is in the hands of some select persons : but it doth not thence follow, The power of the *Keyes* is firstly in them.

This generall answer was enough to put by, what is said in these three first Arguments. But for more full satisfaction, we shall take a more special survey.

1. Office-power, is but a little part of the power of the *Keyes* : like the nibble of the Key : and therefore that may well be in Officers, and yet the power of the *Keyes* not be firstly in them, but in such, who gave that power and gave that office to them ; and therefore had a power before, theirs did give what they have, and can take away what they have given.

2. Not only the Officers, but Offices also, are included in the *Keyes*, as being of that ministerial power, by which that Kingdom of Heaven is opened, and the Gospel dispensed : and both Offices and Officers, as all ordinances are Christs gift to his Church *Ephes. 4. 11. He gave some to be Pastors and Teachers*, and not only for his Church, but to his Church, as Master *Rutherford* confesseth with *Chrysostome*, and shall be afterwards more fully disputed. So that these suppose the Church to be before both, and to have the power of both.

3. Nay, I confesse, I cannot conceive, (if any man will give but way to what reason will readily lead unto,) but that he must be constrained to acknowledge, that they cannot be attended under the respect and relation of Officers, to whom the *Keyes* be promised; for these are Mr. *Rutherford* his words.

These Offices, that essentially include both the power and the exercise of the Keyes, be given to some select persons. Therefore they are given to some that are not Officers ; therefore those cannot undergo the relation or respect of Officers, to whom these *Keyes* are promised. For how unpleasant, and I suspect also untrue, is such a construction of our Saviours words : *To thee, who bearest the place and person of an Office, I will give an Office. Thou who art an Officer, shalt be made an Officer. Thou that hast an Office, to thee I will give an Office*, and yet this must be the sense of the Text, if *Peter to thee I will sustain the place of Officers here, and not the place and roome of the Church of beleivers* : For to them it is given, to invest fit persons with such power of office, that so they may from Christ and by delegation from them execute it,

accor-

according to the limits laid out by CHRIST.

4. If this compleat power of binding and loosing be given to the Officers firstly : then either as Teaching, or as Ruling, in the *speciall work*, or else as Officers sharing in the *generall nature of rule*, which is affirmed of them both.

If this power belong to Teaching, *qua tales*, then to inferre from Master Rutherford his own ground : *Quod convenit καὶ ὁ ἀλλοῖς, convenit ἀντισπραυμένως*. to them *as such* : then *onely* to the Teachers, or *onely* to Rulers : But that is a confessed falsehood.

If it belong to them as Rulers, in regard of that *common* or *generall nature of Ruling* : Then is there the equall and same power in both, Teachers and Rulers : For the *generall nature* is the same and equall in both. But that also is untrue.

These things premised, let us take a taste of the particulars.

“ If all the faithfull may not lay on hands, (as Titus and Paul,)
 “ nor receive witnesses judicially (as Peter and Timothy ;) Then
 “ they are not the first subject of the power of the Keyes.

Answ. The consequence is false, even from his own grounds. For the ruling Elders cannot so lay on hands. Nor so receive witnesses judicially, as the teaching Elders doe : and yet they have the power of the Keyes.

Object. 2. “ To Whomsoever Christ giveth the power of the
 “ Keyes, to them he gives a Ministeriall Spirit, by way of Preach-
 “ ing, and speciall embassage to entertaine sin.

Answ. This is also unsound upon received principles. For the ruling Elders to whom the power of the keyes is given, yet have not this Ministeriall gift, by way of speciall embassage to bind and loose.

Nor doth the answer which is here suggested, satisfy, *Pag. 9.*
 “ when it is affirmed, That the power of Preaching is not given for-
 “ mally to ruling Elders, yet it is effectually in the fruit given to them.

1. For they who receive the power of that same Commission, & consequently both the same and equal power, they must have it *formally*, as well as others. But the first is true, and hath been proved.

2. The *power of preaching effectually* cannot be said to be given to him ; who hath no causal hand in that. But so it is here, this power effectually hath no causal hand in it. for the explication evidenceth as much, in that it is said, “ There is a judiciall and autho-

“ritative application of it in the externall Court of Christ. For this application of the word thus dispensed, implies, that the preaching is issued and ended.

3 There is a judicall power in making application of the word preached by any of the Members, who have power to admonish and reprove judiciously.

Master Rutherford his fourth Argument.

“The Church is compleat in its Government, suppose there be no power of the Keyes in the community of beleivers. And therefore its superfluous to place them there. pag. 10.

Ans. This was the Assumption to be proved; but the prooffe is wholly mistaken, and the contrary to that is expressed: to wit, In case beleivers have power to Excommunicate, &c. Then the Eldership is void and a sixth finger, and there is no necessity of exercise of Keyes as Elders.

But to answer to his words when they come not home to the prooffe of the proposition denyed. Though the people have potestatem judicij, yet there is necessary, that the Elders should have potestatem Officij.

Arg. 5. “The multitude of beleivers must have this power either from heaven or from man: If from heaven, then from the law of nature, or some divine positive law.

Ans. It hath appeared before in *Matth. 16.* and *Matth. 18.* That there is positive institution and appointment of our Saviour to this purpose. But when it is added by him that it is not found in the New Testament that Christ hath made all Rulers, and hath left none over other in the Lord.

It hath often been said, and fully opened before: To have power of the Keyes is one thing, and to be Rulers and guides is another: even as far differing, as to say, the Court of Aldermen, or a Common Councill can proceed against the Major, being a Delinquent, and yet none of them are in the place and office of a Major.

And hence this overturneth not the order established by Christ, because the members and body have this power, and put forth the act, not as Officers, and *οπισθεν*, but as members of a Corporation mutually Covenanted to submit each to other in case of Delinquency, and mutually to judge each other, though in the manner of the dispensation of the censure, as touching the leading of the action, as guides, according to their place and Office,

Office, that is proper to the Officers; which is the *Answer* to the *seventh*.

Hence also there is a peculiar authority of *Office-power*, which is *not* in the *flock*: and yet there is a *power of judging*, which is in the *whole*, and is part of the power of the *Keys*; and these two thwart not one the other, which is the *Answer* to the *eighth*.

Arg. 6. & 11. These two turne much upon the same hinge, and may receive answer upon one and the same ground, being rightly opened.

Arg. 6. Pag. 12. "If the power of the *Keys* be given to be-
"leeveres, as such, under this reduplication: then all beleeving wo-
"men and Children have authority over the Congregation. For a
"Quatenus ad omne valet consequentia; and all should be
"Pastors.

Arg. 11. "If the power of the *keys* be given to beleevers as beleevers,
"then all and only beleevers have the power of the *keys*. Quod con-
"venit *non* *aut* *convenit* *ἀντιπαρρησίας*. But this is false, because
"many beleevers may be excommunicated and that justly, in which
"case they remaine beleevers, and yet have no share in the *Keys*.

"Also many have the power of the *Keys*, yea be Pastours, and
"yet have no faith. Joh. 6. 70. Matth. 7. 21.

Ans. It is something strange to me, that M^r. Rutherford confessing that those against whom he writes, do constantly acknowledge, that there is no more, but an unblameable profession of Faith required, to interest a man by way of Charity, to be accepted as a visible Saint, and as a member of a Congregation, and yet so usually and frequently to suppose they required sincerity, or else there would a nullity follow of their membership.

I shall shortly recall what hath been recorded upon prooffe, and so expedite an easie answer to all that is said. Such visible Saints, which combine in a holy Covenant one with another, and are allowed by Christ as fit to receive delegated power by way of Commission from him: these are the subject of this Ecclesiasticall power. So that it is not beleevers, as beleevers, that have this power, but as beleevers Covenanting and fitly capable according to Christs appointment, that are the first subject of this power. For beleevers that are as scattered stones, and are not seated in a visible Church or Corporation, as settled in the wall, these have not any Ecclesiasticall power, according to which they

can be proceeded withall, or can proceed with other in like condition with themselves. Beside, these beleevvers are such in Charity who come into visible combinatiō, not such in reality, from these grounds which have been formerly proved and now repeated.

The Answer, is evident. This power is given to *such beleevvers*, who are counted fit by Christ and capable; which women and Children, deafe, and dumbe, and distracted are not. And therefore the consequence of the sixth Argument failes in the first branch. *The power of the Keyes doth not make a Pastor*, and therefore its false in the second branch.

Againe, though the rule of Master *Rutherford* *Quod convenit* καὶ αὐτῷ, *convenit ἀνεπισταυμένῳ* failes much, according to the Fundamentall Lawes of Logick, which he will easily find upon second thoughts, and so the bottom of the Argument breakes wholly under him: I shall notwithstanding let that passe, and speake to the matter, wherein there is a worse mistake, because the question is wholly missed.

Visible Saints and beleevvers accounted according to the rules of Charity, are the subject matter of the Church: and therefore when they are justly excommunicated, though in Gods account and by vertue of that secret seed of Grace, they may be Saints inwardly, yet before their recovery, they are not Saints visible, to the rationall eye of Charity.

Againe, close hypocrites, as *Judas*, may be unbelievers really, and yet seemingly appeare to be Saints. *Is it I Master* say all the Disciples fearing themselves as much, as suspecting *Judas*. And therefore the profession is sufficient to keep such in their Office, and to evidence that all their actions are valide, which they ministerially performe.

Arg 9. "If Christ give his Keyes, he gives answerable gifts to use the Keyes. But such gifts he doth not give to all beleevvers."

Ans. Such onely are to be members of the visible Church, who are in charities judgement visible Saints: and those who are such, they have received an anointing in some measure, as that they will hear and can discern the voice of Christ, and will follow him, and submit to him. Such are able to discern false Doctrine and false Teachers: such are able to choose themselves Pastors, as being able to relish the favour of spiritual administrations, and to feele what Key will best open their lock: can see and discern what courses be sinfull and scandalous, persons obstinate and pertinacious.

tinacious therein. If such have power to reject false and erroneous teachers, as well as choose them, they have in reason power and skill to discern scandalous offenders and to reject them. This is not an *Office-calling*, but *calling to be a member* of a spiritual corporation, which is Mr. *Rutherford* his first demand: and therefore there needs not the tongue of the learned for this work: nor a spirit to come upon them in more then an ordinary manner to discharge this judgement. And their carelesnesse in not watching, not *purging* is reproved, 1 Cor. 5. 2. 3. So Master *Rutherford* hath all his demands satisfied in so many words.

That which is further added by way of inquiry :

“*God never calls to a place, but he leaves rules and directions for to order and guide themselves answerably thereunto : But the Word hath no Canons how the people should order the Keyes.*”

Ans. The places are expresse, the directions plaine, *Matth.* 18. 17. *If thy brother, &c.* wherein the Lord doth as it were put the finger to the fescue, and point out all the severall passages touching their proceeding, even from the first to the last. And as in one peculiar duty of admonition, wherein the greatest both danger and difficulty lay, the Lord is pleased to point out the way, and to put it almost past question: the like proportion should be held, and constantly attended in the other duties of brotherly love, *to build up each other in their most holy faith,* 1 *Thes.* 5. 11, 12, 13. 2 *Thess.* 3. 14. *Heb.* 13. 17. *Rom.* 16. 17. *Observe those that cause dissensions among you, &c.*

The last dispute of Master *Rutherford* issues from that so ordinary and often mistake, in not differing the *power of judgement* from the *power of Office*, and confining the power of the Keyes unto too narrow a compasse, as though the authority of Office was there onely to be attended, when it hath appeared, that it is of farre larger extent: whence the consequence is very feeble.

“*If God require such abilities and qualifications in Officers, which he doth not in all beleivers, then the power of the Keyes is not in the Church.* I say, this consequence hath no colour in it. because the power of the Keyes is of larger extent then the power of Office, and thence it is, where the other is not, and requires not so great abilities to the managing thereof, as the other doth, which is of greatest eminency.

The 10. *Arg.* Which would blemish this opinion, because it

makes the *Government of Gods house Democraticall*, is reserved to another place, where our answer shall attend it; only for the present, we shall record that staple rule.

The Government of the Church, in regard of the *Body of the people* is *Democraticall*; in regard of the *Elders* *Aristocraticall*; in regard of *Christ*, truly *Monarchicall*. And its such a compound of all these three, as that a paralell example to the like perfection, is not to be found on earth.

SECT. IV.

We have now done with these Arguments which we find in *Mr. Rutherfords* first Book; there be four more mentioned, *lib. 2. p. 9. 10. to the 14.* which now we shall endeavour to adreffe an answer unto; and they are taken from *Matth. 16.* Touching which place, let these two things be attended in the entrance once for all, because we shall be constrained to have recourse unto them, in the consideration of the Arguments following.

1. Its affirmed by *Mr. Rutherford*, p. 9.

“*The Keyes are given to Peter, as representing the Church-Guides especially, though not excluding beleevers, giving to them popular consent: and not to believers as united in a company of persons in Church-Covenant, excluding the Elders.*”

These are his own words, which if we compare them with our former explications of the first subject of Ecclesiasticall power, it will appear to any that will lay aside prejudice, That we so give the power Ecclesiastick to the Church of beleivers radically, that by their means we communicate the power of office to the Elders, and do seat office-rule formally in them. So that they are not excluded from having power, but not to have it first, but receive it from the Church; who under Christ, and according to his appointment, convey the same by an outward call unto them.

2. Let it here also be remembred, which is yielded on all hands, that by keyes in this place, not some, but all delegated power is to be understood, which is appointed by Christ, as sufficient to attain his end of binding and loosing, opening and shutting heaven.

These things præmised, the Arguments as they lie in order propounded by *Mr. Rutherford*, l. 2. p. 9. are these.

“*To that Church are the keyes given which is builded on a rock,*”

“ as an house, the house of wisdom. Prov. 9. 1. The house of God,
 “ 1 Tim. 3. 15. Heb. 3. 4. by the doctrine of the Prophets and
 “ Apostles : by Doctors and Teachers, whom Christ hath given for
 “ the building of his house; Eph. 4. 11.

“ But this house is not a company of professing believers united by
 “ a Church-Covenant, and destitute of Pastors and Teachers.

“ Therefore such a Church is not here understood.

He proves the assumption.

“ The Church of believers combining in Church-Covenant, but
 “ wanting their Pastors and Teachers, is not wisdoms house, nor
 “ builded by Pastors, and Doctors given to edify and gather the bo-
 “ dy: but they are only the materials of the house, yea wanting the
 “ Pastors, they want ministeriall power for pastorall preaching and
 “ administring the seales.

Ans. The assumption fails: and all the proofs are not able to
 prop it up from falling to the ground. For they are but bare af-
 firmations of many particulars; which either are so many un-
 truths, or mistakes of things that have some truth in them. As,

1. It is untrue, that combined believers in Church-Covenant,
 wanting Pastors, are not wisdoms house, since we have former-
 ly proved that such a Church, taken as *Totum essentiale*, is
 before officers, and may be without them, and what can be
 more plaine, when the Scripture affirms, *Act. 14. 23. That*
the Church by lifting up of hands did make and choose them El-
ders? in reason they must be before their Elders. When Paul
 chargeth the Elders to watch over the flock, over whom the Lord
 had made them overseers, he implies, there is a flock distinct from
 their overseers; when the Church rejects her officers as hæretic-
 all, doth she then destroy her selfe, and cease to be a Church,
 because they cease to be officers?

2. It is untrue, that believers thus covenanting are only the
 materials of the house; when we have formerly proved, that
 such a confederating company, hath the materials and formals,
 required to the constitution of an house. If combination can
 make a Presbyteriall Church, why not also a congregationall
 Church?

3. It is a mistake and not a full explication, of that which
 hath a truth in it. *i. e. That wanting Pastors, they want the pow-*
er of edifying the body of Christ; which is required in a visible
 Church. For the answer is, when they want Pastors, they want

that power that *Totum Organicum* hath to edify : but they want not that power, with a Church, taken as *Totum essentiale*, should have to edify it selfe: but it hath power to chuse officers, and so to provide for pastorall preaching and administration of the seales by their meanes.

Lastly let Mr. *Rutherford* tell us, how God set Teachers in the Church, if Teachers are before the Church.

Obj. 2. *To these are the keyes here promised, who are stewards of the mysteries of God, 1 Cor. 4. 1. servants of his house, 2 Cor. 4. 5. who are to behave themselves well in Gods house, 1 Tim. 3. 15. who are to cut the word aright. But a company of Belcevers in Church Covenant, and destitute of officers, are not stewards by office, therefore to such a company the keyes are not given. The Proposition is proved by the allegation of severall testimonies of scripture and consent of interpreters; the clavis, a key, signifies office-power. Isa. 22. 22. Isa. 9. 6. Rev. 3. 7. Rev. 1. 18. Rev. 9. 1.*

Ans. If by *stewards* we must understand those who are described and intended in the places quoted, 1 Cor. 4. 1. 1 Tim. 3. 15. &c. Its certain the *Ruling Elder* must have no key of binding and loosing, opening or shutting : for all those places do properly intimate the *Teachers* and *Pastors* office.

2. The proofs, brought here for confirmation of the proposition, do not touch the thing at all, for which they are brought; or else they reach not the Conclusion in the right and full meaning, which they should have confirmed; Most of them make nothing to the purpose, as *Isa. 9. 6. Rev. 3. 7. Rev. 1. 18.* all which speak of the supreme and *monarchicall* power of Christ, and therefore do not in the least measure look at that *Stewardly* and delegated power of which we speak, and the texts speak, and the proposition speaks in expresse termes, for which they were brought.

So that there remains but one more (*Isa. 22. 22.*) to be considered; that also comes not home to the conclusion, which was to be settled : only proves that which no man ever (I think) denied, that *key* in phrase of Scripture, sometime signifies a power given to a *Steward*.

But what is this to the place *Matth. 16.* or our purpose ? for this may be granted ; that *key* sometime signifies a power given to an office, and yet by *keyes* here are not meant that power only,

only, much lesse a power firstly delegated to them. And if the *Reader* be pleased to recall some things formerly propounded, this will readily appear. By *keyes* is here meant *all power*, which serves for the *shutting* and *opening* the doors of the house (*ut supra*) but beside a *stewardly* power, there is requisite for this end, a power of the *spouse* and *wife* of the family; to *her* it is the Lord *Christ*, as *her* husband, hath given power to admit into the family, and reject as just occasion shall require; and in such cases, and for such ends to judge also; because such acts cannot be done without judgement; to *her* it appertains to call the *Steward* to his place, and put him into his place, and so to put a key of office, by election into his hand.

The issue hence is this.

To those are the keys here promised first, to whom *firstly* and *originaliter*, though not *formaliter* all power belongs; but to the spouse of Christ, the Church of Covenanting Beleevers, all power *originaliter* belongs: for she can admit, reject, and judge, *she* can call to office, and put in office: and therefore though all power be not *formaliter* in her, yet all comes *originaliter* from her.

And this hath been the opinion and apprehension of the most judicious in all ages, which makes me wonder why Mr. *Rutherford* should thus write, "I think while of late, never any Interpreter dreamed, that in the text, *Matth. 16. The keyes of the Kingdome* were given to all beleevers, understanding beleevers for the *Church*; I say, I wonder he should thus speak; when that man of a large and multifarious reading as Mr. *Rutherford* is, cannot but know otherwise, if he will but recall what he knowes; nay let him recall and remember what he wrights. *l. 1. p. 21.* we oppose *fathers to fathers*, speaking of this point, and therefore confesseth, that the fathers spake and writ so.

Object. 3. "To these in this text doth Christ give the keyes, to whom he giveth warrant and officiall authority for the actual exercise, to wit, of opening and shutting. But this warrant and officiall authority of binding and loosing Christ giveth to Peter onls as representing Teachers and Elders, therefore he only gives to Peter this officiall power, I will give to thee the keyes, &c. ther is his power, and authority granted: and whatsoever shall be bound in earth, shall be bound, &c. there is his warrant for the exercise of the act of his power.

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Answ.

Ans^w. This Argument labours of the like disease with the former, and the conclusion, in a fair sense, may be yielded without any prejudice to our cause, or hazard to the question controverted betwixt us, namely, That only to Peter, as representing the place of Teachers, is the *officiall authority* of the keyes given, (as will appear in the things premised in the entrance.) *Officers* may have this *officiall power* formally, and yet the power of the keyes may be *originally* in the Church, and this office-power *vertually* proceed from them.

2. The Proposition is apparantly false, to wit, To them the power is given firstly, to whom warrant and officiall authority for the actuall exercise of the keyes is given: I say this is false; because .1. the *power of the keyes* is far larger then *office-power*: as to admit, reject, &c. 2. There is power before *office-power*, which vertually communicates and conveyes it to the officers, who are made partakers thereof.

When it is added. *Now if the keyes be not given to Peter, as to a Pastor, then Peter and Pastors by this place as Pastors, neither have the keyes, nor officiall warrant to preach, and to remit and retain sins; and if by this place they have it not, We desire to see a warrant from Christ, before he went to heaven for Pastoral Preaching.*

Ans^w. Though the *keyes* be not firstly given to them there, yet here they may have good warrant for their *office-power*, because the Church, who hath received power to admit, reject, judge, choose and refuse, doth by Christs allowance and warrant call them to that place, and invest them with that office. Again that Commission *Matth. 28. 19. Go preach and baptize,* John 20. *Whose sins ye remit they are remitted,* gives warrant abundantly to that work of preaching.

Mr. Rutherford lastly addes p. 12. *To binde and loose are acts of officiall power: and of Pastors, Rulers, Feeders: I prove the Antecedent, because To binde and loose by all Interpreters, Augustine, Cyrill, &c. and the evidence of Scripture, is, by publike and pastorall Preaching to remit and retaine sin. But pastorall preaching doth not belong to beleivers.*

Ans^w. Binding and loosing, look at them as in the place, and in their largest sense, they comprehend the exercise of all the acts of the keyes, or Church power, which may attain this end: and those acts are not only by publike preaching (for then the

Ruling

Ruling-Elder should have *no key* to bind or loose) but also by *admonitions, excommunications, admissions*, which as we have formerly proved, issue from a power of judging, common to the people with the Pastor, and not appropriate to the Pastors only.

Lastly we so give the keys to the Church, that yet she doth not exercise any act of *Office-rule* without Officers, whom she calls to that end.

Object. 4. "If Christ neither in *Matth. 16.* nor in *Matth. 18.* doth say, that the *Keyes*, for the act of the keyes, (to wit, *binding and loosing*) are given to the Church of beleevers without their Officers, then neither place proves it. But Christ doth say it, therefore the text doth not beare it.

"That Christ doth not say it, he proves; because speaking of the Church in the first part of the verse, he changeth his prooffe, I will give to thee, not to the Church. But its answered, The promise is made to Peter, because he gave a confession of Christ, in the name of beleevers. To this Mr. Rutherford replies. "If the keyes be given to beleevers, so Covenanting; I aske, whether they be given to them, a true or a false profession intervening, as the neereft cause of the gift of these.

We answer, if by false profession, such a one may be meant, which may agree unto hypocrites, covertly such, yet appearing outwardly unblameable, we grant it.

To this Master Rutherford replies. "Then the keyes are not given to beleevers, because they are beleevers, and united unto Christ as his Spouse. 2. then this Author saith amisse, that the Church instituted by Christ is a company of godly men, whereof Peter was one. 3. Our brethren prove the keyes to be a part of the liberty of the redeemed ones: but counterfeit professors are not such.

Answer. All these consequences issue from that so often and ordinary mistake of *visible Saints*; and if the Reader shall remember how to rectify his judgement in the right understanding thereof, the answer will be easie and familiar: namely, *visible Saints*, which are members of the Church, they are externally united to Christ; and not internally *alwayes*: they are faithful and godly to the judgement of Charity, but not in reality and truth: they are redeemed visibly, not inwardly and efficaciously.

Its added lastly by Master Rutherford, "That Christ speaketh

“ to Peter, as one representing the Apostles, and not as to one representing all beleevers, is cleere, first, because by the confession of our brethren, binding and loosing are denyed to many that make Peters confession; thou art Jesus the son of the living God, as to believing Women and Children, and many out of Church-estate.

Ans. When Master Rutherford makes that the conclusion he would confute, that Christ speaks not to all believers in the person of Peter, we affirme the same, and that he knowes, and in many places expresseth; and therefore it was sufficient to lay aside the consideration of all his proofes: yet that we may not leave the place void, we shall speake shortly to the particulars.

Let it then be remembred, that Peter speaks in the name of a community of Disciples beleeving and professing the faith with one joint consent and agreement. For the words are plain and differencing, *Matth. 16. 15.* But whom say ye that I am? *Yea* in way of difference and distinction from those some and others mentioned in the foregoing verses, *Some said, he was John Baptist, some Elias, others Jeremias, or one of the Prophets.* These here understood by *some and others*, were in reason not unbelievers onely, but many beleevers also; and yet in a differencing way our Saviour adds, whom say ye my Disciples, who have walked in the profession of the Faith? Peter in the name of these thus having confessed the Faith, and upon that joynt confession now instituted a Church by Christ, in the next words, in the name of these, (I say) Peter answers; and therefore not in the name of Women and Children, which is Master Rutherford's first Argument.

Object. 7. He adds. “ If beleevers as giving Peters confession and builded upon the Rock Christ, by this place are made a Mysteriall Church by Christ, and gifted with the power of the keyes: then the officiall power of preaching and binding and loosing should be made as stable and firme from defection, as the Church of elect beleevers.

Ans. The Assumption is denyed: for as it hath been often said, The Church here, to whom the keyes are firstly given, though they have a vertuall power to call men in a right order according to Christ, unto Office, yet they have not formally Officiall power: nor is the one, I meane the Officiall power, of like stability with the Church. For the Church may be without them,

them, and in case they faile, as in gre:t Apostacyes and univerfall declinings of the Churches, they may, and yet the *visible Church* never did, nor can, so totally faile, as all our Orthodox writers, and Master *Rutherford* confesseth.

Object 3. *Those to whom Christ gives the keyes, do represent the person of Christ, and who despiseth them despiseth Christ, and he that honoureth them, honoureth Christ, which is evidently spoken to the Ministers of Christ, Matth. 10.40, &c. Now Scriptures never make all beleivers Embassadors in Christs roome, &c.*

Ans. The representation of Christ as his *Stewards* and *Ambassadours*; belongs onely to such who have *Office-power*, and are *Rulers* in his house, and this power is but *part* of the power of the Keyes here mentioned: and therefore the Church may be the subject of the Keyes firstly and originally, and vertyually communicate *Office-power* unto her Ministers, whom she calls, though formally she hath not that power, nor so dispenseth it, and therefore the Proposition is to be denyed as apparantly false: namely, those to whom Christ giveth the keyes here in *Matth. 16.* those represent his person, as *Ambassadours*, because the Spouse had a power in the family before the Steward was entertained in to the family by her.

Object. 2. *Those to whom the keyes are given, do authoritatively forgive and retaine sins, and their acts are valid in Heaven. But the Church or company of beleivers, wanting their Officers, by no Scripture can authoritatively forgive. When it was answered, that beleivers out of Office may forgive. 2 Cor. 2.10. He replies that the place in the Corinths is controverted, and we doubt not. (sayes he) but of the same nature, with the power of excommunicating 1 Cor. 5. 4.*

Ans. That phrase of *Authoritative forgiving* being a little cleared, the stresse of the Objection will readily be taken off.

The word *Authority* in the ordinary speech is sometime taken for *power*, and lies in equall latitude with it: but in its proper signification, as in this place, its put for *Ruling* and *Office-power*.

Retaining this sence, which must needs be intended, and the expressions of Master *Rutherford* in this place intimate no lesse: The proposition admits a ready answer by a rationall denyall. There is a *power of judgement*, which the *fraternity* have, and they

forgive judiciously. There is a power of rule and Office, and the Officers forgive Authoritatively, as Rulers. Of the first, the place of the *Corinthians* is understood: for any other of other Churches, or such as were of no Church, might, and indeed should have forgiven the incestuous person, *charitatively*, out of charity, as Christians; but its spoken here in reference to his former *censure*, and so for his receiving in againe, and those in a Church onely must, and indeed can do this.

The like and same answer suits the 5 Objection, meerely issuing from the same mistake, as namely, when he sayes.

“To those only are the keys given, who having Pauls spirit, which is a spirit Officiall to preach and excommunicate, may convene and deliver to Satan. Ans. The distinction of judicious and Officiall power fully discovers the falseness of the proposition, and preserves the power in his first and proper subject, according to former explication.

We have now done with all the objections, which we meet withall, touching the first subject of Church-power in Master Rutherford his second book; unlesse it be those which fall in with a fresh disquisition of the *Catholike visible Church*, where we shall attend them. Only before I passe from hence, I shall crave leave to offer some things to consideration touching this 16 of *Matth*. A place upon which all sorts have pressed in, first or last, to claim some priviledge to themselves. The Pope will needs have all power belong to him as *Peters* successor: The Prelates they claim the next place for preeminence as peculiar to them; The Elders and Officers of Churches conceive it best suits their ministeriall condition, and now at last the *Fraternity* lay in for some allowance to themselves, and that they were looked at, in the first intent of Christ. My purpose is only to propound some things, that may occasion some wise-hearted to settle the meaning of the text by undeniable evidence; we shall therefore make our approaches upon the sense of the place, by the propositions following.

PROPOSIT. I.

Key, being an ensigne of power: by keys in the plurall all delegated power for the ordering of the affaires of the Church, is here understood, as the use of the keys expressed in the words doth fully evidence. For all power that the Lord Christ hath be-

betrusted his Church withall, aimes at this end, to open and shut, binde and loose.

PROPOSIT. II.

These *keyes* and power must be given to a *single society* (as Mr. Rutherford is wont to speak) *i. e.* to a *sort or condition* of men under some *speciall* relation. To *thee* as a *single society*, not to them.

PROPOSIT. III.

This *single society*. under such a relation and respect, *share* alike in equality of this power promised to them, the reason is this: Those which have the same commission share alike in the same and equall power, because the power they do possesse and partake of issues only from their commission, but there is but one and the same commission given to all: *I will give to thee* &c.

PROPOSIT. IV.

This *single society* here related unto, *cannot* be the *condition* of *Rulers*: because to the persons here intended *all* power is given. But *all* power is not given to the *Rulers* firstly. For there is a power before the power of *Rulers*, to wit power of election, and so admission into their places. And that both these acts imply a power, is thus made plain. An office is a *key*, and consequently comes under the *power of the keyes*: and to give that key implies a *power*. 2. If excommunication argues a power, then also admission doth the like, in that there is a parity of reason on both sides: one gives that, which another takes away.

Againe, should the *condition* of an officer or an elder be related unto, It must be either the *Teaching-elder* alone, and then the *Ruling-elder*, and his power is excluded: or if the *Ruling-Elder* alone must be meant, then the power of the *Teaching-Elder* must also be denied: and then how can *All* power be here meant by these *keyes*? Nor can the *generall nature* of a *Ruler*, as belonging to both teaching and ruling be attended. For then both *teaching* and *ruling* should have the same equall power, having one and the same commission; but that the word and all wise hearers deny.

PROPOSIT. V.

Hence this power of the *keyes*, cannot be given to one *single Society* of men formally in all the kinds of it, because it requires severall *kinds* of subjects *formally* different: As some *Ruling*, some *Teach-*

Teaching, some electing. Hence it followes undeniably, These keyes, and the power signified by them. must be given to such, who have some of this power *firstly*, and *formally*, and *originally*, and *virtually* can give the rest of the power, which so given, may be fully exercised in all the acts of binding and loosing, according to all the necessities of the Church and intendment of our Saviour Christ. And this may readily be accomplished and easily apprehended to be done by a Church of beleivers: They can admit, elect; this *formally* belongs to them: and officers being elected by them, the whole government of the Church, will then go on in all the operations thereof, and be fit to attain the ends, attended by our Saviour. The first thing which was of difficult explication, is thus dispatched.

The second wherein the greatest stresse lies in this iniquity, is, *Whether the Church mentioned in that text, be the visible or invisible Church.*

After many thoughts floating in my mind, what might be the meaning of our Saviour, one expression of Mr. *Rutherford*, l. 2. p. 9. 10. made me recall former considerations. His words are these.

“*Though the building of this Church on the Rock, Christ, may well be thought to be the inward building of the Catholick and invisible Church in the faith of Christ: yet as it is promised to the Church, to the which Christ promiseth the keyes of the kingdom of heaven, it can be no other beside externall and ministeriall building by a publike Ministry.*”

Which expressions occasioned me to recover many of those debates, which before had been stirring in my bosome, whether the Church there, might not in a safe sence be conceived to be the *visible* Church: and all things waighed, my apprehensions came to be inclined and byassed that way, and that for this reason, untill better reason appear.

That Church is here meant, which is built upon the rock Christ by the visible confession of Peter, as explicated immediately before.

But the invisible Church is not built by a visible profession, such as Peters was.

This second part or Assumption will find ready acceptance, by reason of the opposition betwixt visibility and invisibility.

For the Proposition that is made good, by the meaning of the words;

words; *Thou hast made a confession of my selfe a rock; and therefore art called Πέτρος; and upon my self, so confessed, will I build my Church.*

The main argument that makes against this interpretation is this. That Church is here understood, against which the gates of hell cannot prevaile. But against the visible Church the gates of hell hath prevailed. Therefore.

Answ. The visible Church is attended in a double respect.

{ Either as this or that particular congregation.
 { Or else as a Church universall existing in the particulars.

And in this latter sense, it is taken in this place: and then it is a sure and confessed truth, *That the visible Church doth not fail;* and this is the judgement of all the orthodox, as Mr. Rutherford grants, l. 2. p. 107.

And in this sense, (*Salvo meliori iudicio*) is that place to be understood. 1 *Tim.* 3. 15. *that thou mightest know how to behave thy selfe in the House of God.* This house is the visible Church. For 1. *Timothy* is instructed how to demean and carry himselfe in it; therefore he must be acquainted with the house, and the occasions thereof; and to demean himselfe suitably thereunto, which is inconsistent with invisibility. 2. This direction was to continue to all succeeding officers, even to the end, and that in all their particular charges: and therefore must be a patterne of a Church, or a Church as existing in its particulars, which Christ will have while the world continues. For *Eph.* 4. 12. 13. *There must be Pastors and Teachers, untill all the faithfull be gathered into the unity of the Faith, and acknowledgment of the son of God.* Dr. *Ames.* *Medull.* l. 1. c. 31. 37.

CHAP. XII.

Touching the Catholick and visible Church. To the ministry and guides of the Catholick visible Church hath the Lord committed the keyes, as to the first subject.

BEfore we come to the scanning of this great controversy, which hath exercised the hearts and pennes of the most learned in this age, we must of necessity cleare the termes of the question, in a word or two, that so

the breadth and scope of it may be laid out in its full bounds and limits, least otherwise we be at a losse, when we come to apply our selves to speciall difficulties, which will appear in the particular arguments which come into consideration.

1. By *key*, as we have heard, we are to understand a power delegated from Christ, to dispense and administer the holy things of his house, according to his own will, prescribing an order to that end: the *keyes* being an *ensigne* of this power, and put by a *metonymy* for the *subject*, the power it self.

2. What is meant by the *Catholick and visible Church*.

When I had read over Mr. *Rutherford* once and again, I was at a stand in mine own thoughts, to determine certainly what was his proper intendment. I professe in a word of truth, I would not willingly misconceive his meaning, and so wrong him and the truth, but the variety of his expressions forced my apprehensions also to vary; *sometime* his words seem to cast this *Catholick visible Church*, upon the generall nature of a *Church*, or a *Congregation* taken in the *common nature* thereof; and this I could willingly embrace. Thus many of his phrases seem to found.

“To what principall subject hath the Lord given reason and a faculty of discoursing? is it to Peter or John? No, no: It is for and to the race of mankind: the case is so here, l. 2. p. 291. So speaking again of the same matter. l. 2. p. 293. So he giveth by order of nature to his Church in generall.

Sometime againe his expressions seem to intimate an *Oecumenicall councill*, which is the *Catholike Church representative*. l. 2. p. 304. It doth not follow: because the *Catholick, representative, visible Church, is the first subject of the keyes, &c.*

Lastly *sometimes* his expressions seem to point out a *Catholick visible Church*, in the *integrall nature* thereof, as an *integrum* arising out of all the particular congregations as the members thereof. This kinde of difference his words intimate. l. 2. p. 311.

“Generall counsels are neither necessary to the being, nor to the well-being, but only to the best-being of the *Catholike Church*; here he apparantly distinguisheth a generall councill from the *Catholick Church* in this debate.

The like phrase is found. l. 2. p. 304. Which of these doth most suit with his meaning, I cannot (to speak ingenuously) peremptorily define. The law was old, *Cum bonis bene agier oportet,*

portet. I confesse my thoughts have enclined me most unto the *second*, as that he intended an *Oecomenicall Councell*, because when he comes to apply himselfe to some of the objections which are made, his usuall discourse in the full current runs that way. Though, if I might have had my secret desire, I could have wished he had intended the *first*: because therein we should come neer to an accord.

That I may deal sincerely in regard of the truth, and inoffensively, in regard of so worthy and learned a man as Mr. *Rutherford*, I shall take leave to set down my apprehensions, such as they be, touching all these senses, thus explained; let the truth prevail, and the Reader judge.

Taking the *Catholick Church* in the *first sense*, as eyeing the *nature of the Church in generall*,

Its that which suits in a great part with our opinion and apprehensions: we shall therefore gather in upon the right explication of this truth, by the conclusions following.

When we say a congregation of visible Saints covenanting to walk in the ordinances of the Gospel, is the prime and originall subject of the power of the keys; I suppose it is obvious to common sense, that as we do not, so we cannot understand it of this or that individuall congregation, as though they only had it, or none but they, or as though they had it *firstly*, and all from them: this, I say is obvious even to envy it self. For what meaneth those clamors of *Independency*, which are cast upon our persons and opinions, if we should hold that one particular did depend upon another? And in that we maintain this as a truth, that every particular congregation hath *equall* power with another, and *compleat* power, taken with all his officers, to the exercise of all ordinances, we do by such an Assertion professe that this power is common to them all, and therefore cannot be proper to any, but jonly in the *individuall* and *speciall* determination thereof.

I. Conclus.

The issue is this then, *That the power of the keys belongs firstly to a congregation of covenanting beleivers, not as this congregation, but because a congregation of such, and thus I do conceive (salvo meliori judicio) that of our Saviour is to be interpreted, I will build my Church, taking a visible congregation of visible covenanting beleivers, as that which is a patterne and a samplar, (as I may so speak,) which leaves an impression upon all the parti-*

culars, as *common unto all*, and is *preserved in all*: and it will never fall out, but there will be some or other particular, in which it will be preserved, as we shall speak afterward, when we come to the speciall scanning the place; and in this sense it is, the Lord Jesus never wants a *visible Church*, on earth, though *this*, or *that* visible may, doth, and will fail, as we see by plentifull experience and proof out of the word, in those famous congregations of *Corinth, Galatia, &c.*

2. Concl.

A Congregation of Covenanting visible Saints, being a GENVS to all the particular congregations, which are partes homogeneæ or species thereof: hence it followes.

1. *That a congregation doth firstly communicate its whole nature to every particular Church, and with that all the power and priviledges that did appertain unto it, it doth equally and indifferently bestow upon them. As it is a received rule in reason. Genus est totum partibus essentielle. And therefore doth communicate his whole nature firstly and equally to all his species, and all those properties that did appertain to his nature by it and with it, it conveyes to all of them indifferently.*

2. *And from this ground it is, That each congregation hath all Ecclesiastical power that is seated in the generall nature of the Church, each particular assembly hath as equally and compleatly conveyed to it, as any other, and can act all of it without the other. As this and that particular man, as Tho. John, Jeremy hath all the nature equally and compleatly communicated to them, and can put forth the operations of that nature fully of themselves, and without the help of any other.*

3. *Hence Catholick Church (in this sense) is never to be seen, but in particular congregations, nor yet ever exerciseth its power and operations alone (or seorsim) but only in the severall Assemblies, Genus nec existit, nec operatur nisi in speciebus. The nature of Animal is only to be seen in homine & bruto. The nature of man it only acts, only exists, in particular men. Hence the nature of the Church Catholike, or generall, comes to be determined and confined to its particular, and being determined, it only acts in that: and is regulated by that particular in which it is, and to which it gives its constitution, together with the speciall or individvall nature in which it is. The old rule was.*

Genus cum forma constituit speciem:

I will take leave to exemplify for the help of the meaner sort whose

whose apprehensions meet not with these in their ordinary rode. This *Corporation* is a speciall kind of a *Corporation*: This man and woman are husband and wife, or their contract is a marriage contract. Here *Corporation* taken in the generall nature for the body of a people combined in a civill way for civill ends; *this generall nature*, and whatever priviledges are so proper and peculiar, as that they cannot be separated therefrom, both the generall nature and all such priviledges are truly attributed to & affirmed of *this and that particular corporation* as the generall of the speciall, and this generall comes to be determined and *specificated*, by the *individuall and formall combining of this speciall company of persons*: and *that* makes it *this corporation*. And that *generall nature* as it comes to be conveyed to this particular, *is confined to and acted only* by the power of that particular: so that though *this corporation hath the generall nature which is common to all corporations, yet have they not power nor priviledge, but in their own place.*

So that marriage contract, which is generall to all of that sort and condition, it comes to be *determined* by the *particular contracting* of these, added to the *generall*: whence it is evident, that beside a marriage covenant in the generall, there must come a particular contract betwixt this man and this woman: else they will never be man and wife; still the rule holds, *Genus cum formâ constituit speciem*. The generall nature of marriage contract, comes to be determined only in this particular, *so that he is a husband only to this woman, this woman is wife only to this man.*

And hence by the way, the weaknesse and fallacy of that conceit will easily be discovered, *That profession in the generall, should make a man a member of all particular Churches on earth.*

Hence fifthly, From the first ground it followes,

5. *That each particular congregation is compleat and independent, for the exercise of all acts and dispensations belonging to a congregation or Church, without any reference to any other congregation, because they are distinct species, which firstly and equally participate of the nature of the genus, and so of all those priviledges that equally, and indifferently appertain thereunto.*

6. *Hence again, the generall nature of a Church, as it is preserved, so the full good, in the full Latitude thereof, is promoted*

and advanced, by the particular Congregations, which are the species thereof; for this is a collection which naturally and necessarily followes and flowes from hence.

7. Hence a *Classis* (which ariseth from particular congregations, and yet not from all, but from some, and that from some members of particular congregations, sent out for counsell-sake, to consider what might be usefull in the behalf of the Churches) it can be no species of a Church: for a particular Congregation is species specialissima, whence it comes, the nature of the Church in generall, and of the species in particular are compleat, without any such a *Classis*; and therefore all Church-power, and the exercise thereof is full and compleat in point of Jurisdiction without it. And therefore Jurisdiction cannot be firstly there, because if the nature of a Church be compleat without it, then the power and Jurisdiction of Church-government is compleat without that, and not first in that.

Upon these grounds thus laid and debated, we shall addresse an *Answer to all Master Rutherford his Arguments*, unlesse they fall under this conclusion in the sense formerly explicated.

I.

“First, he would have the Apostles to receive the Keyes in the name of the whole Catholick Ministeriall guides. Because they must stand in the place and roome of a single society, when they received that Commission, whose sins ye remit, shall be remitted. Joh. 20.

Ans. 1. The Apostle in that Commission were extraordinary persons, and were sent into all the world, to lay the foundation of the Gospell, by an Apostolickall power, and in this sense they have no successors; nor did they stand in the roome of any.

2. When they did supply the roome of a single society, I demand, what society was it? Neither of Ruling Elders, nor of Teaching Elders. It must be a single society, and one relation they must undergo; what ever will be affirmed, will be prejudiciall to his cause. For if they were in the roome of Teaching Elders, then Ruling Elders have by this Commission no right to the Keyes. If they supplied the roome of Ruling onely, then the teaching Elders must claime nothing from hence.

Againe, I would willingly know, when they supplied the roome

roome of either of these, whether they supplied the roome of all of them, or of some of them? If of all of them, whether severally executing their Offices in their places, or combined together in a *Classis* or *Synod*?

If it be affirmed, (which cannot be denyed with any reason) that they supply the roome of these as they be severally executing their Offices. (For their Authoritative preaching is one part of binding and loosing) then each particular ruler may bind or loose, excommunicate and absolve in each particular Congregation, as well as in a *Classis*.

Nay because they are first *Elders* in the particular congregations before they be in a *Classis* or *Synod*, and there succeed the *Apostles* as *Rulers*: then they may be, nay must be there, the first subject of the *Keys*, because there they first succeed the *Apostles* in binding and loosing by official Preaching.

If it shall be said, the *Apostles* represent *Elders*, as they are conjoynd in an *Oecumenicall* council. This belongs to some only: for all *Elders* never met in an *Oecumenicall* council. Beside this is not proper to *Elders*, for brethren there meet also: whereas this relation the *Apostle* here supplies must be common to all that single society, and onely to that single society, whose roome they sustaine.

The naked truth is, the *Apostles* here, as in *Matth. 28. 19. Mark. 16. 15.* are extraordinary men, whom none succeed. And as they are ordinary *Presbyters*, or supplied their place, so they supplied the place of *Deacons*, *Act. 6. 1, 2.* and had virtually, and so could exercise, the power of all *Officers*. And therefore lastly when they supply the place of *Elders*, this shewes what an *Elder* should do in his order, and according to his place, but whether he be the *ἄριστον δέκλιον* of Church power, this evinceth not; but in no manner or measure evidenceth any thing touching the combination of *Elders*, or their power.

Before we addresse a particular answer to the Arguments next ensuing, we must recollect some former considerations that the Reader may carry them along as his Compage to steere by.

1. The common nature of Church and Officers onely exists and works, and is preserved in the particulars.

2. The compleate being and power of Churches or Elders

in

in the full compasse and Latitude of both, thus existing, includes not onely the *common*, but the *peculiar nature of the individuals together with the generall*: And therefore if we look at them, as in consideration severed from their individuals, they onely exist in *our understanding*, whereas the *reality of their natures* onely exists in the *particulars*. There must be a *particular combination of a people*, beside a combination in generall, before the *full and compleat nature of a Corporation* will be *existing*, or can be so conceived. The like may be said of other free contracts.

3. Hence the Lord never sets up Churches or Officers, gives power to them, and requires the execution of power from them, but ever the Lord looks at the *particular in the generall* & the *generall as determined in the particular*: The Reason is, because the *existing and working of Churches and Officers* is *only to be seen, as it only appears, & is expressed in the individuals*. As when God makes an Officer by election, erects a Church; its a *particular Church and individual Officer*; therefore the *individuall there first exists, and the generall in the individuall*.

Hence lastly upon the same ground, and for the same reason, as the generall is divided into his particulars, so the *generals are preserved in them*. All *visible members exist in particular Congregations, and are perfected by Ordinances therein*.

Let the Reader take these particulars with him, and they will pilot him so, as he may see his passage through all *Objections* that shall be presented in his way.

The second and fourth Objections are these.

I pray you consider, that *Christs intention, in giving the Ministry, is not for a Congregation of 40, 50, 100, as if he intended to impayne all power therein, but intended the edifying of his body Catholike, and the comming of all to the unity of the Faith. A Congregation cannot be all Saints. This power is cleerely given that body, which the Lord is to make a perfect man, according to the measure of the fulnesse of Christ, Lib. 2. 290.*

The sum of this is repeated, as the *fourth Argument, 2. p. 293.*

To that Church hath Christ given, as to the first Church the Ordinances and Ministry which he principally intended to perfect, to gather, and to bring to the unity of the Faith.

But he principally intended to perfect, to gather, and to bring to the unity of the Faith in a perfect body, by these ordinances and

“Ministry, the whole Catholike visible Church: and secondly this
“or that Congregation.

Ans^r. I. M^r. Rutherford shall answer M^r. Rutherford Lib. 2.
Pag. 248. Where he professedly disputes out of this place of Eph.
4. for a Church invisible to be the *first subject* of all ordinances,
Christian priviledges, and Officers, on this manner.

Hence let me reason thus, (saith he)

“The Church whose gathering together, whose unity of Faith
“&c. and growth of that measure of the fulnesse of Christ, that the
“Lord intendeth, by giving to them for that end, some Pastors and
“Teachers: Eph. 4. 11. 12. must be that Church to whom all the
“promises of the Covenant and priviledges do belong.

“But the Lord intendeth the gathering together to the unity of
“the Faith, to the knowledge of the sons of God, and growth of the
“measure of the fulnesse of Christ, only of the invisible, elected, and
“redeemed Church, not of the visible, professing Church, nor doth
“the Lord send Pastors or Doctors, upon a purpose of gathering
“the Visible Church.

Thus Master Rutherford is of several apprehensions, and one un-
dermines another; and upon the former grant this cannot stand,
much lesse conclude.

Come we a little neerer to the marke, and try the particulars.

First examine the *Proposition*.

Those whom Christ doth purpose to bring to the unity of the
Faith, and the fulnes of the stature of Christ, &c. Eph. 4. 11, 12. those
are certainly such who shalbe saved. And therefore must of necessity
be true beleivers. For they alone attaine the perfection for-
merly mentioned.

And it is as undeniably evident, that ordinances and Mini-
sters are not given firstly to such, I meane to true beleivers, as M^r.
Rutherford is expresse in severall passages of his book. The in-
tendment of salvation from God, and the giving of Ordinances
and Ministry keep not equall pace each with other; nay Master
Rutherford will tell us, that such an opinion sides apparantly with
the Arminians, L. 2. P. 248. The proposition then is utterly untrue.

Let the *Assumption* come to its tryall.

“But God doth principally intend to bring the whole Catholike
“visible Church to the unity of the Faith, the acknowledgement
“of the Son of God, and the fulnesse of the measure of the stature of
“Christ.

Ans. The whole visible Church consists of good and bad, wheat and tares, elect and reprobate, as it is confessed by M^r. Rutherford and by all judicious men.

And doth God intend to bring reprobates to the unity of the Faith and the fulnesse of the stature in Christ? I know that M^r. Rutherford will not say so, so that both the premises failing, the conclusion must needs fall with them.

Ans. 2. Secondly, what is all this to the controversy in hand? The question between M^r. Rutherford and us, is this; That to the Ministry and guides of the Catholike visible Church, the Lord hath committed the Keyes, as to the first subject: But let the former conclusion, and the whole frame of the reason be granted, to wit, that Ordinances and Ministry are given to the Catholike visible Church of beleevers (for these must here be understood, as being distinct from Ministers and guides) yet this proves not the Keyes given to the guides onely. For the former we can grant in a safe sense according to our former explications, and yet we shall deny this latter, as not finding any sufficient prooffe for it.

Ans. 3. Lastly, apply we the Argument to that cause and question in hand, as controverted betwixt us, and it will appear that it fights strongly against it.

To that Church which Christ principally intends to bring to the unity of the Faith and the acknowledgement of the Son of God, is to them gives the power of the Keyes, as to the first subject.

But the gathering of the Ministry of the Catholike Church, the perfecting of them, and bringing of them to the unity of the Faith, and the acknowledgement of the Son of God, Christ doth not principally intend.

Therefore unto them are not the Keyes given as to the first subject.

Thus we have done with the second and fourth Arguments.

Arg. 3. "If all power Ministeriall be given to a Congregation (by our brethrens confession) under the name of a flock of redeemed ones, as the body of Christ, Act. 20. 28. Col. 1. 18. Then it belongs to the Catholike Church. For of them these titles are verified, and agree first to the Catholike visible Church, as is cleere Col. 1. 18. Eph. 5. 25, 26, 1 Tim. 3. 15. Eph. 2. 19, 20, 21. And so they come to our hand.

Ans.

Answ. I am glad we are come so neer, if indeed it be so : why do we not then shake hands ? for that is it which we seriously and earnestly desire, If it was that will and good pleasure of God. Let us then enquire whether Mr. *Rutherford* his mind and our meaning agree, and then we shall most willingly fall in with him.

This Catholike Church, as before admits of a threefold apprehension : either as it implies a *covenanting congregation* of beleivers : or 2. *Totum representativum*? 3. or *Totum integrale*. If he means the first, as it is the meaning of the Scripture, we have what we would, and Mr. *Rutherford* his conclusion fals flat to the ground.

If the Catholick Church hath the power of the Keyes given firstly to it, then the Ministers and Guides thereof, are not the first subject of them.

But the Catholick Church *i. e.* according to us, A congregation of Saints covenanting (as before we have explicated the question) hath the power of the Keyes, therefore the Ministers or Guides are not the first subject :

The *Proposition* admits no gain-saying, because the Catholick Church and the Guides are different and distinct in common apprehension,

The *second part* Mr. *Rutherford* grants to wit, *That the ministeriall power of the Keyes, is given to a congregation, under the name of the flock, &c.*

And hence his cause must needs suffer shiprack, sailing by these shoales, for I suppose as Mr. *Rutherford*, must as he doth, difference betwixt the *Church-catholick* as the spouse and body of Christ, and the *Ministry* thereof.

But here he grants, that this power is given to the spouse and body. Therefore not firstly to the ministry. Beside, the places which he alledgeth, and seems to allow, evince thus much.

Paul sends for the elders of *Ephesus*, and bids them take heed to the flock, over whom *Christ* hath made them overseers, therefore this flock is distinct from their overseers ; and if unto such a flock the power ministeriall be given, it cannot be given to the overseers firstly.

Hence the flock is not the Catholick Church, take it as an *integrum* of all congregations, for its only at *Ephesus*; and over it, not over all the world, where they made them overseers.

Nor can it be meant of an Oecumenicall Church, upon the same grounds; yea by his own confession else-where, it is not so to be taken. Taking Catholick in this sense, according to former explication, *i.e.* the generall nature of a Church, as existing and acting in the particulars, we have what we desire, and our cause is confirmed by this meanes, nor confuted.

That which is added, p. 291. 292. addes no force to this Argument, nor hurt to our cause; namely its said, *The whole Catholick Church visible, is made one visible ministeriall body, and said to have organicall parts, as it is described, Cant. 6. 4. by eyes, teeth, temple, and so to have particular Churches under her.*

Ans. All this is true, in a true sense, and urgeth not the conclusion at all. For the generall nature of officers, is answerable to the generall nature of the Church, I mean it is of the like latitude. And conceive all particular congregations so constituted, they may be called *unum genere*, *i.e.* they all, are Church so gathered and constituted. This particular Church is a Church, and so all the particulars they have the nature of a Church attributed to them, and affirmed of them, as the *genus* of the *species*.

And thus the nature of the Church, and so the power of the *Keyes* in the Church, take them compleated in their full being, they include the particular in the general, and determine the general in the particular: and so the nature of the Church and power of the *keyes*, exist firstly in the particular, are therein acted and in that determined, which is all we call for, and our cause requires in the explication of it. So that we are to seek neither for the nature of the Church, nor the power of the *Keyes* acting or existing but in particular congregation: As the *genus* only exists, acts, and is seen in his *species*.

The fifth and seventh arguments belong to another place, where we shall attend them. The sixt is little or no whit differing from the third, yet we shall propound it, and make a returne unto it.

Arg. 6. "Because Christ hath not given the power of the Ministry, ordinances, and jurisdiction to the single congregation, as to the first subject, upon the ground that our brethren speak, to wit, because the single congregation is that spouse, to which Christ is referred as an husband, and that body to which he carrieth the relation of a head.

“ Nor is it that adequate number of ransomed persons, of sheep, of lost ones, to the which Christ doth carry that adequate and compleat relation of a Saviour, King, Governour; therefore that visible Church, for whose salvation Christ hath given the ministeriall power, must be the larger visible Church.

Ans^r. If the Reader be pleased to look back to the first conclusion, in the explication of the cause, or the preparation we made to the Answer of the second Argument, it will appear that as we do not, so we cannot understand our question of the first subject of the *Keyes* to be an *individuall* or *single congregation*: as though that individuall had it firstly and all from it: when the clamour of *independency* doth proclaime the contrary. How can we maintaine every *individuall* congregation to be *independent*, if one did depend upon another? whereas its well known, that we *maintain* each congregation hath *equall power with another*; therefore we say that the power of the *Keyes* belongs to a *congregation*, as *existing in its particulars*, and therefore *equally* belongs to all particulars, in all which the *generall* with the *particulars* are *preserved and perfected*.

The *compleat being* of a Church attended, as in Scripture phrase we find it, and as it suits with the rules of reason, it comprehends the *particular in the generall*, and the *generall* comes to be determined in the *particular*; and therefore the *Tenet* Mr. *Rutherford* propounds, is not that which we maintaine, but that which he is pleased to make to himselfe.

CHAP. XIII.

Of the Catholick Church as it is totum representativum in the assembling of Pastors, &c. in a generall councill,



WE have thus dispatched the first member of the Controversie, touching the first subject of Church-power, or the power of the *Keyes*, namely, it doth not appertaine to the *Gides* of the visible Church, Take it as *Totum genericum*, or *universale*.

Let us now consider it, as *Totum representativum*, i. e. as the Catholick visible Church is, represented in the *Convention* and

and assembling of the Pastors of all severall congregations, in a generall or oecumenicall councill.

And according to this acception of a *Catholick visible Church*, the whole course and current of Master *Rutherfords* dispute in the severall answers and explications that are returned to Arguments propounded, is to be understood. The words are faire and full *lib. 2. p. 305. The power of the keyes, by order of nature is onely in the Catholick representative Church, as in the first subject.*

Before we proceed to the pinch of the debate, we will look about us a little, that we may see where the way lyes. For the path to these generall counsell hath beene so long disused, that its almost growne out of sight, and as he sometimes speaks in a like case, *The high wayes are unoccupied.*

1. Remember then we must, There be *two* things, wherein the qualification and so the commission and warrant of a member of a councill consists especially. The *materiall* ground of Commissioners at Assemblies, is their *gifts and fitnes*. The *formall* ground is, the *Church-calling*, and sending them. *Parker de Poli. l. 3. c. 18. Materiale ex donis internis pendet, formale ex delegatione ecclesie*, and this Assertion is approved by Mr. *Rutherford*, and confessed by all ours, that I met withall, *l. 1. p. 213.*

2. The *Churches* may send, and if they will follow the patterne in the word, they *must* send *learned and holy men* unto Synods, besides Pastors, Teachers, Elders; so *Luke* hath it *Act. 15. 25, 26.* and therefore its an Argument which learned *Whittaker* alledgeth, from the nature of a Synod: That since a generall councill doth represent, *universam ecclesiam*, there should be *some of all sorts and orders of men* sent thereunto: *As Pastors, Doctors, Elders, Brethren*, who should as it were *personate*, and supply the place of the whole.

3. *All these* so sent and assembled in the Councill, have a *decisive and definitive sentence* in the acts that shall be made, *decrees and determinations* that shall passe. *This* is made the hinge and the very casting difference of the controversy betwixt us and the *Papists*, whereby our men vindicate the liberty and power of the brethren met in councill, against the usurpation of the *Pope* and his *Proctors*, whereby they would arrogate and monopolize all authority of deciding and determining controversies

unto

unto the Prelates, And therefore *Bellarmino* would carve out all the authority to that crew and company, and says, *Apostolos iudicasse, Presbyteros consultasse, plebem audivisse tantum.* But *Whitaker* states the question, as the common received judgement of all the orthodox, and so maintains that which is openly contradictory to the Popish conceit. *Nostra vero hæc sententia est, non solos prælatos habere jus definiendi in conciliis, sed homines quosvis idoneos eligi posse, qui ad concilium mittantur, eosque liberè pronuntiare debere.*

Hence this Representative body is but a part, as it stands in reference to the Catholick visible Church, and therefore it is said, not to be a Totum in that relation, but representare totum, by way of delegation or commission given eo nomine, or in that respect. The acts of this company carry a kind of proportion and resemblance to the body which it represents: that what they in vertue of their delegation do, its all one or the like reason, as if the body represented did it. Look at them, as they are now assembled, they are an entire body resulting out of the concurrence of all the severall members so concurring.

We see now what the nature of this representative body is: we shall now draw neerer to the marke, and make application of this to the particular in hand. Master *Rutherford* expresseth the question in these termes *Lib. 2. 289.* "To this Church universall visible hath the Lord given a Ministry, and all his Ordinances of Word and Sacraments principally and primarily. And to the Ministry and guides of this Catholike visible Church hath the Lord committed the Keyes, as to the first subject.

But we shall look off from this place, and take those words which are most plaine, as the bottome of our debate, *Lib. 2. Pag. 305.* The power of the Keyes, by order of nature is only in the Catholike representative Church, as in the first subject. From *Pag. 300 to 309.* And the scope of all his answer in the most candid and faire construction that can be made of them, looks this way.

Again, by power of the Keyes, we understand all the power of Ordination, excommunication, &c. Which in the current and common apprehension is comprehended therein.

And the reasons which yet carry and cast the ballance to the negative part, and our apprehensions for the present that way, are these.

1. We shall attend Master *Rutherford* his owne explication, as that which he must take for granted and good, as admitting no just exception, namely,

Quicquid convenit καὶ αὐτῷ convenit ἀντιπροσωπεύως ἢ καὶ πολιτικῶς,

It must agree to all and only to that kind. Whence the Argument growes on, thus,

That which firstly and onely belongs to the *Catholike representative Church*, that neither was, nor can be before it. The very nature of the termes gives in testimony undeniable unto this. For it cannot belong to it onely, if it belong to others beside it: nor to it firstly, if to others before it.

But the power of the *Keyes* was before the representative Church, yea before it had any being. For the Churches had the *Keyes* and the exercise of them by the space of 300 yeares, after our Saviour, when as yet there was not the name of an *Oecumenicall councell* heard of in the world.

Beside, from the former grounds agreed on, touching the constitution of a generall councell, its plaine: That the Churches delegate all, both persons and power from themselves to the making up of such a generall Assembly. And therefore they had all Officers, and they the exercise of their Office-power before that day long.

Nor will that distinction relieve the cause in this distresse, to wit, that in order of nature they are onely firstly in the representative, but in order of time they are before in other subjects; nay the medicine makes the cause worse, though it was sicke before. For that a proper quality should be in time before his proper subject, which gives it its being: and that it should be, in time before its owne nature, wherein his being lies, is beyond the reliefe of all the rules of reason. Beside, that severall things being compared together, one might be before another in nature, when it was simul and together with another in time, hath beene usually said, (and yet by some usually questioned, in that time ever attends nature) but that the same things should be in time, before its nature had any being (as this distinction would bear us in hand) I suppose is unheard of.

2. If the power of the *keyes* should be given to an *Oecumenicall councell* as to the first subject: Then those should have and formally exercise the power of the *keyes*, who were no Pastors nor officers in those acts.

But that is denied by master *Rutherford*, ergo.

The proposition is proved, because the decrees and determinations of the councell and their actings, in their decisions and definings are *no proper works of a Pastor*, & nor doe they proceed from these offices or officers as such. Thus Judicious *Ames. Bell. enerv. Tom. 2. c. 2. de concil. p 10.* Definire in conciliis generalibus non potest esse pars muneris Pastorum, quia tum Pastor nullus ecclesie Primitivæ, et pauci tantum sequentium saculorum munus pastorale potuissent implere.

And the ground is sure and safe. *Acts which are common to Brethren, as well as to such as be officers, Those are not proper, nor doe proceed from an office or officer as such*, but from some root or respect which doth indifferently belong unto both, as its evident in the case in hand, because they all act as messengers: for that as we heard even now, gave the formality to the member of a Synod, and by power and warrant of this proceeding issued from thence.

Beside we heard before, that the councell consists of *brethren*, as well as Elders, and the power of determining and binding issues joyntly from all, and to maintaine the contrary is judged an open point of Popery by Doctor *Whitaker. Vti supra.*

3. Arg.

3. *If the power of the keyes belong firstly to the Oecumenicall councell. Then it belongs to all other, by vertue of that, for this the rule, καθ' ἅπαντα doth require. If none have this power, but onely this subject, then this power can goe no further then this. For this ἀντιστραμειως and καθολικως require: where ever Riformity is, there the nature of man must be, because it agrees to it firstly to Richard. John. Jeremy, not as this or that individuall, but as they have the nature of man in them.*

And hence there can no power of the keyes (as ordination excommunication. &c.) be put forth but by the vertue of an Oecumenicall councell giving in their influence first to that work: which is contrary to the evidence of scripture, and the experience of all ages.

And before I leave this argument I shall take leave to make some inferences from it, such as necessarily follow from the nature the thing according to the practise of all Arts, proceeding from the unfallible evidence of like precepts.

If all the power of the keyes be firstly and onely in the Catholike representative body.

Hence in all other by vertue of this

Hence this is as necessary to the well-being of the Church as the power of the keyes, because the Churches have not this power but from hence. Hence, this representative Church is necessary to the bene esse of a Church, not onely *ad melius et optimum esse*. For it is as necessary as the power of the keyes: but that is necessary *ad bene esse*, by Master Rutherford his confession. Hence this power of the keyes is here most perfectly; because here firstly. Hence most constantly and ordinarily? If firstly, onely, and alwayes here, and in others by vertue of this, then it is here most constantly and most ordinarily.

All these follow undeniably from the rule *Καθ' αὐτὸ ἡ ἀντιστοιχία*, nor can there be given any reason to the contrary. Take any example in any act, and upon this ground these inferences will flow naturally and beyond exception. Rigibility belongs to the nature of a man. Therefore is there firstly, onely, alwayes. Therefore, constantly, perfectly. Therefore its derived from hence to all others, that shall be made partakers of it. Therefore take away the nature of man, and destroy it, you destroy this faculty.

From hence its cleere, that the contrary expressions to these, dropped here and there by Master Rutherford without which he could not decline the dint of the Arguments alledged against him, are so many *Affersions contrary to the truth and the nature of the rule*, *Καθ' αὐτὸ ἀντιστοιχίας*.

4. Arg.

If the power of the Keyes be here firstly and onely; then it can exercise them without all doubt lawfully: and in the right exercise thereof can attaine its end.

But the first part is denied by Master Rutherford Lib. 2. Pag. 418. "I much doubt if a Catholike councill can formally excommunicate a Nationall Church. And indeed he may well doubt it.

For suppose that many persons in the particular Churches of the Nation shall complaine of the evils of the Churches, and groan under them: The excommunicating of these Churches, would inflict the punishment as well upon the innocent, as the nocent, for the communion would reach the one as well as the other, and so the censure should proceed upon them as well who deserved it not, as those who did deserve it.

But secondly its certaine, if the Churches refuse the sentence, the

the power of the councell *can never prevaile to attaine its end.*

5. *Arg.*

Let me adde a last *Argument* taken from Master Rutherford his owne expressions, which are these. *Lib. 2. Pag. 289.* “*To this universall Church visible hath the Lord given a Ministry, and all his ordinances of word Sacrament, principally, and primarily: and to the Ministry and guides of this Catholike Church visible hath the Lord committed the Keyes as unto the first subject.*”

Whence I should thus reason.

To the Ministry and guides of that Catholike visible Church hath Christ committed the Keyes, as to the first subject, unto which he hath given his word, ordinances, Sacraments, Ministry primarily. This proposition is in terminis exprested and affirmed by Master Rutherford, nay determined as a conclusion beyond all gaine-saying.

But (I assume) to an Oecumenicall councell, as the Totum representativum of all Churches, God hath not primarily, given to his Ministry, word, Sacraments, ordinances.

Therefore an Oecumenicall representative Church hath not the keyes given to it, as to the first subject.

The *Assumption* (which onely needs prooffe) sense and experience, the nature of the thing, Master Rutherford his confession in cases paralell and of like nature doth abundantly confirme. For its well known to every man, that after the *Ascension* of our *Saviour*, by the space of 300 yeeres, there was no generall councell in the world, were there neither Ministers sent, word not Sacraments dispenced, *Pastors* and *Teachers* executing their office, performing the duties of their places and charges, all that while to those, to whom, and for whose good, they were principally and primarily appointed?

2. Each man knowes, that the councell consists principally of those, who are *Elders* and *Pastors* in other Churches, and will a mans sense suffer him to say, that there must be *Ministers* sent to, teach and feed, and watch over these *Ministers*.

3. Nay doth not the examples and records of all ages evidence, that the preaching of the *Word*, administration of the *Sacraments*, &c. nor primarily nor secondarily is here attended? but the scanning of controversies, deciding and determining of doubtfull questions.

And lastly when Master *Rutherford* denyeth *Ministers* to have a *Pastor* all charge and watch over a *Presbyteriall Church*: because that watch onely is appropriate to the particular Congregations, the care of whose soules they stand charged withall: *By parity of reason*, he will in no case impose this upon any Pastor, to be a constant watchman over a generall councill: not only, because its more then he can discharge, beside his care of his particular flock, but also, because it would seeme irrationall, that there should be a *Pastor*, and so a *Ruler over those*, whom he makes to have *supreme rule over all Churches*.

Hither appertains the *seventh* Argument of Master *Rutherford* touching the *keyes* given to the *Catholike visible church*: and therefore I formerly reserved it for this place, and shall now take it into scanning and consideration, and it is this, *Lib. 2. c. 295*.

“When any scandalous person is delivered to Satan, he is cast out of the whole *Catholike Church*, therefore he was before his election, a member of the whole *Catholike Church*. For he cannot be cast out, who was never within, and when he is excommunicated, his sins bound, as in heaven, so on earth, i. e. not onely in that tract of ground, where a handfull of a little congregation independent (as they say) of 10, or 20, or 100 doth ordinarily feed, but in all the visible world, where God hath a *Church*, and all, both within the little congregation and without, are to repute him as an hearthen and a publican.

Ans^w. When we enquired touching that which gave formallity to a member of a *Church* or congregation, we then at large debated the question, namely, That *visible profession* did not make a man a member of a congregation, much lesse a member of all the particular congregations on earth, whether we refer the *Reader*. Only, we infer from that which was then proved, that he who was not a member of all *Churches*, he cannot be said to be cut off from all, because he never was ingrafted into them: no more then a member of one *individuall man*, being cut off from his body or person can be said to be cut off from another, because these two men have the nature of man common to them both: or more plainly; because a member of one *Corporation* is dis-franchised and condemned to perpetuall imprisonment, as *Traytor*, therefore all other *Corporations* should dis-franchise him also, because these two are species of a *Corporation* in generall.

True it is, when one Church of Christ hath righteously cast out a man, *All other congregations should account of him as such an out cast, approve of the sentence of the Church, unless any thing appeare to the contrary, and they should so expresse themselves, towards him, as such a one, whom the Lord Christ hath sentenced and judged as a heathen: and therefore becomes all, who are the subjects of Christ to judge so of him. As all the subjects of the Kingdome do account him a Traytor, and carry themselves towards him, as such a one, who is convinced and proceeded against, as such, in one City or Corporation.*

This is the ayme of that *answer* which Master Rutherford alledgeth, from *some*, who say, That the party is excommunicated onely out of *that* Congregation, whereof he is a member *antecedenter*; because Christ hath given the power of *excommunication* only to the Church: But he is excommunicated to all other Churches onely *consequenter*, by *consequent*.

To this Master Rutherford sayes; *“ I answer the plain contrary. “ He is antecedenter and formally delivered to Satan by the power “ of the Catholike visible Church, which is put forth in exercises and acts, before that Church, whereof he is the neereft member. E- “ ven as the left hand doth cut off the finger of the right hand, which “ other wise should infect the whole body. Now it is not the left “ hand onely that cutteth off the contagious and infectious finger, but “ the whole man. Deliberate reason and the will consenteth it “ should be done, for the preservation of the whole. The left hand “ is a meere instrument, and the losse of the finger, is a losse to the “ whole body: and the finger is cut off the right hand not antece- “ denter onely, by the power of the left hand, but by the intrinsecall “ power that was in the whole body. Its true the contagion should creep through and infect the right hand first: and therefore incision “ is made upon the right hand first. When the Eldership of the Congre- “ gation delivers to Satan, it is not done by that power, that is intrin- “ secall in the congregation onely, but by the power intrinsecall, that “ is in the whole universall Church. lib. 2. pag. 296.*

We shall here pause a little, and as travellers use to do, view the coast how it lyes, because the path seemes dark, and the passage somewhat hazardfull.

I Answer then, If the Catholike Church put forth a power *intrinsecall* in the excommunicating of the offender and delivering him to Satan, (as it is here said:) It must be either an *Oecume-*

nicall councill, or a representative body of all, that must do this ; or else *all the Churches* must have a hand in it.

1. An *Oecumenik councill cannot excommunicate*. For that which *is not*, hath no being, *cannot put forth any operation*. *Non entis non est operatio*.

But a *generall councill was not* after our Saviour by the space of 300 yeeres. There hath been none of late, by the space of many hundreds, and when there will be any, no man knowes.

And *therefore it can put forth no intrinsecall power in this censure of excommunication, neither antecedenter, nor consequenter*.

2. Nor *can all the Churches* be said, by any evidence of reason to have a hand, or put forth a power to this worke. For Master Rutherford his own principles are, *one congregation hath no power over another, one Classis over another, one Provinciall or Nationall councill, hath no power over another*. Whence the inference is plaine.

They who have no power, much lesse supreme power over another, they can put forth no power over another.

But (*ex concessis*) many Churches, Classis, Synods have no power over a congregation therefore they can put forth no power, much lesse antecedenter to this work.

3. *Againe, they who put forth a power intrinsecall to excommunication, they must do it according to Christ his rule, and suitable to order prescribed by him*.

But *in cases of excommunication, especially those of obstinacy, the rule of Christ, and the direction of the Gospell require, they should examine, convince, admonish, before excommunication*.

And therefore they must be thoroughly informed and fully acquainted with the offence, if they proceed regularly.

But *all the Churches cannot be thus informed with the offences of such, who are excommunicated, nor yet are bound to be, antecedenter, to the dispensation of the censure*. They are not bound to receive all the complaints of every particular Church, to heare and examine all witnesses, not bound to convene the offending party, nor hath any Church but that, *wherof he is a member, power to do it*.

And therefore according to the rule of Christ, *they cannot put forth a power antecedenter to the excommunicating of him*.

4. Beside if *all the Churches put forth a power antecedenter to the*

the excommunicating of the offender, before, the particular Church: *then the sentence is known and past before the sentence of the particular congregation proceed: then there is no place left of Appeal to other Churches,* because their judgement is past, therefore they need not require their judgement, but this Mr. Rutherford will in no wise allow, nor is it consistent with his principles nor indeed with reason.

5. *If after the excommunication past in a congregation or Classes, when other Classes, Synods, congregations shall come to be acquainted therewith, and the proceeding therein, as irregular and unjust, they shall reject the sentence, as not suitable to the mind of Christ, and protest against the proceeding; They who in their judgements ever disallowed the sentence, and by their endeavour labour to repeale and oppose it; They cannot be said in reason to put forth an intrinsecall power, and that antecedenter in the execution of it.*

And I suppose the Churches, who are of such a judgement would wonder to heare a congregation thus speake to them: Here is an offending Brother cast out of our society, for such obstinacy in evill: we have cast him out *consequenter*, but you have put forth an intrinsecall power *antecedenter* to our act, els it could never have beene done.

I suppose, if a Provinciaall, nationall, Oecumenicall councell (that would condemn them for their sentence,) should heare them so speake, *they would presently protest their innocency;* and that they had no hand in it, they were never acquainted with their proceedings, for if they had, they should have professedly opposed them therein.

Lastly, if the whole Catholick Church put forth a power antecedenter in casting out every particular offender out of the Church: they also must needs put forth their power *antecedenter in receiving him in:* which reason and the experience of all ages gainsayes. That a congregation should consult with all the Churches on earth, before they *absolve* a penitent offender; there was no such law delivered to the Church of Corinth in that case, but *as he blames them, because they did not cast him out, before he wrote: so he wisheth them to receive him in againe into communion, neither staying nor expecting, untill a generall councell was called for that end.*

The *similitude* which Mr. Rutherford useth, hath a handsome
colour

colour to consen the inconsiderate Reader, but being seriously weighed reacheth not the cause in hand.

It is true, *the left hand doth not only cut off the contagious and infectious finger, but the whole man.* Deliberate reason and will consenteth therennto; and the finger is cut off, not by the power of the left hand onely, but by the *intrinsecall* power in the whole body. I say *all this is true*, and there is very good reason it should be so: because the *mind and will*, and so the whole hath full and sufficient power in it selfe, and that peculiarly and properly appointed by God and nature to preserve it selfe, and prevent infection in any member, and rather to cut of the infectious part, then that the contagion should spread to the ruine of the whole.

And it is so exactly *in a particular congregation; the chief officers*, as the *mind and will*; and the rest of the *Brethren*, as the *whole*, have intrinsecall power given them by Christ, and should put it forth in his name, and according to his order to remove an infectious member. But how unsuitable is it to require the same of other Churches, because they excommunicate in the *generall nature of a Church* with them, when in truth they have no power over a particular Church, and therefore as they cannot, so they should not attempt any such thing? For to lay aside now the consideration of an independent congregation, we will propound only, Mr. *Rutherford* his own principles for proof in this case.

Its confessed by Mr. *Rutherford* that a Church in an Island hath power of excommunication in her selfe: and therefore she may put it forth alone. And yet I suppose Mr. *Rutherford* will confesse, that a party so excommunicate is to be accounted a Heathen to all Churches as well, and as much, as any excommunicated out of a Church that hath neighbouring Churches near it: notwithstanding no other Churches have, and therefore can put forth no power, in the executing of that act of excommunication done by a Church in an *Island*.

The same also may be said of *Classes* and *provinciall Synods*, in regard of *other Synods and Classes*, over whom they have no power, by his own grant, and yet a person excommunicated in one regularly, is so accounted of by all.

And common sense will constraine a mans judgement hereunto.

The *Major* and *Aldermen* of one *Corporation*, must first be privy to the offence of any member in the Society, and then they have power to proceed against him, without either the power or privy of another corporation, though they be both members of the *same Kingdom*, and both *species* of a corporation, the common nature whereof is attributed to them both: because there is peculiar power left to them in their own place and precincts. The like may be said of a particular congregation.

These grounds thus made good by reason, will give in evidence against *severall expressions* of Mr. *Rutherford* as distant from the truth.

“*That sister Churches receive members of other Churches to communion by an intrinsecall authoritative Church power.*”

If he mean *such an authoritative Church-power*, as a congregation puts forth in excommunication, such a power these should put forth in admittance to communion: Its an *Assertion* neither safe nor sound, and a mans experience will teach him the contrary: For by authoritative Church-power we can enjoin our own members to come to the seale, or else *censure them*, but we cannot so deale with others, if it shall seem good to them to refuse to come.

He addes, “*Christ hath given an intrinsecall power to many consociated Churches to cast out a contagious lump, otherwise the consociated Churches are to exercise the punishment, of the avoiding the excommunicated person, as an Heathen, which followeth from a power which is no wayes in them; What conscience is here?*”

I Answ. A good conscience rightly guided by rule; For if by the mouth of two or three witnesses every word shall be established, as the Lord and his Law speaks: then much more shall a fact be established, that hath not the testimony of two or three, but of a whole Church, it may be so many hundreds to bear witness thereunto. And no man, nay no court in the world, can but yield to this evidence, before something appear to the contrary, unlesse against conscience they shall lay aside the express Law of God.

We shall propound a narrower case then this, and yet its so plaine that it will carry the judgement of any considerate man with it. Suppose a party going to some remote place, whether his occasion leads him, intends to joyne with the Church of Christ there set up: another person privy to his intention, and

knowing the man undeserving, he gives intimation to a friend under his *own hand and two others*, that the party is scandalous for oppression and couzenage: when he shall desire entrance and acceptance, the letter is shewed, and witnessess discovered, and he justly denyed admittance, with is a just punishment justly inflicted upon him, and that which a good conscience.

In the case in hand, the argument forceth a *fortiori*. If we may account a man scandalous, and carry our selves towards him as such a one, under the witnessess of two or three, before the contrary be manifested: much more may we account a person justly excommunicated and demeane our selves towards him in a manner suitable to such a condition under the testimony of a Church of Christ, untill something shall appeare to the contrary.

“*But suppose the Church erre, and cast out the person Clave errante? shall a man in a brutish manner practise according to their proceeding, and not discern whether the censure be justly or unjustly inflicted?*”

Answ. This is not to practise after a brutish manner, but to proceed according to *such rules*, better then which *nor reason nor righteousnesse* requires any: For under such a testimony the person stands justly excommunicated in mine account, and I must judge so if I will judge righteously. Instance. A person is accused in *open Court of Treason* upon *three witnessess*, which are pregnant and peremptory: The *judge* cannot but condemne the man, as such a malefactor; and in case he should make an escape, *all that heare of the proceeding*, they are to *account him such a one*, and to proceed against him as such, and yet cannot be said to practise *brutishly*, but *piously* and *righteously*, according to rules of reasonable nature, which God hath revealed in his holy word, untill the testimony given in be controlled and disannulled; so it is here.

Lastly I shall present unto the *Reader* and to Master *Rutherford* what himselfe hath writ in another place, and so leave this argument. *lib. 2. p. 320.* we find these words, the question being there propounded, since a scandalous person living betwixt two neighbouring presbyteries, and so likely to infect both equally and indifferently by his offence, why therefore should he not be cast out of both?

Master *Rutherford* his answer is this.

Though

“ Though he dwell in the borders of two Classicall presbyteries,
 “ yet since God, the God of order hath made him a combined member
 “ now by institution of one presbyteriall Church, not of another, he is
 “ to be excommunicated by the one, not by the other.

A man would think at the first blush, If one classicall Church doe not excommunicate antecedenter: by the same proportion of reason many must not, nay none but his own classis doe excommunicate him, and therefore how can the Catholike Church be said to doe this antecedenter? but Master Rutherford best knowes his owne meaning, and this will occasion him to explicate it.

CHAP. XIV.

Of the Church Universall, as it is Totum Integrale.



And to deale candidly in this as in the former course of our dispute, we professe our ayme in this inquiry is, onely to give in what evidence we can, to the clearer discovery of the Truth. For I cannot find any expressions in Master Rutherford that fully fasten this sense upon any passage of his dispute, and it is not in my thoughts to father any thing upon him, beside what he fully expresseth.

For our more cleere and direct proceeding, I shall take leave to inquire. 1. *What is meant by a Catholike visible Church taken in this sense, as Totum integrale.*

2. *Whether such a Church is to be found in the New Testament.*

3. *Whether the Lord Christ hath set Officers here, as in their first subject; and to them so set, the power of the keyes doth firstly appertaine.*

To the first.

That the Catholike Church hath some time such a respect, as *Totum integrale*, I now and then find amongst Authors. *Ames Medull. lib. 1. c. 32. par. 5.*

Ecclesia particularis respectu Ecclesie Catholicae, quae habet rationem integri, est membrum.

His meaning is, if we look at particular members and particu-

lar Churches as aggregated together, that which results and ariseth from the confluence and concurrence of them all, we put the respect of *Totum integrale* upon it, and so it is called *ecclesia Catholica*.

And for the right discerning of this, and differencing of some considerations about it, The Reader must take notice that three things are to be attended for the distinct understanding of this *Totum*, that he may sever it from former respects, unto which we have spoken, and discern the nature of it from the generall nature of a Church, between which there is an exceeding vast difference.

1. Then, the particular persons and Congregations, the members of this Church Catholike taken in this notion and consideration, containe in them the essentiall causes of it, out of which it ariseth, and is constituted: Whereas *Totum universale* contrariwise containes and communicates causes to particular Churches.

2. Hence, these particular persons and Churches are, and must be in nature before this *Totum integrale* i. e. This Catholike Church thus aggregated: and this followes from the former, in so much as the causes are in nature before the effect.

3. Hence this *totum* in proper and precise consideration, though it be ever with its members, yet is distinct from them, as that which ariseth out of them. As a man is neither body nor soule, but an *integrum*, a third rising out of them both.

The Reader must carry these along with him, because haply we shall have recourse to them, as occasion shall require.

The second things to be inquired, is,

Whether this Church is to be found in the New Testament.

When this *Quære* was presented unto Master Rutherford by way of Objection, thus, *You cannot demonstrate out of the Scripture, that there is such a thing in the New Testament as a Catholike visible Church.*

He answers in these words, *Lib. 2. 418.*

“ I conceive the subject of 1 Cor. 12. is a Catholike visible Church;
 “ we do not understand a politicall visible body, with ordinary visible government from a man, who maketh himselfe the Vicar of
 “ Christ, the Pope, whose members are Cardinals, Bishops, and such like
 like

“like, but the Catholike body mysticall of Christ, and that as
“visible.

We see here Master *Rutherf.* his expressions presented before us; but what his meaning is, I confesse, I cannot cleerely perceive, as,

1. What is the meaning of that phrase, *mysticall as visible.*
2. What is the thing intended by it.

1. I do not readily conceive his mind in such an expression; we understand the body *mysticall* of Christ as *invisible*. For the *mysticall* body of Christ, in common and current sense is constantly taken for the *invisible* body of our Saviour. Now to consider an *invisible* body as *visible* doth *implicate* plainly; and is, as if a man should say, I will consider *whitenesse* as it is *black*, and therefore this seemes not to be his mind: but it may be he takes *mysticall* in another *figurative* meaning: or haply the expression is mis-printed. It sufficeth to point at it, to occasion further explication.

2. What is the thing here intended, is as hard to find out fully.

When I observed that he puts *visible* in a kind of *equal breadth* and latitude with *mysticall*: That being *Totum integrale* of all the parts aggregated, I could not but imagine, his intendment was to take *visible* in the same sense. Beside *Lib. 2 pag. 222.* I find him distinguishing the *Pastors* of *particular* Congregations from the *Pastors* of the *Catholike* Church, whereas had he taken *Catholike* for *universall*, then the *Pastors* of one must be the *Pastors* of the other. For *genus* is only existing in its *species*, and there only can be seene, and so consequently attended.

These are probabilities which sway my judgement *that way*. But I find also that sometimes he puts in the word *universall* to expresse his meaning of the place. And *this casts the ballance the other way*. So that I cannot say, he meaneth by *Catholike* Church *visible*, a *totum integrale*. And therefore I shall not oppose it as *his sense*, but onely dispute against it, as not the sense of the place; and that these *Reasons* following perswade me for the present.

1. *Arg.*

That Church is meant in 1 Cor. 12. in which God sets Teachers, Helps, Governments as ordinary Officers *firstly*, *vers. 28.*

But he sets not these *firstly* in the *Catholike* Church *visible*, as *totum aggregatum*, (before explicated.)

The *Assumption*, where onely the doubt lies, is thus proved:
Because

Because the setting of the officers in the Church (I speak now of those which are ordinary) is by the *Election of the people*, and therefore this setting and officers set must be *there*, where the election is: this election or call being the foundation, whence the relation between Pastors and people results, and so become in relation one to another, gives mutuall being each to other, are together one with another.

But clear it is that *election is in the particular Churches*, *Act. 14. 23. Act. 6. 5. Tit. 1. 5.* and therefore there these ordinary officers are *firstly set by God*.

Argum. II.

In what Church Pastors are firstly set, over them they have firstly and primarily Pastorlike power in preaching, ruling, and dispensing the acts of their office. The nature of the office, Gods charge and command, the end at which they must aim, and for which sent, evinceth this. Act. 20. 21. 1 Pet. 5. 2.

But ordinary Teachers have not this pastorall and officiall power over the Catholick Church, as will thus appear.

Those whose power by the Law and order of Christ may be refused in all congregations, but in their own particular; They by no law of Christ have right of pastorall power in any, but in their own particular charges and Churches; otherwise the Lord Christ should set a man in his office, and by rule and law others may for ever refuse the exercise and power of his office over whom he is set.

But the power of ordinary Pastors may by law and order of Christ, be justly refused in all congregations beside their own. As suppose all congregations have Pastors of their own, they may justly refuse any to preach, or exercise any Jurisdiction amongst them.

Whereas he that hath power to preach as a Pastor, he hath authority to enjoin those, who are his flock, to attend him, though they should refuse it: yea to exercise his office, though they do not desire it. For it is not read in any Gospell, that the Lord Christ hangs the performance of a Teachers office upon others desires, but upon his own duty, with which he stands charged with by vertue of his place.

For I might *lastly* here *adde* (though many other reasons are at hand, yet I will not multiply, because I know not Mr. *Rutherford* his minde in this behalfe, and I would not trouble the *Reader* with

without cause) I say, I may here adde; *If a man be a Pastor to all Churches beside his own particular: Then he is either the same Pastor to both, or another and diverse.* This last none will own; therefore he must be the same to both; and he that hath the same pastorall office, he hath the same power and jurisdiction in both, stands in the same manner bound to both, because right of Jurisdiction issues from his office-call.

These mists then being removed, the *meaning* of the Apostle is this; *God hath set in his Church, i. e. in a Congregation existing in its particulars,* and so in all particular congregations, the extraordinary and ordinary officers, according to the extraordinary and ordinary occasions thereof; and this sense suits with that, which we explicated in the first part of this dispute, touching a *Catholick visible Church* as *Totum universale*; and hence that *quare* which carries the only difficulty with it receives a full satisfaction, l. 2. p. 401.

“ *This indefinite speech (sayes Mr. Rutherford) must by good
“ logick have the vertue either of one universall, or a particular
“ proposition: If they say the first, we have what we crave: if they
“ say the second, they fall into the former absurdity, for God hath
“ placed Apostles in the whole Christian world.*

Ans. If Mr. Rutherford crave no more but this, that every particular congregation should be the *species* of a Congregation, we willingly grant him his desire: but to affirme, that the *reason* is the *same* of *Totum aggregatum*, is as far wide, as east is from the west. And that his cause gains nothing by this grant, is plain: for thus the nature of a Church exists only, acts only, is to be seen only in the particulars, doth equally and firstly communicate his nature to the particulars, so that no Church hath more power than another, nor yet power over another, having upon this ground and grant an *independent* power of its owne: As *each species* hath *firstly and independently* the nature of the *genus*, which so existing in it, comes to be confined to it, and wholly to be ordered by it. As we shall give in evidence, by instance of many particulars, that we may relieve the Reader thereby.

Thus the *common nature* of a Corporation exists in all particular congregations, and so its common to all to have *Major and Common-councill*, (I speak *ex supposito*) which government and *Governours* existing in and determined by the particulars, have

have only *power* in their *own* place : The *Major* and *councill* can exercise *no* authority in *another* corporation. To reason therefore thus, if the nature of a corporation be common to all, and the King hath set Major and common-councill in all and every one of them, therefore the Major of one, may rule in another corporation; I say such an inference, will in no wise follow.

The like may be said of like example. All *states* set *Generals*, *Colonels*, *Captains* in their *Armies* : The king sets *constables* in all *Towns* ; *Sheriffes* in all *Countyes* . If any shall reason thus, If this be common to all *Towns* to have *Constables*, *Sheriffs* in all *Countyes* ; therefore a *Constable* may exercise his office in another *Towne*, or a *Sheriffe* in another *County* : each mans experience will give in evidence to the contrary. And the ground of the Argument taken from the community of the nature of such things, will not inforce it, but inferre the contrary, if seriously considered.

The sense of the Text thus opened, the *Arguments* gathered out of the severall verses will easily receive their answer : This then is the sense, as hath been proved *A congregation* or Church existing in his particulars is *the Church here meant*, and therefore all particular congregations are here intended.

And its true, that in all particular congregations (those extraordinary gifts and miracles being now ceased) there be the ordinary officers of *Teachers*, *Helps*, *Governments*, &c.

2. Its true of all particular congregations, that they are one body in themselves, and are one in the common nature of the Church, and these take in all visibly baptized into one Spirit.

3. Its true that in all these particular congregations all *Jews* and *Gentiles* are comprehended, that come within the pale of the visible Church. For the whole nature of the generall exists in the particulars.

4. Its true, that the members of each particular congregation have need each of other, and one particular Church of the help of another, as occasion shall require.

5. Its true of all particular congregations, that their members should not make a schisme one from another.

6. Its true of all particular congregations, that the members do

do and should especially care one for another, and suffer one with another.

7. Its true of all particular congregations, that by immediate commission God set Apostles, whose power of rule reacheth to them all, but ordinary officers he hath fixed to their particular places and stations, each one in the individuall congregation by the which he was called, and over whom he is appointed.

We have now done with our *inquiry* touching the *Catholick visible Church*: we shall *remind* the Reader of *two* things, which may be of speciall use, and so we shall put an end to this dispute.

I.

1. From the foregoing discourse he may discern, wherein especially the opinion of Mr. *Rutherford* appears, touching this *Catholick visible Church*, with any certainty. As namely, *Its certain that Mr. Rutherford holds the power of the keyes belongs firstly to the Catholick Representative Church*; for to this purpose his words are most expresse. *l. 2. p. 305. The power of the keyes by order of nature, is onely in the Catholick representative Church, as in the first subject.*

2. Its not to me certain, what he holds touching the *Catholike visible Church*, considered either as *Totum universale*, or *Integrate*: what probabilities his expressions carry either way, we have formerly intimated out of severall places: and therefore I think it most faire, to fasten nothing upon him, unlesse his words were fully and conclusively clear.

Lastly its certain, *that if the power of the keyes be in the Catholike representative Church, as the first subject, they cannot belong firstly to the Catholick Church, either as Totum universale or integrale*: The distance and difference betwixt these three according to former explication is so great and vast.

II.

Again let me remind the Reader, what light the truth hath gained, if we look at it, as laid forth in the right frame of it. As thus.

1. The common nature of a Church, and so the nature of officers in that proportion, are only existing, acting, and become visible in the particulars, as their *species*.

2. Hence all officers and office-power, as the nature of the

Church, so their nature, is equally, firstly, independently, communicated to all particular congregations: so that they do not receive office nor office power, one particular from another, or more particulars, because all particulars share in all equally and firstly, as *species* partake of the nature of a *Genus*.

3. Hence it is not lawfull for the Churches to give away this their power unto others; nor lawfull for others to take it away from them. And therefore they should not, by combining themselves with others lose this, nor should other Churches, by combination take this power from them, in whole or in part.

CHAP. XV.

An Answer to Mr. Hudson, concerning the Church-Catholick visible, as Totum integrale.



While I was inquiring and writing touching this *ecclesia catholica visibilis*, an especiall providence brought a book to my view which did purposely intreate of this particular subject. The Author Master *Hudson* a learned man, and a faithfull minister of the Gospell.

When I had considered his writing *his* I found his judgement sharp and scholasticall, his spirit Christian and moderate, his expression succinct and prestantly plaine to expresse his owne apprehensions.

So that my heart was much contented with the *Acumen* and Judicious diligence of the Author; though I could not consent to what he writ, yet I could not but unfainedly praise the learning, perspicuity and painfullnesse expressed in his writing.

Therefore I thought good to cast in some few *considerations* touching the things of greatest consequence therein, that so I might occasion him and others also, into whose hands that book may come, if not to judge otherwise, yet to consider againe of some particulars whether they will abide the balance of the sanctuary or not.

There is one principal point: I say, principals, because the whole frame of the dispute staves upon that, as upon the maine pillar and foundation, which if it faile, the whole falls to the ground as

Master

Master H. confesseth. p. 11.

“ I finde (saith he) the subject of my question exceedingly opposed,
 “ and that by our divines; and therefore I must crave leav to con-
 “ firme that sufficiently or els, what ever I shall say of the predicate,
 “ will be as a house built upon the sand, or a castle in the aire.

The grearest weight lies here, and therefore my greatest in-
 quiry shalbe about the truth of this.

And before I enter upon the examination of this principall
 point propounded, I shall collect severall expressions, out of sever-
 all places in the writing, which I shall set downe as so many con-
 clusions confessed by the Author that my selfe and reader may
 have recourse thereunto, as occasion shall require in the follow-
 ing discourse, when their specials shall come to a Judicious
 triall.

And since Mr. *Hudson* acknowledgeth, that this question is
 exceedingly opposed, and that by our *Divines*; I may say, by
 all the pious and Judicious *Orthodox*, that I meet withall, who
 write against the *Papists*, it will not seem strange to any, nor
 yet, I suppose, grievous to Mr. *Hudson*, if I joine with them in
 this defence of the truth, as I yet conceive it to be.

And in my retired meditations, I could not but observe a
 secret Kind of divine dispensation that the *Presbyterian way* must
 need the helpe of a point of *Popery*, not onely as a pillar, by which
 it must be under propped, but as a foundation or head corner
 stone, upon which the whole building must rest and be erected.

These grants and postulata which I shall mention, are thus
 freely and fully laid downe in severall passages and places.

I. CONCLUSION.

When a Church is called universall : universall in this question
 is meant principally in regard of } *Persons.* pag. 4.
 } *Places,* and not in regard of
 } *Time.*

2.

The universall Church visible, is the whole company of visible
 believers throughout the Whole World. p. 4.

3.

All the visible religious Assemblies of a nation are parts of the
 Church Catholike (he meanes members) p. 6.

4.

Particular Churches are made up of the members of the Church Catholike. p. 11.

5.

The proper notion of the Church Catholike, and particular, is, of *Integrum et membra* (p. 20.) and is (primum in suo genere,) before them. p. 10.

6.

For my part (sayes he) I conceive the Church Catholike to be *Totum Integrale*, and the particular Churches to be *Partes similes*, and so members thereof and parcells thereof, as the *Jewish Synagogues* were of the *Jewish Church*. p. 21.

7.

Every particular Church partaketh of part of the matter, and part of the forme of the whole. p. 21.

8.

Particular Churches are limited and distinguished from each other by *civill and prudenціальl limits*, for convenience of meeting, and maintenance and transacting of businesse.

9.

This membership is either devolved on a man by Gods disposing *Providence*, by reason of his *birth, or cohabitation* there: or voluntarily assumed by his voluntary *removall*, into that place, allotted out by *civill prudence* for such a particular society, to enjoy the ordinances of God conveniently together.

10.

The *Catholike Church* may by persecution, &c. be brought into a little roome and haply to *one* congregation. p. 24.

11.

While the *Church* is but *one* congregation, *That* hath the *Notion* of the Church *Catholike* more properly then of a *particular Church*, yea though it be but in *one* family, as it was in the *Arke* in the dayes of *Noah*. p. 24.

12.

Speaking of the *existence* of the Church *Catholike*, in the *existence* of particular Churches, he grants that the *Catholike Church* existeth *not but in particular Churches*, as a heape of stones existeth onely in the *existence* of particular stones. p. 24.

I thus take leave to sever and sunder the specials one from another, because if I deceive not my selfe much, they will make way,

way, not onely for the help of the Reader, that he may more easily carry them along with him in his consideration, but also may readily have resort thereunto, as the occasion of the dispute shall require.

From these particulars thus premised, the STATE OF THE QUESTION is fully this,
Whether there be a Catholike visible Church, as Totum integrale, consisting of all the particular Churches, as its members?

And to this we must answer yet negatively.

Because this question, thus propounded, lookes so fully like a Popish Tenent, at the first appearance, Mr. H. desires to put a Protestant dresse upon it, that persons might not suspect it came from the Romish Synagogue, by reason of the Pontifician Shibboleth it presents before the judicious Reader. And therefore he would difference this question from theirs in three things.

1. The Pontificians take visible for conspicuous and glorious.
2. They hold the name of the Church Catholike to belong to one Church.
3. They hold that this visible Catholike Church should be under one visible universall head.

The Reply is,

This salve onely skimes over the sore, but neither heals the wound: nor removes the skarre. For it is certaine, there be many collaterall errors, which go in the crowd and company with this Popish opinion; but with his favour, those which he hath mentioned with many others, they border about this cause, but enter not at all into the state and constitution of it, but are distinct errors, so mentioned, so maintained by the Pontificians, so opposed by ours. For Mr. H. very well knowes, that Bellarmine, with the rest of the Popish champions, marshall these causes as distinct companies, when they come into the field.

1. *Ecclesia non potest deficere (i. e.) numerus eorum qui veram fidem profitentur, non est semper frequens & gloriosus.* And that is the state of that question controverted betwixt us and them. Whitaker de eccles. quest. tert.

2. *Ecclesie regimen est monarchicum: nempe opus est visibili monarcha & summo iudice.* Whitak. de Rom. Pontif. q. 1. c. 1.

3. Its also a distinct question, That the Bishop of Rome succeeds

Peter in that Monarchicall government of his. *Whitak. de Rom. Pontif. q. 4. c. 1.*

Hence its plaine that *all* the differences Mr. *H.* propounds, are so many distinct questions among the Pontificians, and that this [*Ecclesia Catholica est visibilis*] is a fourth distinct from all the three former. Therefore they enter not at all into the state nor constitution of *this*, as either controverted with the Papists, or now agitated and disputed with us.

And if Mr. *Huds.* please to cast his eye upon the expressions and apprehensions of judicious *Whitaker*, when he debates the question, he will plainely and presently perceive, that *visible* here is opposed to *invisible*, by the confession of all our writers against the Papists: and when they prove that the Catholike Church is not visible, they do not meane, that it is not conspicuous and glorious to the world, but that it never was, nor can be visible to any; but it is to be beleaved, not to be apprehended by sense.

Ecclesia Catholica non potest à quoquam impio, imò, ne a quoquam pio videri. *Whitak. de Eccles. q. 2. c. 2. p. 57.*

And therefore the forenamed Author makes these two distinct questions

Ecclesia Catholica non est visibilis.

Ecclesia visibilis potest deficere: i. e. ecclesia visibilis non est semper frequens et gloriosa. vid. ub. supra.

The issue then is,

If these three mentioned differences be three distinct questions from *this*, now controverted; then they enter not into the constitution of *this*: Take it in his peculiar and precise consideration and as controverted betwixt the Papists and us.

And if he will have recourse to learned *Sadeel.* he will there find, that *Turrian* so expresseth, so understands his meaning, that *Ecclesia Catholica visibilis est aggregata ex omnibus particularibus ecclesiis, per totum terrarum orbem fusis*: which is the very hinge of this question now controverted with us.

So that I must yet crave leave to concurre with all our Divines against the Papists in this opinion, and to professe with them, that, *Ecclesia Catholica est invisibilis: i. e. nec ab impio imò ne a quoquam pio, videri potest.*

And when we say that *Ecclesia Catholica non est visibilis*, neither they nor I meane, that it is not conspicuous to the eye of the world,

world: but that there is *no such Ecclesia aggregata ex omnibus ecclesiis visibilibus*, that hath any being in *rerum natura*, or was instituted by our Saviour Christ.

For the clearing of this *conclusion*, we shall first dispute from the *nature* of *Totum integrale*. For herein M^r. H. deserves just commendation, that he deals openly, and like a judicious Divine, exprelly intimates, what kind of *Totum* he meaneth, that so we may not be to seeke, when we should speak to the point controverted and intended by him. *Dolus latet in universalibus*.

To begin then our inquiry touching the nature of *Totum integrale*, which being attended, according to the proper and right description of it, that will be as a *torch in the entry*, to give light, and lead the Reader into the particular truths, as so many particular roomes in the house, that so the whole frame may fully be conceived.

Integrum says (the *Logician*), *est totum, cui partes sunt, essentielles*: it is *such a whole*, unto which the parts are *essentials*; i. e. give the *essentials* causes, whence the integrity and entirenesse of the whole is made and constituted. And therefore to speak in their language, they are *orta argumenta*; the *members* arise out of the *matter* and *forme*, and containe in them *materialia & formalia principia*, which they give, in their concurrence to make up the *integrum*. Thus the severall Troopes and Companies make up the Army. The Free-men of so many Companies, the Common-Councell of Aldermen, and Major make up a Corporation. So many Cities, Shires, Counties, make up a Kingdome.

In all these the *members* are *causall*, each gives in a *substantiall share*, to make up the *integrity* or *intirenesse* of the whole.

Hence, the members are in *nature* before the whole (I say in *nature*, because I would not run into needlesse niceties touching any other priority, but thus they are certainly before the whole) because they containe the causes that make it up.

That which M^r. H. suggests else where by way of *objection*, that they be *relata*, and therefore *simul natura*, is an old fallacy frequent in the Schooles, and proceeds meerely out of a mistake of *Logicall* principles. True it is, that *integrum* and *membra* may be clothed with *such a respect*, which may be put upon them, for our expression and apprehension (as it were easie to open, onely it sutes not this popular debate) but to speak *properly*,

look at *integrum* and *membra* in their peculiar *affection* of arguing, and they can be no more *Relata*, then one opposite can be another.

Hence, The *integrum* is another thing resulting and arising from the members imitating exactly the nature of the effect, existing from his causes, and therefore its called *symbolum effecti*. As a body is distinct and a third in reason and reality from all his members; The Army constituted of the severall Companies; The Kingdome from the severall Counties, Hundreds, Cities.

Hence lastly, This is made peculiar to this *Totum* (from that we call *Totum genericum*, or *universale*,) That what belongs to this, doth not belong to all the members. As that man is said to eat, drink walke, talke, look upward, when no part of the body, nor yet the soule, in reason, or according to truth, can be said to doe any of these actions.

Hence then it followes undenyably and necessarily,

If *Ecclesia Catholica* be *Totum integrale*, its a third, and distinct from all the members, and so from all particular Congregations. And therefore there must be some Officer, Act, and Ordinance appertaining to that, which doth not appertain to any of the members.

And this rule, reason, all experiences, all instances in all *integrums*, do evidence. There is a *supreme* governour in a *kingdom*. A *Generall* in a *Camp*, besides all other Officers in all the *Regiments*.

But there could yet be never given any discovery of a Catho-like Church, as a third and distinct from its members, nor yet Act or Officer, besides those which are observed and exercised in particular Churches.

And I would earnestly and seriously desire Mr. H. or any man living, but to lay forth the nature of particular Congregations, and attend all the Offices, actions, and ordinances there dispensed, and in precise consideration, offer to my understanding, the nature of this whole distinct in apprehension (I would not, I desire not a separation of this whole from the parts, or the pulling of them a sunder, for that were *insanire cum ratione*) but a presenting of some distinct, Officer, Act, or operation, *seclusa ratione*, or not *habitâ ratione* of particular Congregations, which do not appertaine to them. And this must be done, or else this *totum integrale* will prove a meere *fiction*, and a conceit minted out of a mans imagination.

Its true, *Totum genericum*, or take the nature of a Church in generall, there is nothing required, but that it should exist in its particulars, as in its species: and that the generall nature of a Church, and all the priviledges firstly appertaining thereunto should equally and indifferently be communicated to all the particulars as inferior species: as the like is easie to be seen and observed in all examples of this sort, as we have instanced in the foregoing part of the discourse.

But the nature of an *Integrum* is wholly different, as it is a third arising from his members, so it ever hath something peculiar and not communicated unto them.

And hence it was, that the Papists, who maintained this Catholike visible Church, have created and fancied a visible Head to this visible Body, but that fond device labours now with the loathsomnesse of it selfe.

When Master H. is to make answer to this Argument he thus writes. p. 23.

“ This is the main argument of the Pontificians, for the supremacy
 “ of the Pope, and that which made our Divines deny them a Church
 “ Catholike visible: But to the argument I answer that the Church
 “ had a Head of the same nature, consisting of body and soule who
 “ sometimes lived in this kingdom of grace in the dayes of his flesh,
 “ and did visibly partake in externall ordinances, though now indeed
 “ he be ascended into his kingdome of glory, yet ceaseth not to be a
 “ man, as we are, though glorified, and ceaseth not to rule and
 “ governe his Church, here below; for it is an everlasting King-
 “ dome Isa. 9.7. As when King James was translated from Scotland
 “ to England and lived here, he did not cease to be King in Scotland.

My Reply is.

1. The confession of Master H. is very remarkable, which I desire the Reader to observe, and for ever to carry along with him in his consideration, that according to the concurring and joint judgement of all our divines, they saw it necessary to deny the Papist a Catholike visible Church, unlesse they should be constrained to grant them an officer, as a supreme visible Head: for so his words are expresse.

“ This made our Divines deny the Pontificians a Church Catho-
 “ like visible, namely, That so they might deny a visible Head su-
 “ table thereunto. As though he had said, unlesse they had denied
 the one, they could not have denied the other.

This was the *conclusive determination* of all those worthy champions of the Lord, who opposed the supremacy of that man of sin in former ages: and I cannot but conceive their *grounds* impregnable: If the *one* be granted, the *other* cannot be avoided according to all the principles of well ordered policyes, and the rules of reason propounded in the foregoing arguments.

2. The salve, which Master *H.* here applies, is so far from healing the sore, that it makes it worse, the physicke being almost as bad if not more dangerous, then the disease: for,

When in his Answ. he would beare the Reader in hand that *Christ* as *man* consisting of body and soule, and living in the Church must in that regard, be the *visible head* of his Church, though now ascended into heaven: I would affectionately desire him in Gods holy feare to consider what he writes. For,

1. It is not onely *untrue*, but very dangerous to hold, that *Christ* as meere *man* consisting of body and soule is a *visible Head* of his Church; and yet this he doth and must say, if he say any thing to the argument in hand: But upon this grant it will *follow* that *Christ* is such a head, that *is not present* with his Body, nor doth, nor can lend influence to his whole body, and the members thereof in all places: and therefore must not be sufficient to supply fully the necessities thereof; which how derogatory and prejudiciall to our blessed Saviour, and the fatherly love of God the father to his Church, I am perswaded his love to *Christ*, will make him more sensible of such indignity, then I am able to expresse.

2. Its certaine our Saviour is *Head* of the Church, as mediator, God and man, who hath *fulnesse* of all *grace* and of all power committed to him, and so becomes fully fit to execute the place and office of such a head, to send all officers, to furnish them to the worke, and blesse them in the worke of the ministry, for *the gathering and perfecting of all his saints, untill they come unto the unity of the faith.* So Beza in his confession: chap. 5. Artic. 5. *Whitak.* de Pontif. Rom. q 1. cap. 3. arg. 6. where disputing, that to be Head of the Church, was a burden too heavy for any man to beare, a worke too hard for any man to discharg, he issues the reason thus, *quare relinquendum est,* &c. therefore we must leave the worke to *Christ*, who, as he is everywhere, so he can doe all things; *alias enim caput non esset,* otherwise he should not be a *Head.*

3. Hence that which master *H.* takes for granted, that *Christ* was a *visible* Head, and Monarch in the Church, is not safe, nor true, as hath appeared by the foregoing arguments, and is confessed by all ours that I meet withall. *Whitaker de Pontif. Rom. q. 1. c. 2. p. 14. ad. 5. Bellarm. arg. Christus igitur non degebat in terris ut visibilis monarcha, nec ideo venit in mundum ut monarchiæ visibilis fundamenta jaceret, Ckrift did not reside in the world as a visible monarch, nor came he into the world to set it up.* The like expressions Master *H.* may find often in *Whitak. p. 533. 554. ut. supra. Christus missus non est ut Regnum visibile occuparet, aut se tanquam Dominum et Monarcham in Ecclesia gereret.*

4. When we dispute touching the distinction of an *integrum* from its members, we look that this *distinction* shou'd be attended in the *same kind*; namely, the *integrum* must not onely have a distinct nature, but *such* a nature, as *ariseth* and *results* from the *members*; and *so* the *Officer* or *officers*, which are appropriate unto that, must have some *fitable* resemblance in regard of the *kind* of them with the other.

As the Nationall Church of the Jewes being a *distinct kind* of Church, had *peculiar* and *distinct Officers* and ordinances, which were *nationall*, beside those of the Synagogue: So the Catholike must have, if it be a Church made up of the particular Churches, "*as the Nationall Church was made up of the Synagogues, as Mr. H. words are, p. 21.*

Hence againe, from the former ground laid and proved, it followes, the Catholike Church receives being from the particulars, and therefore its *after* and *out* from them.

Hence they receive no being from it, because the *integrum est totum cui partes sunt essentielles, non totum essentielle partibus*, for that is as far wide from this, as heaven from earth; for let our sense and experience speak in this case. This *totum Catholicum* is aggregate of the particulars, as a *heape* is aggregated and made up of *many stones*. (Master *H.* pag. 24) an Army of many Regiments: but our senses will say, if asked: the stones must be *before* the Heape; the Regiments in reason *before* the Army, that *ariseth* out of them.

That one y which puts faire colours upon this false conceit, is, the misapprehending of some particular examples, namely, when they say, that *any* portion of *water* divided, *every* part of it is water, and hath the name and nature of it. The Answer is,

That predication or *affirmation* is not by vertue of that division of a portion of water that is made, *as integri in membra*; for in very deed, it is professedly *opposite* thereunto: But it is because the *nature* is preserved in the least portion of it, and thence this predication this part of water, is water, is made good, because a *genus* and *species* are there preserved and attended, going along with the division of *integri in membra*. For when we say, *hæc aqua est aqua*, the Arguments are *genus* and *species*: and the like may be said, and must be understood of the like examples. And that this is so, will easily appeare by instances, if we narrowly sever the considerations and respects one from another.

Take a *quart* of water and divide it into *two pints*, here is a *division* of *integrum* into its *members*: though each *pint* may be called *water*, yet a *pint* cannot be said to be a *quart*, because the division of *that totum* will not permit it.

From these particulars, as so many proved premises, inferred from the nature of an *integrum*, to the 2, 3, 5. conclusions of M^r. H. fall to the ground.

Nor can I see how the 5 and the 7, can stand together.

If the proper notion of the Church Catholike and particular Churches be of *integrum in membra*, pag. 20. Then particular Churches are essentials, and give matter and forme to the Catholike.

Therefore they cannot receive matter and forme from the Catholike, contrary to conclui. 7. pag. 21.

If the Church Catholike existeth out of the particular Churches, as a heape out of so many stones, pag. 24. then they are before the Catholike, contrary to conclus. 5. pag. 10.

My second ground is that which Master H. grants; and the nature of the Church seemes to force. "The Catholike Church may by persecution, &c. be brought into a little roome, and haply into one Congregation, pag. 24. yet all the essence and priviledges of the Church Catholike visible are contracted and preserved therein, and from them conveyed and derived to those whom they shall convert, *ibidem*."

From this grant, I offer these collections to consideration.

1. Hence this Catholike Church being an individuall, it must needs be *species specialissima*, and therefore can have no inferior to it, or subordinately under it, to which it can give *nomen & naturam*: for no man is so far forsaken of reason, as to affirme, This indi-

individuall Church is *that* individuall Church.

2. Againe, wherein failes this kind of reasoning ?

1. *Catholica Ecclesia* extends it selfe to all persons and places, *conclus. 1.*

But so cannot a particular Congregation.

2. *Ecclesia particularis* may faile : so cannot *Ecclesia Catholica*.

3. *Ecclesia Catholica* gives part matter, and part forme to all particular Churches, *conclus. 7.*

But a particular Congregation cannot do so.

4. That which is *aggregatum* of all particular Congregations, and its *nature* consists in *this*, that it is *such a Totum*, the *nature* of such an *integrum* cannot be preserved in one.

For *integrum* cannot be made of *one member* : As though a man should say, there may be the nature of a heape reserved in one stone : The nature of a flock in one sheepe. A Corporation in one man.

Its true I confesse, I should easily yeild, that which all writers, all rules confirme, *Tota natura generis conservatur in una specie* : as the *nature* of man was preserved in one man *Adam*. But that an *integrum* made of many members should be intire and have his whole nature preserved in one, It is to me unconceivable, unlesse Master *H.* will help us with another Logick, that never yet saw light. Should one affirme the body to be an intire body and not lame, which lacks all the members, but only the head or hand, it would be counted a strange affirmation.

Let us yet once againe look a little more seriously into that particular branch of the 11th *conclusion*, if haply something may be suggested to our secret thoughts, for our further consideration. Its said, "*that Ecclesia Catholica was reserved in the family of Noah.*"

Beside the inconveniences mentioned before, we may thus further inquire : Its granted that the Church was appointed by God to be in families. Suppose *Noah* his sonnes, issuing out into their own families, as they did : *Noah*, he had his family intire : when *Noah* was dead, and his family dissolved, I aske where *Ecclesia Catholica* was ? It must needs be either in some of those families severally considered, or in a fourth family as an *aggregatum* of them all.

It could not be in the families severally considered, as that a-

ny one of them should be, or could be truly called, *Ecclesia Catholica*. For which of them could claime that more then another?

2. *Ecclesia Catholica* gives matter and forme to the particulars, as in the 7 *conclus.* but one family did not so to another.

3 *Ecclesia Catholica* consists of all the particulars as its members. But no one did consist of the other two.

Nor can the *second part* be granted, *to wit*, that there should be a *fourth family* aggregated of all these : A mans sense gives sufficient consutation of this : for there was never any such recorded in the word, nor conceived by any in that age : nor can there be such a one as Mr. *H.* hath deciphered to us, that should give part matter, part forme, to all the particulars, as in the seventh *conclusion*.

For it privily implyes a *contradiction* : to be an *aggregatum* of particulars, and to give being unto them.

Lastly, take we Mr. *H.* his definition of the Catholike Church "as it respects *all persons and places*, as in the 1. *conclus.* And "therefore, *is the whole company of all beleivers in the whole world.*"

How will, or in truth can, *this* agree to the visible Church, when it was confined within the pale and limits of the land of *Judea*? Its confessed by all that I know, that God had no Church *visible*, to whom all Church priviledges and ordinances belonged, *but onely that* : And therefore all were bound to turne *Jewes*, and become *Profelytes*, before they could be said to be within the *Covenant* of the Church, or had any right to the seales, or to share in any priviledges thereof. *Exod.* 12. 42. *Ephes.* 2. 12.

And therefore all beleivers, that were not *joyned* to the people of the God of *Abraham*, that were not incorporated into the Church, by subjeſting themselves to the way and worship of God amongst them, and receiving *circumcision* in the foreskin of their flesh, they were debarred *all Priviledges*. Conceive we now *Rahab* converted to the faith, and as she was, its certaine many families in like fort might be.

By Mr. *H.* his principles, these were all of the Catholick Church, and had title to all Priviledges of the Church, which the words of the text professedly gainsayes. Nay compare we Mr. *H.* his way of the conveyance of the right of Church Priviledges, *With Gods way*, punctually expressed in his word, and then we shall

shall see what accord there is. Mr. H. thus writes, p. 11.

“Particular Churches are made up of the members of the Church Catholick, and partake of the benefit and priviledges of the Church primarily, not because they are beleivers of the particular Churches, but of the Church Catholick.

So that we have Mr. H. his mind and method thus laid open before us.

1. When a man is converted to the profession of the Gospel, and so becomes a visible believer, he is then a member of the visible Church Catholike.

2. He hath by this his profession and membership with the Church Catholike, right unto all Church priviledges.

3. He then becomes a member of a particular Church: but hath not right to Church priviledges, *because of that*, but because of his former membership with the Catholike Church.

This is his method.

Gods method in his word is this.

1. A person is converted and becomes a visible beleever.

2. He comes to be adjoynd to the Jewish Church, and turnes Profelyte.

3. *Because* he is now converted and turned Jew, he may eat the Passeover, and enjoy all the other Priviledges, *Exod. 12. 42. Isa. 56.*

It is hereby apparant that Gods method, and that which Mr. H. expresseth, is directly contradictory. The Lord sayes: Its not *because* a beleever, but because beleiving he joynes to the Church; therefore he partakes of Church Priviledges. Mr. H. affirmes: Its not *because* he joines to the Church, but because he is a beleever, that he hath right to the Priviledges of the Church: which are open contradictions in *ipsis terminis*.

From the ground formerly made good and granted, it follows in the second place, The Church visible was not of all people, nor in all places.

If the Church was confined within the pale of *Judea*, then was it not in all places.

If confined to such only as were Jews, or became such, then was it not of all people.

And by all that I can observe in the text, or out of Interpreters, its plaine, that the *sonnes of Keturah* which were sent into the east, though they were circumcised, and in all appearance of probability,

ty, not only professed the faith (which were enough according to M. H. his principles, to make them members of the Catholike Church) but were some of them true and sincere-hearted beleivers: yet its most certain *God did not account of them as a visible Church*, nor did he betrust them with Church-Priviledges. The Psalmist therefore confines and impropriates them to the Jew. *He hath not dealt so with any nation, neither have the Heathens knowledge of his wayes*, Rom. 3. 2. *What is the Priviledge of the Jew? &c. to them was committed the oracles of God, not to any other.*

And therefore it is, that Divines, and those most judicious, conclude, and that with consent, that the Church was then *in populo Israelitico*, but now *in populo Catholico*: That it was then *in a Nation*, according to that, *I will make of thee a great Nation*: But now in all Nations, according to that, *Go preach and teach all Nations*; and in Christ there is no difference either of Jew or Grecian, Scythian, or Barbarian: and in this notion and consideration it is, that I conceive the *visible Church may now be called Catholike*, and not in the time of the Jew, because the Gospel is preached to all people universally and indifferently, and gathered out of all without any restraint, but was then confined *populo Israelitico*.

S E C T. II.

Wherein Mr. H. his *Demonstration*, by which he would prove a *Catholick Church visible*, is *examined and answered*.

These grounds being laid and proved, there is a ready way made to the right understanding of that which Mr. H. propounds in way of proof of his Assertion, [the nature whereof we have now opened.

His *demonstration* as he termes it, is this.

“ *If particular Churches be visible, then there is a visible Catholick Church.*

But particular Churches are visible. Therefore,

Our Answer will be double.

1. We shall enquire what our Writers and Protestant Divines do return to the *Proposition*.

2. Then we shall apply our selves to the second part, or *Assumption*, and by both, it will appear, that this Argument doth

not probably conclude the cause, much lesse necessarily demonstrate it.

To begin with the Proposition.

When *Duraus* urged Doctor *Whitaker* with this Argument to maintaine a Catholike Church visible, which he and all ours do constantly deny, Master *H.* may be pleased to consider, what returne the Doctor makes. *Whitak. contra Duraum Lib. 3. de Eccles. pag. 110.* when *Duraus* had thus laid down his Argument, *Dic queso, si singula Ecclesia ex quibus veluti partibus, &c.* If all particular Churches, whereof the Church Catholike consists, as members, be visible, and fall under our sight, will it not follow, that the Catholike Church will be visible also?

After Doctor *Whitaker* had told him, that the Catholike Church is not to be confined to one age and time, but comprehends all the faithfull of all ages, which went before us, and are now in heaven, and then he demands of *Duraus*, whether all these be visible or no?

Secondly, he comes yet neerer home, and drives him to a greater straight and narrow: *Deinde ut Catholicam tuam ecclesiam in hoc seculum compingamus, tamen quousque particulares Ecclesie aspectabiles sunt, Catholica aspectabilis non erit.* In a word he parenthetically and readily denyes the consequence, affirming That the members may be aspectabiles, but the whole not so. And gives the reason of his denyall, which is this. *Si enim Catholica (ut tu dicis) consistit ex partibus, &c. Loco supra citato.* If the Catholike be aggregated of many parts, then when these parts are gathered together, the whole may be seen, but the parts as severally cannot be seene. And addes, answerably when the parts are seene severally, then the Totum, as aggregated, cannot be seene.

Nay if Master *H.* be pleased to review, how learned *Sadeel* deales with *Turrian*, propounding the very same Argument to him, in the very same termes, he will, and the Reader may perceive, what strength that judicious writer apprehended to be in this reason, and Doctor *Whitaker* alledgeth and repeats this against *Belarmine* and gives his approbation of it. The concurrence of those judgements of these two Worthies you may find, *Whitak. de Eccles. contro. 2. q. c. 4. Arg. II.*

Ecclesiam Catholicam adversarii dicunt esse omnes Ecclesias particulares, per totum terrarum orbem fusas, quae quia sunt visibiles, ecclesiam Catholicam ex his aggregatam visibilem esse affirmant.

Our Adversaries (saith Sadeel) affirme the Catholike Church to be all particular Churches spread through the whole world; and because the particulars are visible, therefore they concludes the Catholick aggregated of all these to be visible also. (So that it is plain, the Papists plead the same Argument with Mr. H. for their cause, as he now doth for his.)

But *Sadeel* and *Whitaker* both, make a round returne to him. *Sed hoc nihil absurdius dici potest.* They feare not to professe that the consequence is very absurd and destitute of any shew of reason, and therefore retort the argument, as marvellous strong against him. *If the particular Churches severed be visible, then the whole aggregated cannot be visible: And if the aggregatum be visible; they cannot be visible.* As they instance. If there be ten flocks of sheep severall, they are and may be seen severed one from another: But then one Catholick flock gathered together of all these cannot be seen.

By this which hath been alledged, two things the Reader may attend:

1. How feeble these judicious writers judged the force of the consequence of the Argument.

2. Its evident by their whole debate, that they take it as a thing supposed, that to make up a *Totum aggregatum*, there must be in reason the aggregation of the members.

For it is not enough to make up a *Totum aggregatum*, that the severall members are under the *same lawes*, and governed after the *same manner*. For that which may and doth belong to those that are not aggregated in any such a whole, that cannot be sufficient to give a proper nature or *formality* to such an *aggregatum*: for things common do not give any proper and differencing nature. But these forenamed, to wit, to be govern'd by the same laws, and ruled after the same manner, may, and doth befall those bodies, that are not under such an aggregation.

Thus severall Free cities and House-Towns, which are entire in themselves: Severall Countreys and Kingdomes, who have nothing to do with each other in their precincts and Jurisdiccions, yet may have the same lawes, and the same manner of Government. Only that, which makes them an entire and compleat common-wealth in themselves, is the aggregation of them under the *same governours* as the chiefe, whether one single person as in a *monarchicall*, or many, as in an *Aristocraticall* state.

And

And this might suffice for a satisfactory answer for the present, but I shall go a nearer way to worke, and as they have denied the consequence, I shall deny the second part or *assumption*, Namely, *that particular congregations are not members, (but species) of a Church, which as a genus exists, and works, and is preserved in each particular, and as far as visibility may be given to a generall, existing, and acting in the individuals, I shall not gainsay it: for it is that I have opened and defended in the foregoing part of the discourse. Such a Totum universale I grant, and do not know any either do or indeed can deny; but this serves not the Papists turne at all.*

For the generall nature of a Church being determined to its particulars, and existing therein, all particular Churches do equally and indifferently from thence receive all the Church-power and priviledges that are common, and there *needs no visible monarch* over all Churches, but fairfull *Pastors* and *Teachers*, set *over every* particular congregation, for improvement of all ordinances, Sacraments, and censures for the good thereof.

Nor will it suit Master *H.* Because we need not (if we will follow the levell of this truth, as it leads us) goe about by a Catholike visible Church aggregated of all, before we come to a congregation, but we must be necessitated to attend upon a particular congregation; for there both *the essence and priviledge* of the Church is *first* to be found, because the genus first exists there.

Master *H.* conceiving *such an answer* might be made, he frames it as an *objection* against himselfe, and makes onely *this* return, that he takes the *notion* of Church in regard of its particulars to be *Integri in membra*, but the *proofs* which should settle it, are no whit sufficient.

1. He alledgeth an expression out of Doctor *Ames* his *medulla lib. 1. c. 32. part 4* *particulares ista congregationes sunt partes similes ecclesie Catholica*, which words, its certaine, doe properly and directly consider particular congregations *as species* of a Church, and were so intended by the Author, as it appears in the next word.

True in the following words, he speaks of *ecclesia Catholica, as integrum*, but rather as putting such a notion upon it, or analysing the reason of such an apprehension, then concluding that there is any such *reality existing*. For in the first words of that

chap. the thus writes, *ecclesia, quæ in terris agit, non est tota simul visibilis*. Therefore this aggregation is not visible (for in that the nature of this *Totum integrale* lies) so that this expression of Doctor Ames neither hurts ours, nor helps Master H. his cause,

Master H. addes also one argument.

“ *Ubi omnes partes existunt simul compacta, ibi totum existit.*

“ *Sed omnes partes ecclesiæ Catholica visibilis existunt simul compacta.*

Therefore *ecclesia Catholica visibilis existit.*

The minor he proves out of Eph. 4.16.

Ansꝛ: The conclusion may be granted in a right sense, without any prejudice to our defence at all. 1. Where the particular members of a congregation are compacted in covenant of the Church, and with Church officers, there is a particular Church. 2. Where there are many particular Churches, amongst them, there is *Totum genericum existens*.

In *this* sense, (which is the sense of the place) all may be granted : but in *his* sense, the *minor is denyed*, namely, that all particular congregations do exist aggregated together as members of the *Catholick*; that should have been proved, but is not touched, much lesse evidenced.

And if Mr. H. had attempted to shew how all particular Churches are aggregated or compacted *in toto integrali*, which ariseth out of them, and hath somewhat peculiar to it selfe, and not common to them, he had helped the cause with some proof, and us with some light.

The *particular* taken from the Apostles and Evangelists, namely, it must therefore be a Catholike Church, because they were given to it, we shall meet with it, in 1. Cor. 12. 28. where it shall receive a full answer.

S E C T. III.

Where the Scriptures Mr. H. alledgeth, are examined and cleared.

We have thus done with Mr. H. *demonstration*, and we suppose it doth appear, that it doth not necessarily inforce the conclusion.

We shall now weigh, with like liberty, the *Scriptures* which he propounds to this end and purpose.

The first alledged by him, is, *Act. 8. 3.* and to this also may that be referred; *Gal. 1. 13.* because the aime of the Spirit is the same in both, and the second is but a relation of the first.

Now that by *Church*, in *Act. 8. 3.* cannot be meant *catholica ecclesia visibilis*, is thus plain.

That Church is there meant, which *Paul* persecuted.

But he could not, nor did he persecute the whole company of professing beleivers in the whole world, for he could not see them, nor know them.

Beside, he did not persecute the Church of the Jewes in Jerusalem, *i. e. the Jewish Church*, and yet its certain, there were there many that believed: but as the text saith, and he affirms of himselfe, he persecuted *that way*, and all that he knew of that way: which was indeed the *Christian Church* in Jerusalem, now erected by the Apostles, and there exceedingly increased by the blessing of the Lord, and therefore *Church* is put by a synecdoche, for that *particular Church*: and that also for the men and members of it, that *Paul* could take notice of it, *Act. 9. 2* so the words are, *if he found any of that way*, them he had commission to pursue, and so did.

The probabilities intimated to the contrary by Mr. H. do not evince; as first when he saith, "*It was not a particular Church, because the persecution was in Jerusalem, Damascus, and even to strange cities.*"

Ans. True, no wonder because he persecuted all that professed that way of the Christian Church, and those by reason of a great persecution were scattered abroad throughout all the regions of *Judea* and *Samaria*, they fled far and wide, and therefore he might persecute them where he found them, as he did, hunting after them with eagernesse and madnesse of malice. Thus Dr. *Whitaker* expounds the place, *controv. 2. de eccles. p. 456*

When Mr. H. addes, an *indefinite* is equivalent to a *generall*, he will find that it is not alwayes so upon second thoughts, as innumerable instances might be brought to evince the contrary.

Nor yet lastly is there the same reason, that the word *Church* here should reach all other Churches. For the Apostle gives in

a peculiar ground why he was thus carried, namely he persecuted their way, not simply because they were beleivers. (For such many in *Jerusalem* were that were of the Jewish Church *Acts* 5. 13. 14. But because they made this manner of profession touching Christ and salvation by him alone, rejecting the ceremonies of the Law.

To this also you may referre these two other Scriptures :

Act. 2. 47. *God added to the Church such as should be saved.*

1. That is not to the whole company of beleivers in the whole world: for such a company they never saw nor knew, and therefore could not be added to them: But to the Christian Church now erected: and therefore it is said, *they continued in the Doctrine of the Apostles, in their fellowship, Act.* 2. 42.

2. There were many beleivers of the Jewish Church, *Act.* 5. 14. and therefore they who met of that Church, could not be added to them, but to the Apostolicall and Christian Church. And therefore,

3. When it is said, *they were added to the Church, v.* 47. in the 41. v. Its said, *they were baptized, and the same day were added unto them about 3000 soules, i. e. to the Apostles and their company.*

Lastly, the Church is distinguished from all the rest, many whereof were certainly professing beleivers, *Act.* 5. 14. *fear came upon all the Church, and upon as many as heard these things.*

To this head, namely of the Christian Church of the Gentiles, you may adde that *1 Cor.* 10 32. *Give no offence to the Jew, nor Gentile, nor to the Church of God.* Where the word *Church* (saith Mr. H. pag. 13.) cannot be the Church of the elect, nor any particular Congregation, but indefinitely.

Ans. But must it therefore be meant of the *Catholicke Church visible*, and that as *integrum*? the consequent deserves a denyall; and that it cannot be meant of the Catholike Church, the words of the text give apparant testimony.

That Church which is contra-distinct to the Jewes, that cannot comprehend the whole company of beleivers, *through the whole world*, because some beleivers were of the Jewes, *1 Pet.* 1. *7 am.* 1. 1.

But this Church is so contra-distinct.

Againe, that Church is here meant, whom a man may offend by

by his practise in the particulars mentioned.

But he cannot so offend the *whole* company of beleevers, *through the whole world*: because a scandall must be seene or known certainly: but so a persons practise cannot be to all beleevers in the whole world.

Therefore the *meaning* is plaine, we must not offend those that are without, nor yet the *beleeving Jewes*, nor any of the *beleeving Gentiles*, who are brought home unto Christ, and the fellowship of the Church.

To this head also belongs that of *Eph. 3. 10.*

That to principalities might be made known by the Church, the manifold wisdom of God if it be not meant of the Church invisible, It must needs be understood of the *Church of the Gentiles* then gathering, not of the whole company of all beleevers throughout the whole world, as the severall circumstances carry it, beyond controule. For in *v. 9.* the Apostle speaks of such *mysteries that were kept secret since the beginning of the world.* 2. Its such *multifarious wisdom*, which was *now made known by the Churches*; but before to the Church of the Jewes: And therefore the *Churches of the Gentiles* are here to be considered and understood.

Unlesse, as I said, it be meant of the *invisible Church*, unto which Master *Beza* and *Piscator* seeme to incline, because first the Apostle speaks of such things that appertain only to the faithful, as *v. 9.* he speaks of *all things created by Christ Jesus*, i. e. all the elect & called (say they, *i. e.* those former interpreters mentioned) 2. This discovery of wisdom is in *v. 12.* according to his eternall councell in Christ Jesus intended towards his elect, and indeed in those dispensations this wisdom appeares, which drives the very thoughts to a magement: But however it be taken, it helps nothing to Mr. *H.* his *Ecclesia Catholica.*

Master *H.* addes, *1 Cor. 12. 28.* “ God hath set some in the Church”
“ as first Apostles, teachers, *1 Tim. 3. 15.* That thou must know how
“ to behave thy selfe in the house of God, which is the Church.

“ *Ephes. 4. 11, 12.* perfecting the body of Christ.

“ These places must needs be meant of the *Catholike Church*, sayes
“ he.

Ans. No: but they are to be understood of every particular,
or (which is all one, and my meaning) of the Church as a *To-*
tum

tum universale existing and determined in its actings by the particulars, or if you will, The Apostle points at *one particular*, but includes *all particulars* by a parity and proportion of reason. As God set in the Church of Corinth, and so in all Churches, Apostles and Teachers. The Church of *Ephesus* is Gods house, and are all Churches truly constituted.

The Church of *Ephesus* is Christs body, and so are all the Churches instituted by Christ. They are all one in the generall nature of them, and those priviledges which belong in common to them all equally and indifferently.

Let us now see what is said for the confirmation of the *sense*, for which Mr. H. alledgeth them.

The greatest cost that he bestowes upon that in 1 Cor. 12. as conceiving that to be most pregnant, and therefore prudently gathers in upon the dispute thus.

It cannot be meant of the triumphant or invisible Church but the visible, and that not essentialis, but organica, both which we willingly grant, and confesse his reason good, as formerly we have done to M^r. Rutherford

But how doth he prove that *Churches* collectively taken, or *Catholica ecclesia tanquam integrum* is here meant. That he indeavors by *this reason*.

“ *If there be officers of the Church Catholike visible, then there is such a Church Catholike visible.*

“ *But the Apostle and prophets were officers of the Church Catholike visible. therefore.*

“ *The minor he thus proves, because they had no limits, and yet are said to be set, not in Churches, but in the Church. The frame stands thus.*

“ *They who are so set in a Church, that yet they have no limits in their workes that Church must be a Catholike Church.*

“ *But the Apostles. &c. are so set in a Church, as yet they have no limits in their office, therefore that Church must be a Catholike Church.*

Answ. The major proposition or consequence is denied, as not futable to the truth, which may thus appeare.

The reason of their *unlimitednesse* arose from their *commission*, because it was generall, being immediately called and appointed by
God

God to *preach to all nations*, and so had power to plant all Churches, and had vertyually all Church power in them: but this did not issue *nextly* from the Church, in which they were *firstly* set.

As the *eleven Apostles* were first set and *over the Christian Church* erected in Act. 1. where there was a company of an 120, can any man reason from hence thus?

In what Church the Apostles were set, that is the Catholike Church, and the whole company of all believers in the whole world. But they were set in that Church mentioned Act. 1. and chap. 2. 47. therefore that 120 were the whole company of all believers in the whole world.

2. That Church where *Deacons* are set, that Church is not an unlimited Church.

But ordinary *Deacons* were set in the same Church, wherein the Apostles were set, as in the place. 1 Cor. 12. its affirmed *joyntly* and *indifferently* of them *both*.

Therefore that Church doth not argue an unlimited power.

The minor proposition is expresse in the text.

The major is sure, as being bottomed upon confessed principles; ordinary officers have not an illimited power, but are confined to their proper charges, because that is one maine difference, betwixt them and extraordinary ones.

That which is impossible for a *Deacon* to performe, that our Lord Christ never imposed, never exacted at his hands, nor doth it belong to his office.

But for a *Deacon*, called *Helps*, in the 1 Cor. 12. to distribute to the whole company of all believers in the whole world, is, and was ever impossible.

3. If Teachers be unlimited in their work, then an ordinary officer hath power over all the Churches, and is bound to feed and watch over all. and so there is a rode waye for *Tot quots* and *pluralities*.

4. If setting an ordinary officer in the Church be by *election*, then in that Church he is set by which he is elected.

But a particular company combined in a particular congregation, they onely elect, not the whole company of all believers in the whole world.

Therefore in that he is onely set.

Touching that of 1 Tim. 3. 15. he gives in a double Argument for proof.

“*This Church must be a visible Church where he and others must exist and converse together, and carry themselves in mutuall duties. Now these directions concerned not Ephesus alone, or in any speciall manner, but all the Churches where ever he should come, its that Church, which is the pillar of truth, and holds it forth more forensi, &c.*”

Ans. All these particulars here affirmed, may be and are truly said touching a particular congregation; for in that Timothy may converse with others, in mutuall duties: there may directions be given touching that, which by a parity of reason, will reach all others. As those Paul did give to the Elders of Ephesus, that they should feed and watch over their flock: This is common to all Pastors, in all their Churches: and Timothy was left in Ephesus to that end.

A particular congregation, which is the true Church of Christ, it, as a pillar, doth hold out the profession of Faith and Gospel more forensi.

And therefore there is no evidence nor strength of Argument, from all these to conclude a Catholick Church.

2. But if these only belong to particular congregations, and not to the Church Catholick, as now controverted, then the place serves for a *confutation*, not a *confirmation* of it; survey we the severals in short.

1. Its yielded by all that I know, who plead for a Catholick visible Church, that *this visibility* is only in the parts of it, not in the *integrall state* of it. *Ames. medull. l. 1. c. 32. p. 1.*

2. That Church state which men cannot see, in that they cannot converse one with another, nor performe duties one to another, look at it in that precise consideration, of which now we speak.

That which is not seen by any, that as a pillar cannot hold out the truth more forensi.

The first is yielded as true.

Therefore the second cannot be denied.

3. If there be such an *Ecclesia Catholica*, as a particular or *individually integrum*, (for so it must be attended) then it hath some speciall acts or operation peculiar to it selfe, not communicable to the members of it: As the nature and definition of an *integrum* doth require: and which we have formerly evidenced.

But

But there be no such acts and operations that were ever yet found, or could be instanced in.

Its true, there be *common operations*, ordinances, priviledges, that belong to a congregational Church, as *Totum genericum*, firstly, and therefore are attributed and given to all particular congregations *secondarily*, and as they are acted and existing, so they may be, and there, are easily and evidently apprehended.

But set aside the particular congregations, the severall operations thereof, and priviledges therein, If Mr. Hudson or any man shall demonstrate some particular either acts, priviledges, officer or officers, that are peculiar to this *Totum aggregatum*, I will yield the cause.

Lastly, That which is not, nay cannot be the pillar of truth, to publish or hold out the truth more forensi, that Church is not here meant.

But *Catholica ecclesia visibilis* cannot do this, for we have proved, that there is no such *ecclesia aggregata*: and *non entis non est notio*.

In the place of the *Ephes. c. 4. 12.* that Church is called one in regard of the common nature of it, which as *Totum genericum* is communicated to all the particulars, with all the common priviledges, that by a likenesse and proportion of reason is given to them.

That resemblance of the *worldly empire*, hath been formerly confuted, and the disproportion demonstrated; for there must be some peculiar act and officer, belonging to the Church as such an *integrum*, as it is in all worldly empires, wherein the integrity consists, and comes to be apprehended which is not to be found in the Church.

The consideration of Church, as *Totum genericum* gives answer to all those places where the word *Kingdome* is used to signifie the visible Church, and therefore I might spare here any repetition, and leave the Reader to make the application himselfe: but the truth is, the word *Kingdome* in many of the places here quoted, carries another sense, and doth not reach the cause in hand, muchlesse conclude it; as will thus appear by the tryall of the particulars.

The *Kingdome of heaven* beside other significations, as the *Kingdome of glory*, &c. it doth by a *Metonymy* (so its frequently used in the *Evangelists*,) imply the word of the Kingdome and

the dispensation and administration of the Gospell in the Churches, and the speciall things appertaining thereunto, The Kingdome of heaven is like to a mans sowing of seed, Matth. 13. 24. like to Mustard seed. 31. to Leaven. 33. to treasure hid in the field. 44. The Church is not like to Leaven or seed, but the dispensation of the Gospell is.

And so it must be understood in that 1 Cor. 15. 24. *Then shall Christ deliver up the kingdome unto God the father. That Kingdome cannot be the Catholike Visible Church, because that consisting of sound hearted Christians and false hearted hypocrites, these are not delivered up into the hand of the father, that he may be a l in all, to them.*

Beside Mr. H. his owne words are witnesse enough against this sense, for so he writes in the place, p. 15. *“ Its the Kingdome exercised in the visible Church, in Ordinances of worship.*

It is to be exercised in the visible Church; it's therefore distinct from it in sense and signification.

To this head also belongs that in Heb. 12. 28.

Wherefore receiving a kingdome that cannot be shaken, &c. This kingdome is not the Catholike visible Church.

1. For, *that* kingdome is here meant, which cannot be shaken. But this may be shaken by strong persecution, and the most of the members of it, the particular Churches destroyed and dissolved.

2. Its a kingdome which is *unlike* that which was in the *Old-Testament*, and the unlike lynes lies in this, that *this now* in the time of the Gospell *cannot be moved*, but *that was*: whereas the Church, for its existence, is subject to be as much shaken now, as that under the Law.

But the fairest construction of the words, and most full to the scope of the place, is to shew how farre differing the dispensation of the wayes of Gods worship, which is *now* appointed by him, is from *that* which was ordained *under the Law*: Those Ordinances and administrations are now come to an end, and others instituted in their place and roome: but these we haue now under the Gospell are *last*, and so the *unalterable* institutions of our Saviour: and thus Mr. H. expresseth himselfe; carryed, as it should seeme, with the constraining evidence of the words. *“ This kingdome cannot be meant (saith he) of the internall kingdome of grace, but it is meant of the externall ordinances of worship and discipline: but I suppose those are not the Church, and therefore ther*

is nothing here to be found for the establishment of that conceit.

Much lesse is there any colour of such a conceit in that of *Matth. 3. Repent, for the kingdome of heaven is at hand: i. e. the Catholike Church is at hand*; how harsh is such a sound to a mans eare, such a sence to a mans mind?

The rest of the places, where *kingdome* signifyes the Church, as *Luke 7. 38.* So likewise those similitudes of *floore* and *field*, they point out *all particular Congregations* under that condition, which is *common* to them all, *to wit*, that they are made up of a mixed multitude of good and bad, or which is all one, they looke at the generall nature of a Congregation existing in its particulars: but put not on the relation of *members to an integrum* at all. Nor doth the seeming reason of Mr. H. alledged to the contrary, carry any constraining force to perswade a man seriously judicious. For when he thus writes pag. 15,

“ Now if these things (those to wit, which were spoken concerning
“ field, floore, Kingdome) were spoken of a particular Congregation
“ onely : which particular Congregation in the world shall impropri-
“ ate these to it selfe? but if true of every one in particular, and all in
“ generall, and these all be continually called one kingdome, then there
“ is a Church Catholike visible, to wit, *totum integrale*.

The answer will be easie and ready at hand : That our expressions and apprehensions looke not at any thing impropriate to one, but *that* which is *common* to all, and true of all, because all these particulars are *unum genere*. And the generall nature is one in them all : and it is but reason, that in that regard they should be called one. But thence to gather, that therefore there is a Catholike visible Church, as *totum integrale*, is to wrong the meaning of the text, and to wring out blood instead of milke : Nay in truth to make the conclusion to oppose the premises, and his own expressions,

That which is common to all the particulars, that cannot be an *integrum*, but a *genus* : as the rules and definitions of *genus* of necessity require.

Those are his premises.

Take his expressions, *If true of every particular, and all in generall* : whence the issue will come to this :

That which is true of all the particulars, as a generall, that must needs

needs be a *genus*, and not an *integrum* to them.

The first Mr. *H* affirms; therefore the second cannot be gained.

The place of Matth. 16. 18. attonitos tenet interpretes, like the body of *Asahell*, puts every man to a stand, that passeth by.

True it is, that dotting delusion of the Papists, making *Peters* person the *rock*, is hissed out of all, that have attained any eye-salve of the Scripture, to cleere their understanding in the truth thereof: yet there remaine more difficulties and mysteries in some parts of the Text, which were never seene with any full convicting evidence to this day, though many have set themselves, and that sadly to the search thereof.

We will only attend the particular here specified by Master *H. what Church is here understood?*

Though I must confesse (for I love to be plaine) that I do incline to Mr. *H.* his judgement, that the *visible church* is here understood: yet I must professe also, that his prooffe is no way satisfactory either to evidence that it must be visible, much lesse a *Catholike visible Church*:

For when it was objected, that this was an *invisible Church*, here spoken of, because the *visible may faile*.

He onely speaks to the second part, that the *Catholike Church* cannot faile: but that this was not an *invisible Church* here intended, he doth not at all prove, nor in truth set about it.

2. His reason whereby he would perswade that the visible Church *nunquam deficit*; hath not strength in it, nor truth in it, though the conclusion be true, which he would maintaine; For he thus disputes.

“ If all *visible members* should faile, then all the *invisible* must faile also: for none are *invisible* in this world, but must be *visible* also: except any be converted and fed onely by *inspiration*, which we have no ground for in the Scripture.

The frame stands thus,

If none be *invisible members* in this world, but they must be *visible members* also: when *visible* failes, then the *invisible* failes also.

But the first is true; there be no *visible*, but they be *invisible* also. The assumption deserves a deniall and that I suppose upon second thoughts, he will grant upon his *owne principles*.

1. For its most certain, that an invisible gracious Saint, may justly be cast out of the Church.

2. Its as certaine to Master *Hudson* that he that is cast out and excommunicate from one congregation, is cast out of all congregations, and out of the *Catholike visible Church*.

Hence I would reason.

He that is cast out of all visible Churches, and the Church Catholike, he is no visible member for excommunication cuts off visible membership.

But he that is and remains an invisible member, may be justly cast out of all visible Churches, and so the Church Catholike.

Therefore a man may remaine an invisible, and yet not be a visible member.

That which is added for prooffe, toucheth not the cause: for a man cast out, and so no member, may be fed by word, and prayer and fasting, promises, conferences, readings, without any inspiration, and this the scriptures abundantly declare, and each mans experience will make good.

Besides, it hath been made good, that a man may out of the weaknesse of his judgement conceiving the Churches not rightly gathered, refuse to be baptised, and so be no member of the Church, and yet be a Saint truly gracious, according to their principles.

Again, suppose a person fall into some notorious evill, and for that cause, all the Churches may reject him, and deny him communion, he is then no member visible: and yet he is an invisible one.

Its not a little *dangerous* to lay the foundation of the *not failing* of our grace, upon the *not failing* of Church membership, which this doth. This were enough to make it appeare, that this place lends no reliefe to the conclusion: because it doth not prove a visible Church here intended.

But let this be granted. I would yet adde, that this cannot be a Catholike Church of Master *H.* his cut. For I would reason from his owne words and explication, which I think have waight in them.

That Church which onely includes the Church of the Gentiles, and *that to be built*, that cannot comprehend the whole company of the faithfull in the whole world, and so cannot be a Catholike Church.

But

But this Church, Matth. 16.18. (by Master H. his owne words) includes only the Church evangelicall of the Gentiles.

The *Proposition* hath sence to settle it, for there were many of the Church of the Jewes true believers and professors.

The *minor* is Master H. his own expression p. 17.

We are now neere home. The last place, where any strength of dispute lies, is in 2. Epist of *John* v. 10. where excommunication is called *casting out of the Church.*

Answ.

By *Church, per synecdochen generis pro specie*, which is most frequent and familiar in the Scripture, *That particular Church* where Diotrephes usurped preeminence, is understood.

So its used *Act. 20.28. Feed the flock, over whom ye are set,* and that was the Church, which Christ *hath redeemed*, in the following words. And our ordinary speech is generally in this straine, such a man is *cast out of the Church*, meaning that *particular congregation* in which he was *incorporate.*

Let us heare how Master H. can force any Catholike visible Church, with any concluding evidence, from hence. His words are as followes.

“ *If the Church here be a visible Church, I would know, whether a man truly excommunicated in one congregation, is not thereby excommunicated from brotherly fellowship in all congregations.*”

I answer, yes, and what is gained from thence? therefore there is a Church Catholick visible. The inference is weak of reason. For when a person is justly excommunicate from the congregation in which he was, it followes of necessity, *all that fellowship he might enjoy, by vertue of communion of Churches must of necessity be denied unto him, and he justly deprived thereof:* because in the vertue of his fellowship with one, he gained fellowship with others: and therefore when he is justly deprived of the one, by the censure of the Church, he must in all reason be deprived of the other; but by what strength of inference a Catholick visible Church should be concluded from hence, I confesse I see not.

If Mr. H. conceive that the party was an actuall member of every congregation, and that when one congregation cuts the party

party off from his particular membership he had with it, by the same act, it cuts him off from all the other. If this be his meaning, there be as many mistakes almost as words in such expressions; and therefore the inference must be wholly destitute of strength and truth.

That which is added afterwards, is yet much further from "the mark, as when he adds. *I would know whether the delivering up to Satan, is only within the bounds of one congregation, so that if he remove out of such a circuit or circle of ground to another, he is out of Satans bounds again, and may communicate there safely.*

The frame stands thus.

If a person excommunicate is not cut off from his membership with every particular congregation, and so from the integrall visible Church, then when he removes from such a circuit of ground, he may communicate.

But this last is untrue, namely when he is out of the circuit of ground, he may againe communicate, therefore.

This consequence is conjured into such a circle of a conceit that its beyond the compasse of common reason, unlesse Mr. H. should imagine, that excommunication only casts a man out of a circuit of ground or that the power of Satan were only confined to some circle, I wonder how such a consequence came into his thoughts.

The truth is, The power of excommunication lies in the particular congregation, where a person enjoyes his membership with the Saints of God, under the kingdome of Jesus Christ. And when a party is cast out of that, and delivered up unto Satan, and into the Kingdome of darknesse, let him be where he will, and go where he will, he is under the Kingdome of Satan, and all the Churches should look at him as a Traytor against Christ, and so deal with him, as one uncapable of Church-communion.

Those two places, *Ephes. 3.* and last, *Joh. 10. 16.* are either understood of the Church invisible, as the circumstances seem to intimate; or else they shew that unity, and so community of the dispensation of Christ in all the Churches of the Gentiles, with which the generall nature of a Church formerly opened and disputed fully suits, and therefore gives no appearance of a proof for *Catholica ecclesia visibilis* as *Totum inegrale* and *aggregatum*.

We have now done with the first Question.

The reasons and Scriptures brought for the proof thereof, have been answered and satisfied: so that by the concession and confession of Mr. H. we shall not need to adde any thing of the second.

For this was like the maine pillar, upon which the whole frame was built, which failing utterly, the whole must necessarily fall to the ground. This Question being plucked up by the roots, upon which the other and all the consecutaries and collections-grew, they will wither presently of their own accord. This bottome breaking, there needs no battery further to be erected against the rest of the discourse: it moulders away without any more ado, and therefore I shall ease my selfe and the Reader of any further pains to be improved that way.

Onely for a close, I shall be bold to offer some few considerations to Mr. H. his more serious tryall touching *some propositions*, two whereof are expressed in the tenth and eleventh conclusion; the *third* and *last*, may be found in the eleventh page. All these I shall shortly set down and suddainly expresse my reasons, why as yet I cannot yeeld assent thereunto, and so leave the whole debate.

I. Proposition is laid down in these words

“Those parts (that is a particular congregation) are limited, and distinguished from others, by the civil and prudentiall limits, for conveniency of meeting and maintainance, and transacting of businesse.

That which seems here *difficult*, I shall thus suggest.

1. That severall congregations are separated one from another in place; as it is a thing that a mans sense can determine, which admits no gainsaying, so I suppose its not the aime of Mr. H. nor the scope he intends, nor which he would have the Reader to attend in those words: but *his purpose* is to point out that *wherein the distinguishing and differencing formality of one congregation from another consists*, as the followings words and speciall instance used to that end, gives in abundant evidence.

But

But this apprehension, I cannot yet see how it suits with the nature of a particular Church, or the nature of a *forme* whence this act of distinguishing properly issues.

1. That which *formally* and truly distinguisheth, is *internall* to the thing: but *this* is *externall* and meerly adventitious.

2. That which is *common*, nor doth, nor can distinguish; but this is so.

3. *That* which distinguisheth truly, it is the *forme* of the thing properly and firstly, or else it proceeds as a *peculiar property* from it: its either *essentiale constituens* or *consequens*: but this is neither for neither the *forme* nor *property* are separable: but thus the *place* or *limits* are.

4. If *this* distinguisheth one congregation from another, how comes it that to his and each mans experience, not only in the *same Town*, but in the *same meeting-house* there be severall and distinct Churches? As the *Dutch* and *English* Churches in *Colchester*. If the *distinction* of congregations issued from the *limits of the place*, then they who were in the same place, they should not be distinguished. Then the *Dutch Church* in *Colchester* should be *English*: for they are both within the same precincts, and either do or may at severall times meet and assemble within the same stone wals of the Church so called.

5. If the *diverse limits of the place*, did put a difference distinctive upon a congregation, then the place of the Merchants, moving from *Delph* to *Rotherdam*, because they are in *distinct places*, therefore they are *distinct Churches*; and so by moving and settling in severall places, one congregation should differ from it selfe; and as before many congregations were one, now one and the same should become many.

Its true if the demand be, of what particular Church we speak, or to what Church we would write, its usuall and sufficient to describe the Church *by the place*, as the common subject where it hath its abode: but this is no proof that therefore a common subject should give a distinguishing difference of that from another.

When the *Christian Church of the 120.* was erected in *Jerusalem*, beside the Church of the Jewes formerly instituted, and yet not abrogated, was it ground sufficient thus to conclude, because they are in the same city, therefore they are the same Church? I suppose the inference will be judged unsound by all;

and yet if the differencing distinction issued from the place, it would undeniably follow they were not at all distinguished each from other.

The second Proposition is in the same place, and its thus expressed.

“The membership of a particular Church is devolved on him, by Gods disposing providence, by reason of his birth, or cohabitation there, or voluntarily assumed, by his voluntary removal into the place allotted out by civill prudence, for such a particular society to enjoy such ordinances of God conveniently together.”

To this assertion I cannot give my assent, and shall presently give in my reasons when I have briefly laid open the meaning of the expressions.

When Master H. seemes to lay severall grounds, by which membership comes to be attained, I suppose in the last resolution they issue all in one, namely, *the constancy of abode and residence, within the limits of such a place.*

For imagine that a man hath an inheritance fallen to him by birth in such a towne, if yet he will let it, or set it out to another and reside in another place, *his birth* doth not devolve his membership upon him in that place. For if he were borne heire to lands in 20. places or parishes, should he have membership in all, when he doth abide but in one? I believe Master H. would deny such an inference.

The like I may say of *removeall*: If he did but as Travelour and messenger, take up his habitation, I suppose Master H. would not affirme he was a member in the place because he lodged two or three nights or so many weeks or months in a place.

That I may then put the fairest construction upon his words that in love and prudence, and ingenuity I can, I conceive the meaning to be this, *where a person takes up his habitation, whether he haue right to it by birth, or it come by gift, purchase, or hiring, &c. his membership issues from hence immediately, that he takes up his constant abode within the limits of such a place or parish.*

But that this cannot give the formality of membership, I have for-

formerly proved, and I confesse I doe a little strange that Master *Hudson* a man learned should fall in with such an opinion, which I cannot perceiue gains so much from any Judicious at this time, that they are willing to speake a good word for it.

1. *For no civill rule can give an ecclesiasticall right.*

Because those are two kinds of goverment opposite one against the other, and each of them intire and compleat within it selfe.

2. *This destroyes the censure of excommunication* and wholly furstrats the power thereof, that it can never attaine its end. For the scope of the censure is to cut a person off from his membership and communion with the Church, as the name of excommunication and the nature of the ordinance requires.

But if the Priviledges of membership be devolved upon me by a civill right and cohabitation, This, excommunication nor doth, nor indeed can take away. And therefore upon this ground it cannot take away my membership and communion with the Church.

And therefore is by this meanes wholly made voide and of none effect.

3. *If right of cohabitation gives membership, Then Turks and Jewes may be members, and they and their children have right to all Church ordinances as well as any: Then men may make themselves members of a congregation though they be never so scandalous and unworthy to be received; nay though the congregation be never so desirous, in a just way according to the rules of Christ, to hinder their proceeding, and reject them from their communion: which Matter Rutherford and all rules and reasonable men gaine say: In a word, by this grant, all the power of Churches and censures and ordinances would be frustrated or prophaned.*

The pretended inconvenience which perswades him to imbrace this opinion, is, because, to be in a city, and not to be a member of the Church in the city, it seemes to imply an unchurcing of those places. &c.

But I answer it doth *but seem* so, it doth in no wise doe any such thing: *only it shows, that Gods people are a free people, and that combination issues from free consent,* when no rule in nature,

nor providence according to God puts any restraint in that kinde.

The third Proposition is p. 111.

“ *Particular Churches are made up of the members of the Church Catholike, and partake of the benefits and priviledges of the Church primarily, not because they are members of the particular Churches, but of the Catholike.* ”

In these words, there is *something implied, something expressed: To neither of which I can give assent unlessse some proof be alledged, which may prevaile with my judgement, and persuade thereunto which as yet I see none.*

That which is implied is this, That the Catholike Church may have its being, when as yet there be no particular congregations existing; for this the words of the proposition doe necessarily presuppose.

If particular Churches be made up of the members of the Catholike: then the Catholike Church and the members thereof must have a being, before *either* can give a being to the particular.

But I see no rule of reason, nor testimony of holy writ as yet to settle such an assertion.

For lay aside in our consideration the confederation, and combination of Christians, which make up particular Churches: let it be supposed there be hundreds of Christians, who are visible believers, scattered up and downe in severall coasts of the world, these now according to the methode of Master *H.* his frame of *Church policy* will first make up a Catholike visible Church, and out of that, particular Assemblies will afterwards arise.

This is the frame of Master *Hudsons* Church-policy: but this seemes contrary to the principles of *all bodies politick*: that ever were, are, or shall be. *For there neither is, nor can be an externall body politick (of that kind we now speake) made up and constituted of people that never were in externall communion one with another (haply) never had the sight and knowledge one of another, as it is here supposed.*

True it is, if there were many thousands professing and beleev- ing in the name of Christ: so many as were sincere have union and communion with Christ invisibly, and so make up an invisible Church

Church Catholike. But that there should be an externall visible particular *body politick*, either *civill*, or *Ecclesiastick* (which this *Catholica Ecclesia*, as *Totum integrale*, must be) and that constituted of men , which haply never had the sight or knowledge one of another , who never entred into agreement of government one with another, is beyond my compasse to conceive, and I suspect any mans ability to explicate and evince.

Againe, that persons thus scattered and severed, are wholly destitute according to reason and all rules of the Gospel , of all Church priviledges,

I would thus reason.

They who are in such an estate as that they, nor have, nor can have Church Officers, They are destitute of Church worship, seales, censures, and so Church Government, and Church Ordinances.

This is undeniable. Because according to Presbyterian principles, none of all these can be acted or administred without Officers.

But persons thus scattered and severed one from another, can have no Officers. For those receive their call and right administration, by the joint voice and election of the people now in communion one with another. Act. 6. Act. 1.

Againe, I conceive it wil be granted (which cannot be denied) that these particular persons, thus severed, are *membra integrantia* of this Catholike visible Church. And therefore they wholly give being to this Church , but receive no being from it.

Hence I cannot see, how this part of the Proposition will stand, with that conclusion. *That the Catholike Church gives part matter, part forme, to the particular Churches.*

If particular Churches receive their being from the members of the Catholike Church, (as this proposition affirms ;) Then they cannot receive part matter, and part forme from the Totum.

For if *Ecclesia Catholica* give any matter or forme to the particular Church , it gives it by its members.

But it cannot give matter or forme by its members.

Because it received all its being , and so all matter and forme from them, but gave none to them.

Therefore they can give none from it.

These intricate difficulties and twistings of controversie which appeare in Master *Hudsons* frame, keepe me yet that I can give no assent thereunto.

There

There is a *third branch* in the Proposition, namely,
That particular Churches partake of the priviledges of the Church primarily, not because they be members of particular Churches, but because they are members of the Catholike.

Against this we have formerly given in prooffe, whether we referre the reader : and so rest to make any further inquiry touching this subject of *ECCLIESIA CATHOLICA VISIBILIS*.

CHAP. XVI.

We have now done with Church-power.

Of Church *Communion* as it is a peculiar *priviledge* to the member of a *Church*.



He Priviledges of the Church, present themselves next to our consideration ; and the chiefe of all these which we shall especially attend in this place, is Church-Communion. Because we perceive the disquisition of that to be of greatest difficulty, and the right understanding of it to be of greatest use. And here we shall make the entrance of our inquiry about that question propounded and largely debated by Master Rutherford lib. 2. pag. 269. Whether ordinary hearing be a part of Church Communion. 1. The sense is to be opened. 2. The conclusion we hold to be proved. 3. The Arguments to be answered.

To the first,

CONCLUSION I.

Communion, according to the nature of the word, implies ever something common to many, wherein they share by way of proportion, each person according to his condition and place.

When this is applied to severall subjects, though it requires a communication of something to all the subjects, yet it ever implies an appropriation of that so conveyed onely to that kind : whence it is, that as there is a community of the thing to all such wherein
 this

this communion lyes, yet there is also a *specification* or determination of the *subject*, unto which that is conveyed, whereupon it comes, though all *such* have it, yet none but *such* are made partakers of it.

Thus in cities there be severall companies, that maintaine severall communions among themselves: Thus *civill communion* belongs onely to *such* a *civill state*: The like we may say of *Church communion*, whereof we now intreat. It doth not imply all or any of those things which a Church hath in common with other, while it is a Church, but as it is a Church; As instance:

A Church while it is a Church in that relation, they have communion with the Town or people of the Plantation amongst whom they dwell, communion with other Townes who live with them, under the same Jurisdiction and Government, but this is not Church communion, because it is not as a Church, they enjoy or share in this communion, but as Planters in the same Town, or people under the same Government.

But that is Church communion, which belongs to a Church, as a Church, under that notion, (as we use to speak) respect or relation.

CONCLUSION II.

The communion of the Church lyes, } Either in the things, which they do enjoy
as Sacraments, Censures.
} Or else the speciall manner appropriated to
them in their dispensations,

And though the things, sometimes be common to other beside the Church, yet the manner of dispensing, and so of enjoying these is alwayes peculiar to the Church.

Suppose the Churches be intreated by a company of Indians, whose hearts are stirred with some consideration of the truth, to desire some conferences with severall of severall Churches, and severall of the Common-wealth, that their judgements may further be informed, and their consciences convinced, and the course of Godlinesse cleered up unto them: upon the meeting granted, they have liberty, and they take it, to wit, they propound their demands, they heare answers, they make Objections, seriously and saddy debate the difficulties. There be conferences, disputes, debates,

debates, by these novices, now coming on to Religion, with *Elders, Magistrates*, in the audience of the *severall members* of the Churches, and yet no man will say, these are *Church actions*, because they do not this as a Church, but as *Christians*, to draw on beginners to the faith.

Suppose againe, the Church of her selfe appoints a meeting, and appoints the *Elders* to handle the same questions, to propound and explicate the same Scriptures, in way of answering and clearing up difficulties, *This is now a Church action*: because though the *duties* be the same, yet the *manner* of the dispensation issues from another roote; namely, *Officers*, by vertue of their authority, require and call for the presence and subjection of the people: others injoy the *benefit* of the actions, (which as such, are not Church actions,) as hath appeared before, but the *manner of dispensation is properly Church worke*, and in that they have no *Communion* with the Church.

And this frequently and familiarly is to be observed in all *Corporations*, when they meet in publike, many strangers, of severall Counties, Countries, come in to see and heare the *benefit* of the administrations: But *onely* the *members* of the Corporation injoy *Corporation communion*; i. e. they are onely under the power and authority of the Corporation, and by vertue of that relation are to be there, and to submit themselves to the authority, delivering orders to that end, and may be constrained thereunto, which strangers cannot be, and so it is here.

CONCLUSION III.

Its plaine from Master *Rutherford* his own grant, that the ordinance it self, nor the publike dispensation therof, nor the hearing of the dispensation doth make Church-communion: For he confesseth that *Turkes* and *Infidels* may come in occasionally, several times, as it were *obiter*, and yet this doth not make them partakers of Church-Communion, and yet in these their attendances, these three things are evidently and undenyably to be observed.

The { Ordinance,
Dispensation on the Ministers part,
Hearing on the Turks part.

CONCLUSION IV.

Therefore in the fourth place, we are to inquire what he meaneth by *set* and *ordinary*. lib. 2. pag. 269. and *professed* and *resolved hearing*. pag. 270.

If by *professed*, he meanes *such a profession* as makes a man a *member ut supra*; this doth yeild the cause, which he would maintaine in appearance, namely, *he that is a member of a Church doth communicate in Church Communion*.

Never any denied this.

But if it be the *resolution* of the spirit of a man inwardly (for there *resolution* lyes) and *profession*, outwardly to attend this action of hearing, we then know where to fasten, and we have *two questions* to discusse.

1. *Whether preaching publikely and publike hearing be a Church action in it selfe considered.*

And that this is no Church action, Mr. *Rutherford* yeilds, which indeed is the maine scope and hinge of the question, as it is practised, and by dispute agitated betwixt us and them.

For if Infidels coming in occasionally, once, twice, twenty severall times, to heare, do not yet in so doing communicate in a Church-action: Then preaching and hearing do not make a Church-action, in themselves considered. *At primum verum ex concessis.*

Quest. 2. *A bare profession to attend the outward hearing of the word ordinarily, is not a Church action, nor doth infer Church Communion.*

Our Arguments are,

Arg. 1.

That profession, which may stand with the professed opposition and renouncing of the doctrine of the Gospell, and the truth of the Church: That doth not make any Church communion. For opposition professed against the truth of the Doctrine, and truth of the Church-state, is crosse to communion with it.

But such a profession ordinary may stand with both these.

For a Jesuit may be hyred, as an intelligencer, to heare and report the Doctrine to others, who set him on worke to that end: or else as a Caviller to undermine it in the hearts of others whom

he would either draw to Popery, or confirme in Popery. He may be a constant hearer, and yet professe that he hates the Protestant Religion, and renounceth the standing of the Churches.

Arg. 2.

Where there is no Church union, there is no Church communion, because this issues from that.

But many heare ordinarily, who have no Church union, or reall membership with visible Churches.

Arg. 3.

Church communion is ordered by the power of the Church, and they can exercise their power therein: for what excommunication takes away, that communion of the Church can give.

But the Church doth not, nor in reason can hinder ordinary hearing.

Therefore it did not give it, by any power of Church worke.

We shall now take Master Rutherford his Arguments into consideration.

Onely we shall crave the Reader to recall two things, (formerly evidenced) to mind, and to carry them along in his consideration; and those will help to expedite the Answer, to the reasons alledged to the contrary.

1. *That Infidels and Turks may come in occasionally, and yet that hearing is not Church communion. Lib. 2. p. 270.*
2. *That an action in it selfe simply considered, may not be a Church action, i. e. proper to the Church, yet the manner of injoyning this, or injoying of it, in vertue of Church-power, is a Church-worke and way) issuing from Church confederacy and combination.*

From these two premises now recalled, formerly proved, It followes,

That the Preacher may in preaching edify the Church met for that end and convince an Infidell coming in occasionally, 1 Cor. 14. 24. 25. And yet the Infidell doth not joyne in Church communion, though in hearing the word preached by the Officer of the Church: which is an Answer to his first Argument.

Hence the Infidell may be converted, and so enjoy the benefit of the ordinance, and be built upon Christ, at that his occasionall coming, and so joyne in worship with them, and yet not in Church-

Church worship, for his own occasionall coming was no Church communion, by Master *Rutherford* his own grant, which is an *Answer to his second Argument.*

Hence the Infidell may be called by others, and being so called, he may come and heare, and partake in the worship, and yet not as *Church hearing or worship*, which is an *Answer to the third Argument.*

Hence Church-hearing will be then *Church communion*, when by vertue of *Church covenant* they put forth *Church power* in dispensing, and persons in vertue of that relation stand bound to submit, in attending to such administrations, and thus all the members heare. But the Infidell heares upon another ground and so shares in the act, but is not under the *Church-power* and *manner of the dispensation* of that act: and therefore his hearing is not *Church-hearing*. As it is in the meetings of civill Corporations: The members of the Corporation, they come in vertue of the combination, which they hold by Charter, and so have *Corporation community*: others come in by the by, as *strangers*, and they communicate in the hearing of the Acts that passe, but not in the *Corporation community*, in which they have no share: nor hath the Corporation any power over them, which *Answers the fourth Argument.*

Hence this hearing doth not seperate a visible member in *genere notiorum visibilium*; because it belongs to an Infidell also: which *answers the fifth Argument.* Nor doth this hearing bring the hearer under any tye, which *answers the sixth Argument.*

From this ground thus laid and made good,
We may collect severall things.

1. The hearing of Infidels occasionally argues not *communion of Pastor and people*, betwixt him and the Officer, that preacheth to him: *Communion betwixt Pastor and flock is Church-communion*, as the termes, and the nature of the relation evidence.

But in this hearing of an Infidell, there is no *Church communion*, *ex concessis*, from Master *Rutherford*, lib. 2. 270.

2. If this hearing would make a person of such a flock, and so the Minister his Pastor, then this kind of hearing of a wicked and unworthy Minister, would make a man partake with him in that

finfull station of his: which hath ever been accounted irrational, in those who have been rigid in their separation, so that it is easy to distinguish betwixt the *word* that is dispensed, in which a hearer communicates, and betwixt the *office* and *station* of him that doth dispense it, with which they onely communicate, who stand in relation to such a one dispensing as their officer.

3. Hence *Church-power* and *Church-priviledges* are differenced in the same act. *Priviledges*, (in my aime here,) imply that good and *benefit* which attends any Church dispensation. As take any *Church act* dispensed, there is. 1. The good and *benefit* which may rise and be received therefrom. 2. *Church like power* in the dispensation thereof. And these *two*, though they goe together, yet are *so differenced* in reality of their natures, that the one may be enjoyed, I meane the good and priviledge of the act, by such who communicate not in the power. As instance.

A man preacheth authoritatively in his congregation. Indians and Turkes, come to heare occasionally, they partake in the *good of the word* and dispensation of it. But not in the *authority* of his ministry. For he is *not a Pastor* to them nor communicates with them as a Pastor; as it hath beene formerly from Master *Rutherford* proved.

Hither belong those expressions. 1 Cor 5. & last. *What have we to doe to judge those that are without?* Matth. 18. *let him be to thee as an heathen.*

Therefore Heathens come not within the priviledge-respect of a brother in Church-communion, though they come to Church hearing.

And hence it is, as people are more or lesse capable of the good of these dispensations (for so they may be) so they do, and may, partake more or lesse in these priviledges, and yet not in Church power whereby they are dispensed. As it is in some Corporations, some persons of some families, by reason that their predecessors have beene Benefactors to the Charter, they have priviledges to come into the councill of the company, to adventure with them, if they will, and yet have no stroke, by any speciall relation, to act in, or carry on the occasion or designe taken up. Thus members of other Churches are capable of more priviledges then those, who are not in that condition: and therefore

therefore partake of the benefit of some acts and ordinances, and yet communicate not in the authoritative dispensation of those acts; and this appears thus.

If a Pastor of another congregation hath no authority or power, by his office to require them of another Church, to receive a Sacrament, but they may refuse, if it seeme good to them. Then are they not under his pastorall power to dispense it to them For by his office power he can require those of his own Church to receive it.

And if he hath *no power authoritative* to injoyne them to receive it, they cannot challenge it by any speciall interest they have in that power. For the parity of reason is the same on both sides.

That looke, as it was before, when the *Pastors* did preach *authoritatively* in his congregation, he did not onely dispense the word unto his people, as one out of office may doe, but he could by vertue of his office and relation, injoyne them to heare it. They in vertue of their relation to him as a Pastor could expect and require it from him. Yet Indians coming in *Obiter*, they partake of the good of the dispensation, but are not under the authoritative power of the dispenser: so that he, by his authority, could not require them to heare, nor they, by any relative interest to his power, could challenge him to speake to them.

And here *then* remember *two things*.

1. That the *benefit* of the ordinance dispensed and the *power* in the dispensing the Sacrament, are so different, that though the *Pastors* did *dispense it to a member* of another congregation, yet he had *no power to constraine* him to receive it.

2. Remember, that though a member of another congregation is capable of the good of those ordinances (for it is not because a member of *this* or *that*, but *because a member of a congregation* that he becomes capable nextly of these seales) yet he hath *no relative interest* in the power of the dispenser to require it at his hand. And this example will hold proportion with the former, namely, *That persons may partake in Church-priviledges, who doe not partake in Church-power.*

Take this other example.

A man provides for his wife, as an husband, such and such diet, and he can require her, out of his authority, to take his provisi-

provision. A neighbour coming in may haply share in the like provision, but not upon the like ground. The neighbour as priviledge of speciall neighbourhood. But the wife by the power of her relation, as a wife.

So that I cannot see but the proportion is faire. A person may partake of the word authoritatively preached, and yet not communicate with the power and authority of the officer as his. A person may partake of a Sacrament authoritatively dispensed, and yet not communicate with the authority and power of the dispenser. i. e. as in either, to have relation to him, or them, as their officers.

The like may be seene in such acts, which issue from that relative interest which respect the specialty of the covenant of this or that Church. As namely, when members elect, admit, censure by vote; The formality of these acts is onely proper to them, yet the good and benefit of all these, they who are present, partake of.

Instance thus.

Suppose a Penitent is to be received into the Church, the members they expresse their readinesse of love, pity, mercy, brotherlinesse to forgive: others also present joyne thus far in that act, as consenting to, and approving of what they doe according to God: yea are much quickned, comforted, encouraged yea taught and instructed by that they heare and see, and so receive the good, and are much edified by the ordinance. And yet its that which all men will yeild, they share not, communicate not, at all, *in any interest of the power* by which such acts were dispensed

Of



PART II.

Of the CHURCH considered as *Corpus Organicum.*

CHAP. I.

Of the number of Officers therein, and the nature thereof.



WE have in the foregoing part of our Discourse enquired, touching the constitution of a Church, in regard of the material and formal causes of it, and the special qualifications that attend thereupon, in regard of the power and priviledges that appertain unto it; and thus farre we have looked at it, as *Totum Essentiale*; and yet there is much more required to make up the integrity and perfection thereof, that it may be compleated in all the special Members and Officers, which the Lord Christ hath appointed and set in this visible body of his, for the improvement of the special operation of every part, and the edification of it selfe in love, *Ephe. 4. 13, 16.*

And thus the Church becomes *Corpus Organicum*, A body organized of such prime and choice members, which may conduce to the beauty and building of the body in that intirenesse that it may grow up to an holy temple in the Lord.

As we looke at *Sampson*, when he was deprived of his eyes, as a man still, to whom the full definition of man did fully agree, *est animal rationale*, as a living creature endued with a reasonable soul. But consider him in the integrity or intirenes of his constitution, as consisting of body and soule, and that body made up of such members, as eyes, head, hands, such as are integrall to the whole: We say then, though he be a true man, yet he is not an intire man, but lame and mamed, destitute and deprived of some of those parts, that conduce to the perfection of his integrity.

It is so here, A Church without Officers is a true Church, in regard of the essence of it: There is a company or society of visible Saints confederate together in the profession of the faith of the Gospel. But it is not compleat, but lame and maimed in regard of the integrity of it.

The Lord Christ therefore hath provided for the perfection of his Church in this behalfe also; it is a coronation gift which he bestoweth upon his Spouse, *Eph. 4.* when he had conquered the enemies of our salvation by his death and obedience, triumphing over them in his resurrection, and now returned into his owne countrey, ascending into the highest heavens, and sits crowned with majesty and glory at the right hand of the Father, he gave gifts, gave some to be *Apostles*, some *Evangelists*, some *Prophets*; those extraordinary, because there was extraordinary use of them; for the first planting and watering of the church: He gave also some to be *Pastors*, some *Teachers*, for the gathering of the Saints the work of ministry, building the body of Christ.

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And though the chiefe aime and scope of our Savour (under the glory of his name,) was to provide for the speciall good of his elect; yet because those his elect were mingled here with the wicked in the world, nay many an elect child proceeds of a reprobate parent, and because it is impossible for the eye of man to search into heart secrets, and inward sincerity which is covered there; but must judge of men, and dispence ordinances to men according to the lawes and limites of ratioll charity; therefore it is that our Saviour hath bestowed these offic. s as a royall gift upon the visible Church over whom (as

we have heard) he is a head Politicall, by outward guidance and government, as well as a head mysticall by his speciall and spirituall conveyance of his grace. The consideration of the Nature, Institution, and operations of Officers, hath a constraining power to conclude this truth beyond all controll. For,

1 The invisible Church, and all that is comprehended within that notion, is to be believed, is not lyable to our eye, nor comes to be discerned visibly.

But for the Officers of the Church, which are now standing and ordinary, there is required a visible company of people, that must concur and consent to call them: The persons must be tried and approved, (and *ergo* visible) that must be called. God sets ordinary Officers in his Church, but it is by man, and therefore he must know them. 1 Cor. 12.28. Gal. 1.1.2.

2 Look at their Ordination, when they are called.

3 Look at their Dispensation and exercise of their places and power, in preaching the word, in administration of Sacraments and censures.

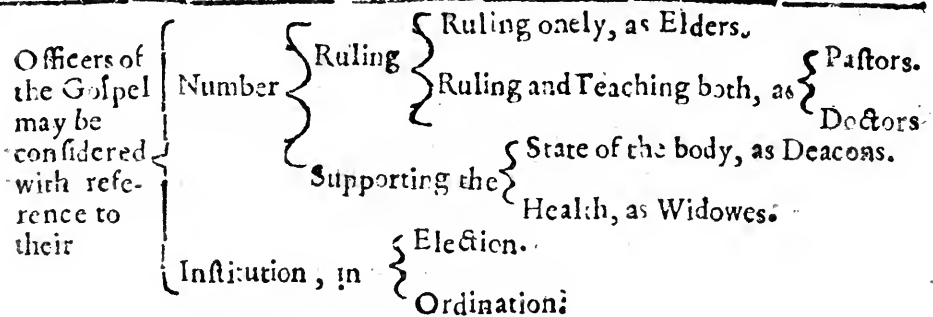
4 Look at the parties which are offenders who must be censured, or penitent, who must be received again.

All these operations proclaim a visibility on all parts and in all the particular circumstances.

Which is the rather to be observed; because when we read or meet with such expressions in Scriptures which intimate either the call or institution of Ministers, or any of their ministrations, we may know, they do belong unto the visible Church, and are to be attended in that relation and respect.

For common sense will constrain a man to confesse, that there must be visible persons, who must exercise keys in governing: and there must be visible persons that must be governed.

What the word of the Gospell hath revealed concerning these Officers may be referred to these particular heads, and thus laid out unto our view.



We see the frame, we shall attend the particulars, as they are propounded in their order.

Touching the Number of these Officers, generally two things are to be attended.

I.

Whether beside these five appointed by Christ, any more can lawfully be added, or should be tolerated?

Ans. No, in no wise; the rule is here sure, from which we must not depart, no not a haire's breadth: thou shalt add nothing thereunto, take nothing therefrom.

That which our Saviour inquired, and the Scribes confessed, touching *Johns* ministry, it is true of all these orders and Ordinances, They are from heaven. The Lord Christ is the giver and alone Institutor of them, and none beside, and this is evidenced; 1. From the right of giving, whence these proceed. When our Saviour ascended, He led captivity captive, &c.

He that conquers the countrey, to him it appertains to set rulers over it, and over his subjects in it.

2 They are especial means of Gods worship, and all of them in rise and end have an eye to spirituall things, and spirituall operations, though they be employed in ordinary outward things, as the Offices of the Deacons and widows are appointed by Christ to provide for the state and health of the members: that the love of Christ, as the Head of his Church, might thereby be observed, and the spirits of those who are refreshed thereby, may be more full and enlarged to serve him with a glad heart, in a Church way, and in the improvement of all Ordinances to that end: and all other civill provisions, though good in their kind, will never attain this end, without the Ordinances of Christ, *Act. 6.*

1. 2. 3.

3 Its affirmed by the Apostle, touching two sorts of them, the Pastor and the Teacher, whose imployment is principally about labouring in the Word, that they are for the perfecting of the body, untill we all meet in the unity of the faith, and the fulnesse of the stature in Christ: so that they are able to attain this end, and that in all ages untill the full accomplishment and gathering in of all the Saints; and therefore there needs no more to be added, to thæ end of the world.

It is therefore the usurpation of that man of sinne, when he ascended upon high, to the Popes chaire, and to be Head of the Church, that he gave some to be Surrogates, Chancellours, Deanes, Arch deacons for the building up of the kingdome of darknesse; because he easily perceived, that Christs Officers would never do his work kindly, nor further his kingdome, but he must have his own creatures, which must be at his beck, and stand, *durante beneplacito*; and therefore must be forced to do his drudgery, and durst do no other, unlesse they should be flung away, if the man of sinne did but once frown upon them.

That as God complains of *Jeroboams* practice, when he would maintain his faction, and preserve the people from returning to their King, He set up false worship; because he concluded, the truth of the word and worship attended unto would make them look unto their true King; and to keepe them in false worship, he provides false teachers; made the lowest of the people priests, who because they had no call and appointment from God, never had care to preserve his word or worship; but to maintain that course of religion, whereby they were maintained in their places.

And therefore as God said of them, he will say of these humane Orders, They never came into his mind or heart.

Not come from Heaven, but from the bottomlesse pit, and therefore ought not to be admitted, nor yet tollerated; but being plants which the Lord hath not planted, they should be plucked up.

Whom God never calls, God never blesteth.

And it is to be observed, that these Orders have beene the props and pillars of that Kingdome of darknesse, and have been the brokers and maintainers of all that hideous wickednesse, which hath beene vented in the doctrines and opinions

that have acted in the lives and conversations of that hellish crew that have had their dependance upon the man of sinne.

And it is marvelous dangerous to bring in, or continue the least alteration from the minde of Christ in any thing.

The Church of *Scotland* complains bitterly, that a constant Moderator made way for a Bishop, and so for the bane of their Churches. Christ who is the King and Head of his Church and House, hee in reason should appoint his under-Officers, and such as he best knowes, suits the occasions of the Family, and will best provide for the good thereof, and his own content.

II.

The other thing in generall to be observed, is,

That they must be kept distinct; and that according to the mind and intendment of our Saviour one person must not adventure to ingrosse all, nor severall of these together.

As to be Ruling Elder and Pastour, or one and the same man to be Elder and Deacon.

For it is apparent by the Apostle his discourse, *Rom. 12. 7.* that they are put in way of opposition, as *Membra dividientia*, *ἢ ἐπεὶ ὁ διδάσκων, ἢ ἐπεὶ ὁ παραχρᾶτων*. Therefore cannot be in subordination or subjection one to the other.

2. The Apostles comparison carries this with it, as the maine thing intended therein. *Rom. 12. 4.* As there be many members in the body, but all the members have not one and the same office. *ἑπὶ τῶ ἀνθρώπῳ ἔχει πρᾶξιμ.*

It is therefore wide to say, as Mr. R. that this comparison holdeth not in all: because it must hold in the very thing that is intended, yea specified; for this is the hinge upon which the comparison turnes, *v. 4, 5.* and the ground of the Apostle his inference, *ἔχοντις δὲ χάρισμα τα διάφορα. v. 6.*
vers. 6.

3. Each of them is sufficient to take up the whole man: so that he is not able to attend both, but hee shall neglect the speciall service of the one.

4. If the Apostles professed, they could not attend tables, and attend Word and Prayer, and therefore laid aside the one, that they might discharge the other; who shall thinke hee is sufficient for many of these?

The reasons that Mr. R. alledgeth, doe not satisfie.

“ 1. The Apostles did exercise both, as they could, according as the Auditory was.

Reply 1. The Apostles were extraordinary persons, and were fitted and assisted answerably, which none, whose calling is ordinary, must looke for.

Secondly, they had all offices virtually in themselves, and did put forth acts of all, as it appeares before the choice of the Deacons: But if any now shall thinke himsele able to undergoe two of them, the profession of the Apostles and their practise also will be a reall confutation of them; since they so assisted, saw reason to lay downe one, that they might improve the other, none will dare to take up both, unlesse hee will presume he hath greater boch sufficiencie and ability, then the Apostles.

“ 2. Mr. R. saith, That the formall Objects, to wit, the information of the Judgement, and exhorting, are not so different, as that they should be incompatible.

Reply. These, in themselves and full bredth, are not so incompatible; But look at the specialty of the gift, that fits for the one, and that which furnisheth for the other. 2. To attend mainly and chiefly upon each, according to the gift, they will prove inconsistent.

To have a speciall gift for the one, and to bestow himsele upon that, and to have a speciall gift for the other, and to bestow himsele upon that also, will ever be found, if not impossible to attaine, yet ever disadvantageous to the dispensation of the Gospell. And a mans owne experience will evidence as much to him, if he will attend it.

Nor is it sufficient that one is eminent in the gift, which fits the Ruling Elder, or Deacon; yet that gives no allowance, he may be Doctor, Ruler, and Deacon.

But look where a mans spirit is best fitted, if once called to that worke, he must let all the stream and strength of his abilities run in that channell, lest being divided into many, he becomes fit for none, and failes in all.

This may suffice for the number.

Of the Ruling-Elder.

We shall now take a survey of the severall, in the order in which they were set before us.

And we begin with the *Ruling Elders* place, for that carries a kinde of simplicity with it: there be more ingredients required to make up the Office of Pastor and Doctor, and therefore we shall take leave to trade in the first.

Quo simplicius, eo prius.

1. That there is such an Office appointed by Christ.
2. What it is, or wherein lies the limits and bounds thereof.

I.

That there is such an Office and Officer appointed by Christ, as the Scriptures are plaine to him, whose spirit and apprehension is not prepossessed and forestalled with prejudice: So this cause hath beene maintained by many of Christs Worthies of former, and now of latter times; and now at last, by those two famous and eminent Champions, Mr. Rutterfort, and Mr. Gilespy.

So that we have no controversie here but with Hierarchicall Persons, the force and power of whose Arguments, lies especially in a Pursuant and a Prison, armed with Authority of an High-Commission.

And therefore wee shall content our selves to settle the Scriptures shortly upon their *basis* and bottome, according to the sense of the Spirit of God, in the severall places, and dispute briefly there-from, and so finish this Head of Discipline.

The first Argument we have from *Rom. 12. 7.* which gives in witness to this truth; where all these Officers are numbered and named expressly; if the meaning of the words be once manifested, which will be made cleare in the particulars following:

1. The gifts here mentioned and considered, are not such as have reference to a civill, but to an Ecclesiastick condition; so the words of vers. 5. *We are one body in Christ.*
2. The operations also which issue from the severall functions
evidence

evidence as much; Prophecyng and attendance thereunto, exhorting and the bestowing the heart and endeavour thereupon.

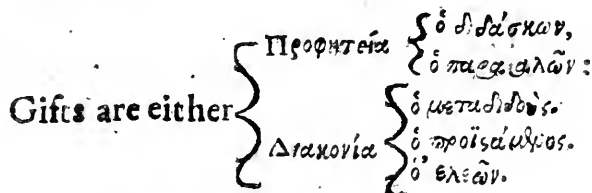
2. Gifts here are not such as be common, and belong to all Christians, as Faith, Hope, Love, Holinesse, &c.

First, those gifts are here meant, by which the members of the Body of Christ are distinct one from another, and have severall acts appropriated to them, as *vers.* 4. τὰ μέλη πάντα, ἑκαστὸν ἔχει χάρις ἑξῆς: οὕτως, οἱ πολλοὶ ἐν σωμα, &c. But the common Graces are not so distinct, for in them they doe agree.

Secondly, Εἴτε ὁ διδάσκων, ἔτε ὁ παρακαλῶν: The weight of the phrase, having the Article in that manner added, notes not every member, but some by way of eminencie to whom these appertaine.

Thirdly, the reason and Logicke of the place carries a distinction with it, and the severalls are set out, by way of opposition, contradistinct one to another, and therefore cannot be subordinate and meet in one subject, where they should be both formally acted, and hence they must be publike functions: for had they beene private gifts, one would have contained the other, as distributing might bee included in shewing of mercy.

3. These publike Functions and Gifts are ranged and referred to two heads, in the generall, under which the severalls are comprehended, and unto which referred: as,



So that Prophecie and Ministry are here put as common heads, unto which the rest may be referred, and under which they are ranged, and that's the reason why the Apostle in this enumeration changeth his phrase: The 1. Distinction hee expresseth in the plurall: The 2. in the singular. *Beza in locum.*

So that it is a meere conceit, that carries not the weight of a feather with it, of such, who say that Paul intended to set

downe the severall functions in the Church: then there should be seven, not five, making Prophecie and Ministry two, when these are not distinct species, but two generall heads, unto which the particulars were referred.

Hence we reason.

That function and office in the Church, which differs so from all the rest, as one member of the body distinct from another, in actions appropriate to it selfe, that is properly a distinct species or kind from them.

But the function of a Ruler doth so differ from all other Offices in the Church, as the members of the body doe in the actions appropriate to them.

The Proposition needs no prooffe.

The Assumption is the expresse words of the Text, v. 4, 5.

II.

The second Argument is taken from 1 Cor. 12. 28. God hath set some in his Church; as first, Apostles; then Prophets; thirdly, Teachers; after that Powers, then gifts of healing, helps, Governments.

The scope of the place, and Apostle his intendment is, to lay open the severall Offices and Officers that the Lord hath set in his Church, and so many chiefe members out of which the Church is constituted as an intire body.

And for the right discovery of the Apostles proceeding and purpose, we may observe:

1. That the functions he here names, were partly extraordinary, and so temporary, serving the necessity of the Church in that estate, and in that time, when it was first planted, and was to be watered with more then ordinary help, as having more then ordinary need, as Apostles, workers of Miracles, &c. some were ordinary, and to continue, as Teachers, Helpees which were Deacons, Governments which were Elders.

2. The gifts themselves are expressed in the abstract, *Ἀπὸ-λῆναις*: *Κυβερνήσεις*: yet the persons and officers which stood possess of those, are to be understood, as appears, if we looke to the words before or after; for when the Apostle sayes, *ἔς μὲν*, though there be an apparent *ἀναντατίθετον*, yet *ἔς δὲ*, is to be understood; and that hath an eye and necessary reference to the persons: secondly, look to the words after *vers.*

29, 30. he interprets the gifts by the persons in the second repetition, *Μὴ πάντες Ἀπόστολοι, μὴ πάντες χεῖσματα ἔχουσιν ἰερέων.*

3. Though some extraordinary persons had some of these gifts virtually, and put forth the operations thereof, as the Apostles, they wrought miracles, spake with tongues; yet that hinders not, but these gifts might formally be in some subjects, as appointed of purpose by Christ, for that kinde of employment: As some only spake with tongues, some only had the gift of Healing.

And it is most apparent in some of the particulars, though the Apostles did prophesie and teach, yet Prophets and Doctors were speciall functions appropriate to some men, so also were Deacons; and therefore also it hinders not, but Governments might be a speciall kinde of Rulers, distinct from Teachers.

From which premises, the dispute issues thus:

As Apostles, Prophets, and Teachers are distinct, so are Helps and Governments distinct; for the Spirit puts them in the same ranke, as having a parity of reason, which appertaines to them all.

But they were distinct Officers, and found in persons as distinct Officers, as *vers. 30.* Are all Apostles? Are all Teachers? Therefore the same is true of Governours.

III.

A third Argument is taken from that famous place, *1 Tim. 5. 17.* which is full to our purpose in hand, and intended by the holy Spirit of the Lord, to make evident the station and office of Ruling Elders unto the end of the world; and it is admirable to observe, how the factors and followers of the Pope and the Prelates, who labour to prop up their place and pre-eminencie, have used all the wiliness of their wits, and unweariable wrestlings of their carnall reason, to darken the evidence of the truth, and to defeat the power of the prooffe in the place, as fearing, it should seeme, lest by this meanes, their way to promote and maintaine the pride of the Prelacy, would be utterly prejudiced and overthrowne; whereas, doe but suffer the Deacon to lay aside the care of the poore, make him but halfe a Priest, give him the allowance that hee may baptize, and not give the Sacrament of the Supper; raise the

Ruling-Elder one staire higher, that he may be a Teaching-Presbyter : By this time, the Bishop is beyond the bound of an ordinary Elder, and with a little helpe, he will be handed up into a Diocoesan Palace, and one lift more will make him a Primate; and if the Kings of the earth favour him, hee will make himselfe a Pope presently; for they differ but in degrees, not in kinde.

So that you must not wonder to see the contention grow so hot touching a Ruling Elder, because if hee be confined within his compasse, the wings of Pope and Prelate will bee exceedingly clipped, and their power impeached.

Its not suitable to our purpose to contend with all cavills, nor shall wee need. for they have beene confuted long before this day, and that by such who have beene furnished with choyce abilities to this purpose; I shall therefore satisfie my selfe to give the native and naturall sense of the words, as suits onely to the rules of right and reason, and may bee easie to such (as the wayes of wisdome are) who are willing to understand.

The forme of the context stands thus :

When the Apostle, in the foregoing verses, had directed to the right choice of the Widow, whose labour should be improved in the Church, he intimates also his minde, how she should be respected by the Church, in whose service she is imployed : *Honour Widowes, &c. v. 3. i. e.* so care for them, that they may be sufficiently supplied, according to their care and condition.

And from thence he takes occasion to leave an Apostolicall Canon upon Record, how the Elders of the Churches should be provided for : To wit, the lowest degree of Rulers are worthy, not single and sufficient supply of Widowes, but *double honour*, the certaine put for the uncertaine, the finite for the infinite (by a *synecdoche*) *i. e.* all honourable respect, *Officium & beneficium*, not onely sufficient to relieve their necessities, but that which may honourably answer their places, imployments, and prayers.

But the Elders that are of the highest ranke, and whose place requires laboriousnesse in Word and Doctrine, they may most especially challenge, and the Church ought especially to bestow this *double honour* upon them.

The words carry a distribution with them *οἱ μὲν, οἱ δέ*, or *μάλιστα δέ*; and this tractatur collatione imparium, à majoribus, *μάλιστα*.

The sum of the verse is expressed in a discrete axiome; The Arguments are *comparata imparia*; The things compared are the Persons { A Ruling-Elder.
A Teaching-Elder.

And it is especially to be observed, their workes are not the things compared, but the persons notified by the kind of their works: For the words are not, The Elders, because they rule well, and because they labour,

But those { Elders that are ruling.
Elders that are labouring in Word.

So that these are not the consequent part of the Proposition, but the antecedent, or subject onely; and therefore the persons and Officers being the things compared, it is certaine they must be distinct persons, for that the nature of things compared doth require.

And hence those conceits vanish: namely,

Elders here are not attended for their private conversation in holinesse, as though to rule well, was to order themselves well in a Christian course.

Secondly, nor will the conceit hold, which saith, There be not divers Elders, but divers workes of one Elder attended; when *οἱ μὲν, οἱ δέ*, are persons compared and described, not acts.

2. The consequent part of the discreet axiome, is,
{ The first Elder is worthy of double honour.
{ The second Elder is worthy of double honour;

But with this difference, its chiefly his due:

First, { In the order to be attended
{ in measure, more of it is due and debt to him.

Now its well known, its required that both parts of the discrete axiome, be not only discrete, but true in themselves.

Whence againe, that conceit utterly vanisheth, which makes the comparison to ly betwixt the two acts of one man namely, The well ruling of a Pastor is worthy of double honour, be it alone in it self considered, which is an assertion grossely crosse to the rule of divinity, as the former was to the rule of logick. That interpretation which makes the performance of the least part of a Pattoral calling, though it be with the neglect of the

great **it work**, worthy double honour; that is grossely contrary to the mind of God, and the verdict of the Scriptures. For *curst be the man that doth the work of the Lord negligently, and wo to me, if I preach not the Gospell*. Rather a double wo is to be denounced against them, then double honour bestowed upon them.

But this interpretation doth this. Or thus I may reason

If the Apostle, in this text, doth not speak only of Elders preachers, then he speaks of Elders no preachers.

But the first is true, he speaks in the place of some Elders no preachers, which is thus proved.

If he speaks only of preachers, then were there some preachers who preached not at all. But there no be Preachers who preached not at all

The second part is past deniall. The consequence is proved.

If those Elders who are most worthy of double honour are said but to labour in the word: then they who are accounted but worthy of it, did not labour in the word.

But those Elders or Preachers, that by the Apostle are counted most worthy, are said but to labour in the Word, *i. e.* to preach. *ergo* they who are but worthy, did not preach at all.

Lastly the Bishops factors, who take up this defence, provide ill for the honour and pomp of their great Lords, the potent Prelates of the world.

For by the Apostles peremptory determination, the meanest Minister that is conscientious and laborious in preaching, should have more honourable respect, then the Diocœsan, who sits in his Cathedrall, and under the name of ruling, tyrannizeth over the poore people, but labours not to feed them with the word of life.

To the evidence of the text, we may adde the testimonie of *Ambrose*, which carries an amazing kind of manifestation and discovery with it.

Apud omnes ubique gentes honorabilis est senectus, unde & Synagoga, & postea Ecclesia Seniores habuit, quorum sine consilio nihil agebatur in Ecclesiâ, quod quâ negligentia obsoleverit, rescio, nisi forte Doctorum desidia, aut magis superbia, dum soli volunt aliquid videri.

The brightnesse and patnesse of the witness is such, as though it had been writ with the beam of the sun, and da-

zels almost the eyes of envy it self, and therefore its strange to see how the spirits of men turn every stone, wrench and wrest every way, if not not to pervert the meaning wholly, yet to darken it as much as may be, but all in vain.

I shall leave a mark or two of remembrance upon the words that the wise hearted reader may be made cautelous, and so fenced against such forgeries of devices, which the carnall reasons of men of corrupt minds have coined and vented to take off the evidence of the testimony.

1 Let him know then, that the Elders mentioned by *Ambrose* were such, that their places and Offices were almost worn out, and laid aside in most of the Churches in his time.

But that the Office of preaching Elders was not. *Ergo* those Elders were not such.

2 That the detacing of the power and rule of these Elders, it came as he conjectures, partly by the idlenesse, but especially by the pride of Teachers, because they alone might be lifted up. *Ergo* these Elders could not be Teachers: for those Teachers laboured to destroy the place and power of these Elders; but it is against all shew of reason, nay against common sense to say or think, That these Elders should destroy their own places.

Again, The Teachers that would darken & abolish the place of these Elders, it is said, their aim was to make themselves alone eminent.

They who would make themselves alone eminent by the disannulling of the honour of others places, they could not be such who were of that rank, or did possess any of their places.

And this is sufficient to wipe away all such exceptions, that the subtilty of the wit of man hath raised and pretended to weaken the authority and intendment of this now alleadged testimony, which hath and doth torment all the prelatiack party.

That Christ hath appointed the Office and place of Ruling Elders hath been made evident.

2 We are now to inquire, *What be the duties of their places* and that with as much brevity as we may.

The severall duties which ly upon him by vertue of his office

Some he hath in common with the Pa-
 fice are of two sorts } stor and Teacher.
 } Some be proper and peculiar to him-
 } self.

Some are common with the other Officers, and therefore it is we find them all ranked under that common name of Elders in the place, 1 *Tim.* 5. formerly handled. But because in our common language, we appropriate this by a *Synechdoche*, to signifie this Office; thence it is, we so usually call him the Elder of the Church; but when the Scripture would designe him to his proper place, and so distinguish him from other, it doth appropriate Ruling to him only, and styles him *αρχαιος*, *επισκοπος*, Ruler or Guide, who is above other, and as a leader goes before them.

The duties which are common to him with the rest of the
 Teaching Elders, are attended party } Before the assembly
 } meets, Or
 } When the Assembly is
 } met.

Before the Assembly, when there is any emergent occasion o weight or difficultie which concerns the congregation; the Ruling Elder is as one of the common council, the concurrence of whose judgement, his voice and verdict, is to be taken in with the others, in the consultation and consideration of the businesse, for they are all leaders, all Governours, all watchmen, in this common work, and *ergo* must have a common influence of counsel, as the concernment of the Church shall require. *Heb.* 13.17. 1 *Cor.* 12.28. *Act.* 20.28.

When offences are publick, or private cannot be cured, before they be brought to the congregation, It belongs to them all by way of preconsideration, and preparation, to ripen the occasions, that all the doubtfull or perplexed circumstances that might trouble the body, or either cause any mistake in such as be weak, or mislead any through misunderstanding, all such mists by through search must be removed, the particulars cleared, the cause punctually and plainly stated, that the understanding of the meanest in the congregation may be able to discern, when the businesse is propounded, where the pinch lies, and so to passe sentence answerably.

The Church must be told, but by an orderly way; and they
 are

are the leaders of the Church, and *ergo* in reason must so know and prepare the cause, that they may lead them aright.

3 When the Church is met, in the ordering of the proceeding of any publick censure or act of discipline, the Elder with the rest of the Governors, hath liberty and authority to interpose his judgement, to expresse his opinion, according as opportunity is presented, without any leave asked, because the Ruling and leading of the work is common to them: order and decency only observed.

The duties which peculiarly or in an especiall manner are appropriate to his place, are such which concern the carriage and demeanour of the members in their more private

way, { when not assembled, or els
 { when they are congregated.

1. The members of the Church, when under the exercise of Gods hand they become to be exercised with any spirituall wants, as in time of sicknesse, because of the pressure of the disease, and the grief and weight thereof, or their own weaknesse, they are not able to pray for themselves, *Jam. 5. 14.* they are then injoynd to send for the Elders: not that it was unlawfull for them to come, before they be sent for, if the sick be in a low and wearish condition and not able to pray for themselves, but because either the Elders happily do not know of their necessities, or yet not know the time and opportunity when it may be most seasonable to repair to them: *ergo* its most need they should, *i. e.* they have liberty for to send, and they by vertue of their places and calling are bound to go, and pray with them, and for them, when they cannot pray for themselves, the streffe of the studies of the preaching Elders then requiring their employment, and the improvement of their time in searching the Scriptures, and preparing for publick dispensations.

And by the same parity and proportion of reason, if any want comfort, sinking under discouragement and sadnesse of spirit, or through ignorance are not able to understand the things delivered, they may call for the help of the Elder in private, that they may be informed and comforted by him.

2 And hence it followes that he hath power to inquire of the condition, and take account of the speciall state of such of the members: for else how should he be able to administer

seasonable and suitable support? The Physician must administer some questions and interrogatories to the Patient to know his particular disease, before he can administer physick to him.

3 in case he heare of any uncomely, and uncomfortable differences arising betwixe members, he is to set himself by enquiry to know them, and to remove and still them.

4 If any fame be bruted abroad, touching the offensive carriage of any of the congregation to those that are without, so that some blame may redound to the party, and so some blemish ly upon the congregation, it appertains to his place to make diligent examination to see the certainty and truth, that if false, it may be cleared, if just, the party may be censured, and the credit of the Gospell so provided for.

5 To him it is, that such as are willing to joyn with the congregation, should repair and expresse their desire. He is by vertue of his place, to take speciall consideration of their persons and conditions, and if he find no just impediment to ly in the way, he is to bring their names and desires to the congregation, as in his wisdome he sees fit, according to God, and to lead the whole assembly in the work of their admission, by presenting them to triall, calling for their allowance and approbation by vote. And it seems to us, to follow from hence, that in case the censure of Excommunication is to be administered, it appertains to him to lead the action, and pronounce the sentence: because there is parity of reason: he that ruled the action of admissions and receiving into the Church, to him it appertains to lead and dispence the act of excommunication or casting out; and the argument that forceth and fastens all those services upon him, as his peculiar charge, is this,

What ever doth not belong to labouring in word and doctrine, and is not a common act of rule, those actions belong to him that rules well. But all these acts now specified are such. And in truth, the nature of the things would easily perswade a mans reason to yield thereunto. For how inequall and unreasonable would it seem to a man acquainted with the weight and work of the ministry, that when the Pastor or Teacher should be attending upon reading, and searching the sense and mind of God in the word, and the mysteries of God therein, (who is sufficient for such things?) that they should be

be then taken off their studies, & be forced to attend upon mens speciall weakneses or wants in private, when they should prepare for the publick dispensations, so that the one must be of necessity neglected, or they distracted in both? whereas this appointment of our Saviour provides for both, without any prejudice or disadvantage to either.

Of the Pastors Office:

We have done with the Office of the Ruling Elder. That which presents it self next to our consideration is the Office of the Pastor, and then the Teacher.

The limits of the Pastors work, may be thus laid out, according to the lawes of Christs institution. The scope of his Office is to work upon the will and the affections, and by favoury, powerfull, and affectionate application of the truth delivered, to chase it into the heart, to wooe and win the soul to the love and liking, the approbation and practise of the doctrine which is according to godlinesse, and hence he that exhorts is enjoyned to attend upon exhortation. *Rom. 12. 7.* Not that the Pastor may not interpret the text, and lay open the meaning so farre as he may make way for the truth to work more kindly, and prevail more effectually with the affections: but that is not his *ἰστορησιον*, his main work whereupon the strength of his studies and abilities should be bestowed is this: He attends and insists upon exhortation how he may speak a good word for Christ, make up the marriage, and betroth the soul to our Saviour. This is called a word of wisdom, *1 Cor. 12. 8.* because it is a point of speciall prudence, and that in the greatest excellency of it, how to come within the bosome of a sinner, and grapple so powerfully with his spirit, that he may take no nay at his hand.

He that wins souls is wise *Prov. 11. 30.* and therefore his labour is to lay open the lothsome nature of sinne, and to let in the terrour of the Lord upon the conscience, that the carelesse and rebellious sinner may come to a parley of peace, and be content to take up the profession of the truth. And because when he hath so done, either his hypocrisie may carry him aside from Christ, or discouragement may make him afraid to come to the Lord Jesus, *ergo* his wisdom and work must

1 Cor 1. 29. must be to discover the cunning fetches of the hypocrite, and to hunt him out of his muses, that he may not cosen himself and sit down with some reserved delusion, and go no further.

2 To answer all those feares, and to scatter all the clouds of discouraging objections, that the soul may see the path plain and safe to come to the promise, and to receive power and comfort to walk with God therein.

Acts 14. 22. 3 When the Soul is truly brought to Christ, because it may either out of sloth not stirre up it self to do what it can, or out of weaknesse or unskillfull unhandinesse not be able to do what it would, ergo the Pastor must endeavour by heat of exhortation to quicken it, strengthen and incourage the soul in every holy word and work 1 Thes. 2. 11. 12. &c.

Of the Teachers Office.

That this is distinct from the Pastors place and employment, we have formerly proved, and in truth the scope of the Apostle, Eph. 4. in the short enumeration of the Offices of those that labour in the word will not in a comely and reasonable conformity to such an intent, suffer either a needlesse repetition, nor yet allow this name to be put in by this way of interpretation of the former, when the latter doth rather darken then discover the meaning of that which went before.

Beza in locum.

Beside in Rom. 12. 7. when the Apostle doth on purpose set himself to record the severall Officers appointed by our Saviour, he puts this by way of division, and opposition unto the other: only I find some difference in the apprehensions of interpreters, touching the nature and work of the Teachers amongst themselves. Many and those of exact judgement, seem to confine him to the School, (with whom under favour) cannot so fully agree: I should rather conceive, Doctour may be attended with some distinction.

There is a Doctour in $\left\{ \begin{array}{l} Scholâ \\ Ecclesiâ \end{array} \right\}$ both have their speciall use, and employment: but the second is here meant, for he is given to the Church, and that with this intent and aim, for the gathering and perfecting of the body, and that is of the Church or Congregation; and ergo they are to choose him to imploy and improve him for their speciall and spirituall edification: which the

the School will not reach so immediately unto, as his place, our Saviours purpose, and the Churches necessitie, and spirituall edification will require.

In this second sense we understand the Officer we now inquire after, and that wherein he shares in common with the Pastor is, that they have both of them Authority and right delegated from Christ to consecrate and to administer the Sacraments.

Hee who hath office-power to publish the Covenant of Grace, hee by the same office may administer the seales of the Covenant.

But they both may out of Office-power and Authority, preach the Covenant of Grace.

When I say preach out of Authority of Office, I so speake, because as we have formerly disputed, Brethren, who are qualified, may, as occasion shall require, and they invited thereunto, preach, or publikely open the Scripture, to the edification of the hearer, and yet not doe it out of office.

Look what office-power authorizeth to the dispensation of the Covenant; the same, upon the same right, will authorize to the administration of the Seales. But the peculiar things appropriate to his place, are;

1. The aime and scope of the Doctor is, to informe the judgement, and to help forward the work of illumination, in the minde and understanding, and thereby to make way for the truth, that it may be settled and fastned upon the heart; and is therefore enjoyned, *Rom. 12. 7.* to attend unto Teaching: Not that it is not lawfull for him to administer a word of exhortation, as it were by the way: But he dwells not upon that, that is not his maine worke, bestowes neither his studies nor his strength upon it, as his chiefe businesse, and therefore a word of knowledge is said to be given to him. Hence all such dispensations, which doe properly and immediately conduce to this end, doe belong in an especiall manner to him.

As to dwell upon the interpretation of the Text, so farre as the difficulty and intricacie thereof may require, and to cleare it to the capacity of the meanest, because this is necessary to the information of the judgement.

2. To him it appertaines to lay down a platforme of wholesome words, and to deliver the fundamentall points of Chri-

istian Faith, the principles of Religion, as the maine pillars of truth, which may under-prop our apprehensions, that they may not be carried aside with every wind of Doctrine, because this is necessary to the teaching.

3. To him it belongs to handle such controversies as are on foot, and doe arise betwixt the Church and Adversaries of the truth, to state them clearely, strongly, and solidly, to confute them out of the Word, and to convince such as bee the broachers and maintainers of them, because this is necessary for the information of the judgement.

Other things might be added, but these are the principall.

The controversie which hath exercised the world since that man of sinne was advanced into the chayre of Ambition, and falls in here, is;

Quest. Whether *Episcopus* and *Presbyter* bee the same *jure Divino*, and according to the verdict of the Scriptures, and the appointment of our Saviour Christ?

Ans. Though the nakednesse of the assertion, that would difference *Episcopus* and *Presbyter* by divine right hath beene of former, and much more of latter times laid open to the view of the world, so that there needs nothing to be added here; yet to leave it upon Record, that wee concurre with those Worthies in the defence of the same Truth, wee shall in short set downe our witnesse together with them.

We shall speake something by way of explication, and state the question: Adde secondly, some Arguments for the confutation of that which is erroneous, and for the confirmation of the Truth.

Episcopus is three-fold } *Divinus.*
 } *Humanus.*
 } *Satanicus.*

A Bishop by divine Institution is such an Officer, which Christ hath set in his Church, and whose Office is set forth and discovered in the Word, and such are Pastors and Doctors, *Tit. 1.7.* *1 Tim. 5.17.*

Humanus is a President or constant Moderator, chosen by consent of Ministers, meeting and consulting about the affaires of their Churches in their common confociations, to whom it appertained, to moderate the actions of the Assembly, to propound things to be agitated, to gather voyces, to pronounce

nounce the sentence which passed by common approbation ; and he had no more, but his equall suffrage with the rest, and when his action was ended, was but in equall honour with the rest ; nay, may be, in lesse respect, in regard of yeares or gifts.

In confociations, reason and order forceth such a kinde of proceeding : For should all interpose in the fore-named acts, it would breed a disturbance and confusion in all.

Onely to impose and leave it constantly upon one man, experience which is past gain-saying, hath made it appear to be perilous, and to be indeed an in-let to worse inconveniences, then at the first could have been suspected. Prevent then that irregularity of fixing such an employment constantly upon one, there is nothing of such a course, but may bee tollerated in confociations, where persons by mutuall agreement concur for to help with common concurrence of counsell, as emergent occasions shall require.

Satanicus is such an *Episcopus*, which the enemy Satan, acting the pride, and suiting the Sovereignty of the spirits of men, hath by a mysterious way successively and secretly brought into the Church, that so he might Mid-wife Antichrist into the world, this being the next step to that man of sinne : And he becomes *princeps Episcopus*, who by his insolencie hath arrogated and assumed, and at last confirmed even a Monarchicall power unto himselfe.

And however the Pope, who is the universall Bishop, is the man of sinne, yet the Bishop, especially when he is ascended to his Arch-Bishops Chaire, is the same, but onely considered in his minority, as the childe of sinne, or the man of sinne in his child-hood.

For laying aside the ranknesse of those extravagancies of the Popes temporall power, or that power in temporalities ; It will appeare his power in *spiritualibus* is of the same kinde : for he assumes a peerelesse power to himselfe ; that look what the King is to his Councell, he takes them to himselfe in way of consultation, but the finall determination and resolution lyes in his owne bosome : So the Bishop is to his inferiour Clergy : He will heare them speake, when he pleaseth to give allowance, but it is in his owne breast, to cast the ballance, which way scemes best to himselfe : So *Downam*, *Bilson*,
Saravia ;

Saravia; whence he appropriates to himselfe to bee Rector and Judex.

1. He is sole Rector, and therefore Ministers cannot put forth any Act of their owne order, without his leave; and therefore if the Lord Bishop be in place, the poore Priest must not preach, nor pray, nor administer, if his great Master will officiate the work, which (as hap is) they doe not much trouble the world withall, if it be matter of work.

2. Hee counts himselfe the sole Pastor, they are onely his Subsidiary, who come onely in *partem sollicitudinis*, but share not in *plenitudine potestatis*.

Hence he is sole *Judex*, by whom all are to be censured with punishments of suspensions, depositions, degradations, excommunications: But the Scripture ownes no such Officer, but he is a meer humane creature; nay, an invention hatched by Satan, warmed in the wombe of pride, selfe-Soveraignty, covetousnesse, untill the monstrous birth of Antichrist came abroad into the world.

Our reasons against this usurped Order are these of many:

1. The expresse testimony of the Scripture, then which nothing can be more pregnant, *Tit. 1.5, 7.* The Apostle having enjoyned his Scholler to appoint Elders in every City, and how they must bee qualified, hee addes the reason of his advice.

For a Bishop must be *blamelesse*, &c. Where the dispute of the Apostle shewes, not onely the community of the names, but the Identity of the thing signified thereby: Otherwise his Argument had not onely been a false reasoning, and failed in forme, having foure termes; but in truth had not reasoned at all, for it had bene ready to reply; is another thing from Presbyter.

Actis 20. Paul sends for the Elders of *Ephesus*, and professeth in the 28. that the Holy Ghost had made them Overseers, or Bishops, where not onely the name is common, but the thing signified by is enjoyned them, as their duty.

What implies or requires, that they were to doe

If require, to lay on hands, to exercise jurisdiction in *foro externo*, that they must doe; and should they have been reprov'd for so doing, they might have shwne this their Commission.

And

And that which yet adds further evidence is, *ἐπισκοπος* is never read nor recorded in the New Testament (provided it be not applied to some extraordinary subject, as it is said, that another was to take *Judas* his place, and *ἐπισκοπος* *Act. I. 20.*) but the actions therein required belong to any Presbyter.

2 If they be distinct, the Bishop is superiour: (for they deny either equality or inferiority:) But they cannot be superiour. Every superiour order hath both superiour acts and honour belonging thereunto above the superiour; but Bishops have neither above those that are Presbyters; for if labouring in the word and doctrine be an act above Ruling, and is most worthy of double honour, then the act and honour of a Presbyter is above the act and honour of a Bishop. For they only assume the acts of rule, but give the Presbyters leave to labour in the word and doctrine.

3 If they differ from Presbyters *Jure Divino*, then there be some ministers by Divine authority necessary for the gathering of the Church, and perfecting of the body of Christ, beside that of the Presbyters. For if the Church can be perfected without these, there is no need of these. But there is no ministry necessary for the gathering and perfecting of the Church, beside that of the Presbyters. For the Apostle setting down the severall ministries, which Christ had purchased, and by his ascension bestowed upon his Church, when he gave gifts to men for that end, they are only comprehended in these two, *Pastors and Teachers*, *Ephe. 4. 12, 13.* and they who are given for this end, can and shall undoubtedly attain it. Whence the issue is, If Pastors and Doctors be sufficient Teaching ministries to perfect the Church untill we come to the unity of the faith, then there needs no more but these, nor are there any by Christ appointed but these, all others are superfluous. The first part is the words of the text: *ergo*, the second cannot be denied.

4 Distinct Officers must have distinct operations, *operari sequitur esse*. But they have no distinct operations from Presbyters. If there be any distinct operations, those must be ordination and jurisdiction. But both these belong to Presbyters. Jurisdiction, *Joh. 20. 23.* binding and loosing imply a power of censuring, as well as preaching, and both are given in the Apostles to their successors the Rulers, and Elders of the

Churches, who succeed them in their commission. For Ordination, its given to the whole Presbytery, 1 Tim. 4. 14.

And if we look to ancient times, that prime place of *Hierome ad Euagrium* shews the charter, whence all the authority was derived, *unum ex se electum in altiori gradu collocarunt, quem Episcopum nominaverunt*. Whence it follows,

- 1 That Bishops were first Presbyters.
- 2 That they had their first election and constitution from them: and *ergo*, Presbyters had their rite and ordination before Bishops.
- 3 *Ergo*, If they can give Ordination to Bishops, they can give it to Presbyters also.
5. *They who have the same commission, they have the same power from Christ*, because all power issues from their commission. But they all have the same commission, *John 20. 21. prout me misit Pater, ego mitto vos*. It was said to all the Apostles equally, and to all their successors indifferently. We have now done with the nature and work of these Officers.

In these two last may we attend the } Manner of the doing,
} Reward for it.

First, *For the Manner*, it may appeare in three things.

I.

They must bestow their whole man, and their whole strength and study upon this so weighty and worthy work; and therefore the Apostle when he had considered that the Lord had put life and death into the hands of the dispensers of the word, 2 Cor. 2. 16. he cries out, *who is sufficient for these things?* and if no man be sufficient, it is then needfull every man should bestow his whole strength upon it.

Hence it is unlawfull for a Minister to be a Magistrate; not because these things are contrary; but the weight of the one is so great, that it is beyond any ordinary ability to undertake to discharge both, unlesse he would wrong both; and therefore the Apostles professed *they would lay aside the attendance to tables, that they might give themselves to the word and Prayer. q. d.* That channell was wide enough, wherein the full streame and strength of their indeavours might be laid out unto the utmost, *Act. 6. 2, 4.*

II.

They must bestow their whole time, partly by way of preparation

tiō to furnish themselves for the work. A good steward lays in old & new, or elte he could not bring it out, *Mat. 13. 52. 1 Tim. 4. 13. 2 Tim. 4. 13.* partly in his dispensatiō, *2 Tim. 4. 1, 2. Act. 20. 34*

III.

They must take up no other imployment, nor bestow themselves upon any such businesse, but that which may fit them for this main work, and furnish them in the more fruitfull discharge thereof, such as may be helps and no hinderances hereunto. *2 Tim. 2. 4. He that goes to war, doth not intangle himself in the things of this life: but useth his family, calling, &c. as the traveller useth the boat; the Ferriman lives by his rowing, the traveller useth it for his passage.*

2. Touching the Reward.

Quest. But how can it be conceived, that a Minister should provide for his family, and yet not bestow his care and strength about it?

Ans. Very well: as he puts forth his effectuall working, and the full imployment of his time and strength for the good of the Church: the Body also should joyntly put forth their effectuall working for his temporall good; so that they should make provision for him and his family in the things of this life, as he layes out himself for the provision of all spirituall good things for them and their families in the things belonging to a better life, and this also is a Church, or Ecclesiasticall work, and spirituall service, as issuing from a spirituall ground, and aiming at a spirituall end.

Quest. If the question be, what is the Rule according to which the Church ought to walk in making this provision?

An. We may conceive the compasse of the Rule in the conclusions following.

1 Conclusion.

Its not a matter of liberty or curtesie which may be done or left undone: but it is a duty and a work of justice, unto which the Church is called, and to the performance whereof they are bound in conscience. Provision in this kind is wages and not benevolence. So our Saviour concludes (*Matth. 10. 10.*) touching his disciples, when he sent them to preach: he bids them not to be sollicitous for relief, *For the workman is worthy of his wages.* And the Apostle determines it by the verdict of all Lawes. Look we at the Law of nature; *We must not muzzle the mouth of the ox that treadeth out the*

corn, 1 Cor. 9. 9. Look at the Law of Nations; *Doth any man go to warre at his own charges*, Ver. 7. Look we at the Law of God; he hath ordained *that those who preach the Gospell should live of the Gospell*. They must not live of their patrimony, but of the Gospell. As instance, *They who administred at the Altar, lived of the Altar*. He that shall bestow his time and thoughts to provide bread on the week dayes for his family, how shall he be able to provide bread for the Church upon the Lords day?

II.

This provision should be so honourable and comfortable as that it may attain the end for the which it was appointed by God, & so collected by the people, and given to the Ministers. The end (as is above intimated) that the Officers might employ their time and strength, and stndy, for the work of the Lord, and that freely, and fully. Hence therefore this provision should be such as might take off all care and distraction in a rationall proceeding, that they should have no need to be stow either thoughts or care, travell or expence of time, which was either fit or needfull to be imployed to make preparation for the publick, or to bestow themselves upon the private necessities of the members of the Church, as their occasions or the Officers duties should require. Thus the Levites were in the Old Testament. Thus the Apostle chargeth also 1 Cor. 16. 18. And if they must not intangle them elves in the busineses of this life: ergo, the Church must not be an occasion they should: and this is one thing aimed at, in that, 1 Tim. 5. 17. The Elders are worthy of double honour, yea they must be given to hospitality: and therefore they must have such supply, as that they may not provide for their own comforts only for present, and lay in for this in a faithfull way of Providence, but that they may be able to give comfortable entertainment to strangers, as opportunity shall be offered.

III.

Touching the order how this may be raised, that place of the Apostle, is of all other most pregnant, and carries most conclusive evidence to direct and determine in this case, *Gal. 6. Let him that is taught in the word communicate to him that teacheth, in all good things.*

Two things are of speciall remark in the words: First, What the things be, whence this maintenance must be raised. Secondly, From whom.

1. That from whence it must be raised, is said; πάντα ἀγαθὰ; *i. e.* All good things that are communicable, for some things are such as admit no communication; such as a man lawfully cannot, so he should not make them common.

As a man hath one roome to lodge in, one servant to attend him, one coat to cover his nakednesse, onely so much provision as will supply his owne necessities, these cannot be made common. But what ever good things hee may make common, if he have for himself and to spare, he should communicate, according to his place, portion and proportion.

Some good things are common to all or most of the body.

Other good things appertaine to some few.

In all there must be a communication; as if they have Land, Lots, Meddowes, Cattell, &c. so must the body provide for them; So provisions for cloathing, dyet, or any choice comfort that God casts in occasionally, which may be communicated, they should even of those specialls communicate.

2. *The persons that must doe this.*

The Text gives an expresse answer; every one that is taught, whether Servant or Master, bond or free, rich or poore; yea, though in other cases he receive contribution, yet when, or wherein God betrusts him with any good thing, wherein hee may communicate, and if he finde the Word powerfull, hee will be provoked to doe it; and against this I know no judicious and pious Divine, unlesse it be such who are taken up too much with a tang of a Popish and Jewish way of Tything. However they may, and doe happily adde somewhat more, yet the Text hath that native and naturall evidence, that it will like a mighty current, carry any consciencious man away with it. Upon this ground laid, I shall take leave to adde severall things.

1. This way of maintenance is most safe, and certainly in the times of the Gospel most suitable to the minde of God, having the expresse testimony of the truth for warrant thereof, and that recorded with such evidence as cannot be waved or questioned. This maintenance is sufficient, and abundantly satisfactory to answer the worke that is done, and the end to which it is given. That which makes the portion and provisions of the Ministers, to carry some kind of proportion to the plenty and variety of all the good things of all those with

whom they live ; That way of raising maintenance makes it honourable and comfortable. But this doth so, because not onely many, but all, bring in something of all they have either in their constant possession, or what they can occasionally procure, or God in his providence casts in. And here there is a latitude given to divers apprehensions. Some conceive (the Lords Treasury, being committed to the Deacons, for supply of all Tables of Officers, and the Tables of the poor, both its owne and others.) That this Treasury should be furnished every Lords day by the free-wil offerings of the Assembly, every one casting into it, as God hath blessed him, *1 Cor. 16. 1, 2, 3.* They also conceive this rule of *Gal. 6. 6.* may be attended in this way, every one bringing in of all their good things in a proportionable value, as may suite the occasions of the Church. Others againe conceive, that the maintenance mentioned in the fore-going place cannot be fully raised by a treasury common to the poore and Ministers, nor can it be gathered upon the Sabbath day.

The conclusion hath two parts : First, That this way of maintenance cannot be raised fully by a treasury common to the poore and Ministers, out of which supply unto them both should be fetched.

1. To such a Treasury all should not pay : But to this all do, for all are instructed.

2. Thus to provide is appropriate to the Minister, and to him alone. For of him alone it is said, *let him that teacheth be made partaker of all our good things ;* let no man else ; not the poore. That which is put into a common treasury, that is common to all, who must be so relieved. But the poore are not to be relieved by all our good things ; nor doth either rule or reason lead us, or allow us so to doe.

3. If all our good things cannot be put into the Treasury, which yet by the word wee cannot but bestow upon our Teachers, then this providing for Officers must not wholly and only be confined to the treasury. For experience tels, there be many of our good things thus to be given to our Teachers which cannot be put into a Treasury.

4 This coupling of the poore and Ministers in one common Treasury confounds the works of Justice and Mercy. For the poore who are to be relieved out of mercy, they share in the

contributions which are put in, out of a just recompence of wages to the Ministers.

2 And upon the same ground they conceive that this way of maintenance cannot be fully raised upon the Sabbath, because there be severall good things cast in by way of Providence, which we should bestow upon our Officers. And happily they cannot be kept untill the Sabbath, nor will it be comely to give them in, in that place, and at that time. These be the different apprehensions of differing brethren; but all agree in this, that an honourable and comfortable maintenance is a due debt. *It should be no breach of love, that each Church follow her own light herein.*

3 In case any member shall fail in this free contribution, he sinnes in a breach of the known rule of the Gospell: it appertains to the Church, to see the Reformation of that evill, as of any other scandall; and therefore if there be any doubt or difficulty arising, how it may be regulated in any such particular, the Church is according to God to determine it, and the Deacons according to such a determination, are to seeke the execution of it; and because it is better to prevent a scandall, that it may not come, and easier also, then to remove it when it is given, its most suitable to rule, that each man should know his proportion, according to rule, what he should do, before he do it, that so his judgement and heart may be satisfied in what he doth, and just offence prevented in what is done. Hence again I collect,

That this way of raising maintenance, appointed in the Gospell, is far differing from that way of tithing in the Law, may to be tyed precisely to follow the one, cannot stand with the other, for this is raised out of all good things, the person that is taught hath: but those Tithes in the Old Testament were out of the seed of the land, the fruit of the trees, or of the herd of the flock, Levi. 27.30.31.32. Deut. 14.22.23.

2 *This maintenance is to be paid by all that are taught: But the Levites were to receive the first tenth, and pay the tenth of the tenth unto the Priest, Neh. 10.38. So that if the patrons of tithing look at the command given to the Jew, as a morall law, they must confine themselves precisely to the prescript form thereof, ergo the Ministers must have the tenth of a tenth, and from them hapily who were never taught by them. As the*

the Levites who taught in the particular Synagogues paid to the Priest who administred in *Jerusalem*. And hence it follows, That the way of tithing in the Old Testament was not a naturall nor morall law; For no law appointed in the Gospell, is inconsistent with any naturall or morall Law of God, which this is, as hath immediately been proved.

Of Deacons.

We have done with those Offices, and Officers, which look at the whole Church, and whose dispensations meerey and immediately reach the speciall good of the soul: But the Lord Christ, as a King of infinite mercy as well as wisdom, he provides for the outward good and comfort of all his household and subjects, in regard of their estates, that they may be maintained, and their health also, and so their lives preserved in a prosperous condition, and to this end he hath appointed Officers, that should in a peculiar manner look to the Church, and so provide for the good of both.

The Office that is to look to, and relieve the Estates of such as are commended to their care, is the Office of Deacons, of which we shall inquire: First, their Name: secondly, their Office, as it is distinct from the rest: thirdly, the bounds wherein their duties ought to be confined.

The name *Deacon* in our English comes from the originall Greek word, which in the generall and largest acceptation of the word, signifies as much as to administer, and implies any kind of administration, whether

}	Civill or
}	Ecclesiasticall.

Mat. 22. 13. Then said the King unto his servants; the word is *τοῖς δακτοῦοις*, and it is used also to expresse the administratiō of the civil Magistrate, *Rom. 13. 4.* when their administratiōs are considered as under God, being his servants, he is the Minister of God to thee for good, *δακτονοσ βετ*. And in this large circuit of signification, it compriseth all speciall Officers in the Church, as Apostles, Evangelists, &c. *1 Cor. 3. 5.* Who is Paul? Who is Apollo? *ἀλλ ἢ δακτονοί*, &c. but Ministers, &c. Secondly, sometimes it is taken in a more speciall signification and includes these two

last remaining, to wit,

}	Deacons,
}	Widows.

As in that place, *Phil. 1. 1.* a place very remarkable, when Paul in his salutations begins with the whole, and so proceeds to the

the severall officers, he thus writes; *To all th: Saints in Christ Jesus, which are at Philippi*: There is the body of the Congregation, and then adds with the *Bishops* and *Deacons*. In these two expressions all the Rulers are to be understood; *Pastors*, and *Doctors*, and *Elders* are comprehended under the name of *Bishops*, *Paul* files them, *Act. 20. 28.*

Where observe, 1. There were many *Bishops* in one Church, not one over many.

2. That amongst these there was no *Metropolitan*, or superiour *Arch-Bishop*. For then *Paul* had been much to blame, in passing him by, or omitting his title and due remembrance:

The second word is *Deacons*, such as administer to members weak in their estates, as the poor, or weak in their bodies, or such as be sick; and so both these are comprehended in *1. Cor. 12. 28.* by those whom the *Apostle* calls *Helps*.

3. But lastly, when it is taken most strictly, and as it concerns our purpose in hand, it sets out such officers, who are designed by the Church to dispose the state & treasure thereof to those severall purposes for w^{ch} God hath appointed, the occasions & necessities of the body & any member thereof may require.

1. That this is a distinct office in the Church, severall Scriptures give in undeniable evidence: *Rom. 12. 8. He that distributes.* Here the *Apostle* reckons these, as a distinct kinde, from those that went before.

1. It being the *Apostle* his aime, by a similitude drawn from the body, *ver. 4.* to discover severall parts by the actions, which were in a peculiar manner appropriate to them. As there be many members in the body, and all have not one office or action: so in the Church there be many members, but there be severall offices appropriate to them.

Whereas, was this a Christian duty common to all, the *Apostle* should overthrow his owne purpose: For he should have shewed things agreeing to all alike, when he should have shewen that some things are peculiar

Objc. If it be said that this was done before, and now he comes to set forth such duties as appertaines to all.

Ans. The words of the text bear down that conceit. Because that which went before, and that which comes after are publike officers, and how can these be private? Adde unto this, That the following words, *ver. 9.* begin a fair alteration at the first view.

The acts are so generall, that the Reader should not misse the aime of the Spirit, if he would but lend the least wary attention. Besides, the words hold forth a plaine distinction continued in the severall members of it. Now the members of a division are opposite one to another, and therefore must have something peculiar one from the other.

2. The Apostle intending to lay out the severall officers of the Church in a summary way (as we have formerly heard) he addresseth himself to a distinct description and discovery of this Officer, as select from the other of Elders, *1. Tim.* 3. 8, 10. Deacons must be grave, and being approved and tryed, let them exercise the Deacons office.

3 And lastly, Do we look into *Acts* 6. 1, 2, 6. we may see the ground and occasion of the institution and scope of their calling, and at what it especially aymes, when there fell a murmuring betwixt the *Græcians* and the *Hebrews*, in that their poore were not so comely and comfortably attended, as they desired and expected: the Apostles perceiving the multitude increasing, and that it would take up their time and pains too much to give full attendance thereunto, as the necessities thereof did require, they therefore directed, that they should choose men amongst themselves fitly qualified for that purpose, and they would settle them in that imployment. According to the Apostles counsell, the Church elected, the Apostles prayed, and laid on their hands and appointed them to the performance of that service. Whence it is apparant,

1 That this was a publick Office, because they were elected in a solemne manner thereunto, and received a solemne institution from the Apostles, and so from Christ, for the undertaking of that service.

2 That this their service it was about the attendance of *Tables*, because the provison for the maintenance of the Widows and poore, by a dayly supply as the condition and necessity of the Church did at that time require, gave occasion hereunto; ergo, that name is used, and implies the dispensation of the treasury, state, and provison of the Church, for those ends and purposes as should appeare usefull, and behovefull for the benefit of the Church, or any member thereof, as far as served for a spirituall end.

3 The full and carefull attendance unto this work could not stand with carefull, constant, and conscientious attendance unto the Ministry of the word, as the Office of a Minister so employed did require, as the words of the text witness; *It is not fit for us to lay aside the care of the word to attend tables, v. 3. ergo, provide men fit for this thing, and we will give our selves to the word and prayer, v. 4. q. d.* these cannot stand together, we must either lay aside the one or prejudice the work of both. These conclusions being faire and infallible from former grounds it appears, What the Episcopall Ordination of a Deacon is whereby they make him half a Priest, or a Priest in preparation, and invest him with power to serve the Priest in the distribution of the Supper, to look to the Poore, to Marry, to Bury, Baptise and Preach, if hee shall be counted worthy to have a licence granted thereunto. But to consecrate the Supper of the Lord, that is wholly forbidden him, untill he be made a compleat Priest, which at the next time of Ordination he may attain, if he can provide money to pay for the Parchments and Orders. Thus the mystery of iniquity hath eaten into the frame, and wholly defaced the institution of our Saviour, so that there is nothing of an Evangelicall ordinance, that can be discerned.

The first errour (which was indeed the first inlet into the usurpation of the Bishop, and exaltation of *the man of Sin*) was, that they lifted him up above his own place, and crowded him into a corner of the Pastors Office, giving him right to Baptise, which is directly crosse to the order of Christ.

1 That which is made by Christ, a distinct Office from Pastor and Teacher, that cannot be any part of either, or preparation to them; But so the Office of a Deacon is.

2 That Office which is to attend tables, that hath nothing to do with Pastors or Doctors place, either of preaching or administering Sacraments. But this is to attend tables *Act. 6. 3.* If any man shall say, they may attend both: The practise and profession of the Apostle will confute and confound such a conceit, *Act. 6. We will give our selves to the word and prayer.* They conceived and concluded, they could not do both, but they should wrong both.

1 If the Apostles, who were extraordinary persons, could not, shall men of ordinary abilities be sufficient to undergo both?

2. Shall the Apostles directed by Christ sever them, who will dare to conjoyn them, unlesse he will go against the direction of the Lord Jesus?

3. *The gifts of Deacons*, which are described by the Apostle, (1. *Tim.* 3.8.) are such as will not furnish a man to be a Minister, (for of him it is not required) he should be apt to teach; to be a teacher and not apt to teach, is to be a Bell without a Clapper.

1. *Obje.* 1. That Stephen a Deacon preached, *Act.* 7.

2: That Philip Baptised. *Act.* 8, 38.

3: That Deacons, by using well their office, purchase to themselves a good degree, *i. e.* a degree to the Ministry.

Ans. 1. Stephens speech was not a sermon; but an Apologie made by him, for the clearing of his person and cause from the accusations and aspersions that were cast upon him by his adversaries.

2. That Philip was an Evangelist, and so appointed by God, as afterwards appeares, and by vertue of that, and not of his Deaconship, did baptize.

3: That *καδουον*, mentioned in 1. *Tim.* 3. 13. is not a degree of the Ministry; but he that doth so, and is so, shall purchase a good standing in the Church, whereby he may boldly administer his office, and with more fruit. For as we have formerly said; If a man may be a fit Deacon, and yet by some impediment in his utterance can never be a Minister; then is he not by his Deaconship in any necessary preparation thereunto.

The limits of the office will § 1. What he must doe.

appeare, by shewing § 2. How he must doe it.

1. What he must doe.

This Deacon being the steward or Treasurer of the Church; the thing for which he is mainly to be employed, as for which he was ordained, it is, for the husbanding of the estate and temporalls of the Church, as may be every way most behovefull for the benefit of the body, according to the rules of the Gospel. And this his service will shew it self in three things.

1. He must addressse himself with much observance to receive those provisions, which shall, or ought to be committed

to

to his trust. I say, due observance in gathering in the state of the Church.

1. It is for him to inform himself by advice and counsell from the body, what every mans free-wil-offering should be in making provisions for supplies & paiments of the Congregation. For though the Church-contribution be a free-will offering, in regard it should willingly and with a ready heart be tendered unto God: yet neither in the old Testament, nor under the new, the thing it self, nor yet the measure was left to a mans own dispose or libertie. Compare *Deut.* 16. 10. with *Levit.* 22. 18, 19. If God hath blessed a man with so many Oxen, he must not offer so many Goats.

Vpon this information and direction given by the Body,

2. He must observe, whether each member performe this his due and dutie: and in case he shall faile he is to admonish him, as swerving from a rule: and in case he reform not, he must follow the action against him, by the rule of our Saviour provided in that behalf, and bring him to the censure of the Church.

3. What is not offered or given, but promised, he must give attendance with the first to require it, that thus being observant to gather in the stock and provision of the Church, he may not be to seek; nor succour may be wanting, when supply should be tendered.

II.

As thus he must give attendance, as Christs receiver, to gather in his rents and revenues of the Church: so he must be carefull to keep it, when it is in his custody, so that no lack come thereto; neither mispend it himself, nor suffer it to spoil in the keeping, nor lend it with disadvantage, so that it should returne lesse in worth; or be unready, when the Church hath occasion to have the improvement thereof.

III.

He must be prudent in the dispersing and disposing of it to such uses and to such persons as the body of the congregation shall, according to the rules of the Scripture, require at his hand herein, because the weight and work of his office is especially to be seen here; ergo, this is especially and particularly mentioned, *Rom.* 12. *He that distributes*: and this implies and includes all the rest.

For he that must distribute, He must gather; He must keep it by him.

Thus his office is said to attend tables. *i. e.* To lay out the revenues and treasure of the Church, as may be behoovefull: For to provide Elements for the Lords table, when that should be attended: For the table of the poor, *i. e.* for all their wants, that they may be supplied. For the tables of the Minister, *i. e.* what ever provision the Church shall put into their hands, as by them to be administred to them, according to that debt which the Church owes to them in the way of wages.

And here his providence, faithfulness, and paines will fully be employed.

C H A P. II.

Wherein the nature of Ordination is discussed, and the 17. Chap. of Mr. REUTERFORD is considered, and answered, as touching the power he giveth to a Pastor in and over other Congregations beside his own.

THe Reasons which are in the 16. chap. alledged and answered by Mr. R. we are content they should stand or fall to their own masters, not intending to weary our selves, with the maintaining of other mens works: what we conceive to be suitable to the truth, and we shall make use of, we shall endeavour to vindicate, and make good against all opposition in their proper places.

Whereas it is said *cha. 17. p. 264.*

That we make Ordination and election of Pastors all one, by a mistake: I suppose, it will appear, that we are herein wholly mistaken, if that which follows be impartially attended. We shall therefore for the clearing of this coast inquire after some particulars, which appertain to the full understanding of this head of Discipline; and so much the rather we shall be willing to bestow our thoughts about this subject, because of the difficulty and obscurity of it: especially, because misconceivings here draw many inconveniencies with them, and disturb almost the whole frame. As in an unjoynted body, or misplaced building, when any speciall part, and main pillar is out of place, it brings a weakning, yea a declining of the whole, and spoils both

both the firmness and fashion of the frame. We shall take leave therefore to insist upon these particulars by way of inquiry :

1. Whether ordination is in nature before election ?
2. Whether ordination gives all the essentials to an Officer ?
3. What this Ordination is, and wherein lies the full breadth and bounds of the being thereof ?
4. In whom the right of dispensing lies, & by whom it may be dispensed?

1.

Whether Ordination is in nature before Election.

To the first of these, that which occasions an inquiry here, is the words & expressions of worthy Mr. R. ch. 17. p. 265. Ordination is that, which formally makes the man a Pastor. The peoples election doth onely appropriate the man to such and such a people. It is one thing to make a gold ring; it is another thing to propyne & gift the ring to such a person. 267. It is presupposed by order of nature, that A. B. is first called and ordained a Pastor by Christ, and the laying on of the hands of the Elders, 1. Tim. 4. 14. before the people can elect him for their Pastor. For if A. B. be no Pastor, the people cannot choose him to be their Pastor: neither doth the peoples election give any such power to A. B. That power is given by the Presbyteries Ordination, which by order of nature is before the peoples formall Act of Election. As the husband who in a Lapidaries shop chooseth a gold ring for his wife, and putteth it on her finger, presupposeth it was a gold ring before the choosing thereof; neither doth his choosing make it a gold-ring, but onely make it his wifes gold ring, by application to her. It is so peoples Election appropriateth such a man who is already a Pastor, to such a charge: but doth not make the Pastor a Pastor, but chooseth him onely to be their Pastor, p. 269.

I confesse; I finde some such expressions as these in Bellarmine. *Disputabimus primò de ordinatione, tum de vocatione, postremo de electione: which implies, That election comes after the vocation of a Minister, but Dr. Ames seasonably tells him, he placeth the cart before the horse; Hoc non est distincte et ordine, sed præposterè et confusè disputare ordinationem præponere vocationi et electioni, est equis præponere curorum.*

*Anti Bellar.
Tom: 2. l. 3.
c. de ordinat.
p. 76.*

I know also, that it is a Popish course, which our Prelates use (the reason whereof we shall discover in the proper place thereof) that they ordain a Priest and when they have layd their hands upon his head, and put his parchments into his boxe,

boxe sealed with the great seale of the *Bishops office*, he sends the man to take possession of his parish and tithes, and the poor multitude suffer themselves so far to be befooled and oppressed with the tyranny of the *Prelate*, that they are constrained to submit to him in their practise, whom often they cannot but justly loath in their hearts; as being either very scandalous in his life, or insufficient in learning and abilities.

But I cannot meet with any *Judicious writer*, who either knew or maintained the course of the reformed Churches, that placeth ordination before election. Nor did I ever conceive that to be the order of Christ. For I have taken it for granted what *Cyprian* sayes, *Videmus de divinâ auctoritate descendere, ut sacerdos, plebe præsentè, sub omnium oculis delegatur, et dignus et idoneus publico iudicio et testimonio comproquetur* ^a.

a *Cyprian li. 1. Epist. 4.*

b *Exam. p. 2.*

c *Sacram. ord.*

I ever conceived that true of *Chemnitius* ^b,

Ne citò manus alicui imponas, ne communices peccatis alienis, approbando scilicet electionem aut vocationem non rectè factam.

c *Ioc. com. 8.*

d *Ministr. ordin.*

e *Magdeburg.*

f *cent. 3. cap. 8.*

g *de retib. circa*

h *ord. n.*

I have judg'd with *Musculus* ^e *Legitimè electi, ab episcopis et senioribus, qui electioni aderant, oratione et impositione manuum confirmabantur et ordinabantur, et hæc forma electionis ad Cypriani tempora duravit* ^c.

I was ever of the opinion with the *Magdeburgenses* ^d, *Delegebatur episcopus et plebe, cujus episcopus futurus erat, præsentè, et accessit manuum impositio.*

e *Pless. de Eucharist. l. 2. c. 7.*

I ever consented formerly to that of Honourable *Plesse* ^e, *Semper tamen priusquam ordinantur et collocantur in ministerio suo in universum concurrere populi ordinisque ecclesiastici consensum; idque deduci probationis causa per omnia sæcula posse, si controversum foret.* So that he concluded it a course beyond controversie, and the practise of perpetuall antiquity.

f *Tustit. lib. 4.*

g *cap. 3. b. 16.*

I took it in former times for confessed, what *Calvin* writes ^f and with whom *Beza* consents, *Supereſt ritus ordinandi, cui ultimum locum in vocatione dedimus.* &c.

g *Med. & theol.*

h *li. 1. c. 39. p. 34.*

i *Tom 2. li. 3.*

k *ca. 2. de vocat.*

l *Ministr. p. 76.*

m *lib. 3.*

To conclude, I have apprehended it as an ever-lasting truth, which judicious *Ames* delivers in his *Medulla* (*libro nunquam satis laudato*) ^g *electionis adjunctum consequens et consummans est ordinatio, quæ nihil aliud est, quam solemnis quædam introductio ministri, jam electi in ipsius functionis liberam executionem.* It is but adjunctum, and that consummans. To which agrees his expression in his *Bellarmino. Enervat.* ^h election gives *jus ad rem*, ordination

jus

jus in re. As the *Election* of the *Prince* authoriseth him in his *Regall* power; *Coronation* onely invests him into his place. And some of the *Jesuites*, most ingenuous, affirme as much.

I issue all with *Gerjon Bucer*: which argues not onely what his opinion was, but what was the constitution of all the Churches where he was. [i] *Postquam Præsbyterio consensus Ecclesie innotuit, succedit ad extremum Ordinatio.* dissert. de Guber. p. 334. And in the following discourse, I hope it shall appear, That *Ordination* doth depend upon the peoples lawfull *Election*, as an *Effect* upon the *Cause*, by vertue of which it is fully Administred; So that in the very *Apostolicall* times, the liberty of the very *Apostles* was not so great in *Ordaining* as was the peoples in *Choosing*. For as in *Acts. 6.* its said of that Office of the *Deacons*; The people were first appointed to choose and to present the persons to the *Apostle*: and then they did readily receive the parties, not once questioning what they did; or, by withdrawing their *Ordination*, refuse to second and establish what they had done. And if the people had this libertie in an *under-Officer*, there was greater reason they should have the like in an *Officer* of higher degree, in whom they had greater interest, and by whose Administration they were to receive greater good: so that none were to be *Ordained*, but such whom they did choose; nor did they, or according to rule could they, refuse to *Ordain* them so *Elected*, unlesse some just exception was against them, and then also the people were to make a new choice, they were not in that case of error and aberration from the rule, to take the choyce into their own hands. The prooffe of this will appear in the explication of the other particulars propounded, and therefore we shall proceed therein. *The second thing then to be attended is;*

2. *Whether Ordination gives all the Essentials to an Officer.*

Where there be two things come to be scanned.

1. *How farre the Essentials of the Ministry or Minister may be given by man.*

2. *If they may be given and conveyed over by man: BY WHAT MEANS men are said to do this, whether by Ordination, or by any other appointment of Christ.*

The first of these calls for some special disquisition. Because it will appear upon triall, that the contrivement of these

truths is so secret and subtil, that it drives men into divers conceivings, as not being able to discern, how in the work of the institution of the Ministry, the essentials come to be woven together; the thread is so fine spun, that the dimme eye of mans discerning, can hardly finde it, or follow it, much lesse cut it.

And because there is here no small difficulty, and it is the very hinge upon which many waighty consequences, and in truth, controversies turn; I shall be bold to offer some things to consideration, which at least may cause further inquiry by such, who are better able to fathome these depths. And here as Sea men use to do, when the Bay or Haven is unknown, or being known, yet hard to hit; I shall as it were sound the Coast by severall conclusions, That I may finde where the channell of the truth, in the full strength and streame of it runs:

I Conclusion.

There is a Causall vertue put forth in a subordinate way by some under Christ, to bring in the formality or specificall being of an Ecclesiasticall office to a person, or party that is called thereunto, or stands possessed thereof.

1. I say, [*this is done by some*] because it is confessed of all hands that an externall call is of necessity required: onely some lay the waight of it in one thing, some in another: but all agree in this, whose conceits have but the colour of common sense in them, (the phrenzie of some Familists and Anabaptists onely excepted, who cashiere all Governments and Governours or Rulers out of Churches and Common wealths; but this madnesse and folly labours almost with the loathsomnesse of it self) All, I say, that are willing to be led with the light of any reason, doe readily grant there should be an outward call. In the lowest order and office of a Deacon, this was observed by direction Apostolicall; they must not, they could not administer, before they were called and appointed thereunto: Acts 6. 5. And it's a staple and standing rule, which teacheth all by proportion. No man takes this honour to himself, but he that is called as Aaron. Heb. 5. 4

Secondly, that there is a causall vertue put forth in the communication of this power,] I shall shew, and they will easily confesse; yea when they will expresse themselves freely, their own words evidence as much: unlesse they be forced by the fear of the

the anabaptists
now need not
be charged with
this for they are
of your government
& would not have
ministers without a
call

the approach of some Argument which might hazard some concept, which they are loath to leave and lay aside, then happily they may mince their language, that nothing may be gathered from thence against themselves. I finde that expression in the Apostle, *Gal. 1. 1. Paul an Apostle not of man nor by man, ουκ εστιν ανθρωπων, εδεδιδωκεν ανθρωπων.* Men did not institute the office of an Apoitle, as the Authors of it: nor was it by man as the instrumentall cause, conveyed over unto Paul: but it was every way immediately from God. There is therefore in reason (as all Judicious collect out of the place) these TWO W A Y E S of dispensation to be attended.

First, when God immediately institutes and appoints out of his good pleasure any place of authority, and immediately also from himself appoints the person thereunto. Thus the Calling and Persons called, viz. of the Apostles: were from God immediately.

2. Way of dispensation is mediate: when the Institution of the office issues onely from the good pleasure of the Lord, yet he may and doth use other instruments for the communication of this authority, and the investing of a person with a right to exercise, and yet still the office be truely said to be his alone. And herein the Popish usurpation in appointing orders & the orders appointed by them appear to be totally Antichristian as the rabble of that wretched crew of Monks, Fryars, Cardinals, Chancellours, &c. Because they are of man and by man, meere humane creatures which the pride and ambition of the heart of the man of sin, the froth and vanity of his minde, hath brought forth into the world, all which prophane beasts he hath provided, as so many rotten pillars, to prop up the the throne of his Antichristian power and Prelacy.

But those which the Church, according to the Institution and allowance of Christ takes up, those are wholly from him, as the Author and Institutor of them, yet are they by the Church, to whom he hath first delegated power and in a subordinate manner by such instruments, as he sees fit, conveyes a right to some persons, that they may possesse such places, and exercise such offices, according to him without the least impeachment of the royalty and soveraignty of his rule, which yet resides in himself alone.

To come a little neerer home, that we may lend a little

help unto the weakest Reader, that he may lay his finger upon the severall things, and see how they lye distinct in the frame of the Institution.

First, its a truth, there be no orders nor officers, which have been received or are to be retained in the Churches of Christ, but it is the prerogative royall of the Lord Jesus as King of the Church to appoint them. They are parts of his worship, and there, what he doth not *appoint*, he doth not *approve*: the instituting and using of any other is meerly *will-worship*. And therefore all such persons and performances, as they issue from the folly and froth of mans brains, and *never came into his minde*: so are they abhorred and *loathed by God from his heart*.

2. Chro. 13 9.
1 King. 12.
31, 32.

Beside, all these places and offices they are appointed for *spirituall and supernaturall ends*, and so to effect *supernaturall works*, even the conversion, sanctification and salvation of such as God hath purposed to bring unto himself. He then alone must appoint the office, who can give a *blessing* to the office and the *officer* to attaine their end: and this none can doe but the Lord Christ alone by the vertue and power of his Regall authority; who now being *ascended*, and *sitting at the right hand of the Father*, he gave and doth blesse by the presence and operation of his own Spirit. Ephes. 4. 8, 11. *When Christ ascended up on high, he gave gifts. Some to be Apostles, some Prophets, some Evangelists, some Pastors, some Teachers*: These offices are coronation-mercies, of the greatest worth and excellency. And the Psalmist gives the reason from the end. Psal. 68. 19, 20. He gives these gifts, *that God might dwell amongst the rebellious*. And by them the Churches are *gathered and perfected*. Ephes. 4. 12, 13. And hence it is by way of *Emulation*, because *Antichrist* saw there was no means to underprop his kingdom, and promote his tyranny, unlesse he had slaves of his own making and creation, that would serve his turn, by taking up blinde obedience, in doing his will, though they saw no rule nor reason for it: when therefore the *Pope ascended on high to the chaire of Antichrist*, he also sends his *emissaries and instruments* as the swarms of *Locusts out of the bottomlesse pit*, for the destruction of the Church, and perdition of millions of poor miserable souls; He being himself the *man of sin*, and the *son of perdition*.

Rev. 9. 4.
2. Theff. 2. 4.

Secondly, its also certain, That men are furnished and fitted with graces and abilities inwardly for so great an imployment

ment ; with willing and ready mindes also ^a to give up themselves to so holy services : this also is wholly from God in Christ. He makes us able Ministers of the Gospel. ^b He calls, he sanctifies. ^c He is the Lord of the harvest, he thrusts forth labourers. ^d This is termed the inward call : this onely comes from him. Graces and abilities are in his hand, are his gift.

^a Rom. 1. 15.

^b 2. Cor 36.

^c Jer. 1. 2.

^d Matth. 9. 38
and 28. 20.

Thirdly, He sets the *lawes* and *limits* of the place and callings, sets down all the *rules*, according to which they must act, both *order* and be *ordered*, according as the quality of their places doe require : doe they must no other things, nor after any other manner then he prescribes. There was a pattern prescribed of all the things in the Tabernacle from the least unto the greatest, which must be observed in all the severall thereof. So in that of *Ezekiels vision*. ^e *ordinances, lawes, figures, fashions*. All must be attended, according to the minde of the Lord, without *adding thereunto*, or *detracting therefrom* ^f. Its but reason that a *Master* should set down the laws and orders of his family ^g.

Ezek. 43. 11.
e ch 44. 5.

^f Deut. 12.
and last.

^g 1. Tim. 3.
19.

Fourthly, but all this while, there is no officer nor office put upon any man, nay though there were never so many, and those fitted and gifted every way, they are *no officers*, i. e. they have not received, nor are invested with a *right or jus*, according to the rule of Christ, and order of the Gospel, by such means, which our Lord Jesus the King of his Church hath ordained, to leave the impression of authority upon them to that purpose, Which, *how* its done, we shall anon inquire : but *that this must of necessity be done*, we see it plaine.

First, because without *this Call*, none can warrantably doe any *act* which belongs to an *officer*, and therefore without this, he hath not the *Specificall form* of an officer.

Secondly, without this, what ever is done in that behalf, and for that end, is *void* and of *none effect*.

Thirdly and lastly, the *strength, validity, and efficacy* of an *outward call* herein appears beyond gain-saying, if it proceed from such, who may give it by rule : Because who ever in a regular way hath received this outward call, he is then a *complete and true officer*, and may act any part of his office, though not inwardly graced and fitted worthily to such a place or work by God. The *Scribes and Pharisees sit in Moses chair*. i. e.

Math. 22. 23.
2. 3.
v. 16 v. 27.

had this outward call to that office. Therefore they must be heard by Gods own charge; though they were most unworthy men, had neither *sufficiency of parts* to doe the work of the place, nor yet *sincerity of heart* and life to indeavour, much lesse discharge the weight of the services which shoul: be done by them; Being blind *Guides. Painted Sepulchres*, grossely hypocritical and scandalously vile in their generall courſe, corrupting the *law* by their false and unlearned glosses, and perverting the simple people by their lewd carriages, polluting all Gods ordinances by their corrupt handling and administration thereof.

And therefore there is more then *Mediatio subiecti* considered in the giving of this *outward call*, if we look at the rigour of the phrase: though (if the Authors will give leave) I would take their meaning to include as much, as what I mention; because I love not to trouble my self and the world with words, or to make any needlesse contention about that, which may admit a fair and rationall construction in any thing. This *mediatas subiecti* then is to be attended, not so much in regard of the parties that are taken to office, but in regard of those, who, in a subordinate way, are *instruments* under Christ, and so as *instruments* put forth a *causall* vertue to leave the impression of an *office-right* upon another. For otherwise, we shall not be able to finde and maintaine any mediate calling.

Suppose as *Matthias & Joseph* were set before the Lord, there should be two persons set apart for the ministry, were there no *causall* vertue coming from those, who were to call, and outwardly to authorize one to the place, rather then the other; there could be no mediate institution conceived in regard of the parties: they both *equally* and *immediately* are presented as objects to the call; and *equally* and *immediately* (in regard of themselves) lye open to the call. *Joseph* stands not in the way to the call of *Matthias*; nor doth *Matthias* come between *Joseph* and the call.

But *herein* lies the *mediatenesse* of the call (that however in regard of themselves, they are equally objected to what call comes) yet *Christ* hath given a *vertuall* right to such as he pleaseth to apoint, and that he will not dispense immediately a cal from himself to either party: but *they as a meane* betweene him and them, shall leave an impression of a right of power upon one

one of the parties to exercise such a place.

This is also that which they call [*Designatio personæ,*] the designation of a person to a place. If by that they mean, that they put forth a casual vertue, to imprint the formality of the power of office upon such a man; that is the sense I would give, of what they say, and so doe willingly grant what they speake. But if by *Designation* to a place they would darken the truth with words, as *Elihu* speaks, and make that the meaning of the expression: *to wit,* That all the essentials, namely, the materiall and formal constituting causes of externall office-power was in the party before, and so he had a compleat specificall being of a call; but they onely point him the place, and tell him it's fit he should exercise his power here; so that this *designatio personæ,* is onely an adjunct to the office he had before without them, but puts forth no casual vertue (as subordinate instruments under Christ) to bring in the being of an outward call. Then, I say, by *designatio personæ,* in this sense, neither the truth is discovered, nor is the thing done that was intended by it.

For upon this explication, what difference can be found betwixt an immediate and mediate call, which we heard out of the *Galathians* to be founded in Scripture, and confessed by the *Apostle*? For if all the essentials of both inward and outward calling are equally onely from God, then both the callings are equally immediate, since that call is immediate which is conferred without any meanes.

Secondly, I can see no cause to hinder, but that an Officer, which is ordinary, may execute his place without any call in the Church; for I would thus dispute, *He that hath all the causes of his call inward and outward without the Church, he hath power and right to exercise his call, and none hath power and right to hinder him.*

But *ex concessis,* they have all the causes, if this conceit be true, that *designatio personæ* doth adde no essentials to the constitution of an outward call (for I suppose there is nothing else outwardly to be added to make the call:) Suppose there were two persons fully, yea, equally gifted and furnished with all graces, abilities and willingnesse for the work of the Ministry, which now is wanting to some Congregation, and they both desired that work of Christ: if there was required no more to be done, to bring in all the causes, and so the being of the power.

power of office, then both these had equal right to officiate; and though they should officiate any acts without designation, they were true acts of an office; whether consecrating or administering Sacraments, they were valid: And if they have right to administer, who hath right or authority to hinder?

Nor can the words admit any other logical respect to be put upon them, but cause and effect. In Acts 14. 23. *When they had made or appointed them Elders by way of choice.* The scope of the place is to shew, what provision the Apostle made for the Churches, in supplying them with Officers, and furnishing them with Rulers, which before they had not, but now, by Gods appointment, they, under him, gave a being of an outward call to such persons, to sustain that place unto which formerly they had no power to execute.

Conclusion I I.

Hence it followes from the former ground, that *It is an act of power as an Instrument or means, under Christ, to give an Officer. the being of an outward call in the Church.*

I desire the Reader here to recall to mind what formerly hath been expressed and proved, that the minds of the simple may not be troubled, or taken aside from the truth by the ambiguity and mistake of words.

When we speak of power, the word is of generall sense and signification, and hath an influence into every act of judgement, *Yea, judge those that are within,* 1 Cor. 5. 12. So that there is no Admonition, either when one tels another alone, or takes one or two, and convinceth a brother; but there is a proesse, in a way of judicall proceeding according to the Laws and Government of Christ; which is the difference betwixt a Church-admonition and a Christian-admonition. Between such as are not under such bonds, there is an admonition of Christian-duty: Here is an admonition issuing from Christian-power, which they have by reason of the places in which they are set. Sometime the word Authority is taken thus largely, though most frequently used otherwise and in a narrower signification: And so, there is also a Power which is proper to Officers; and when we would speak properly, or understand distinctly each thing in his proper nature and place, we then mean, *The power of Office, leading power, ruling power, or Superiority of power.*

1. Thess 5. 12
Hebr. 13 17.
ερετυαυδωσι
1 Tim. 5 17.
οι ερεσεωτες
επισβουτε-
εσι.

This being conceived and kept in mind, the demonstration of the conclusion is open: *To give power is an act of power*; he or they who give the externall call, or leave the impression of the power of office upon another, they have the *power of judging* that other; they cause that *virtually* which another hath *formally*, not they themselves.

And thus we have done with the first Branch of the second Head, which we propounded to be debated.

2. The next thing that comes to consideration is,

By what means the Essentials of this Power may be conveyed?

And here also because we meet with many sholes and sands of severall opinions which crosse us, that we cannot make a straight course, we shall be constrained to tack about a little, not proceed in a perfect method, but shew negatively what doth not give this Power, and then affirmatively what doth.

The NEGATIVE we shall lay forth in two *Conclusions*.

Conclusion 1.

Ordination (as it is Popishly dispensed under the opinion of a Sacrament, and as leaving the impression of an *indelible Character*) *doth not communicate the essence of this outward call.*

What is the *Popish sense* here, the *Prelates* being their proper Successors; who tread in their steps, and keep their path for the most part in Church-discipline, cordially and privily maintain, though they be not so willing openly to profess; and therefore, though they will not have all the world know that they hold seven Sacraments (and so that of Order to be one) by full expression, yet they intimate some such thing by the ambiguity of their language, which those who are their familiars can easily sent out: as namely, there are but two Sacraments absolutely necessary to salvation: q. d. there are more, and those necessary, though not absolutely necessary to salvation.

Lord Brooks
Book.
English Cate-
chism in the
Book of Com-
mon-prayer.

But for the *indelible Character* that should come from hence to make up the formality of a Priest, that to mine own knowledge I have heard stoutly defended and determined in the Schools of the Univerfity.

It were worth the while, if we could pry a little narrowly into this conceit, that we might discern what is the *fashion of this Character*, when it is expressed to the full; that we might find some footstep for a mans *fancy* to stay upon.

The refined secrecy and subtilty of this speculation is so high, that it forced the Schoolmen to snuffe the candle so neer, that they put out the light.

For first, they will have it to be a quality divers from grace, onely a preparation thereunto.

Secondly, it must be common to all that receive the Sacrament, truly or fainedly such.

Thirdly, it must be fixed and engraven in the soul in that indelible manner, so that it cannot be blotted out, nor burnt out in the flames of Hell: And in truth, we cannot easily see the sleight and cunning in carving out *this Character*; for the *ayme* of this device was threefold.

First, *That the dignity of the Episcopacy might be advanced*: and thence it was, whatever action carries an eminency in any kind, or might cause and cast a reflection of respect upon it, that must be given to *It*, that so men might have an eye *thereunto*, and a speciall reference and dependance *thereupon*.

Secondly, *That the honour of Priesthood* (as Papists and Prelats speak) *might be maintaintd*, some speciall excellency must be left upon it: And because the baseness of the carriage of that Popish crew might bring their persons and places out of esteem, therefore they must have some Character that could not be defaced: because their leudnesse and wickednesse was such, that it would deform the very impressions of morality, therefore they devised such a Character that should be engraven so deep, that the most abominable prophanenesse of Hell it self should not eat it out to eternity.

Thirdly, because the right of the one, in what he gave, and the worth of the other, in what he received had *no reality*; therefore they must *joyne* something, as a farre fetched conceit, that the secrecy might hold men in *admiration* of, that which pat-
ted their apprehension, and thence came the minting of this *mysterious nothing*.

This indelibilis character comes out of the forge of Popery, and is so besooted with the smoake of the bottomlesse pit, and carried along in the fogs of the mysteries of iniquity, that
by

by a secret sleight it hath eaten insensibly into the orders of Christ before the world was aware.

And hence it is, the Schoole, who commonly when they attend their owne liberty of dispute, will speake out: they are so dazled in their own sayings, that they doe in issue, as much as professe, *they know not what they say.*

Some, that it cannot be gathered from the sacred Scriptures, nor the testimony of the Fathers, nor from naturall reason ^a.

Others, that authority onely gave it life, and that *non multum antiquam* ^b.

Some, that reason doth not demonstrate it, nor evident Authority prove it ^c.

Nay, lastly, (that the determination of the Church (in whose bowels it was bred, and had its being, if any where) is not expresse in the point ^d.

And hence they cannot tell *what to make of it*; one while its *ens relativum*, as Durand and Scotus. Another while it must be *ens absolutum*, as Thomas. Whether to refer it, they cannot conclude.

Some will have it in the first species of a quality ^e. Some in the second ^f. Others choose the third ^g. Others the fourth ^h. And all these are like the *Midianites*, at daggers drawing among themselves, seek by might and maine how to confirme their own imagination, how to confute other.

Thus, when they would have it, they cannot tell *where to finde it, where to set it.*

Some will have the *understanding* to be the subject of it, as Thomas. Some the *will*, as Scotus.

That it is *no saving grace*, they will all confesse; because the worst of men may have it.

That it is *no common grace*, because it doth appertain onely to some persons in order.

But it must be a supernaturall quality which perfects the soule, and makes a man like to Christ, and continues with him in hell. *A pretty tale.*

A man must have a supernaturall grace, and have it for no end, when he hath it, and that to conforme a man to Christ in hell. This must perfect the soule, when the soule hath all evils in the full source and perfections of them.

It's a common quality in regard of mans nature. It's not

a Scotus 4. sentent. distinct.

6. quæst. 9. b Cajetan.

c Gabriel 4. sent. dist. 6.

d Ibidem.

e Vasquez 3. qu. 63. disp. 154.

f Thom. 3. qu. 63. Art. 4.

g Aliodorenf. l. 4. Art. 3. c. 2.

h Marfilin. 4. qu. 4. Art. 1.

omni nor soli. And it hath no speciall inseparable principle in the soule, which should make it inseparable.

So the sum which returnes, after so much adoe, is this : We have found a *mysterious nothing*, which cannot enter into the imagination of a ratioll man ; onely, if any will *admire* and *adore the device*, that he is not able to discern, he may ; and truly make his *ignorance the mother of that devotion.*

Thus we have taken leave to sport our selves, as it were, in this weary travell, with this speculation of the Popish vassals and the Prelacy ; which is not altogether unusefull, if it was for nothing else but this, to shew how *wily the vaine minde of man is*, to coyne devices, to darken the truth of God, and to delude it selfe.

We come neerer home, and our second Conclusion is,

2. Conclusion.

Ordination administered according to the method and minde of Master R. namely, as preceding the election of the People, it doth not give essentials to the outward call of a Minister.

Argum. 1.

For its crosse to the Apostles institution, given in expresse charge, Acts 6.3. *Looke out from among you seven men of honest report. Contrary to their present practice, ver. 5. And the saying pleased the people, and they chose, and they set them before the Apostles.*

If none but those, who were first elected by the people, should be ordained ; and all such who were so chosen could not be refused. Then to ordain before choice, is neither to make application of the rule, nor communion of the right, in an orderly manner : and so in issue defaceth and makes ineffectuall the frame of the institution ; and it is too hastily to invest a man in a place, who hath no reality of right to it.

But the first is plain from the place alledged. Nor need that stumble any in this base, because the instance is given of *Deacons*, which are Officers of a lower ranke ; since the reason is the like in both, or rather forceth a *fortiori*, as we speak. For they have as great interest in the one as the other ; nay, have a greater dependance upon their *Rulers* ; and are engaged to a greater subjection to them ; and to provide for their honour in a

more

more especiall manner, both reverence and maintainance; therefore *Quod ad omnes spectat, ab omnibus debet approbari*: Whence it is, that the Apostle ever hath an especiall eye to the people in this, as their peculiar priviledge.

Object. If that be here objected, (which is often and ordinary in the mouth of the Prelates, and their followers) *Tit. 1. 5* That the Apostle delegated this authority to *Titus*, and put the dispensation of it into his hand: *For this cause I left thee in Crete, that thou shouldest ordain Elders in every City, as I have appointed.*

Answer. True, the Apostle did appoint him to do this work, but to doe it according to his mind; and in the order which Christ had instituted, and of which he had given him a precedent by his own practice; namely, when the Elders were elected and presented by the Church, he then laid on hands upon such, and such onely, according to the order of Christ in that behalf.

That manner of Sovereignty in proceeding, which the Apostle would not take, nor use in the Churches, in reason he would not allow his Schollar to arrogate to himself.

But shall we take *Pau.*'s practice for a precedent in this behalf? his course is plain, *Acts 14. 23.* *When they had created them Elders in every Church (or as the Geneva reads it, when they had ordained Elders by election in every Church) and prayed and fasted, &c. they commended them, &c. to God, &c.*

Certain it is, that the Officers were compleat in their institution, and had a full call, and a full right for the execution of their places; and therefore laying on of hands, either was not of necessity required, or else it was included, and is to be understood in that they fasted and prayed; so that the people had the chief hand in the calling of Officers, they first choosing, before any ordination could be orderly dispensed.

And that this was the minde of the Apostle, and the meaning of his charge to *Titus*; the words of the text shew, for its added, *that he should redresse things amisse*; and must not this be done by the Officers, and the Church also, according to the rule of Christ?

Argument 2.

Its not the scope of Ordination, by God appointed, to give the essentials of an Officers call; therefore, from thence it is not to be expected in an orderly way.

The force of the *consequence* is so full and undeniable, that it gains consent without any gain saying.

The *Antecedent* onely needs prooffe, and to that we shall apply our selves; That the *scope of ordination* is not by the intendment of the Spirit, to give the *essentials* of an outward call. I suppose it will appeare from that *famous place*, 1 Tim. 4. 14. which in this Treatise of Mr R. hath so often been alledged, and conceived also to carry another fence.

Let us therefore in Gods feare addresse our selves to a serious consideration of the severals in the Texts, that when through search and examination is made, we may then see what certaine *conclusion* can be inferred therefrom, and so ease our selves for future times of any further trouble from this Text, when ever it shall be alledged against us.

Three things then require speciall explication in the Text.

1. *What the gift is*, here said to be in Timothy.
2. *How it was given by Prophecie.*
3. *What the laying on of the hands of the Elders addes, and why used.*

1. *What this gift is.*

The word *χαρισμα*, translated here *Gift*, hath according to the divers acceptions of it, occasioned Interpreters diversly to expresse their apprehensions: we shall leave each man to his own apprehension, and crave liberty to weigh each particular, according to the ballance of the Sanctuary and where the truth casts the scales, our judgements may willingly be carried that way.

The word then in the first place signifies, *such graces and gracious dispositions of heart*, which are freely given us of God: and thus it is most common, and frequently used; whether they be common graces which are bestowed upon such as have no interest in Christ, as 1 Cor. 12. 9, 28. 1 Cor. 7. 7. Or *such*, which in *saving manner* belong to those that are effectually called; as sometime the H. Apostle, *we hope better things, and such as accompany salvation: Better graces and gifts then ordinary, and better then those*, the common and ordinary men of the world attain unto; because they are such as *have salvation* attending upon them; thus Rom. 6. 23. & 11. 28.

Sometime it is put for *the offices and places*, unto which men are

are through grace fitted, and out of God's good pleasure called, so Rom. 12. 6.

It lastly implies the *gift of grace*, which through the obedience of Christ is given us for our *Justification*, Rom. 5. 15. *ἅγιον ἔργον*. And *Chamierus* conceives, its never taken in this sense but onely in this place.

De Sacram. in genere, lib. 2. c.

14. p. 103.
p. 24.

This last sense beyond all question suits not with the place, as all the circumstances in the Text give in evidence, and therefore Interpreters fall upon the former.

Some understand *Docendi facultatem*, *Chrysoſt. Theodoret, Oecumenius*.

Some, *Docendi officium*; and this is the common current, and carries the consent of the most with it: *Anselmus, Lombard, Thom. Cajetane*; and *Gerſome Bucerus*, a man of an accurate judgement, conceives and concludes this to be most suitable to the scope of the place, *dissert. de Gubernat. eccles. p. 340*.

In this variety, I suppose there is liberty for any to lean to that opinion which he likes best; and I must confesse freely, when I have weighed all things, I rather incline to the former of the two: for all the leading, yea, casting circumstances of the places seem to carry it that way, to wit, that by gift must necessarily be meant, those spirituall and gracious abilities, which Timothy received by the Spirit in way of prophesie (of which presently) and by which he was fitted and furnished to that extraordinary work of an Evangelist, being the office appointed him of God; so that though the Office is not here firstly and primarily intended, yet these extraordinary gifts and endowments bestowed upon Timothy, are attended with an eye, and certain reference thereunto; and therefore that is not altogether excluded, but taken into consideration in the second place: or more narrowly, These gifts are looked at as they look that way, are bordering and butting thereupon: for it is not onely a frame of speech which we hardly find used; we are not wont to speak thus, forget not the office that is IN YOU, when a man is not only more properly, but more truly said to be IN HIS OFFICE; nay, the very nature and reality of the thing requires this also; *An office is a relation adjoined to a man, not inherent in him; Relatio est adjunctum adherens, non inherens qualitas*.

Besides, that place which is paralell to this, and speaks expressly to the same purpose, 2 Tim. 1. 6. *Stir up the gift, ἡ δεξιμα, which*

which was given thee by the laying on of my hands : the sense therefore must be the same in both. A man is not said to stir up his office that is in him, but to stir up the grace that is in him, being put into office. We have done with the first.

The second thing that comes to be enquired is,

2. How this was given by Propheste.

For the understanding of this, because sundry inconveniences attend upon the mistaking of this passage, we must know, Though the office of an *Evangelist*, both for gifts belonging to it, the nature and the continuance thereof, (they being raised up as waterers of that Doctrine, whereof the Apostles were first and extraordinary planters ;) though, I say, the calling was extraordinary, yet it is not necessary it should be immediately always, since the Scriptures seem evidently to allow a large breadth ; namely, sometimes it is immediate by the operation and peculiar inspiration of the spirit : sometimes mediate, the Ministry of man interceding.

Of the first of these we have an instance in *Phillip* the Evangelist, who before the dispersion and scattering of the Church, was called to the place of a *Deacon* ; but after the dispersion, without the privity and knowledge of the Apostles, he went into *Samaria*, and there preached the Gospel, and is stiled an *Evangelist* by the spirit of God, *Acts* 8. 12, 26. compared, and 21. 6.

Of the second sort, we have an instance in the present Text concerning *Timothy*, whose choice to his office was not left to the judgment of men, but was determined by the immediate dictate and direction of the spirit : *quod affirmat Calvinus : non humano suffragio, sed divinâ revelatione inquit Theodoretus : spiritus mandato, interpretatur Occumanus.*

This way of divine revelation, stiled prophesie in the place, was acted in a double manner : Sometime the Spirit, by some Prophet present and raised to that purpose, did point out, as it were, by the finger and voice of God, such a one to such a place, or to such a speciall design in the place unto which they were called ; so *Acts* 13. 2, 3. When they were fasting and serving the Lord, in that solemn manner, The holy Ghost said, [i. e.] by some Prophet stirred up he gave that intimation, ver. 1, 2.

Sometime the Spirit did by speciall revelation dictate to the Apostles,

Apostles, and prophetically discover who those were, that they should call to such a service, and whom he would enrich and furnish with graces, to so great a work as that was.

And this Bish. *Bilson* observed in his Book of the government of the Church: for if the spirit of God did immediately direct the Apostles in their travels and journeyings, and point out their places expressly whither they should goe, in reason we cannot but conceive and conclude, the holy Ghost would not be wanting to discover to them what companions were most fit to further their comfort, and the work especially commended to their care, because there was greater need of direction, and greater good and benefit could not but redound, by the right choice of the one, then the other.

And this last sense I conceive most suitable to the present place, (leaving each man to his own choice) namely, he enjoyns him to stir up the grace, which by the imposition of his hands (being directed by the spirit of Prophecie) he did according to God his speciall appointment communicate unto him; As that was the usuall ceremony taken up for that end and purpose, *Acts 19.6.* by the Apostle in conveying the graces of the Spirit.

And thus all things suit comely: the words are *διὰ χειρῶν*, not *διὰ χειρῶν*; and *διὰ ἐπιθέσεως χειρῶν*, and *διὰ χειρῶν*, aimed at one, and are the explication each of other.

3. The third thing to be enquired is,

What the laying on of the hands of the Eldership adues.

This being in short opened, we shall issue the proof of the ARGUMENT with evidence of dispute from the place.

The Eldership here, notes not the Office but the Officers; for as Mr *R.* elsewhere well observes, the Office hath no hands; nor is the word ever found so used in all the new Testament: and were this the sense here to be attended, let the words be expressed and set down in that signification, not onely reason would reject, but the very care would not relish such an unsuitable sense; Forget not the gift which is in thee, which was given thee by Prophecie, with the laying on of the hands of the OFFICE. How harsh and unpleasant is such an expression?

By Eldership then is meant the Officers: but whether they were the Pastor and Teacher, and the ruling Elders of one Congregation, called a Consistory; or whether they were the concurrence

of the Officers of many Congregations together, termed a *Classis*; I could never yet hear any arguments that did evince either, by dint of undeniable evidence, *Didoclav.* 160.

Either apprehension will serve our turn, and therefore we will not disquiet the Reader with any needlesse debates. We say then, *This imposition of hands added not to the constitutio of Timothy his office, gave not essentials thereunto, but onely a solemn approbation thereof, and this we force by double REASON from the Text.*

1. *That which was beyond the power and place of the Presbytery, that they could not communicate.* Nothing acts beyond the bounds of its own being.

But to give the essentials of Timothy his office, was beyond the power and place of the Presbytery, either Congregational or Classial: For the Office was extraordinary, their places and power ordinary: that was to cease, and is now ceased; which should not be, were it in the power of ordinary Officers (who yet remain in the Church, and shall doe to the end of the world) to give being thereunto.

2. *Beside, it hath formerly appeared and been proved, that the gift here named, was not the Office, but the Graces which were in Timothy, which should be stirred up by him, and therefore discovers those gracious abilities and qualifications, whereby he was apted and enabled to that extraordinary work: whence the inference,*

The outward gifting and fitting an Officer to his place, especially extraordinary, is beyond the power and place of a Presbytery.

But the first is here.

Ergo, in short, the naturall and native sense of the place is only this; *Despise not those gracious qualifications which God by his spirit in the extraordinary way of Prophecie hath furnished and entrusted thee withall: The laying on of the hands of the Eldership by way of consent and approbation concurring therewith to thy further encouragement and confirmation in thy work.*

And thus the woof of the words lyes fair and even, and the whole frame goes on pleasantly: And hence it is that studious and judicious *Didoclavius* observes seasonably and truly, the difference betwixt those two expressions; when the *χρειαμα*, given to Timothy is spoken of with reference to Paul, as having a band therein, then the phrase is, *2 Tim. 1. 6. διαίτησιν τῶν χειρῶν μεις* but

but when it's spoken with respect to the *Eldership*, the phrase then is *κατὰ ἐπιθέσεως τῶν χειρῶν τῆ ἐπισβυτερίας* : it's *By the hands of Paul*, there is a causall vertue, under Christ, of constitution ; but it's *WITN* the hand of *Eldership*, as concurring by way of approbation onely.

This ground being gained, many things follow for our further direction.

Hence it is plain, that *Ordination* therefore presupposeth an *Officer constituted*, doth not constitute ; therefore it's not an act of *Power*, but *Order* ; therefore those who have not the power of *Office*, may put it forth ; therefore though it be most comely, that [Quere.] those of the same *Congregation* should exercise it, yet the *Elders* also of other *Congregations* may be invited hereunto, and interested in the exercise of it in another *Church*, where they have no power, and upon a person who hath more power in the place then themselves : Thus it was here, *Timothy* was an *Evangelist*, and therefore by vertue of his *Office* was to move from place to place, to water where the *Apostles* had planted, as either the need of the people did require, or the *Apostles* did call, and in those places, where the *Elders* who laid on their hands had certainly nothing to do : they might reasonably approve of that power which they could not give nor exercise.

Argument. 3.

That action which is common to persons and performances or imployments, and applied to them, when there is no Office at all given, that action cannot properly be said to be a specifying act to make an Officer, or give him a Call.

For if it was such an act, that would certainly bring in the form of an Office; where that was, an Officer would be.

But the action of imposition of hands, is applied to persons and to performances, as speciall occasion is offered, when there is no Office given, nor indeed intended.

Therefore it is not an act which gives in the essentials to an Officer.

The minor is evident by instance, *Acts* 13. 2, 3, 4. As they were ministring, some *Prophets* and *Teachers*, the Spirit said, Separate unto me *Barnabas* and *Paul*, unto the work which I have called

them : and when they had fasted and prayed, and laid on their hands, they let them go.

Where for our purpose in hand, these particulars are presented to our view.

First, the Spirit had formerly called Paul and Barnabas to the work, and therefore, the words are in the Preterperfect tense, *προσκέκλημεν*. Nay, secondly, we read of Paul his Call and Commission given him expresse, *Acts* 9. 16, 17. And lastly, the Office being extraordinary and immediate from God, it could not be, that the Officers or Elders of the Church could be the cause of the call, for that implies a contradiction, to be mediately and immediately called.

Secondly, that the Church by her Officers were therefore appointed to separate them to that service, unto which they had been before called of the Lord.

Thirdly, this separation is signified & performed by prayer, and laying on of the hands of the Officers; which was not to put a new Office upon them, but confirme their sending unto the Gentiles, *Chamierus* lib. 4. de Sacram. N. T. cap. 24. p. 25. *Non putamus hanc impositionem manuum, ullam fuisse ordinationem ad novum munus Ecclesiasticum, sed confirmationem missionis, &c.* whence it's plain, That imposition is an act which is common to persons, and applied upon other occasions; therefore is not a specifying act to bring in this call of an Officer.

And upon this ground it seems it is, that the Church of Scotland is so far from conceiving laying on of hands necessary in Ordinations, that they do not onely not use it, but judge it unlawfull to be used, unlesse some speciall considerations be attended; as it may appear in that accurate work called, &c.

Argument 4.

If Ordination give the essentials to an Officer before Election, then there may be a Pastor without People, an Officer, sine titulo, as they use to speak, and a person should be made a Pastor at large, as to follow Master R. his similitude: the Ring that is made and compleated in the Goldsmiths shop, it's ready for any man that comes next, who will buy, being made to his hand.

But this Individuum vagum, or a Pastor at large is irregular and crosses to the order of the Gospel: For,

First, in this (as Master Best saith) an Apostle differeth from a Pastor, that the Apostle is a Pastor through the whole Christian world; but the Pastor is tyed to a certain Congregation out of which he is not to exercise Pastorall acts.

To this Master R. answers, "We allow of no Pastors ordained without a certain flock.

I reply, *Quid verba audiam, cum videam facta?* what they allow in word is one thing; if their opinion of necessity infer what they seem not to allow, is another: their grant hath a constraining power to conclude what Master Best alleageth. For if a Pastor may have all his essentials without a certain flock, then he may be a Pastor without it, there being no more required to the essence of his Office. And I strange how Master R. remembered not what he wrote two pages before 263. "That A. B. is made indefinitely a Pastor for a Church.

"Suppose a people should reject a Pastor, and that upon just grounds, (he confesseth not many lines before) that they cannot make him no Pastor, yet they can make him be without a certain flock.

That which is added doth not loosen the knot, but tyces it faster; for where it's said, "An Apostle was Pastor to all the world, yet might he exercise Pastorall acts of Preaching and Praying towards those people, who would not receive his Ministry.

Reply. The same may be said of this *Individuum vagum*, upon the former ground and grant, he may exercise his Pastoral act even to Heathens, who reject him and his preaching.

That which is lastly answered yeelds the cause wholly, for these are the words, p. 266. "And a Pastor is *ONELY* the Pastor of that flock over the which the holy Ghost, by the Churches authority, hath set him as their Pastor; but yet so as when he preacheth in another Congregation, he ceaseth not to be a Pastor, howbeit not the Pastor of that flock.

WE ARE THEN AGREED, and the conclusion is granted.

If a Pastor be [*ONELY*] onely the Pastor to that flock, then is he not a Pastor to any beside, then can he do no Pastorall acts to them: To whom he is not Pastor, to them he can do no Pastorall acts; but in that place and to that people he is not a Pastor, therefore to them

them he can doe Pastorall acts, *Quod fuit demonstrandum?*

True, while he preacheth to another Congregation, he ceaseth not to be a Pastor: it's that, we all say and grant, but yet he doth not preach as a Pastor: He expounds in his own family, and prays as a Master of his family, but not as a Pastor, and yet he ceaseth not to be a Pastor whilest he doth that work: He is such while he doth it, but doth it not as such.

It's obvious to each mans apprehension; a thing may have many relations, and may act by vertue of one onely; though it have the other, yet nor doth, nor can act by those other in that place.

A Constable in a Town, a Major in a City, they are Officers while they are in other places, but can do no acts of their Offices but onely while they are in their own places.

Hither belongs that **QUESTION** which **MASTER R.** propounds, p. 261. and **MAINTAINS**.

“ *We hold that a Pastor may officiate as a Pastor*
 “ *without his own Congregation.*”

HIS ARGUMENTS are four which come in order to be scanned.

1. *Argument of Master R.*

“ *That which the communion of Sister-Churches require to be done,*
 “ *that Pastors may lawfully do. But that a Pastor as a Pastor may offici-*
 “ *ate, this the communion of Sister-Churches require: as in necessa-*
 “ *ry absence of the Pastor, to keep the flock when gainsayers*
 “ *trouble, to convince that they may not pervert the flock.*”

REPLY. The assumption is to be denied, and is left wholly destitute of proof: for supply may be lent in those propounded cases of necessity, by *Christian councell*, and by *mutuall consociation of advice*, though there be no expression of *Ecclesiasticall jurisdiction* in that behalf: Nor can we be said to take communion away from Churches, where, *God never granted any right of communion.*

No man is said to take the communion of Cities away, when he denies the Major of one to exercise authority in the *jurisdiction* or corporation of the other; for that was to take away their priviledges and proprieties, not communities, as it will appear presently from Master R. his own principles.

2. Argment of Master R.

“ If Ministers may labour to convert unbelieving strangers, and to
 “ adde them to their flock, that they may enlarge Christs Kingdom,
 “ then may they exercise Pastorall acts, over and above others, then those
 “ of their own charge. But the former is true, ergo, the Assumption is
 “ cleer, Prov. 9. 3. 1 Cor. 14. 24.

The Reply is, the proof is added where there is no need, that which is feeble and false, that is not at all confirmed, nor any attempt made to that purpose; and that is the consequence of the proposition, which hath not a shadow of truth in it.

When the Apostle staid in *Jerusalem*, and the Church was persecuted and scattered, those that were scattered were *no Officers*, and yet *preac'ed*, Acts 8. 4.

Apollos a Christian Jew, eloquent and mighty in the Scriptures, comforted publikely the Jewes, Acts 18. 28. edified much those that believed, ver. 27. and yet *no Officer*.

And that it is the duty of all Christians to labour to convert unbelieving Strangers, Scriptures give in abundant testimony; and that many have been converted & more comforted by the labours of Christians, experience makes it more then evident.

The 3. Argument labours of the like Disease, namely;

“ Because divers Congregations are to keep visible communion in
 “ exhorting, rebuking, &c.

This I say labours of the like disease with the former, since all these may be done where no *Pastorall act* is, or can be done regularly, as out of Master R. his own principles it shall thus appear.

Those whom a Pastor cannot judge, over them he can exercise no *Pastorall act*; for that is one speciall act of a Pastor.

But Pagans and Infidels a Pastor cannot judge, p. 226. to them notwithstanding he may preach. Ergo, barely to preach to a people is no *Pastorall act*.

Again, a Pastor of one Congregation may preach unto another; a Pastor of one *Classis* or *Province* may preach in the assembly of another *Classis*, and in another *Province*; yet in none of these he can doe any *Pastorall act*, as I shall prove from Master R. his grant.

Over whom a Pastor hath no power, over such he can doe no *Pastorall act*, for that is an act of principall power.

But over these a Pastor hath no power; so Master Rutherford: "We hold, that one Congregation hath no power over another, nor one Classis over another, nor one Province over another.

Thirdly, let this be considered, If acts of Pastorall preaching, administration of Sacraments, and Church-censures, as convincing, rebuking, &c. be required by Church-communion, then there be no acts which a Congregation hath proper to it self; and this was not onely to maintain communion, but indeed to breed confusion in all the Churches.

Fourthly, where a man hath right to administer Pastorall acts, there he hath Pastorall power; where he hath right of Pastorall power, there he may by right challenge the execution of this Pastorall power: therefore the Pastors of severall Congregations without the Classis, may notwithstanding, crave liberty to presse into the Classis assembled, to joyn their vote and censure, and sentence with the Classis, either to hasten or hinder any act; which were to whorry all things on heaps, and disturb the order of all Assemblies.

And hence it was that the ancient Councils and Canons have ever added so much caution to curb and confine the power of Bishops, that they should not stretch the armes of their authority beyond the compasse of their own Diocesse.

That they made then a Diocesan, it was a humane device; but yet they found it necessary to restrain the extravagancy of such; which did it belong to them as Pastors indefinitely to oversee all, they should not onely have wronged them, but the rule, who so much enlarged their rule and jurisdiction.

And that which learned Junius speaks of the largenesse and lawfulesse of the extent of the Bishops rule by humane grant, that to goe beyond his bounds is to be *ἄλλοτρι ἐπίσκοπος, ὃς παρ-τέπισκοπος*. I may truly apply to a Presbyter, who is staked down τῷ ποιμνίῳ, to the flock over whom he is made overseer, to play the Bishop in another man's Diocesse, or in every man's Diocesse, is a last too big for his foot.

That which is alleaged touching the partaking of the Sacrament by some of one Congregation in another, hath of all the greatest difficulty, because the administration of the Sacrament is a Ministeriall act, and can be done but by a Pastor or Teacher; and what authority hath he to do it, or they to receive it from him, to whom he is non Pastor?

To which I shall Reply thus ; first, that it hath beene a course which ever I have questioned ; and against it many yeeres since I have alledged many arguments, and therefore I could readily ease my selfe of the Argument, by professing the course unwarrantable. And that the course of the Churches in *England* in their corrupt way, hath given in some such like intimation ; forbidding any to receive at another place, but onely where they properly have their abode, and constant dependance upon the Ministry of the place. :

But *supposing* it to be *lawfull*, we will see how farre the Objection will goe, at the least how farre it toucheth the cause in hand.

First then, these particulars are plaine and beyond exception :

1. The Minister hath power to consecrate the elements in *his owne place* and charge.

2. In that he *there* consecrates and administers, He doth not goe beyond His Pastorall power.

3. Nor can he reject, whom the Assembly lawfully admits.

Secondly, therefore now the question growes ; *What title any of another Congregation have to come to the Sacrament, and by what right the Church can admit them ?*

For the clearing of which proceeding, I shall offer these things to consideration, having an open eare to heare and learne.

First, a person hath his *first right* to a Sacrament, because he hath an interest in the *covenant of the Gospell*, of which it is a seale ; but must come at it *in a right order* of Christ, *i. e.* the party must be *member of a visible Congregation* ; because the seales can there onely be rightly and orderly administred. I say *its sufficient* the party be a member of a *visible Congregation*, not *this* or *that* particular.

Secondly, Hence, who ever is thus qualified, may *lawfully* be admitted to that ordinance by the Assembly ; therefore cannot *lawfully* be rejected by the Pastor : *quod erat demonstrandum.*

So that *such an administration* doth not evidence that the Ruler doth any thing *beyond his place*, or hath any power *out of His place* or particular charge, or yet that the receiver shares in any thing more then *His right*.

The fourth and last Argument of M. Ruterf.

“That opinion must be reasonlesse and without ground, the speciall reason and ground whereof is false : but the speciall ground and reason of this opinion is false ; therefore.

“The assumption is proved, because we are said to maintaine, That election and ordination of Pastors is all one ; and that Pastors have essentially their calling from the election of the people.

The Reply is.

The assumption and the prooffe of it, I never saw it writ, nor ever knew it practised by any amongst our selves. The utmost that ever I knew was ever acknowledged or avowed, is that of Doctor Ames, namely, that Ordination it is *adjunctum consummans* ; the compleating of the essence of a Pastor, by an especiall perfecting adjunct ; but enters not into the essentiall constitution : but that it and election should be all one, I never yet knew it maintained.

We see therefore the prooffe, that should be the maine pillar to beare up the stresse of the argument, breakes all in peeces, and is a meere mistake ; so that the force of the argument melts away like snow before the Sun.

That which remaines as part of the prooffe of the assumption, That we say, Pastors have essentially their calling from election, wee shall in the following discourse make good, Christ helping.

OUR FIFTH AND LAST Argument is :

If Ordination gives the essentials of a Pastor before election, then by **THAT ALONE** he hath Pastorall power : Against which I thus reason :

He that hath compleat power of an Office, and stands an Officer without exception, he cannot justly be hindered from doing all acts of that Office. For to be an Officer compleat, without an Office ; or being compleat in his Office, yet according to rule, to be hindered from doing any thing belonging to his Office, implies a contradiction : for its all one as to say, a man is bound to a rule, and yet by a rule he should not doe it.

But this is the condition of a Pastor, ordained, without the election of the people : He may according to rule be justly hindered from executing any act of a Pastor. Suppose all Congregations full ; they may justly deny him any leave or liberty to Preach

or administer, either seale or censure amongst them. And so he shall be an Officer compleat and without exception, and yet shall be justly and according to rule hindered from doing any act of his Office; which is crosse to reason, and the rule of an Office-bearing.

By this time we have passed all the shoals and sands, which crossed us in our course, and have finished the NEGATIVE part of our Discourse, viz. *what it is that doth not give the essentials of the call of a Pastor.*

We are now come within the sight of the point, if through mercy we shall be able to weather it safely, we shall satisfie our selves.

For the AFFIRMATIVE PART, our Conclusion then is this:

Election of the People rightly ordered by the rule of Christ, gives the essentials to an Officer, or leaves the impression of a true outward call, and so an Office-power upon a Pastor.

Argument 1.

Its taken from that relation, which God according to the rule of reason hath placed betwixt the Pastor and the People, whence the dispute growes.

One Relate gives being and the essentiall constituting causes to the other.

But Pastor and People, Shepheard and Flocke, are Relates, Ergo. Mr. R. seemes much to be moved with this reason, p. 262. but gives no prooffe at all of what he sayes; but onely takes that for granted, which is the question in hand, or else he knowes will be denied, and that deservedly.

For his grounds are these:

“ Election doth not make a Pastor, because Ordination doth; which
 “ he barely affirms, and he knowes is constantly denied,
 “ and hath in our foregoing dispute beene disproved. He
 “ addes, Election doth not make a Minister, but onely appropriate
 “ him, being formerly made to the Church. Again, A. B. is indefinite-
 “ ly a Pastor to a Church.

These are bare assertions, which may be with as much right and ease denied as affirmed, and have been proved in our foregoing conclusions to be disagreeing to the truth. Laying aside then all prejudice, let us look over the severall propositions of the Argument, and see where the doubt can arise.

The Proposition is supported by the fundamentall principles of reason, so that he must rase out the received rules of Logick that must reject it: *Relata sunt, quorum unum constat e mutuâ alterius affectione*: and hence all men that will not stiffe and stop the passage of rationally discourse, forthwith infer, that therefore they are *simul naturâ*, are together in nature one with another: a father, as a relate or father, is *not before his son*, buying before selling, selling before buying.

Assumption. That Pastor and People, Shepherd and Flock are relates, no man that hath sipped on Logick, hath a forehead to gain say.

The premises being so sure and plain, the conclusion must be certain and undeniable.

And hence also it will follow, that they are *simul naturâ*, and the one cannot be before the other; *there cannot be a Pastor before there be a People, which choose him. Episcopalis ordinatio sine titulo, est æquè ridicula* (says Ames, med. Th. l. 1. c. 39. p. 35.) *ac si quis maritus fingeretur esse absque uxore.* And indeed it is a ridiculous thing to conceit the contrary.

And hence again it followes, that *Ordination*, which comes after, is *not* for the constitution of the Officer, but the approbation of him so constituted in his Office. For, *Relata* are *unum uni*, says the rule, and compleatly give mutuall causes each to the other.

Argument 2.

It's lawfull for a People to reject a Pastor upon just cause (if he prove pertinaciously scandalous in his life, or heretical in his Doctrine) and put him out of his Office, ergo, it is in their power also to call him outwardly, and to put him into his Office.

The consequence is plain from the staple rule, *Ejusdem est instituere, destituere.*

The antecedent is as certain by warrant from the Word; Beware of wolves, Matth. 7. 15. Beware of false Prophets, Phil. 3. 2.

Master R. answers, p. 265. "It's true, the People have power to reject

“ reject him from being their Minister or Pastor, but their power reach-
 eth not so far as to reject him from being no Pastor.

Reply. If this be true, then a species may be destroyed, and the generall nature in it preserved; the particular and individuall nature of *Thomas* or *John* may perish and be dissolved, and yet that generall nature of *Thomas* or *John* shall still be safe and maintained, which is, I confesse, beyond my understanding.

2. However, this I am sure of, unlesse the fundamentall rule of reason fail, *Sublato uno relatorum, tollitur alterum*, and they are but *unum uni*; and therefore if that relation betwixt them two fail, it fails altogether.

Lastly, this rejection cuts him off from being a member in that Congregation where he was, and so from every visible Congregation, therefore cuts him off from having any visible Church-communion with Christ, as a Politicall head of the visible Church, therefore from being any ministeriall member, and so an Eye, or Hand, or Officer in that Body.

Argument 3.

It is taken from the *manner of the communication and conveyance of this power*, which we doe conceive doth of necessity require, it must be derived by way of *election*.

Here we must crave leave to prepare for our dispute, by some previous *explication*, that so the force of the argument may appeare with fuller evidence; and it may be also, the whole cause and carriage of this part of Discipline may receive some discovery, that will not be altogether unwelcome to the Reader.

Know then we must, that conveyance of power is done two wayes: either by

Authoritative Commission; or delegation from Office, or Office-power.
 Or voluntary subjection.

Authoritative Commission is, when a particular person, or body and corporation, delegates power to another of themselves, and from themselves alone leave an impression of authority upon another: and then its certaine, the person or the body must have the power seated in themselves; because all the causes of that power issue out of themselves alone, in that there is none

other to joyne with them, or concurre by any causall vertue with them to that worke.

Hence, the *superiour* may delegate to the *inferior*.

Hence, he may give some part of his power to another, and keepe to himselfe the *chiefest*. As he that is Lord of divers Mannes and Townes, may give away both Land and Lordship, over the places and persons to others, and reserve some royalty (as they call it) to himselfe. So a *King* or *State*, or some *supream* power, in whom such authority is seated, may make *under-officers*, as *Sheriffes*, *Baylifes*, *Constables*, &c. Nay, may leave his power wholly, and give it up and his place also unto another, as in ordinary course is usually seene and observed. But to give his power *wholly* to another, and yet to keep his place and authority he cannot; and therefore to make another *fully equall* with him, in the full power he had, and now communicates, that he *cannot do*. A Prince may divide his Possession and rule into two portions, and make others share with him therein, and that equally (namely, equal to what *now* he hath, not what he *had*.) And hence it comes to passe, when *ordination* was conceived to be *authoritative delegation* (I speake onely of a *Ministeriall* manner of dispensation) and put into the hand of the *Bishop*; He presently begins to challenge place of *superiority* over those to whom he delegates. That the *whole* care and cure of the *Diocesse* belongs to him, and he commits *severall portions* to severall men, that they might *share in partem sollicitudinis*, when HE had *plenitudinem potestatis*, as they use to speake.

And therefore hence came that wofull generation of *Curates* and *Vicars*. And that device of *ordination sine titulo*, when the *Bishop* left some impression of his power (as it were in *deposito*) untill there came a fit time to dispense it.

Hence came the *mangling* of *Offices* into broken parts. There must be one *ordination* to make him *Deacon*, another to make him *Priest*: and when all is done, the poore *Devotiatory* must have yet a further *License* to Preach. By all which, not onely the Fees of the Court and the *Bishops Officers* came to be replenished; (but which is, and was the *main*) that it might hence appeare, that the power was seated in him, and he carves out such peeces and portions therof to his underlings, as suits best with his pleasure.

Some of these pangs of Popery and Prelacy, like the moths of the Mystery of iniquity, have eaten into the Presbytery in some measure. They have taken power to themselves to ordaine before election, and to make indefinite Pastors; which argues they must have power seated in themselves; all the causes of this Office-power arising from themselves: they clip the wings, nay in truth cut off the hands of the Congregation in the worke of censure: For they have taken this liberty from them. For that Church that may speake to the offender, that Church in case he heare not, may excommunicate the offender. But they say, the Classis onely can doe that.

From the former ground it also followes:

1. That he who is of the lowest administration, or whose Ministeriall power is the lowest in his kinde, *he cannot delegate to another*: for then, to a lower.
2. That he who is bound to officiate or execute his owne place in his owne person, he cannot delegate it, or any part thereof to another.
3. Where a person never had power to rule, he cannot there give power to rule.

From which grounds I would reason:

If a Person, and so a Presbyter, have Ministeriall power, and that in the lowest kinde of it, and are bound to execute their owne places, in their owne persons alone; Then can they not delegate their power or any part thereof to another.

But the first is true; therefore,

I would here demand, *what that power is, which is conceived they doe delegate from themselves alone?* I say [*alone*] (*ut supra*) because all the causes of the power issue out of themselves alone.

It cannot be a *supernaturall saving quality*, because it is given to such who have no saving grace.

It cannot be a *common grace*, because then there would certainly be found some reall change, by the conveyance of such habits, and that upon such a sudden, as the laying on of hands, which we see there is none; and then the losse or defacing of such common qualities would take away the *essentials* of the call, and nullifie the essence of an Officer; which we see it nor doth, nor can, as it appears in the *Pharisees*.

What then is communicated? (we here see what use we have of the

Sement. 40. q^u

the consideration of Character *indelibilis* before;) to speak home at a push, if any be communicated, it must be a relation; so Durand confesseth, speaking of the character, which is left (as they dream) by the Sacrament of Order, when he could finde no footstep of any reality, where to set it, and what to make of it, he ingeniously professeth it is a Relation, because that answers all the ends of this intencion. And herein he sayes true, but withall overthrowes what they intend by what he sayes; for if it be a relation: where are the termini or foundation betwixt whom this relation stands? here we are utterly at a losse, and that the rest of the Popish crew easily perceived, and therefore would not give way to this, because they cleerly perceived, that the Pastor was in relation to his people; and then the essence of this *indelibilis* character, and so this power also must arise from his people, which would quite spoile the fashion of the Sacrament, and the sovereignty of the Bishops ordination.

Secondly, there is a communicating of power by VOLUNTARY SUBJECTION when, though there be no Office-power, formally in the people, yet they willingly yeelding themselves to be ruled by another, desiring and calling of him to take that rule; he accepting of what they yeeld, possessing that right which they put upon him by free consent; hence ariseth this Relation and authority of Office-rule.

The reason;

Those in whose choice it is whether any shall rule over them or no; from their voluntary subjection it is, that the party chosen hath right, and stands possessed of rule and authority over them.

Hence many things.

First, there is an act of power put forth in election.

That which causally gives essence and Office-power, that puts forth an act of power, Ergo. And therefore the similitudes (which would darken the declaration of this truth used by Master R. p. 265.) do not hold. "Now Ordination (sayes he) is an act of jurisdiction, such as to send an Embassadour: but that an Embassadour consent to goe (such as is election) is no act of jurisdiction. For a Father to give his Daughter in marriage to one, is an authoritative act of a Father; but for the Daughter to consent to the choice is no act of authority.

The Reply is easie.

Election in the concrete (as we call it) implies two things ;

1. The choice on the peoples part :
2. The acceptation of the call on his part.

True, *consenting* argues no power ; but *their giving of him authority over them, their calling and by willing subjection, delivering up themselves to be ruled by him in Christ, is an act of Power.*

Vocationis essentia est in electione ecclesie, & acceptatione electi,
Ames medul. lib. 1. c. 39. sect. 32.

2. Hence the power that the Pastor hath, extends no larger nor further then *his own* people ; he hath no more then what they give, no more but this : for their subjection is onely from themselves.

3. Hence such may, by a *vertuall* power, bring in the impressi- on of a *ruling* power, who neither have the power formally nor can exercise the act of that power and place lawfully.

The Church or people can *make a Pastor* (as we say) by ele- ction, who *cannot do a Pastorall act*, as administer a Sacrament, &c. which is in this place especially to be observed, because the collection is full and fair from the conclusion proved, and the weaknesse, feeblenesse and falsnesse of the contrary colle- ction, which Master Ball, and Master R. in severall places take up, is here evidently discovered and answered, when they thus collect, “ *If the people could virtually give being to Pastor and Teach- er, then they might execute the Office of Pastors and Teachers* : the contrary whereunto hath been evicted by the former Argu- ment, and daily and ordinary experience yeelds the like.

The Aldermen choose the Major, Souldiers choose their *whitaker con-*
Generall, and none of these have the rule of such Officers in *110V. 4. c. 15.*
them, nor can execute their places lawfully. *f. 2.*

4. Hence persons may *virtually* communicate power to ano- ther, who are *inferiour* to, and ought to be ruled by that power so communicated, because they gave both place and power to the Officers by *voluntary subjection*, investing them with rule and right to govern, and promised reverence, submission and obe- dience to the rule and authority in their hands : so that when they walk according to the laws of that place and authority they have, they are to submit to them in the Lord : but when

they go beyond their place and power, they may by the rules of the Gospel reform them.

5. Hence lastly, we see the feebleness of that conceit, which is moldy with the tang of the mystery of iniquity, by which it was conceived first, and hath been maintained; *to wit*, that *episcopus generat patres*, and this made a piece of the royalty and peculiar priviledge belonging to his place.

We shall adde a fourth Argument.

If the essentials of a Pastor be communicated from the Eldership or Bishop meerly; then there will be Pastor of Pastors, and that in propriety of speech.

For the Pastor that is made by them hath reference to them, and dependance upon them as Pastors properly; for it is that which is contended for here in the question in hand, that it should be appropriated to their places onely to make Officers.

But this Master R. condemnes, and reason gainsayes: for it would breed and bring a confusion amongst all Offices and Officers, and it is charged upon us and our cause, as an absurdity, often by Master R. we desire they would take the charge home to themselves, to whom it justly belongs, as being firstly guilty of it: and so at length we have done with the second thing.

We are now come to the third thing to be considered.

3. *What Ordination is.*

The premises formerly considered and drunke in, we shall onely nakedly propound the description, not trouble the Reader with any tedious dispute about it; because the most and chiefe of the difficulties, which concerne the nature of it, have been discussed fully before.

ORDINATION is an approbation of the Officer, and solemn setting and confirmation of him in his Office, by Prayer and laying on of hands.

The severals of the description have been cleared, in the foregoing conclusions; onely that which is added, touching the ceremony of laying on of hands: though there be no convicting arguments in the Scripture, which will infallibly conclude it; yet

yet, because it is most commonly received, and seemes most probable out of that charge to *Timothy*; *Lay on hands rashly on no man, neither communicate with other mens sins.* I am willing to follow the roade, when I have no constraing reason to goe aside.

Onely I shall adde in this place. That from the description now propounded, the explication and confirmation which hath been given before, it seemes to be a faire inference, that *Ordination is not an act of supream Jurisdiction, but of order rather. It gives not being or constitution to an Officer, but is rather the admission and confirmation of him in his Office.*

And though each ordinance of God hath his weight and worth; yet we should not lay greater stresse, or put more necessitie upon it, then the Lord himselfe doth: when we see, it hath appeared by former dispute, that *election* hath a greater hand in giving being and essentials of Office-power to any, then this: let it have his place. But to put so transcendent greatnesse upon it, will not passe currant, when it comes to the scanning:

And therefore *Gerison Bucerus*, a man compleatly furnished with all manner of learning and language, makes a professed dispute against the comparative excellency of it; *Manus im-* *Bucer dissert de gubern. eccl. 337.*

positio, quid est aliud, juxta Canonem, nisi oratio super hominem? *Augustine* his determination; *Ordinare, quid est aliud nisi orare?* *Chrystome*, (1 *Tim. 3.*) calls it *ferme nihil.*

The issue is, The maine weight of the worke lyes in the solemnity of Prayer; which argues no act of jurisdiction at all.

Thus much then may suffice for the third thing propounded.

The fourth and last, which offers it self to our inquiry, with which we will end this dispute, is:

4. *To whom the right of dispensing this Ordinance doth appertaine.*

Here we will first state the *Question* aright, that our opinion may not be mistaken, and so mis-judged by prejudice. Secondly, we will adde an argument or two to settle the conclusion, which we shall owne, and so leave this head of Discipline to the Readers judgement. The plaine state of the *Question* may be pretented in these particulars very shortly.

1. When the Churches are rightly constituted, and compleated with all the Orders and Officers of Christ, the * R I G H T of Ordination belongs to the Teaching Elders; the Act appertaines to the Presbyters constituted of Ruling and Teaching, when an Officer is invested in his plaee: for of these it is expressly spoken, even in the letter of the Text, 1 Tim. 4. 14.

* Reader, whether it be Right or Rite, or right use, we could not discern by the copy, it being not fairly written in that word.

So that to appropriate this to a Bishop of peerelesse power, who is a meere humain creature, invented meerly to list that man of sinne into his chaire, where there is not a syllable in the Text that sounds that way, as he shall goe against the Text that shall indeavour it; so it will be a course voyd of reason to trouble the Reader to confute it, which hath been done to our hands, by many judicious Pennes of Baynes, Bucer, &c. whose arguments never yet had, nor will have answer; when its more then evident to him, that will not shut his eyes, or hath not blinded his eyes with the luster and pomp of a worldly Prelacy, that Pauls Episcopus and Presbyter are all one.

2. Though the act of Ordination belong to the Presbytery, yet the jus & potestas ordinandi, is conferred firstly upon the Church by Christ, and resides in her. Its in them Instrumentaliter, in her Originalliter.

They dispent it immediately, she by them mediately. So Junius contro. 5. l. 1. c. 7. not. 9. 45. Zanch, Bucerus, Hæc potestas (loquiter de potestate constituendi publicos Ecclesiæ Ministros) penes omnem ecclesiam est, autoritas Ministerii penes Presbyteros & Episcopos: ita ut Romæ olim potestas Populi fuit, autoritas Senatus. But most pregnant, and indeed impregnable is the testimony of Melancthon; Quam Episcopi (inquit) ordinarii sunt hostes Ecclesiæ, aut nolunt impertire Ordinationem, Ecclesiæ retinent jus suum. Nam ubicunque est Ecclesia, ibi est jus administrandi Evangelii. Quare necesse est Ecclesiam retinere jus vocandi, eligendi, & ordinandi Ministros: & hoc jus est donum datum Ecclesiæ, quod nulla humana autoritas Ecclesiæ eripere potest, sicut Paulus testatur ad Ephes: cum ait, Ascendit, dedit dona hominibus, & enumerat inter dona propria, Ecclesiæ Pastores & Doctores, & addit, dari tales ad ministerium, ad ædificationem corporis Christi; ubi igitur est vera Ecclesia, ubi esse necesse est jus eligendi, & ordinandi Ministros. De potestate Episcoporum argumento secundo. What can be more plain, unlesse it was writ with the beam of the Sun? and as his judgement is full and cleer, so his Argument is strong,

All these Officers are coronation-mercies given to the Church; the extraordinary are given immediately; the ordinary, mediately; namely, that she should have power not only to preserve them when she hath them, but to provide them when she wants them: and unlesse she could do the one, she should never do the other. For were it so, that ordinary Pastors should be made, and then given to her, how were they not as immediate as the other? Most expresse to the same purpose is *Whitaker*, contr. 4. q. 2. c. 15. p. 2. *Ecclesiæ potestas data est suos episcopos & pastores nominandi & curandi: & quanquam tota non potest fungi hoc munere, potest tamen eligere & ordinare, qui eo fungantur.*

Thirdly, in case then that the face and form of all the Churches are generally corrupted, or else the condition of the Church is such, that she is wholly destitute of Presbyters, she may then out of her own power, given her by Christ, provide for her own comfort, by ordaining her own Ministers; and this according to the regular appointment of our Saviour, and the order of the Gospel.

Christ hath firstly the whole power of Ordination in himself, the Church as his Spouse hath it communicated to her; and this power she exerciseth after a double manner; either she provides, elects and ordains a Presbytery, by which she may ordain in future times; or having constituted and ordained such, she preserves and maintains them, that she may use them as instruments to ordain: the first of these ways she useth in raising and renewing Churches after great apostacies and universall departures from the sincerity of the truth: The second, in time of peace when all the Ordinances of Christ are in their pure and constant use, and Officers continued by an un-interrupted succession, in the profession and maintainance of the truth.

And touching this third all the difficulty lyes and the difference is betwixt us; we shall shortly therefore settle this conclusion by some few arguments which follow from the former dispute, and confirm this with undeniable evidence.

First, If the power of ordaining rest firstly in the Church, then she may, and in this case having most need, should provide for her own supply: but the power of Ordination is given first unto the Church, as hath been forced by *Melanchton* from ungainsayable grounds, ergo.

Secondly, If the Church can do the greater, then she may do the less; she acts, appertaining to the same thing, and being of the same kind.

But the Church can doe the greater, namely, give the essentials to the Pastor, *ut supra*, ergo.

Thirdly, That which is not an act of Power but Order, the Church may do in an orderly way.

For the reason why it's conceived and concluded, that it's beyond the power of the people, it is because it is an act of supreme jurisdiction.

But this is an act of Order and not of Power.

Lastly, Most certain it is, that this cannot belong primarily to a Classis.

If a Classis must be *ecclesia orta*, and made of the Ministers sent from divers Congregations, then did Congregations provide Ministers firstly; for a Classis did not receive them from a Classis.

But the first is true, even from the constitution of a Classis, Ergo. And it is as certain, that it cannot firstly belong to a Bishop, which by humane invention and consent is preferred before a Presbyter in dignity onely, if they will hold themselves either to the precedent or patent, whence they raise their pedigree: And it is from that of *Hierom ad evagrium, unum ex se electum in altiori gradu collocarunt*.

If Presbyters elected and gave first being to a Bishop, then were they before him, and could not receive Ordination from him. *At primum ex concessis*, ergo.

CHAP. III.

Of an INDEPENDENT Church.

wherein the state of the Question is opened, the distastefull terme of INDEPENDENCY cleared, and the right meaning put upon it; Master R. his Arguments in the thirteenth Chapter debated.

IT is the subtilty of Satan, when he cannot wholly destroy the truth, which he especially desires, he labours to deface it what he may, and to present it in such unseemly appearances unto men, that either they reject it wholly; or if not that, yet they

they are long before they receive it; or if they do, it being under jealousies and suspicions, they receive it but in part, and not with that full approbation as they might, and it deserves.

And hence through the *envy* and *distaste* of some, the *headiness* and *rashness* of others, men put such unsuitable expressions upon it, like an ill-shaped garment upon a well-composed body, that it shewes somewhat deformed at the first sight.

This hath befallen the cause now in hand, by the term of *Independency* put upon it; which because in common use it carries a rankness of *Supremacy*, which easily displeaseth with the spirits of men, being used here somewhat improperly, at the first appearance it easily provokes a nauseous distaste in the spirit of the hearer, that is not acquainted so fully with the compass of the cause now under hand.

We shall take leave therefore to lay open the *state of the question* nakedly as it is, and narrow the expressions a little, where because of their unfitnesse and widenesse, they leave a kind of ill favoured appearance upon the truth.

The state of the Question then may thus be conceived:

When we speak of the *Church*, as in this place, we look at it not as *totum essentiale* onely, as they use to speak, as it is made up and constituted of *visible Christians*, gathered in the fellowship of the faith; but as *totum Integrale*, or *Organicum* (as *Ames* expresseth it, lib. 1. medul. cap. 33. part 18.) as it is furnished and compleated with all such *Officers*, which *Christ* hath given to his *Church* for the perfecting thereof: for then and not before, the *Church* is said to be able in a right order to act and exercise all the ordinances of *God*.

2. When this *Church* is said to be *Independent*, we must know

That INDEPENDENCY implies } 1. Either an *absolute Supremacy*, and then it is opposed to *subordination*.
 } 2. Or else a *sufficiency* in its kind, for the attainment of its end, and so its opposed to *imperfection*.

Take that word in the first sence, so a particular *Church* or *Congregation* is not absolutely *supream*: For its subject unto, and under the supreme power politicke in the place where it is; so that the *Magistrate* hath a *coactive power* to compel the *Church*

to execute the ordinances of Christ, according to the order and rules of Christ, given to her in that behalfe in his holy Word; and in case she swerves from her rule, by a strong hand to constraîne her to keepe it. Hee is a nursing Father thus to the Church, to make her attend that wholesome dyet which is provided and set out, as her share and portion in the Scripture. Nay, should the supream Magistrate unjustly oppresse or persecute, she must be subject, and meekly according to justice, beare that which is unjustly inflicted.

Againe, she is so farre *subject to the consociation of Churches*, that she is bound, in case of doubt and difficulty, to crave their counsell, and if it be according to God, to follow it: and if she shall erre from the rule, and continue obstinate therein, they have authority to renounce the right hand of fellowship with her.

In the *second sence*, the Church may be said to be *Independent*, namely, *sufficient to attaine her end*; and therefore hath compleat power, being rightly constituted, to exercise all the ordinances of God.

As all Arts are thus compleat in their kinde, and have a compleat sufficiency in themselves to attaine their owne end; and yet are truely said to be *subordinate* each to the other in their worke.

The Word, then, in its faire and inoffensive sence, imports thus much, *Every particular Congregation, rightly constituted and compleated, hath sufficiency in it selfe, to exercise all the ordinances of Christ.*

And thus there is no harshnesse in the Word that offends the Hearer; nor is the sence hard or difficult, which may load the cause with any loathsome distaste at all, was the minde not prepossessed with prejudice.

For its granted of all, that it hath *this sufficiency* in the exercise of some ordinances; as to Preach, dispense Sacraments, without either craving or needing the consent of the Classis; nor was she to yeeld to the judgement of the Classis, if they should forbid her to execute her worke.

And if she have a compleatnesse of power in the highest Ordinances, why she should be denied the like in those that are of lesse excellency, I know not: or why the one should be conceived so strange, and the other so ordinary and equal,

I see not ; the Apostle knew no dispensation of so choice an excellency as *Preaching*, which he prefers before any other ; I was sent to preach the Gospel, not to baptize : q. d. that was the chiefest part of his errand. If *Ordination* or *Excommunication* had been of so great eminency above all other, certainly he would have mentioned some of them.

It was the old kind of reasoning, which went currant, without any gainsaying : *prædicare potest, corpus Domini conficere potest, ergo, potest etiam consecrare* : Plessus apud Gerf. Bucer, dissert. de gubern. eccles.

It's granted also by Master R. that in Islands which are separated from the main land, and therefore cannot enjoy the societies of neighbouring Churches, with that comfort and conveniency, as their occasions may require, that among them *ordination*, and so *excommunication* may be performed by the Congregation.

This being an ordinary and common case, which falls out in the usuall and constant course of providence, and many such, which carry a proportion hereunto ; I say, hence it appears, that the power natively and naturally lyes in the Congregation.

For to think that *these occasions* should put God to such extraordinary dispensations, as to crosse his ordinary rule ; or that the exercise of the act of *Ordination* should again return into his own hand, to be immediately dispensed by himself, is too weak. As the Jesuits in the like manner are put to their shifts, when they cannot tell what is become of this power supream that was in the *Pope*, when he dyes ; because there must not be two *Popes* on earth ; they are therefore forced to say, that it is re-assumed into the hands of *Christ* ; the feebleness of which conceit is confuted and condemned by all our Writers, *Whitak. Junius, Ames*. The like may be here said : and to put the Lord *Christ* to immediate and extraordinary wayes, when according to the course of ordinary traffique and commerce, as the States civill, in such places have intercourse with other States, so might the Churches have with other Churches : It hath no shew of Scripture or reason ; especially if we adde, That the first *Synod*, which is made a pattern to all the rest, was a concurrence of such Churches, which were two hundred miles off one from another.

Lastly, it shall anon appear, that he maintains such a *sufficiency* of acting all Gods Ordinances amongst those, who are yet *not independent* in this opinion, and therefore the one may stand with the other.

Come we now to the consideration of such Arguments which Master R. alledgeth against this *Independency* now propounded.

Argument I.

“ If there be not a pattern of such an *Independent Congregation* by precept or practice, when one particular Congregation with one Pastor and their Eldership did or may exercise all the power of the keys in all points; then such an *Independent Congregation* may not be holden.

“ But the former is true, There is no precept or practice of any such Church, ergo.

He instanceth in *Ordination*, and desires either precept or practice to be given of that.

Answer.

Let it here be remembred, first, that the difference betwixt Master R. and us, is not in cases, either of *separation of Churches* one from another; or *speciall restitution* after great defections and apostacies.

Secondly, *But the difference betwixt him and us is here; When the Churches are compleated with all their Orders and Officers, then it is not in the power of a particular Church to dispense Ordination: but Ordination is to be acted by a Classis, or Colledge of Pastors, and that before Election.*

Taking this consideration along with us, as the conclusion to be proved, to wit, “ *Ordination must be dispensed by a Classis of Pastors, and that before election.*

I shall readily reply many things; and the rather, because this dish hath been so often set before us, and is brought in as one, in all services almost unto nauſeousnesse: referring therefore to that, which we have formerly writ, we add here,

First, there is not the least shew, in all the Scriptures, of *Ordination before Election*, so dispensed; all the places alledged have not the least appearance of proof of this conclusion.

Secondly, when Churches were compleated with all their Officers,

Officers, that then Ordination was acted by a *Colledge of Pastors*, there is not a silable in the text that saith any such thing.

Examine we particulars by a sudden survey, and both these will be evident at the first sight.

In the first of the *Acts*, there is but *one Church*, and no *Ordination* at all, "For that is an act of *supream jurisdiction*, as Master R. But that the Apostles had *supream power* to call an Apostle, whose calling was immediate, implies a contradiction.

In *Acts 6.* the Church there was not compleat with Officers, and the Apostles as extraordinary persons did act there, as they might in all other Churches that should be erected; therefore this reacheth not our conclusion.

In *Acts 13. 1, 2, 3.* There is no Ordination to Office at all, for the Apostles had their Office before: secondly, the Officers of *one Church* (for so the words goe in the Church of *Antioch*) did what was done in an ordinary way; therefore no precedent for the Pastors of many Churches, what they either may, or should do.

But that out of *Acts 14. 23.* how it can be haled in to the purpose in hand, it is beyond my apprehension.

First, for there is no mention made of the *laying on of hands*, but *lifting up* the hands.

Secondly, here are not Officers of many Congregations compleated, but Officers to be made in each particular Congregation.

Thirdly, here is no act of *Ordination* mentioned but of *Election*.

Fourthly, and therefore that which is here alledged, was the *proper and peculiar act of the people*, as all our Divines evince against Papists and Formalists; and the native signification of the word doth evidence, which must needs be here attended.

All which considered, thus to reason; If the people of *one Congregation*, Paul and Barnabas ordering the action, did choose their Elders; then ordination of Elders before election must be the act of the Pastors of many Congregations: this I say is wide the mark.

That of *Acts 20. 17, 28.* is as far wide, if not further: for,

First, it cannot be proved that there were the Elders of many, but of *one Church*, as all the casting circumstances carry it.

Secondly, but certain it is, here is no act of Ordination performed or intended, and therefore nothing concerning that can be concluded.

The same is true of *Phil. 1. 1. Theſ.* If there be any probability of dispute, it must be taken from that *1 Tim. 4. 14.* But it hath been proved before, that here was not an Ordination of an Officer, because it is beyond the power of ordinary Officers to give being to extraordinary Officers, such as *Timothy*; and therefore *his laying on of hands* was like that *Acts 13. 2, 3.*

2. "Master Rutherford addes, *If ordination of Pastors in the Word be never given to People or beleivers, or to Ruling Elders, but still to Pastors, as is cleere, 1 Tim. 5. 22. Tit. 1. 5. Acts 6. 6. Acts 13. 3. 2 Tim. 1. 6. 1 Tim. 4. 14.* And if Ordination be never in the power of one single Pastor (except we bring in a Prelate into the Church,) Then one Pastor with one single Congregation cannot exercise this point of discipline, and so not all points of discipline.

Reply. This argument is the same with the former, as touching the substance, onely some few places, (which might have been annexed to those that were mentioned before) are here added, which we may consider in the order as they are propounded.

To that *1 Tim. 5. 22.* where *Paul* chargeth his Schollar, *To lay on hands rashly on no man*: To that also *Tit. 1. 5.* which carries the same sence with it; and therefore they both receive the same Answer: we say,

First, here is nothing in the Text, that gives the least intimation of a *Classis*; and therefore the authority thereof can by no inference from hence, either be concluded, or confirmed, which is the thing to be proved: but the charge is directed expressly to *Timothy* and *Titus* in particular.

Secondly, the manner how Ordination is to be acted by the one, or Elders to be constituted by the other (for the word is larger in *Tit. 1. 5. καταστήτης*) it is not expressly discovered, but we are called by the words to look elsewhere, for the patterne, by which this practice & proceeding must be ordered in both cases. As *I have appointed thee*: what this appointment of the Apostle was, this Text doth not discover; and therefore of this no man can determine it.

Thirdly, all the circumstances give in evidence, that the Churches

Churches, touching whose ordering the Apostle here speaks, were not yet compleated in their Officers, but being newly founded and planted, were to be furnished and perfected with Rulers, by the helpe and direction of Timothy in the one, and Titus in the other place; and therefore in none of these the question is touched, according to the true nature thereof, as stated before; which is of Churches furnished with Officers.

Fourthly, it cannot be thought in reason, the Apostle would approve, much lesse appoint *another way* of ordaining Elders, then he *himselfe* practised. (I speake to that of *Titus*.)

But he ordained Elders by the *suffrages of the people*, and established them by the helpe of *their fasting and prayer*, *Acts 14.23*. That is all which is left there upon record; therefore this appointment *Titus* and *Timothy* must follow.

Fifthly, in all those charges, which are directed to *Timothy* and *Titus* in these Epistles, it never was intended, they should *act them alone*, but ever supposed, they should attend the order of Christ in his Churches, and have the concurrence of Officers, and members, in their ranks and places, as the quality and nature of the actions did require.

When its injoynd *Timothy*, *That they who sinne, he should rebuke openly*, *1 Tim. 5.20.21*. *do nothing partially: Teach he must things appertaining to wholesome doctrine*, *Tit. 2. &c.* Will any man say, that these duties must not be attended by *all* the Elders of those Churches; and that they should see and provide they might be attended, and stood charged so to doe, as well as *Timothy* and *Titus*.

Nay, let us goe no further then the place, *Tit. 1. 5*. *rectifie the things that are wanting*. Imagine there had been *Deacons wanting*, must *Titus* onely attend that, and none else? and he doe it alone without all other? Or, that he should, *as a Guide*, goe before, and see that others acted according to their places? the people were to finde out such as were fit to choose, and present them, and had there been Elders in the Church that they should lay on their hands, for the setting and investing of them in their places.

Lastly, *Timothy* and *Titus* are considered here, either as they be *Evangelists*, and so extraordinary persons; and then their actions are not to be made ordinary precedents: or else they are to be considered as expressing common actions of govern-

ment, which are to continue in the Churches, with those who succeed them in such power : and then it will follow, if we force this example, that,

As Timothy and Titus being particular persons, did put forth such acts of government : the like acts particular Officers may expresse in their particular Congregations. And hence the inference will be faire against Master Rutherford his assertion.

As touching that passage concerning Ruling Elders, that the ordination of the Pastor is denied unto him, as having no right or power therein ; the fallenesse thereof hath bene evinced sufficiently elsewhere, whether I refer the Reader.

And from hence also the third allegation receives a satisfactory Reply ; because indeed, that, which is therein contained doth in no wise conclude the thing to be proved.

“ If Preaching Elders be charged to watch against grievous Wolves,
 “ Acts 20. 29. be rebuked, because they suffer them to teach false doctrine, Revel. 2. 14. and commended because they try false Teachers,
 “ and cast them out, ver. 2. If commanded to ordaine faithful men, and
 “ taught whom they should ordaine : Then one Pastor and single Congregation have not the power of this Discipline.

To which for Reply : I must needs professe, I can see no ground of reason in the Inference : For, first, those in Acts 20. were Elders of one Congregation, as the circumstances of the Text evidence : secondly, or suppose they were not ; Doth Paul injoyne them, that when they are assembled in the Classis, they should watch against ravening Wolves ? or that it doth properly appertaine to them in their speciall charges, wherein they are set as *ενορκωτοι* and Watchmen in an especiall and particular manner. And thirdly, doth not *this watch* in its due proportion, concerne the Ruling Elder, as well as the Teaching ; if it be not more especially appertaining to his place, to be as eyes in the wings, to passe up and down in the Assembly, and make inquiry after the first and least stirring of any false opinion, when it is in the very hatching and brooding secretly, before it dare shew it selfe, and to give timely intimation to the Teaching Elders to fortifie against the approach of such evils ?

And is it not more then plaine, that the Teaching and Ruling Elders of any particular Congregation, are so farre bound to watch over the flock, that they should by private rebukes stay & stop

stop the venting of erroneous conceits ; and if that will not prevaile, they should then take two or three. If yet they beare not, nor will reforme, they should tell it to the Congregation, and Preach publikely against it, and not suffer them to vent, or others to listen unto, their delusions ?

Nay lastly, doth not Master Ruterford grant, that the People have power to reject an unworthy Minister ; and therefore may they not try him, hinder him from Teaching, watch against him, and by the mouth of the Ruling Elder both publikely rebuke him, and remove him ? so that nothing can be inferred from hence, that these acts are peculiar, or appropriate to a Teaching Elder, much lesse to such onely, when they are Assembled in a Classis. We have done with the first Argument.

Argument II.

“ That government is not of God, nor from the wisdom of the Law-giver, that deviseth meanes of Discipline to edifie the People ; but omitteth meanes of edifying the Elders of every Congregation by the Keyes. But the Doctrine of Independent Congregation is such: ergo, The Assumption is evidenced by instance.

“ Suppose Elders grow scandalous and corrupt, either in life or doctrine. There is no way to gaine them upon this ground. For either they must censure themselves, and that is against nature and reason ; or else they must be censured by a Classis, and that the Independencies of Churches will not allow.

“ Or else they must be censured by the multitude of Beleevers. But this cannot be granted ; because the Lord hath not given this rod of censure to the flocke.

“ Secondly, because this is popular government and worse ; The Flocke made OVERSEERS of the Shepheard, the Son authorized to correct the Father.

“ Thirdly, We desire a patterne of this from the Word.

Reply.

There is nothing here, but hath been alledged and answered before.

The first part of the Answer makes the question, the proof of the question. For the conclusion to be proved, being this ; That a particular Congregation cannot exercise, in a right order, all Gods

Gods ordinances, and so excommunication, as not having received the power from the Lord Christ; *The prooffe is this,* They have not received this power; ergo, they have not received it. This is to *crave* and not to *prove*.

To the second we have spoken at large. Thus much here shall suffice.

1. If by *Overseer* be ment an Officer, it is a meer mistake; for that is, and hath been ever denied. If a *Judge* and *brotherly helper* of his reformation, it is such a government which the Word doth not onely allow: *Tell Archippus, Beware of false Teachers*; but its that which all combinations, both civill and Ecclesiasticke societies doth of necessity require.

2. Is not a Pastor a member in the body, a *Brother* as well as a *Father*? and doth not, should not, one member take care, and a memberly oversight each of other? are we not therefore called *Members each of other*? *Rom. 12.6. 1 Cor. 12.*

And is it strange to Master R. that a Son being in a combination or corporation with the Father, should be authorized to reject his aberations and offences according to the rule of Religion and reason. Is it not easie to conceive, and ordinary to find in experience, that *Father* and *Son* may be *fellow Aldermen* in a Corporation; and in case the Father be a Delinquent, and prove justly obnoxious to censure of the Court of Aldermen, may not, nay, should not a *Son* passe his vote in a just sentence against his own *Father*? though he do not this as a *Son*, yet being a *Son*, and being in the same Corporation, by *vertue of that combination*; he may, and according to the righteousness of the cause, he should proceed to censure the evil of his Father. A pattern of this government we have given in before, and therefore *the third thing is answered*.

The *third Argument* which is taken from many *absurdities*, which follow from this cause, is made up of nothing but mistakes; some whereof are the very question in hand; some have been immediatly handled in the forgoing reason, as the *second* and the *fifth*, which are one and the same with the former; and therefore they partly have before, and afterward shall receive an answer, together with the things of this nature

Argument 4.

Argument 4.

“ That Doctrine is not to be holden which tendeth to the removing of
 “ a publike Ministry.

“ But this Doctrine of Independent Churches is such.

“ The Assumption is proved, from the definition of a visible
 “ Church, which is this ; It is an Assembly of true Beleevers, joyn-
 “ ing together according to the order of the Gospel, in the true worship.

“ Whence this follows : That every twelve in a private family
 is this way joyked.

Reply is ;

Family-relation is one thing, and Church-relation is another ;
 they stand by vertue of divers rules , civill Oeconomicks , and
 Ecclesiastick Politicks ; and therefore though there were never
 so many families, and that of those that exercise Christian
 duties together ; yet this would not make them a Church.

His second proof is, “ Because such a Church hath within it self
 “ the power of the Keyes, and is not subject to any superiour Ecclesiasti-
 “ call jurisdiction.

The force of the proof will appear in the frame of it. “ If
 an Independent Church hath the power of the Keyes, and is not subject
 “ to any other, then it tends to the remouall of a publike Ministry.

Reply.

This proof is, in the reality of it, the same with the propo-
 sition to be proved : for to be an Independent Church, and to
 have full power of the exercise of all Ordinances, are all one.

Secondly, the consequence hath no truth nor strength in it,
 for the quite contrary followes.

Such an Independent Church can call and ordain Officers,
 and is bound so to do, before she can enjoy some Ordina-
 nances.

For none can consecrate and give the Sacrament, but onely
 Pastors and Teachers, and therefore thof. she must provide,
 before she can partake : and this is the most easie and certain
 means to provide and so to continue a faithfull ministry, ac-

according to *Christs* appointment, to the end of the world. For both *Brightman* and *Ames* and the Truth also will make it appear, That *Christ* never will want a Church of Beleevers professing his faith unto the end of the world. Whereas *Classes* and *Synods* have totally failed, and come onely to be restored and recovered by the help of particular Congregations.

His fifth Argument taken from *Mat.* 18. 17. hath been answered before, whether I shall refer the *Reader*.

The



The third Part.

CHAP. I.

Of the Government of the church.

THere were two things attended in *Church-policy*, viz.
 { First, the *Constitution* of the Church.
 { Secondly, the *Gubernation* of it.

We have done with the first, we are now to take the second into consideration.

This Government is, when	{ Severed, assembled in	{ Admission. Dispensation of	{ What the watch is which appertains to all. What the behaviour of all under it. What is to be done before they come. What when they are met in Assembly, in receiving of such who are Sacraments, Censures.	{ No Members, or Com-Members from other Congregations		
					{ What when they are met in Assembly, in receiving of such who are	{ No Members, or Com-Members from other Congregations

We have thus set forth the frame of the severals to be considered; we shall suddenly treat of the particulars, as they are presented in their order, attending them so far, as serves our intended purpose.

The work which is of common concernment unto all the Members, when the Assembly is dissolved, is that WATCH which they stand engaged to expresse each to the other, for the good of the body so confederate, *above* or *before* all others.

First, for though *all Christians* are bound by the *rule of Christianity* to love and provide for the good of all *Christians*. Their Honours, Lives, Chastities, Goods, good Names and prosperities, should be precious to us, and we carefull to preserve them in a way of love : we know it was *Cain's voice*, and argued a *Cain's heart*, *Am I my brother's keeper?*

Yet those have a neerer and deeper engagement, and beside the bond of *Christianity*, have the *bond of Church-confederacy*, which in a peculiar manner engageth the one to the other more then any other *Christians* in the world ; so *Peter* presfeth, *1 Pet. 2. 17. Paul* concludes, *Ephes. 4. 16. By the effectiuall working of every part, &c.* and it seems to be the care unto which the *Israelites* were enjoyned, *Josh. 6. 18. And you in any wise keep your selves* : each man himself, and each man his brother ; and this watch, neglected, involved all under the same guilt, *Josh. 7. 1. the children of Israel had committed a trespasse* : though *Achan* did it without their privity, yet they were guilty of the sin, in that they had not care to prevent it, by way of watchfulnesse each in other, and so in *Achan*, as they should.

Secondly, as they have a deeper engagement then other, as *Free-men of the same Corporation* have a neerer tye then all the people of the same *County* : So they have *speciall power one over another*, and that by vertue of the *Covenant* ; for by free and mutuall consent, they who were free to joyn in any other *Society*, they willingly yeilded themselves unto this, to walk one with another in all the *Ordinances of Christ*, and to be *subject one unto another*, to be proceeded *judicially* against, in case they should wrong that *society* : and hence the *proceffe* that each hath against another according to the order of *Christ*, *Matth. 18. If thy Brother offend, tell him*, is indeed appropriate and peculiarly intended to *Church-corporation*. For that *Church* that can *judicially* censure and cast out an offender by *excommunication*, that hath *power judicially* to proceed against him in all the other degrees which may make way thereunto, as *To tell him privately* ; and then *Take one or two* ; we may admonish others *Christianly* ; but we can lay an *action* and pursue, such as be in *combination*, *judicially onely*.

Hence, if I tell another *Christian* of his fault, if he refuse to hear, I am not necessarily bound to follow *this law* against him ; and if I do take one or two to fasten his conviction, if

he should refuse, I must leave him. But against Brethren we have *expresse law*, by which I am bound to pursue their conviction, and they are bound and will be necessitated to attend, and either come unto a reformation, or else suffer a just censure for their obstinacy.

Hence lastly, by vertue of that engagement by which I am tyed, and the *power* I have received, I stand charged in a most peculiar manner, to prevent all taint of sin in any Member of the Society, that either it may never be committed; or if committed, it may speedily be removed, and the spirituall good of the whole preserved: 1 Cor. 5. *Purge out the leaven, that ye may be a pure lump*; not that each particular person onely may keep himself pure, but that the whole may be so preserved: and this kind of watch reacheth any, and this kind of proceffe is good against any of the Members: *Every Brother*; and therefore *Archippus* and any Elder, if he be a Brother, he is liable hereunto. *This is the watch which we must expresse towards such as be within.*

For the perfecting and encrease of the body, we must attend *such as are to be brought in*; for this being a spirituall Corporation: as none can be constrained to joyn to it, unlesse they willingly subject; so neither can they joyn, unlesse the body do as freely and willingly entertain them.

It is not dwelling in the same City, Parish or Place, not the being a subject in the same Kingdom, that doth interest any in this priviledge: and as the Church can compell none against their wils to joyn, so the *civill Magistrate* should not use any *compulsive power*, or by violent constraint, force the Church to receive, or any to joyn to the Church against their wils.

The civill power may compell them to come under the call of God, and attend the Ordinances, and force them to use means of information and conviction; that so the Lord Christ may make them glad to seek him in the wayes of his appointment, and more glad to finde him therein: But the *civill Magistrate* is to leave the Church to follow the rule of Christ in her Admissions; for it is a Church-work to be acted by the rule of Church-policy, and therefore should be left to the power of the Church, not constrained by civill power: *Christ's people are a willing people*; faith is not forced.

In the ADMISSIONS, two things are to be attended; First, *what is to be done before they come*; Secondly, *what there, when they are come into the Assembly.*

First, *Before the Assembly*, that the proceeding may be carried on comely and orderly, the person that desires to joyn himself Member with the Church, he is to make his desire known to the *Ruling Elder or Elders*; for it's peculiar to his Office to lead the action of Admission, it being a work that falls not within the compass of *labouring in the Word and Doctrine.*

1. The desire of the party made known, he is then to enquire diligently, and carefully to inform himself, touching the *uprightness of the persons carriage* and conversation from the *testimony of others*, who know him intimately, and will in reason deale nakedly and sincerely therein.

2. He must take notice by way of conference, what his knowledge and acquaintance is with the things of Christ and his Kingdom: the *reason why* he should thus inform himself, is this, Because hereby the party may discover, and he may discern, *whether he be a visible Saint to the judgment of reasonable charity*, which we have formerly proved to be attended necessarily according to the rules of Christ, and the right constitution of his Churches.

And Master R. his own grounds and grants will infer as much, by force of dispute; for if they who are to be admitted must be *void of scandall in their course*, and freed also from *grosse ignorance*, which in some cases, by Master R. his own confession will unchurch them: there must then be serious enquiry made, whether the persons who tender themselves to enter into this condition, be so qualified.

“ The profession which Master R. requires, is of that quality,
 “ That it notifies to the Church, that there is saving faith in the
 “ hearts of such, and that they be invisible Saints, who desire to joyn
 “ themselves to a visible Congregation, l. 2. p. 196.

Therefore the Church is bound in an orderly way to inform her self touching such fitnessse, least she break the rules of Christ, and bring pollution and so ruine upon the whole.

After the Elder hath informed himself in the particulars formerly mentioned, he then sees way and warrant to propound the desires of such to the Church, that *they also may use their best*

best information by their own experience, and take in the consideration of others. to be fully informed and satisfied, touching the unblamableness of their conversation.

And as for that, that the Members should at severall times, by severall companies, repair in *private* to them, to examine the work & manner of their conversion, I am afraid it is a *presumed kinde of liberty*, which wants precept and example, for any thing that ever appeared to me in the Scripture. *Beside*, that liberty is as much as the office and duty of the Elder binds him unto, and therefore seems to entrench too neer upon the propriety of his place. *Beside*, all such pains missech the end and fruit of it; for the streffe of the tryall lyes not there, nor can the last resolution of judicious and reasonable charity issue there, whether the person be a visible Saint or no: for there be many truly and savingly called, who *never knew the time and manner of their conversion*, and therefore cannot relate it unto others, and yet expresse the power of grace in their lives, and consequently had it effectually wrought in their hearts, though they did not *at the first* know how the spirit breathed in their birth.

Time of enquiry being thus granted; if upon serious observation & consideration, the Brethren find any just exception, as touching any scandal in their carriage, and after dealing with them, they can receive no reality of satisfaction, they repair to the Elder, leave their complaint with him, and that is sufficient to stay the proceeding for the present.

But if upon sufficient time of information, there appears nothing scandalous, the person doth shortly give some reason of his hope in the face of the Congregation, & is admitted, *Engaging himself to walk with them in the Covenant of the Church, according to all the rules of the Gospel, that either are or shall be made known to them.*

If it be here enquired; *What is the rule according to which satisfaction is to be regulated*, the Reader may be pleased to look back unto that which was largely debated, touching the visibility of the Saints, what it was which evidenced them to *rational charity*. In a word, if a person live not in the commission of any known sin, nor in the neglect of any known duty, and can give a reason of his hope towards God, this casts the cause, with judicious charity, to hope and beleve there is something of God and grace in the soul, and therefore fit for Church-society.

And:

And that thus much is required, hath been demonstrated from Master R. his own principles ; and that thus much is required is undeniable by the rules of right reason : for he that lives in known omissions of duty, or commission of sin, he professeth himself by that practice, not willing to submit to the rules of Christ, and therefore not fit to be his subject, or to enjoy the priviledge of his kingdom, which reveals the authority of his Scepter : Nay, by such a practice he professeth to persist, and to be pertinacious in sin, and therefore in case he was in the Church, he was fit to be cast out and censured, not worthy, then, to be received.

This rule being received and agreed upon, it would mercifully facilitate the work of *Admission*, without any trouble, and prevent such curious inquisitions and niceties, which the pride and wantonneffe of mens spirits hath brought into the Church, to disturb the peace thereof, and to prejudice the progresse of God's Ordinances.

Hence also those sottish pangs would presently be calmed, when persons complain they *cannot joyn with such and such*, and yet cannot shew a just exception : he that joyns with the rule in his practice, he who hath but a teachable and meek self-denying heart, he will easily joyn with him. *This is the manner of receiving men.*

Quest. *What difference is there in receiving Women, (you will say) whether any, or none at all ?*

Ans. It's true, women are forbidden to *speak in the Church*, (*i. e.*) by way of *Teaching* ; but they may so speak, when their *speeches argue subjection*, and so suit with their sexes ; as to give in *testimony of repentance*, in case they were *censured*, and came to be restored again, so to answer a question propounded to them ; yet because we find it by experience, the feebleness of some, their shamefac't modesty and melanchollick fearfulness is such, that they are not able to expresse themselves in the face of a Congregation, and yet have the precious work of saving grace in their hearts, we are forced to take the *expressions of such in private*, and make report of them to the Congregation : and since this was necessary for some, and warrantable for all, it's most without exception to receive all after the same manner, that so the infirmities of the weakest may be releev'd, and the seeming exceptions of others also may be prevented.

The last *Question* belonging to the head of Admission, is this :

Whether those that are dismissed from other Congregations, must necessarily make their confession afresh ? or whether recommendations be sufficient ?

I answer by the DIRECTIONS following :

First, the testimony of any Church of Christ, ought to be valued according to the worth of it, and received with all the due respect that is due to the Spouse of Christ ; and therefore if by the testimony of two or three Witnesses, every word comes to be established, much more when any report or relation comes from so many in such a relation, we should sit down satisfied with the truth thereof, as without the least suspicion, as that the thing is sufficiently certified ; and therefore Paul makes it the highest evidence of testimony that can be given, 2 Cor. 8. 18. *The Brother whose praise is through all the Churches.*

Secondly, yet because the Churches may decline in regard of their practice, and walk at a greater breadth of liberty, either in respect of their actions, or of their opinions, then others can, and they indeed should ; and because when they have used all the care and watchfulness they can, to search into the walks and wayes of their Members, yet others that meet with them in their daily and occasionall converse, may happily see more and discern more then they can. Each Church hath her liberty to follow the light of the Word, and the rule thereof, which will not erre, nor can deceive ; rather then to sit downe meerey with the allowance of men, but use their own search and care : and if upon enquiry and observation, either they shall appear scandalous in their lives, or erroneous in their judgments and opinions, and those dangerous and infectious ; it is then left in the power of the Church, to require humiliation answerable to the offences, and to exact a profession and confession of the truth, and an open renunciation of such errors before they be received, because the care both for the reformation of the party, and the preservation of the Church in purity of life & doctrine is hereby attained : So Paul advised against those ravening wolves Acts 20. 30. and the Disciples were mervailously cautious to meddle with Paul after his conversion, before they were fully

satisfied by some testimony, whereby their fears might be quieted, *Act. 9.26.* and not only in these cases but in any other, the Churches have liberty to seek satisfaction that may suit their hearts according to rule, as requiring some report of the work of God in them, and the frame of their spirits towards him.

CHAP. II.

Of the dispensation of the Sacraments.

WE have done with *Admission*; we are now with the same brevity to enquire touching the DISPENSATION OF THE SACRAMENTS, which are the Brand of God's sheep, the Livery of his household-servant: for amongst many other ends of the Sacraments, this is one, that it's a brand-mark, and a separating note of the sheep of God's fold and such as are without.

It's constantly to be observed in the Scriptures, how God's people have been judged to be priviledged by these seals, and how they rejoyced in them, as peculiarly appropriated to them: He hath not dealt so with any Nation; so *Rom. 3. 1, 2.* What is the priviledge of the Jew? much every way. And these are of the chiefest of them. Nay, the Lord expressly forbid any stranger to meddle with the *Passeover*, *Exod. 12.48.* And how frequently is the Jew known by *Circumcision*? as though the priviledge came to be their proper name, *Ephes. 2. 11, 12.* and therefore the Gentiles are called *uncircumcision* by them who were called *circumcision*. Our purpose is not to handle either the number or nature of these Sacraments, because that belongs to the head of Doctrine; but we look at them, as they come within the compasse of Church-policy, and how they come to be dispensed according to the order of Christ: And not to go beyond these bounds, we shall enquire of TWO things in the dispensation of the Sacraments, *viz.*

The	Manner	Parties who are interested in that work: both those who have right to	} <i>Give,</i> <i>Receive.</i>
} <i>Peculiar to each</i>	} <i>Baptisme,</i> } <i>One Element,</i> } <i>Once administred.</i>		
		} <i>Supper administred.</i>	} <i>Frequently,</i> } <i>By distinct blessings, as</i> } <i>there be distinct Elements.</i>

First, for them *who have right to administer* the Sacraments; and these are called thereunto by God's command, the allowance and designation of the Church, viz. *Pastors and Teachers* onely; none else, as formerly we have proved: Commission is given to them authoritatively to *preach* the Covenant, and therefore by the same authority to dispense the *seals of the Covenant*.

It is a frenzy of the *Anabaptists*, which begins to labour with the loathsomnesse of it self, That any Christian gifted, who can teach or administer a word of instruction to win a disciple after him, that he in a corner may baptize him also whom he hath won to his opinion: But as Paul said of *Jannes and Jambres*, Their madnesse is made to appear to all, who are not willing to shut their eyes against the Sun, when it shines in its beauty.

For if the Lord Christ in his infinite wisdom & kingly care, conceived it necessary for the honour of the place, & the execution of the work of a Deacon, to appoint choice men and solemn Ordination to authorize them to the work, that they being called and fitted to the work, might be accepted therein of the people, and blessed by him, who did appoint them to that employment. In reason, what greater need is there, that persons who are peculiarly gifted and furnished with grace and ability, should be called to this work of preaching, and dispensing these holy Mysteries; a service above all other of greatest weight and worth.

Secondly, adde hereunto, that the Apostle as by a flaming sword, doth stop the way to all pretenders, and therefore lays in this prohibition, *No man taketh this honour to himself, but he that is called of God, as Aaron*. He must have a speciall call from God, who must dare to meddle with a service which is of such peculiar eminence in the house of God; yea, the Lord himself doth appropriate this, and that unto some persons whom he puts into place: *He gave some to be Pastors and Teachers*, Eph. 4. 11. *Are all Apostles? are all Governours? are all Teachers?* &c. 1 Cor. 12. 29. This would bring confusion, and so destruction to the whole.

These are the persons who have received right from Christ to administer; we are now to enquire.

Quest. 2. *Who be the parties who have right by rule and allowance from Christ to receive?*

I know no man
that preaches
such thing
we orderly
do

Acts 6.

And here it's agreed of all hands; Such who are come to ripeness of yeers, and are rightly received, and so stand members in the true visible Church of Christ; *such*, I say, have title to *all the seals* of the Covenant: being to the judgement of charity, not only really within the Covenant of Grace; but truly also within the compass of the Covenant of the Church: We will not therefore trouble our selves to prove that which hath approbation of all.

But rather trade in that which is attended with the greatest difficulty, and findes strong opposition, according to the strength of mens affections and apprehensions, who are engaged either way: There is then a *two-fold question*, which exerciseth the hearts, thoughts and pens of the most judicious at this day.

First, betwixt *us and the Anabaptists*, who willingly admit all Members of the true Church to both the seals, *but the Infants of all those Members*, they wholly exclude from partaking of *Baptisme*, untill they come to yeers of discretion, when they make actuall profession of their faith, then they may actually share in the Sacrament.

Secondly, betwixt *us and Master Rutherford*; for we conceiving, that *confederating* makes persons members of visible Churches; those who are *not confederate* we conceive *no members* of a visible Church: and therefore in *that condition*, they have *no right*, nor in a right order can challenge the benefits or priviledges of Members, nor *can any officer in a right order* dispense them unto such: Should an Officer by any power of his Office, attempt to exercise any authority, and therefore to enjoin such a person, *Non-member*, to come, to hear, to receive, he may justly refuse the command, and he cannot proceed against him, if he should refuse: Nay, did he persist obstinately to reject his authority, he could not convent him before the Assembly and cast him out of the body, who was never in the body: *And if an Officer have no authority to require him to receive the seal, no more hath he power to require the Officer to give the seal.*

The *Questions* then which offer themselves to our consideration in this place, are these two principally.

First, *Whether Infants of such who are Members of the Congregation may be baptized?* and this we affirm against the *Anabaptists*, and

and refer the Reader to the *Treatises* penned by judicious Writers to this purpose.

Secondly, Which is of greatest difficulty, and therefore requires most serious search and consideration is,

Whether the Infants of Non-confederates, who refuse to be Members of the Church, should be partakers of Baptism; which is one of the speciall priviledges of the Church?

First, we shall set down the state of the Question, least we should misse the right understanding of the cause by some mistakes. Secondly, we will lay down some Conclusions, which may lead the Reader by the hand, to look unto the grounds which yet keep us in this apprehension. Lastly, we shall answer the arguments which are made to the contrary.

To find the right basis to bottome the Question, we must know, that we now dispute not about the wickednesse of men, while they remain Members of the Congregations, as though that could prejudice their priviledge, while they remain in that state and relation.

True, this wickednesse justly deserves they should be proceeded against, either to be reformed or removed: but if the Church either through connivence, negligence or indulgence, shall tolerate sinfully such evils and evil persons in that estate of Membership, they cannot then deny them the priviledge of Members; So that while the Prophets prophesied lyes, and the Priests ruled by their means, and the people would have it so, and grew corrupt while they were members (though corrupt members) they did share in the Passover, and their children were made partakers of Circumcision: So those of Sardis, of whom the spirit speaks expressly, they were dead, though they had a name to live; as long as the Church, through her carelesnesse, kept them in her bosome, it's certain their children might and did partake of Baptism, as one of the Church priviledges.

It's not then the Question, *Whether wicked Members, while they are tolerated sinfully in the Church, they and their children may partake of the priviledges?* for this is beyond question; nor do I know, nor yet ever heard it denied by any of ours; and therefore all the Arguments alledged by Master R. lib. 1. cap. 12. are all granted without any losse to our, either opinion or practice.

The pinch then of the Question lyes here, *Whether persons non-confederate, and so (in our sense not Members of the Church)*

do entitle their children to the seal of Baptisme, being one of the Priviledges of the Church, their Parents (though godly) being yet unwilling to come into Church-fellowship.

Lubricus hic locus & difficilis; and that I may *strive* my heart to the Reader and Master R. I shall nakedly professe, that if I should have given way to my affection, or followed that which suits my secret desire and inclination, I could have willingly wished, that the scale might have been cast upon the affirmative part, and that such persons (many whereof we hope are godly) might enjoy all such priviledges, which might be usefull and helpfull to them and theirs.

But after all the stones I have turned, and the thoughts that I have spent in this kinde, there be some reasons which yet arrest my understanding, and causeth me yet to make a defence for this cause, and the main pillar principle which fortifies the judgement against all approaching assaults, is the nature and truth of *Church-Covenant*, in which I must professe freely I am yet more confirmed, as I have been constrained to take it into more serious consideration; and the best of all those Arguments that men (of such eminency, and worth, and learning, that my heart doth highly reverence, according to their righteous desert) have raised to make a breach upon that part of the Discipline, which like braces in the building, binds all the parts together, have rather strengthened then stirred my judgement.

Let me here again crave leave to propound such thoughts as I have without offence, that I may (*cotis vicem supplere*, and) occasion such whom God hath furnished with greater light, to clear this cause and coast more fully then ever yet I had happinesse to see, to the satisfaction of my judgment: and we do here in the estating of these priviledges, as Lawyers use to do in the settling of Inheritances, enquire where the first right lies, and how it comes lineally and lawfully to be derived and established upon such and such parties; and this we shall doe by enquiring the Pedegree in the conveyance of this priviledge in the following conclusions.

Conclusion I.

Children as Children have not right unto Baptisme, for then all children of all Nations, sects and sorts of men should be

be made partakers of it : the rule is received, and admits no gainfaying, *a quatenus ad omne*. That which belongs to this, because it's this belongs to all of this kind.

But that all Children of all Nations, Turks, Pagans, &c. should be admitted unto the priviledge, is absurd: *Quosvis Infantes ad Baptismum admitti in toto vetere ecclesiâ in auditum esse, &c.* Beza in cap. 7. primæ ad Corinth. v. 14. and this Matter R. grants.

Conclusion II.

It belongs not to any Predecessors, either neerer or further off removed from the next Parents, *καθ' αὐτὸ* and firstly, to give right of this priviledge to their Children; when I say Predecessors neerer or further off, I include and comprehend all, beside the next parent, Grand-father, great Grand father and so ascend never so far into so many Generations going before; and of all these I affirm, it doth not belong to any of them, *καθ' αὐτὸ* or firstly; this last word expounds the former: That which belongs firstly to a thing, it belongs to all other because of that; to have a faculty of speech, belongs to the nature of man firstly, therefore it belongs to this or that man, *Thomas, John, Abraham*, so far as they have the nature of man in them: nor can any have this faculty, unlesse they have this nature. I need not study this plainnesse, but onely that now I am to speak of a common point; and that of common, and yet great concernment to the meanest, and therefore it's needfull to speak to the common capacity of such.

The conclusion thus expressed, is thus proved.

First, *That which belongs firstly to any Predecessors neerer or further off, καθ' αὐτὸ that belongs to all other by right received from them, because it lay first there*: the evidence of the terms and former explication gives in full evidence of this: *but the next Parents can give the priviledge and title to Baptisme without any help of the Predecessors*: As suppose they were all dead, or all without any knowledge or remembrance, were apostates from the Gospel, or opposers of it; yet the next Parents fearing God, and confederating in the Covenant of the Gospel, they do and can give right to their Children to share in this priviledge, without any help from Predecessors. Therefore the right is not firstly in them, nor is firstly conveyed by them.

Secondly,

Secondly, That which belongs *καθ' αὐτοῦ* and firstly to the Predecessors, that they can do without the next Parents : otherwise they should not assoon have their hand in the conveyance of this right, as those to whom it did firstly appertain, and so it should not belong to them firstly.

But the Predecessors cannot convey this right without the next Parents : for it's that *paterna potestas* which belongs to them, to dispose of their own . If they will depart and goe from under all Church-power, and depart into places where there be no Churches : Or lastly, if both the next Parents were apostates, it's not in the power of all former Predecessors to bring the Childe to the enjoyment of this priviledge : so that if the next Parents be *causa adequata* of entituling their Children to such spirituall advantages, then it belongs to them alone firstly.

But so they are : It's in their power, though all other Predecessors should oppose, to give right ; it's in their power, though all other Predecessors should endeavour it, yet to hinder and deprive their Children of the right ; for their apostacy takes off the *federall holinesse* of the Children, 1 Cor. 7. 14.

Hence it is (I cannot conceive but it is) a misapprehension and misapplication of that place, *Exod. 20.* because God hath promised, that he will shew mercy to a thousand generations of them that love him, and keep his Commandements ; that therefore the Predecessors, though far removed, can entitle Children unto Baptisme, though their next Parents be such, who never love God, nor keep his Commandements ; nay, be happily apostates and excommunicates.

We will weigh a little the sense of the words, and the strength of the inference that is made therefrom, so far as it concerns our cause in hand.

The current of Orthodox Interpreters carry the meaning of the Text this way ; The Lord in the threatning and promise discovers the jealousie of his heart towards such as be professed worshippers of him : namely,

He is so tender of his honour in this case, which so neerly concerns him, as the conjugall affection of Matrimonial faithfulness doth the husband from the behaviour of his wife and Spouse, that out of jealousie he is ready and resolved to punish

nish all falſneſſe, and to reward faithfulneſſe in that behalf.

Secondly, in the expreſſion of his jealousie, he is more ſparing and unwilling to execute his anger againſt ſuch, who offend in the breach of his worſhip: but more enlarged in the diſcovery of his love and goodneſſe to ſuch, who ſhall maintain conjugall fidelity towards him therein; and therefore the certain numbers of the third and fourth, and thousands of Generations are here put for the large and uncertain extent of his diſpleaſure to the one, and his kindneſſe to the other; and therefore,

Thirdly, The Lord doth not tye himſelf ſtrictly to a particular law or allowance in this caſe, but walks in a breadth, as it beſt beſeems his wiſdome and good pleaſure; and hence he doth exempt ſome in the third or fourth Generation from his threatenng and puniſhment, and doth alſo withhold the expreſſions of his love from others in the thouſand mentioned. Gen. 25. 23.

Fourthly, the threatenng, and ſo inflictng of the puniſhment, it is ever in his order and manner; namely, thoſe who imitate the ſin of their idolatrous Parents, thoſe may expect, and ſhall certainly ſuffer their plagues: they who imitate the love and obedience of their faithfull Parents, they may be aſſured they ſhall receive the mercies promiſed to their Parents Ezek. 18. 9, 13 in the footſteps of whoſe faith they perſiſt. 1 Sam. 3. 27,

Laſtly, the mercy here promiſed is not ſo to be conceived as though all the particular bleſſings or priviledges that the Parents were poſſeſſed of, ſhall in the ſeverals be communicated to their Children; for we know it contrary by experience: The Iſraelites wanted Circumciſion by the ſpace of forty yeers in the Wilderneſſe; and in the time of the Judges, and the ſeventy yeers Captivity, the Iſraelites were deſtitute of ſeverall priviledges, which they were made partakers of when they enjoyed peace and proſperity in the dayes of David and Solomon. Mercy here is that ſaving mercy, which God never fails to beſtow on his Elect, grace here, and glory hereafter, reſerving a variety of diſpenſations, in regard of divers priviledges or benefits, as ſeems beſt to the counſell of his own will. Judges 5. 8.

This being the received meaning of the words; by the common conſent of judicious Interpreters, *Calvin, Zanchy, Junius,*

Perkins, in secundum præceptum. What inference can hence be made for the conveyance of the right of Baptisme from remote Parents to Children, I must confesse I cannot conceive: For the Generations the Lord promiseth to shew mercy unto must be such who imitate their godly Parents, by loving and obeying his Commandements, and especially that of the truth of his worship: and how doth this agree to Infants, who are not yet capable, being not come to yeers to put forth such acts?

2. Upon this grant, and the making of this ground good, *ubi standum*, where there will be a stop or stay made, I cannot see: for if a thousand Generations more or lesse have interest in Baptisme by vertue of their fore-fathers, who were faithfull within that compasse then the children of Turks or Jews cannot be excluded this priviledge and ordinance: some of their Predecessors are comprehended, without all question, within the bounds of a thousand Generations there mentioned, and yet all those Infants are excluded by their own confession, and by the peremptory and plain affirmation of the Apostle, *Rom. 11. 17.* through unbelief the naturall boughes were cut off from Church and Church priviledges.

3. Take a new convert soundly brought home to Christ, yet through his weaknesse, not able to *discern the Lord's Body* aright; would this be a good dispute?

If God shew mercy to a thousand Generations, then this man, who had some godly Predecessors, he may be admitted to partake of the Lords Supper: and if this be a weak collection, as each man will yeeld at the first sight, then the inference of Baptisme upon the like ground, must have the like feeblenesse in it: Nay, why an excommunicate may not upon this ground plead the partaking of the Sacrament, professing the true faith, but onely censured for such a practice; especially, conceive him to be within God's election, I cannot see. God shewes mercy, and so the priviledge of a Sacrament, to such who had godly Predecessors within the compasse of a thousand generations: but I had godly Predecessors within that compasse, therefore I have title to that mercy, and so to the priviledge of the Sacrament: this conclusion all men reject, and therefore they must also refuse the former collection.

Conclusion III.

The next Parent being *causa adæquata* of conveying or withholding

holding the right of Baptisme to their Children; hence it followes inevitably, That Children may either be deprived or possessed of priviledges, by means of the sinfulnesse or holinesse of their Parents, and that in a way of God's most righteous proceeding; I say most righteous, because the parity and proportion is most exact on both hands.

The faithfull covenant of the Parents doth as fully entitle them, and so advantage them in the priviledges thereof; as the carelesse rejecting of the Covenant doth disadvantage and debar them from the enjoying of the fruit and benefit of such speciall means. Deut. 29. 11.
Gen. 17. 10.

And since it is confessed of all hands, and is most apparent in that Text, that temporall benefits are dispensed and continued unto undeserving children, for the faith and piety of their godly Parents; as unto *Ijmael* for *Abraham's*, *Eſau* for *Jacob's* sake, *Gen. 16. 11. & 21. 13.* and so frequently we have it recorded and repeated, *Yet for my servant Davia's sake I will do so and so.*

It need not seem strange, nor can it to any seriously considerate, that temporall punishments are laid upon their Children to correct the sin of their wicked Parents: A man's Children are his Goods, *Job 1.* and it is not ordinary, that a person should be punished in his estate, by reason of his transgression, without the least appearance of any prejudice to justice?

Conclusion IIII.

Hence Parents must first have right themselves, before they can convey it unto theirs; and they can deprive them of no more then they can give them.

There be two branches of the Conclusion.

First, a Parent must have a right before he can give it: A man must stand possessed of an interest in a title to a priviledge before he can make over that unto another; otherwise he should give that he hath not, and the claim of the other is voyd, and his expectation will wholly fail him, because his challenge of his interest is from one that had none, and therefore he can receive none from him: *a non habente potestatem*, acts are frustrate, sayes the Lawyer.

And this is the order of God's proceeding with his people, *Deut 29 9, 10*

1 Cor. 7. 14.
Rom. 11. 17.

and that according to the rules of infinite wisdom and justice: the Parent enters into Covenant for himself and his seed, so that Children are within the Covenant, because they came from Parents within the Covenant; in which they were included, and so received also by God.

And upon this ground its certain, That an excommunicate Parent cannot entitle any of his children to a Sacrament.

That right he hath not, he cannot give, *ex concessis*.

But he hath no right or title to any Sacrament; for by the consent of all, he is cast out from any such communion: and therefore it's certain he cannot convey that right to his children.

Being thus a little helped, by these conclusions premised and proved, to see where the right firstly lyes, and whereby children come to be entituled to the Priviledges; and how it comes, according to the rules and laws of Christ, to be conveyed.

Let us now enquire what force those Arguments have, which are alledged to the contrary. All the Reasons brought by Master R. in his first book, do not at all reach the Question in hand, as it hath appeared in the stating of it; and therefore they are all granted without any gain to him, or losse to us.

Others which are alledged to this end, I find in two places, *lib. 2. p. 186. & p. 262.*

In the former place we have these allegations.

“ We hold, that those who are not members of a particular Congregation, may lawfully be admitted to the Seals of the Covenant; first, because those to whom the promises are made, and professe the Covenant, these should be baptized: but men of approved piety are such, though they be not members of a particular Parish. The Proposition is Peters argument, Acts 2. 38.

Ans. The Proposition is denied, because there is more to fit for the receiving of the Seals, then to professe the Covenant, and to have the promise of grace made to men.

We find Master R. confessing, That an excommunicate for some notorious facts, or for pertinacy in some practicall evil, may yet professe all the truth of the Gospel; nay, may be truly gracious, and therefore hath all the promises in that kind appertaining to him, and yet have no title to a Sacrament, by his own confession, *l. 2. p. 232.*

The place of the *Acts* gives no confirmation, because, first, these were Jewes and Profelites, who were in visible Church-state: And secondly, it's to be observed, that though that Church-state gave ground of their Baptizing, yet by the Apostle his dispute, they must come at this Ordinance, according to Christ his method and manner: So that unlesse they had taken this way, they had not followed the direction of the Apostle, nor would he in reason have admitted them to the partaking of that Ordinance; and therefore *John* the Baptist did constantly exact this, at the hands of such as came to him; and upon no other termes received they it from him, *Repent and be Baptized.*

Secondly,

“*Those who are not members of a particular Church, may be visible Professors, and so members of the visible Church; therefore the seals of the Covenant belongeth unto them.*”

The frame at full stands thus:

Those who are members of the visible Church in generall, to them the seals of the Covenant belongs.

But all visible Professors, though not members of a particular Congregation, are members of the visible Church in generall.

Answer.

Both parts of the Reason fail, for there are no such members of the visible Church in generall: Secondly, those whom Master R. conceives such, to many of them the seals of the covenant do not belong, by his confession, as to excommunicates: and I may adde also, according to his opinion, scandalous persons, who by his grant, are not to be entertained as members with any particular Congregation, and therefore not it to communion with them, *l. 2. p. 25.*

The *Assumption* also is to be denied: for it would bring in a new devised kind of membership, which neither the rule of reason, nor the constitution of a visible Church will admit; *to wit,* to be a member of the visible Church in generall, and yet be no member of any particular Congregation: for,

First, take all particular Congregations in their full enumeration and induction, they are all the members whereof the visible catholick Church is made up, as an Integrum of all his parts.

Those who are not members of any particular Congregations, come not within the rank, nor can be referred to any kind of members of a visible Church: But all the members that constitute the visible, are therein contained. And it is all one, as if a man should say, there be two parts or members that make up an entire man, and yet there may be a member of a man which is neither comprehended, nor can be referred to either of these, which is in truth to speak daggers.

Again, it is a fundamentall rule of reason, that the generall nature of any thing hath its existing, and so its working in the particulars; the whole nature of manhood or humanity, it exists and works in the particulars and individuals of *John, Thomas, Richard, Jeremy*, that are now in being upon the face of the earth; and therefore to affirm, there should be any part of manhood or humanity yet not existing in the particulars, is to forge a thing in a man's fancy without any reality at all: To be a member of the visible Church in the generall, and yet to have no particular existence of membership in any particular Congregation, is a meer conceit, which comes out of the same mint, crosse to the principles of reason.

Lastly, it is a conclusion unto which Master R. hath given his full consent, That known scandals are ground sufficient to exclude a person otherwise professing the Covenant, from being a visible member of a Church (*lib. 2. 243, 251.*) and so by parity of reason exclude him from being a member of any the visible Churches on earth.

He that is justly excluded the membership, and so the fellowship of all the particular Congregations on earth, he is justly excluded from partaking of any priviledges by their means.

But a person may be a visible Professor, and yet be excluded from Membership, and so fellowship with all the visible Churches on earth, *ex concessis*, and therefore he may have such a profession, and be excluded justly from all priviledges which may come by their means.

3. "The contrary opinion hath no warrant in God's word.

A sw. This is nakedly and rawly affirmed, and is as readily denied, and shall be made good afterward.

4. "The Apostles required no more of those whom they baptiz'd, but profession of belief, as *A&S 10. 47.* Can any man forbid water, that
"these

“ those should be baptized, who have received the holy Ghost as well as
 “ we? Acts 8. 37. If thou beleevest with all thy heart, thou mayest be
 “ baptized: No more is sought for of the Faylor, Acts 16. 31, 34.

Ans. The consequence deserves a deniall; that because there is no more expressed then profession in these places, therefore no more is required in other places: for Peter doth plainly require more, Acts 2. 38. Repent and be baptized: The Baptist did constantly call for more, from all, to whom he administered that Ordinance; and the generall commission in the open terms of it calls for more: Make Disciples, and then baptize; and this making Disciples being understood in the full breadth, which is not to beleeve onely, as they did (John 12. 42.) as thereby approving of the Doctrine of our Saviour, but did not confesse him, or shew themselves his Disciples; and therefore those are put by way of explication, John 9. 28. Be thou his Disciple, but we are Moses his Disciples: Yea, those that magnified the Doctrine and profession of the Apostles, yet durst not joyn themselves to them. If then this joyning, this being made a Disciple; so as the Jewes were to Moses, be added to an open profession, it then will imply, both their subjection to the Doctrine and fellowship of the Apostles, and their acceptation of them, and then it amounts to as much as we require, or Church-confederation calls for.

Other Arguments I find in lib. 2. 262.

“ If the Infants of the Christian Church have right onely to Baptism
 “ through the faith of the neereft Parents onely, then is this to be con-
 “ cived, either to be true and saving faith in the neereft Parents, or
 “ onely faith in profession.

Ans. We grant the first member, it is not the saving faith of the next Parents. Let us hear how Master R. makes good the second, p. 262.

“ If the faith of neereft Parents, onely true in profession and shew be-
 “ fore men, give right to their Infants to be sealed with the seals of the
 “ Covenant, then (first) apparent and hypocriticall faith conferreth true
 “ right to the Seals unto Infants, and there is not required, as the Au-
 “ thor saith, chap. 3. That the Members be the called of God, the sons
 “ and daughters of the Lord God Almighty, not onely in externall pro-
 “ fession, but also in some sincerity and truth.

Ans. The Qualification of such who come unto the Sacrament, is to be attended in a double respect: first, as they stand in
 relation

relation to God, and the worthy partaking of the Ordinance, and then God requires, and also the Ordinance calls for inward truth. Secondly, as they stand in reference and relation to the Church, and their outward dispensation of them, and then that profession which intimates sincerity, so far as the judgement of rational charity shall require, is sufficient, because the Church can judge the tree (onely) by the fruits.

Obj. 2. "God, upon this grant, hath warranted his Church to put his seal upon a falsehood, and to confer the seals upon Infants, for the externall profession of faith, where there is no faith at all: This the Writers think inconvenient and absurd.

Ans^w. The consequence is denied, as not having a colour of truth: for the Church doth warrantably give the Seals to such, who doe unworthily receive them; the Church judging things according to rules of Charity: She knowes not who are Hypocrits, but is bound to judge otherwise, if they appear otherwise; and therefore the Church in dispensing the Ordinances, and the aime and work of the Ordinances (according to their nature) is to seal up the truth of the Covenant. If unworthy Receivers deal falsly with God and his Ordinances, abuse them, and pervert their work, and partake unworthily of the seal of Baptisme; (as many eat and drink their own damnation in abusing Christ's Body and Blood) their sin and guilt lyes upon their own head; God and the Church are free from both: And this none of ours, nor Mr R. his Writers once gainsay; only Papists and Familists cast in such cavils: and yet those, I mean of the Familists, who have not forsaken the reason of men, nor laid aside the forehead of modesty, are forced to yeeld as much in their own way; for no man thinks, unlesse he desires wilfully to blind and delude himself, that when all Jerusalem, Judea, and all the coasts about Jordan, came to be baptized of John, that all these had the reality of faith in their hearts. This is cleer according to our principles.

But how Master R. will quit his hands of this Objection, according to the rules of his proceeding, I confesse I cannot tell: for when he affirmeth, lib. 2. p. 260. "That we are not to cast any out for non-regeneration, even known. If not cast out non-regenerates, then give them the seals; and then the Church gives such the seals whom she knowes, out of reason and charity, have no title; and she is guilty of sealing a falsehood.

Obj.

Obj. 3. "Upon this ground it followes, that Excommunicates
 "children are in no better case by this Doctrine, then the children of
 "Turks and Infidels.

Sol. If in some particulars, Excommunicates are equall with
 Turks & Infidels, let him be as a beaten, it's no wonder; nor yet
 crosse to any reason, that in such particulars their children also
 should share with them; those incōveniencies coming by the breach
 of Covenant, when the keeping of it would have procured the
 cōtrary comforts & priviledges. Look at the particular enjoy-
 ment of the priviledges, they are so far alike, have like title
 thereunto: though the advantages of the one be far greater thē
 the other in many regards. As should a man reason thus; If
 he that is a member of a Church, and yet not able to examine
 himself, hath no right to partake of the seals of the Supper,
 (as the expresse word of Text testifies) then such in this parti-
 cular are no better then Turks. The Answer would be easie, in
 point of *Non-right* they are alike, that is equally affirmed of
 both: but *in other priviledges* and advantages which look that
 way, they are far differing one from the other.

These are all the reasons I find, *here and there*, in Master R.
 which fully reach the cause.

We shall now, beside the grounds formerly given for expli-
 cation, and which served mainly for the clearing and settling
 of this truth, offer some Reasons to the consideration of the Rea-
 der, and so leave this so difficult a head of Discipline.

First, its confessed on all hands, that Baptisme is a pre-
 viledge of the Church either Catholike or particular, and therefore
 "not to be found nor enjoyed but in the Church, as Master R. lib. 1. p.
 175. and therefore as Circumcision of old was counted the live-
 ry of God's household-servants, and brand of the sheep of his flock, to dis-
 ference and distinguish them who were Aliens from the com-
 mon-wealth of Israel, Eph. 2. 12. so is Baptisme now in the time
 of the Gospel.

Secondly, it hath been proved in the conclusions forego-
 ing, that onely the next Parent can convey this priveledge:
 upon which premises partly agreed, partly proved, the Argu-
 ment issues thus:

Argument I.

They who have no right to Baptisme, they ought not to receive it:

PPP

But

But children of Non-confederates have no right; which is thus evidenced: All the right which such have, is from the next Parents, as in the third conclusion; but the next Parents non-confederate can give no right; for that right which they have not, they cannot give: but non-confederates are non-members of the Church, and the seals are a Church privilege: and hence they having no right to Church-privileges, therefore cannot give them. Or more briefly thus;

Non-members of the Church have no right to the privileges of the Church, and so can give none.

But non-confederate Parents, are non-members.

The second part of the reason, where all the difficulty lyes, hath been formerly evinced, when we disputed of the form of a Church, and that which gave formality to the members thereof, whether we refer the Reader, to what hath been maintained as the truth of God, *That confederation gives formality to a Church.*

And if Mr R. can prove that visible Profession doth make a member of the Church visible, when a man is no member of a particular Church, or that profession doth make a man member of all the particular Congregations on earth, I will freely yeeld up this cause to him.

Argument II.

If those children who were externally in Covenant, were only to be circumcised, Then those who are externally in Covenant in the Christian Church are to be Baptised.

But these children who were externally in Covenant and born of confederate Parents were only to be Circumcised, Gen. 17. 10. Master R. lib. 1. p. 165.

Master R. answereth to the Proposition, *“ That the Covenant there mentioned was the Covenant of grace, but ours is the Covenant of the Church, lib. 2. 202.*

Answer. It is true, the Covenant of grace is ever included and presupposed in the Covenant of the Church, and so in this place: but that which is here attended in the ultimate consideration is the Covenant of the Church, wherewith the Covenant of grace was clothed, and that appears by this reason.

That Covenant is here understood that gives full right unto Circumcision

circumcision (as by comparing Gen 17. 7, 10. will fully appear) and so unto all other priviledges in their order.

But the Covenant of grace doth not give full right unto Circumcision. For Job and all his friends were in the Covenant of Grace, and yet neither Circumcision nor Passover did appertain to them, nor yet to any other people upon earth, Exod. 12. 48. therefore it is a mistake of M^r.R. when he affirms the contrary.

Nor doth that help much which he alledged, that “*Job and his friends did sacrifice which was peculiar to the Jews.*”

Answ. It is a mistake: sacrificing was before the flood, and immediately after in Noah his time, and therefore could not be appropriated to the Jewes, but as it was peculiarly circumstantiated, according to God's appointment.

Nor do those expressions carry any weight, when Master R. affirmes, “*That the Covenant in generall was made with Infants of eight dayes old: and our Covenant is not made with Infants.*”

Answ. The affirmation is a great mistake; for we maintaine according to truth, that the beleoving Parent Covenants and confesses for himself and his posterity. And this Covenanting then and now is the same for the kind of it, and layes the foundation of the conveyance of all the right that children have to this holy Ordinance of Christ.

Argument III.

Is taken from Romans 11. 17. there the holy Apostle discovers the mind of God touching the communication of Church-priviledges to the Gentiles, and he set^s it down under this similitude; *If thou, being a wilde Olive wert grafted in amongst them, and with them partakest of the fatnesse of the Olive tree. The Olive is the Church of Christ, visible in her profession: the engrafting is entring into visible fellowship with her: the fatnesse of this Olive, is the Priviledges and spirituall Ordinances whereby spirituall good things are communicated to those that are so engrafted and received into communion. This is the conceived sense, by Beza, Pareus, Piscator, &c. and the frame of the Text forceth as much; for this fatnesse cannot be the efficacy of saving grace, or spirituall dispositions issuing from the Covenant of grace; for this fatnesse is communicated from the Olive, but so saving grace is not conveyed from the Church to her Members: This fatnesse may be lost, for the*

branches may be broken off, and so severed from the Olive, and so from all the juice and moisture that comes therefrom; but none can lose this saving grace, he shall at any time be made partaker of: once engrafted into Christ, never severed from him. The words opened, the Argument proceeds thus:

They who are not engrafted into the Olive, the true Church, they cannot share in the farnesse of the Olive, the Priviledges of the Church.

But children of Parents non-confederate, are not engrafted into the Olive, the Church: for their engrafting comes not from themselves, but from their next Parents, who are not entred into Church-covenant.

Nor will *that conceit come in place of answer, that the profession of the Parent is enough for the engrafting of themselves and their Posterity: For*

That engrafting or admission into the Church, is here meant, which excommunication out of the Church can take away; for that which the Church gives, that the Church can take away.

But profession of the truth excommunication cannot take away, as sense and experience evidenceth. Therefore that is not the engrafting here meant.

Argument IIII.

If a Pastor of any Congregation have no power by any rule to require a non-confederate to be baptized, or to bring his children to baptisme: then a non-confederate hath no power by any rule to require baptisme of a Pastor of any Congregation, and consequently hath no right thereto: for if he had any rule and authority to require that priviledge, he then had right to it. The truth of the consequence depends upon the parity and proportion of reason, which is equall on both hands.

But take a Pastor or Teacher of any Congregation, and let him deal with a non-confederate that hath not joyned himself to any particular society, and presse him by all the authority he hath to come to the Ordinance; in case he refuse, let him proceed against him as an offender; and in case of obstinacy, execute the censure of excommunication; he will finde himself at a losse, and that he hath gone beyond his line: His answer will be, I will not joyn with your Assembly, I am not bound to do it, nor can you censure me for it.

Beside,

Beside, why may not any other Congregation censure upon the same ground, and for the same cause, as not partaking with them, for they may make the like claim by the like reason.

Argument V.

Is taken from 1 Cor. 12. 13. *We are baptized by one spirit into one body*: This body is not the *mysticall and invisible*, but the *politicall and visible* body of Christ; and this visible body is not here attended, as the *Catholike visible Church*, but as a *particular Church*, as suppose at *Corinth and Philippi*; and therefore Baptisme seals up the externall communion with a particular Church; it supposeth our union to it, and communion with it, and that is done onely by confederation, as before.

It is here answered, *That the body and visible Church here intended is the Catholike visible Church, not a particular Church or Congregation.*

Against which I shall thus reason, out of the particular circumstances in the Text; that *Body is here meant, in which Teachers are set up by Christ, ver. 28.*

But Teachers are not set up over the Catholike Church, but over the particular Congregation: It is such a flock whereof they are overseers, Acts 20. 28. such a flock which is amongst them, and must be ruled by them, as their charge, 1 Pet. 5. 2.

If Pastors be set over the Catholike Church visible, then either as it is taken in consideration as distinct from the particulars, or as it comprehends all the particulars in it.

But neither can be affirmed: not the first; for Pastors and Teachers are never set over a flock, they did never see, nor can tell where to finde; and such is the Catholike Church. Not the second; if by the same commission they are set over all particular Congregations, then are they bound to bestow the same care and watch over all particiulars, which no man will grant.

Secondly, *ordinary Teachers are set in the Church by ordinary means, and therefore by election, Gal. 1. 1. Of God, and by Man put into their places.*

But election doth not set them over the Catholike Church; assense will suggest on this manner: let three or four men be propounded for election, to so many Churches now needing and

craving supply, each of the Churches chooseth one, refuseth the other, as not so suitable to their spirits: If the election of the one gives power, therefore the rejection or non-election stops the extent and efficacy of that power; so that he can have no pastorall Office-power there over them.

We have now done with **THE PERSONS** who have **RIGHT** to receive these seals.

We are now to enquire the **MANNER OF THE DISPENSATION,**

And that is either $\left\{ \begin{array}{l} \text{Common to both, or} \\ \text{Peculiar to each.} \end{array} \right.$

That which is *common* to both, appears in two things:

- $\left\{ \begin{array}{l} \text{First, they must be } \textit{dispensed} \textit{ publicly.} \\ \text{Secondly, they should have the } \textit{preaching of the Word} \textit{ accompany their solemn administration.} \end{array} \right.$

First, *That they must be dispensed publicly, in the presence, and with the concurrence of the Church solemnly assembled: for since the seals of the Covenant, and the preaching of the Covenant goe together: the publication of the one must accompany the dispensation of the other; it is not in the power of the Church to confine preaching into corners, for wisdom cryeth openly in the streets, Prov. 8. 2, 3. and of old the Church of the Jewes erected Synagogues in every City (beside the Temple set up in Ierusalem) for the hearing and preaching of the Word: our Saviour enjoyned his Disciples, what they heard in the ear secretly, to preach openly upon the house top, Matth. 10. 27. John 18. 20, 21, 22. And he compares the Supper of the Lord to their ordinary supper; so he opposeth manifestly the Church or Congregation to the private house, and declareth, that the Lords Supper should be celebrated in the Congregation, as the Banquet should be kept in their private houses, I Cor. 11. 20, 21, 22.*

Yea, the scope and nature of the Ordinance calls for such an Administration; for since the Sacraments are badges to shew our separation from all other prophane societies, and to signifie our communion one with another visibly in the profession and confession of the faith, as our spirituall union and communion with Christ our head mystically; therefore the administration of them should be such as should suit the nature

ture of the Ordinance, and serve the end of it: and therefore it is, that in times of persecution, when the Church dare not, nor is it meet she should shew her self to the enemy; yet not then, is the Word of God nor Sacraments privately preached or administred, neither yet ought to be; for though they be done in the house of a private man, yet because they are and ought to be administred in the presence of the Congregation, there is neither private preaching, nor private celebrating the Sacraments.

Secondly, that both these Ordinances should goe hand in hand, after the word opened the seals should be administred.

The practice of the Baptist, our Saviour and his Disciples, are precedential to us in this behalf, Matth. 3. 2, 3. compared with ver. 5. for this last verse refers unto the former (the description of Iohn his person and behaviour being put in occasionally) when Iohn came preaching in the Wildernesse, Repent for the Kingdome, &c. THEN come to him the people from all coasts and were baptized. And hence he is said Mark 1. 4. to baptize in the Wildernesse and to preach the Baptisme of repentance, because there was a concurrence; the one made way for the more cleer understanding, and the effectuall working, and fruitfull entertaining of the other.

And that collection seemes to be faire, which is observed by some Interpreters (who comonly search more narrowly unto the text) Acts 19. 4. Paul meaning to conferre the gifts of the holy Ghost, which the twelve Disciples at Ephesus were to receive by the putting on of hands, unto the performance of the truth, by the performance of the promise figured by Baptisme, and so to joyn the signe with the thing signified. In the fourth verse he sheweth how Iohn preached and administred that ordinance; first he preached that his Disciples should beleeve in Jesus Christ, which came after him: after in the fourth, that those Disciples of Iohn (and not as is commonly supposed, those twelve Disciples of Ephesus) having heard Iohns preaching (and not as is supposed Pauls) were baptized into the name of the Lord Iesus: this interpretation hath plaine proof from the Grammar of the words, the two Conjunctions (which have relation one to the other, and cannot without force be severed) lead the Reader to this way, and lay forth the order of the administration, that after they had heard Iohn Baptist preach, they were baptized. THIS MAN-

NER OF ADMINISTRATION OF SACRAMENTS
IS COMMON to both of them.

There is something that is PECULIAR TO EACH, to which we shall adde one word.

First, *Baptisme is the Sacrament of our Initiation and ingrafting into Christ*; and that is the usuall phrase of the Gospel, ἐκβαλίσθητε εἰς χριστὸν Ἰησοῦν, Rom. 6. 3. our initiation and incorporation into Christ, is signified and sealed up by Baptisme: and hence Baptisme is once administred, and never again to be repeated, because of the stability of the covenant of Grace: It is an everlasting Covenant, and they are the sure mercies that are there sealed up; the constancy of God's truth and faithfulness towards his, notwithstanding all their failing and infirmities, which overbear them in their daily course; whom Christ loves once, he loves to the end: his gifts and calling are without repentance; and therefore whom he calls effectually, he preserves for ever through faith unto salvation; that no man shall, and therefore they cannot, take, themselves out of his hand, unlesse they be more then men: no falling away then totally or finally from the Covenant, and therefore no repeating of Baptisme, which seals up our entrance into the Covenant.

That which occasions some kind of further consideration here, is that which hath been a little stirring of late, viz.

Whether Baptisme is to be administred by pouring of water, and so washing the body therewith, or by dipping the body into the water? for herein lyes the very hit and turn of the question, as it is now controverted: for

First, it is confessed of every side, that the word βαπτίζω properly signifies to Dip: we say to Dip, for so it is sometime used by the seventy: Ruth 2. 14. Ruth dippeth her Bread into the vinegar: 1 Sam 14. 27. Jonathan dipped the end of his rod into the honeycomb: Thus it signifies to Dip, but seldome or never to Dive, as learned Beza interprets and explicates the propriety of the word, when he intends to lay forth the limits of it in its own bounds, Mat. 3. 13.

Secondly, in ordinary course it is commonly used among Authors, and in Scripture, for to Wash, Luke 11. 38. the Pharisees wondred at our Saviour, that he did not Wash before dinner, ἐκβαλίσθη, so Mar. 7. 8.

Third-

Thirdly, *washing* is the main thing intended by our Saviour in the institution, and to be attended in the signification of the use of the water in the Sacrament of Baptisme: and this is evidenced by these testimonies, which speak expressly to this purpose.

The Apostle, 1 Pet. 3. 21. points at this, by speciall description, to be the *intended signification of the outward sign, unto which Baptisme, now answering, saves us.* But the question might happily arise, what of Baptisme is here meant? for there be two things in the Sacrament; the *outward signe*, and the *spirituall part, the thing signified.* The Apostle therefore by way of prevention, and by a speciall description, distinctly interprets himself; I mean *not the putting away of the filth of the flesh, i. e. the washing of water*, which is the signification to be attended in the use of the outward signe, and is the outward part of the Sacrament; but I mean the inward and spirituall part. To this agrees that Eph. 5. 26. Tit. 3. 5, 6. God is said to *save us by the washing of the new birth, and the renewing of the holy Ghost*, which is said to be *poured out upon us*; following the resemblance of *water poured, in the washing of Baptisme.*

Nor can that phrase rationally admit another construction, Acts 1. 5. when our Saviour promiseth his Disciples they should be *baptized with the holy Ghost not many dayes after*, as Iohn baptized with water.

As they were baptized by the spirit, so they were baptized with water, for so the proportion requires; and therefore it is an utter mistake to think that βαπτίζεν ἐν ὕδατι implies the dipping into the water, when the proposition [ἐν] as most frequently with the Hebrewes, and generally amongst all Gramarians, notes onely the cause or instrument, and so it carries causa and effectum with it; to baptize in water as a means used to signifie and seal up the Covenant; and therefore the like is used, βαπτίζομεθα ἐν πνεύματι ἁγίῳ; not that we are dipped into the holy Ghost, but that the holy Ghost is poured upon us, and therefore Luke expounds it by the *shedding and pouring out of the holy Ghost*, Acts 2. 33. and therefore I could wish that these particulars might be considered.

First, As we are baptized by the Spirit, so by proportion we are said to be baptized with water, so the Text, Acts 1. 5.

But we are baptized by the Spirit, when that is applied to us first; as the practice expounds the promise, Acts 1. 5. with chap. 2. 33.

Secondly, the nature of Baptisme, and the administration thereof, answers the work of application; because it is to seal and confirm the Covenant to us: As it is agreed, so communicated and sealed.

But the applying the water to the body firstly, answers the work of application: for Christ by his Spirit doth apply himself to us first, Phil. 3. 12. we apprehend as we are comprehend: the promise comes to us before we can come to it.

Nay, the Argument growes yet stronger.

That which crosseth the nature of the Covenant, that administration of the Seal suits it not; but Immersion intimateth, that we apply ourselves first to Christ, and so to the Covenant, and this crosseth the nature of the covenant; and therefore this administration suits it not.

Thirdly, That which best resembleth our implanting into the similitude of the death and resurrection of Christ: That administration fits the nature of Baptisme.

But the applying and casting the water upon the body best resembles the nature of Buriall, as sense will suggest: the dipping of the body into the dust, doth no way so lively resemble Buriall, as the casting dust and mold upon it.

THE MANNER OF ADMINISTRATION PECULIAR TO THE SUPPER, is in two things.

First, it is a Sacrament of our nourishment, and our growing up in the Lord Jesus, and therefore it is appointed by him to be frequently used, as being one of the standing dishes which the Lord Christ hath provided for the daily diet and the household provision of his faithfull ones, who are his family, 1 Cor. 11. 26, 34. *as often as ye eat this bread, &c.*

And to this purpose, our Saviour is here presented to us, as the spirituall food; nay, as the choice and compleat feast of the soul, such as may answer all our wants, and our desires also: Bread sustains the hungry, Wine refreshes the thirsty, both satisfy to the full: Christ saves perfectly all that come unto him, Heb. 7. 25.

And hence secondly, in the administration, as there be distinct parts of the Ordinance, so there is a distinct blessing, which was expressed by our Saviour in the first institution, and is to be imitated by all his Officers: For the words are open; He took Bread and blessed it; after the same manner he took the Cup and blessed it

it also : For one action is expressed, and the rest are implied; the very frame of the words, and order in which they are set forth, imply as much.

For blessing of the Bread cometh immediately after the setting of it apart : Hence that blessing came before the taking of the Wine, and setting that apart for that spirituall end, and therefore before the blessing of that Element ; and therefore there must be a distinct benediction used from the former : and that best suits with the distinct nature of the severall Elements which are appointed by our Saviour, and are to be used and received by the Communicants in that distinct consideration : for though whole Christ spirituall be in each part of the Supper, it is not a piece of Christ, as Bread and Food represented to the Receiver ; yet there is not all Christ Sacramentally, but in both.

CHAP. III.

Of Censures.

THe Lord Christ being a tender hearted father to his Church, as his family and household, he hath not onely provided wholsome and choice diet, his holy and spirituall Ordinances for the food and refreshing of the souls of his faithfull, that so they may grow up into him in all things, and encrease with the encreasings of God.

But he hath laid in *Purgatives* as well as *Restoratives* ; and out of his infinite wisdoms, who knows, to how many corrupt distempers, as so many hurtfull and noisefome diseases the Saints are subject unto : he hath appointed *Church-censures* as good Physick, to purge out what is evill, as well as Word and Sacraments, which, like good diet, are sufficient to nourish the soul to eternal life.

And his earning compassion hath made him here so careful, that he hath appointed *each particular Brother*, as a skilfull Apothecary, to help forward the spirituall health of all in confederacy with him.

Hence al the members are made (as we have heard) *watchmen* over the welfare of their Brethren, and by vertue of their confociation and combination, have power over each other, and

a judicall way of processe against each other, in case of any sinfull aberration, to proceed legally and judicially against them, according to rules and orders of Christ provided for that end : and herein members of the same Congregation proceed not onely *christianly*, but *judicially* against offences ; as in civill bodies, *speciall corporations* have speciall advantages this way.

The proceeding in the dispensation of censures is double, according to the double quality of offenders and offences,

Which are either $\left\{ \begin{array}{l} \text{Private,} \\ \text{Publike.} \end{array} \right.$

Private offences appear only to few, one or more ; and therefore they onely are to proceed against them, in covering and biding them from the apprehensions of others, as much as may be ; provided, they can thereby attain an healing of them.

The rules here to rectifie their proceeding, that they may not neglect their duty, in not endeavouring reformation, or else through unskilfulnesse encrease sin and trouble, when they would remove the one and prevent the other.

The RULES I say, to regulate *their proceedings by*, are these :

First, *such humain infirmities*, which unavoidably attend the best Saints breathing upon earth, while they carry a body of death about them, are not to be taken as matter of offence intended by our Saviour, nor have we any just cause to stumble at such straws, or be taken with distaste against the carriage of a Brother in that case ; and therefore they come not under the nature of an offence in this advice of our Saviour, *Matth. 18. 15.*

Secondly, *If the sin be such*, which is like a stone of stumbling in our Christian course, and therefore needs to be reformed in him that commits, and to be removed out of the way of him that sees it, we must here attend our duty, and the direction of our Saviour *Mat. 18. 15. Levit. 19. 17.*

Thirdly, but if yet it be not so cleer, but doubtful to us onely, though our thoughts and apprehensions lead that way ; it is not yet ripe for any Church processe. But if fears and suspicions pursue us, as fearing we do not what we should, for the good of our Brother, nor for the setting of our affections to him :

him: we may enquire by way of doubt, to be satisfied, and to have our hearts quieted, but not adventure to censure it: for it is a safe rule, *Where we have not found ground of conviction, we have no reason to administer an Admonition.*

Fourthly, if the offence be such, which deserves a censure, and that we have evidence enough of Argument and rule to convince to our apprehension, it is yet the fairest way to enter into a serious debate and consideration of the evil, and to bear fully and freely what can be said by the offending party, for his defence: The grounds which are good to bear an admonition, will then be more clear, all shifts by discourse being fully discovered, we may better see how more fully and undeniably to fasten a convicting reproof upon a Brother, which is that our Saviour counsels, *Mat. 18. 15. ελεγχον.* If this fear and wariness were well attended, those ordinary mistakes, clashing, sayings and gainsayings, and the many offences committed amongst Brethren, while they come to reform one offence given, would easily be prevented through the help and assistance of Christ, if the party that comes to rebuke, would be sure,

- First, that the sin was committed.
- Secondly, that he hath evidence, either by the confession of the party, or witness of others, that such a Brother committed it.
- Thirdly, that such a rule is fair and full to convince of such a sin.

The majesty of Christs Ordinance would appear with much evidence, and with much ease and comfort on all hands, in all the degrees of it; whether it be between thee and him, or whether in case of not hearing, you take one or two; or if need require, in bringing it to the Church: Thus of private Offences.

But if the offence be FAMOUS AND NOTORIOUS AT THE FIRST PRACTICE OF IT, as open drunkenness, swearing, stealing, lying; or that a Brother, according to the rule of Christ, by reason of anothers obstinacy, be constrained to tell it to the Church, and make it publike.

In this PUBLIKE PROCESSE } 1. The preparation to the
two things are to be attended: } sentence.
2. The execution of it.

First, By way of Preparation, the offence must,

First, be brought to the Elders, and by them debated and delivered to the Church; for they are guides and leaders of the Church, Heb. 13. 17. the watchmen and overseers of it, and therefore they must know the causes and controversies to the full in all circumstances, difficulties, windings and turnings thereof, that they may be able to lead the Congregation in the wayes of peace and truth; which they cannot do, unlesse they know the way the way themselves.

Secondly, to them it appertains to judge whether the things be of weight and worth, and so need and require the presence and assistance of the body to expresse their judgment against them, and the party guilty of them or no: for if they be petty busineses, and altogether unfit and unworthy to trouble the Congregation withall: it is in their power to prevent such causelesse and needlesse disturbance, and therefore to suppress any further proceeding therein.

Obj. It will be said happily, By this means, and under this pretence, if the Elders be corrupt in their judgement, or partiall in their affections, they may silence the weightiest cause that can be, and so prejudice the innocency of those, they are not friendly affected unto, and hinder the reformation of those, whom in a corrupt and partiall way they sinfully favour.

Ans. Therefore as it is in their power to suppress such petty occasions which are not worthy the time, pains and disturbance that must be spent upon them; so yet to prevent injustice and partiality in such cases, the party who takes himself wronged, may complain of the Elders in that behalf: And if the Congregation see apparently, they have dealt unjustly and partiall, it is in their power to rectifie it: but if the complaint prove unjust and unreasonable, be it at the perill of him that complains, for he is to be censured sharply and severely, as out of pride and perversnesse, refusing to listen to the reasonable advice and counsell of those who were set over him by the Lord: as also, because he hath needlessly disturbed the peace of the Congregation as much as in him lieth.

Thirdly, this preparation is to be made by the Elders, because the body of the people, if numerous, they will be unable with any comely conveniency, to consider and weigh all the circumstances,

circumstances, with all the emerging difficulties, which will certainly and necessarily occur in such agitations: nor can in reason bestow their time and pains upon them, as the intricacy and perplexity of the work will sometimes require.

But when all things are cleared, the native and naked state of the controversy laid forth and presented in the severals of it, even the meanest in the Congregation will generally be able to see cause to joyn their judgments with the truth.

This preparation of the acti- } the { Cause must be examined } presently.
on lyes in two things: } Examination recorded } exactly.

In the examination of controversies (because the eagerneſſe of some spirits is inordinate in the pursuit of an offence too rigidly; and the pride of all mens hearts generally is such, that though they can do shamefully, yet they are loth to bear the shame of it; and therefore out of their waywardneſſe wilneſſe of heart, are ready to wimble and winde out devices, that they may put by the dint of a discovering and convicting Argument.) HE THAT COMPLAINS MUST KNOW TWO RULES.

First, that he must not dare to complain to the Elder of a Church, unlesſe he can plainly and peremptorily lay in his accusation of another, touching ſuch ſpeeches and carriageſ, of which upon through ſearch, he is well aſſured: I ſay, peremptorily accuſe of things whereof he is groundedly aſſured, becauſe I would prevent ſuch weak and windy kind of expreſſions, as too often we meet withall, out of mens too ſudden pangſ and heedleſſe miſtakes. *I take it ſo; I conceived it ſo; it was ſo reported; I met with it on that manner, &c.* when upon the ſearch, all theſe vaniſh as miſtakes: The word is, we muſt rebuke convictingly, Mat. 18. 15.

Secondly, as his accusation muſt be plain, ſo his prooſſ muſt be direct and pregnant, that ſuch words, for the ſubſtance and reality of them were ſpoken, and ſuch things done; there muſt be two witneſſeſ to eſtabliſh every word, except the things be otherwayeſ evidenced ſufficiently, as by confeſſion of the party, &c.

On the ELDERS PARTS TWO RULES, if attended, make a great riddance, of occaſionſ, and prevent diſtempereſ.

First, let the accusation be preſently and exactly recorded, together with

with the *answer* thereunto in like manner: for experience teacheth, that in multiplicity of debates, parties are apt to forget, or else not willing to remember, and sometimes ready to mistake, adde, alter, vary in expressions, as they see there may any advantage come to their own, or disadvantage to the contrary cause: All again by this means is easily prevented, and the truth made open to the apprehension of the stander by.

Secondly, let the Elders confine all parties to the *poyn* in hand, and not suffer them by extravagancies to darken the truth, disturb the proceedings, and bring confusion to the whole debate. They are also, by their authority put into their hands, to forbid and restrain all *personall* and *passionate* expressions, and constrain both sides to speak to the cause, and onely to the cause in hand.

Thus the preparation is done, the cause rightly stated and cleared, doubts answered, mistakes removed, and by proofs fair and sufficient, the truth confirmed; now the cause is ready and ripe for judgement, and may easily be determined in half an hour, which cost many weeks in the search and examination thereof.

The EXECUTION of the sentence issues in four things.

First, the *cause* exactly recorded, is as fully and nakedly to be presented to the consideration of the Congregation.

Secondly, the Elders are to goe before the Congregation in laying open the *rule*, so far as reacheth any particular now to be considered, and to expresse their judgement and determination thereof, so far as appertains to themselves.

Thirdly, unless the people be able to convince them of error and mistakes in their sentence, they are bound to joyn their judgement with theirs, to the compleating of the sentence.

Fourthly, the sentence, thus compleatly issued, is to be solemnly passed and pronounced upon the Delinquent by the ruling Elder, whether it be the censure of admonition or excommunication.

Touching this last,
OF EXCOMMUNICATION.

There be several cases which offer themselves to further search
and

and consideration, of which we may briefly, and in order enquire, having an eye and reference to what hath been said touching the first subject of the keys, where all these disputes had their first rise, and shall receive their last resolution.

The first Question is, *What is the order of the Gospel in the pro-
cess of this great and dreadfull Ordinance of Excommunication?*

Ans. First, the execution of this sentence against the Malefactor, against whom it is passed, concerns all the body, because they are all bound to reject all Church-communion with him, and that because he hath renounced the rule of Christ, and is therefore justly delivered up to Satan, to be his slave in the kingdom of darkness, who would not be a subject to Christ in the kingdom of light: they are to renounce all voluntary and unnecessary familiarity with him, even in civill converse, that they may, as much as in them lyes, without any breach of any bond or relation that lyes upon them, discountenance him in his course, and cause him to be ashamed; and therefore in some particulars he is below the degree of a Heathen: 1 Cor. 5. 11. *with such a one eat not*; and yet 1 Cor. 10. 27. *if an Infidel invite to a feast, we may goe by allowance from the Apostle*; and by parity of reason, we may invite such occasionally: but the like carriage we may not expresse to an Excommunicate.

Now because the execution of the sentence concerns all, therefore it were to be wished, there should be an unanimous consent of all unto it.

Secondly, hence excommunication being an Ordinance of so great terrour, and of so common and great concernment unto all, (if we look at the manner) it must be proceeded in with much moderation, pitty, patience and long-sufferance: if there can be a healing of a corrupt member, we must not be hasty to cut it off: If we look at the matter, it must not be for petty and small aberrations, but for such evils as the mind and conscience of a man, enlightened by the truth of God, would condemn in himself or any, upon the first serious consideration, was his understanding left to the liberty of reason, to act thereby, and not crack-brained and perverted with prejudice and selfishnesse.

Thirdly, such evils which are either hainous and abominable, as *fornication, murder, adultery, incest, treason, &c.* or if not so grosse, yet carry the face of evill in their forehead, upon the first serious and well-grounded consideration of reason; and have been pertinaciously and obstinately persisted in, after the improvement of all

means upon them for conviction and reformation: *these onely deserve excommunication by the rules of Christ, 1 Cor. 5. Mat. 18. 17.*

Fourthly, when such evils are presented to the Church, and there is a *mutuall and joynt concurrence of all*; every particular Congregation hath received power from Christ to proceed to excommunication without any more ado.

This every one grants, may be done by a Church in an Island; and every particular Congregation hath as much power and right in that censure (as formerly hath been touched, and shall more fully be proved afterward:) the like also may be done *if some few should dissent*, in case their reasons be heard and answered, and they silenced by the power of Argument.

Fifthly, but in case things prove *doubtfull* (which rarely they will, or can in truth, if rules formerly mentioned be attended) and *the difference grow wide and great*, it is then seasonable to *crave the counsell and help of neighbouring Churches*; not to receive any power from them to execute the censure: but that they may see the truth cleared, the erring parties may be convinced, the way also warranted; which being done, either all will agree, or else the major part of the Church hath power and right to proceed and *pass the censure according unto Christ*; and the rest of the Church dissenting, are bound to sit down satisfied therewith.

But in case the counsell of the conjociated Churches shall advise to *with-hold*; the case will then appear doubtful, and want ground of conviction of the Churches part; and therefore they will want ground of execution, as hath been said; and therefore they must stay their proceeding.

The second question is, *Where lyes the HIGHEST TRIBUNALL where this sentence issues?*

Ans. Before we can lay forth the rule of proceeding in this censure, and the order and rank that each person must keep, according to his power and place: we shall speak something, first, by way of *explication of the nature of the censure*; secondly, lay forth the *bounds according unto which the people should confine themselves in putting forth their power*: lastly, give in the reasons shortly of the question so stated.

First, this censure of excommunication, and the admonition that makes way for it, is to be attended in a double regard, either

either as it is } Legally prepared.
 } Dogmatically propounded by the Elders, as leaders
 } to the Congregation: or
 } Judicially passed and executed.

For the understanding of the first, you must recall and remember, that it appertained to the *place and office of the Rulers*, by through search and examination, to ripen the cause, and to clear all mistakes, and settle the truth by sufficient and undeniable witness; and therefore in case things were doubtful, and admit no serious or through proof, the Congregation should not be troubled with such things: where no conviction can be gained, there no censure of publike admonition or excommunication should be administered. But when things are fully testified, then they are dogmatically to discover the mind of God, and the rule of Christ, according to which a Congregation should proceed.

Secondly, their judgements thus expressed, the compasse according to which the people should confine themselves in putting forth *their power and judgement*, may be conceived in **THIS RULE.**

The fraternity have no more power to oppose the sentence of the censure, thus prepared and propounded by the Elders, then they have to oppose their doctrine which they shall publish. But they have as much power to oppose the one as the other. We will touch both the parts of the Rule.

First, they have no more power to oppose the sentence of the censure thus prepared and propounded by the Elders, then they have to oppose their doctrine which they shall publish; (let it be here attended, that I speak of the censure as dogmatically propounded, not of the judicial passing of it, when it comes to be executed, and then) the proof is plain.

First, because they have the same authority in dogmaticall propounding of the one, as in promulgation of the other: They are acts, which alike issue out of their office, in which they are placed, and unto which they are called of God, and bound to be leaders to the people, as in preparing the cause, that it may be ripe and ready for the censure, so in laying open the rule, as it reacheth the severall particulars; and to expresse their judgement and determination thereof.

Secondly, that their power is equall in both, appears pal-

pably thus : when the cause is cleared and proved by evidence of undeniable witnesses, the Elder may refer it to the Word, and out of the word preach it as a Doctrine : so that the sentence the Elder will passe, shall be a point he will preach ; and therefore none shall oppose the one, but he shall oppose the other.

And hence it follows, which was formerly intimated, that if the people cannot convince the Elder of his errour or mistake in the sentence, they are bound to joyn their judgement with his in the compleating of the sentence, without impertinent questions, needlesse scruples, wilfull and disorderly gainsayings ; for if they cannot confute his Doctrine, they are bound to entertain and establish it.

Therefore they must do so with their censures, as the inference forceth.

And this kind of proceeding in judicature discovers so much wisdom, care and faithfulness of the Lord Christ, in providing for the comfort, honour and safety of his Church, as the like is not to be found in all the governments upon earth, wherein the greatest excellency ever appeared to the apprehension of the sons of men.

For behold the Lord Christ is so tender and compassionate over his Church, that the meanest member thereof shall not be touched in the least measure in his liberty, but he hath fitted, called and appointed his Officers, wise and holy watchmen, that shall secretly and seriously examine all things with all exactnesse, shall receive nothing but upon such proof, as that whereby every word shall be established ; and yet when all this is evidenced, they shall not proceed against them in private, but they shall present all these evidences to the view and consideration of them all ; lay open the rule of truth before them, and nothing shall be done that they shall oppose, but must approve and set their hand and seal unto, as suitable to the rules of truth, and righteousnesse, and love. And this proceeding is held in all things to all his members : the like is not to be found on earth.

The second part of the Conclusion is, *That they have as much power and right to oppose their censures, so propounded, as their Doctrine. For their power is alike in dispensing the one, as the other, as hath been proved : and therefore if they can oppose the one, they may so far oppose the other.*

Since then it is yielded on all hands, that the fraternity may renounce

renounce and condemn the false, erroneous and hereticall Doctrines of an Elder, and hinder them that they may never be entertained nor established in the place, yea reject his opinions, and take away his Office from him : they may do as much by parity of reason against his false and unjust censures propounded and concluded, and so interpose and oppose proceeding, as that they shall never take place and be established in the Congregation, onely the method and order prescribed before in case of difference, must be attended.

The conclusion then is, The fraternity put for the causall power in the censure of excommunication, whence it receives its compleat being, and here lyes the supream Tribunal in soyn of judgement, and publike proceeding in censure against an offender: the reasons of this we have given formerly, when we intreated of the first subject of the keys, whether we refer the Reader; onely we may recall two or three for the present, that we may not leave this place wholly void.

First, that Church that can publiquely admonish the Elder or Elders, in case he do not hear one or two, that Church can excommunicate, being not heard, Mat. 18. 17.

But the Church of the fraternity, in case the Elders offending will not hear one or two, may also admonish: For if one or two may admonish privately, according to degrees of proceffe prescribed by our Saviour, why all may not admonish publiquely, I see not, by the same parity and equality of reason.

If a Brother, i. e. any Brother.

Nay, the case may be such, that they onely will be left to admonish: for suppose three Elders in the Congregation two of them are under offence, in which they do persist, not yeelding to the first or second admonition, to what Church must now the complaint be made; one Elder is not a Church, therefore the complaint must be made to the fraternity with him; therefore they must admonish, and therefore may also cast out, if their admonition be not heard.

Secondly, That placing of the supream power, which crosseth the proceeding prescribed by our Saviour, that is not orderly and regular.

But the placing of the supream power in the Elders doth so.

The Assumption is thus evidenced:

That which makes the guilty party the Judge in his own Cause, that crosseth the proceeding prescribed by our Saviour.

But this doth so : For in case the Elders offend, and are complained of, to whom must the complaint be carried ? the text saith, To the Church : the Church (sayes this opinion) is the Elders, and therefore they must be complained unto as their own Judges.

Thirdly, that power which is appointed by Christ in his Church to reform evil (that being managed according to his appointment, and that in time of peace) that power can and will attain its end, otherwise there should be an imputation laid upon our Saviour, that either he wanted wisdom or power in his institutions, in that such were appointed which were not able to attain the end, for which they were provided and appointed. But if the power of the Censures be placed in the Presbytery, for the removall and purging out of the leaven of a pertinacious sinner, it cannot attain his end : For suppose the body of the people will keep him in, converse with him, and maintain full communion, their excommunication will not do the deed, which shewes the arm is too short to manage this power to the full extent of it, as it was intended by our Saviour.

And hence Master Rutherford grants, lib. 1. p. 44. That it is the constant received and maintained opinion of Divines, ancient and modern, that excommunication be done, *consentiente plebe*.

Nay, Zepperus, Zanchy, Beza, Bucarus, Paræus, think the Eldership should not excommunicate, *sine consensu*. Nay, Peter Martyr goes further, *Unde concluditur non absque consensu ecclesie quempiam excommunicari posse*, loc. com. de excom. sent. 9. *Ius hic ad ecclesiam pertinet, nec ab illa eripi debet*, sent. 10. Cartwright in 1 Cor. 5. against the Rhemists : Magdeburg, Cent. 1. lib. 2. c. 4. *Claves toti ecclesie sunt tradite*.

The ground I conceive of this joynt judgement, thus constantly requiring the consent of the people, doth in truth imply, that *their consent* was not matter of complement, but carried a causall vertue with it, for the compleating and accomplishing of this censure.

And let it be supposed that where there be three Elders, two of them should turn Hereticks and continue so ; how could the Church proceed against them, unlesse there was a causall power in the fraternity to accomplish this censure ?

For (if by Church was meant the Eldership) how can one be

the Church? and if the people should consent, and yet their consent carry no causall vertue to this work, the inconvenience, which is crosse to right reason, remains yet unremoved, to wit, that excommunication should proceed and be compleated by one man, which is contrary to the grain of the words, and the proceſſe of our Saviour set down in the place, which is to rise by encrease from one to two or three, and thence to a multitude.

This ground thus proved, being received, many collections flow naturally from hence, which will be instead of so many Answers to severall Questions.

First, the power of judgement and power of office are apparently distinct and different one from another: The Elders in poyn^t of rule and exercising the act of their Office, are supream, and above the Congregation; none have that Office-authority, nor can put forth the acts thereof but themselves: But in poyn^t of power of judgement or censure, the fraternity they are supream, and above any member or Officer, in case of offence and delinquency: nor need any man strange at this distinction, when the like is daily obvious in paralel examples presented before our eyes.

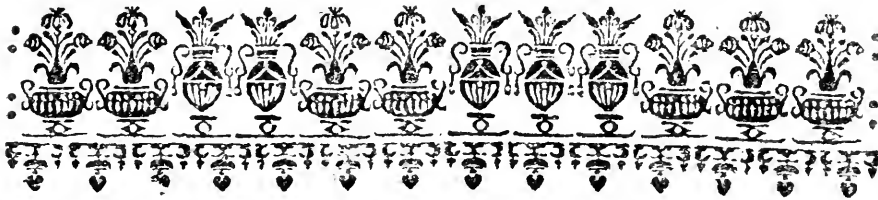
The Lord Major is above the Court, as touching the wayes and works of his Office, none hath right, nor can put forth such acts, which are peculiar to his place, and yet the Court is above in poyn^t of censure, and can answerably proceed to punish in a just way, according to the just desert of his sin. Thus the Parliament is above the King, the Souldiers and Captains above their Generall.

Hence again, excommunication is not an act of power of Office, but of judgement, from grounds and grants formerly cleared, and therefore cannot be appropriated to Rulers, nor upon right consideration accounted an act of highest rule, but an act of supream judgement, which is seated in the fraternity, and may be put forth by them in a right order and manner, as it hath been before proved; still that is a staple rule, which stands fast. The whole hath power over any member and members, and can preserve her self and safety against any of their power that would annoy or destroy it.

And this must be yeilded by all those who give power of excommunication to Synods and Councils, in that Brethren as well as Elders

Elders are members of the Synods, and the Acts of those Assemblyes issue from both Elders and Brethren, as all the Orthodox prove against the Popish Impropriators.

Hence lastly, as long as the Church continues, and hath the being of a Church, she hath right and power of managing these censures, because it belongs to her *καθ' αὐτὴν*, and appertains to her as such a body, and therefore cannot be taken away, unlesse her being be taken away: As an Officer, while he remains in his Place and Office, he hath right and power to Preach and administer the Seals, though the exercise of those acts may sometime be hindred by violence and constraint: so while the members continue confederate in combination, and so communion with one another by free consent, they have also power one over another, and in case the part prejudice the whole, it's subject to the power of the whole, to be removed from the communion thereof.



PART. IV.
Concerning Synods.

CHAP. I.

Wherein Mr. Rutherfords sixth Argument is debated, taken out of Acts 15. and the nature of that Synod discussed, and how farre that or any other Synod can be said to bind by any warrant from the Word.



THE sixth Argument of Master *Rutherford* is taken from that samplar of a Synod propounded in the fifteenth of the *Acts*.

Before we can come to give a direct and cleare *Answer* therunto, we shall be forced to speak some things to prepare way to that purpose, that it may appeare how farre the power of a Synod is confessed or denied, and wherein *the stresse of the Controversy* doth especially consist: and that will be dispatched in the *conclusions* following.

I. *Conclus.*

The consociation of Churches is not onely lawfull, but very usefull also, serving not alone to search out the truth, but to

settle the hearts of all sincerely minded in the *right apprehension and profession of the same.*

When many, and those select and eminent, lay the best of their abilities together, improve their parts and prayers, disquisitions, consultations, determinations, to promote the knowledge and practise of the things of Christ, the establishment of the Churches, in the unity of the faith, and their eternall peace.

The *light of nature and right reason* forcing men out of their owne necessities and experience to confesse, That, *In the multitude of Councillors there is safety.* Plus vident oculi, quam oculus, &c. *The issue of that counsell* evidenceth as much, *Acts* 16. 4, 5. *They deliverd their Decrees, &c.* and the Churches were *establi shed in the faith, &c.*

2. Concluf.

This *Consociation* is of *severall sorts* and degrees, some *lesser* some *greater*, as *Classes, Synods;* and these *Provinciall, Nationall, Oecumenicall.*

3. Concluf.

The *power* which any or all have, is *not boundlesse*, or unlimited. They are all but *men*, and may erre: their judgements are *not the rule*, but must be regulated. Their power is under Christ, onely from him, and for him, wholly to be acted and ordered by his authority in his Word.

Thus farre we agree. But

4.

This authority is by severall men severally considered; namely, it is either authority of

}	Church counsell.	}	Mr. Ruther.
}	Church jurisdiction.	}	271. neere the end.

1. When the case is controversall, many doubts and difficulties arise, which cannot easily and readily be discerned or decided, The greived parties crave the advice and seek the counsell of many Churches, and willingly submit to the truth of God appearing by their means.

2. *Authority of Church jurisdiction*, is, when the Churches meeting have not onely authority to counsell, but power to censure Ecclesiastically in case the Parties whose cause comes to be scanned and considered, shall be found guilty and worthy such a censure.

5.

Hence the Churches thus meeting, may be said to impose their determination and such decrees; which result and arise out of their disquisitions and disputes either by authority of the Word only, from whence their determinations are fetched and confirmed apparantly.

And then they are said to bind *materialiter*, in regard of the thing which is determined, being no more, nor other then that which is *evidently expressed*, or *infallibly collected* out of the Word, and so their counsels are no other then Gods Commands, containe a Divine Authority which is now by them discovered, and in his Name applied to the particulars under hand, as the Counsell Act. 15 20. injoynes them to abstaine from fornication, which are the expresse Words of Scripture. from the Law in the Gospell.

But besides this they are said to bind *formaliter*, when it is supposed and taken for granted, that the Decrees are not onely required in the Word, but injoyned by such, who have Church-jurisdiction, and in vertue of that Authority can impose, and in case of Refusall have Power to censure Ecclesiastically.

We conceive the former, id est, the *Authority of Brotherly Counsell*, is attended by Christ; Mr Rutherford expresseth much learning and labour to maintaine and prove the latter, and to that purpose alledgeth this Patterne of Act. 15. Which whether it be fit and full to this purpose, we shall make some serious inquiry according to our measure, after we have debated the nature and quality of this Assembly and the proceedings therein; which we shall do in these Conclusions.

OF ACTS 15.

1. Conclus.

THis Synode was not extraordinary, either in regard of the infallible assistance of the persons in it, or the immediate revelation of the truths therein discussed and decreed

Its true, the Apostles were extraordinary men in regard of their Places and Office, but that was not here attended, nor in vertue of that they did act; There is *jus singulare*, and *jus commune* sayes Junius. The second is here attended. They were *Pastors* which had ordinary abilities, as well as *Apostles*, which had extraordinary assistances, and they acted in the former relation.

For in extraordinary revelations and infallible assistances; men do not joyne Ordinary Churches in their consultations and inquiries; but so the whole Work was carried here: The men disputed, inquired; each man had allowed liberty to propound his thoughts, had recourse to the Scriptures, and reasoned out of them, Act. 15. 7, 8, to 18.

And ergo the Lord here leaves a Copy and Samplar to all succeeding Generations, how to seek the truth by way of triall in the use of such meanes which he hath appointed.

2. Conclus.

Hence their sentence was not therefore Scripture or Canonically because they decreed it, as when they were infallibly assisted and acted by the H. Ghost. 2 Pet. 1.

But the thing or matter which was decreed, it was either expressed pregnantly, or infallibly collected out of the Word, and so being Scripture, it was therefore decreed by them, as the instances of the Decrees give in evidence.

To abstaine from Fornication, which is one of the Decrees, it is the very letter of the Text; The other Particulars issue out of one ground, and thence have the strength of divine prohibition; for in things of indifferent use, (as those which were strangled and blood,) the rule of the Apostle admits no gain saying 1 Cor. 1, and last Rom. 14.

They were not therefore Canonically Scripture because decreed, but è contra, because they were Scripture, ergo they were decreed.

And it is one thing to make *Mandatum*, quò tale, Divine Scripture; another thing, when the matter is by force of undeniable consequence, gathered out of Scripture to give it out as a Mandate;

And thus I suppose that Phrase is to be understood.

IT SEEMS GOOD UNTO THE HOLY GHOST AND UNTO US. Vers 28.

By the *Holy Ghost* there must either be under flood, the *immediate revelation* of the Spirit, paralell to that of *Peter*, *καὶ πνεύματος ἀγίου ἐρεθίσμενοι* 2 *Pet.* I. 21. and *this sense* the *Tex:* admits not; for there was no extraordinary Revelation, that can in reason be attributed, or conceived to belong to the ordinary Multitude; beside, the Argument formerly alledged, hath confuted this sense.

Or else it must be the *H. Ghost* as *speaking in the word*, which is open and easy to conceive; and we have the like Phrase in Scripture carrying the like sense, in that the severals of the sentence follow by infallible inference from Scripture grounds, as the Will of the Lord, unto which the Spirit by dispute, collation and comparifon of places, did lead them.

3. Concluf.

Hence the *Synode* may be said to charge the truth of God upon the Churches, and to load their Consciences with the Decrees they published by way of *authoritative Councell*, because they have the *Divine Authority of the Scripture* commanding all that they decreed, long before their Decrees came out, the evidence whereof they now discovered, and the power whereof they by way of *Application* pressed upon their consciences in the particulars mentioned.

Taking this sense and interpretation along with us, that Mr *Rutherford* here and there opposeth as in the Answer to the 11. and 15. *Object.* pag. 210, 212. will easily be removed; for when he thus reasons,

OBJ. "If this *Assemblies Decrees* did lay a tye and bond upon the Churches of Syria and Cilicia, Then it did either tye them as a Councell, or as a part of Scripture, or thirdly, as a Decree of an Ecclesiasticall Synode, pag. 212.

"If the first be said, this *Canon* doth not lay a Command upon them; the contrary thereof we find vers. 28. It layeth a burden upon them, Chap. 16. 4. Decrees they must keep.

2. "It cannot tye as a part of Scripture; for that which is proper to the Church, to Christ his second comming againe, doth not oblige as Canonick Scripture; For Canonick Scripture shall not be still written till Christ come again, because the Canon is already closed with a Curse upon all adders; but what is

“ decreed according to God by Church-guides is proper to the
 “ Church &c. pag. 210.

“ Ergo, *They must tye as a Decree of an Ecclesiastick Synode.*

A N S W. The ambiguity and doubtfulness of the Phrase darkens all the dispute; the Explication of that will expedite an answer to all that hath been said with great evidence; *To bind as a part of Scripture*, admits a double sense.

1. Either *that which is decreed is clearly contained in*, and so infallibly collected out of *Scripture*, and so is *Scripture*, and hath the binding Power of *Scripture* with it.

2. Or that this *act of Decreeing* issuing from the immediate Revelation and assistance of the Spirit, *doth make that which is decreed to be Scripture.*

We take it in the *former sense*, and affirme according to what we have formerly proved, that the Decrees are expresse *Scripture*, or necessarily to be inferred from the *Scripture*, and *ergo* tye as a part of *Scripture*, which is there *alleadged*; though the *Allegation* it selfe, in it selfe *barely considered*, hath *no such Power*, nor can lay any such bond at all.

As when the *Nicene Councill* decreed that the *Sonne was* *Ὁμοῦσι* with the Father, as the Words of text evidence, *Philip. 2. 6.* he counted it no robbery to be equall with the Father: *This Decree containes Scripture*, and *ergo* hath a Divine Power going with it to bind, not because decreed, but because it is *Scripture* which they have decreed.

And in this sense they did, and any Councill may lay a Burden upon any mans Conscience; so any Christian that shall publish and preach that of *1 Cor. 6. 18. Flee Fornication*; and every man that committes that sin, *He sinnes against his own Body*; He may presse this Prohibition as binding the Conscience, and lay it as a burden of the Lord upon every soule, *not from the Authority* of him that speakes, but because it is *Scripture that is spoken*; and may lawfully lay an absolute necessity upon all his hearers, that they must keep that Charge, since its Gods Charge now published and applied by his Means.

And in this sense it is true, That which is proper to the Church untill the comming of Christ againe, that may oblige as *Canonicall Scripture*; not because the formall publishing doth make it *Scripture*, but because the thing is assuredly *Scripture* which is published.

Nay in the 209. p. immediately going before, Mr *Rutherford* affirms that which amounts to thus much, In his first Answer to the ninth Objection where he conjoynes these two together; “*That the excommunication of the Incestuous Corinthian, The Appointing Elders at Lystra was Scripture; and yet the Deeree of Excommunication and appointing Elders did bind with an Ecclesiasticall tye only.*”

By the same proportion; the things that are *counsell’d* may be *Scripture*, and bind by a Divine Power, and yet the publication of these may tye by way of Councell only in regulating of those that do publish them.

Before we passe from hence it will not be amisse to take into consideration, how Mr *Rutherford* cleares the ground, how it comes about that a Presbytery can bind a Congregation by an Ecclesiasticall tye of Obedience, how a Synode can tye a Presbytery. &c.

He answers they have warrant by

} *A Positive Law by God,*
} *The Law of Nature.*

Concerning which I shall take leaue to offer some few things to consideration, because I cannot so well reach his meaning, that so I may give him occasion more fully to explicate himselfe at his return.

Jus Naturale, and Positivum, when their speciall and specificall Nature comes to be attended, I have looked at them, as carrying a kind of Opposition, as *Membra dividenda* use to do; and as its ordinary to observe amongst all Interpreters in the Exposition of the Commands.

Jus Naturale is, *That which issues out of the reference and dependance, which the Nature of men hath unto God as a Creator, so that if God be God, and man a Creature, made for him and his Glory, he must bestow himself and heart upon him in the first Command, This is a Naturall Law.*

But that he should worship him by such meanes by the Word, such Sacraments and Censures so dispensed, this is a positive Law of Gods appointment, which had he not expressed, or should be after, that which was positive Law before is no Law now; As in the Sacraments of the Jews, which are now out of date, may be easily discerned; those which were meanes of Worship then appointed, are no meanes now, because abrogated.

And

And how the Authority of Synods should bind by a *Positive Law*, and yet also bind by *Nature*, deserves some further Explication.

Nor doth the Explication and Distinction added, pag. 208.

"A thing is naturall two wayes, } *Simply*
and
} *by consequent,*
take away all the scruple, or cleare all the doubt.

For if that may be counted a *Law of Nature*, which upon *some supposition* or condition stands by a rule of reason, I cannot see how naturall and positive Lawes will be distinguished.

Take we Mr R. *Examples* propounded into consideration.

"That *Thomas* and *John* should dwell in such a *Congregation*,
"God in his providence might have otherwise disposed; and that
"is ergo *Jus Positivum* that they come there to be *Members*.

"But being *Members*, then its connaturall, they should be
"subjected to the *Eldership* of this *Congregation*; and the ground
"of the bound is, the part must be in subjection to those who com-
"mand the whole: *John* and *Thomas* are parts of this *Congrega-*
"tion; such an *Eldership* commands the whole, ergo they must
"be subject to such an *Eldership*. pag. 201.

I do not see how this distinction can clear the cause in hand; for by the same ground I see not why any man may not say that all positive Lawes are naturall, nay cannot be but naturall Lawes; look we at the consequent and condition which may, nay certainly will attend all of them in their very constitution.

Take some instance for evidence; when any of the *Heathen* came to imbrace the *Jewes Religion* and ceremoniall Law, they did that by a positive Law, because they might have remained as *Job*, and never become *Profelytes*.

But when they are once turned *Profelytes* and become *Members* of the *Jewish Congregation*, then it is connaturall that they should submit to all their *Ceremonies*; every Member of the *Corporation* must be under the Lawes of the whole; so that by this ground they must be said to obey the *Ceremonies* by *Natures Law*; but how harsh doth that sound?

Besides, when a man is a Member of such a *Congregation*, where its ordinary and usuall for such a man to depart at his pleasure,

and become an Inhabitant in another Province, as it suits with his own will, or emergent occasions; and yet being there, he as a Member must submit to the rule of the whole; and upon that ground is bound to obey by Natures Law; when there be no Lawes that can be more meerly positive, then these be; and their obedience comes from free choice, because it is in their choice to depart if they will.

To end this case, let this reason be attended.

That ground which is common to Natures Lawes and Positive Lawes, that cannot make a distinction betwixt either of them. Communia non distinguunt.

But this rule of reason that the part should be ordered by the whole, is common to all the Lawes, naturall and positive. Ergo, by this the one cannot be distinguished from the other.

That which followes, needs a grain of salt to be added, otherwise it exceeds my apprehension to make work of it.
pag. 202.

“ The division of a Nation into Provinces, and of Provinces into so many Territories called Presbyterias, and the division of so many Presbyteries into so many Congregations, cannot be called a devise of mans, because it is not in the Word of God; for by the same reason that John and Thomas, and so many threes and foures of Beleevers should be Members of Independent Congregations, seeing it is not in the Word, it shall be a devise of men.

Against which Assertion I should reason.

The division of a Nation into Provinces &c. is either a devise of men, or a Divine Institution, for non datur tertium.

But a Divine Institution it cannot be.

1. That which stands by the rule of arbitrary Policy, that is a devise of man, and not a divine Institution.

But this stands by a rule of arbitrary Policy, as practice and experience evidence.

2. *That is a devise of man, which proceeds from the free choice of rectified reason suiting his civill ends, according to the severall occasions and meanes he shall devise to that purpose.*

But the division of a Nation into Presbyteries, &c. is of this nature; It issues from the free choice of rectified reason, suiting civill ends, according to the severall meanes and occasions devised to that purpose.

3. *That device which is acted by one man, and may lawfully be altered by another, keeping the end of ευπολιτευειδης, that is the devise of man.*

But this is so.

One King and Governor orders the combination of people and places one way, into so many hundreds, so many shires; some so large, other so much less: The successor alters all another way, and both of them without just blame.

4. *Lastly I shall reason from his owne grant; That which is not in the Word, is a device of man: For all lawfull devices must either be from the wisdom of the Word, discovering, directing and approving such, when ever they shall be observed and followed.*

Or else they must issue from the wisdom of man, following that light of reason, the reliques whereof are yet left in lost nature, or renewed by education, and the use of such meanes as may be helpfull thereunto.

And that which I desire may be especially observed in this place is, That from this grant, I cannot see how (I do not say the authority of a Classis or Synode can be proved, but how) either of them can be maintained to be an Ordinance.

If Classes and Synods be Ordinances of Christ, and so parts of his Worship, then they are if not expressed, yet necessarily may they, nay they be collected out of the Scripture: For that only is a part of Gods Worship, which God himself appoints.

But its here granted, that all these divisions of Nations into Provinces, of Provinces into Territories and Classes, are not to be found in the Word.

Therefore, They are no Ordinances of Christ, nor parts of his Worship.

When it is added, that John and Thomas should be Members of a Congregation, is not found in the Word.

I answer, It is found, though not particularly expressed, as many other things are not, yet so, as may necessarily be collected therefrom.

All who are beleivers in Christ, should by duty attend upon Christ in all his Ordinances, and therefore in Church-fellowship, as the Apostle disputes and concludes; Eph. 4. 14, 16.

But John and Thomas are such. Ergo.

*“That which follows pag. 202. That all our singular actions
“ are*

“are mixed; there is something morall in them, and that must be squared and ruled by the Word; and something is in them not morall but positive, and this not to be squared by the Word, but by natures light.

In these expressions there be many doubtfull things, which deserve to be discussed and cleared, but that they fall not in so pat with the purpose in hand.

1. It would be proved, that all our singular actions are mixed, and have something to be squared by the Word, something not; Ex. gr. Preaching, praying, receiving Sacraments, professing Faith at this time and season, and upon this expresse Command of God, how are these singular actions mixed, what in these is to be squared by the Word, and what is not?

2. How that which is positive in an act (I suppose the meaning is, that its done by a positive Law) is not yet morall, when these are for the most part subordinate, and not contradictory.

3. How some actions must be squared by Natures light, and not by the Word, when the Apostles injunction goes so farre; Whether we eate or drinke, or whatever we do, let all be done to the glory of God; and the received tenet of the Schoole maintaines, that *Omnis actio in individuo est moraliter bona vel mala*; and if such, its certain, they then come within the verge of the Word.

I propound these quares to occasion Mr Rutherford his further explications: But I conceived it necessary to take notice of that division of a Nation into Provinces, and those into severall Territories; because we have herein the foundation laid, and a way made for Synods, which must have their garbe and garment cut after this compasse; but it Inail anon appeare this Apostolicall pattern will quit us of any such constraining inference.

We have now done with the explication and preface to the dispute: We now come to Mr Rutherford his argument, which he thus propounds out of the place.

“If the Churches of Antioch being troubled with a question which they could not determine, they had recourse to an Assembly of Churches, who gave a Decree, which the Churches

“ were bound to keepe ; then, upon like occasion We must have recourse to like remedy.

“ But the first part is plain ; being in this trouble &c. they did resort to an Assembly , which gave out a Decree , which they were bound to keep.

“ Therefore we also upon the like occasion, must seek for the like remedy, and stoop to the Authority thereof.

A N S W E R.

The whole conclusion may be granted as true in a true sense, according as we have formerly opened it in the foregoing conclusions ; for its granted , we lawfully may , nay its necessary we should repaire in cases of difficulty and doubt to a Classis or Synode : Its certain they should shew their councill and set down their sentence out of the Word, and lay it by vertue of the Word as a burden upon mens Consciences ; and being so published, so confirmed out of the Scriptures, we ought to receive it as the Word, so much as is gathered out of the Word, and attend to it , as an authoritative advice, as Mr *Rutherford* speaks , and we have formerly declared in the foregoing Conclusions.

This is all the place inforceth, and all this we grant.

But that they did tye Ecclesiastically, by vertue of any Church-jurisdiction, which they had over other Churches, *non-dum constat*, as yet appeareth not.

Act. 15. 28. We lay no greater burden. Act. 16. 4. And as they went through the Cities, they delivered them the Decrees to keepe. Act. 21. 25. We have written and concluded, that they observe no such things, but that they keep themselves, &c.

All this I say, may well agree to a way of councill.

For suppose a Christian man out of office (an *expectant* as Mr *Rutherford* speaks) preach and publish the Commands of God, he may be said to presse them as a burden upon mens Consciences and charge them as necessary duties, which they are bound upon the hazard of their soules carefully and conscientiously to discharge, and not dare to neglect in the least measure.

The whole frame of the proceeding, and all the casting circumstances of the context shew that *Assembly* acted by way of *councell*.

1. These Decrees are said to bind those to whom they are sent.

But they were sent to all the Churches of the Gentiles. Act. 21. 25.

As touching the Gentils which beleeve, we have written and concluded &c. who had no Commissioners nor Messengers delegated to the Synods; and therefore could not bind them by way of any authoritative jurisdiction; For it is a ruled case in all such proceedings synodically. Those who have warning and liberty to send to the Synode, those are subject to the Authority of the Synode; what Mr Parker expresseth as effectually to the constitution of a Synode, that is approved by all, and by Mr Rutherford; That which materially furnisheth Commissioners at an Assembly in their gifts and holinesse, that which formally fits them to that work is their calling and sending. Park. l. 3. cap. 18. Rut. pag. 213. Where there is no delegation of Messengers by mutuall consent, there is no right of jurisdiction.

2. All these fundamentall grounds which are laid for the orderly acting of any of their occasions, take this as confessed; for were it enough for severall Churches to assemble and to set out Decrees which might bind all indifferently, whether they had Commissioners or no Commissioners in their meeting; then the Decrees of one Province or Nation might impose upon another Province or Nation, which is by all conceived and concluded to be unequal; nay it may fall out, that they may impose contrary things, and so of necessity breed and bring confusion and vexation in stead of reformation.

The Decrees of a Synode bind onely such by an Ecclesiasticall Jurisdiction, who delegate Messengers to the Synode.

But the Decrees of this Synode bind more then those who delegated Messengers to it; to wit, all the Churches of the Gentiles.

Therefore, They did not intend to bind by Ecclesiasticall Jurisdiction, but by way of Christian Councell: Or more plainly thus,

They who send the Decrees of the Synode to such Churches,

Who never sent their Messengers or Commissioners thither, they send onely by way of Councell.

But this Synode at Jerusalem sent their Decrees to all the Churches of the Gentiles, Who never sent their Commissioners thither, ergò.

Ergò, They sent onely by way of Councell.

3. That Pattern which sends a Church 200. miles for a Synode and confociation, that doth not tye a Church either to a Provinciall or Nationall Synode.

But this doth so.

If it be replied; If I may go so far, therefore I may gather one nearer.

I answer; True, you may do so; but its as true by this pattern any delinquent may refuse to do so; but when his cause comes to be scanned, and he to be convented before *Provinciall* or *Nationall Synode*, he may plead that liberty, which the practise of the Apostels propounded here as presidentiall will allow unto them: And so by this Samplar, Nationall and Provinciall Synods are wholly made frustrate, and may as well be rejected as received, notwithstanding any force of argument from the place or practise that might constraine to the contrary.

4. Its said Act. 15. 2. When they appointed *Paul* and *Barnabas* to go to *Jerusalem* to inquire touching the opinion of the necessity of Circumcision, that created them no small businesse, that the Church of *Antioch* sent other Messengers with them, *Τινὰς ἄλλους ἐξ αὐτῶν* with the same commission, and they concurred with the Apostles in the sentence determined: For the Church of *Antioch* which was a party, and contested with those of the Pharisees against their false conceit and opinion, to be judge in their own cause, is against rule; but that they may crave councell and concurrence with others, and so be a meānes to settle themselves and others in the Faith of the Gospell, and to walk with a strait foot in the profession thereof, this suits well with rule and reason.

CHAP. II.

Where Mr Rutherford his Arguments touching the Superiority of Classes and Synods above particular Congregations, are considered and answered; And they are in number 6. more, set down in the 15. ch. of his book.



He 7. and 9. Arguments propounded in this 15. ch. seeme to be of greatest weight, and therefore require more serious and studious search, and to that purpose we shall make way for our selves by some previous Explications in the Conclusions which follow.

I. *Conclus.*

There is some first and most supreme Tribunall in the exercise of Church-power, unto which appeales juridicè are last made; and from which no appeal can be granted or expected.

Otherwise the wisdom of Christ would be blemished, if there should be an endlesse maze and circle in seeking reformation, which could never be found nor attained.

Beside, the peace of the wronged and complaining party would be exceedingly prejudiced, if he should never come to a periode in the pursuit of his case, and so never to a remedy of his wrong; and the seeking for a cure would prove far worse then the suffering of the trouble of the disease.

Standum in aliquo primo; God, and Reason, and Nature determine this: And this I suppose must be an OEcumenicall Councell in the apprehension and approbation of our most learned and reverend Brethren.

CONCLUSION. II

Hence this first and supreme Tribunall, which exerciseth power over all other, there can be none to exercise power over it. This followes ex terminis, and out of the Nature of the thing; That which is above all, can have none above it.

Higher

Higher there cannot be then the highest. I speak now only of a way of *Ministeriall* proceeding. And this not only equity but necessity forceth upon all courses of judicature, whether *civill* in the Common-wealth, or *Ecclesiastick* in the Churches.

3. *Conclus.*

Hence, the highest and supreme Tribunal cannot be censured by any power of the same kind: nor yet is there any prejudice to the care and wisdom of our Saviour, that the punishment of such is reserved onely to the throne of his divine justice.

1. That such cannot be censured, common sense will teach one.

Over whom there is no power, upon them can be exercised no censure. But the highest Ministeriall power hath no power in that kind above it. (I meane Ecclesiastickall power) only the supreme Magistrate in the Common-wealth, hath a civill co-active power to constrain the Churches in case of their exorbitations and Apostasies from the order of the Gospel to attend the rules of Christ, and to recover themselves by a just Reformation.

But if we look at the highest Tribunal of Church-power, in case they be faulty, whether can an appeale be made in an Ecclesiastickall proceeding? To go higher we cannot, because we are at the highest: and to appeale to the *inferiour* from whom the appeale hath been made, not onely the rules of *prudence*, but *common sense* will condemn a man of folly, in such a practise.

• 2. Nor yet doth *this* (in the second place) derogate any thing from the depth of Christs wisdom and faithfulness in the government of his Church: for it is no other, then that which infinite providence doth yeild approbation unto. When all flesh hath corrupted his way, and erred in judgement, its but rationally, that then the execution of judgement should come into his hand, who is the righteous judge of all flesh.

These things being premised, which cannot be denied, unlesse we will bid battell to common sense, we shall now addressse our selves to the examination of the seventh and ninth Arguments, because they arise out of one roote, and one bottom serves to beare them both.

7 Argument of Master Rutherford.

“ If when an obstinate Brother offends, we must tell the Church,
“ then

“ then the same course is to be taken, When an obstinate Church offends, Pag. 217 For Christs remedy for removing of offences is hence argued to be imperfect, if excommunication doth not remove all offences, pag. 221. and prevent the Leavening of many lumps.

“ He that careth for the part, must much more care for the whole Church, and ordaine excommunication for the edifying of it.

And he that takes care of a nationall Church, who can doubt, but he hath care of edifying and saving in the day of Christ, Churches of Nations and Provinces, pag. 221.

This is the maine and onely bottom that bears up both the Arguments, and if this prove brickle, the whole frame will imis sedibus ruere; and that this weakenesse may appeare, I desire no better Armory to fetch weapons from, to wound this cause withall. For from the ground of this Argument I would reason thus, not that I take the ground good, but its good against him and his cause, because it is his own.

If when an obstinate Brother offends I must tell the Church, then when an obstinate Church offends, I must take the same course: then when an Oecumenicall Synod or Councell offends, I must take the same course: but that is exceeding irrationall.

Christs remedy of excommunication must remove all offences, else its imperfect. But excommunication cannot remove the offences of an Oecumenicall Councell; therefore Christs remedy is imperfect.

And that it cannot remove the offence of a general Councell, reason and common sense doth evidence at the first sight, besides the conclusions formerly proved; for to whom can the appeale be made, or who can excommunicate?

When Master Rutherford hath answered these Arguments, he will answer himselfe.

I Reason against it.

That course of proceeding which hinders the removing and healing of offences, that is not Christs course.

But this appeale from particular congregations to Classes and thence to Synods, hinders the cure of offences.

For suppose I am a Delinquent, the Classis will proceed against

gainst me ; I appeale to a Synod. If the Synod favour me not, I will appeale from it to a National, and from that to an Oecumenicall councill; and since there hath not been a generall Synod neere upon this two hundred yeeres, nor when there will be any, who can tell ; before that be gathered, censure cannot be executed upon these grounds.

2. Reason.

That which frustrates the power of Congregations, yea directly crosseth the rule which our Saviour hath given for the exercise of discipline, in each particular Church, that is not Christs way.

But this course of subordinating congregations to the jurisdiction of Classes, and then to Synods doth so.

The Assumption will appeare by practicall instance.

1. *It frustrates the power of a Congregation; for if the Delinquent be complained of to the Congregation, and shall perceive an admonition ready to be dispensed, and the vote passed against him, he presently makes his appeale, and prevents the proceeding of the Church. For that is a received rule, pendente appellatione resu debet pranon iudicato haberi.*

2. *Nay I cannot see, but that the rule of our Saviour is directly crossed. For when the admonition is given, and the judgement of the offender approves not of the Churches proceeding, he may then go further, and crave the judgement of the Classis and Synod, and so keep off the blow of excommunication: which is professedly to thwart the rule of our Saviour, and the words of the Text. Whoever heares not the voyce of the Church, is to be cast out and accounted as an Heathen. But he who appeales from the judgement of the Church after admonition, he heares not the judgement of the Church.*

Therefore he deserves to be cut off.

And yet by this Law of Appeale, the Law of Christ for the cutting off of a pertinacious sinner is wholly crossed: or else the Church may proceed against him for taking a course which according to this opinion is lawfull and regular.

3.

Let it yet be further considered, whether this provision made by a Synodicall proceeding, keeping the patterne here propounded, will heale the wound and reforme the sinner, though there be not an appeale made to an Oecumenicall Councill.

And

And that this *provision* according to the proposed grounds, may in a *legall way* be defeated, I thus shew,

The party that is to be censured in a *Classis*, he *appeales to a Synode* for his reliefe, as he hath an allowance by the judgement of our Brethren.

But the Synode of which he will make choice, shall be so farre remote, that either it will *not* be easily gathered, or the *Messengers of the Churches cannot readily* be fitted to repara thereunto, as instance thus.

The party that broacheth false Doctrine in *Scotland*, is not convinced, cannot be reclaimed from his errour by the *Classis*, but makes an appeale from them to an higher Court of jurisdiction, which may right his wrong; but that shall not be a *Provinciall nor Nationall Synode in Scotland*, but one in *Germany or Holland*, and from this pattern he pleads his lawfull liberty in such a proceeding.

If they went to have their cause scanned 200. miles from *Antioch to Jerusalem*, why may not I upon the like occasion challenge the like liberty? and who can oppose, unlesse he will oppose the precedentia practice of the Gospel.

Now when this Errour will be suppressed, or this Heretick reformed by this way, let the Reader judge; For the *Errour* it may be is such, that it is *not worth* the labour, and travell, and trouble that must thus be undertaken; or the cure is like to prove so *difficult*, that its unlikely ever to be attained, or at leastwise never in season: and thus humane devices prejudice Gods Ordinances, and their own comforts.

The truth is, *A particular Congregation is the highest Tribunal*, unto which the greived party may appeale in the third place; if private Councell, or the witnesse of two have seemed to proceed too much sharply and with too much rigour against him, before the Tribunal of the Church, the cause may easily be scanned and sentence executed according to Christ.

If *difficulties* arise in the proceeding, the *Counsell of other Churches* should be sought to clear the truth; but the *Power of Censure* rests still in the Congregation where Christ plaed it.

Let us now heare what *Mr Rutherford answers in this behalfe*

halfe pag. 218. When it was said an offended Brother cannot have a Synode of Elders or a Nationall Assembly to complaine unto.
 2. That Christ is setting down a way, how an obstinate Brother may be cast out of the Church, where he was an offender.

Mr Rutherfords 1. Answer.

“Excommunication must reach as far as offences; but offences are betwixt Church and Church &c.

Reply.

The contrary to this hath been proved, and I suppose upon cold blood and second thoughts it will be confessed, that a generall Councell cannot be excommunicated, though it do offend.

If the Councell of Nice had determined against Paphnutius in the marriage of Ministers, he must have sate down in silence, and swallowed his offence, but could not have gained satisfaction: Neither is Christs remedy upon this ground insufficient; for excommunication is sufficient to attain its end, which is to cut off particular persons, one, or many, but not whole Churches, as anon shall appear, Christ willing.

2. He would seeme to retort the Argument, and turn the edge of it against it self, thus;

“Those who are consociated and neighboured together in the acts of visible Church-union, by rebuking one the other, Levit. 19. 17. comforting one another. 1 Thess. 5. 11. pleading one with another, Hos. 2. 2. and so occasionally communicating one with another: these make up one Visible Politick Church, that is under a common Government.

“But so it is, that sundry particular Sister Churches are consociated in the foresaid acts. pag. 219.

“Coloss. 4. 16. Macedonia, Galatia, in the same acts of charity. 1 Cor. 16. 2, 3, 4. 2 Cor. 8. 1.

“Also if any person be excommunicate in one Congregation, he is also in the neighbouring Congregations; and hence these visible acts of Church-union require a common Law and Discipline.

“But one common Law and Discipline they cannot have, un-
 “lesse.

“ *lesse they may by authority convene in one Synode in their principall Members.* ”

ANSWER.

These acts are of a *double Nature*, as issuing from a *double ground*; to wit,

They are either $\left\{ \begin{array}{l} \text{Christian} \\ \text{or} \\ \text{Ecclesiasticall and Authoritative.} \end{array} \right.$

Several Churches communicate in the *first*, but not in the *second*; and I confesse, it seems somewhat strange to me, that a respect so obvious and ordinary should not be observed and acknowledged; but that which is most strange of all, that *such actions*, which reach not onely to *Christians*, but to *Excommunicates*, yea to *Infidels*, should be put as proofs of *Church-communication*.

A man may rebuke an *Excommunicate*, and in case, by way of parity, he may counsell and exhort him, as Mr *Rutherford* grants; doth it therefore follow that a man exerciseth acts of *visible Church-communication*?

One may, nay should *distribute* to the necessities of other, when extremities pinch and presse. He that sees a *Brother want*, and shuts up his bowels, how dwells the Love of God in him? Do good to all, but especially to the *Houshold of Faith*. If thine *Enemy hunger*, feed him; if he thirst, give him drink; let him be an *infidell*, let him be *Excommunicate* of other Churches. Will any man, can any man therefore rationally conclude, that these are *visible acts of Church-communication*, and so require a *common Law of Discipline*?

When *Paul* rebuked *Elymas* the forcerer *Act. 13*. Checked the superstition of the *Athenians Act 17*. When he shooke his garment with indignation against such as opposed and blasphemed, threatned, and condemned them for their sinne, *Act. 18. 6, 7*. and professed to renounce communion with them. And so *Paul* and *Barnabas* with the pertinacious *Jewes, Act. 13. 46*. when they had sharply rebuked them for their base opposition against the evidence of the doctrine of the Gospel, and therefore openly professed they would turne to the *Gentiles* :

Are

Are these acts of Church-communion and require a common Law of discipline?

To this head belongs that which he addes in the 221 pag. arising from the like mistake.

For when it was said, that God hath provided other meanes for whole Churches, then to excommunicate them: we must plead with them, and rebuke them, but it wants precept, promise and practise to excommunicate a whole Church.

He Answers, "It is a begging of the question; for we desire (saith he) a warrant from Gods word why Sister Churches may use some power of the Keyes against Sister Churches, such as to rebuke them, and plead with them, and yet We may not use all the power of the Keyes, even excommunication, pag. 222.

Reply.

To which I reply, 1. From that which hath been said it is apparant, that *all rebuking is not an act of the power of the Keyes*: and therefore that may be used, when excommunication cannot.

Beside, it hath not onely been affirmed but proved, there can be no act of excommunication passe upon *some Churches*, as I suppose will be granted by them: and it shall Christ helping be made evident, that it can passe upon none in propriety of speech, or according to the order of the Gospel.

Lastly, that *rebuking out of Christian charity* is diverse from an act of *authority* and *excommunication*: I suppose there need no better prooffe then his own principles will yeild.

1. One Classis may admonish another.
2. One Provinciaall Synod may counsell, may rebuke another, upon just occasion offered.
3. One or all of these may plead with a generall Councell: And yet he grants: *One Church cannot excommunicate another*: one Provinciaall Synod hath *no power* over another, none of all these can excommunicate a generall Councell, nor have they any authority over it.

2. He addes, "The Jewes did justly excommunicate the Church of the Samaritans, and Christ alloweth thereof, Joh. 4.22. The worship

“ ship, ye know not what, but salvation is of the Jewes, in which
 “ words (saith he) Christ pronounceth the Jewes to be the true
 Church, and the Samaritans not to be true.

Reply.

1. I reply. From these words how to fetch or force an excommunication of a Church, I am yet to learne. For by his own confession, *excommunication is to deny all Church communion with those who were of one Church and communion*; but so the Samaritans were never of the Jewes.

2. Besides, there is not any act of power expressed by the Church of the Jewes upon the Samaritans: nay not a word, syllable or sentence founding that way, discovering any judicial proceeding of the Jewes in that behalfe.

3. Its true, our Saviour doth plainly and peremptorily pronounce that their estate was *Idolatrous*, and corrupt and perfectly heathenish. But thence to inferre the power of the Church to excommunicate another, would be a far fetched and in truth a feeble inference. Should a man reason thus, If our Saviour condemn the Samaritans worship for *heathenish and Idolatrous*, in that they worship they know not what: then one Sister Church may excommunicate another: I suppose the repeating of such consequence were reply enough: as he; *Recitare est confutare*.

Lastly, when he desires to know *what excommunication is*, if it be not to deny all Church communion with such who were once in one Church.

I reply: Something is here craved, which hath been proved to be farre from truth; to wit, that the *consociating of Churches is to make a Presbyteriall or Synodical Church*: and to make the particular congregations *members of the Church, as an integrum* which is not so, but a meere concurrence and combining of their *councils* together, without any *authoritative and Church jurisdiction* over the particulars.

And this he perceived to follow by undeniable Argument; that the *renouncing the right hand of fellowship*, which other Churches may do, and should do as occasion requires, is *another thing from excommunication*.

I. Because

1. Because *one congregation may do this to another.*

One Provinciaall Synod to another, which yet have no power given them by Christ over each other. The like may be said of the rejection of a particular Church by a Synod; and that is all that can be said.

2. *That which every Christian man or Woman may do to one, or many, that is not excommunication.*

But any Christian man or woman may, upon just grounds, reject the right hand of fellowship with others, whom they cannot excommunicate.

In a word, there may be a *total separation*, where there is no *excommunication*, Because *excommunication is a sentence judiciall*, presupponing ever a *solemn and superior power* over the party sentenced; but no such thing in *separation, or rejection*. *Separation is, and may be, from those that are without the Church:* but *excommunication is onely of them, who are within.*

A man never so meane, may *separate from the Assemblies of Turkes, Pagans, and Papists*: yet for the same person to *excommunicate* such an *Assemblie*, would be a *sinfull profanation of Gods Ordinance.*

8 *Argument of Mr. Rutherford.*

His eighth Argument is taken from the common concurrence of the Apostles in their counsels and carriages of businesses

“If all weighty affaires, that concerne equally many particular congregations, were managed, not by one single congregation, but by the joynt voices and suffrages of Apostles, Pastors, and selected brethren of many congregations in the Apostolick Church: Then were Synods the practice of the Apostles, and not Independent congregations.

“But the first is true.

“The Assumption is proved by induction.

“The select Pastors of the Christian World, and select brethren chose Matthias, Act. 1. The treasury of the Churches was committed to the Apostles, because that concerned all, Act. 4. 33. 34.

“The comon Synod of the 12 Apostles ordained Deacons, Act. 6. 3, 4, 5

“There is a Synod of Pastors at Ephesus, Act. 23. 28. whom Paul warned to take heed to the flock.

“Peter giveth an account of his going to the Gentiles, before a Synod of Apostles and brethren, Act. 11. 2.

An Assembly of Elders appoint Paul to purify himselfe, Act, 21.

“ 18.

∫

A Synod of Elders ordained Timothy, 1 Tim. 4. 14.

Reply.

I Reply. *These severall places* have commonly and frequently been propounded and alledged many times, in many passages of the book, *they have met us, as it were, at every turne,* and stopped us in our way : In all which we have referred the full debate and disquisition about them, *unto this, as the proper place.*

And therefore we shall take leave a little more seriously, *to examine the particulars* once for all : that so it may appeare, what vigor and validity is in all these instances to conclude the cause in hand, and whether there is a sufficient cause to place so great confidence in the severall practices here expressed.

Onely before we can apply our selves to the particulars, that must here be remembred and taken along with us, which will easily be yielded and confessed on all hands.

1. *The office of the Apostles, being extraordinary,* as having the care of all the Churches under their care and watch, they did, as extraordinary persons, interpose their power in all the particular Churches, where ever they came : as also expresse their judgements by vote and counsell, as occasion did require.

And therefore what they did in this case, it must not, it should not be drawn into example : *extraordinary practices,* are no futable ingredients to make up *ordinary precedents,* as certaine and standing copies to succeeding generations. But we must take onely that which is ordinary, when we would make ordinary patterns to regulate our proceedings by.

This being *once mentioned and remembred,* it will ease us of needlesse repetitions in the succeeding discourse.

I reply then, *First generally.* Secondly we shall *examine* shortly the *particulars.*

1. *Generally.* That there can be no warrant or prooffe of a Synod in these severall instances, It will appeare by apparant evidences from Master Rutherford his *owne principles;* who pag. 204. layes this down as a confessed truth, which admits no dispute.

1. "That the members of a Synod, must be Elders and brethren, sent as Commissioners from severall Churches, which are not here to be found in any of these places.

2. "The ground of thus gathering members from many Churches, it must be matter of weight, and that which is attended with much difficulty and danger also.

3. "The manner of their proceeding, is by way of disquisition and agitation of all or many of the members, who are willing to speake.

4. "The decisions and determinations are by common consent, and joynt approbation of all, in whose name such sentences are decreed and published.

And none of all these are to be found in any of these instances: so that to my shallow conceiving, there is not the least semblance of a Synod.

But secondly, let us come some what neerer, and take the particulars into speciall consideration.

In *Act. 1.* There be these three things to be attended, which take up the substance of the whole proceeding.

1. Peter leades the action, layes forth the ground of their meeting, and the mind of God, how the action should be managed, ver. 15. to 23.

2. The whole Assembly, by mutuall consent, present two to choice.

3. And commend the determination of the businesse to God by prayer, and so cast lots.

What is here done, that carryes the face or appearance of a Synod?

True: the eleven Apostles were here together, because they were injoynd by our Saviour, to abide in *Jerusalem*, untill they were indued with the spirit from above. But there is nothing here done, but any one might have done it; nor was there need to crave the concurrence of other Churches which they had not. The whole Church concurred, by mutuall consent to appoint two to lot: and accepted him, upon whom the lot fell. Here was no joynt voyces and suffrages of Pastors and select Brethren of many Congregations, which was the thing to be proved. Nor can I imagine where the force of the dispute lies, or whence it will be fetched.

If Peter directed the particular Assembly, how farre they should go, and after what manner they should proceed in making way for the choice of *Matthias*; then Synods have Ecclesiastick Authority over particular Congregations.

How crasy is such a consequence.

And

And yet the second instance carries a further distance from the cause in hand, and is marvellous wide from the marke: For all that is expressed, or can be gathered from Act. 4. 35. That the Apostles had the disposing of the common treasury and provision, which men raised by the selling of their goods, and laid it at their feet, to dispense as seemed fittest to their wisdom: All which its certain they did as extraordinary persons, and that in an extraordinary manner; the Officers which were to take care of such occasions, not being yet appointed in the Church.

Where are the joynt voices and suffrages of Apostles, Pastors, and select Brethren of many Congregations, which were to be demonstrated by promise to be in this Example? Beside, how Deacons are to order the treasury of the Church, needs no Synod at all, if we would consider the matter without the extraordinary managing of it, to reason then from this place,

If the Apostles by the extraordinary power of their places did manage the treasury of the Church, because the Office of Deacons was not yet instituted; Then a Synod hath Authoritative Ecclesiastick Power over a Congregation.

Such an inference hath little cement of reason.

Neither doth *the third instance* comes near the Conclusion to be proved, *Act. 6. 3, 4, 5.* touching the *ordination of Deacons*; For *where are the joynt voices and suffrages of Apostles, Elders, and select Brethren of many Congregations,* which was the proposition to be confirmed? Its true the people are directed to make choice of able men, and that *any Congregation* in particular may do, nay it hath right to do, without a Synod. *The Apostles as extraordinary men, they laid on their hands* for the establishment of them in their places, being extraordinary persons, and having a plenitude of power in them: But to inferre hence,

If the Apostles laid on their hands upon the Deacons elected by the people, therefore a Synod hath authoritative power over a Congregation; such an inference will appear feeble at the first sight.

The 11. of the *Acts* and 3. vers. comes next to consideration,

tion, and that hath *as little, if not lesse* evidence of prooffe, then any of the former.

For there be no joynt voices and suffrages of Pastors and select Brethren of many Congregations, which was the thing to be proved, but it is not so much as remembred, but laid aside wholly.

2. There is *no evidence* given in, of *many Churches here present*, nay no certainty of any; but its most certain they met not (if they met at all) in way of a Synod, or for that end, nor acted, nor intended any thing that way: Onely some of *the Jewes*, who were not so throughly informed and convinced of the liberty and lawfulnessse to converse with the *Gentiles* in holy communion as *Peter* had done with *Cornelius*, they questioned his course, and demanded a reason and warrant of his practice: To whom he gave an account, that he might remove all doubts out of their minds and stumbling stones out of their way of the profession, as any Christian man would, and any Apostle ought to remove any appearance of offence that any might take in their way.

But hence to reason, If *Peter* gave an account and warrant of his communion with *Cornelius* to those Jewes that questioned it, and was not sufficiently informed therein, be it done before them, or never so many beside them:

Then a Synod hath an authoritative Power over a Congregation; there is no conclusive force, nay in truth, nor a colour, in such a consequence.

That of Act. 21. carries some *small appearance* at the first view: but when we shall come to nearer search, it will be found to *have little pith in it.*

Its true *Paul* went to visite *James* with whom all the Elders were as it might seeme by some intimation and appointment of *Pauls* coming, that they might entertain him; but *the joynt suffrages* of many Elders and select Brethren, of *many Congregations*, to determine any businessse, as being called thereunto; there is nor *vola, ne vestigium quidem.*

Onely the text sayes, *Paul saluted* them, as it may seeme; meeting on purpose to that end, and he reported to them the passages of Gods providence towards him, & the good hand of Gods blessing upon his labour: They also acquainted him, how

occasions stood with them, what rumors were spread abroad of him, and what a jealous eye the Jews had touching his disregard of *Moses Law*, and suggested such advice as might seeme most advantageous to promote the work of the Lord.

There is nothing here done or recorded, but *what the Elders of a Congregation might do* to some faithfull Minister that was arrived at their coast.

There is nothing like calling or carrying on of a Synodical work; and without all question, *Synod there was none*, because it must be *either Provinciall or Nationall*; and touching either of these, there is not so much as any syllable that sounds this way, in the text: And to reason hence,

If *James* and the Elders met to entertaine *Paul* at his coming, and he saluted them, and they suggested to him, how he might so carry himselfe in wisdome and warinesse, that he might crush the false rumours that were spread of him; Then a Synod hath Ecclesiasticall Authority over a Congregation: There is no constraining force in such a kind of reasoning.

That of Acts 20. 28. hath least of all, that lookes this way: For the scope of the place, and purpose of the Spirit, is onely this; *Paul* now resolved for *Rome*, and by the Spirit of Prophecy knowing that he should never see those coasts, nor their faces, amongst whom he had preached the Gospell; knowing also, that false Teachers as ravening wolves would endeavor to make a prey of them: He therefore desires to take his leave, and solemn farewell of them, and to leave a favoury caution and heart-breaking exhortation, as his last farewell with them, and to that purpose sends for the *Elders of Ephesus*, and poures out his passionate and affectionate expressions into their bosome.

Where is there any the least shew of the joynt voices and suffrages of Apostles, Elders, and select Brethren, of many Congregations?

Here were none but the *Elders of Ephesus*, and all things in the text argue they were Rulers of one Congregation: They are onely Elders of the Church, not Churches, vers. 17. He chargeth them to attend to the flock, τῷ ποιμνίῳ. v. 28.

But had they been the Elders of never so many Churches,

sent for by the *Holy* Apostle, to take his farewell of them, and to leave some spirituall Councell with them: Alack a day, what is this to a *Synod*, or to the *Ecclesiastick Authority* of a *Synod* over particular Congregations? Here there is neither joynt voices, nor disputing, nor decreeing, but onely hearing and attending the last words of a dying and departing Apostle.

To reason thus; If the Elders of *Ephesus* met at *Miletum*, were sent for by *Paul*, to come to visite him, as he passed by in his travell, and to take their farewell of him, and to receive some holy councell from him;

Then Synods have an Ecclesiasticall Power over Congregations.

How unreasonable would such a reason seeme?

The last place alledged of 1 Tim. 4. 14. (The laying on of the hand of the Eldership upon Timothy) is I confesse accompanied with much difficulty and obscurity, and deserves through examination; but this place hath been opened and handied in the head of Ordination, whether we refer for the while: we shall only now attend so much as concernes the present Argument.

Whatever then is the meaning of the text, its certain, it fals short of that, for which it is alledged here by Master *Rutherford*, nor doth it prove the Proposition for which it is brought; nay if his allegation may be attended, it wholly crosseth a maine Conclusion, for the maintenance whereof he contends.

1. That it proves not that for which its brought is evident by the letter of the text; for the Proposition under hand to be made good, is this;

That the waighty affaires were managed by the voices and suffrages of Apostles, Pastors, and select Brethren of many Congregations.

But in the place of *Timothy* we have onely the hand of the Eldership; but not a word of any select Brethren, that were interested in this work.

2. Nay it will appeare upon search, if this Argument be good to prove this cause, for which it is brought, its certain it will confute another cause strongly maintained by Master *Rutherford*; for I reason thus:

If the laying on the hands upon *Timothy* was, by the concurrence

rence of the Elders and select Brethren of many Congregations ; then Ordination is not an act proper to the Eldership, but issues from the power of the select Brethren also , and so the Church of Beleevers have a hand in it.

But the first is true by Master *Rutherfords* assertion ; The laying the hand in *Timothy* his Ordination, was by concurrence of Elders and select Brethren of many Congregations.

Let Master *Rutherford* now take his choice ; If he deny the Assumption , then he doth confesse by that deniall, that the place was wholly misalledged by him, and that he missed his purpose and the prooffe of that it was brought for.

The consequence of the Proposition upon his own grounds cannot be ganesayed ; if the select Brethren have a joynt hand and suffrage in the worke of Ordination with the Eldership , then is not the work proper to the Elders , for which he hath so frequently , so constantly contended through his whole booke. We have stayed the longer, because we desired to clear this coast ; that when these places come in our way , we may look over them without any trouble, or once making a stand or stumble at them.

10 *Argument of Master Rutherford.*

“ That government is not from Christ , that is deficient in the
“ meanes of the propagation of the Gospell, to Nations and Congre-
“ gations that want the Gospell.

“ But the government by Independent Congregations is such.

The Assumption he approves by the doctrine of Independency.

*Pastors and Doctors may not preach the Gospell without the
“ bounds of their own Congregation, nor can they exercise any Pa-
“ storall acts elsewhere.*

“ And so Pastors and Doctors now, since the Apostles times, have
“ no authority Pastorall to preach the Gospell to those who sit in
“ darknesse.

“ And if they do preach, they do it as private men, not as Pastors,
“ they have no pastorall authority from Jesus Christ and his Church
“ pag. 224.

Reply.

For Reply, I shall by way of prevention, desire to settle that which is our tenet : That *Doctors and Pastors may preach, to all sort s,*

sorts, upon all occasions, when opportunity and liberty is offered, nay they ought so to do. But this they do not as Pastors, but as gifted and inabled Christians, who use their talents given them by God and Christ, to the best advantage of Gods glory and the good of others, as any opportunity is presented and put into their hands.

But they neither do, nor in truth have right to exercise any authority and jurisdiction over them, and this I shall prove in severall cases from his own grant. For pag. 226. speaking against the opinion and expressions of Mr. Davenport & M. Beast, "That will have Pastors so far strangers to all Congregations, save onely their own, that they say, other Churches are without, and that they have nothing to do to judge them, and alledge for this, 1 Cor. 5. 12. but by those who are without, Paul meaneth not those who were not of the congregation of Corinth. but he meaneth Infidels and heathens, as in other Scriptures: for Paul judged and excommunicated Hymeneus and Alexander, 1 Tim. 1. 20. Who were without the Church of Corinth.

It is granted then by Master Rutherford, that Pagans and Infidels are without, in the Apostles judgement, and that the Pastor of Corinth could not judge them.

Those whom Pastors of Churches cannot Ecclesiastically judge, over them they have no pastor-like power, nor can be said in propriety of speech to be Pastors to such.

But Pagans and Infidels, Pastors of Churches cannot judge, therefore over them they have no pastorlike power, nor can in truth be called their Pastors.

The Assumption is Master Rutherford his own grant and confession.

The proposition cannot be gainsaid: for the power of order and jurisdiction, ever go together. The being of a Pastor to a people, doth, in the very nature and constitution of the Call and Office give power of judgement, over that people to whom he stands in that relation, as being one speciall act of feeding.

And in truth, how comes any man to take a Pastoral power over any Pagans? By nature no man hath any: For it is not conveyed by way of Propagation. By institution he cannot challenge it; for an extraordinary Commission of that Latitude Christ never gave to any, but the Apostles, go preach and teach all Nations. If then any man receives it, it must be by their voluntary

luntary election and choice, which because they nor have, nor can shew, they have no right of Ecclesiastick and Office-rule over them; here that question is seasonable, and will not receive an answer, *Who gave you this authority?*

Nay its certain, a Pastor of one Congregation (elected and settled according to Christ) cannot receive a Pastorall power over Pagans, but he must relinquish the place and power in which he is: unlesse we shall bring in an allowance of *pluralities and tot quots*, a conceit so loathsome, that the most ingenious amongst the Papists have abhorred the Patronage of.

Lastly, let any man put his power to proof in the exercise of it, and his experience will make it more then plaine, its a thing meerly imagined and arrogated without rule, there is no reality in such presumed rights. For the Pagan offends, he rebukes him, he will not heare; he then takes one or two, he rejects them also: he reports it to the Church, he casts away the advise of any Church. What will the Pastor or his Church do? Excommunicate him, how will they? how can they? To cast a man out of Church communion, that never was in Church-communion, how irrationall? how impossible? The issue therefore evidenceth, it was a presumption, no power in truth; for when it comes to prooffe its powerlesse.

Before we leave this place, let me *leave two things upon record* with the Reader, which may lead him to a right conceiving of what he hath met withall, or shall meet with touching the *power of a Church-Ruler*. For from the premises its plaine.

1. That *bare preaching* to a people, though it was ordinary and often, is *not an act of pastorall power* and so *jurisdiction*, but his Commission is mainly to be attended, which gives vigour and validity in that worke. And therefore,

2. A man *may preach by Pastorall power*, in some place, to some people, and the same person may preach *without pastorall jurisdiction* to others, but onely as an able gifted Christian.

2. Againe out of Master Rutherford his grant in another place, I shall dispute against his opinion expressed in this. Its a conclusion which he sets down, pag. 72.

“We deny that Christ hath given power of jurisdiction to one

“ particular congregation over another particular congregation;
 “ pag. 199. We grant that one Presbytery hath no jurisdiction o-
 “ ver another Presbytery.

Suppose now that one, or many, or all, of one Presbytery, should be destitute of Elders : The Pastors of another Presbytery cannot exercise any pastorlike acts there : nor yet in another Province and Nation: by the same proportion *over whom they have no jurisdiction, over them they can exercise no pastorlike power; but the first is granted, and therefore the second is yielded.*

Let us now listen to the reasons which Master Rutherford alledgeth, whereby he endeavours to prove; because the government by Independent Congregations doth not authorise persons to be Pastors and Teachers to Pagans, and by Pastorall authority, to make them the Churches of Christ, therefore that government is deficient in the meanes of the propagation of the Gospell.

Master Rutherfords first Reason:

1. *Because it is unbeseeming the care of Christ, that pastorall authority should be so confined at home, and imprisoned within the lists of every particular Congregation, that the care spoken of 2Cor. 11 28. should be now in no Pastors upon the earth, but be dead with the Apostles.*

Reply:

Reply. That each Congregation should have their own Pastors and teachers, and that out of their calling and commission, as they have pastorall power, so they should have care of them, over whom they have taken charge, is granted.

That as Christians in love to Christ, his Gospell and the soules of fellow Christians, as far as liberty, opportunity, and ability will reach, they should occasionally put forth their care and paines to promote their spirituall good, is confessed.

But that one, or many, or all of them, should have Pastorall authority, and out of that ground exercise pastorall care over all Churches, as the place alledged would, 2Cor. 11 28. or indeed over many: its crosse to the institution of our Saviour, and there-

fore.

fore it should not, nay in truth it cannot be exercised by any ordinary man.

The Apostles indeed, because their calling was extraordinary their gifts extraordinary, and assistance extraordinary, they had a larger taske, even the whole world, as Christs field to Till: *All Nations*. Every creature reasonable.

But Pastors and Teachers, who have but ordinary gifts, they have but, as it were, *an Acre of ground, a particular Congregation to till and teach: and he that knowes his duty, and doth his duty, will find enough of that*, *πὸ κοινῆς* Act. 20. 28.

So that we should be very carefull to cast any disparagement upon the wisdom and care of our Saviour, because he hath now put an end to the *extraordinary callings of Apostles and Evangelists*, when the end of them is attained: or weakly and sinfully make our selves more mercifull and mindfull of the good of the Church, then he, who is the God of mercy, is.

When he therefore cares most for his Church, because he doth confine the Pastorall power and paines of one man to one Congregation, as sense it selfe will teach. He that keeps the stream in one channell, he best provides for the strength of it.

2. Reason,

He addes; "*As if these places, 1 Cor. 10. 3 2. 1 Cor. 9. 19, 20, 21. Rom. 1. 14, 15. Rom. 9. 2, 3. did not presse upon all Ministers of Christ, the extending of their pastorall vigilancy to the feeding and governing of all the Churches in their bounds, that make up one visible body, pag. 225.*

Reply.

Reply is. If all this were granted, yet that is not proved, which was propounded, and should be concluded: that because they had not pastorlike authority to make Pagans Churches, therefore they are deficient; all that is here said, falls short of that.

But the reason is not onely wide of the marke, but wide of the truth. For besides that of *Rom 1. 14* Which is peculiar to the calling of an Apostle, and therefore presseth no particular mi-

nister at this day, unlesse any man would vainly conceit he hath a commission to preach to all Nations and all conditions of men, the calling and the date of the Apostles commission being now, out this concernes no particular Officer.

The rest of the places respect onely a double Christian duty, unto which all men are bound; namely, That we should walk inoffensive towards all. 1 Cor. 10. 33. and secondly, we should use our liberty to comply with all mens occasions, that as much as in us lies, we may edify all, which each must do that is not a Pastor, and each Pastor should do as a Christian amongst them, over whom he can exercise no Pastorall Authority, as to those of another Presbytery, and of a generall Councill.

Thirdly, He would inferre some *seeming absurdities*, which would follow from this kind of Government. As first, Hence (he sayes) “ *It must follow, that when the Grecian Church shall be wronged by the Hebrew, that the Pastors may not Synodically meet, and by joynt authority remove offences.* pag. 225. “ *Act. 6.*

I reply, There is no colour for such an inference, nor doth it once touch the thing to be proved; For let it be granted, that the Pastors may meet Synodically, and by authority also remove offences; yet they shall not have power to give Pastorall Authority to men to make Churches of Pagans: Nay from his own grant, though they do thus meet, yet he denies they can give Power over the Churches under other Presbyteries.

The second inference is of the same stamp; comes not near the mark.

“ *If followeth that all the meetings of the Apostles and Pastors to take care authoritatively for the Churches, as Act. 1. Act. 4. 35. Act. 6. 2, 3, 4. Act. 11. 1. Act. 21. 18. Act. 20. 28. Act. 8. 14. Act. 14. 1, 2, 3. Act. 15. 6. were all meetings extraordinary and temporary.*

I reply; Let all be granted for the present, that he would desire; let these meetings be ordinary, and let them care authoritatively for the Churches in what they did; yet this gives in no evidence, that they can give Pastorall Power and Jurisdiction to men out of the Churches; for we have heard, that the Apostle affirmed it, and he granted it in this sense; that

no ordinary Pastors can judge those who are without, and those are Infidels by his grant.

So that though they have Power to meet, and these meetings be ordinary, yet neither of these grounds will evince that they do, or can give Pastorall Jurisdiction to *judge such as be Without*: therefore none of these inferences come near the thing to be proved; For if therefore Government by Independent Congregations be insufficient, because *it authoriseth not persons to be Pastors over Pagans, and by pastorall Authority to make them the Churches of Christ*; then this Government by Synodical meeting, will be insufficient; for we see it labours of the same fault.

The third Inference failes in the same manner as the former.

Thus are these Inferences altogether impertinent; but the places themselves are misunderstood, as hath at large been disputed in the Reply to the former Answer.

Since it hath appeared in all the places formerly handled (for these witnessles have been brought to speake, but their evidence proves nothing in issue) there is no Synodical meeting, nor any Ecclesiasticall Power authoritatively to impose upon particular Churches; onely in *Act. 15.* there is a true Synod truly gathered, and they did that, which the Churches of Christ inould do; confociate with one another, and by mutuall concurrence, lay all their cares and counsels together, to promote the good of Christs Kingdome.

Whether the Apostle *had any thing or nothing extraordinary* in their meeting, upon which Mr Rutherford layes so much waight and conceives so much mistake, let it be considered?

1. Whether the acting of the Deacons work, (*Act. 4. 35.*) be ordinary for any?
2. That they had their votes, and ruled the action in every Assembly, whether that was ordinary?
3. Whether the care of all, and their Commission reaching all, be ordinary and perpetuall?

Master Rutherfords 11th Argument is taken from the light of sanctified reason.

“For sanctified reason teacheth, that the stronger Authority of the greater Politick Body of Christ should help the parts of

“ the Body, that are weaker, as 1 Cor. 12, 23, 26. The whole
 “ Body helpeth the weaker and lesse honourable Member.
 “ Therefore the greater Body and Nationall Church is to com-
 “ municate its Authority, for the good of a particular Church,
 “ which is a part thereof.

ANSWER.

The Proposition is true ; but the Assumption takes that for granted , which is the very question to be proved , and hath been so often denied : For there be no Nationall Churches , which are the *integrum* to particular Congregations as the parts thereof : Nor doth the pattern Act. 15. give any evidence of Ecclesiastick Jurisdiction , as hath been declared before ; and if it did, surely there would come very slow help, if we should send 200. miles to Synods alwayes , as that place sets a precedent before us.

As their Members are the greater, they may and should con- sociate , and lay their Counsels together, and in the multitude of Councillers there is safety.

Obj. “ But suppose the greater part of the Church of Corinth
 “ erre ?

ANSW. Suppose the greater part of the Nationall and OEcumenicall Councill erre ; the same difficulty urgeth upon the same supposition, and we profit not at all, When we seek authoritative reliefe beyond a particular Church.

Obj. “ But the Lord sayes , Take us the little Foxes.

ANSW. True, therefore much more the greater Foxes.

Obj. But that is an act of Authority and disciplinary taking, injoyed to the Church.

ANSW. Be it therefore those that have the Authority in their hands, they should do it ; and if they be followers of Christ, they will do it.

Obj. What if the Congregation be corrupt and will not ?

I reply ; What if the Synod Nationall, OEcumenicall, be corrupt and hereticall, and refuse to do it ? There is no more help in the one, then in the other upon supposals.

When its lastly added , “ That the Argument is drawn from
 “ the greater Authority in the Politick Body , to the les-
 “ ser

ser, but *Brotherly Councell is no Authority.*

Its true, the Argument is taken from that Authority in the resemblance and similitude; but that similitude is not made good in the case in hand, and in the reddition, which was the thing to be proved: For it is the thing questioned, and by us denied; That a Classis hath any Power, according to Christ, over particular Congregations.

Master Rutherfords 12^h and last Argument taken from the practice of the Jewes.

“If Christ left the Churches of a Whole Nation in no worse case
“then the Nationall Church of the Jewes was in, &c. for the
“turning away of wrath. Then hath Christ ordained to Churches
“in the New Testament, Nationall Assemblies, which authorita-
“tively, &c. But Christ hath left the Churches of a Whole Na-
“tion in no worse case then the Nationall Church of the Jewes was
“in, for the reaching of the foresaid ends.

Reply.

For reply. *The proposition is denied*, because there is a marvelous difference betwixt the Nationall Church of the Jewes, and all other Churches, that ever were or shall be since that unto the end of the world. For that was a Nationall Church truly and properly so called and so appointed by God, had Nationall Ordinances, and Offices peculiar to it selfe, and so also authoritative power, which was appropriate to them in a speciall manner, none of which ever did, nor can belong to any other Nation in the world beside.

Nor yet doth it follow from hence, that the Churches of the Gentiles in times of the New Testament, be without these, that therefore they are left in a worse case, because they had the Types, we the truth; they the shadow, we the body. Every Congregation visible, rightly gathered, hath right unto, and use of all Ordinances, all the Officers, both the Seales of the Covenant: so that we need not go to Jerusalem, either to Passover, or Sacrifice.

If any man reason thus: If Christ hath left the Church of a Nation in the New Testament in no worse case then the Church of the Jewes, then he hath left them an High Priest, then he hath.

hath appointed them to meet three times in the yeere; to the exercise and performance of solemne services and sacrifices. The feebleness of the dispute would discover it self at the first view. The same fault is in this reason.

But the Jewes had these solemne Assemblies for ends before mentioned.

Obj. 1. *“But these were morall and concern us. 2. Without them these publike ends cannot be attained.*

We shall way the severals shortly in the ballance of the Sanctuary.

Its granted then. 1. That the whole Nation of the Jewes was an elected and adored Nation by God, and the whole Land taken into Covenant with him.

And hence its granted also, that in cases of Apostasies and departures from God and his worship, the godly Kings might and did recall this backsliding people to recover and renew the Covenant formerly made by God with them: and therefore, *Deut. 29. 10, 11. Their Elders, Officers, all the men of Israel, their little ones, Wives, and the stranger within their gates, they all stand before the Lord.* (Here is more then Elders and select Brethren, sent as Commissioners to a Nationall Synod) Here's *Captaines, Hewers of wood*, all the men of Israel, women, children, which evidenceth it was a *Nationall covenant*, into which God entred with them. And therefore the godly Kings, they might recall them back to this, when just occasion did require.

But no King nor Emperour did the like to this, in calling their *Synods*: nor indeed have they, either *morall Law*, or *ceremoni- all Law*, nor in truth *any Law* to deal with a Nation on this manner, to call them to renew a *Nationall Church covenant*, after the manner of the Jewes.

Gods people, who enter into Church covenant and fellowship of the faith, are and should be free in so doing. Church fellowship is to be ordered and acted by Ecclesiasticall policy, not civil. If a Prince on earth should by covenant and Oath, make his whole Kingdome a Nationall Church, he should doe more then he hath any word of Christ to warrant his worke.

So that it is one thing for Emperours or Kings to call councils of Elders and select Brethren: Another thing for the King of Israel to call all Israel together, men, women, and children to renew Church covenant which God had made with them, and with no other people on earth.

But

But let us attend *Mr. Rutherfords prooffe* of this, that these Assemblies were morall.

1. "*An Oath to keep Gods Commandements, is a part of the third Commandement, Psal. 119. 106. We are injoynd to contend for the Faith, Jude 3. and to professe God before men, and that which binds one man morally, binds a Nation.*"

I reply. The reason is weak, and the ground of it is worse.

1. *That it is weak, put it but into forme, and it will discover it's own feebleness at the first appearance.*

If *David* swore that he would keep Gods righteous Statutes, then its lawfull to sweare to a Nationall Church, as that of the Jewes was.

Ans. The consequence is unsound, because *Davids* taking an Oath was upon lawfull grounds, to do a lawfull thing: but to do the second, is now unlawfull, because all such Nationall Churches, and such a manner of covenanting, as they did, is now abrogated and antiquated.

Beside were the thing lawfull, yet the taking of the Oath might be unwarrantable in the one, and not in the other, because in Oaths and promises, that is one speciall ingredient to make them warrantable, that they suit with our strength: and hence that which is usefull and helpfull to one. because strong and able to go through the performance of his Oath, to another it is hurtful because not sufficient to accomplish what he swears. The same answer will satisfie that of *Jude*, and the 10 of *Math.*

2. As the reason is weake, so the ground is worse; For its said, what binds one man morally, binds a Nation; which rule applied to the former practice of *Davids* Oath, failes many wayes.

For 1. Though when a man hath sworne, he is bound by a morall Command to keep his Oath, and so his promise; yet this manner of swearing, seeming to be *private*, its but a *free-will offering*, as the Nature of vowing or promising is, and therefore if I vow, I may; and if I will not, I may choose: And I do beleve a man may live all his life, and never take a *private Oath*; I say private betwixt God and himselfe, to keep his Lawes, and yet not be guilty of sinne in so doing: so that a man is not morally and necessarily tied to swear or vow, though having vowed, he is necessarily bound to performe it: If thou dost not vow, thou dost not sinne.

But 2. Be it granted, that it is morall, yet the rule seemes exceeding uneven. *That which bindes one man morally bindes a whole Nation*, take it generally, as here propounded in the Argument, when as there be some speciall duties, that in a peculiar manner belong to his particular, which a Nation need not do, nay should not, nay cannot do.

A man finds by constant proof that drinking of wine is exceeding prejudiciall to his health, and hurtfull also to his soul, being *given*, as the Wise-man sayes, *to his appetite*, and so apt to sinne: He finds it possible for him to abstaine; He therefore sweares he will drink no wine in such Company for such a space.

Another hath found himselfe somewhat too abstemious, and hath prejudiced his health out of neglect of the lawfull use of the Creature; He sweares he will use such meanes provided for his health: These men are morally bound, both to take the Oath and keepe their Oath: *Do these Oathes bind the whole Nation?*

The Schollar sweares he will study conscionably: The Plowman that he will plow so painefully; These are morall bonds to those men, but *is a whole Nation bound thus to swear?*

The truth is, the contrary rule for the most part is most true; that which morally binds one man in things speciall appertaining to his morall course, doth not bind a whole Nation.

Lastly, The ends of generall Reformation may be attained by Power of the Civill Magistrate, who may authoritatively require all the Churches in all their severall Assemblies, to attend the mind of Christ, and solemnly humble themselves by fasting and prayer, and see Reformation wrought according to God, in their severall places; and if they see Churches be holy, they will willingly listen thereunto; and if corrupt, they may be compelled by the Civill Power to attend the rules of Christ; which through the corruption that is now crept in amongst them, they would be content to cast off.



A N

APPENDIX

To the former Treatise concerning SYNODS.

*An Epistle of them that sent the Booke over
to be Printed.*



Ourteous Reader you may be pleased to take notice, that *the Treatise concerning Synods is not so compleate*, as was intended by this Reverend Author; but the Lord having taken him from us, before the Book was transcribed for the Presse, we cannot find amongst his writings any other Copy, but this: onely these few questions here annexed came to our hands, being found in his study, which because they may be somewhat usefull to the further cleering of the same subject, we have thought good to communicate them together with the other: Onely this we should adde, that whereas there is a seeming denyall of a Synod, to have at all any footing in the Scriptures, and yet an allowance of it from A^c. 15. This is known to be the Authors mind, which the whole discourse doth manifest, that he denies a Synod that hath juridicall power, which he takes for a Synod properly, as used in the present controversie, and he grants a Synod that hath power of counsell, which is a Synod more largely taken, and for such a Synod the 15 of the A^cs is alledged as a patterne by way of proportion.

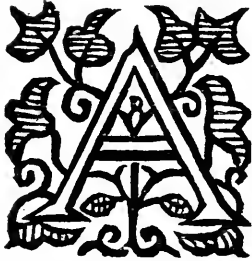
Farewell.





CHAP. III.

QU. I. *What is a Synod ?*



Synod is an Ecclesiasticall meeting, consisting of fit persons, called by the Churches, and sent as their messengers, to discover, and determine of doubtfull cases, either in Doctrine or practise, according to the truth.

Three things are maine.

I. *Its a meeting Ecclesiasticall.*

Meeting] When it is taken in a large sense, includes all that Ecclesiasticall intercourse, that is betwixt Church and Church, and this may be refered to two heads.

Its done by } *Communication,*
 } *or*
 } *Combination.*

1. *Communication*, when, by letter or messengers, one Church seeks and craves for some common help by *counsell* and *advise*, what may be most suitable to the truth, and acting and ordering of their present difficulties, which concerne the peaceable managing of occasions presented.

Thus we find one Church sends to another, or to many; as the weight of the businesse may require, so in *Coloss. Philippi. &c.*

This sense is somewhat too large for our present consideration, as it appears by stating of the question by all, who on purpose have set themselves to search into the nature of Synods.

2. There is a *meeting* by way of *combination*, when Churches, *consociating* together by mutuall consent, enter upon a *common* *ingagement* to *administer* help each to other, as any apparant oc-

caſion ſhall appeare to call for conſultation for a common good.

And in this ſenſe it is here taken.

Eccleſiaſtical,] its ſo termed, not only becauſe of the perſons who are there aſſembled, nor yet becauſe of the occaſion, there to be agitated, which may be meerly and only Eccleſiaſtical, at leaſt Eccleſiaſtically handled, but eſpecially (for now we ſpeak according to the opinions and apprehenſions of thoſe, with whom the queſtion is controverted) becauſe ſuch meetings are peculiar to Churches, and the actings are appropriated thereunto, as any other Church adminiſtrations, and if we may conclude their opinion by their practice, it cannot be otherwiſe.

For they, who allow Synods to cenſure by way of excommunication (which is a judicature only appertaining to the Church) they muſt needs make the conſtitution properly Eccleſiaſtical. For the *Operation* diſcovers, and certainly determines what the *Conſtitution* muſt be.

2. *The parties who conſtitute* this meeting muſt be,

- { 1. Fitting men, able for the worke, and that gives the materiale to the meſſenger.
- { 2. Chofen and ſent by the Church, and that is the *formalis ratio* of a member of the Aſſembly.
- { This *Parker* expreſſeth, *Polit. Eccleſ. lib. 3.*

And all the Presbyterians I meet withall, do conſtantly receive and approve.

Hence upon theſe grounds and the true ſtating of the queſtion according to their intent;

1. A Magiſtrate *qua talis*, is no member, nor can act in this meeting, as ſuch.

2. Here is no act of an Office or Officer, becauſe the *formalis ratio* to make one a member, is the chooſing and ſending: and therefore, they who are no Officers, if ſo elected and appointed, they have *jus ſuffragii*. They who are Officers, if yet not called, nor ſent, they have no *jus ſuffragii*.

3. Hence, all have equall power, becauſe equally ſent and choſen, which are the ſubſtantiall ingredients to make up Synodical members.

4. Any member, though not an Officer, if he be elected as moderator of the Synod, may as legally and regularly and as ſuffici-

sufficiently supply that place, as any who is an Officer.

As suppose some learned Reader in a Vniversity chosen to the Synod, though he be no Pastor, he may be elected to that place, and act in it regularly.

5. Hence, none have this power, unlesse they be sent, because that gives the formale to this action.

6. Hence, these cannot censure by way of excommunicati- on, according to Presbyterian principles; because none by their rules can censure so, but Officers; But here none act as Officers, *id est*, though they be Officers in their own Con- gregations, yet they act not so here, but *as called*.

7. Hence this Power is not intrinsecall to their Office, but wholly iuperadded; and if Authors, who call it *Potestatem accumulativam, non privativam*, intend this sense, they say true, namely, it is a speciall Power, beside an officiall Power.

But if that be their meaning, That it is an Office-power only with additament, its a totall mistake; For many Offi- cers have not this Power, and many not Officers, being cal- led, have it.

The third thing in the Description, is the end, which is to discover and determine of doubtfull questions, *touch- ing Opinion and Practice*.

They are to debate and set downe their judgements clearly and definitively, not to leave the Churches, whence they are sent, in doubts and demurrs; For that was to misse the end of their sending and meeting: But they dogmatise their sen- tences, and set down their determinations, as sure truths to their judgements and apprehensions, and so returne them to the particular Churches whence they came; and their deter- minations take place, not because they concluded so, but be- cause the Churches approved of what they have deter- mined.

For the Churches sent them, and therefore are above them: And therefore may send other if they see fit, who may vary in their judgements, and alter their sentences if they see fit.

How.

How farre this judgement goes, it comes after to be considered.

The Power of Synods ariseth from a double root, according to which the proofs will proceed.

Potestas est } *Authoritativa*,
 } *Consultativa*.

1. *Potestas Authoritativa* or *Juridica*, whereby they execute censures, and impose their sentences to be received and subjected unto under that penalty.

And this Power is not so seated in any Church, as that it can challeng it of it selfe: For by all Presbyterian principles it is confessed, That one Congregation hath no Power over another, one Classis over another, &c.

Hence this Power issues from their Combination of one with another, and subjection of one to another.

But whether they should give this Power unto any, or thus be subject unto any, &c. when the Authority of Synods comes to be scanned, we shall speak to it.

2. Again, The Power of Synods is by others conceived to be onely consultative, when Churches by way of Combination, for their mutuall support in truth and peace, do with mutuall consent appoint times of meeting for their mutuall help, that they may lend common relief by their Common Counsell, and have the benefit of each others gifts & abilities; or though they be not in any set consociation, if there be any emergent occasions of more danger or difficulty, they send for help of Counsell, to such as are most able to lend and administer it, though furthest removed from their society and fellowship: As the practice of the Church of *Antioch* is most pregnant to this purpose.

2. QUEST.

How are Synods proved? or what Scriptures or reasons to prove the necessity of *Synods*?

ANSW, That there should be Synods, which have *Potestatem*

statem juridicam, is no where proved in Scripture, because it is not a truth: such a Power will appear after to be unlawfull, and therefore never appointed by God, nor approved by his Word.

The Examples given out of *Act. 15.* and *Gal. 2.* carry no full and satisfying evidence with them.

That of *Act. 15.* is deficient many wayes.

1. If they had Power juridicall, it must arise by way of Combination; But that they were not in, being 200 miles distant at the least one from another.

2. If that was a Synod, it must be referred to some of the species of a Synod.

But it can be referred to none of the species; Its neither Classis, Provinciall, nor Nationall Synod, as the distance from Jerusalem gives in evidence.

And an OEcumenicall Councell it was not, because that is gathered out of all Nations; here were but two Churches.

Obj. If it be here said, because the Apostles were here present, who had Power over all Churches; therefore it may in that regard be called a Generall or OEcumenicall Councell.

ANSW. It is easy to reply, That there can be no just warrant taken from thence for such an Assertion: For if the Apostles did act here as particular persons, not by any Apostolicall Power, then their presence, look at them as private persons, cannot make a Generall Councell.

But their acting in this Synod was not as Apostles by way of revelation or peculiar assistance; *Ergo.*

That cannot make a Generall Councell.

They disputed as others, consented, concluded, subscribed, and sent as others.

3. One Church hath no power over another:

But here is but one Church advising with another, *Antioch* with *Jerusalem.*

The minor is in the text; the Proposition is a confessed principle, and reason gives force of confirmation; For it carries some appearance with it, that one should yie'd to many; but that one should submit to the Power of another, and haply the stronger, and more able and judicious to that which is more weak and ignorant, &c.

4. All juridicall Power issues from Combination.

Therefore those onely are bound, that are so combined and sent.

But this Synod sent their *dogmata* and sentences to the Churches of *Syria* and *Cilicia*, who never sent any Messengers thither, and *ergo*.

All that they intended and acted was by a way of Councill.

5. The controversy arising from the Church of *Antioch*, they repairing for judgement, cannot be judges in their own cause, now controverted by an opposite party.

Hence there was but one Church that gave in the sentence, and that cannot make a Synod.

6. Each Practice or Example is so far warrantable and binding, as it hath either some particular precept to injoyne it, or some generall rule that may confirme it by way of collection.

But here is no particular precept to injoyne it; let them shew any generall rule appropriate to Church discipline or Church government to bottome it.

Dr Whitaker confesseth, there is no precept for Synods.

The reason alledged for proof, hath no convicting evidence in it.

For when it is said,

An ordinary Assembly of Church-members, Elders and Brethren of many Churches meeting by occasion of controversy, to dispute and cleare truth from Scripture, is founded on *Act. 15*.

But this is a Synod.

ANSW. To the major, Such an Assembly met of many Messengers of many Churches, is not found, nor can be proved out of the *Act*.

2. They met not to dispute and determine *juridicè*.

The same fault is in that proof of *Gal. 2*.

If *Paul* went up to the Apostles to gain mutuall consent and approbation, not to submit his office or doctrine *juridicè* to them at all, for this he professedly gainsayes, that he had not his office from man, or by man; and that his doctrine was from God by revelation, as well as theirs.

If he come to advantage his proceeding by mutuall consent and approbation, then other Churches may meet together by

way of jurisdiction; there is no foundnesse in such a consequence.

The reasons also reach not this Power.

For errors may be prevented, truth cleared, union of Churches in judgment preserved, and they kept from running in vain, and all neighbouring Churches may be consulted with in more waightly transactions, without this meeting in this juridiciall manner.

But if Synods and such meetings be attended onely in way of consultation, as having no other power, nor meeting for any other end:

Then as they are lawfull, so the root of them lyes in a common principle which God in providence hath appointed for humane proceeding, and that is,

He that hearkens to counsell shall be safe.

In the multitude of Councillers there is safety.

Hence all conditions and callings, as they need, so they use a Combination of counsell, for the carrying on of their occasions under their hand.

Hence arise the Companies of Merchants, and all men of all Crafts.

Hence Common Councils in all Kingdomes and States.

And therefore in the Course of Christianity also the Churches of Christ should use the meanes which God hath appointed for their more comfortable and succesfull proceeding in a Church-way.

And hence one Church may send to another, or to many, and that severally or joyntly meeting.

Hence send to the most able: As *Antioch* sent to *Jerusalem*, because though it was farre remote, yet in reason they might expect more reliefe, because of the joynt being of the Apostles together.

Beside, they were concerned in some manner therein, as it appeares, some came as from them, and pretended the judgment of the Apostles touching the necessity of Circumcision, to whom say the Apostles, we gave no such allowance.

Obj. If it be said, this course of Councill is common to all sorts, and therefore they may as well consult with any, as with Churches.

ANSW. True, they may, and in some cases should consult with

the Chief learned men and Readers of Divinity in severall Universities, or such who have the chiefeft skill in the occasions which are in doubt.

But because the occasion of one Church may deeply concerne others. 2. Because Churches are in reason most fit and best able, and will be most affected with the conditions of other Churches, Therefore its most suitable to right reason, and the rules of consultation to advise with such.

3. QUEST.

What is the Power of a Synod?

ANSW. Power, *ἐξουσία* is either

}	<i>Juridica,</i>	}	<i>Pratoria,</i> to bind
			consciences to Christ
			<i>Aequatoria</i>
		}	<i>Consultativa.</i>

}	<i>Juridica Aequatoria</i>	}	Either in inflicting censures,
		}	Or
		}	Imposing their conclusions and
		}	determinations upon others
		}	under paine of censure, & this
		}	is that they call legislative Pow-
		}	er, <i>Potestas conficiendi Canones.</i>

Again this Power looks two wayes,

}	}	Either in respect of o-
		ther Churches,
	}	Or of the Magistrate.

Hence the answer will issue in three heads.

I. They have not Power *infligendi censuras, utpote excommunicationis*: The reason is taken from Presbyterian principles. All censures are administered by men in office.

But here the actions issue not from such.

Those acts which proceed in common from men without, as well as in office, those cannot be acts of men in office.

But all acts of the Synod are performed by all the Members of the Synod.

It seemes good to the Spirit and unto us, that was, all the Bre-

Brethren, as well, as the Church.

2. They grant, that all the Power the Synod hath, is accumulative, not privative; it takes nothing from the Power of the Churches.

But thus to censure, would take Power from the Churches.

That which crosseth the Power given by Christ, that diminisheth their lawfull and rightfull Power.

But this doth so; For Christ saith, *He that will not hear the Church, let him be as a heathen*: But this Power gives them leave to refuse the admonition of the Church, and to appeal, and so nullifies the proceeding of the Church.

3. That which gives power over a Church without the attending the judgement of the Rulers, nay happely, against their judgement, that diminisheth the power of the Church.

But this doth so: As in case all the Elders of a particular Congregation shall gainsay the censure, and the rest of the Synod passe a censure against the Elders.

4. Excommunication is proper to the Congregation.

Therefore they take that which is their propriety.

That it is proper, it thus appears.

Its either proper to the Congregation, or else common to both.

Therefore it falls firstly and properly somewhere else, namely, it belongs to the Church in generall first, and then to both the species.

But this cannot be.

That which is firstly in the genus, doth belong indifferently to both species from thence.

But all the power the Classis hath, they have it from the Congregation.

Therefore it was firstly there, not in a Church in the generall, as belonging to Synods and to Congregations.

5. All jurisdiction belongs to, and issues from the power of order.

But this jurisdiction issues from no power of order; for here is new jurisdiction, but no new order or officer.

6. Where there is a superior power, thither belongs supreme honour.

But the greatest honour belongs to them, who preach, not who rule,

2. They have no power to impose their Canons or Conclusions upon them.

1. Because the Churches power is above them, in that they sent them.

2. Because the Churches have power to call another Synod, and send other Messengers, and passe sentence against them.

3. Because in many cases it may injoyne a man to beleeve contradictions.

As suppose a man under one Province, which hath determined a case one way, and therefore he must beleeve that:

He removes himselfe the next month or week into another Province, and they have determined a contrary Conclusion, and he must beleeve that.

4. In all Synods, but an OEcumenicall, its lawful to make an appeal; and therefore to refuse.

3. In point of Councill,

They have *dogmaticum decisivum judicium*, i.e. they may dogmatise and set down their judgements definitively, and by way of determination,

Therefore Junius calls them } *διατάξεις ἐκ ἐντολας*
 } *Non praecepta sed Ordinationes.*

4. QUEST.

To whom the power of calling *Synods* doth appertaine.

1. The state of the question must be first inquired

2. The reasons brought for the truth, that it may be settled.

This controversie comes to be agitated betwixt us and the Papists: and also betwixt many of the Protestants, in some particular branches, or some peculiar explications of it.

We shall indeavour to lay out the full breadth, and then to point out the severals wherein the very nick and hinge of the question stands. Therefore inquire,

1. What Synod is here meant.

2. What it is to call.

3. To whom the power appertaines.

1. A Synod, in this question, is usually restrained to a generall councill, or an Oecumenick Synod, as it may appeare in Doctor *Whitaker*. For as touching Provinciaall or Nationall counsels, he grants they were commonly convocated by the Bishops, Metropolitan, or Patriarch, who had an inspection into such places, by humane appointment.

Though I confesse, in a safe and faire sence, I would extend it futher.

2. *Convocare*. The greatest waight lyes in the explication of this word, *what it is to call*, and if we may looke at it, in the full bounds and limits, as its often considered by such as inquire into all the ingredients of this action,

Then it implyes two things.

1. By way of appointment and injunction to require the solemn and publike concurrence and assembly of some persons of severall Churches, for such ends, as hath above been specified.

I say a publike and solemn Assembly and concurrence of Churches.

For, if it be but private and clandestine by some privy intimation one from another, to meet in a secret manner, as under the colour, and by the rule of Christian society, We look not at such meeting as Synodicall.

2. This publike concurrence, it must be appointed and enjoined, not attained by way of intreaty;

As persons dissenting, and being in difference one with another, are said, in one usuall phrase, to call in Arbitrators, or by intreaty to desire the help of such persons, to consider and end their controversie.

Such a kind of calling which is by occasionall intreaty, reacheth not the streile and state of this question.

3. I find some also, who make this as one branch, which growes to the body of this question.

Whether they who call, may name and specify the particular persons who must be sent, or may refuse such as be sent, in case they seeme to their judgement, upon reasons which appeare just to them, that they are unfit.

And here mens apprehensions vary.

Some will allow the Magistrate to injoyne and require the Churches to send: But the Churches must make choice of those whom they will send.

Others.

Others conceive it is in the Magistrates hand to appoint both.

Againe,

This power of appointing they look at it in a double consideration.

Either as a Commission, which they give, whereby they are enabled unto this action.

Or onely a permission, that the Churches having power of themselves, the Magistrate suffers them, or will not hinder them from putting it forth.

And the issue then returns to this,

It belongs to the supreme Magistrate, and the power of his place, to injoyne the solemn and publike concurrence of the severall persons of the Churches, and to appoint and nominate whom of those he will have to consider of such weighty and doubtfull cases, which concerne the publike profession and practising of the worship of God, within his Dominions.

When I say, It belongs to his power and place, I meane to him it is peculiar, and doth not belong to the Church.

2. I say, The publike and solemn concurrence is appointed by him.

They may, as Christians, maintaine private communion, one with another, seeke, and by intreaty call for the councill and helpe one of another, and as they be Churches, use that Christian priviledge of *auxilium & consilium*, to further their own good, and promote the worke under their hand: And that act requires no allowance of Magistrate at all.

For what I do, *quà Ethicus, quà Oeconomicus*, and so *quà Christianus* in private, it appertaines not to him to inquire, provided It intrench not upon his *εὐπολιτευει δει*.

But when any proceed to publike and solemn Assemblings, this comes properly under the Cognizance of the Magistrate, as falling professedly in his way, and requires his *allowance*.

I say allowance; for in such acts, which issue from the common abilities or dexterities of men *Commissio & justa permissio* are all one, at least make no great difference.

The Magistrate allowes a scholler, a fencer, to set up Schools of their Art, there needs no more Commission, but such a permission to such actions in a state.

Before I descend to the Arguments, there be two *postulata* I shall premise.

1. That

1. That a right opinion and worship of God should be openly professed within the territories and jurisdiction of a State, appertaines to them, as that which comes within the verg and object of the state and policy to attend.

For how could they provide for their subjects, to live in godlineffe and honesty without this?

How should they be nursing Fathers and Mothers to the Church and Religion, if they should suffer open Blasphemy and Idolatry to be maintained and professed?

Nay in that such crimes were punished with death in Israel, its plaine, the Kings did it, not as Types of Christ, but by a civil power.

For no spirituall power useth the weapons of this world.

2. Hence the supream Magistrate hath liberty and power both to inquire and judge of professions and Religions, which is true, and ought to be maintained, which is false, and ought to be rejected.

For were he bound to follow the judgement of the Churches, or Ministers, if they should judge a Toleration of all Religions lawfull, or judge the false to be true, he then were bound to nurse the false Religion, and false Churches.

Now we shall proceed to the Reasons for the settling of the truth, which was the second thing to be attended.

Argument 1.

If it be in the Magistrates power lawfully to forbid and hinder, then it is not in the power of the Churches lawfully to do.

For then the same thing should, in the same regard be lawfull and unlawfull: and the rules of providence should be opposite one to another.

But the supreme Magistrate may lawfully hinder any people of another Kingdome to come into his: or his own subjects to go out of his territories without his leave.

Otherwise, he should want lawfull power to oppose such, as would come in to undermine or lay wast the State, and to defend himselfe.

And should also not have authority to require homage of his own people.

Now without the comming in of many, from all Nations, or
H h h h the

the going out of his own subjects to other Nations, there will be no generall concurrence, nor council.

And the same power he hath to confine his own people from such generall Assemblings, within his own precincts. For there may be the like just reasons.

Argument 2.

That which is an act meerly civil, that belongs properly to the civil Magistrate.

But this is an act meerly civill to appoint such solemne and publike Assemblings.

The first Proposition is evident from the diversity of the Rules, by which actions are put forth.

A civill act belongs not to an Ecclesiastick power, because that which they do, is only done by the Ecclesiastick policy.

Minor.

The *decretion* of a rule of policy is an act meerly civill.

But this is such, for it is contained under that rule of *rectus de Deo sensus, de Deo cultus.*

Argument. 3.

Its lawfull for a Prince to require the help of faculties and abilities of his subjects, to consider, to advise for the good of the publike.

This his Royall place, and their homage evidenceth.

But to call what persons of the Churches, he conceives most fit to meet and concurre for councill, is to improve the faculties and abilities of his subjects for the common good, *ergo.*

And if it was lawfull for them to refuse, there must needs follow, not onely rebellion on their part, but certaine ruine to the whole.

Argument. 4.

If the Magistrate is bound to maintaine the peace of his subjects in godlinesse, and to know and judge of the wayes of godlinesse, then he must have power to use such means, that he may both know and maintaine it.

For providence doth not require the end, but alwayes allowes

lowes wayes withall, for the attainment of it, which are requisite and lawfull.

But unlesse he may require the concurrence of the Councils and considerations, and so the determinations of Churches touching what they hold and maintaine in their profession, to be according to the rule of godlinesse, there is not a meanes left, to know what profession they be of, and how far they either agree or disagree.

Argument. 5.

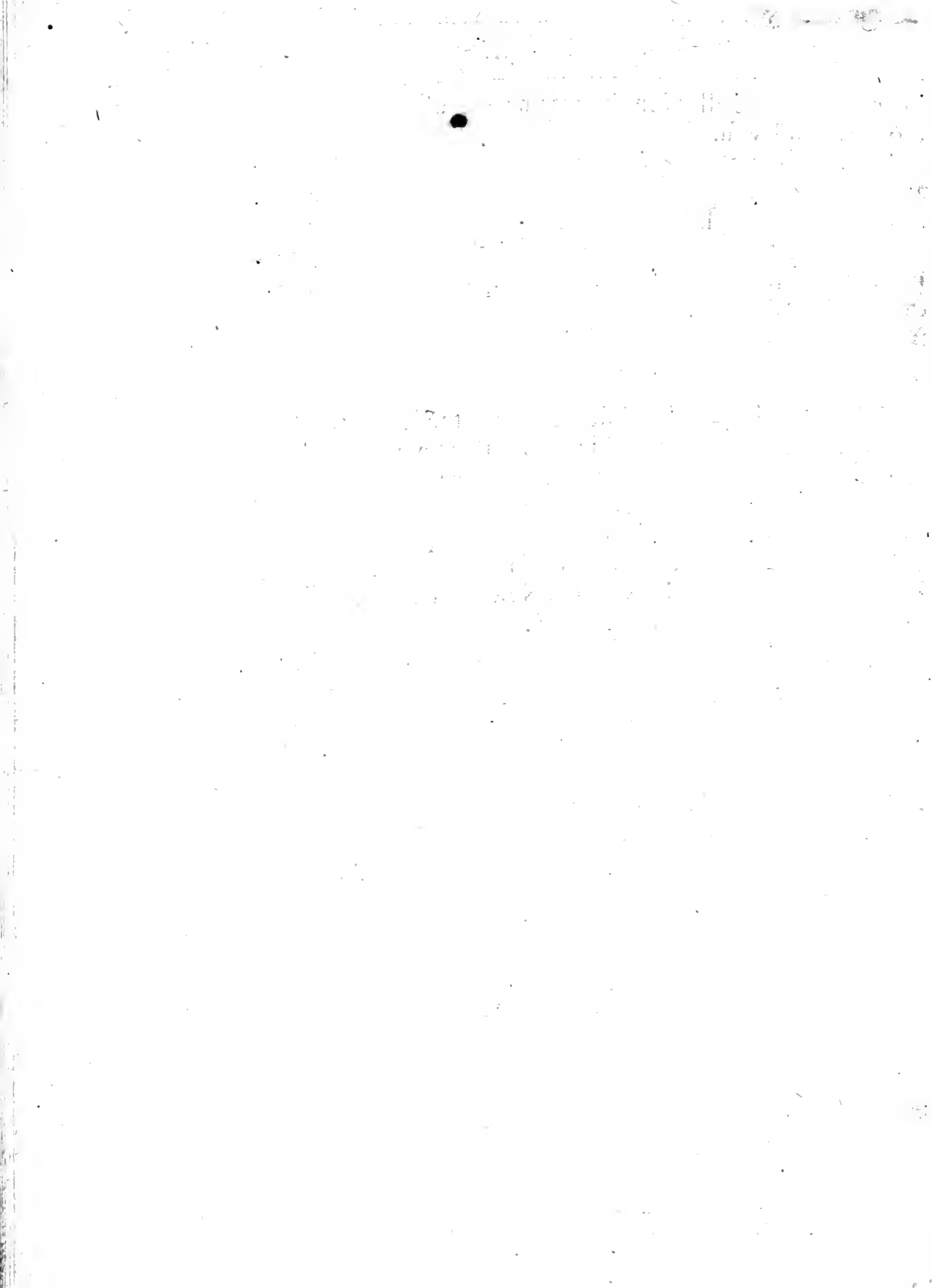
If the Churches need and desire the protection of the Magistrate in their way of worship; then they must be ready to give him an account of their way, when he requires it, and therefore to concurre and assemble upon his appointment, that so he may know, and lend his patronage and protection.

This Conclusion in all the particulars of it, is made good by all the Examples in the Old and New Testament.

As that of *Asa, Hezekiab, Josiah.*

Herod Math. 2. calls all the Scribes, Pharisees, and the Elders of the people.

FINIS.



The Way of
CONGREGATIONAL
CHURCHES
CLEARED:

IN TWO TREATISES.

In the former, { From the Historical Aspersions of Mr.
Robert Baylie, in his Book, called [A
Disswative from the Errors of the
Time.]

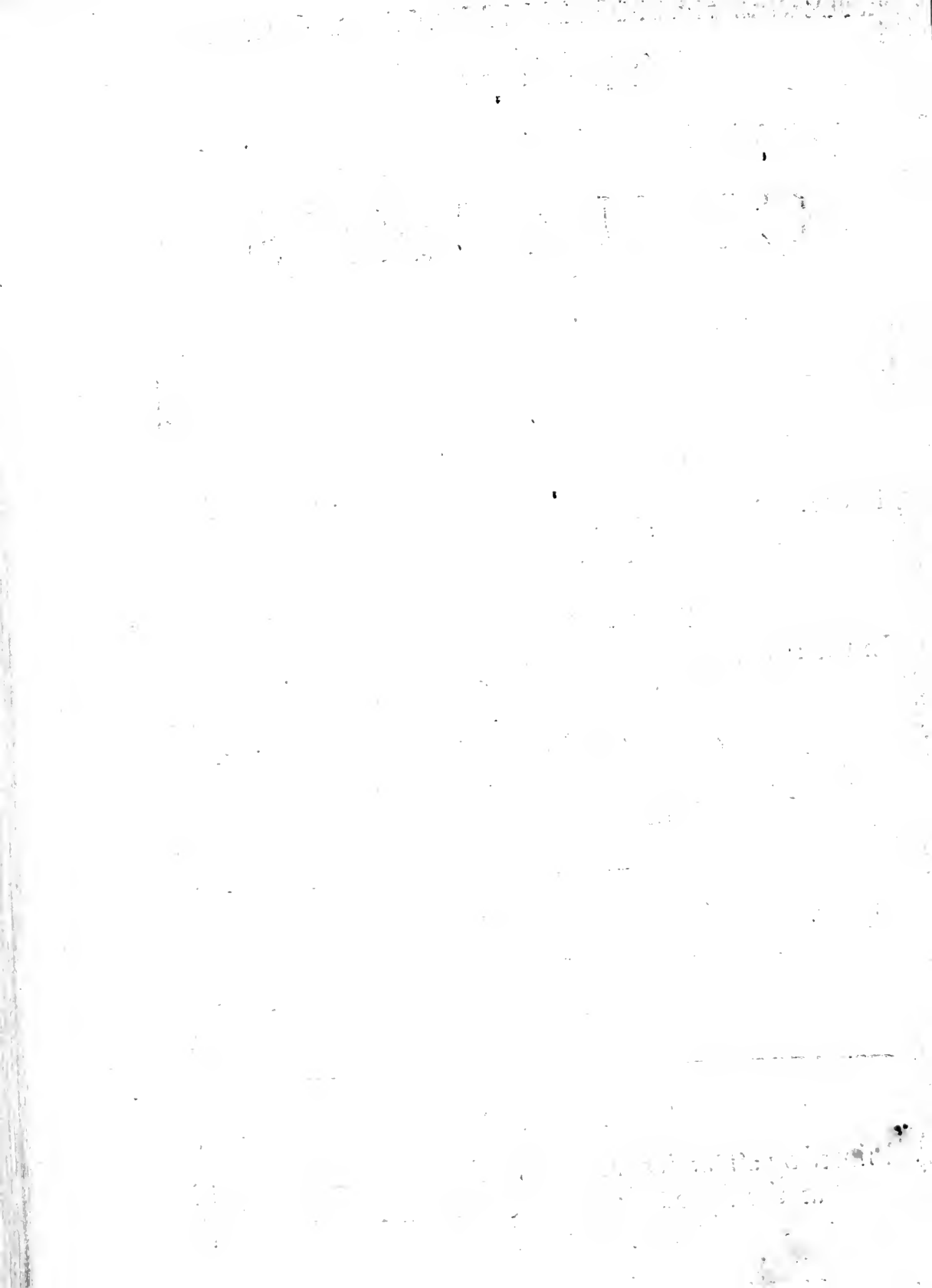
In the latter, { From some Contradictions
of
VINDICÆ CLAVIUM:

And from, { Some Mis-constructions of Learned Mr.
Rutherford in his Book intituled [The
due Right of Presbyteries.]

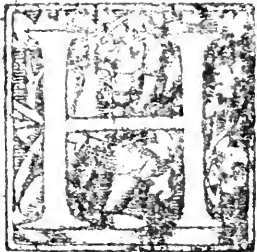
By Mr. JOHN COTTON, sometime Preacher at *Boston*
in *Lincolne-shire*, and now Teacher of
the Church at *Boston*, in
New-England.

L O N D O N,

Printed by *Matthew Simmons*, for *John Bellamie*,
at the signe of the three Golden-Lions,
in *Cornhill*. 1648.



An Epistle PACIFICATORY, To the Brethren dissenting from this Way.



Here (Reverend Brethren) is presented unto you in Print, that very Copie, which the worthy Author (Mr *John Cotton*, Teacher of the Church at *Boston* in New England) sent together with his letter under his own hand unto me. His honouring me therein

(upon my real account) deserved his request, *that I would assist the Press*, which with the greatest diligence opportunity put into my hands I have performed. And the worth of the subject, and the Authors sweet and solid handling of it, hath richly rewarded my labour, *legendo, perlegendoq;*, in the usual and perusal thereof. The *Man*, most patient towards a sharp *Antagonist*, (you your selves being judges.) The *Manner of handling*, gracious; meek words; playing the Champion for Veritie and Innocency, with arguments of steel, unsheathed and shining with an amiable plainnes of speech, and a free and sincere openesse of heart. The *Matter* partly *Apologetical*, partly *Controversial*. In the *former* part you will meet with: 1. A true and terse History of the purer Churches in later pudled times: The blots aspersed upon them, clearly pumiced and spunged off; and divers precious Saints for learning and religion (through whose sides Christs wayes by opponents have been sorely wounded) *εὐτόμως ἢ ἀναπολογίως* evidently and unrepliablely vindicated. 2. A very good account of many singular Doctrinal points; not onely of more speculative Theologie, ventilating the chaff from the wheat, Error from Truth; but of most practical Soul-searching, Soul-saving, and Soul-solacing Divinitie. I might give golden instances, glaring gloriously upon my Spirit, but for falling under a leaden retard-

ing of dispatch; fearing lest the presse tarry for me; for it even treads on my heel. In the latter part of this Book, being Controversial, you have a fair *Additional* to the *Models* (afore printed) of the Church way (so much called for by you;) not Magisterially laid down, but friendly debated by Scripture, and argumentatively disputed out to the utmost inch of ground, and defended *Cap a pie* (as they speak) from the head to the heel, of every branch of Truth essential to the controversie.

Now then (worthy Brethren) consider and view over what ye gain to your design, whiles some among you endeavour by pen to blot the fair copy of Truth; (because *you at present* stoop not down low enough to see it a Truth) and to crosse out of the Book of mens memory and esteem the names of them whom God will honour, though you will not? Surely the copy is written out fairer and fuller; books are multiplied; more men reade them; and by reason of the late mists hovering over Truth, and cordes of bondage streightning mens consciences; all men of conscience are more eager to search out, and having found, to stand to, and sit down by those Truths that clear their minds, and set free their spirits. Mists mantling and masking, the Sun ascending, are soon cast off, and dispelled by its beams, being neer his Zenith. We grasp with men of rising parts, and high places, for free speaking, about Text proof Points, to our losse. By an Antiperistatrical opposition, the zeal of godly learned Writers, (before concealedly clouded with more silence) is set on fire: the cloud breaks, the voyce of their thunder (as the Historian speaks of that Greek Commander *Pericles* his Fulminating Oratory) awakens the World, and the flame burns up *the hay and stubble*. Truth is like Camomile; the more it is trodden, the more it spreads. Like the Wal-nut tree, the more it is beaten for its fruit this year, the more it fructifies the next. Eclipses cause men more to stare after the Sun, and more joy in the injoying of its light, when

1. Church government and Church Covenant.

2. The way of the Churches in N. England.

3. The *Apologes*. Narrat.

4. The Keyes of the Kingdom of Heaven.

5. The model of the Church way by M. *Bariler*.

6. Answer to 32^d Quest.

6 1. Pet. 1. 12.

Εἰς ἃ ἐπιθυμοῦσιν

οἱ ἄγγελοι

παρακλιθεῖσιν

The Angels desire earnestly to stoop down to look into the things of the Gospel.

1. Cor. 3. 12, 13. 14. &c.

when got free. The *Jews* crying up *Mosaicall Ceremonies*, and humane traditions; *Stephen, Peter, Paul*, dispute, Preach, Apologize for the Spirituality, and liberty of the Gospel. What succeeds? thousands are converted, ten thousand are convinced, and the World is over-run with the knowledge of the truth, as the waters cover the Sea. The *Gentiles* likewise, (especially the *Roman Empire*) take the next turn to de-dignifie the christians, scandalize their religious practises, and to persecute both (witness the ten persecutions.) What was the income, the return of gain upon that adventure? Upstart those mighty Giants in Religion, awakned with an holy inflammation of zeal, *Aristides, Justinus, Melito Apollinaris, Athenagoras, Apollonius, Tertullanus, &c.* And gloriously Apologize for the Truth: *James, Thomas, Andrew, Matthew, Philip, Mark*, and others of the *Apostles*, *Simon and Parmenas* of the *7. Deacons*; *Simeon, Zenon, Polycarp*, and millions more in ensuing ages by succession, die for Christ, and seal to the certainty of the Truth with their blouds, making glorious confessions of it, whereby many Martyrizers, become Martyrs. *Sanguis Martyrum semen Ecclesie*. Whiles the Persecutors marred (as they thought) Martyrs, they made Martyrs: and by their opposition they increased shrill and conspicuous confessions and professions of the Truth of Jesus. In so much that *Pliny* a great States man to the Emperour, writes to him a persuasive to stay the persecution. At last, an Emperor himself *Constantine the Great*, becomes a Christian, and then down went *Barabbas*, and *Christ* was exalted. The Sun of the Gospel shone out once again over the face of the whole earth.

Act. 2.
Act. 4.

Sanguine fundata est Ecclesia, sanguine crevit, sanguine succrevit, sanguine suis erit.

Therefore my humble request to you my Reverend Brethren, is, that yee more study Peace, and stir up Love, among Brethren, and lesse controversie in these unparelled times of universal contention, totally polemical, both Scholastically, and civilly. And to this end let us be warned (by that good account this Book renders unto us) of facil credulity

lity

lity, either to reports, or letters, or Books, unlesse they be handed to us from the Authors themselves, with whom ye have to do. Otherwise (as this book bears notable witness) our eyes and ears shall be abused, and our judgements warped from the simplicity and straitnesse of Truth. Suppose any real difference should be between us: if we agree in *foundation doctrinals*, yea, and in the main Principles of the *constitution and jurisdiction*, or power of a *particular Congregational Church*: as that it should consist of *Saints in union*, invested with *Power* to take in and cast out; I wonder it should amount to so high a contest, about degrees (which alter not the kind) of *forming and reforming* such a Church. You say *SAINTS in outward profession is the Matter* of such a Church; and an implicit uniting, *viz:* a walking and communicating with you is a sufficient *evidencing of the form*. We judge that *real SAINTS* uttering in discourse the breathings of the Holy Spirit, and experiences of conversion, witnessed in a stricter conversation, to be the *Matter*; and their *solemn confession* of their Faith, and *expresse open covenanting* with the Lord to walk with such a body of Saints in all the wayes of Christ to their light and power for reciprocal edification, to be the *Manifest Form*. How is it now that only a *going before one another in degrees of reformation, according to the National solemn League and Covenant*, should breed in you as it were a *specificall* opposition against us? If you have a mind to ascend up higher to fetch down differences from above, about *Appeals*: Nor here hence is their just cause to build up such Bulwarks of Hostilitie between Brethren. If in the reign of *Episcopacy*; those Parishes were quiet where could not be found work for the *Hierarchie* to intermeddle; surely then the *Classes* may conveniently permit particular Congregations, (prostrated below them as it were at their feet) to rest in peace, whiles they meetly manage their own Church affairs, within their own Sphere. If we need advise, we shall willingly look on a company of Godly Elder and Brethren of

Churches, called together for counsel by our, and other Churches (be the Assembly of them smaller, greater, or greatest) as upon an Ordinance of Christ, and as bound by the Truth of Christ as readily to receive, as they are to give counsel to us according to the Truth. Onely we cannot be contented to look absolutely upon all their advise (without exception) as *authoritative* dictates, and *Magisterial Canons*, necessarily to be obeyed *sub pœna* under a penalty, how much soever our consciences remain unsatisfied the mean whiles.

The case standing hereabouts (as near as I could rough-draw the state of it in this instantaneous hast) let us I beseech you be rather *Ironæi*, then *Cassandri*. As we do *ὀρθοποδεῖν* (*Galat. 2. 14.*) walk even *with the right foot in the Gospel*; so let's in discipline (whiles the difference in the *thing* is no wider) give one another (as the Apostle speaks, *Gal. 2. 9.*) the *right hand of fellowship*. A learned Scot well observeth, that *there is a kind of justice among thees, else their society would soon be disbanded*. And shall it not be among Brethren, Saints, Ministers, least we dissolve Churches, yea, ordinary communion of Saints? Let *Idol-Dagon* be half fish and half man, but let not Christ be divided, nor the profession of his Truth be set at odds. If our hearts grudge (and let that be our sorrow) yet let us not ^a gnash the teeth and saw one another's repute a two, with the teeth of keen words. Let not anger ^b *εἶπε* boyl up into a foam, to throw the scum upon one another. Hereby else we slay both the souls of thousands, and the charity of 10000 to their sin, and our discomfort. O it is a sad thought on my spirit, that we should pretend to have the *Paraclet* (so called in many languages for its comprehensive signification of *Friend, Comforter, Doctor, Advocate, Intercessor, &c.*) that is, the *spirit* to be our *comforter*, and yet it should appear so little in us, to *teach us* and *convince us* of vi-

Peace-makers,
nor Breach-makers.

Weenas.
Portrait p. x.

^a Act. 7. 54.

^b Ester. 1. 18.
The word signifies to be angry, and to foam.

Chalde.
Job. 16. 20.

פְּרָקְלִיטַי

Syriac.
John 16. v. 7.

פְּרָקְלִיטַי

Gr. παρακλητος
In N. T. often
Vet. Lat. Paraclitus, in N. T. often

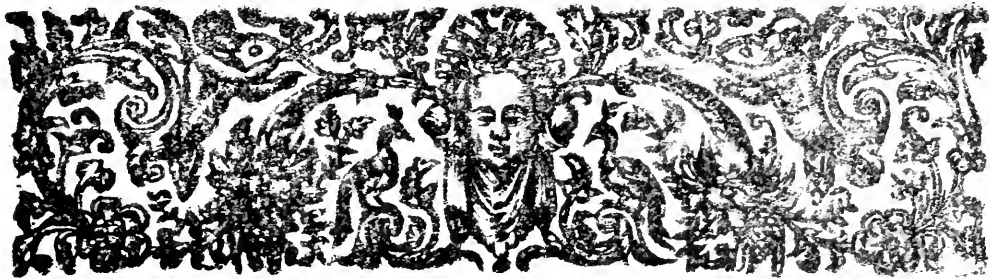
vilipending, or to work in us *love, friendship, and beseechings* towards one another. Now that the Lord would by his Spirit, with a second conversion (as the Scripture calls the progresse of mortification of some special corruption) transform our rugged hearts into love, charity, yea dilection, is the prayer of yours to serve you in the Lord, and for the Lord,

NATHANAEL HOMES.

The worthy name of the Reverend and Learned Author of this Treatise (which with delight I have perused) is a sufficient argument to perswade, not onely to the reading of it, but also to a beliefe and expectation of something Excellent therein.

Imprimatur

January 1. 1647. *John Bachiler.*



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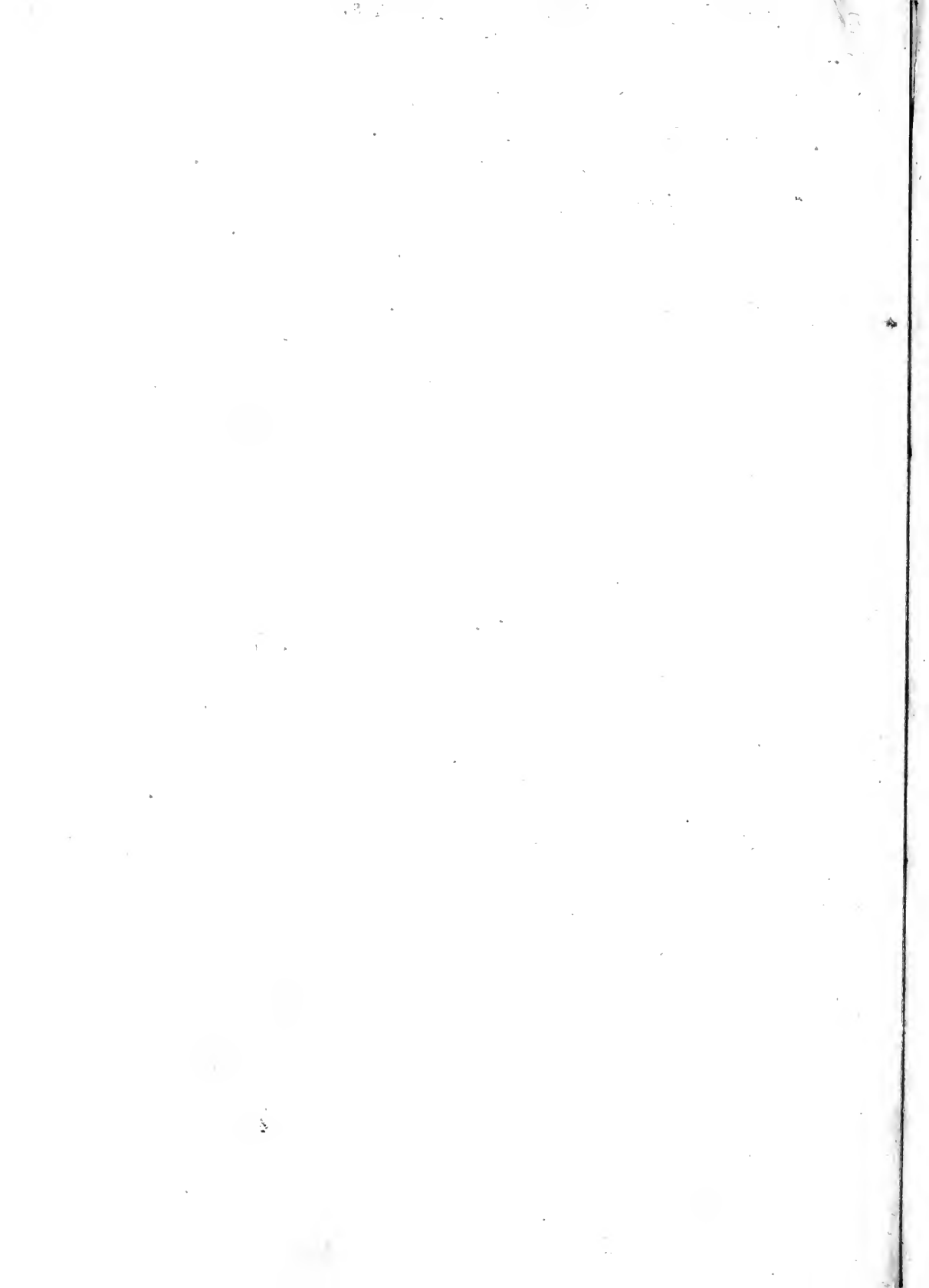
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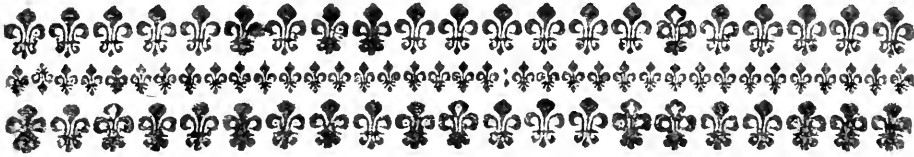
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Reader, be pleas'd (where its Printed false) to reade right; as in these instances.

Part. 1. p. 6. Αυτῶν δειξαι , p. 8. Forbes, p. 42. כלי p. 44. erga, p. 79. l. 6.
 Author, p. 83. l. 9. scelus.
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Treatise I.

CHAPTER I.

Of the Title inscribed to Mr. Baylie his Book, A Disswasive from the Errors of the Time.



Noah gave it for a blessing to his son *Japhet* (in a word both of Prophecy and Prayer) *God* perswade *Japhet* to dwell in the Tents of *Shem*, *Gen. 9. 27.* And if a Perswasive to dwell in the Tents of *Shem* were a blessing; then a Disswasive from the Errors of the Time (rightly so called) is a blessing also. But when *Mr. Baylie* is pleased amongst the Errors of the time to reckon (that which he calleth) Independency; he may do well to consider, whether he bring not upon his credulous Reader a curse in stead of a blessing.

The supposed Errors found in those who are called Independent Churches, are chiefly two, upon which all the rest doe depend: and both of them such as may well be cleared by *Noah's* blessing.

For, 1. they hold, that *Cham* and *Chanaan*, whilst they are such, (that is, gracelesse persons, and scorners at the falls and infirmities of the Saints) they are not to dwell in the Tents of *Shem*. *Noah* did not pray for such a blessing to them; yea, it had been a curse both to them and *Shem* (if he had so prayed) and not a blessing.

2. They hold also, that *Japhet* himself should not be brought to dwell in the Tents of *Shem* till *God* perswade him. They would

PART I. would not have *Shem* to enlarge his Tents, to compasse or compell *Japhet* to live under his shadow. It is one thing for *Japhet* and *Shem* to dwell together by voluntary consociation; another thing for *Shem* to rule over *Japhet* by undesired and unallowed jurisdiction. Let *Cham* and *Shanaan* be as servants unto *Shem* and to *Japhet* too, (for so *Noah* prophecyed:) but let not *Japhet* be a servant to *Shem*, no more then *Shem* to *Japhet*. But though these bee the principall Tenents of Independents (as they are called;) and indeed blessed truths in the blessing of *Noah*: yet Mr. *Baylie* reckoneth these amongst the Errors of the Times; and the Independents themselves amongst the wanderers on the right hand, together with Brownists, (as he calleth them,) Anabaptists, Antinomians, Seekers: As on the left hand, he reckoneth Prelates, Papists, Arminians, Socinians, Erastians. And it should seem, he taketh Independents to be one of the most dangerous Sects of them all, (at least, as the state of the times now standeth:) or else he would not have addressed all the whole force of his Discourse against them: Onely taking up Brownists (as he stileth them) by the way, to usher in the other with the greater prejudice. But for my part, I dislike not Mr. *Baylie*'s zeal against Errors where it is rightly placed: Onely let him allow the like liberty to us, which he taketh to himself, That as he publisheth a Disswative against Errors; so we may have leave to bear witness to the Truth.

CHAP. II.

Of those whom the Disswader stileth Brownists.

SECT. I.

“ **M** After *Baylie* rightly observeth, That in our departure
 “ & flight from *Rome*, some took up their stand too soon,
 “ before they had passed the lines (he meaneth all the lines) of
 “ communication with the Whore: and others ran on too long
 “ (or too far) beyond the bounds of truth and love. The former of these sorts he maketh the Lutherans, in respect of some defects in their Reformation. The latter, he maketh to be the Anabaptists in *Germany*. The successors of the former, he maketh

to be *Cranmer*, *Ridley*, and those other Confessors and Martyrs PART I.
 who settled Episcopacy and Ceremonies in *England*. The successors of the latter sort, (the Anabaptists) he maketh to be those whom he styeth Brownists.

But as there is a vast difference between the Episcopacy of *England*, and the Superintendency of *Germany*, (the one ruling by Monarchicall Power, the other by the consent of the Aristocraticall Presbytery:) so neither is there such correspondency between the *Germane* Anabaptism, and the *English* Brownism, as to make Brownism a native branch of Anabaptism.

“ Yes, (saith the Disswader) That Brownism is a native branch
 “ of Anabaptism, is evidenced, by the frequent transition of the
 “ one to the other. The dissolution of ice and snow into water,
 “ argueth strongly their originall from that element; so the
 “ ordinary running over of the Separatists to the Anabaptists.

Ans. The dissolution of ice and snow into water, doth indeed argue strongly their originall from water, because they are easily resolved into it without putrefaction or corruption. But so is not the Separatist resolved into a *German* Anabaptist, without a further degree of corruption and putrefaction. It is no argument a man is bred of worms, because he is next resolved into worms; for he is not so resolved without putrefaction. Say not, a man is resolved at last into dust from whence he was first taken; and yet the resolution is not made without putrefaction. For a man is not made of dust naturally, but by a transcendent creating power above Nature. But the Disswader maketh the Separation a native branch of Anabaptism.

Besides, I suppose, it is not an obvious thing to hear of an Anabaptist turn Separatist, though some Separatists have turned Anabaptists; which argueth there is not such a mutuall frequent transition from the one to the other, as is yearly found of ice and snow into water, and of water into ice or snow again.

S E C T. II.

The first Separatist, which the Disswader saith he hath read of,
 “ was one *Bolton*, who was a Minister of an old separate Con-
 “ gregation, and afterwards felt the sense of his Errors so grie-
 “ vously to his soul, (by the finger of Gods Justice stirring in his
 conscience)

PART. I. “ conscience) that he did not onely publickly at *Pauls-crosse* recant them, but thereafter was so dogged with a desperate remorse, that he rested not till he had hanged himself.

Ans. 1. Though *Bolton* may have been the first Separatist that the *Disswader* hath read of; yet he might have read of others before him. For in the Book called *The Register of memorable matters touching Reformation*, there is recorded a story of an hundred persons, who refused the common Liturgie, and the Congregations attending thereunto, and used prayers and preachings, and Sacraments amongst themselves: whereof 14 or 15 were sent to prison: Of whom the chiefest was *Mr. Smith*, with *Mr. Nixon*, *James Ireland*, *Robert Hawkins*, *Thomas Boweland*, and *Richard Morecroft*. And these pleaded their separation before the Lord Mayor, *Bishop Sands*, and other Commissioners on June 20. in the year 1567. which is about fourscore years agoe; and this as it seemeth was many years before *Bolton*; for *Mr. Baylie* reckoneth the wandring of the Separatists to be about 50 years standing, (*page 59.*) but this *Smith* and his company was 30 years before.

Ans. 2. Old *Mr. Bruister* (the reverend Elder of the Church of *Plymouth*, a man of long-approved piety, gravity, integrity) his testimony of this *Bolton* may take off the prejudice which the fearfull fall of *Bolton* seemeth to *Mr. Baylie* to cast upon the Separation: Which I will recite, not to justify that way of his separation, but to take off unjust scandals. “ This *Bolton* (saith he) “ partly by the terrors of Bishops, and partly by flattery, was “ brought indeed to recant. But afterwards they sleighting him, “ the terrors of the Almighty fell upon him, and considering “ how he had sinned against his conscience, he (*Judas-like*) laid “ violent hands upon himself.

But the *Disswader* may be pleased to consider, that Apostasie from the way of Separation, and terror of conscience even to desperation, and self-murder following thereupon, are no just exceptions against Separation: no more than *Judas* his apostasie from Christ, and terror of conscience even to desperation and self-hanging following thereupon, were any just exceptions against Christianity.]

SECT. III. Of Mr. Brown, and Barrow.

Of Mr. *Brown* and Mr. *Barrow*, it is farre from me to make any defence either of their persons, or of their way of rigid Separation: the hand of God upon their spirit, giving them up, one to a spirit of inconstancy and prophanesse; the other to a spirit of bitternesse and rashnesse. Though it is no just conviction of the errors of their way of Separation: yet it is a shrewd argument that either their way was not right, or their hearts not upright in it.

But this let me say, be it so, that *Brown* did revolt from his way, and took a Parsonage from the Bishop, and that in a Town by name called *A-church* in *Northampton-shire*, (a real check to his error, who formerly counted every Church in *England* no Church:) yet this backsliding of *Brown* from that way of Separation, is a just reason why the Separatists may disclaim denomination from him, and refuse to be called after his name, *Brownists*. If *Judas*, or *Julian*, or *Ecebolius* doe apostate from Christianity, no reason is there that all that professe the way of Christianity should be called *Judaites*, or *Julianists*, or *Ecebolians*. In the Ecclesiasticall History, though *Photinus* was the disciple of *Marcellus* in an hereticall opinion touching Christ: yet the followers of them both, when *Marcellus* had revoked his error, were not called *Marcellini* but *Photiniani*. To speak with reason, if any be justly to be called *Brownists*, it is onely such as revolt from Separation to Formality, and from thence to prophanesse. For Mr. *Barrow*, though I neither excuse the un-foundnesse of his judgment, nor the bitternesse of his style: yet I doubt the Disswader is deceived, when he saith, “ That *Queen Elizabeth* was so impatient of his contumelies, that she caused him in a morning to be hanged on the Tower-hill. For there be grave Professors (who lived nearer those occurrences) who speak of *Queen Elizabeth* as ignorant of *Barrow*’s execution, and *Greenwood*’s, and displeas’d at it, when she heard of it afterwards: neither was their execution on Tower-hill, but at Tyburn, long after the sentence of death pass’d against them.

PART I.

SECT. IV. Of Mr. Johnson, and Mr. Ainsworth.

The Disswader is deceived when he saith, " Mr. *Ainsworth* with
 " his half, did excommunicate Mr. *Johnson* and his half. For as
 I am informed by some judicious Professors who lived in those
 parts, Mr. *Ainsworth* and his company did not excommunicate
 Mr. *Johnson* and his, but onely withdrew from them, when they
 could no longer live peaceably with them. Mr. *Johnson* his last
 Book, argueth he had learned more moderation of spirit, then he
 did put forth in his former times.

Mr. *Ainsworth*, a man of a more modest and humble spirit,
 and diligently studious of the Hebrew Text, hath not beene un-
 usefull to the Church in his Exposition of the *Pentateuch*, espe-
 cially of *Moses* his Rituals, notwithstanding some uncircum-
 cised, and ungrounded Rabbinicall observations recited, but not
 refuted.

But when the Disswader saith, that M. *Ainsworths* company after
 " his death, remained long without all Officers;

There bee sundry living that know the contrary. For when he
 dyed he left two Elders over the Church, Mr. *DeLacluse*, and Mr.
May.

And therefore I doe not see any ground of that speech,

" That the weight and evidence of Gods hand against
 " *Ainsworth* had so farre disgraced that Sect, as the Disswader
 expresth. For though in simplicity of heart, in some things
 he went astray: yet the way he walked in, did not suffer dis-
 grace by him, nor by the weight and evidence of Gods hand upon
 him, for ought I have ever heard or read of him, save in Mr.
Baylie. The Lord knoweth how to bee mercifull to such as
 seeke him in simplicity of heart, according to light revealed,
 though hee doe observe and chasten some Errour in their
 way.

SECT. V. of Mr. Smith, and Mr. Robinson.

The fall indeed of Mr. *Smith*, and the Spirit of errors and
 instability that fell upon him, was more observable: and a dread-
 full warning from heaven, against *audis sua* selfe-fulnesse, and self-

self-pleasing. For though the tyranny of the Ecclesiasticall Courts was harsh towards him, and the yokes put upon him in his Ministry, too grievous to bee borne: yet neither was hee alone in suffering: Nor were those that suffered with him at that time, (Mr. Clifton, and Mr. Robinson) such inconsiderable Persons, that hee should affect to goe alone from them. It is true, he had found helpe by the conference (which himself had requested) with Mr. Dod, Mr. Hilderson, and Mr. Barbon, before he left *England*: yea and such helpe, that he thought he could have gained his Tutor *Iobnson*, from the Errors of his Rigid Separation. But hee had promised them, not to goe over to him, without their consents: and they utterly dissuaded him there-from, as fearing his instability. And yet contrary to his Promise he went over to him, yea, and that contrary to his owne pretence and offer of another conference with them before his going. Though the way of Rigid Separation had been lesse Heterodoxall, then it is, yet to venture upon it in such breach of manifest Rules, no marvell, if it led him into manifest temptations and Abberations.

“ The Disswader is mis-informed, when hee saith (page 16) he
 “ moved a great company to follow him to *Ley* in *Holland*. For
 as I understand by such as lived in those parts at that time,
 hee lived at *Amsterdam*, and there dyed, and at *Ley* in *Holland* he
 never came.

Of Mr. *Robinson*, the Disswader doth rightly observe, that hee
 “ was a man of the most learned, polished, and modest spi-
 “ rit of that way, and withall hee might have said, so piously
 “ studious, and conscientiously inquisitive after the Truth, that
 “ (as the Disswader rightly observeth) it had beene truely a
 “ marvell, if such a man as hee, had gone on to the end a rigid
 “ Separatist.

As a fruit of his studious inquisition after the Truth, hee re-
 sorted (as I have understood) to many judicious Divines in *En-
 gland* for the clearing of his Scruples, which inclined him to
 separation: and when hee came into *Holland*, hee addressed him-
 selfe to Doctor *Ames*, and Mr. *Parker*: rather preventing them
 with seeking counsell and satisfaction, then waiting for their
 compassion. But as they excelled in learning and godlinesse, so
 in compassion and brotherly love also; and therefore as they dis-
 cerned his weanednesse from selfe-fulnesse, so did they more
 freely

PART. I. freely communicate light to him, and received also some things from him. The fruit of which was (through the Grace of Christ) that the Disswader himselve confesseth, hee came backe indeed the one halfe of the way; Acknowledging the lawfulnessse of communicating with the Church of *England*, in the Word and Prayer: but not in the Sacraments and Discipline, which was (saith hee) a faire Bridge, at least a faire Arch of a Bridge for union. But when he saith, hee came on to communicate with the Church of *England* in the Word and Prayer, it must not be understood of the Common-Prayer-Book, but of the Prayers conceived by the Preacher before and after Sermon: And yet in comming on so far as he did, he came more then halfe way of any just distance.

For though hee stuck at the Common Liturgy, Sacraments and Discipline: yet since then it hath appeared, there was no just ground of comming on to them. The Honourable Parliament, and Reverend Assembly of Divines have (by the grace of Christ) seen just cause to remove the Liturgy, to abolish the Hierarchy (which was the Discipline hee chiefly stuck at) and to give order for restraint of ignorant and scandalous Persons from the Sacrament, which may well make up two or three Arches more (as Mr. *Baylie* calleth it) of that faire bridge for union, farre more then the halfe way.

It is true, Mr. *Robinson* did not acknowledge a Nationall Church governed by the Episcopacy to be a Church of Divine Institution. But though hee acknowledged the stile and priviledges of a Church in the New Testament to belong to a particular Congregation of visible Saints: yet such Nationall Churches, French or Dutch, as were governed by Presbyters, and separate from the world at the Lords Table, he did not disclaime Communion with them, I have beene given to understand, that when a Reverend and godly Scottish Minister came that way, (it seemeth to have been Mr. *Iohn Tarbes*) he offered him Communion at the Lords Table: though the other for feare of offence to the Scottish Churches at home, excused himselve. Yea when some Englishmen that offered themselves to become Members of his Church, would sometimes in their confessions professe their Separation from the Church of *England*, Mr. *Robinson* would beare witness against such profession; Avouching, they required

no such professions of Separation from this or that, or any Church, but onely from the world. All which doe argue, that his coming on to Protestant Churches, was more then the half way. “ But (saith the Disswader) this new Doctrine (or way) of
 “ Mr. *Robinson*, though it was destructive to his old Sect; yet it
 “ became an occasion of a new one, not very good. It was the
 “ womb and seed of that lamentable Independency in *Old* and
 “ *New-England*, which hath been the fountain of many evils al-
 “ ready though no more should ensue, as anon shall be declared.

Ans. When this commeth to be declared, I hope it will come to be declared also, that the way of Independency hath been bred in the womb of the New-Testament of the immortal seed of the Word of Truth, and received in the times of purest Primitive antiquity, many hundreths of years before *M. Robinson* was borne; and that it hath not been the fountain of any evils at all, much lesse of such evils, as to deserve the style of lamentable Independency.

SECT. VI. *Of the contempt and contumelie said to be put upon the old Brownists by the Independents.*

TO shut up this Chapter, the Disswader telleth us, “ That the
 “ way of the old Brownists is become contemptible not
 “ onely to all the rest of the world, but to their own children
 “ also; even they begin to heap coals of contumelies upon their
 “ Parents heads; as may be seen in the Elogies which both *Mr.*
 “ *Cotton*, and the five Apologists are pleased to give them in
 “ Print; yea, so much are these Children ashamed of their Fa-
 “ thers, that they usually take it for a contumelie to be called af-
 “ ter their name. No Independent will take it well at any mans
 “ hand to be called a Brownist either in whole, or in the smal-
 “ lest part.

Ans. 1. No marvail, if Independents take it ill to be called Brownists, in whole, or in part. For neither in whole, nor in part doe we partake in his Schism. He separated from Churches and from Saints: we, onely from the world, and that which is of the world. He turned apostate from the Separation which he had professed: and it is absurd to denominate either Sect or right way, from such as apostate from it. If he had stood constant in his way, and his way had been the same with ours, yet we were

PART. I. not baptized into his Name; and why should we then be called after his Name? If schism be a manifest fruit of the flesh, then they that give Nick-names tending to the reproach and division of Brethren, they walk after the flesh; for they sow variance and schism amongst Brethren.

2. It is an unjust and unworthy calumny, to call either Cotton or the Apologers, the children of their Fathers, whom he styleth Brownists. They never begot us, either to God, or to the Church, or to their Schism; a Schism, which as we have lamented in them, (as a fruit of misguided ignorant zeal:) so we have ever born witness against it, since our first knowledge of it.

3. Though we put not such Honor upon those he calleth Brownists, as to own them for our Fathers; yet neither doe we put so much dishonor upon them, "as to heap coals of contumely upon their heads. We look not at them with contempt, but compassion: Neither doe we bear witness against their Schism in any words of contempt and reproach, (which are the characters of contumelie) but in words of spirituall and just reproof; even in such terms, not which scornfull wit, but which holy Scripture suggesteth.

CHAP. III.

An answer to the Dissivaders 3 Chap. touching the originall and progresse of the Independents in New-England.

SECT. I.

Of the Title put upon us of $\left\{ \begin{array}{l} \text{A Sect,} \\ \text{Independents.} \end{array} \right.$

THe way of the Churches in *New-England* is neither justly called a Sect; nor fitly called Independency. Not a Sect; for we professe the Orthodox Doctrine of Faith, the same with all Protestant Churches; we celebrate the same Sacraments; and submit to the spirituall government of the same lawfull Guides, so farre as Christ and our own choyce hath set them over us. And though we doe not subject our selves to the Government of the Elders of other Churches, (as many great Churches doe;) yet we acknowledge and reverence such Churches in the Lord, as

true

true Churches of Christ, and are willing to make use of their P A R T. I
Brotherly counsell and help as need shall require.

And though we doe not open the doors of our Churches so wide, as to receive all the Inhabitants of a Nation, or of every Town, into the fellowship of our Churches; yet we doe not separate from such Protestant Churches as doe take that liberty: but onely we separate from the world, that is, from the worldly sort of them, who either live in open scandall, or at least doe not openly hold forth any spirituall discerning of the Lords Body, and are therefore unmeet to communicate at the Lord Table.

Nor is Independency a fit name of the way of our Churches. For in some respects it is too strait, and in others too large; it is too strait, in that it confineth us within our selves, and holdeth us forth as Independent from all others: whereas indeed we doe professe dependence upon Magistrates for civil Government and protection: Dependence upon Christ and his Word, for the soveraign government and rule of our administrations: Dependence upon the counsell of other Churches and Synods, when our own variance or ignorance may stand in need of such help from them. And therefore this title of Independency straitneth us, & restraineth us from our necessary duty, and due liberty.

Again, in other respects, Independency stretcheth it self too largely, and more generally, then that it can single out us. For it is compatible to a Nationall Church, as well as to a Congregationall. The Nationall Church of *Scotland* is Independent from the Government of the Nationall Church of *England*; and so is *England* Independent from *Scotland*. Nor is there any Sect at this day extant, but shrowdeth themselves under the title of Independency. The Antipædobaptists, Antinomians, Familists, yea, and the Seekers too, do all of them style themselves Independents. Nay, even the Pope himself, (who exalteth himself above all Civill and Church-power) yet even he also arrogateth the title of Independency; *Prima sedes à nemine judicatur*; that is, the Sea of *Rome* is Independent. Why then should Independency be appropriated to us, as a character of our way, which neither truly describeth us, nor faithfully distinguisheth us from many others? Wherefore if there must needs be some note of difference to decypher our estate, and to distinguish our way from a Nationall Church-way, I know none fitter, then to denominate theirs *Classicall*, and ours *Congregationall*.

PART I.

SECT. II. *Of the number of the Congregationall Regiment, and of the wisdomethreaped upon them, in engaging Persons of note to them.*

The Disswader acknowledgeth, "We are not numerous, but
 " the fewest in number of the noted Sects, and not to consist of
 " above One thousand persons within the Lines of the Cities
 " Communication.

Answ. 1. If we be the fewest of noted Sects, it was sometime
 the lot of Gods *Israel* to be the fewest of all people, *Deut. 7. 7.*

Answ. 2. If there be a thousand of our way within the Lines
 of the Cities Communication, I hope there want not divers more
 to be added to them in other parts of *England*, besides some thou-
 sands more in *New-England*. But it is not for us to follow *Da-*
vids sinne in numbring the people of the Lord; onely the Lord
 increase their number an hundreth fold, (yea, a thousand fold)
 and make them as the stars of heaven for multitude.

But for the quality of the persons, the Disswader telleth us,
 " They have been so wise, as to engage to their party some of
 " chief note in both Houses of Parliament, in the Assembly of
 " Divines, in the Army, in the City, and Countrey-Commit-
 " tees.

But in so saying, the Disswader putteth a dishonor both upon
 God, and upon those persons of chief note. It is a dishonor to
 God, to attribute that to the wisdom of man, which is the
 mighty and gracious work of the wisdom of God. And it is a
 dishonor to such men, to hold them forth as engaged to this way
 by the wisdom and industry of men, who have been well known
 (and some of them for many years) not to have engaged them-
 selves or others any further, then the grace of Christ, and the
 conscience of his Word hath engaged them to doe and suffer, ac-
 cording to the will of God.

SECT. III. *Touching the Line of the Pedegree of the Inde-
 pendants in New-England.*

" The Separatists (saith the Disswader) were their Fathers.
 " This is demonstrable not onely by the consanguinity of their
 " Tenents, (the one having borrowed all their chief Doctrines
 " and

“ and practises from the other:) but also by deduction of their P A R T I
 “ Pedegree in this clear Line. Mr *Robinson* did derive his way
 “ to his Separate Congregation at *Leyden*; a part of them did
 “ carry it over to *Plymouth* in *New-England*: Here Mr. *Cotton*
 “ took it up, and did transmit it to Mr. *Goodwin*, who did helpe
 “ to propagate it to sundry others in *Old-England* first, and after
 “ to more in *Holland*; till now by many hands it is sown thick
 “ in divers parts of the Kingdom.

Answer. That the Separatists were our Fathers, we have justly denied it above; seeing they neither begat us to God, nor to the Church, nor to their Schism. That we are (through grace) begotten to God, and to his Church, we received (many of us) from the blessing of Christ upon the Ministry of *England*. That we grew weary of the burden of Episcopacy and Conformity, we received from the Word of God by the help of the Non-conformists there. That we laid aside the Book of Common-prayer, we received from the serious meditation of the second Commandement, and not from the Writings of the Separatists, though they also had taken up the same Conclusion upon other premises. The particular visible Church of a Congregation to be the first subject of the power of the Keyes, we received by the light of the Word from Mr. *Parker*, Mr. *Baynes*, and Dr. *Ames*: from whom also, (from two of them at least) we received light out of the Word, for the matter of the visible Church to be visible Saints; and for the Form of it, to be a mutuall Covenant, whether an explicite or implicite Profession of Faith, and subjection to the Gospel of Christ in the society of the Church, or Presbytery thereof. And these be the chief Doctrines and practises of our way, so far as it differeth from other Reformed Churches. And having received these, not from the Separatists, but from the Lord Jesus, by gracious Saints, and faithfull witnesses of Jesus; the consanguinity of our Tenents with any the like found amongst the Separatists, will not demonstrate the Separatists to be our Fathers.

It is very likely (and by the fruits of some of them, it is very evident) that the Church of *Plymouth* in *New-England* received very much light and life, by the blessing of Christ upon Mr. *Robinsons* his Ministry, whilst he lived with them in *Holland*; nor need we to be ashamed, to learn any truth of God from him, or them, or from any other Saints of God, of farre meaner gifts, than he or they

PART. I. had received. But I must confesse ingenuously, that his denyall of the Parishionall Congregations in *England* to be true Churches, (either by reason of their mixt and corrupt matter, or for defect in their Covenant, or for excessse of their Episcopall Government) was never received into any heart, from thence to inferre a nullity of their Church-estate. Neither was our departure from them even in those evill times, a Separation from them as no Churches, but rather a Seccession from the corruptions found amongst them, unto which also we must have beene forced to conforme, even in our owne Practise through the Rigour of the times, unlesse wee had timely departed from them. In which case, Doctor *Ames* will excuse us (yea and the Holy Ghost also) from aspersion of schism or any other sin, in so doing, *De Conscientia, lib. 4. cap. 24. Numero 16. in Responsione 7. ad quest. 3.*

The Disswader is mistaken (when he saith Page 54.) That
 “ after the death of *Ainsworth*, there remained onely a small
 “ handfull of Separatists at *Amsterdam*, and another small com-
 “ pany at *Leyden*, under Mr. *Robinsons* Ministry, and besides them,
 “ no other at that time were knowen in the world of that Re-
 “ ligion.

For Mr. *Iacob*, whom Mr. *Lotbrop* succeeded and after him Mr. *Barbon* being an Elder governed the same Separate Church in *Leyden* which held Communion with Mr. *Robinsons* Church, as appeareth by their Letters published in Print. And that Church as it began before Mr. *Robinson*, so it continued after him, and still doth. And it is no lesse a mistake, when the Disswader maketh the Di-
 “ visions in Mr. *Robinsons* Church, or his desertion of many of
 “ their Principles to be an occasion of well neare bringing that
 “ Church to nought: till some of them went over to *New-*
 “ *England*, and perfwaded their neighbours who sate down with
 “ them in *New-Phymouth* to erect with them a Congregation af-
 “ ter their Separate way.

For the Church at *Leyden* was in peace, and free from any division, when they tooke up thoughts of transporting themselves into *America* with common consent. Themselves doe declare it, That the proposition of Removall, was set on foote and prosecuted by the Elders upon just and weighty grounds. For
 “ (to use their owne words) though they did quietly and sweet-
 “ ly enjoy their Christian & Church-liberties under the States:
 “ yet they foresaw *Holland* would be no place for their Church,
 and

and their posterity to continue there comfortably : at least in that measure, which they hoped to finde abroad, and that for these reasons, which I shall recite, as I received them from themselves.

1. Because themselves were of a different language from the Dutch where they lived, and the Dutch were settled in their way ; in so much that in ten yeares space, whilst their Church sojourned amongst them, they could not bring them to reform the neglect of the Lords Day, or any other thing amisse amongst them.

2. Because their Countrey-men who came over to joyne with them, by reason of the hardnesse, and chargeablenesse of the Countrey, soone spent their estates, and then were forced either to returne backe for England, or to live very meanely.

3. Because the Countrey was a place of so great liberty to children, that they could not educate their children, as their Parents had educated them: nor could they give them due correction, without reproof and reproach from their Neighbours.

4. Because their posterity would in a few generations become Dutch, and so lose their interest in the English Nation, name and language.

These being debated at first in private, and thought weighty, were afterwards propounded in publike, and after Solenne Dayes of Humiliation both in publike and private, it was agreed, that part of the Church should go before their Brethren into *America* to prepare for the rest : And in case the major part of the Church did choose to goe over with the first, then the Pastor to goe along with them. But if the major part stayed, then hee to stay with them: and to follow afterwards, when they should heare out of *America* of their safety and health, and possibility of subsistence: But the Lord translated him to himselfe, before therest could prepare to goe along to their Brethren. Notwithstanding when the first company Embarqued themselves for *America*, their Brethren accompanied them to the Sea, and tooke their leaves with such abundant expressions of Brotherly Love, as drew the neighbour Dutch to much observation, yea and some Admiration of them, at *Delph-Shoven in Holland*. Their departure there

PART I. therefore was not in a way of division among themselves, but with mutuall consent, and common intendment of peaceable cohabitation.

Neither did that company which came over to *Plymouth*, erect here a New-Church (as the Disswader taketh it,) for by consent of the Church which they left, they came over in Church-state, and onely renewed their Covenant when they came hither.

Neither did the Church of *Plymouth* (as the Disswader reporteth them) incontinently leaven all the vicinity.

“ For (as themselves say) at the first comming there was no vicinity of Christian habitation. They came over in the yeare 1620. Mr. *Endicot*, (the Captaine with his Company) came not over till the yeare 1628. and sat downe at *Salem*, 8. yeares after *Plymouth*. The yeare following, Mr. *Skelton*, and Mr. *Higginson* came over, and sitting downe with Mr. *Endicot* at *Salem*, entered into a Church there. How far they of *Salem* tooke up any practice from them at *Plymouth*, I doe not know: sure I am, Mr. *Skelton* (their Pastor) was studious of that way, before he left *Holland* in *Lincolnsbire*.

Nor was there any other Church planted after *Salem* till Mr. *Winthrop*, and some other godly gentlemen, and many good Christians came over together with Mr. *Wilson*, and Mr. *Philips*, (Ministers of the Word:) whereof the one gathered a Church at *Boston*, the other at *Water-Towne*, in the yeare 1630. The next yeare followed Mr. *Eliot*, and the yeare after Mr. *Weld*, who gathered into a Church at *Rocksbury*, as old Mr. *Naverick*, and Mr. *Warham* had done the same before at *Dorchester*.

It was in the yeare 1633. when Mr. *Hooker*, Mr. *Stone*, with myself arrived in the same Ship together: and being come, we found severall Churches gathered, and standing in the same Order, and way, wherein they now walke: at *Salem*, at *Boston*, at *Water-Towne*, at *Charle-Towne*, (which issued out of *Boston*) at *Dorchester* and *Rocksbury*. So that the Disswader is much mistaken, when hee saith, the Congregation of *Plymouth* did incontinently leaven all the vicinity: seeing for many yeares there was no vicinity to bee leavened. And *Salem* it selfe that was gathered into Church-Order seven or eight yeares after them, was above 40. miles distant from them. And though it bee very likely, that

that some of the first commers might helpe their Theory PART I.
 by hearing and discerning their practice at *Plymouth*: yet therein the Scripture is fulfilled, The Kingdome of Heaven is like unto leaven, which a woman took and hid in three measures of Meal, till all was leavened, *Math. 13. 13.*

But yet if the Disswader knew the spirit of those men who first came over hither, after *Plymouth*, (though before us) hee would easily discern, they were not such as would be leavened by vicinity of neighbours, but by the Divinity of the Truth of God shining forth from the Word. The body of the people at that time was not of such a carnall spirit, as so many of them to leave so faire accommodations, and dear relations in our native Countrey, to come over into a wilderneffe, to take up a Forme of Government, upon any such ground as the Disswader conceiteth, because it holdeth out so much liberty, and honour to the people.

This were indeed not to seek out for Liberty of Conscience, but Elbow-roomth of lust; and not to attend the honour, but the humor of the people. To passe such a judgment upon strangers, had need to arise from Divine Revelation, or else it will fall under the note of humane temerity.

“ But (saith the Disswader) howsoever it was in a few years,
 “ the most who seled their habitations in the Land, did agree to
 “ modell themselves after *Robinsons* pattern.

Answ. I do not know, that they agreed upon it by any common consultation: But it is true, they did as if they had agreed (by the same Spirit of Truth and unity) set up (by the help of Christ) the same modell of Churches, one like to another. But whether it was after Mr. *Robinsons* pattern, is spoken *gratis*: for I beleieve most of them knew not what it was, if any at all. And if any did know it, the men were such, as were not wont to attend to the patterns of men in matters of Religion, (for against that many of them had suffered in our native Countrey) but to the pattern of the Scriptures.

SECT. 4. Of Cottons pretended former dislike of the New-English way, and after closing with it.

In pursuing this pedegree and descent of New-English Discipline, the Disswader is pleased to present mee to the world, to

PART. I. be the first who appeared in displeasure against it, though afterwards to have fallen into a liking of it.

But how doth he make it appear, that I did appear in displeasure against it? His proof is from a private Letter of mine to Mr. *Skelton*, where I call it an error, (whether in Mr. *Skelton*, or some of his people) to conceive, that our Congregations in *England* are none of them particular Reformed Churches. Surely, if that be all the proof, I willingly acknowledge, I did appear against that Error. But neither was I the first that did appear against it, (but divers godly English Ministers before me:) neither have I fallen to the liking of the contrary opinion since.

But the Disswader is much deceived, if he take that Error to be the judgment of the Churches of *New-England*, howsoever some particular persons may lean that way.

Nor will it yeeld any better proof, that which he alledgeth out of my Preface to Mr. *Hildersons* Sermon upon *John*. For that which I there wrote, concerneth the way of the Rigid Separation, which renounceth the Churches of *England* as Antichristian, and the godly members thereof, as no visible Saints. Neither is my judgment altered at all in this Point to this day: which also I have lately maintained in my Reply unto Mr. *Williams* his Answer of my Letter, and in a Treatise concerning the Baptism of Children. And what I have written in this Point is suitable to the judgment of the Body of the Churches and Elders in *New-England*, and not at all repugnant to the way wherein we walk.

But I marvel, what should move the Disswader to report of me, That though in *England* I fell off from the practise of some Ceremonies, and but of some of them, and was distasted with Episcopall Government: yet so long as I abode in *England*, I minded no more then the Old Non-conformity: For in this one sentence he giveth a double misreport of me.

First, that in *England* I fell off but from some of the Ceremonies. For (by the grace of Christ) I forbore all the Ceremonies alike at once, many years before I left *England*. The first grounds which prevailed with me to forbear one Ceremony, would not allow me to practise any. The grounds I well remember were two: 1 The significancy and efficacy put upon them in the Preface to the Book of Common-prayer: "That they were neither dumb nor dark, but apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable

“ table and speciall signification, whereby he may bee edified, P A R T. I.
or words to the like purpose.

The second was the limitation of Church-power, (even of the highest Apostolicall Commission) to the observation of the Commandements of Christ, *Matth.* 28. 20. which made it appear to me utterly unlawfull, for any Church-power to enjoyn the observation of indifferent Ceremonies which Christ had not commanded. And all the Ceremonies were alike destitute of the commandement of Christ, though they had been indifferent otherwise, which indeed others have justly pleaded they were not.

What favor I was offered not onely for connivence, but for preferment, if I would have conformed to any one of the Ceremonies, I forbear to mention. Yea, when I was suspended upon speciall complaint made against me to the King that then was, and all hope of restitution denyed to me, without yeelding to some conformity, at least in one Ceremony at least once; yet the good hand of the Lord so kept me, that I durst not buy my Ministry so dear: And yet (I thank the Lord) my Ministry was dearer to me (to speak the least) then any preferment.

When the Bishop of Lincoln-Dioceffe (*Dr. Mountaigne*) offered me liberty upon once kneeling at Sacrament with him the next Lords-day after: or else to give some reason, why (in conscience I could not) unto *Dr. Davenant* (then Bishop-elect of *Salisbury*, who was at that time present with him at *Westminster*) I durst not accept his offer of liberty upon once kneeling; but I gave them this reason for my excuse and defence,

Cultus non institutus, non est acceptus:

Genus flexio in perceptiōne Eucharistiae est cultus non institutus;

Ergo, non est acceptus.

The second misreport which the Distwader maketh of me in his former sentence, is, “ That howsoever when I was in *England*, I was then distasted with Episcopall Government; yet so long as I abode in *England*, I minded no more then the Old Non-conformity.

I passe by his unsavory metaphor of my distaste of Episcopall Government. Conscientious judgment in matters of Religion is not led by taste or distaste: will he say, that both the Parliaments of *England* and *Scotland* have abolished Episcopall Government upon a distaste?

PART I.

But when he saith, "I minded no more then the Old Non-Conformity whilst I abode in *England*, he must be more privie to my mind then any mortall man is, and then my self too, to make it good. There were some scores of godly persons in *Boston* in *Lincoln-shire*, (whereof some are there still, and some here, and some are fallen asleep) who can witnesse, that we entred into a Covenant with the Lord, and one with another, to follow after the Lord in the purity of his Worship; which though it was defective, yet it was more then the Old Non-conformity. Besides, I had then learned of Mr. *Parker*, and Mr. *Baynes*, (and soon after of Dr. *Ames*) that the Ministers of Christ, and the Keyes of the Government of his Church are given to each particular Congregationall Church respectively: And therefore neither Ministers nor Congregations subject to the Ecclesiasticall jurisdiction of Cathedrall Churches, no, nor of Classicall Assemblies neither, but by voluntary confociation; and that in some cases; and those falling short of that which is properly called subjection to their Jurisdiction. Which made mee then to mind not onely a neglect of the censures of Commissary Courts, (which bred not a little offence to them, and disturbance to my self) but also to breath after greater liberty and purity not onely of Gods Worship, but of Church estate. But suppose that I had then minded no more then the Old way of Non-conformity: yet the experience of the Godly will easily acknowledge, that the way of the Lord is light and strength to the upright, and giveth more and more understanding and enlargement to them that walk in it.

Nay, the Disswaders own words might convince him, that I minded more then the Old Non-conformity, whilst I abode in *England*. "For if Mr. *Cotton*, and those Brethren who went along with me, came over to *New-England*, to joyn our selves with those *American* Churches, (as he saith) it argueth plainly we did not upon our coming hither, goe contrary to our former judgment, and fall into a liking of this way. For then we would never have taken so long and hazardous a voyage to joyn to Churches, whose way was contrary to our judgments all the while of our abode in *England*. Rationall charity would conceive, that Christian men, who chose rather to forfeit our Ministry, and maintenance, and all our dear relations in our native Countrey, then to submit to a course contrary to our judgments,

ments, would never transport our selves to *America*, to run a contrary course to our judgments in a land of liberty. But thus in heat of pursuit of an adversary (whether cause or person) men will not stick to suffer their tongues and pens to run over, though for haste one word interfere with another. PART. I.

SECT. V. *Of the pretended danger of the New-English way unto the world, after Cotton and others closing with it.*

But to proceed, why should the Disswader conceive, That our
 “ coming over into these parts, and joyning with these *Ame-*
 “ *rican* Churches, should cause this New-way (as he calleth it)
 “ to begin to grow dangerous to the rest of the world?

To which world (I pray you) hath this way grown dangerous? to the Christian world? or to the Antichristian world? or to the Pagan world?

The Pagan world of Indians here will acknowledg our sitting down by them, hath prevented the danger either of their dissolution or servitude. For the Indians in these parts being by the hand of God swept away (many multitudes of them) by the Plague, the manner of the Neighbor-Indians is either to destroy the weaker Countreys, or to make them Tributary: which danger ready to fall upon their heads in these parts, the coming of the English hither prevented. And of late (through the grace of Christ) one of our fellow-Elders, Mr. *Eliot*, Teacher of *Rocksbury*, having gotten the knowledg of the Indian language preacheth to them every week: one week to one Congregation on the fourth day, to the other on the sixt the week following. And to him they willingly give eare, and reform their vicious living according to his Doctrine; and some of them offer themselves to be trained up in English Families, and in our Schools: and there be of them that give good hope of coming on to the acknowledgment of the grace of Christ. To them therefore our way is not dangerous.

To the Antichristian world, the more dangerous it is; I doubt not, it is the more acceptable to God, and I hope, it is not the lesse safe in Mr. *Baylie's* eye. Some of the Jesuites at *Lisborn*, and others in the Western Islands have professed to some of our Merchants and Mariners, they look at our Plantations, (and at some

PART. I. of us by name) as dangerous supplanters of the Catholick cause. If that be the greatest danger, I presume Mr. Baylie will not *ab hoc dicto secundum quid*, pronounce us dangerous (*simpliciter*) to the rest of the world.

To the Christian world, what danger hath accrewed by our means? many that knew both our Magistrates and Elders, and the chief sort of our people, and knew how little we affected to travell into foraign Countreys to see fashions; they upon our departure grew more inquisitive into the cause of our voluntary exile; and thereupon, more jealous of corruptions at home in the Worship of God, and in Church-Discipline; more sensible of the burden and danger of Episcopall tyranny, and consequently more ready to follow the good example of the Churches and Commonwealth of *Scotland*, in rejecting and shaking off Episcopall usurpations and intrusions of Liturgies. And hath this been so dangerous to the rest of the world?

Besides, if Books and Letters doe not delude us with false intelligence, the great salvation, and glorious Victories which the Lord hath wrought for *England* these late years by any English power, his own right hand hath brought to passe chiefly by such despised instruments as are firnamed Independents. And are then the witnesses of that way so dangerous to the rest of the world?

Wherein then lyeth the danger of this way?

It seemeth the Disswader conceiveth (as some others have done) that this way hath bin a double danger to those Churches: 1 In becomming a dangerous inlet to all kinde of Sects, who shrowd themselves under the name of Independents, and claim impunity under their shadow. 2 In retarding the establishment and free passage of the work of Reformation.

But for the former, if the devill come and sow Tares, yea Bryars and Thornes, where Christ hath sowed Wheate, is therefore the wheate a dangerous graine? And if thereupon not onely tares, but bryers and thornes plead for freedome from eradication, must therefore the wheat be plucked up, to root out the rest? Surely the way which is practised in *New-England* cannot justly be taxed for too much connivence to all kinde of Sects: wee here doe rather heare ill for too much rigour, which evidently argueth, our way is of it selfe no inlet at all to all kinde of Sects, unlesse it be meere by accident: as Christianity hath been

an inlet to all kinds of heresie; for where there is no Christianity, PART. I. there is no heresie.

As for the latter, the retarding of the worke of Reformation, Surely we find it here the readiest way to a speedy Reformation. The common disorders obvious and ordinary in other Plantations are here either not found, or soone Reformed. The Retarding of Reformation in *England* springeth rather, partly from such as would have no Reformation at all, but affect elbow-room to their owne lusts; partly from such as will have no Reformation, but in their owne way. But if it might please the Lord to bow the hearts, both of the Presbyterians, and of the Congregationalls, so farre as both of them are come, to walke by the same rule, and minde the same thing, (both of them to minde Reformation according to the rule of the Word, as they conceive it; both of them to redresse abuses, the Presbyterians, the abuses found in their Churches, and the Congregationalls in theirs,) doubtlesse, it need not to bee feared the worke of Reformation will speedily find (by the blessing of Christ) a free and mighty passage throughout the three Kingdomes.

Sect. 6. of Cottons pretended misleading { Mr. Davenport
Mr. Goodwin. ;

If it be true which the Diffwader relateth from Mr. Edwards, that before my departure from *England*, I had by conference in *London* brought off Mr. Davenport, and Mr. Goodwin, from some of the English Ceremonies.

Page 56.

Why doth he note me in his margent to be a Misleader of Mr. Goodwin and others? Is it a misleading to lead men away from the English Ceremonies? Were they Misleaders, who led the Honorable Houses of Parliament to fall off from the Ceremonies? Or did the Parliament mislead the people of *England* to the disuse of them?

But Mr. Baylie knoweth not Mr. Davenport, nor Mr. Goodwin, if hee thinke the ablest Divines in Christendome, much lesse such a poore weake thing as my selfe could bring them off to forsake their publike Ministry, wherein they were notable instruments of good service to God and man, unlesse they saw the light of the Word and Spirit of Grace to goe before them in such wayes. Virgin-soules are wont to follow the Lambe, wheresoever hee goeth (Rev. 14. 4.) And the Sonnes of God are led by the Spirit

PART I. of God, (*Rom. 8. 14.*) And therefore let Mr. *Baylie* be intreated not so much to undervalue his holy Brethren, as to think they were rather misled by me, then led by the Spirit and Word of Grace in their own judgments and consciences. It is true, Mr. *Davenport*, Mr. *Goodwin*, with some other godly Brethren had some conference with me at *London*, about the cause of my sufferings, and of my purpose to leave the Land; which they said, they desired the rather, because they did not look at mee as a passionate man, though the *Disswader* (who knoweth me not) be pleased so to represent me to the world in this Paragraph. And upon their motion two Points were chiefly debated: 1. Touching the limitation of Church-power, to matters of commandement, not of indifferency, (which I touched before.) The 2. touching the office of Bishops, whether the Scripture Bishops bee appointed to rule a Diocesse, or a particular Congregation. Now both these being agreed upon amongst us, Mr. *Edwards* is much mistaken, and Mr. *Baylie* too, when they say, that neither Mr. *Davenport*, nor Mr. *Goodwin*, nor my selfe did mind any further then the leaving of some few ceremonies. For grant the former principle, of the limitation of Church-Power to matters of Commandement, and all the Ceremonies must bee left off at once. And grant the latter, touching the limitation of Bishops to a particular Congregation; and it will necessarily inferre an unavoydable Separation from under the shadow of Diocesan-Episcopall-Government.

Besides, presently after, I received Letters from Mr. *Goodwin*, (and as I take it, before I left *England*) signifying, that as in our former conferences, wee had debated much of the negative part of the 2. Commandement, so hee had since meditated much, and seriously of the affirmative part of it, the positive institutions of Gods Divine Worship in opposition to humane inventions. Whereby I plainly discerned, (*England* as the State of it stood then) could not hold him long. It is an usuall thing with God, in times of Reformation to enlighten his Servants, though farre distant one from another, with the same beams of light of Divine Truth, which the world interpreteth, they have learned one from another: but indeed all from the same Spirit, who distributeth to every one, even as he will. But whether Mr. *Davenport*, and Mr. *Goodwin* received ought from me, I doe not know, sure I am, I have received much from them. The members of the
Body

Body of Christ, are wont to minister supply one to another, according to the effectuall working of the Spirit of Grace in every part, to the mutuall edifying of themselves, and of the whole Body in Love, *Ephes. 4. 16.* And why should mutuall edification be made a matter of exprobration? PART I.

SECT. 7. *Of Cottons pretended sudden change to the passionate affecting of the New-English way, and the conversion of Mr. Goodwin to it.*

It seemeth to me a strange speech of the Disswader, and as far from Truth, as from ingenuity, "that as soon as I had tasted of the
" New-English aire, I fell into a passionate affection with the Re-
" ligion I found there.

For I knew their Religion before I came into *New-England*, and himself said above, that I came with a purpose to joyn with their Churches: Which argueth, *I did not fall into an affection to their Religion, by tasting of New-English Aire.* Nor hath his speech any reasonable construction, that with *tasting the new English aire, I soon fell into a passionate affection to their Religion, unlesse he take me for one of those children, who are tossed to and fro, and carryed about with every wind (or aire) of doctrine, Ephes. 4. 14.* Nor doe I yet understand why he should account the Religion of *New-England* another Religion, then that of *England* and *Scotland* and other Reformed Churches. Difference in some externall form of Church administrations is not wont in the writings of judicious Divines, to make up the note and name of a different Religion.

Neither can I imagine what should move him to say, that I
" fell into a passionate affection with the Religion here. A passionate affection, is a strong, yea a violent, and inordinate affection. Did the Disswader ever reade, or hear me, to expresse any such violent or inordinate affection to the Religion here professed?

How Mr. *Goodwin* cometh to be accounted, and called of the Disswader, my Convert, I doe not know. It is not good to take liberty to use Scripture Idioms, but in Scripture sense. The Scripture speaketh not of conversion, but in the sense of Regeneration begun, or renewed: neither doth it style one man, another mans Convert, but reserveth that solely and solidly to the Lord.

PART I. But I marvail why the Diffwader should say, "That M. Goodwin with little adoe was brought by my Letters from New-England to follow in this step of my progresse."

For first, I doe not remember that ever I wrote Letter to him from New-England about our way. And my Letter, which Mr. Baylie quoteth amongst his Testimonies (in G) was not written to him, but to a brother of mine (by Mariage) in Boston. Men that have been bred and brought up under a form of Doctrine, or Worship, or Government, and never saw ground to scruple it, they may with little adoe receive it, and embrace, and follow it: which, it may be, hath been the case of many thousands in England, and usually falleth out in settled Churches. But for M. Goodwin to take up a way not onely contrary to that wherein he hath been bred and brought up, but also discrepant from the judgments of so many godly learned Brethren, to the hazzard of his Ministry, and to the smothering of himself in a cloud of calumny and obloquy, beleeve it who will, I cannot easily beleeve it, that he took up such a way with very little adoe. I cannot but beleeve, it cost him many prayers, and sighs, and grones, much study, meditation, and conference, before he could satisfie himself in such a course; He being especially (as Mr. Baylie reporteth him) a man of a fine and dainty Spirit, (and therefore loving and tender:) to which sort of men, it is most unwelcome to offend Reverend Brethren by dissenting from them: and with whom it is most usuall to suspect their own judgments and wayes, when they goe alone. Luther was not accounted a man of a fine and dainty spirit, but of a more resolute and stern temper; and yet it was no small temptation even to him. "Nunquid in solus sapi-
" pis? Quoties mihi palpitavit tremulum Cor, & reprehendens objecit
" fortissimum illud argumentum, Tu solus sapi? totne errant univer-
" si? &c. Luther. in Prefat. de Abroganda Missa privata, &c.

Mr. Edwards his Antapology, I have not had the opportunity to come by, much lesse to read: and therefore I cannot tell what sense to make of those words which Mr. Baylie quoteth out of him (in H:) and wherein he saith, "Mr. Goodwin was bold to
" boast of me in terms beyond the bounds of moderation. Sure I am, Mr. Goodwin was not wont to be accounted, either a bold man, or a boaster. I have many years known him and his modesty, and abhorrency both from boldnesse and boasting: and if Mr. Baylie take up a report to the contrary from Mr. Edwards

(who

(who is but one witness, and it may be prejudiced) I dare not follow Mr. Baylie herein, but must allow Mr. Goodwin the privilege of an Elder, against whom no accusation is to be received under two or three witnesses, 1 Tim. 5. 19. By what rule therefore Mr. Baylie receiveth this testimony against Mr. Goodwin, by one single witness, he may doe well to consider. Sure I am, it agreeth not with the Rules either of Congregationall or Classi- call Church-government.

But if Mr. Goodwin himself doe acknowledge such a speech, he knoweth best in what sense he spake it. For my self, I can own it onely in the same sense wherein Agur spake it of himself, Prov. 30. 2, 3. Surely I am more brutish then man; I have not the understanding of a man: I have not learned wisdom, nor know the holy.

The next testimony which Mr. Baylie quoteth out of Mr. Edwards to the same purpose, speaketh not of Mr. Goodwin, but of some other whom Mr. Edwards nameth not. But such Apocrypha testimonies with judicious and equall mindes, will never goe for authentical evidences. For the matter of the testimony it self, I conceive, the form of Church-government wherein we walk doth not differ in substance from that which Mr. Cartwright pleaded for. For two things chiefly there be wherein such as are for a Congregationall way, do seem to differ from Presbyterians: 1 In the matter of their Churches; they would have none allowed but visible Saints. 2 In the exercise of Church-censure, they leave that power to the Elders and Brethren of the same Church whereof the delinquent is a member. And in both these we find Mr. Cartwright's footsteps going plainly before us. For, 1. he taxeth in Bishop Whitgift, that speech of his; "The Church
" is full of Drunkards and Whoremongers, &c. Whereas Mr. Cartwright would not have scandalous persons born withall in the Church. And for the 2. he speaketh fully, in 1 Cor. 5. 4.
" Forasmuch (saith he) as the Apostle reproveth the Church of
" Corinth, for that they had not (before his Letters) excommu-
" nicated the Incestuous; It is evident that the Ministers, and the
" rest of the Church there had power and authority thereunto.

The next Testimony which Mr. Baylie alledgeth to prove Mr. Goodwin's boasting of this new light (as he calleth it) beyond the lines of moderation, is from the words of Mr. Williams in his examination of a letter of mine. His words be, "That some
" of the most eminent amongst them have affirmed, That even

PART I. “ the Apostles Churches were not so pure as the New-English Churches.

But what is this to *M. Goodwin*? *M. Williams* speaketh of some of the most eminent in *New-England*, where *Mr. Goodwin* never came.

Besides, *Mr. Williams* doth not ascribe these words to any definite persons in *New-England*. And, as I said before, Apocrypha testimonies will never goe with equall mindes for authentick evidences. It is no new thing for *Mr. Williams* to mistake both himself and others, as hath appeared in the Reply both to his examination of that Letter, and to his *Bloody Tenent*. I never heard of any mans speech in *New-England* so hyperbolicall in the praise of *New-English Churches*, nor coming nearer to the words in hand, then the words reported of *Mr. Williams* himself: *That of all the Churches in the world, the Churches of New-England were the most pure; and of all New-English Churches, Salem* (whereof himself was Teacher) *was the purest*. But such arrogant comparisons are as smoke in Gods nostrils, *Esay 65 5*. the first born of vanity, and the first step to apostasie.

SECRET. VIII. Of *Cottons pretended rashness in the change of his mind in latter and former times*.

Mr. Baylie proceedeth, and telleth us, “ It had been happy for
 “ *England*, that *Mr. Cotton* had taken longer time for delibera-
 “ tion, before that change of his minde. He might have re-
 “ membered his too precipitant rashness in former times, both to
 “ receive, and to send abroad to the world such Tenents, whereof
 “ after he had cause to repent.

I should think my self a most unhappy man, if *England* should be the lesse happy for my sake. *Mr. Baylie* doth either undervalue *England*, or overvalue me; if he think the happiness or unhappiness of *England* doth stand or fall upon any deliberate or precipitate act of mine.

But what think ye, was that rash and precipitate act of mine, which hath impeached the happiness of *England*? It was, saith he, that change of my minde. What change was that? That which I mention in a Letter to some friends in *Boston*, “ That if I
 “ were with them again, I durst not take that liberty which some-
 “ times I had done: I durst not joyn in Book-prayers: I durst
 “ not now partake in the Sacrament with you: to wit, in respect

“ of

“ of those scandalous persons who communicate with you, and P A R T I.
 “ will settle upon their Lees with the more security by your fel-
 “ lowship with them.

I doe remember such a Letter I wrote; whether to one or moe in *Boston*, I remember not: Some say it is printed, but I know not, nor have I seen it: But I take the contents as Mr. *Baylie* reporteth them. And concerning them, I durst appeal even to Mr. *Baylie* himself, (though a stranger to me, and professing opposition) yet let him speak in good earnest, whether if I had taken longer time of deliberation even to this day, I should not have found just cause to have changed my minde, as I then did? Did I change my minde then to any other judgment or practice, then what the Reverend Assembly of Divines, and the Honorable Houses of Parliament have found (by the grace given to them) to be the Truth, and by Publick consent approved, and by Publick authority established? And doth he think, that it had been happy for *England*, if the Parliament and Assembly had neither of them changed their mindes, but still retained Book-service, and admitted scandalous persons to the Lords Table? How shall a poor Christian doe to satisfie his Brethren, that are not satisfied with their own judgment and wayes; if he be of the same judgment, or speak the same thing with them? verily, it is not good in Gods sight (but even an abomination to him) to keep a weight and a weight, a measure and a measure: to judge the same act in themselves to be weighty, which in others they judge to be light and rash. But the comfort is, the righteous God judgeth righteously, not according to acceptance of persons, but according to Truth; and accepteth the work of his own Spirit of Truth and Grace wheresoever he findeth it.

As for my too precipitant rashnesse in former times, which he he is pleased to remember me of, let him be pleased to forbear his censure a while, till I may give account thereof to Reverend Doctor *Twisse*. In the mean time let him know, that those Tenents which he saith I sent abroad to the world, whereof I had cause after to repent, I neither sent them abroad to the world, (but wrote them privately for the satisfaction of a neighbor Minister) nor do I yet know, whether I have cause to repent of them or no, it being neer thirty years ago since I wrote them, and many years ago since I read them.

But in the mean time, let Mr. *Baylie* be pleased to understand,

PART I. that I came hither in *September* in the year 1633. and that letter of mine which I sent to *Boston*, was dated (as himself quoteth) in *October*, 1635. And surely to write my Opinion of such a case, which I had considered of for the space of two whole years, doth not seem to be a rash and precipitate act: Nor can it be said with truth, “ That I did incontinent perswade to the *New-English* way, as soon as I had tasted of the *New-English* aire. Two whole years and more, giveth a man more then a taste of *New-English* air; nor is that an act done incontinently, which is done upon two years deliberation.

SECT. IX. *Of Cottons pretended known failings, and Mr. Baylies pretended just cause to discover them to the world.*

Mr. *Baylie* proceedeth to discover my evident and known failings, (as he calleth them) and he conceiveth neither piety nor charity will hinder him to remark them. And why so? me thinks it should be some great and weighty cause, that himself, who is wont (as he saith) to speak liberally to the praises of men, who in his thoughts are much inferior to Mr. *Cotton*; should now give up himself to speak liberally to the dispraise and disgrace of him, whom yet in his entrance therein he seemeth to reckon amongst such as he calleth the dear children of God. Surely there is not the least child of God, but is ordained of God to be a vessel of honor; and to make any such a vessel of dishonor, what is it else but to endeavour to overthrow the eternall counsell of God? Nor is there the least child of God, but is a member of the Body of Christ; and the naturall members of the Body are wont to cover the nakednesse of such members as are most uncomely.

But Mr. *Baylie* is of opinion, as he saith, that when my gifts are turned into snares, and made inducements to others to follow me in my wandrings: then the discovery of my cleare weaknesse may be a retractive to every Prudent man, & a caveat from God, to beware of my wayes. Belike then it will follow, that though it be contrary both to the counsell and Commandement of God, and to the Communion of his Mysticall Body, to cast reproaches and dishonour upon the least of Gods servants: yet for a good end

end, to keep others from idolizing of them, it may be lawfull to PART I.
 ransack all their former lives, and to hang them up in the sight of
 the Sun, in chains of publike infamy, and obloquy. But I con-
 fesse, I have not so learned Christ, as to allow my self to doe evill
 that good may come of it. Nor doe I beleevē it had been a way
 of God, when the men of *Lystra* so highly Idolized *Paul* and
Barnabas, as to account one of them to be *Jupiter*, and the other
Mercurius, and to present them with Divine Worship, that then
 some godly brother of *Pauls* company should have stept in a-
 mongst them, and said, Sirs, why doe you these things? *Paul* hath
 been a bloody persecutor of the Truths of God, a Blasphemer, a
 scornfull oppressor: and *Barnabas* is a man subject to passion and
 dissimulation, and both of them mortall men, subject to all kind
 of sinfull corruption. Such zeale for the glory of God, I know
 not by what rule of piety or charity, it could have been justified.
 God hath sanctified other means, to wean his servants from ido-
 lizing their Brethren. *Cornelius* idolized *Peter* even with Divine ho-
 nour, *Act. 10. 25*. But did *Peter* therefore, or any of the '6. Brethren
 that went along with him, think it a just warrant, to proclaim to
Cornel. Take heed what you do, this man whom you idolize hath
 been a lyer, a perjured person, an horrible curser of himself, and re-
 nouncer of the Lord Jesus before many witnesses? God forbid. Yea
 of latter times, when the pregnant strength and glorious lustre of
 many heroicall and excellent gifts of *Luther* had bin so idolized,
 that many and great Nations followed him in some notorious
 errors of his way: yet *Calvin* thought it no just ground, why
Bullinger or other Divines should break forth against him, as he
 had done (*atroci invidia*, to use *Calvins* word) against them, but
 sweetly professeth, *Sæpe dicere solitus sum, etiamsi me Diabolam*
vocaret, me tamen hoc illi honoris habiturum, ut insignem Dei servum
agnoscam: *Calvin. Ep. 37. ad Bullingerum*. The want of this spi-
 rit is *Fundi Anglicani calamitas*, the unhappinesse of *England* at
 this day. But what if all these heresies or errors, which Mr. *Bay-
 lie* chargeth upon me, be but so many errors of himself, or of his
 witnesses? Will he still make it an act of piety, or charity to re-
 marke them (as he calleth it) for my evident and known fail-
 ings, and follies: which are either no failings, nor follies at all, or
 none of mine?

PART I.

Let us examine the particulars.

SECT. X. *Of Cottons Prelaticall Tenents.*

“ 1. He instanceth in the Errors of my education, and my
 “ long continuance in them: sundry of them (as he saith) I
 “ confesse stuck by me all the time of my abode in *England*.

And this he proveth from the testimony of mine own Letter (above mentioned) from *New-England* to my friends at *Boston*, “ *October 5. 1635.* As joyning in Book-prayers and fellowship
 “ at the Lords Table with scandalous Communicants. It was
 but in the next foregoing Page, (page 56. of Mr. *Baylie*'s Book) wherein he maketh it the unhappinesse of *England*, that I changed my minde from those very Tenents, which he now calleth the Errors of my education, and Prelaticall Tenents? But if they be Errors, why doth he tax me for changing from them? And why doth he say, “ It had been happy for *England*, if Mr. *Cotton* had taken longer time, before he had changed his minde
 “ from such Tenents? Let Mr. *Baylie* choose which he will take; either these are no Errors nor Prelaticall Tenents; or if they were, it was no Error in me, nor unhappinesse to *England* that I changed from them. A considerate and equall minde should not be so far transported *studiopartium*; nor so soon forget it self, as to censure it in one Page for an unhappy change from such Tenents, which in the next Page he noteth for Erroneous and Prelaticall Tenents.

SECT. XI. *Of Cottons pretended Pelagianism and Arminian Errors.*

2. My next Error, he calleth, “ My more dangerous fall in-
 “ to the gulf of Pelagianism, some of the Arminian Errors. I did expect, he would have named what those Pelagian or Arminian Errors had been. But for that, he referreth me to the *Antapology*, a Book which I doe not know that ever I have seen. Sure I am, I have often assayed to get, but cannot yet procure it. The testimony which Mr *Baylie* quoteth out of it, referreth me to the Preface of Dr. *Twisse* his Answer. I have read his Preface, wherein I finde no particular Tenents of mine expressed as Erroneous. But this testimony he is pleased to give me, (which
 might

might somewhat allay the harshness of the scandall of my fall P A R T I.
 into the gulf of Pelagianism and Arminianism:) "Mr. Cotton
 " (saith he) as I have heard, is very sound and orthodox in the
 " Point of Election: and cometh to this work with a graci-
 " ous intent to clear the Doctrine of Predestination, (and that,
 " in the particular of Reprobation) from such harsh consequen-
 " ces as seemeth to be derived from thence.

Dr. Twisse doth indeed truly expresse that which (through
 grace) was my true intent, to clear the Orthodox Doctrine of
 Predetermination from such harsh consequences, as are wonted to
 be derived from absolute Reprobation. For when I was first
 called to Boston in Lincoln-shire, so it was, that Mr. Doctor Baron,
 son of Dr. Baron, (the Divinity Reader at Cambridge) who in his
 Lectures there, first broched that which was then called Luth-
 eranism, since Arminianism:) this Dr. Baron, I say, had leavened
 many of the chief men of the Town with Arminianism; as be-
 ing indeed himself learned, acute, plausible in discourse, and fit
 to insinuate into the hearts of his Neighbors. And though he
 was a Physitian by profession, (and of good skill in that art:)
 yet he spent the greatest strength of his studies in clearing and
 promoting the Arminian Tenents. Whence it came to passe,
 that in all the great Feasts of the Town, the chiefest Discourse at
 Table did ordinarily fall upon Arminian Points, to the great
 offence of the Godly Ministers both in Boston, and Neighbor-
 Towns. I coming amongst them a yong man, (as having gone
 to Cambridge in the beginning of the 13th year of my age, and
 tarrying there not above 14 years in all, before I was sent for to
 Boston:) I thought it a part both of modesty and prudence, not
 to speak much to the Points, at the first, amongst Strangers and
 Ancients: untill afterwards, after hearing of many Discourses
 in Publick meetings, and much private conference with the Do-
 ctor, I had learned at length where all the great strength of the
 Doctor lay. And then observing (by the helpe of Christ) how to
 avoid such expressions, as gave him any advantage in the expres-
 sions of others, I then began publickly to Preach, and in private
 Meetings to defend the Doctrine of Gods eternall Election be-
 fore all foresight of good or evil in the Creature: and the Redem-
 ption (*ex gratiâ*) only of the Elect: the effectuall vocation of a Sin-
 ner *per irresistibilem gratiæ vim*, without all respect of the prepara-
 tions of Free will: And finally, the impossibility of the sal of a sin-

PART I.

cere Beleever either totally or finally from the estate of grace. Hereupon, when the Doctor had objected many things, and heard my answers to those scruples which he was wont most plausibly to urge; presently after, our publick Feasts and neighborly meetings, were silent from all further debates about Predestination, or any of the Points which depend thereon, and all matters of Religion were carryed on calmly and peaceably. Inso-much, that when God opened mine eyes to see the sin of conformity, (which was soon after:) my neglect of conformity was at first tolerated without disturbance, and at length embraced in practise by the chief and greatest part of the Town. But so it fell out, that a neighbor Minister dwelling about 16 miles off (and my very loving friend) hearing of some Answers of mine tending to clear the Doctrine of Reprobation against the exceptions of Dr. *Baron*, he seemed not to be satisfied therewith, but wrote to me seven or eight Questions about the same; whereto I willingly gave him such Answers as then came to hand, and that soon after the receipt of his Questions, which is now long since, about 30 years agoe. Little did I think, that a private Letter of mine written to a very friend, should ever have been divulged abroad. But it seemeth some got Copies of it; and in proesse of time, one Copy multiplyed another, till at length it came to Dr. *Trusse* his hand. None of his Writings against *Arminius* or his followers had been then published: but he was then (by the report which went of him) of such high esteem with me, as I wrote him a thankfull Letter for the pains I heard he had taken in examining my Answer to Mr. *Bells* Queries: (for that was the neighbor Ministers name who sent them to me;) and desired from him leave to see the copy of his Answer. He lovingly granted it, onely with desire after a time to return his ἀντιγραφή: yet after that having got himself another Copy, he sent me word, he was content I should keep his. Whereupon I took it with me to *New-England*; but since my coming hither have found such constant diversion from such Contemplative Controversies, to attend Practicall, that I have not to this day been able to perpend the Doctors Answer, which I see is now Printed: I hope, God will give me opportunity ere long (after two or three other Treatises perused) to consider of this his labor of Love. I bless the Lord, who hath taught me to be willing to be taught of a farre meaner Disciple then such a Doctor, whose Scholasticall

acutenesse, pregnancy of wit, solidity of judgment, and dexterity of argument, all Orthodox Divines doe highly honor, and whom all Arminians and Jesuites doe fall down before with silence. God forbid I should shut mine eyes against any light brought to me by him. Onely I desire I may not be condemned as a Pelagian or Arminian, before I be heard, or be found more slow in retracting an Error, then in discerning it.

PART I.

SECT. XII. of Cottons pretended Montanism.

3. The next Error which Mr. Baylie is pleased to threape upon me is my old Montanism, which he saith, he hath heard from some gracious Ministers; and wherein some think I remain to this day.

Who those gracious Ministers are from whom he heard this, he doth not mention; nor what this old Montanism of mine should be, he doth not expresse. But thus I must stand guilty in Mr. Baylie's judgment, and by his relation, in the judgment of all men that give credit to his testimony, of an horrible Heresie, but I must not know what; and by the accusation of gracious Ministers, but I must not know whom.

Augustine recordeth (in his Catalogue of Heresies) *Chap. 26.* the Heresies of *Montanus* to be: " 1. That *Montanus* and his two harlot-Prophetesses, *Prisca* and *Maximilla*, had received the Holy-Ghost not in part, as the Apostles, but without measure. 2 Second-mariages they condemn as whoredome. 3 The Bread in the Lords-Supper, they mingle with the blood of a yearling Infant.

Daneus in his Comment upon that Book of *Augustine*, addeth other Heresies, out of other Authors: as for a 4. That *Montanus* himself was the Comforter promised to the Apostles. 5 That incestuous copulations were not to be disallowed. 6 That Enthusiasms and Revelations were rather to be followed then the Word of God. 7 That they confounded the Persons in Trinity, as did the Sabellians and Patropassiani.

Now amongst all these Montanistick Tenents, I would intreat Mr. Baylie to tell me (in faithfulness) which of them it is he chargeth upon me, and which he calleth, my old Montanism, wherein some think I do remain to this day.

PART I. Or if he say, (as he doth) that he hath heard of my old Montanism, by some gracious Ministers, let him be pleased to intreat them to declare to me those Points of Montanism, which they know by me, or suspect in me. Otherwise I shall conceive, though they may be gracious Ministers that so told him, yet it was no part of their graciousnesse so to speak; a speech that neither favored of Truth, nor love, nor wisdom, nor faithfulness.

But in perusing the sequel of this Discourse, I finde a passage, which maketh me suspect, what Tenent of Montanism it is which he aimeth at, in Page 61. speaking of the vilenesse of the errors of the members of our Churches; "They did (saith he) avow openly, The personall inhabitation of the Spirit in all the godly; his immediate Revelations without the Word; and these as infallible as the Scripture it self. And this (saith he) is the vilest Montanism.

These two latter Tenents, immediate Revelations without the Word, and them as infallible as the Scripture it self, I willingly confesse they are vile Montanism; though I would not say (as he doth) the vilest. For the vilest is, to hold *Montanus* himself to be the Holy-Ghost, or to have received the Holy-Ghost in a more full measure then the Apostles themselves.

But for the first of these Tenents, touching the Personall Inhabitation of the Holy-Ghost in the godly, it may further be considered before it be condemned. Personall Inhabitation may be taken in a double sense: For, 1 It may hold forth no more but this, the indwelling not onely of the Gifts of the Holy-Ghost, but of his Person also in the Regenerate. Or 2. it may hold forth further, the indwelling of the Person of the Holy-Ghost in the Regenerate, so farre forth as to make us one Person with himself, or to communicate with us some Personall propriety of his own.

In this latter sense Mr. *Baylie* may well be allowed to call it, vile Montanism: for the Errors are vile, and also wrapt up in *Montanus* his Tenents: But for the former, the indwelling not onely of the Gifts, but of the Person also of the Holy-Ghost in the Regenerate, I must professe, I neither beleve the Tenent to be vile nor Montanism. Not Montanism, for amongst all the Errors of *Montanus* or his followers, I never read this imputed to them, by such as have been the most diligent Recorders and Refuters.

Refuters of ancient Heresies. Neither *Augustine*, nor *Epiphanius* P A R T I. before him, nor *Daneus* after him, did ever father this Tenent upon the Montanists. Nor is the Tenent vile or erroneous, but an holy Truth of God delivered to us from the Word of Truth. As may appear,

1. From the testimony of the Lord Jesus, *Job. 14. 16, 17, 26.* with *Job. 15. 26.* The argument standeth thus, *The Comforter which proceedeth from the Father and the Sonne; even the Spirit of Truth, he dwelleth in the Disciples of Christ Jesus.*

The Comforter which proceedeth from the Father & the Son, even the Spirit of Truth, is the Person of the Holy-Ghost himself.

Therefore the Person of the Holy-Ghost himself dwelleth in the Disciples of Christ Jesus.

2. From the testimony of the Apostle *Paul*, *2 Tim. 1. 14.* *That Good thing (saith he) which is committed to thee, keep, by the Holy Ghost, which dwelleth in us.* That Good thing is fitly understood by our best Interpreters, *Calvin* and *Beza*, to be, not onely the sound Doctrine of the Gospel, and his Ministeriall Office, but also the excellent gifts of the Spirit of Grace furnishing him for discharge of his Office, and dispensation of the Gospel. Whence the Argument holdeth thus;

The Holy-Ghost that keepeth the good gifts of Grace in us, dwelleth in us.

The Holy-Ghost that keepeth the good gifts of Grace in us, is not the gifts, but the person of the Holy-Ghost distinguished from them:

Therefore it is the Person of the Holy-Ghost, and not his gifts onely that dwelleth in us.

3. From another testimony of *Paul*, *Rom. 8. 11.* *If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you.* Whence the Argument ariseth thus,

The Spirit that dwelleth in us, is the Spirit that raised Christ from the dead, and shall also quicken our mortall bodies;

But it is not the Gifts and Graces of the Spirit, but the Person of the Spirit himself that raised up Christ from the dead, and shall quicken our mortall bodies:

Therefore it is the Person of the Spirit that dwelleth in us.

It was not the Gifts and Graces of the Spirit of Christ him-

PART I. self, much lesse our Gifts and Graces that did raise up Christ from the dead. Not the Gifts and Graces of Christ himself; for they were but created. And it was an act farre above all created power, to raise up Christ from the dead. Much lesse were they our Gifts and Graces that raised him up; for ours, are not onely created, but imperfect, and which is more, they were not then in Being, when God raised up Christ from the dead.

To these three Divine Testimonies (which are the ground of my faith in this point) let me adde one humane Testimony of a learned Divine, who was never tainted, nor taxed with Montanism, I meane *Zanchius*, de *Tribus Elohim Parte altera*, lib. 4. cap. 1. His testimony cometh in thus: “*Præter alia argumenta, quibus confirmavimus Spiritum Sanctum verum esse Deum, illud etiam non fuit minimum, quod inde deduximus, quia Fideles vocantur Templum Spiritus Sancti, 1 Cor. 6. 19. and 3. 16.*

Against this argument from the proof of the God-head of the Holy-Ghost, *Ochinus* gave this answer amongst others: “*Donna Dei nobis concessa, hoc eodem nomine notari: sed non tertium suppositum, hoc est personam, a Patre & Filio distinctam. &c.*

To this *Zanchius* replyeth: “*Non potest Spiritus Ochinius nisi impudenter inficiari, quin Spiritus Sanctus, hoc est, tertia hæc persona (quæ etiam Spiritus Dei, & virtus Dei appellatur) habitet in Sanctis hominibus, & quin illi sunt hujus Templum, qui enim in eis habitat, judicio, & voluntate præditus est, & loquitur; Spiritus Patris vestri (inquit Christus) loquitur in vobis, Matth. 10. 20. Spiritus autem Sanctus appellatur ipse Spiritus Dei, & Spiritus Christi. Spiritus igitur Sanctus, hoc est tertia Persona, habitat in Sanctis. Quod vero ait Spiritus Ochinianus, Non posse tertiam Personam habitare in Sanctis, quin ibi etiam habitent reliquæ, dictum est bene. Nam etiam Christus dixit, Ego & Pater ad eum veniemus, & mansionem apud eum faciemus, Joh. 14. 23. Hoc vero ideo fit, quoniam omnes sunt una & eadem essentia, &c.*

SECT. 13. Of Cottons pretended Antinomianisme and Familisme.

The Disswader proceedeth to point at (as hee calleth it) another more dangerous fall of mine, which in his Margent, he nameth Mr. *Cottons* Antinomianisme, and Familisme: and within a few lines, his wandring into the horrible Errors of
‘the

“ the Antinomians, and Familists, with his dear friend Ms. *Hutchinson*, so far that he came to a resolution to side with her, and
 “ to Separate from all the Churches in *New-England*, as legall
 “ Synagogues. PART I.

If all this charge were true (as indeed, in all parts of it, it is false:) yet the errors of Antinomianisme, and Familisme, then stirring in the Countrey, and condemned in the Synod at *New-Towne*, were not more dangerous, then the old Montanisme. I confesse, the Familisme afterwards broached by Mr. *Gurton*, and his followers, the same which *Calvin* in his *Opuscula* refuteth (in his *Inst. utilis adversus Libertinos*) as *Calvin* judgeth it more dangerous then Popery, so I conceive it to be as dangerous as Montanisme, though I cannot say more dangerous: for both of them overthrow al principles & foundations of Christian Religion. But for the making good of this charge upon me, let Mr. *Syrie* be pleased to instance in those horrible errors either of Antinomianisme or Familisme, whereunto I either wandred or fell: Or let him make it appeare “ that I came to such a Resolution, to side
 “ with my dear friend Ms. *Hutchinson*, and to separate from all the Churches in *New England*, as legall Synagogues.

Let us examine his proofes and Testimonies.

“ 1. The first is from the parties themselves, the followers of
 “ Ms. *Hutchinson*, who (saith he) boast of Mr. *Cotton* for their Ma-
 “ ster and Patron.

And it is true, they professed so: just as *Wigbman* who was burnt at *Lichfield* for Montanism, (avouching himself to be the Holy Ghost) professed he had received all his grounds from Mr. *Hildersam*. And I confesse my self, being naturally (I thank God) not suspicious, hearing no more of their Tenents from them, then what seemed to mee Orthodoxall, I believed, they had been far off from such grosse errors, as were bruited of them. But when some of my fellow-Brethren (the Elders of Neighbour Churches) advertised me of the evill report that went abroad of their corrupt Tenents, I desired to know what the Tenents were, which were corrupt, and which they had vented here and there, in my name. They mentioned some to mee, some of those which are published in the short story of that Subject: and named also to me the persons, who had uttered the same. I therefore dealt with Mrs. *Hutchinson* and others of them, declaring to them the erroneusnesse of those Tenents, and the injury done to my self.

PART I. in fathering them upon mee. Both shee, and they utterly denyed, that they held such Tenents, or that they had fathered them upon mee. I returned their Answer to the Elders, who had spoken to mee of them: and I inquired, if any two of them, or of their Neighbours could bear witnesse in this case. They answered me, they had but one witnesse of any corrupt Tenent: and that one, loth to be known to bee an accuser of them. I replyed, what course would you then advise mee to take? They answered, that I could not indeed bring the matter to the Church for want of witnesses: But the best way would bee, publikely and privately to bear witnesse against such errors. I tooke their counsell, and bare witnesse against the errors complained of, as well publikely as privately. Which when some Elders and Brethren heard, meeting soon after with some of these Opinionists: “ Loe, say they, now wee have heard
 “ your Teacher bearing witnesse openly against those very
 “ points, which you falsely father on him. No matter (say the
 “ other) what you heare him say in publick: we know what
 “ hee saith to us in private. This answer bred in some of my Brethren and friends, a jealousie, that my selfe was a secret fomentor of this spirit of Familisme, if not leavened my self that way. Whereupon sundry Elders and Brethren perceiving these Errors to spread, secretly and closely, they consulted among themselves, and with me what I thought of a Synod, whether it might bee of use in such a case for the clearing of these Points, and the allaying of the jealousies and differences in the Countrey? I answered, yea. Thereupon, with consent of the Magistrates, a time, and place was appointed for a Synodical meeting, and sundry Elders were sent for, from other jurisdictions, and messengers from all the Churches in the Countrey to assist in this worke.

Against which time three things principally were attended for preparation.

1. A Solemne Fast kept in all the Churches: in which it fell out, that Mr. *Whelerwrights* Sermon was apprehended to give too much encouragement to the Opinionists. And himself hath since confessed, that being but new come into the Countrey, having but little acquaintance but with his kindred, and their friends, (who were many of them leavened this way) he spake some things, which if he had before discerned their Familisme, he would not have expressed himself as he did.

The

The 2. thing attended to, for preparation to the Synod, was, **PART I.**
 the gathering up of all the corrupt and offensive Opinions that
 were scattered up and down the Countrey, and to commend
 them to Publique Disquisition in the Synod: that howsoever,
 the Authours of them were loth to owne them publicly, yet
 at least, they might see them publicly tryed, confuted, and
 condemned. The which was accordingly done in the Synod:
 and the Opinions with their Confutations are since printed
 in the short story, whence Mr. Baylie fetcheth many Testi-
 monies.

The 3. thing thought needfull for preparation to the Synod,
 was, to gather out of my Sermons to the people, and my confe-
 rences (in word and writing) with the Elders, all such opinions
 of mine as were conceived by some, to bee erroneous: and having
 gathered them together, to inquire in a brotherly conference
 with mee, how far I would own them, or how I did understand
 them, that so the true state of the questions in difference might
 appeare; and withall, if there were any aguish distemper, or
 disaffection growen in any of our spirits amongst our selves, it
 might be healed in a private brotherly way, and mutuall satis-
 faction given and taken on all hands. Accordingly we had such
 a meeting in private; wherein five questions were propounded
 unto mee, with desire of my plaine and explicite answer to the
 same: which also upon their demand, I gave suddenly.

Quest. 1.

“ Whether our Union with Christ be compleat before and without
 “ Faith?

Where I gave this answer, which was taken in writing: “ Not
 “ without, nor before the habit (or gift) of Faith, but before
 “ the act of Faith; that is, not before Christ hath wrought Faith
 “ in us (for in uniting himself to us, he worketh Faith in us:) yet
 “ in order of nature, before our faith doth put forth it self to
 “ lay hold on him.

For indeed I looked at Union with Christ, as equipollent
 to Regeneration. And looke as in Generation we are in
 a passive way united to *Adam*: so in Regeneration wee are
 united to Christ. And as the soule *habet se mere passive* (in
 the judgement of our best Divines) in Regeneration, so also
 in union; and by the judgment of Christ himself, who saith,

PART I. without Christ abiding in us (and so united to us) we can doe nothing, not bring forth any spirituall fruit at all: much lesse can we before union with Christ, unite our selves to Christ, which is the greatest and most spirituall fruit of all. I was not ignorant, that some of the Schoolmen (even some Dominicans) & out of them *Ferius*, and some others, (even of judicious Protestants) are of opinion, that Christ doth give the Soule by the Almighty power of the *auxilium efficax* of his Spirit, to put forth an act of Faith, to lay hold on Christ, before hee give them a habit or gift of Faith. But I could not understand how this could stand with Christs Word, *That without Christ abiding in us, wee can doe nothing.* Which argueth, no spirituall act can bee done by us without Christ habitually permanent in us. And as acute and judicious *Baynes* saith, (in *Ephes. i.*) This were to give a man to see, without an eye to see withall: which though God can doe by his Almighty power, yet as the Philosopher said of *Entia*: so it may be much more said of *Miracula* (which are extraordinary *Entia*) *Miracula sine necessitate non sunt multiplicanda,*

QUEST. II.

Whether Faith be an instrumentall cause in applying Christs righteousness to our Justification.

Whereto I answered,

- “ Faith is an instrument to receive the righteousness of Christ
 “ applied to us of God, for our Justification: but not properly
 “ an instrumentall cause.

Where I understood Instrument, as the Hebrews doe, *כלי* which they indifferently put for Instrument, or Vessell: For Faith emptying the soule of all confidence in its own righteousness, is a fit vessell or instrument to receive the righteousness of Christ offered and imputed; and so I tooke Faith rather as a fit disposition of the subject to be justified, then as a proper instrumentall cause of our justification: like the empty vessels of the Prophets widow, which whilst they were empty, the oyle ran forth into them (the empty vessels being fit to receive it:) But yet the empty vessels were not properly instrumentall causes of the running forth of the Oyle, but onely fit instruments to receive it.

QUEST. 3.

Whether the Spirit of God in evidencing our Justification doth beare witness in an absolute promise of free Grace, without Qualification, or condition.

My answer was,

“ The Spirit in evidencing our Justification doth bear witness either in an absolute promise, or in a conditionall: in case, the condition bee understood, or applyed absolutely, not attending the condition as the ground or cause of the assurance, but as the effect and consequences of it: or (as I might have added, as before) as a fit disposition of the subject to receive it.

For I conceived, though the Spirit may evidence to us our Justification in a Qualification or condition: yet sometime the condition is not there before the promise, but freely given with the promise, as *Acts* 10. 43, 44. where though *Cornelius* and his household were beleivers, yet many of his kindred and friends were not: who yet upon hearing the promise of Remission (or Justification) unto Faith, they received both Faith and Justification, and the evidence of both, all together: as did also the Jailor in the like sort, *Act*. 16. 31. Sometime, though the Qualification or condition bee there before, and the Spirit doe bear witness to our Justification in that condition: yet the condition is not the cause either of justification, or of the evidence of it, as in *Luke* 7. 47. Christ beareth evident witness of the Remission or Justification of *Mary Magdalen*, in her love to him. Neverthelesse her love was not the cause, neither of her Justification, nor of the assurance of it, but an effect of both. For shee expressed those evidences of her love to Christ, because her sins were forgiven her, and because her self was assured of the forgivenesse of them.

Sometimes the Qualification or condition mentioned in the promise, though it bee in the soule before, yet it is not evident there before. And then the evidence of Justification springeth not from the condition, but from the Grace of the promise, clearing and evidencing both the condition and the Justification. Thus Christ applyeth himselfe by his Spirit, to bruised Reeds, or broken hearts. *Isa*. 57. 15.

Lastly, if Faith it self bee meant to be the saving qualifica-

PART I. tion or condition, and be also found; and that evidently in the soul to whom the Promise of Justification is made; yet the Spirit may bear witness in the Promise of Grace to the Justification of such a soul, without either the word expressing the Condition in that place, or the soul attending the Condition at that time: As when Christ said to the Woman, *Luk. 7. 48. Thy sinnes are forgiven thee*, He neither mentioneth her Faith in that word, nor doth it appear, that she did reflect upon her Faith in receiving that Promise at that time. Many an Israelite stung by the fiery Serpents in the wilderness, might look up to the brazen Serpent for healing, and yet at that time not look to their eye, nor think upon their eye by which they looked. And though afterwards Christ doe make expresse mention of the womans Faith, to which he attributeh her salvation, (*Woman, saith he, thy Faith hath saved thee, ver. 50.*) Nevertheless, that Faith, though it be an Evidence of Assurance in the subject Person of his Justification: yet it is also an Effect or Consequence of the Evidence and Assurance of the Object, that is, of the grace and mercy of God clearly revealed and applyed to the soul in the Promise, even to the begetting of Faith it self, and the Assurance of it. As when Christ did promise (by the Ministry of *Paul*) salvation to the Jaylor in Bekeving; the Grace of Christ clearly revealed and applyed in the Promise did beget Faith in the Jaylor, and the Assurance of Faith. And so his Faith, and the Assurance of it was an Effect and Consequence of the Grace and Assurance of it offered to him in the Promise. Faith though it be an Evidence of things not seen (with bodily eyes) yet it is an effect of a former Evidence, even of the light of Gods Countenance shining forth through Christ in the Promise of Grace upon the soul, to the begetting of Faith, and the assurance of it.

But howsoever, Faith being always of a self humbling efficacy, it is a fit disposition of the subject to receive comfort and assurance, *Isa. 57. 15.*

Calvin defineth Faith to be *Divinae ergo nos benevolentiae firmam certamque cognitionem, quae gratuita in Christo Promissionis veritate fundata, per Spiritum Sanctum & revelatur mentibus nostris & cordibus obfirmatur. Institut. 1.3. c. 2. Sect. 7.* Now when hee cometh to expound what he meaneth by the free promise of grace in Christ, upon which this knowledg (or assurance) of Faith

Faith is founded, he maketh it to be, not conditionall. And **PART I.**
 he giveth this reason, *“ Quoniam (saith he) Conditionalis Pro-*
“ missio quâ ad opera nostra remittimur, non aliter vitam promittit,
“ quàm si perspiciamus esse in nobis sitam. Ergo, nisi Fidem tre-
“ mere, ac vacillare volumus, illam Salutis Promissione fulciamus
“ oportet, que à Domino ultrò ac liberaliter, potiusque miseriæ no-
“ stræ quàm dignitatis respectu offeratur; ibidem Sect. 29.

But what was the occasion of this Question from any speech or writing of mine, I cannot call to minde, unlesse it were concerning the First evidence of justification, which is the purport of the next Question. For otherwise, if Faith and Assurance be first founded and bottomed upon a Promise of Free-grace, I never doubted, but that Sanctification or Faith, (any saving qualification) may be, (and is by the help of the Spirit) a clear and certain Evidence of Justification. So that put the Question *in terminis,*

“ Whether the Spirit of God in Evidencing our Justifica-
“ tion doth bear witness in an absolute Promise of Free-
“ Grace, without qualification or condition?

I should answer plainly and roundly, The Spirit doth Evidence our Justification both wayes, sometime in an absolute Promise, sometime in a conditionall.

QUEST. 4.

Whether some Saving Qualification may be a first Evidence of Justification?

Hereto I answered,

“ A man may have an argument from thence, (yea, I doubt not
“ a firm and strong argument) but not a first Evidence.

For I conceived, Faith it self, which is an evidence of things not seen, and the first saving Qualification that doth Evidence Justification, is it self founded upon a former evidence, even the Free-grace of God in Christ, revealed in the promise of Grace, and applyed to the soul effectually by the Spirit; of grace both in our effectuall Calling (even to the begetting of Faith) and in our Justification. Accordingly, the Apostle reckoning the Evidences that bear witness of our life in Christ, giveth the first place to the Spirit, before any fruit of the Spirit; There are three (saith he) that bear witness on earth, the Spirit, the Water, and the Blood, 1 *Job. 5. 8.* First,

PART I. the Spirit, to wit, of illumination and drawing, whereby he revealeth Christ to us, and worketh Faith in us, 2 Cor. 4. 6. *Ephes. 1. 17, 18.* *Job. 6. 44. 45.* Secondly, the water of Sanctification. And thirdly, the Blood of atonement (or pacification) pacifying the conscience.

Calvin also is of the same judgment in this Question, in 2 *Pet. 1. 10.* & in 1 *Job. 3. 14.* & 19.

And *Zianchy* likewise doth at large dispute this Question, and conclude it against *Dr. Marbachius* in his *Miscellanies*, in that part of it entituled, *Disceptatio inter duos Theologos*, from pag. 598. to pag. 605. Editionis in quarto.

QUEST. 5.

Whether Christ and his benefits be dispensed in a Covenant of Works?

Whereunto my answer was,

“ Christ is dispensed to the Elect in a Covenant of Grace: to
 “ others he may be dispensed in some sort, (to wit, in a taste of
 “ him) either in a Covenant of works, or in a Covenant of
 “ grace legally applied.

To give an hint of the reason of mine answer. The Covenant on Mount *Sinai*, (wherein Christ was dispensed in sacrifices and ceremonies) though to the faithfull seed of *Abraham* it was a Covenant of Grace, (wherein they saw Christ and his benefits graciously dispensed to them, *Psal. 51. 7.*) yet to the carnall seed, it seemed to me to be a Covenant of Works, to prepare them for the saving benefits of that Covenant of Grace which was formerly given to *Abraham* and his seed, (but neglected by them in *Egypt*) and afterwards renewed in the plains of *Moab*, *Deut. chap. 29.* & *Chap. 30.* And so *Paul* maketh that Covenant on Mount *Sinai*, to be expressly a different Covenant from that of grace, to wit, a Covenant gendring unto bondage, *Gal. 4. 24, 25.* and the other Covenant (*Deut. 30.*) to be of Grace, *Rom. 10. 6, 7, 8.* *Moses* also himself, having recited the Covenant on Mount *Sinai* (*Deut. 5.*) he maketh the observation of all the Commandements to be the righteousness of the people, *Deut. 6. 25.* and their life, *Levit. 18. 4.* And so *Paul* understandeth him, *Rom. 10. 5.* *Gal. 3. 12.* Now that Covenant which gendreth unto bondage, and holdeth forth righteousness and life upon obedience

ence to all the Commandements, it is a Covenant of Works. PART I.

And so have the chiefeſt Germane Divines, as well as *Piſcator*, and *Polanus*, taken the Covenant on Mount Sinai to bee a covenant of Workes. See *Piſcator*, *Ezek.* 16. *Obſervat. ultima in verſ.* 60. 62. & *Polanus ibidem*.

How far there aroſe any conſent or diſſent about theſe queſtions, between my Fellow-Brethren (the Elders of theſe churches) & my ſelf, it is not materiall now to particularize; it is enough, that upon our clear underſtanding of one anothers mindes & judgments, and upon the due proceeding of our Church againſt convinced notorious errors and ſcandalls, wee have ever ſince (by the Grace of Chriſt) much amiable and comfortable Communion together in al brotherly kindneſs. But this ſhort relation may ſuffice.

To let Mr. *Baylie* know, and all them that ſhall read his Book, to conſider, what ſlender ground hee had to ſpeak of my wandring into the horrible Errors of the Antinomians, and Familists, and ſiding therein with Miſtris *Hutchinſon*, and therein to tell the world of a more dangerous fall of mine, then that of Montaniſme: And withall to clear up to him, what little ground Miſtris *Hutchinſon* had, to pretend, that ſhee was of Mr. *Cottous* judgement in all things: that ſo Mr. *Baylie* may likewise obſerve what ground himſelf had to take up ſuch a report againſt me, upon her testimony. Which yet will the more fully appeare, if I proceed to relate a principall paſſage or two in the Synod, after it was aſſembled. It was the firſt act of the Synod (after Prayer and choice of Moderators) to propound the ſeverall offensive opinions, which had been diſperſed up and downe in the Countrey, and briefly to argue them, and bear witneſſe againſt them. The opinions were about foureſcore (more or leſſe) which being orderly propounded and argued againſt, I perceived that ſome of the Members & Meſſengers of our Church, were ready to riſe up, and plead in defence of ſundry corrupt Opinions, which I verily thought had been far from them, eſpecially ſuch as concerned union with Chriſt before Faith, Juſtification without Faith, inherent righteouſneſs, and evidencing a good eſtate by it at all, firſt or laſt. Whereupon aſſoon as I could get liberty of ſpeech with them, Brethren (ſaid I) if you be of that judgment, which you plead for, all theſe Baſtardly Opinions, which are juſtly offensive to the Churches, will be fathered upon *Boston*. They answered me again, Though they were not clear for thoſe Opinions

PART I. “ nions, which they spake for, yet neither were they clear for
 “ condemning of them, considering the tenderesse of some
 “ Consciences: I replied, if they were doubtfull of the Errone-
 “ ousnesse and danger of such Opinions, they should have dealt
 “ openly with the Church at home, when they were chosen Mes-
 “ sengers, and should have declared their judgments before the
 “ Church: as knowing such points amongst others were likely to
 “ come into agitation in the Synod: whereas now looke what
 “ they speak, it is conceived by the whole Countrey to bee the
 “ judgment of our Church.

Hereupon some of the Messengers of our Church withdrew
 themselves, and appeared no more in the Synod, such as did ap-
 pear, did much what forbear any prosecution of argument in
 such causes. But that (to my remembrance) was the first time of
 my discerning a real and broad difference, between the judgments
 of our Brethren (who leaned to *Miltris Hutchinson*) and my self.
 And therefore to clear my self, and the founder Members of our
 Church from partaking in those manifold errors there presented,
 I declared my judgment openly before all the assembly, “ That I
 “ esteemed some of the Opinions, to bee blasphemous: some of
 “ them, hereticall: many of them, Erroneous: and almost all of
 “ them, incommodiouly expressed: as intending to except
 “ those chiefly, wherein I had declared mine own opinion, as
 “ before.

But because I would deale openly and ingenuously with Mr.
Baylie, and hide nothing from him, that might fortify his accusa-
 tion against me, there was some colour of my leaning to one An-
 tinomian Tenent in one day of the Synod. For though in an-
 swer to the questions of the Elders before the Synod, I had affirm-
 ed Faith to be an instrument for the receiving the righteousnesse
 of Christ to our justification: yet for as much as some great Di-
 vines had let fall some expressions, that seemed to favour the
 Antinomian party in a contrary Tenent, I was desirous to hear
 that Point a little further ventilated, and to see the difficulties a
 little more fully cleared. Dr. *Twisse* (not suspected for an Anti-
 nomian, much lesse for a Familist) in his *vindicia gratiae, de electione,*
Parte 2. Section. 25. Numero 5. bringeth in *Arminius*, arguing a-
 gainst Mr. *Perkins*, thus: “ The righteousnesse of Christ wrought
 “ or performed, is not ours, as wrought or performed, but as by
 Faith imputed to us. Whereto the Dr. answereth, Before Faith,
 this

this Righteousnesse of Christ was ours, and in the intention PART I.
 of God the Father, and of Christ our Mediator, was wrought
 for us. And because it is wrought for us, therefore God in his
 own time will give it us, and Grace of every kind, even Faith
 it self amongst the rest. But Faith coming, (which the Holy
 Ghost kindleth in our hearts) then at length this love of God to
 us in Christ, is acknowledged & perceived. Whence it is, that the
 Righteousnesse of Christ is said to be imputed to us, by Faith,
 because it is not discerned to be imputed to us, but by Faith: and
 then we are said to be justified with that kind of Justification, &
 absolution from sin, which breedeth peace in our Consciences.

And this (saith he) I confirm by two arguments. 1. Because
 by the Righteousnesse of Christ, wee obtain not onely Remissi-
 on of sinnes, but Faith it self, and Repentance, as it is written,
 God hath blessed us with all spirituall blessings in Christ, *Ephes.*
 1. 3. Therefore even before Faith and Repentance, the
 Righteousnesse of Christ is applyed to us, as for which
 wee obtain Grace effectually to believe in Christ, and to re-
 pent. 2. Because Justification and absolution, as they signify an
 immanent act in God, are *ab eterno*, &c.

Wherto he subjoyneth the Poets ingenuous verse to the reader.

Si quid novisti rectius istis,

Candidus imperti; si non, his utere mecum.

Before Dr. Twisse, Chamier (a Divine, as free as the other from
 suspicion of Antinomianisme) denyeth Faith to be a cause of
 Justification; "For if it were (saith hee) Justification should not
 be of Grace, but of us. But Faith is said to justify, not because
 it effecteth Justification, but because it is effected in the justified
 person; and requisite to be found in him. *De Fide libr. 13. cap. 6.*
 And to the same purpose, *De Justificatione, libr. 22. cap. 12.* hee
 contendeth, "that Faith as it doth not merit, nor bring Justi-
 fication; so neither doth it (*impetrare*) obtain it. For if
 it were so, then *tum ratione, tum tempore Fides prederet Justi-*
ficationem, Faith should goe before Justification, both in nature
 and time: Which (saith hee) in no sort may be granted. For
 Faith is it self a part of Sanctification; but there is no San-
 ctification, but after Justification, *que & re, & natura prior*
est, which both in the thing it self, and in nature. is before it.

To the like purpose doth Mr. Pemble deliver his judgment
 in his Book of the Nature and Properties of Grace and Faith,

PART I. Page 24. 25. of his Edition in Folio.

The Discrepance of all these Divines from the received expressions of the most, gave just occasion, why in such an Assembly, the judgment of sundry acute and judicious Elders, might be enquired. Accordingly, in one day of their dispute in the Synod (with Mr. *Whelewright*, if I forget not) I interposed such a word as this, God may bee said to justifie me before the habit, or act of Faith, and the habit is the effect of my Justification, intending the same sense, as hath been expressed out of those Divines: upon which, the next day was taken up in disputing and arguing that Point with mee. And when I saw their apprehensions, that they were suitable to Scripture phrase, and the contrary difficulties might bee removed *sano sensu*, I the next morning did of my self freely declare to them publikely, my consent with them in the point, which (as they professed) they gladly accepted.

Now upon all this relation (which is the substance of the whole Truth in this cause) I desire Mr. *Baylie* might consider what ground hee had, “ either to report mee to the World as
“ sometimes dangerously fallen into the horrible Errors of Antinomianisme, and Familisme: or to take Ms. *Hutchinsons* report in this cause, That shee was of Mr. *Cottons* judgment in all
“ things. Let him please to read the short story of the Errors and heresies, for which shee was admonished publikely in *Bostons* Church, and compare them with the Tenents of mine now mentioned, and let him judge of himself, whether shee was of Mr. *Cottons* judgment in all things.

I would not have enlarged my self so much, either to clear her testimony, or to elevate it, were it not to take off some scruples and surmises in Mr. *Baylie* of some dangerous guilt in me of Antinomian, and Familisticall errors, which he thinkes cannot be avoided by what he collecteth from other testimonies, as well as hers which may fully be prevented and avoided by this relation of the true state of things.

But before I leave speech of her, let me speak a word to Mr. *Baylie* of the Epithet hee is pleased to give her, “ when hee styleth
“ her, my dear friend, with whom I resolved to side and separate from all the Churches in *New-England*, as Legall
“ Churches.

At her first comming she was well respected and esteemed of me,

not onely because herself and her family were well beloved in **PART I.**
England at Allford in Lincolnshire (not far beyond *Boston*;) nor onely
because she with her family came over hither (as was said) for
conscience sake: but chiefly for that I heard, shee did much good
in our Town, in womans meeting at Childbirth-Travells, where-
in shee was not onely skilfull and helpfull, but readily fell into
good discourse with the women about their spirituall estates: And
therein cleared it unto them, That the soul lying under a Spirit
of Bondage, might see and sensibly feel the hainous guilt, and
deep desert of sin, and thereby not onely undergoe affliction of
Spirit but also receive both restraining, and constraining Grace
likewise, (in some measure:) restraining from all known evill
(both courses, and companies) (at least for a season) and con-
straining to all knowen duties, as secret Prayer, Family Exer-
cises, Conscience of Sabbaths, Reverence of Ministers, Frequent-
ing of Sermons, Diligence in calling, honesty in dealing and the
like: yea and that the Soul might find some tastes and flashes of
spirituall comfort in this estate, and yet never see or feel the need
of Christ, much lesse attain any saving Union, or Communion
with him, being no more but Legall work, even what the Law,
and the Spirit of bondage (breathing in it) might reach unto.
By which means many of the women (and by them their hus-
bands) were convinced, that they had gone on in a Covenant of
Works, and were much shaken and humbled thereby, and brought
to enquire more seriously after the Lord Jesus Christ, without
whom all their Gifts and Graces would prove but common, and
their duties but legall, and in the end wizen and vanish. All this
was well (as is reported truely, page 31. of her Story) and suited
with the publike Ministry, which had gone along in the same
way, so as these private conferences did well tend to water the
seeds publikely sowed. Whereupon all the faithfull embraced
her conference, and blessed God for her fruitfull discourses. And
many whose spirituall estates were not so safely layed, yet were
hereby helped and awakened to discover their sandy foundati-
ons, and to seek for better establishment in Christ: which caused
them also to blesse the Lord for the good successe, which appeared
to them by this discovery.

Hitherto therefore shee wrought with God, and with the
Ministers, the work of the Lord. No marvell therefore if at that
time, shee found loving and dear respect both from our Church-

PART I. Elders and Brethren, and so from my self also amongst the rest.

Afterwards, it is true, she turned aside not only to corrupt opinions, but to dis-esteem generally the Elders of the churches, (though of them she esteemed best of Mr. *Shepherd* :) and for my selfe, (in the repetitions of Sermons in her house) what she repeated and confirmed, was accounted sound, what she omitted, was accounted Apocrypha. This change of hers was long hid from me: and much longer the evidence of it, by any two clear witnesses. I sent some Sisters of the Church on purpose to her Repetitions, that I might know the truth: but when she discerned any such present, no speech fell from her, that could be much excepted against. But further discourse about her course is not pertinent to the present business. But by this Mr. *Baylie* may discern, how farre Ms. *Hutchinson* was dear unto mee, and if hee speak of her as my deare friend, till shee turned aside, I refuse it not.

But yet thus much I must professe to him, That in the times of her best acceptance, shee was not so dear unto mee, but that (by the help of Christ) I dealt faithfully with her about her spirituall estate. There things I told her, made her spirituall estate unclear to mee. 1. "That her Faith was not begotten nor (by her relation) scarce at any time strengthened, by publick Ministry, but by private Meditations, or Revelations onely.

"2. That shee clearly discerned her Justification (as shee professed:) but little or nothing at all, her Sanctification: though (she said) shee beleaved, such a thing there was by plain Scripture.

"3. That she was more sharply censorious of other mens spirituall estates and hearts, then the servants of God are wont to be, who are more taken up with judging of themselves before the Lord, then of others.

Now a word of that other passage, in Mr. *Baylies* speech, touching my resolution to side with Ms. *Hutchinson*, and to separate from all the Churches of *New-England*, as legall Synagogues. The truth is, I did intended to remove, but not to Separate, much lesse with Ms. *Hutchinson*, and least of all from all the Churches of *New-England*: and yet lesse then the least of all, to separate from them, as legall Synagogues.

The occasion of my intent of removall was this. After the banishment

banishment of Ms. *Hutchinson* and sundry others by occasion of her, the generall court made an order, that none should be received to abide as Inhabitants in this Jurisdiction, unlesse they were allowed under the hand of the Governour, or two Assistants. The Assistants are our Magistrates. When this Law came to be put in ure, I was informed that some godly passengers who hithor arrived out of *England*, were refused to sit down amongst us, because (upon tryall) they held forth such an union with Christ by the Spirit giving Faith, as did precede the acting of Faith upon Christ: and such an evidence of that union, by the favour of God shed abroad in their hearts by the Holy Ghost, as did precede the seeing (though not the being) of Sanctification.

This took the deeper impression upon me, because I saw by this meanes, wee should receive no more Members into our Church, but such as must professe themselves of a contrary judgment to what I beleaved to bee a Truth. Besides I was informed, that it was the judgment of some of place, in the Countrey, that such a Doctrin of Union, and evidencing of Union, as was held forth by mee, was the *Trojan Horse*, out of which all the erroneous Opinions and differences of the Countrey did issue forth.

Hereupon, fearing this might in time breed a renewall of Paroxysmes, I called to mind the intent of my comming hither, which was, not to disturb, but to edify the Churches here: and therefore began to entertain thoughts rather of peaceable removall then of offensive continuance. At the same time there was brought to mee a writing, subscribed with about threescore hands to encourage me to removall, and offering their readinesse to remove with mee into some other part of this Countrey.

I considered, If wee removed, it would be matter of much various construction amongst such as knew us, both in *Old-England*, and *New*; and I was loth to doe any thing, (especially of importance) but what I might give account of before God, and his people; I took advice therefore of some friends here, especially Mr. *Davenport*, and resolved, first to clear the certainty of the grounds of the information given mee of the rejections of those godly persons (of whom I had heard) for their judgments sake in those points. 2. To see if my continuance here would certainly, or

PART I. probably breed any further offensive agitation: And 3. If both those things were found clearly, then to take opportunity with common consent to remove to *Quinipyack* whereto at that time a door was opened.

But when I came to enquire the certainty of these informations, in conference with some of our chief Magistrates and others, I found, though there had speech been about such points between themselves, and some passengers: yet their refusall of such passengers was not upon those points, but (as I remember) upon denyall of inherent righteousness in beleivers, and of any evidence of a good estate from thence, first or last. Withall, they declared to mee their minds touching such points of Union, or evidencing of Union, which I had taught, that they did not looke at them to bee of such Fundamentall concernment either to civill or Church-Peace, as needed to occasion any distance in heart, (much lesse in place) amongst godly brethren. Which when I heard from them, and found upon search, the mis-informations given mee, were but misprisions, I then layed down all thoughts of removall, and sat down satisfied in my aboad amongst them, and have so continued (by the help of God) to this day. By all this may appear the truth of what I said, that though I had thoughts of removall, yet not with Ms. *Hutchinson*, shee being gone to *Road Island*, but I intending *Quinipyack*. Much lesse had I any thoughts of Separation from all the Churches of *New-England*: for the Churches in *Quinipiack* are in *New-England*. And those Churches at the *Bay* (amongst whom I lived) It was far from my thoughts to separate from them, whom I ever truly honored as the holy Spouses of Jesus Christ. Nor did I ever look at such Points, as any just ground of Separation from any Church, (so much as in place, much lesse in Communion:) no nor any just ground of removall from them, unlesse a man were compelled to professe contrary to his judgment. And least of all durst I turn my back upon such Churches as Legall Synagogues, who do all of us hold Union with Christ, and evidencing of Union by the same Spirit, and the same Faith and the same holinesse: though some may conceive the Union wrought in giving the habit, and others rather refer it to the act: and some may give the second place to that, whereto others give the first.

It was therefore too much credulity in Mr. *Baylie*, either to take

take up the former testimony from Ms. *Hutchinson*, or this latter P A R T I.
from Mr. *Williams*: though if both of them had joyned in one
and the same Testimony, (which they doe not) yet the Testimo-
ny of two excommunicate Persons doth not make up *idoneum*
Testimonium in Ecclesiasticall causes.

“ No? Saith Mr. *Baylie*, if I mistake not the humor of the man,
“ (Mr. *Williams* he meaneth) he is very unwilling to report a lie
“ of his greatest enemy.

I look not at my self, as his greatest, or least, or any ene-
my at all. I doe not know, that I did ever walke towards him
either in the affection, or action of an enemy, notwithstanding
the provoking injuries, and indignities hee hath put up-
on mee.

Nor would I call it any mans humor (as Mr. *Baylie* calleth it,
Mr. *Williams* his humor) “ to be very unwilling to report a lye of
“ his greatest enemy.

But this I say, Mr. *Williams* is too too credulous of surmises and
reports brought to him, and too too confident in divulging of
them. Which if Mr. *Baylie* know not, hee may (at his leisure, if
hee think it worth the while) peruse the Reply, I have made to
his answer of my Letter, as also my answer to his bloody Tenent.

But Mr. *Baylie* giveth the more credit to Mr. *Williams* his
Testimony, because Mr. *Williams* saith in his examination of
“ my Letter, How could I possibly (saith hee) bee ignorant
“ of their estate, when being from first to last in fellowship
“ with them, an Officer amongst them, had private and pub-
“ lick agitation concerning their Estate, with all, or most of their
“ Ministers?

The answer is very easie both to Mr. *Williams*, and Mr. *Baylie*
too, that Mr. *Williams* speaketh of the times before his banish-
ment: then indeed he had some fellowship with us, and might have
had more, but that hee suspected all the *Statos conventus* of the El-
ders to bee unwarrantable, and such as might in time make way
to a Presbyteriall government. But this Testimony, which hee
giveth about my neerenesse to Separation from these Chur-
ches, was many yeares after his banishment from us, when hee
was in no fellowship with us, sacred nor civill, nor came any
whit neer any private or publick agitation amongst us, nor could
have any intelligence of our affaires, but by report and fame,
which is *tam ficti praevisque tenax, quam nuncia veri*, and is indeed in
this point, most false.

“ But

PART I. “ But yet (saith Mr. Baylie) the truth of this horrible fall (of
 “ Mr. Cotton) if you will not take it, neither from the follow-
 “ ers of Ms. Hutchinson, nor from the Testimony of Mr. Willi-
 “ ams : yet wee may not reject the witnesse of Mr. Wintthrop,
 “ and of Mr. Wells in their printed relations of the Schismes
 “ there.

“ Both these, albeit, with all care and study, they endeavour
 “ to save Mr. Cottons credit : yet they let the truth of Mr. Cottons
 “ Seduction fall from their Pens in so clear termes, as cannot bee
 “ avoided: yea so clear, as no Art will get Mr. Cotton cleared.

Notwithstanding al this confident charge of Mr. Baylie, there will
 be no need at al of any Art to clear Mr. Cotton, from seduction into
 any such horrible fall, the naked truth (by the helpe of Christ)
 will clear both it self, and him. The Testimonies of Mr. Wintthrop,
 and Mr. Wells, are all delivered (as it seemeth) in the short Story.
 There

“ In the Preface, page 7. It is said, By this time, they had to pa-
 “ tronise them, some of the Magistrates, and some men eminent
 “ for Religion, Parts and Wit.

Ans. 1. This were something, if there were no more men
 eminent for Religion, Parts and Wit, in the Country but my self,
 who professe no eminency in any of these in respect of many of
 my Brethren. But if I were eminent, the testimony concludeth not.
 Let not Art judge, whether the conclusion will follow from both
 the premises particular : but let common sense judge of such
 men, as then lived in the Countrey, whether there were
 not many eminent persons for Religion, Parts, and Wit,
 who did patronise them, though I had been out of the
 Country.

2. I willingly confesse, that I my self, though I did not patro-
 nise them, yet I did countenance them (in my measure) whilst they
 held forth (to my knowledge) no more then I have formerly
 delivered of my own Tenents: which yet I hope he will not a-
 gain tax, as an horrible fall into Antinomianisme and Familism.
 When their Errors were brought to me, I bare publike witnesse a-
 gainst them, even before I was fully perswaded that those per-
 sons were guilty of them.

His next Testimony (which hee quoteth from page 25. of the
 short Story) the former part of it concerneth Mr. Wheelwright, and
 not mee: though I must confesse I doe not know how it can be
 collected;

collected from Mr. *Whelemwrights* doctrine, unless it were by a forestalled mis-apprehension and mis-application of those hearers, who were leavened with corrupt Opinions. The latter part of the testimony, "That the former Governor never stirred out, but attended by the Serjants with Halberts or Carrabines, but the present Governor was neglected: I do not remember, that ceremony was any more then once neglected: and when I heard it, I bore witness against it. And they excused their former observance, by the eminency of the person. But sure I am, the present Governor (as he well deserveth all honor from this Peopole, to) he is seldome or never seen in publick, but in like sort attended with Halberts or Carrabines.

Next, he alledgeth a testimony from the Court, which (it is likely) was delivered by Mr. *Winthrop*, being then Governor, page 35. of the short Story: "They soon profited so well, as in a few moneths, they outwent their Teacher.

Ans. This testimony is so far from taxing mee of any horrible fall, that it clearly acquiteth mee from the fellowship thereof. For if they outwent their Teacher, as the Court said (and said truly:) then I went not along with them in their Tenents. And Teacher I was called, and their Teacher, as being called to that Office in that Church, whereof many of them were Members.

The next testimony (from page 33. of the story) expresseth, "That upon the countenance it took from some eminent-Persons, her Opinions began to hold up their heads in Courts of Justice.

Ans. This might indeed argue, that some Magistrates leaned more or lesse to that way: but it reacheth not me, who am seldome present at any Courts, but when with other Elders I am sent for. And let it not be forgotten, what I related above, that many held with those Opinionists (as they were called) when they knew of no other opinions held forth by them, but what was publickly taught in our Church: but after they were discovered to overgoe not so much their Teachers, as the truth, and that so evidently, as could clearly be convinced by the testimony of two or three witnesses, they were soon forsaken by those, who esteemed better of them before.

His next testimony is from the story page 32. "It was a wonder, upon what a suddain, the whole Church of Boston
I
" (some

PART I. “ (some few excepted) were become her new Converts, and infected with her Opinions.

“ And Preface page 7. most of the Seducers lived in the Church of Boston.

Ans. That most of the Church of Boston consented with Ms. Hutchinson, (whilst shee openly held forth no more, then what was publickly taught) is true ; but nothing to prove Mr. Cottons horrible fall, for after shee fell into any horrible, or evident errors, it may clearly appear, the whole Church were not become her converts, by this undenyable evidence, that the whole body of the Church (except her own son) consented with one accord, to the publick censure of her, by admonition first, and excommunication after.

“ But (saith Mr. Baylie) None of these erroneous persons were ever called to account by the Presbytery of that Church, till after the Assembly, though the Pastor of the Church, Mr. Wilson was alwayes exceeding zealous against them.

Ans. 1. Mr. Baylie is mistaken, when he saith, Mr. Wilson was alwayes exceeding zealous against them. For the whole Church will bear him witness, hee was a long time full of much forbearance towards them, and thought well of them, and bare witness to the wayes of free Grace in such manner, as testified his good will to them and the Truth. Afterwards in some private conference, which one or more of them had with him, and (our beloved Sister) his Wife, he discerned some more rottenesse in them, and their way, then he suspected before: And after that time indeed, he grew more zealous against them, but the occasion of the offence was private, and (for a good space) unknown both to mee and the Church.

2. But why they were not called to account by the Presbytery of the Church, the reason was evident: because their grosse errors were not confirmed into us, by two or three witnesses. And this I can truly professe, That when the Elders of other Churches acquainted mee with some of their Errors, (even when the noise of them was spread far and near:) yet they acknowledged, the Erroneous persons were so cautious, that they would never vent any grosse Errors before two witnesses. And this I can further truly avouch, that my self dealt sadly and seriously with some chief leaders of them, both by word, and writing to recover them from the Error of their way: which though they would argue

for, yet they would ever excuse themselves from setting upon any such things. I dealt also with others (whom I began to suspect might be leavened by their Leaders) and earnestly charged them to beware what Tenents they received from them, lest by that means they might be corrupted themselves, and their Leaders hardned. But they would not bee known to me, that they drunke in any such dregs, as afterwards appeared.

His next testimony is taken from Ms. *Hutchinsons* speech in the open Court, " Preferring my Ministry in holding forth free Grace, above some, or most of the other Elders. But of the invalidity of her testimony in these things I have spoken, (I suppose) enough above. An evil Spirit (which sometimes breatheth both in good and bad persons,) may give a glorious testimony to some servants of God, not so much to honour them, or their doctrine, as either to cover themselves under their shadow, or else (but that was not her aime) to bring them and their Doctrin into suspition, and trouble, as the Spirit of the *Pythonesse* did to *Paul* and *Silas*, *Act.* 16, 17, to 20. That speech of hers, I bore witness against it, as prejudiciall and injurious both to them and mee.

Another testimony hee alledgeth out of the Story, Page 50. " That all the Ministers consented in bearing some witness against Mr. *Whelewright*, except their Brother the Teacher of *Boston*.

Ans. The Story relateth those words, as the speech of the Elders; that they speak of me, as their Brother, to wit, the brother of the Elders, lest any should misconceive of their speech, as ranking me in a Brotherhood with erroneous persons.

That I did not consent with the rest of my Brethren (the Elders) in drawing the inference out of Mr. *Whelewrights* Sermon, which they (being required) presented to the Court, I had a twofold reason for it. 1. Because I was not present with them, when they searched Mr. *Whelewrights* Sermon, and gathered that inference from it.

2 Because I could not speake it of mine own knowledge; " That the Elders of the Country did walk in or teach such " a way of Salvation, and evidencing thereof, as Mr. *Whelewright* describeth, and accounteth to bee a Covenant of " Works,

They knew what themselves taught in that point, better than

PART I. then I. The Elders might testify what they knew: I could not testify, what I knew not. But it seemeth any testimonies will serve turn, when such as these are thought unavoidable, to lay me under the guilt of an horrible fall.

Yet one more remaineth, from page 21. "That albeit the Assembly of the Churches had confuted and condemned most of these new opinions, and Mr. *Cotton* had in publick view consented with the rest: yet the leaders in those Erroneous wayes stood still to maintain their New Light. Mr. *Whelewright* also continued his Preaching, and Ms. *Hutchinson* her wonted meetings: and much offence was stil given by her, and others in going out from the Pastors Exercise.

Ansiv. 1. As the Assembly of the Churches confuted and condemned those Errors, so I will not say, That the motion of confuting them (as I remember) arose from my self. And my self also had an hand in confuting such of them, as the Elders committed to my hand, as themselves took severall likewise taskes, none of us confuted all. My consent to the confutation, I have expressed above, and in what sense. What I did in publick view (as the Story expresseth it) I spake before the Lord, and from the truth of my heart.

That notwithstanding this Act of the Assembly against the Errors, the leaders still stood to maintain their way, it was because the Assembly did not fasten these Errors upon any Persons either in our own, or other Churches. And what corrupt opinions were maintained by our Members, it was done in private, and not before such witnesses, as might reach to publick conviction.

Mr. *Whelewrights* continuance in his preaching, was 8. or 9. miles distance from us. And having been put into that place before by the Church, whilst the Farmers there belonged to our Church, (which by reason of the distance, wee soon after dismissed into a Church-estate amongst themselves) wee that were Elders could not (if wee would) discharge him from that worke, without the consent of the Church. But though hee gave some offence in some passages at the Assembly, (which hee since upon further conference and consideration retracted:) yet neither the Church, nor my self (notwithstanding those unsafe expressions) did ever look at him, either as an Antinomian or Familist. Many of us knew that hee had taken good paines against both, and in that very place, where hee was wont to preach; insomuch that

one of his hearers (who since joyned to Mr. *Gortons* society) openly contested against his doctrine as false and Antichristian. And when Mr. *Whelewright* was put out of this Countrey (though hee be since restored) yet if hee had cleaved to the Errors which Ms. *Hutchinsons* company fell into, he would never have refused their earnest invitation and call of him, to Minister unto them. They sent to him, and urged him much to come to them, to a far richer soyle, and richer company then where hee lived: yet hee constantly refused, and upon that very ground, because of the corruption of their judgments: "Professing often, whilst they plead-
 " ed for the Covenant of Grace, they took away the Grace of
 " the Covenant.

Ms. *Hutchinsons* continuance of her weekly meetings we could not proceed to the suppression thereof, with consent of the Church, before wee received the conviction of her personall Errors, which shee still closely carryed, till after her civill censure. And then shee declared her self more plainly, and witnesses arose more fully, and the Church proceeded against her accordingly.

The going of her self and others out of the Congregation when our Pastor began to Exercise, though many feared it was a turning their backs upon his Ministry: yet the most of them were women, and they pretended many excuses for their going out, which it was not easie to convince of falshood in them, or of their contempt of him.

But in fine, when her Antinomian and Familisticall Errors were held forth by her before sufficient witnesses, our Church (as I said before) proceeded without delay, first, to admonish her according to the rule, *Tit. 3. 10, 11*. Afterwards when upon serious paines taken with her, Mr. *Davenport*, and myself (as wee thought) had convinced her of her erroneous wayes in judgment and practice, so as that under her hand, shee presented a Recantation before the whole Church, (indeed before many Churches then assembled at *Boston*) yet withall, (after some passages of speech) "Professing that shee never was of any other judg-
 " ment, then what she now held forth, so many witnesses forth-
 with rose up to convince the contrary, that with common consent both of the Elders and Brethren of our Church, shee was cast out of our Communion.

And now that (by the help of Christ) I have perused all the

PART I. testimonies, which Mr. Baylie hath alledged to convince me of a horrible fall into Antinomianism, and Familism, I desire him in the fear of God to consider, whether any or all these testimonies severally or jointly, will amount to make good such grievous scandalls, as hee hath charged upon mee. Which if they neither will, nor can reach unto, let him remember his promise in his Epistle Dedicatory, "That in all which he hath said over and above (just testimony) he will undertake to give ample satisfaction, whersin so ever he hath given the least offence to any. Meane while the Lord lay not this sin to his charge.

SECT. 14. *Of Cottons humiliation upon his former fall, as is reported by Mr. Baylie.*

But yet let me adde a word more, to a word of Mr. Baylies in his entrance of this discourse of my Antinomianism, and Familism, which may else leave an inpression upon the minds of some Reader, as if I had acknowledged this my dangerous fall, and had been much humbled for it.

" This other more dangerous fall (saith hee) as it hath already
 " much humbled his Spirit, and opened his eare to instruction,
 " and I trust will not leave working, till it have brought him
 " yet nearer to his Brethren: so to the worlds end, it cannot but
 " be a matter of fear and trembling to all, who shall know it, and
 " of abundant caution, to bee very wary of receiving any singula-
 " rity from his hand, without due tryall.

Answer. 1. Suppose all this were true *in terminis*, as Mr. Baylie hath expressed it, yet this were no impeachment at all to the doctrine and practice of that (which hee calleth) our Independent Church way; nor is it any just ground of caution to bee wary of receiving my testimony to it. Peters dangerous and dreadfull fall into the denyall of Christ, (though hee seemed to be a pillar) was no impeachment, but advancement to Christianity. And if my fall were so dangerous, walking in this Church-way, and stumbling so foully in it, the greater Grace and witness from heaven was upon his Churches in this way, who by the blessing of God were instruments of recovering me out of this fall, even by a consultatory conference in a Synod, which did not assume to themselves any power of Church-censures. Let mee be accounted to have fallen, and to have fallen (as Mr. Baylie representeth it)

horribly, so that the truth and wayes of Christ may stand and find free passage. PART I.

Neither is this fall of mine such a just ground of caution (as he would make it) unto any, to bee very wary of receiving my testimony to this Church way. For the way is no way of singularity from my hand, but that which the body of the rest of my Brethren, and of the Churches in this Country doe walk in with mee.

Ans. 2. But yet, let not Mr. *Baily* make further speech or use of my humiliation, then was performed, or intended by me. For God hath not given mee to this day (upon my best search) to discern any such dangerous fall into Antinomianisme, or Familisme, as either hath, or might much humble my spirit.

It is true, my spirit had much cause to be humbled, (and so through mercy it was) upon many just occasions at that time. As first, that so many Erroneous and Hereticall opinions should be broached in the Country, and carried on with such Arrogancy, and Cenforiousnesse, and guile of spirit.

Secondly, That the principall offenders in this kind were members of our own Church, and some of them such as had neer relation to my self.

Thirdly, that my self should be so sleepey and invigilant, as that these (not Tares onely, but Bryers) should be sowed in our Field, and my self not discern them, till sundry persons up and down the Countrey were leavened by them.

Fourthly, that such as endeavoured the healing of these distempers, did seeme to me to be transported with more jealousies, and heates, and paroxysmes of spirit, then would well stand with brotherly love, or the rule of the Gospel.

The bitter fruits whereof doe remaine to this day, in the Letters sent over that year from hence to *England*. Whence also it came to passe finally, that in the course taken for the cleansing of Gods Field, it seemed to me, that some good Wheat was pluckt up with the Tares, some simple hearted honest men, and some truths of God, fared the worse for the resemblance which the tares bare to them.

Upon all which grounds, my self with our whole Church thought it needfull to set a day apart for publick humiliation before the Lord, wherein these and the like, both in Prayer and Preaching, were opened more at large before the Lord and his people.

But

PART I. But all this will not amount to make good Mr. Baylies word,
 “ That my dangerous fall into Antinomianisme and Familisme
 “ hath much humbled my Spirit.

Nor can I say (as he doth) that it hath opened mine eares to instruction. For I doe not know, that they have been shut to it, when I discerned the Spirit, and Word of truth breathing in it.

Nor can I say after him, “ That the humbling of my spirit for
 “ those dangerous errours, will not leave working till it have
 “ brought me yet nearer to my brethren.

For though I blesse the Lord, who hath brought me nearer to my brethren, and them also nearer to me, which I trust will still grow whilst our selves grow (in all the duties of brotherly love, wherein we have much sweet and frequent intercourse:) yet I doe not interpret this as the fruit of my spirits humiliation for my Antinomy, and Familisme: but as the fruit of our clearer apprehension, both of the cause and of the state of our differences, and of our joynt consent and concurrence in bearing witness against the common heresies, and errors of Antinomianisme, and Familisme, which disturbed us all.

But Mr. Baily as he began his discourse of my dangerous fall with relation of my humiliation for it: so hee shutteth it up, pag. 58. with a like close of my griefe of mind, and confusion for it.

“ I have been informed (saith he) by a gracious Preacher who
 “ was present at the Synod in *New-England*, that all the Bre-
 “ thren there, being exceedingly scandalized with Mr. Cottons
 “ carriage, in Mistris *Hutchinsons* processe, did so farre discour-
 “ tenance, and so severely admonish him, that hee was thereby
 “ brought to the greatest shame, confusion and griefe of mind,
 “ that ever in all his life he had endured.

Answ. 1. I conceive it is not allowable in Presbyteriall discipline, (sure I am, not in Congregationall) that an accusation shall be received against an Elder under one witness, though he gracious and a Preacher: especially when this gracious Preacher is namelesse, and his testimony hovereth in generalities, without instance in particular offences: as “ That all the Brethren were
 “ exceedingly scandalized with Mr. Cottons carriage in Mistris *Hutchinsons* processe, but not expressing what carriage, nor what processe, nor wherein they were scandalized.

“ And

“ And that all the Brethren did so far discountenance him, PART I.
 “ and severely admonish him, as that he was thereby brought to
 “ the greatest shame, and confusion, and grief of mind, that e-
 “ ver in all his life he endured. But no mention for what offence
 they did so severely admonish him, nor wherein they did so farre
 discountenance him.

Such words of infamy, and reproach may passe for Table talke,
 (which yet morall Philosophy would not approve :) but surely in
 orderly Church-Discipline, such dealing could not passe without
 just reproof, unlesse there were too much prejudice or partiality,
 the rule is plain and obvious, and not now the first time violated
 in the Disswative, 2 Tim. 5. 19.

Answe. 2. I must (as justly I may) protest against that testi-
 mony, not onely as violating the rule of Love, but of Truth
 also. For,

1. It is untrue, that all the Brethren were scandalized with my
 carriage, much lesse exceedingly scandalized at the Synod, or in a-
 ny proceide about Ms. *Hutchinson*. There were sundry godly bre-
 thren otherwise minded, and otherwise affected.

2. It is untrue also, that such as were scandalized, did so severe-
 ly admonish me, or discountenance me; for I can neither call to
 mind any such deep discountenance, nor any such severe admoni-
 tion of Brethren, and yet I had reason to know it, and to remem-
 ber it well, as well as any Brother at the Synod: the matter so
 neerly concerning my self, and more neerly and deeply, then any
 man elle.

3. It is most untrue, that I was so far discountenanced, “ and
 “ so severely admonished, as that I was brought to the greatest
 “ shame, confusion and grief of mind, that ever in all my life I
 “ had endured.

I should have little comfort in my own spirit, to look either
 God or man in the face, “ if the discountenance or admonition
 “ of men (especially for such carriage) were the greatest shame,
 “ and confusion, and grief of mind, that ever in all my life I had
 endured. The rebukes of God upon the soule for sin will put a
 man to far greater shame, and confusion and grief of mind, then
 any discountenance, or admonition from Brethren, (especially
 for such offences) *Psal.* 76. 7. But whatsoever discountenance, or
 dis-respect I met withall, from one hand or other, till the true
 state of my judgment, and carriage was clearly manifested, I have

PART I. long agoe left with the Lord : But I conceive I have met with more hard measure in Letters to *England*; and in ungrounded reports there, then ever I found from the admonition, or discountenance of any brethren here.

SECT. 15. *Of the shamefull absurdities said to be found in the way of Independency : notwithstanding the great helps, to prevent, or cover it : and first, of those helps.*

Mr. Baylie now undertaketh to prove that which he calleth a broad Assertion, and well may hee so call it : for it reacheth far beyond all dimensions of truth. His assertion is, “ That the way
“ (which he calleth) Independency hath in a few years (lesse then
“ one week of yeares) flown out into more shamefull absurdities,
“ then the Brownists to this day, in all their 50. yeares try-
“ all have stumbled upon.

How will Mr. Baylie (think you) make this good ?

His affirmation, that the way of the Brownism, and Independency (as he styleth them) are both of them really one and the same, because he saith, it will appeare hereafter, I referre it therefore to his place.

But before hee cometh to make his broad assertion good, yea and (as he promiseth) palpable, he maketh it also by the way, admirable, and that many wayes.

“ 1. In that the Independency hath been brought to the utmost pitch of perfection, which the wit, and industry of its best
“ Patrons were able to attain : and hath been fenced with the
“ Laws of gracious Magistrates, who were at our absolute devotion,
“ and yet hath flown out, &c.

Answer. 1. We that judge that way (which he calleth Independency) to be of God, should account it blasphemy in our selves to accept such a style put upon us, as to be the best Patrons of it. We doe verily believe, that though our selves, all of us, should imploy our best wits and industry to joyn with Mr. Baylie to subvert and deface it : yet the Lord Jesus would show himself a Patron to maintain his own Institutions; though with the confusion of the faces, and enterprizes of us all. The Word which hath gone out of his mouth for the Government and ordering of his Church

till his second appearing, he himself as he hath spoken it, will also shew it forth in his times, who is the blessed and onely Potentate, the King of Kings and Lord of Lords, 1 *Tim.* 6. 14, 15. P A R T I.

Answer. 2. Wee cannot but with thankfulnesse acknowledge the goodnesse of God in our gracious Magistrates, and their assistance to us in the work of the Lord: But when Mr. Baylie maketh them to be at our absolute devotion, his *ὑπερβολή* is too too injurious in debasing them, and (in their eyes) advancing us. For neither are they devoted to us at all, nor much lesse absolutely. Though they sometimes consult with us in matters of conscience; yet they take our counsell no further then they see it cleared from the Word. And besides, it is too vast an advancement of us, to make them absolutely of our devotion. For devotion in matters of Religion, (or as *Thomas* speaketh *in iis que ad Dei cultum, & famulatum pertinent*) is a divine worship due to God onely; in as much that *Aquinas* taketh it to be too high a worship to be terminated in Saints, 22^a. *Quest.* 82. *Art.* 2. And yet he alloweth more divine worship to Saints, then any orthodox protestant can excuse from Idolatry.

Againe secondly, “ It may seeme to make the palpableness of our outflowings the more admirable, in that (as he saith) much of our way is yet in the dark.

Thirdly, “ In that none of our selves have proclaimed our discords to our own shame.

Fourthly, “ That none who have fallen from us, have of purpose put pen to Paper, to informe the world of our wayes.

Fifthly, “ That none of us have been willing to reply to any of the books written against us, &c.

Answer. It were much I confesse, if wee had all these advantages of concealement which he mentioneth, and yet nevertheless so many, and so shamefull absurdities of ours should fall out in so short a time, and become so palpable as Mr. *Baily* proclaimeth them. But the truth is, neither have we had those advantages, (he speaketh of:) but the contrary disadvantages, nor yet do we feare, that he will be able to find such absurdities to have fallen out in our way, much lesse so shamefull.

For first, the way of the New English Churches is not in the dark, but published to the view of the world, in the book so entitled (refuted by Mr. *Rutherford* :) as also in the Apology of these Churches, in the Covenant, in the Answer to 32. Questions

PART I.

ons; in another answer to 9. Questions; in the answer to Mr. *Herle*, and to Mr. *Ratbone*. Some of our most populous Churches do no Church Act, no not of discipline, but in the presence of the whole Towne, (non-members, as well as members) so many of them as are pleased to be present. Wayes of truth seeke no corners; if any Church admonish a brother privately, it is because his offence is not known to non members.

Againe, if in our discords, none of us have proclaimed our shame, whence hath Mr. *Baily* gathered all our shametull absurdities? The short story, (the greatest storehouse of his testimonies) what is it, but a fruit of our discords? Besides, if none that have fallen from us, have of purpose put pen to Paper to informe the world of our wayes, what meane the bleatings of Plaine dealing, and Mr. *Williams* his Invectives against us, which yeeld a further supply to Mr. *Bailies* testimonies?

Moreover, if none of us have been willing to reply to the Books written against us, how come it to passe that Mr. *Hooker* hath written a large answer to Mr. *Rutherford*, Mr. *Davenport* to Mr. *Paget*, Mr. *Mader* to Mr. *Ratbone*, Mr. *Shepard* and Mr. *Allen* to Mr. *Ball*, Mr. *Norton* in Latine to Mr. *Appollonii*; my self to Mr. *Williams*, both to his examination of my Letter, and to his bloody Tenent? If any of these have miscarried by the way, or in *England* have met with a suppression for an impression, it cannot be said, " that none of us have been willing to reply to " the Books written against us, nor that wee have been wanting in endeavours, according as the Lord hath vouchsafed us means and opportunitie.

If still there be other Books written against us, unto which no Reply is yet made, it may be considered, our labourers (in that kind) are few, our hands feeble, our times took up with the duties of our calling, helpes to ease us are wanting, Domesticall Questions are not wanting, and many times Books are extant against us some yeers before they come to our hands. And yet let not Mr. *Baily* take our silence for a consent to what is written against us: or for a signe of our feare to lay open the true state of our cause, or the nakednesse of our way, (as it seemeth to him:) but let him consider, that if many Books be written by severall hands, of severall subjects against any of us, hee whom it concerneth, cannot Reply to them all at once, but to one after another, as the Lord giveth help and opportunity.

SECT.

SECT. 16. Of the first absurdity said to be found in our way of Independency.

“ But what may bee those shamefull absurdities, which in
 “ lesse then one week of yeares, wee have flowen out into more
 “ then (those hee calleth) Brownists in 50. yeares of their
 “ tryall.

“ The fruits of our Church-way, (saith he) are first, the hold-
 “ ing out of all our Churches and Christian Congregation ma-
 “ ny thousands of People, who in former time have been reputed
 “ in *Old England* very good Christians.

“ And this (saith hee) seemeth a grievous absurdity, a great dis-
 “ honour to God, and cruelty against men to spoile so many
 “ thousand Christians, whom they dare not deny to be truly
 “ religious of all the priviledges of the Church, either to them-
 “ selves, or to their children, or put them into the condition of
 “ Pagans, &c.

Ans. 1. If all this were true, yet it is no greater an absurdity
 then that wherein those whom hee calleth Brownists, have not
 onely stumbled upon, but professedly walked in: yea it may be,
 denying Church Communion to as many Churches as wee
 doe to persons in this Countrey. And this Mr. Baylie hath
 taxed them for, above in page 27. of his Book, though here hee
 forget it.

Ans. 2. It is not true, that wee hold out any at all, Eng-
 lish or Indian, out of our Christian Congregations. All without
 exception are allowed to be present, at our publick Prayers and
 Psalmes, at our reading of the Scriptures, and the preaching and
 expounding of the same, and also at the admitting of Members,
 and dispensing of seales and censures.

Ans. 3. It is not truly spoken, that wee hold out of all our
 “ Churches many thousands of People, who in former times
 “ have been reputed in *Old England* very good Christians, and
 “ whom our selves dare not deny to be truly religious.

I dare be bold to speak it, wee hold not out any one such: but if
 any such be held out, we hold not off from them, but they from us:
 yea we seriously invite them (publickly and privately) to joyne
 with us: unlesse such religious persons lye under some scandall of
 corrupt life, or Doctrin.

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How then will Mr. Baylie make good (that which he truly calleth) his broad assertion? yes, he undertaketh to make it good by three testimonies.

“ 1. Saith hee, wee have heard sundry to esteeme the number
“ of the English in that Plantation to exceed 40000. men and
“ women. But when Mr. Cotton is put to it, he dareth hardly
“ vow the one half of these to be Members of any Church.

And to prove this, he quoteth (in P.) the answer to the 23. questions, page 7.

Whereto the Reply is ready, 1. Mr. Baylie is mistaken, if hee think the answer to the 32. questions was penned by me. Those questions were sent by some Ministers in *Lancashire* or *Cheshire* to one of their Country men, (a reverend Brother, and fellow-Elder amongst us) Mr. Mader: who to satisfy their desires returned them that answer, which (it seemeth) hath since been printed. Which I speak not, because I wove the answer, for when he wrote it, he wrote advisedly, and as his whole answer is solid, and judicious; so is his answer, to the question put to him, pertinent and full: but to Mr. Baylies Assertion, it cometh nothing near it. But Mr. Baylie should have done well, to have taken his full answer to that question. “ The New-English Plantations are scattered
“ above two hundred Miles in length upon the Sea Coasts: & of
“ what they did in those remote Plantations, he could not then
“ give present account. But (saith Mr. Mader) in the Churches
“ within the Bay, where most of us are best acquainted, we may
“ truly say, that for the heads of Families those that are ad-
“ mitted, are far more in number then the other, besides whom
“ there are sundry children and servants, that are admitted also.

“ And for the reasons (saith he) why many are not yet recei-
“ ved to Church-Communion, they be sundry:

“ 1. Sundry are new come over, and so are not yet knowen.

“ 2. Sundry when they come to be knowen are found scan-
“ dalous.

3. Some godly persons forbear to joyn with us for a time, till
“ they may try, which Church and Ministry they can best close
“ withall.

“ 4. Those that are knowen to be godly (I may adde, though
“ but in judgment of charity) they are all admitted to some
“ Church or other, presently upon their own desire, unlesse they
“ have given some offence, which also is removed upon their gi-
“ ving due satisfaction.

This

This testimony will will not reach (nothing more) Mr. Bayles P A R T I.
assertion, " That wee hold out of all Churches many thousands
" of people, who were well reputed of in *Old England*, for very
" good Christians, and such as our selves dare not deny to be
" truly religious.

2. His second testimony is from Mr. *Lechford*, who styleth his
Book against the Country, Plain dealing. And what saith he? In
his pag. 73. " Here are (saith he) such confessions, and professions
" required both of men, and women, both in private and pub-
" lick, before they be admitted, that three parts of the people of
" the Countrey remain out of the Church, so that in short time,
" most of the people will remain unbaptized.

Answer. The Book is justly called plaine dealing, which (in re-
spect of many passages in it) might rather be called false and frau-
dulent. I forbear to speak of the man himself, because soon after
the publishing of that Book, himself was called away out of the
world to give account of his Book and whole life before the
highest Judge. He was indeed himself not received into the Fel-
lowship of the Church, for his professed Errors: as 1. That the
Antichrist described in the Revelation was not yet come, nor any
part of that Prophecie yet fulfilled from the 4. chapter to the end.
2. That the Apostolickunction was not yet ceased: but that
there still ought to be such, who should by their transcendent
authority govern all Churches. To reclaim him from these Errors,
he was seriously dealt withall both in conference, and (according
to his desire) in writing. But when hee saw, he could not defend
the latter Error, but by building again the Bishops, against whom
he had witnessed (as he said) in soliciting the cause of Mr. *Prynne*,
he rather then he would revoke his present tenent, acknowledged
he was then in an Error, when he took part with Mr. *Prynne*, & Mr.
Burton, & therefore he would now return to *England* again, to re-
duce those famous witnesses from the Error of their way. And ac-
cordingly, away he went: but see the wise hand of God disap-
pointing his ends; When he came to *England* the Bishops were
falling, so that he lost his friends, and hopes both in *Old-England*
and *New*: yet put out his Book (such as it is) and soon after dyed.
By the way, let no man think, he was kept out of our Churches,
for maintaining the authority of Bishops. For we have in our
Churches some well respected Brethren, who doe indifferently
allow either Episcopall, or Presoyteriall, or Congregationall
Government,

PART I. Government, so be it they governe according to the rules of the Gospel. Neither do we disturbe such, nor they us in our communion with them. But to returne to Mr. *Lechfords* plain dealing: that which he testifieth, neither is it true; neither if it were, doeth it reach Mr. *Baylies* assertion.

It is not true, that three parts of the Countrey remaine out of the Church, if he meane three parts of foure, no though hee should take in those remote *English*, who live a score of miles or more from any Church.

But were his speech more true, then it is, yet it will not make good Mr. *Baylies* assertion, unlesse those three parts of the Countrey, which (he saith) “ remaine out of the Church, were reputed in old *England* for very good Christians, nor durst our selves deny them to be truly religious, to which this testimony alledged giveth no evidence at all.

Mr. *Baylies* third testimony is from Mr. *Williams*, whom hee calleth one of us, “ who maketh such Protestants to be Heathens and publicans, who depart from the Beast in a false constitution of Nationall Churches, if the bodies of Protestant Nations remaine in an unregenerate estate.

Ans. I know not, why Mr. *Baylie* should call Mr. *Williams* one of us, who renounceth our Churches, and is himself cast out both of Church-fellowship, and civill cohabitation with us.

His testimony, which Mr. *Baylie* quoteth out of him, “ of the estate of all such Protestants, as live in a Nationall Church estate, as if Christ did account them Heathens and Publicans.

I say no more to it but this, they may be so accounted by Mr. *Williams*, but wee doe not beleeve they are so accounted of by Christ, but many thousands of them to be pretious Saints in the eyes of the Lord *Jesus*.

To these testimonies, Mr. *Baylie* interferteth his own testimony and others of his judgement, “ It seemeth to us (saith he) “ a grievous absurdity, a great dishonor to God, and cruelty against men to spoyle so many thousand Christians, whom wee dare not deny to be truly Religious, of all the Priviledges of the Church, &c.

Ans. 1. It is not enough, that wee dare not deny men to be truly Religious: but it were meet we should know them, at least, conceive good hope, they are truly Religious, (at least in the judgement of charity) before wee receive them into the Church.

And

And of such there are not many thousands, no nor many scores, **PART I.**
 no nor any scores, whom wee dare spoile of Church privileges,
 unlesse their own offence, or choice spoyle them.

Secondly, if men be not Religious, no not so much as in pro-
 fession, why should it be accounted a grievous absurdity, not to
 receive them into the Church? A thing is absurd, which is *ἀνόμας*
 out of place. Are men who are not spirituall, out of their place,
 when they are not placed in a spirituall society? If the Churches
 be (as Christ describeth them) golden Candlesticks (*Revel. 1. 20.*)
 is Tinne and Lead out of place, when it is not sodered into a
 Golden vessell? Sure God himselfe thought otherwise, *Isay 1. 25.*
 But is it not rather a grievous absurditie, and farre out of place,
 when such are admitted to the Lords Table, who either discern
 not the Lords Body, or if they be admitted to drink his Blood,
 will be ready when they are got into the Field to spill the inno-
 cent blood of those Roundheads, whom they lately partaked
 withall at the Lords Table?

And as for the great dishonour to God, (which Mr. Baylie im-
 puteth to this way of ours) Is it a dishonour to God, that such
 are withheld from the Lords Table, by whom the name of God
 is dishonoured either through their ignorance or scandall?

Is it not rather a great dishonour to God, to set up Christ a visi-
 ble head of such members, by whom his name is evill spoken of?
 And what cruelty is it against men, to keep such from eating and
 drinking the Lords Supper, who would eate and drink it un-
 worthily, and so eate and drinke their own damnation? *1 Cor.*
11. 29. The Lord himselfe thought it no cruelty to debarre our
 first parents from the Tree of life, who if they had found free
 libertie to eate it, would have blessed themselves in a false hope of
 living for ever? *Gen. 3. 22, 23.*

S E C T. 17. *Of the second shamefull absurditie said to be
 found in our way of Independency.*

Come we now to a second shamefull absurditie, which he ma-
 keth to be another fruit of our Church-way.

“ That it hath exceedingly hindred the conversion of the
 “ poor Pagans. The principles and practise of Independents
 “ doth crosse this work and hope of it. What have they to do
 “ with those that are without? Their Pastors preach not for

PART I. “ conversion : their Relation is to their flock, who are Church-
 “ members, converted already to their hand by the labours of
 “ other men, before they can be admitted into their Church.
 “ Of all that ever crossed the *American* Seas, they are noted as
 “ most neglectfull of the work of Conversion. I have read of
 “ none of them, that seeme to have minded this matter.

Ans^w. This is indeed a shamefull absurditie, if it be true : but
 a sinfull and shamefull calumny, if it be false. As indeed false it is
 in every branch of it. First, there is no principle or allowed pra-
 ctise of ours that doth hinder (much lesse exceedingly hinder)
 the work or hope of the conversion of the Natives : though wee
 professe we have nothing to do to censure *Indians*, and so to judge
 them that are without; yet wee think it a principall (though not
 the only) work and duty of our Ministry to attend the work of
 conversion, both of carnall *English*, and other Nations, whether
 Christian, or Pagan. The neglect of it, we look at as an ungratious
 and uncharitable fancy. How shall men (ordinarily) be conver-
 ted to the faith without hearing? and how shall they heare with-
 out preaching? and how shall they preach, unlesse they be sent?
 and who are now sent, but Pastors and Teachers?

“ But the Relation of our Pastors is to their Flock? What
 then? May there not fall out to be Hypocrites in our Flock?
 and must wee not preach for their conversion? And are not
 the children of the Members of our Church, many of them such,
 as when they grow up stand in need of converting grace? and
 must wee not preach for their conversion? Besides, when an In-
 fidell or unbeleever commeth into the Church, doe not all the
 Prophets that preach the Word, (and among them, surely the
 Pastors and Teachers are not the least) do they not all apply
 their speech to his conviction and conversion? *1 Cor. 14. 24, 25.*
 What though a Pastour bee a Feeder to his Flock already begot-
 ten unto God? Yet he may (and ought to endeavour to) become
 a Father also in Christ, to such as are yet unregenerate, whether
 of his Flock, or out of his Flock. To turne many to righte-
 ousnesse is prophesied of, to bee the work of the המשכילי
 of the New Testament, *D m. 12. 3. j* “ But our Church-members
 “ are converted already to our hands by the labours of other
 “ men, before they can be admitted into our Church.

So saith Mr. *Bajli* indeed : but if hee were here, hee would
 soon heare many of those who are admitted into our Churches,
 openly

openly acknowledge, the first work of saving grace to have been wrought in their hearts by the ministry of the Word here, and sometime by the same, or like ministry in our Native Countrey. And the children of the faithfull borne, and baptized in our Churches, will acknowledge no other Ministry, by whom they have beleevd, but that which they have attended upon, here.

“ But (saith Mr. *Baylie*) I have read of none of them that seeme to have minded the matter of conversion.

Ans. I. What if he have not read, what we preach here of conversion? Doth hee thinke it meet, wee should print all the Sermons wee preach? What if any of us should say, I have not read of any *Scottish* Minister who have published any of their labours in that argument, (save Mr. *Rollock*, and him in Latine, and that haply in the Schooles, and many have not seene him neither:) shall we therefore thinke it credible, that so many holy faithfull labourers in Christs Vineyard in that whole Nation, doe not seeme to minde the matter of conversion?

But whether he have read of any of our books of that Subject, or no, surely it is not, because none of such are extant to bee read. He may read when he pleaseth Mr. *Shepards* two Treatises, one stiled The sincere Convert, the other The sound Beleever, besides fundry Treatises of Mr. *Hooker* touching the Soules Preparation to Christ, Effectuall Calling, and Justification, &c. and when he hath read them, let him then tell the world, whether of all that have crossed the *American* Seas (as hee speaketh) the Ministers of this way have been justly noted to be most neglectfull of the work of conversion. Yea let me make bold in Gods feare to pray Mr. *Baylie*, and those others, who have noted us as most neglectfull of this work, to enquire and consider whether among all the servants of Christ now living in any reformed Churches (put them all together) they have published so many Treatises of the work of conversion, as the Ministers of this way have done, in *New-England*, and *London*, which I speak not (the Lord is witnessse to my soule) out of carnall Arrogancy to boast of our labours, in so holy and weighty an Argument: but out of conscience to beare witnessse to the way of Godstruth against such an unjust & unworthy scandall. But when I speak of these Treatises of Conversion, I do not include all that are written under the glorious and fallacious stiles of Free Grace, and Gospel-Truth, which neverthelesse doe but indeed lay the Leaven of Arminian-

PART I. universall-free Grace, and Antinomian Impenitency : but I speak of those Treatises which are pure from such Leaven, as keeping the patterne of wholesome words and sound doctrine, dividing the Word of truth aright, in the right use of the Law and Gospel, wherein though they sometime declare such works of Grace to be preparations to conversion, which others do take to be fruits of conversion : yet they all agree in this, that such works are found in all that are under the powerfull and effectuall saving work of the Spirit, and Word of Christ, and in none else, which is the light and life of the Saints in Christ Jesus.

I will not here speak of the conversion of *Weaquash*, which (as I heare) is published in a little Script, intituled, *New-Englands First-fruits*. Nor would I have mentioned the endeavours of some of our fellow-Brethren here, to helpe forward the work of conversion in *Virginia*, were it not that the blessing of the Lord Jesus upon their labours doth call for acknowledgment. Some honest minded people in *Virginia* discerning their want of spirituall Ministry, sent earnest Letters, and one or more messengers, to the Elders of these Churches here for some of our Ministers to break the Bread of Life to them. The Elders here seeking Counsell of God, and one of another, wee borrowed two of the Pastors of our Churches, (Mr. *Knolles* of *Watertowne*, and Mr. *Thomson* of *Braintree*, the Churches being either of them supplied with two Ministers apeece) and sent them forth solemnely in the Name of the Lord to that work; who as they went along took with them one Mr. *James*, a Minister (though then out of employment) from *New-Haven*, to the fellowship of that work. And for their better encouragement, our Governour here wrote a Letter to the Governour of *Virginia* to acquaint him, and his Assistants, with the occasion and end of their coming, and expressed withall his desire of their Christian entertainment for a time, and peaceable returne, if they found any inconvenience by their coming. What entertainment they found from the major part of the Government there, I forbear to speak. The bloody Massacre, which soon after their dismissal, the *Indians* in those parts executed upon the *English*, cried aloud from heaven, that after a white Horse, God is wont to send forth a red. *Rev.* 6. 2, 3, 4. But neverthelesse, God so farre forth followed their labours with his blessing in the work of conversion, that sundry of them were effectually wrought

wrought upon by the power of the Lord Jesus; whereof some PART I. received into our Churches: others of them who could not so well dispose of their affaires there, joyned with one Mr. *Harrison* a Minister there, (who was also mightily stirred up by our Ministers comming:) and they with him have since given up themselves to more holy communion and conversation before the Lord.

Others of the Westerne Islands (as *Barbados*, *Antigua*, *Mevis*) have desired the like helpe from us: but the departure of some of our Ministers since, (one to Heaven, others to *England*) have hitherto detained us from opportunity to afford unto them the like succour for the present.

I will not speak, what opportunity of reaching forth a blessing to the *Indians* in this kind, God hath lately begun to open us a door of: in that divers of their *Sachims*, and *Sagamores* (as they call them, to wit, their Governors) have submitted themselves to the government of the *English*, and have willingly subjected themselves to the acceptance of the Ten Commandements, though some of them, doe most stick at the seventh Commandement, as it forbiddeth Polygamy. Neverthelesse otherwise they willingly consent to abandon Adultery and Fornication, and unnaturall lusts.

But though the *Indians* have been slow to learne our language, especially in matters of Religion (howsoever in Trading they soon understood us:) yet wee have often offered to bring up their *Indian* children in our Schooles, that they might learne to speake to their Countrey men in their own language. But because that might prove long, one of our Elders (Mr. *Eliot*, the Teacher of the Church of *Roxbury*) hath (with the consent of the Natives) preached to them first by an Interpreter, but since having with much industry learned their language, hee now preacheth to two Congregations of them in their own language weekly. One week on the fourth day to one Congregation, who sit down neer to *Dorchester Mill*, and another week, on the sixth day, to another Congregation of them, who sit down in *Cambridge*, neer *Watertown Mill*. To ease and encourage him in his work, the Ministers of neighbour Churches take off by turnes his weekly Lecture on the third day. The fruit hitherto hath been, the *Indians* resort more and more to these Assemblies,

PART I. heare with reverence and attention, reforme (and make Lawes amongst themselves, for reformation of) sundry abuses, aske sundry questions for their instruction, and among the rest, an old Counsellor of one of their *Sagamores* enquired, if it might bee possible that our God, and our Christ should accept an old sinner such as himselfe? Mr. *Eliot* answered him, “ yes, there was hope, “ because hee never had the meanes of the knowledge of God “ offered to him before. And our Saviour Christ did sometimes “ call into his Vineyard some to doe him service, even in the “ last houre of the day, in the last part of their lives. And the “ old *Indian* being demanded if hee understood this? Hee answered, yea, saith he, I understand it, and beleeve it.

It is true, there may be doubt that for a time there will bee no great hope of any Nationall conversion, till Antichrist be ruined, and the Jewes converted; because the Church (or Temple) of God, is said to bee filled with smoak, till the seven plagues (which are to be poured upon the Antichristian state) be fulfilled: And till then, no man (that is, no considerable number of men out of the Church, as Pagans be) shall be able to enter into the Church, *Rev. 15. 8.* yet neverthelesse, that hindreth not, but that some sprinklings, & gleanings of them may be brought home to Christ, as now and then some Profelytes were brought into the fellowship of the Church of *Israel*, when there was a greater partition wall set up between Jewes and Gentiles, then now there is between Christians and Pagans. And the Lord shine upon them in mercy, in blessing the meanes of his Grace to them in the Lord Jesus.

The proof that none of us seeme to have minded the work of conversion, Mr. *Baylie* alledgeth out of the Book intituled Plain dealing, which saith, “ There hath not been sent forth any, by a- “ ny Church, to learn the Natives-Language, or to instruct them “ in our Religion first, because they say they have not to do with “ them being without, except they come to hear and learne En- “ glish.

An. 1. What if there have not bin any sent forth by any Church to learn the *Indians* language? That will not argue our neglect of minding the work of their conversion. For there be of the *Indians* that live amongst us, and dayly resort to us; and some of them learne our language; and some of us learn theirs. And men that love the Lord Jesus doe gladly take opportunity to instruct them

them in our Religion, and to teach them both Law and Gospell. PART I.
 And of late, the Word (as I have said) is publickly preached unto them in two severall *Indian* Congregations, though wee never thought it fit to send any of our English to live amongst them, to learn their language: for who should teach them?

Ans. 2. When the Authors of Plain Dealing saith, "We have
 " not instructed them in our Religion, upon this pretence, be-
 " cause wee say, we have not to doe with them being without, ex-
 " cept they come to hear and learn English.

I know not whether ever any gave him so weake an account or no: If any so did, it was his rashnesse, or ignorance both of us, and the truth. But if the Author speake it, as a Point of our Profession or practise, that we doe neglect the instruction of the *Indians*, and especially upon such a reasonlesse reason, I will say no more to it but this, it seemeth there are two sorts of Plain dealing: Plain honest dealing, and Plain false dealing, of which latter sort, this speech is.

But Mr. *Baylie* acknowledgeth Mr. *Williams* his endeavours in this kind, but doth thereby the more aggravate our corrupt principles and practise, who have neglected so great an opportunity as to prosecute his course. Onely Mr. *Williams* (saith hee) did al-
 " say, what could be done with those desolate soules, and by
 " little experience quickly found a wonderfull great facility to
 " gain thousands of them to so much and more Christianity
 " both in profession and practice, then in the most of our people
 " doth appeare.

" But the unhappinesse of these principles whereof wee speak,
 " did keep him (as hee professeth) from making use of that
 " great opportunity, and large doore, which the Lord there hath
 " opened to all who will bee zealous of propagating the Go-
 " spell.

Ans. 1. If Mr. *Williams* his speech of the wonderfull great facility hee had of gaining so farre upon the *Indians*, be not too too prodigally hyperbolicall (as I much feare it is) I thinke his sinne is so much the greater before the Lord, that he did neglect to take the opportunitie of preaching to them the Word of the Lord, that they might have been brought on, not onely to an Antichristian conversion (such as hee maketh the conversion of the common sort of Christians in Protestant Churches:) but to a sincere conversion unto Christ Jesus. But I confesse with Mr.

PART I. *Baylie*, his own corrupt Principles, (his own I say, not ours) it seemeth have detained him from putting forth his hand to the Lords Plough in so large a Field. For if hee look (as it seemeth) for new Apostles to be sent immediately from Christ for such a work : or if hee think, no Church is, or will be extant upon the face of the earth, till Antichrist bee abolished out of the world, these and such like principles are enough, not onely to retard him from the planting of Churches amongst *Indians*, but also to further him in supplanting all the Churches of Christ in Christendome.

Ans. 2. I said not without cause, that I feared Mr. *Williams* his testimony of the facility of such a conversion of the *Indians* was too hyperbolicall. For I received advertisement from Mr. *James* (one of the Ministers, who went to *Virginia* upon the Lords worke, of which I spake before) that whilst he was detained (by winds) in *Mary-land* (a Popish Plantation between us and *Virginia*) he saw, as I remember, (for his Letter is not present at hand with me) 40. *Indians* baptized in new Shirts, which the *Catholicks* had given them for their encouragement unto Baptisme. But he tarried there so long for a faire winde, that before his departure, he saw the *Indians* (when their shirts were foule, and they knew not how to wash them) come againe to make a new motion, either the *Catholick English* there must give them new Shirts, or else they would renounce their Baptisme. I doubt, the *Indians* about Mr. *Williams* are not of a much better spirit. I might mention a fairer instance in these parts, yet such as may argue what kind of facility there is in the *Indians* to conversion, so much as to outward profession. At our first comming hither, *John Sagamore* was the chiefeest *Sachim* in these parts. He falling sick, our Pastor Mr. *Wilson* hearing of it (and being of some acquaintance with him) went to visit him, taking one of the Deacons of our Church with him, and withall, a little *Mithridate*, and strong water. When he came to his lodging (which they call a *Wigwam*) hearing a noyse within, hee looked over the Mat of the door to discern what it meant, and saw many *Indians* gathered together, and some *Powwaws* amongst them, who are their Priests, Physitians, and Witches. They by course spake earnestly to the sick *Sagamore*, and to his disease, (in a way of charming of it and him) and one to another in a kind of *Antiphonies*. When they had done, all kept silence,

silence, our Pastour went in with the Deacon, and found the man farre spent, his eyes set in his head, hie speech leaving him, his mother (old *Squaw-Sachim*) sitting weeping at his beds head, Well (saith our Pastour) our God save *Sagamore John*, *Powwaw Cram* (that is, kill) *Sagamore John*: And thereupon hee fell to prayer with his Deacon, and after Prayer, forced into the sick mans mouth with a Spoon, a little Mithridate dissolved in the strong water; soon after the *Sagamore* looked up, and three dayes after went abroad on hunting. This providence so farre prevailed with the *Sagamore*, that he promised to look after the *English* mans God, to heare their Sermons, to weare *English* apparell, &c. But his neighbour *Indians Sagamores*, and *Powwaws* hearing of this, threatned to *Cram* him (that is, to kill him) if he did so degenerate from his Countrey Gods, and Religion, he thereupon fell off, and took up his *Indian* course of life again. Whatsoever facility may seeme to offer it selfe of the conversion of the *Indians*, it is not so easie a matter for them to hold out, no not in a semblance of profession of the true Religion. Afterwards God struck *John Sagamore* againe, (and as I remember with the small Pox:) but then when they desired like succour from our Pastour, as before, he told them, now the Lord was angry with *Sagamore John*, and it was doubtfull, hee would not so easly be intreated. The *Sagamore* blamed himself and justified God, and confessed, he should not have been discouraged by their threats from seeking our God: For those *Sagamores* and *Powwaws* who did most terrifie him, hee had seene God sweeping them away by death, before himself, in a short time after. And therefore when hee saw hee must die (for hee died of that sickness) hee left his sonne to the education of our Pastor, that he might keep closer to the *English*, and to their God, then himself had done. But his sonne also dyed of the same disease soon after. All which I relate, to shew, that though a forme of Christian Religion may be professed amongst Christians with some facility: yet it is not so easie a matter to gaine these Pagan *Indians* so much as to a forme of our Religion, and to hold it, howsoever Mr. *Williams* did promise himself greater possibilities.

Answe. 3. Mr. *Baylie* shall do well to consider, that Mr. *Williams* his speech doth not so much hold forth the facility of the *Indians* to any such conversion, as might fit them for Church-estate, but rather the Hypocrisie and Formalitie of the ordinary

PART I. Church-Members of Nationall Churches; which he professeth is so far off from true conversion, “ that it is the subversion of
 “ the soules of many Millions in Christendome, from one false
 “ worship to another.

Answ. 4. It is no unhappinesse of any principle of ours, that
 “ hath kept Mr. *Williams* from making use of his great opportu-
 “ nity, and open door, to propagate the Gospell amongst the
 “ *Indians*. For though their facility to such a carnall conversion,
 as hee describeth, gave him no just warrant, to gather them into
 a Church-estate: yet it was a just encouragement to provoke
 him (who understood their Language) to have preached the
 Word of God unto them, which might have been mighty
 through God (if sincerely dispensed) to have turned them from
 darknesse to light, from the power of Satan unto God, and so
 have prepared them, both for Church-fellowship here, and for
 heaven hereafter.

But if Mr. *Baylie* conceive that either Mr. *Williams*, or else wee
 were to be blamed, because we doe not presently receive *Indians*
 into the Fellowship of our Churches, seeing their facility to con-
 form their outward man to us, and to so much of our re-
 ligion, as Mr. *Williams* mentioneth: hee shall doe well to consider
 before hand, whether *Jacobs* children did, wel, to perswade the *Si-
 chemites*, (*Gen. 34.*) to receive circumcision, before they better un-
 derstood the Covenant of *Abraham*, (to which circumcision was a
 Seale) and had made some better profession of taking hold of it.

SECT. 18. *Of the third shamefull absurdity said to bee
 found in our way of Independency.*

Come wee now to consider of the third shamefull Absurdity,
 “ which Mr. *Baylie* maketh the fruit of our Independency, break-
 “ ing forth in the practises and profession of the most, who have
 “ been admitted as very fit, if not the fittest Members of our
 “ Churches.

And these evill fruits hee brancheth out into five sorts:

“ 1. (Saieth he) in the vilenesse of their Errors.

“ 2. In the multitude of the erring persons.

“ 3. In the hypocrisie joyned with their Errors.

“ 4. In malice against their Neighbors, and contempt of their
 Superiors.

“superiors, Magistrates and Ministers for opposition to their- P A R T I.
 “will way.

“5. In their singular obstinacy, stiffly sticking unto their errors, &c.

Ans. 1. Suppose all this to be true: yet this is so far from discrediting the way of Independency, or arguing the Tree to be bad by these bad fruits, that it doth rather justify the way to be of God, which so easily hath either healed, or removed, so many, so vile, so generall, so subtle, so headstrong corruptions, and them that maintained them. *Non seclus, non scelerum varietas aut atrocitas, is dedecus Politie, sed scelerum impunitas.* The Church of Ephesus was not blamed by Christ, because false Apostles and Nicolaitans were found amongst them: but commended, because she could not beare them, *Rev. 2. 2. 6.* Nor is *Thyatira* blamed, that *Jezebell* was found amongst them, but that they suffered her, *Rev. 2. 20.* What if so many, so hideous vile Errors were found in our Churches? What if the number of erring persons were (as he speaketh) incredible? “Multitudes of men and women every where
 “infected? almost no Society, nor Family in the Land free
 “from the pest? *Boston* (which he is pleased to style, the best and
 “most famous of our Churches) so far corrupted, that few were
 “untainted? What if they accounted the late Governour their
 “true friend, and thought no lesse of *Mr. Cotton*, and *Mr. Wheel-*
 “*wright* whom they adored? What if they had drawn to their
 “sides not onely multitudes of the people, but the ablest men
 “for parts, in all Trades, especially the Souldiers? What if all
 “these evils were carryed forth with presumptuous contumacy
 “against godly Magistrates, and the Orthodox Ministers? yea,
 “what if to all the rest, they added obstinacy against al whol-
 “some meanes of redresse and remedy?

Is it not therefore the more evident Demonstration of the gracious presence, and mighty power of God, in the Discipline of our Churches, that did so effectually, so speedily, so safely, so easily, purge out all this Leaven, either out of the hearts of the people, out of their Families, and Churches, or else out of the Country?

Whence the argument seemeth to mee to arise unavoidably.

Those evils, which Independency doth either heal, or remove, they are not the fruits of Independency.

But all these grievous and dangerous evils, Independency did either heal or remove,

PART I. Therefore these grievous and dangerous evils were not the fruits of Independency.

Again, That government, which by the blessing of Christ, doth safely, speedily, and effectually purge out such grievous and dangerous evils, as threaten the ruine of Church and State, that government is safely allowed, and justly and wisely established in any civill State.

But Independency by the blessing of Christ doth speedily, safely, and effectually purge out such grievous and dangerous evils, as threaten the ruine of Church and State: therefore Independency is safely allowed, and justly, and wisely established in any civill State.

Ob. 1. But this purging and healing of these grievous and dangerous evils was not the fruit of their Independent-Church-Government, but of their civill Government. "We have oft marvelled, that the Eldership of *Boston* did never so much, as call *Ms. Hutchinson* before them, to be rebuked for any of her errors, though their generall Assembly had confuted them, and condemned them: yet still shee was permitted to goe on, till the zeal of the new Governour, and the generall Court did condemne her to perpetuall banishment. Then, and not till then, so far as wee can perceive by the story, did the Church of *Boston* bring a proceffe against her. And when the proceffe was brought to an end, *Mr. Cotton* would by no meanes put it in execution; that burden was layed upon the back of *Mr. Wilson* his Colleague, how ever not the fittest Instrument, being the person to whom *Ms. Hutchinson* had professed greatest opposition. And when the sentence was pronounced against her, they tell us, that the great cause of it was none of her Errors or Heresies, but her other practises, specially her grosse lying.

Ans. 1. What ever assistance the civill Government gave to the purging and healing of these evils, it was the fruit of Independent Church Government. For whether the Neighbour Churches suspected our Church of *Boston* might bee partiall, and indulgent to these erroneous persons: or whether they saw, we wanted sufficient witnesses upon which wee might proceed against them in a Church way, they took a right course (according to the principles of the Independent Government) to gather into a Synod with the consent of the civill Magistrates: and in the Synod

nod to agitate, convince and condemne the Errors, and the offensive carriages then stirring. Whereat the Magistrates being present, they saw just cause to proceed against the chief of those whom they conceived to have bred any civill disturbance: and the Churches saw cause to proceede against their Members, whom they found to bee broachers or maintainers of such heresies.

Ans. 2. It hath been declared above, why the Eldership of *Boston* did not call *Ms. Hutchinson* before them to rebuke her for her Errors, or to restraine her from going on, though the generall Assembly had confuted and condemned her Errors and course.

For though the Errors were condemned, (and by the Elders of *Boston*, as well as others:) yet the errors were not fastened personally upon her: nor had we any two witnesses, that would affirm it to us, that shee did broach or maintain such errors or heresies, till after her sentence unto banishment by the generall Court; And then indeed, as she was more bold and open in declaring her judgment before many witnesses: so the Elders of the Church of *Boston* called her to account before the Church, and convinced her of her Errors, and with the consent of the Church, layed her, and one or two more of her abettors under the censure of an admonition even for those corrupt opinions, which were charged upon her, and proved against her.

Ob. 1. Yea but *Mr. Cotton* would by no means put the censure in execution upon her, that burden must be layed upon the back of *Mr. Wilson*, &c.

Ans. The censure of admonition, because it was for matter of Erroneous doctrine, it was thought meet to bee dispensed and administred by *Mr. Cotton*, who was their Teacher: which also (by the the help of Christ) hee did performe, setting before her both the corrupt causes of her errors, and the bitter fruits of them: and charging her solemnly before the Lord, and his Angells, and Churches then assembled, to return from the Error of her way.

Afterwards, when upon further serious debate and conference with her by *Mr. Davenport*, and my selfe, she was convinced of all her errors in particular, shee being called againe before the Church, did openly recant every errour and heresie, and professed her repentance for every miscarriage against Magistrates

PART I. and Elders : which farre exceeded the expectation of the whole Congregation, which then consisted of many Churches, and strangers. But when shee had done, she added withall, “ That shee had never been of other judgement, howsoever her expressions might seem to vary. This sounded so harshly, and fallly in the eares of many witnesses, that many rose up to convince her of her falshood and lying, in so saying. Which when shee did not hearken to, shee was esteemed, by the judgement of the Elders, and our whole Church, to be justly subject to excommunication. Which though I did not think meet to bee dispensed by my self (because the offence was not in matter of Doctrin, but of practise, which more properly belonged to the Pastours Office, or ruling Elders :) yet I declared to the whole Congregation the righteouneesse of the censure, and satisfied the Scruples of some Brethren, who doubted of it. But yet if the Church, or other Elders had put that taske upon me, I should no more have refused the dispensing of the censure of excommunication upon her, then I did before of admonition. Neither was her opposition against Mr. *Wilson* any just reason of exempting him from that duty. For shee saw, wee all with one accord, concurred in that sentence: it was no partiall act of his, but the common vote both of the Presbytery, and Fraternity. And what if shee had professed her opposition against us all? had that been a just excuse to exempt any of us from performing a service due to God, and the Church, yea and to herself also?

Object. 2. “ But when the sentence was propounded against her, they tell us, the great cause of it was none of her Errors, and Heresies, but for other practises, especially her grosse lying.

Answ. Wee could not justly pronounce the cause of her sentence to be her errors and heresies, which shee had openly recanted, and given her recantation under her handwriting. Neither did any of us say, That such Heresies did not deserve the censure of excommunication, if shee had continued obstinate in them: but wee thought it needfull to follow the rule of the Apostle, not to reject an Heretick till after once or twice admonition, *Tit. 3. 10.* under which if the Heretick relent, the Church proceeding stayeth, unlesse some other offence set it forward, as it did in her case.

S E C T. 19. *Tending to rectifie some mistakes of Mr. Baylie in relating the former absurdities.*

But before I leave this close of Mr. Baylies third Chapter, touching the evill fruits of Independency, let mee advertise him of some few further mistakes in his Narration of the same.

First, when he reckoneth in the front of vile errours, the inhabitation of the person of the Spirit in all the godly, let him weigh what hath been said above, touching that point. And if hee cleare it to be an errour, I willingly shall acknowledge, hee shall teach me that, which I yet know not. I professe my self willing to learn of a meaner man, then Mr. Baylie.

“ Secondly, when he maketh the number of the erring persons incredible, almost no society, no family free from that pest, “ *Boston* it self so farre infected, that few there were untainted: let him be pleased to consider, whether his testimony will make it good. His testimonies (recited in his Markes FF. GG.) speak to the utmost of truth, but not so much as he avoucheth. The short Story in Preface, pag. 7. saith indeed, “ They had some “ of all sorts and qualities in all places to patronize and defend “ them: and almost in every family some were ready to defend “ them as the Apple of their own eye.

But this will not make it good, that almost in every family some were infected with the pest of their errours. It is one thing to speak in the defence of erroneous persons, another to speak in defence of errours. Multitudes there were, that thought well of the persons, who knew nothing of their errours, but heard onely of their unbottoming fandy foundations of a spirituall estate, which hath been mentioned above, Chap. 3.

Which may also truly be said even of *Boston* likewise. The body of the Church, the greatest part of them were like those members of the Church in *Thyatira*, of whom it is said (*Rev.* 2. 24.) They knew not the depths of Satan. The truth whereof may evidently appeare by this, That when those errors of *Mistris Hutchinson* were publickly charged upon her before the Church, and proved by sufficient witnesses, the whole body of the Church, and all the Brethren with one accord (save onely her sonne) con-

sented

PART I. sented readily to her censure : which they would not have done,
 “ if the whole Church of Boston (some excepted) had become
 “ her converts, and were infected with her opinions.

“ Thirdly, when hee saith, they adored some of their Mini-
 “ sters, and instanceth in Mr. Cotton, and Mr. *Whelewright*.

Adoration is too vast an Hyperbole to be made good by just testimonies. All hyperbolicall praises, though they may farre exceed the bounds of truth in comparisons of men with men; yet they will not reach adoration, which is divine worship. Neither will it bee made good, That they magnified either Mr. *Whelewright*, or me, for the defence of their errors. Yea they soon forsooke Mr. *Whelewright* (as well as he them) when they saw his judgement (as well as mine) against Antinomianisme, and Familisme.

Fourthly, when he saith, “ *Mistris Hutchinson*, and the late
 “ Governour, kept almost every day, so private and long dis-
 “ course with Mr. Cotton, that made them conclude all was
 “ their own.

I must needs professe, that cannot be made good by any witness of truth, *Mistris Hutchinson*; seldome resorted to mee: and when she did, she did seldome or never enter into any private speech between the former Governour and my self. And when she did come to me, it was seldome or never (that I can tell of) that she tarried long. I rather think, she was loath to resort much to me, or, to conferre long with me, lest she might seeme to learne somewhat from me. And withall I know (by good proof) she was very carefull to prevent any jealousy in mee, that shee should harbour any private opinions, differing from the course of my publick Ministry. “ Which she could not well have
 “ avoyded, if she had kept almost every day so private and long discourse with me.

But what Testimony, or proof doth Mr. *Baylie* alledge for this our private and long conference, almost every day? His marke [YY] referreth us to the short story, where it is said, “ They
 “ made full account the day had been theirs.

But did they make this account upon occasion of these our private, and long, and frequent conferences every day? not a syllable of prooffe for this point. It is not righteous dealing, large charges, and narrow proofs.

Fourthly, that which Mr. *Baylie* further relateth from the testimony

testimony of Mr. *Williams*, is as farre from truth, as the former. **PART II.**

“ Mr. *Williams* (saith Mr. *Baylie*) told me, that he was employ-
 “ ed to buy from the Savages, for their late Governour, and
 “ Mr. *Cotton*, with their Followers, a portion of Land with-
 “ out the *English* Plantation whither they might retire and
 “ live according to their mind, exempt from the jurisdiction of
 “ all others, whether Civill or Ecclesiastick, Mr. *Williams* was in
 “ so great friendship with the late Governour, when he told
 “ me so much, that I beleve he would have been loth to have
 “ spoken an untruth of him.

Ans. But this I dare be bold to say, if Mr. *Williams* told Mr. *Baylie* so much, that he was employed by me to buy any Land from the Savages, for mee and my followers (as he calls them) he spake an untruth of me, whatsoever he did of the Governour. Yet because I would not speake nor thinke worse of Mr. of *Williams* then necessitie constrayneth, I cannot say but that he might speak as he thought, and as he was told; for it may well bee, that such as abused the Governours name to him for such an end, might also more boldly abuse mine. But I must professe, I neither wrote, nor spake, nor sent to Mr. *Williams* for any such errand. If ever I had removed, I intended *Quinipyack*, and not *Aquebnick*. And I can hardly beleve the Governour would send to him for any such end, who I suppose never thought it likely, that himself should tarry longer in the Countrey, then he tarried in the *Bay*.

Fifthly, when Mr. *Baylie* objecteth the prophanenesse of these erroneous persons, and justifieth it by the testimonies of Mr. *Weld* and my self, “ And aggravateth the same by their profession
 “ of Piety (so farre, that they avow their standing loose from
 “ all reformed Churches as uncleane, because of their mixture
 “ with the prophane Multitude.)

Let him be pleased to consider; First, what was said above, *Non scelus, sed sceleris impunitas*, is the guilt of a society, whether civill or sacred.

Secondly, what Mr. *Weld* meant by fouler sinnes then pride, or lying, found in those persons, I cannot guesse: nor have I heard of them: unlesse hee meant the adultery of one, who upon his own confession was cast out of the Church for that crime.

As for the testimony of mine, which hee quoteth from some

PART I. words in the vialls, wherein the finnes of the people were reprov'd, let him not improve them further then they will bear. Such reproofs doe not alwayes argue finnes of our Church members: or if they did, yet not, that those finnes are openly known: or if openly known, yet not, that they were tolerated. And yet all these must concurre, or elsē the vices found amongst professors, will not argue the vicioufnesse either of their doctrine or worship, or Church Government.

Luther complaineth, in *Postill. super Evangel. Dom. adventus*, *Sunt nunc homines magis vindictæ cupidi, magis avari, magis ab omnî misericordiâ remoti, magis inmodesti, & indisciplinati, multoque deteriores, quam fuerunt sub papatu.* And *Chrysostome*, (in opere imperfecto in *Matth. Hom. 49.*) speaketh of Christians as becomming like the Hereticks, or Pagans, or worse.

Yet I suppose he that should improve the words either of *Chrysostome*, to argue the discipline of Christians, worse then that of the Pagans: or of *Luther*, to argue the discipline of Protestants to be worse then that of Papists, he shall doubtlesse stretch their words upon the Rack, farre beyond the scope of their meaning. The words I spake, were in comparison between the godly Professors in *England*, and ours here, and at such a time, when Episcopall persecution made them draw the nearer to God, and to walke the more circumspectly before men. But Sheepe set at libertie from the feare of Wolves, will straggle further from their Shepheard, then when they resent danger.

Thirdly, it is too grosse and heavy an aggravation, which *Mr. Baylie* putteth upon us, if he meane it of us, "That our profession of pietie is so faire that wee stand aloofe from all reformed Churches as uncleane, because of their mixture with the prophane multitude.

For it is more then he can prove, or we doe professe. Though in the Bishops time, we did not forthwith receive all the members of the Church of *England* into the fellowship of our Churches: yet (for ought I know) wee are not likely to stand aloofe from Presbyteriall Churches faithfully administred, nor from the testimony which they shall give of their members, that may have occasion to Traffick hither. And the like doe I conceive of other reformed Churches in other Nations of Christendome. Presbyterian Churches faithfully administred, are not wont to admit a mixt prophane multitude to the Lords Table.

Sixtly, let me take off one instance more, which Mr. Baylie gi-
veth of one abomination, which to him seemeth strange. "That
" the Midwives to our most zealous women, should not onely
" have familiarity with the Devill, but also in that service com-
" mit devillish Malefices: which so farre as they tell us, were not
" onely past over without punishment, but never so much as en-
" quired after.

Ans. This accusation is indeed of some weight, because it
is of a grievous, and devillish crime, and it tolerated. But how
doth it appeare to him, that it was tolerated? "not onely past
" over without punishment, but never so much as enquired
" after?

Why, saith he, so farre as they tell us. So farre as they tell us?
Is the silence of a short story of this or that fact, a good argu-
ment, *non dici, ad non esse?* yea it is a good argument on the
contrary, that there was inquiry made after that Midwife, and
diligent search into her, or else it would have been recorded, as
some close conveyance of the erroneous party. The truth is, the
woman, though she offered her self to the Elders of our Church,
yet was not received, upon discovery of some unsound principles
in her judgement. Being then no member, the Church had no
power to deale with her. But when suspicion grew of her fami-
liarity with the Devill, especially upon that occasion, which the
short story relateth, shee was convented before the Magistrates,
and diligently examined about that, and other evils. But though
no familiarity with the Devill could be proved against her; yet
because of some other offences in dealing with young women,
she was forbidden to stay in the Countrey.

S E C T. 20. *Tending to consider what better fruits might
have been expected from Presbyterian discipline, for
the removing of the like absurdities.*

Having thus given account to Mr. Baylie of the inconsequence
of all his discourse from the errors of this countrey, to argue the
unsoundnesse of our Church discipline, let me now intreat him
to consider, what better fruits might have been expected in the
like case from Presbyteriall Government. I demand, if Presby-
terian Government had been established amongst us, should wee

PART I. not then have received all these Hereticks, and erroneous persons, into our Church? Yes surely, for no member of the Commonwealth is excluded: well, therein our Congregationall discipline bringeth forth no worse fruit, then their Presbyterian.

I demand againe, if these persons should afterwards fall into error, or Heresie, which could not be proved by two witnesses, what course would Presbyterian government have taken? would it not have forborne proceffe, till sufficient testimony might be brought to convince them? If suspicion of their unsound judgement had grown, would they not have examined them, and if they denied it, and no sufficient testimony could be brought against them, would not the Presbyters have let them alone? Hitherto we did the same.

I demand further, if any Presbytery in a Church, were suspected to be too remisse in proceeding against such Delinquents, would not the Presbytery of the neighbour Churches have taken the matter in hand, and so gathering into a Synod, first convinced such errors, and then condemned them, and the maintainers of them too, if they were found guiltie of them, and persistent in them? Thus farre also the Presbytery of our neighbour Churches did proceed as to gather into a Synod, and both convinced and condemned the errors. And though they did not proceed to condemne or censure the maintainers of them; yet when they had gotten proof thereof, they proceeded in their own congregations to the censure of their own erroneous members (after all other meanes to recover them used in vaine:) And besides, they dealt with the Presbytery of our Church to doe the same. And wee hearing their complaint and their proofs, wee respectfully hearkned to them, and proceeded to the like censure in our Church, as they had done in theirs; And in like sort travelled with our members to their conviction, as they had done with theirs, even so farre, that *Mistis Hurbiſſa* was brought to a recantation, though her per-variation of it brought her to a censure, yea the ut most censure, and that with generall consent of our whole Church, and satisfaction of others. It seemeth then, that our Independency (as it is called) doth no more breed, nor nourish, nor tolerate errors, or Heresies, then Presbyterian discipline doth. And if there should a defect arise in any Church, there is the like remedy in the vigilancy of other Churches, and finally, obstinacy in all evils of notorious offence, whether in
judgements

judgement or practise, meeteth at length with the same or like **PART I.**
 censure, in either government.

Let not therefore Mr. Baylie allow himself in saying as he doth (in the close of his third Chapter) " That this new and singular way, the Lord hath so manifestly cursed with more bad fruits, and greater store of them, then ever yet did appeare upon the tree of Brownisme. For though it becommeth not us to make comparisons of fruits with other Churches (unlesse themselves did provoke us to it:) nor doth it concern us to deale with them about any offence, unlesse we dwelt neer them, and knew their estate:) yet this is enough to us, to cleare us unto Mr. Baylie, and to the world, against all his exceptions, That (through the mercy of Christ) no evill fruit at all hath sprung from our Church Government. What offence soever, in judgement or practise, hath been suspected or found among us, it hath not sprung from the government, but from personall defects, either among the Brethren or Elders. And what hath been suspected, or found in either of them, hath either been cleared, or healed, or removed by the government. Blessed bee the name of the Lord Jesus, whose throne is in Zion and his furnace in Jerusalem, who delighteth to blesse his own ordinances with power and peace.

CHAP. IIII.

Of the antiquitie of Congregationall discipline, compared with Classicall.

SECTION I.

MR. Baylie speaketh of our Congregationall, and (as hee calleth it) our Independent way, as not having continued a week of yeers (that is, not 7. yeers) when the errors brake forth in *New-England*, Pag. 59. Sometimes hee maketh us the same in realitie with the *Brownists* (Pag. 58.) to whom he attributeth about 50. yeers continuance, Pag. 59. sometimes he maketh us followers of Mr. *Robinson*, who stept in to support (as hee speaketh) languishing Brownisme, when it was ready to fall, Pag. 17. and 54. All which expressions tend to make the world believe, that our Congregationall way, or (as he calleth it) Independent, is but of yesterday, newly sprung up, unknown and unheard of in the former Ages of the Church; which if it were true, were no.

PART I. small prejudice to the way wee walke in. The way of God is the old way, *Jer. 6. 16.* yea so old, as fetcheth his antiquity from the antient of dayes, and from the Lord Jesus, who is the way of Truth and of Life. *Id verum, quod primum: id primum quod ab initio.* There is no false way, but is an aberration from the first institution.

Give me therefore leave to professe freely without offence, what I truly beleeve without scruple, that though the Acts of Church-government (in the ordination of officers, and censure of offenders) by the Presbyters of neighbour Churches, be very antient: yet not more antient then *Humanus Episcopatus* (as *Beza* calleth it:) nor so antient, as the way of our Congregationall government of each Church within it self, by the space of 300. yeers. I will not here speak of those Texts of Scripture (*Matth. 18. 15, 16, 17. 1 Cor. 5.*) which convince us, that Congregationall discipline was instituted by Christ, and his Apostles. I refer them to the sequelle, wherein our particular Tenents are discussed by *Mr. Baylie*, which will come in due place (God willing) to be reviewed and examined. But,

In the first century, whilst the Apostles lived, wee read of no act of Church-power put forth by the Elders of Churches over absent Congregations, but onely in *Act. 15. 23.* with *Chap. 16. 4.* But let it be considered:

1. That this Synod was not *Status Conventus*, a set monethly, or yeerly Assembly, the ordinary standing Judicatory of the Church: nor assembled for administration of ordinary Church-power (as ordination of Officers, or censure of offenders) but called together upon urgent, and unwonted occasion, the dissention of the Church of *Antioch*, which both craved, and needed direction in such a case, *Act. 15. 1. 2.* And wee easily grant (what we willingly practise in a Congregationall way) that neither doctrine, nor discipline can well proceed unto publick Edification, when the Church is rent with dissention. The promise of Christs presence with his Church, is given to them met in his name, and agreeing in his Name, *Matth. 18. 18, 19.* But when a Congregation wanteth agreement and peace amongst themselves, it is then a way of God (according to the patterne, *Act. 15. 2.*) to consult with some other Church, or Churches, either by themselves or their messengers met in a Synod. But then they send not to them for power to administer any ordinance amongst themselves, but for light to satisfie dissenters, and so to remove the stumbling block of
the

the suspicion of mal-administration of their power, out of the P. A R T I. way.

But otherwise, when Churches want not peace nor light within themselves, to exercise that power without distraction, which the Lord hath given them, Christ doth not direct his Churches to gather into a Synod for removing of known offences either in Doctrine or manners; but onely sendeth to the Pastors or Presbyters of each Church, to reforme within themselves, what is amongst them. *Rev. chap. 2. and chap. 3.* A plain pattern to Churches, in case of publick offences tolerated in neighbour Churches, not forthwith to gather into a Synod (or Classicall meeting) for redresse thereof: but by Letters and messengers to admonish one another of what is behovefull, unlesse upon such admonition, they refuse to hearken to the wholesome counsell of their Brethren. And then the dissention of this Church from others hindring the free passage of the Gospell (as much as dissention amongst themselves doth) it may give just and necessary occasion of assembling a Synod of the Elders, and messengers of Neighbor Churches for the conviction of their sin with common consent, and if (after long patience) they remain obstinate, to withdraw from them the right hand of Fellowship in the communion of Churches.

2. The Synod assembled at *Hierusalem*, (*Acts 15.*) was not a convention or consistory of Elders apart from brethren: but such a number of Brethren were admitted into their Assembly, as carried the name of a whole Church, distinguished expressly from the Apostles, and Elders, *Acts 15. 22, 23.* The same who are called the Brethren, distinct from the Apostles and Elders, *ver. 23.* are called also the whole Church, *ver. 22.* And with them is the power communicated, which the Apostles and Elders put forth in those Synodical Letters, *ver. 22. to 29.* If the Classis doe admit the Brethren of the Church, where they meet, to sit with the Elders, in debating and determining the matters of the Synod, even such a number of Brethren, as may denominate them a whole church, as then they shall come neerer to the Primitive pattern, so they may expect a freer passage of the presence and blessing of the Holy Ghost with them.

3. That Synod having heard and argued the whole cause in controversie, they give their judgement both of the doctrine taught at *Antioch*, and of the persons that taught it, as troublesome

PART I. some to the Church, and subversive to their soules, and unwarranted by themselves, *ver. 24.* Nevertheless, they neither excommunicate them themselves, nor command the Church to excommunicate them: but leave that to the Church to exercise their owne power according to the rule of the Word, in case any of their members should be found to persist obstinately in such pernicious doctrine after conviction.

4. That Synod layed indeed a burden (or weighty charge) not onely of a doctrine to be beleived, but of a duty in matter of practise to be performed (for avoiding of offence:) and lay it they did with the greater power, according to the greater measure of Grace and light received, both from Texts of Scriptures clearly opened, and from direction of Apostles personally present. But though we dare not allow alike equall power to ordinary Synods, unlesse they had the like equall presence and assistance of infallible guides, (such as the Apostles were:) yet our Congregationall way doth easily allow the like power to the like orderly Synods so far forth, that when they have cleared from the Scriptures any doubtfull point of doctrine or practise, to be of necessary observation, they wil readily submit as to a counsell & command of God, both from the Word, and the Word dispensed in the way of an Ordinance. In such a case we acknowledge (with our best Divines) *Potestatem in Synodis dicitur dicitur, et statuerunt* a power in Synods to direct and appoint, what spirituall prudence from the Word shall determine. But it is one thing, to direct and charge Churches from the Word of the Lord, what should be done by them: another thing to doe their Acts of power for them. The one guideth them in the use and exercise of their power: the other taketh their power, or at least the exercise of it, out of their hand, which is more then the pattern of Synods (in *Acts 15.*) doth hold forth.

S E C T. II.

In the second century of yeares, the Government of the Church was administred, not in a Classial, but in a Congregationall way, as in the former century, of wch we need no better evidence, then the evident Testimony of the *Magdeburgenses*, in the second century, chap. 7, *tit. de consociatione ecclesiarum, cat. rum* (say they) *si quis*
 “ *probatos auctores hujus seculi perspicias, vidit Formam Gubernationis*
 “ *propemodum Anarchicas similes fuisse. Singula enim par-*
 “ *tem habebant potestatem, verbum Dei predicandi, Sacramenta Ad-*
 “ *ministrandi*

" *ministrandi, Excommunicandi Hereticos, & sceleratos, ministros* PART I.
 " *eligendi, vocandi, ordinandi, & justissimas ob causas iterum deponen-*
 " *di, conventus & Synodos congregandi, &c.* that is, If a man search
 " the approved Authors of this age, he shall see the Form of the
 " Government, to be almost like to a Democracy: For every single
 " Church had equal power of preaching the Word, administering
 " Sacraments, excommunicating hereticks and notorious offen-
 " ders, absolving penitents, choosing, calling, ordaining Mini-
 " sters, and upon just and weighty causes deposing them again:
 " power also of gathering Conventions and Synods, &c.

What is Congregationall Government, and Independent
 from other Churches, and Presbyters, if this be not? Though he
 mentioneth Conventions and Synods, yet he speaketh of them,
 not as having power to govern the Churches, but of the Chur-
 ches, as having power to gather them. But the Synods left the
 power of choosing, calling, ordaining Ministers, of censuring he-
 reticks and offenders, and of absolving Penitents to the single
 Churches, each one enjoying equal power within themselves.
 The helpe which neighbour Churches yeilded one to another,
 was not *Cum imperio, & subjectione*, (as hee speaketh in the same
 place) not with Dominion of some, and subjection of others, but
Charitatis & edificionis studio, out of brotherly love and care and
 desire of mutuall edification. Which made him say, their Form of
 Government was like well-nigh, or almost to a Democracy: like to
 a Democracy, in regard of mutuall equality of power in one
 Church towards another: & yet but almost like to a Democracy,
 in regard each Church within it self had an Aristocracy of Pres-
 bytery for their guidance and Government, though they did no
 act of Church-Government without concurrence and censure of
 the Brethren.

The rash attempt of *Victor* (Bishop of *Rome*) in this age against
 the Churches of *Asia*, to censure them for a different observation
 of *Easter*, it onely argueth, that the Mystery of iniquity did more
 early, and earnestly work in *Rome*, then in other Churches: but
 doth not hold forth any received custome of that age, the officers
 of one Church to proceed to the censure of their Brethren in o-
 ther Churches. For this attempt of *Victor* was generally contest-
 ed against by *Irenaeus*, and other Bishops.

S A C T . III.

In the third century of years, the Churches enjoyed (to use the
 words

PART I. words of the Centurists, “*Cent. 3. cap. 7.*) almost the like form of
 “ Government, according to the course of the Former Age,
 “ though somewhat more enlarged by ambition.

For it appeareth, *Novatus* was excommunicate by a councell at *Rome* under *Cornelius*. And *Samosatenus* was excommunicate and deposed by a councell at *Antioch*. But yet where the Bishops did more attend to the rule of Scripture, and former precedents, Congregationall Churches did still enjoy their wonted liberty and power.

Their Bishops and other Officers were not chosen to their hands by a consistory of Bishops (or Pastors) amongst themselves in the absence of the people: but (as *Cyprian* telleth us) amongst them, in *Carthage*, and almost throughout all the Provinces, “ As
 “ they have received from the Apostles, so they hold it, that for
 “ the orderly Celebration of Ordination, all the neighbor Bi-
 “ shops, (or Pastors) of the same Province, where a Minister is
 “ to be Ordained, they come together to that people, and the
 “ Bishop is chosen in the presence of the people, to whom his
 “ life is best knowen. As (saith hee) was done amongst us in the
 “ Ordination of our fellow-Minister *Sabinus*; his Office was put
 “ upon him by the suffrage of the whole Brotherhood, and by
 “ the judgment of all the Pastors both present, and such as by
 “ Letters gave testimony of him: and so hands were imposed
 “ upon him. *Cyprian Epistolarum l. 1. Epistola 4.* And in the same
 “ Epistle he saith, The people fearing God, and obedient to the
 “ Ordinances of Christ ought to separate from a wicked Ruler,
 “ *Cum ipsa maxime potestatem habeat vel eligendi dignos Sacerdotes, vel*
 “ *indignos recusandi*: Seeing the people chiefly have the power of
 “ choosing worthy Ministers, and refusing the unworthy. And
 as Election and Ordination of Ministers was transacted in the presence and with the suffrage of the people; so was excommunication also: for upon this ground, *Cyprian* argueth and aggravateth the offence of the Brotherhood in other Churches, who took upon them to question and wave that censure, *post Divinum Judicium*, (he meaneth, the judgement of Gods Ministers the Elders) *post populi suffragium*, *post Coepiscoporum consensum*: after the Divine judgment of their Elders, after the suffrage of the people, after the consent of neighbor Ministers, *Cyprian. Epistolarum l. 1. Epistola 3.* where he giveth to each rank, their proper act in passing Church-censure: hee assigneth to the Elders of the Church

Judicium, the judgement: to the people, *Suffragium*, suffrage or P A R T I
vote: to neighbour Ministers, *Consensum*, consent.

And that the people had the like concurrence in the absolution and admission of penitents, appeareth by *Cyprian* in the same Epistle, "*Vix Plebi persuadeo* (saith he) *immo extorqueo, ut tales patiantur Admitti*: (*tales nempe, de quorum sincera Penitentia vix Plebi constabat*) & *justior factus est Fraterritatis Dolor, ex eo quod unus atque alius obrutente Plebe, & contradicente, mea tamen facilitate suscepti, piores extiterunt quam prius fuerant.*

With much adoe I perswade people, & even wrest it from them, that they would suffer such to be admitted, (of whose repentance they were doubtfull: and the grief of the brotherhood is so much the more just, because one or two before having been received by my facility (the people gainfaying, and striving against it) proved worse afterwards then they were before.

Where though he spake of the peoples gainfaying and striving against his receiving of one or two: yet it evidently appeareth that in his ordinary and usuall course, he was not wont to receive any without the peoples consent. And even then when they did gainfay and strive against his act at first, yet he was not wont to proceed, till with importunate perswasions, and wrastringings with them, he had prevailed with them to give way.

But of others hee speaketh (*Epistolarum lib. 3. Epistola 11.*) "*Ceteros*, saith he, *cum ingenti populi suffragio recipimus*: the rest were received with the free and generall suffrage of the people. And againe, (*Epistola 16. of the same book*) hee thus speaketh "*ad plebem, Examinabuntur singula, presentibus, & judicantibus vobis.*

And indeed (in the end of the tenth Epistle of his third Book) he professeth his resolution to performe no act of Church-Government without consent of the Elders and Deacons, and Brethren of the Church: "*A primordio Episcopatus mei, statui, nihil sine consilio vestro, & sine consensu Plebis, mea privatim sententia gerere.*

All these are expresse and lively lineaments of the very body of Congregationall discipline, the same (for substance) wherein wee walke at this day. And therefore let it not bee sleighted or despised, as a Novell invention, of seven, or twenty, or fiftie ycers standing.

PART I.

CHAPTER V.

Of the fruits of Congregationall discipline.

SECT. I.

Of the fruits of it in the primitive times.

WE have heard of the corrupt fruits, which Mr. Baylie chargeth (but corruptly, and causelesly) upon Congregationall discipline: Let us now see, whether better fruits have not been found to grow upon it, even such fruits as do argue the discipline to be the plantation of the Lord Jesus.

1 Presupposing that which hath been proved, that our Congregationall discipline, is the same (for substance) wherein the Primitive Churches walked for the first 300. yeers, (to wit, during all the time of the Primitive Persecutions) I conceive (without arrogancy) wee may acknowledge the fruits of their discipline to be the fruits of ours.

First, their exact strictnesse in examining and trying their *Catechumeni*, before they received them into *Ecclesiam Fidelium*, brought forth this savory and spirituall fruit, the purity of Churches. Pagans themselves could not charge them with any crime, but the name and profession of Christianitie, see *Pliny Epistolarum lib. 10. Epistolam 97. Tertullian Apologetick Chap. 3.* That which hee saith of *Cajus Sejus*, was a generall Elogy of their Church-members, *Bonus vir, malus tantum quòd Christianus.* A like fruit to that of *Daniel* against whom his enemies could find no occasion of complaint of error or fault, except it were for the profession of the Law of his God, *Chap. 6. 4, 5.*

And as their strict examination received their members pure: so their strict censure kept them pure. For in the Church,
 “ *Judicabatur magno cum pondere: —* And in their Feasts they
 “ were temperate and religiously fruitfull in savory and gracious
 “ conference, and so departed better then they met, *Ut qui non*
 “ *sam Canam cenaverint, quam disciplinam.* *Tertul. Apol. Cap. 39.*

2 From this purity and vigilancy of their discipline, in the admission of their members, and in the administration of their censures, there sprung forth many other gracious fruits, as their holy and constant and confident confessions of the Name of Christ before judgement seates, the patient and glorious Martyrdomes of innumerable Saints, to the conviction and astonishment of a world of persecutors.

Whence

Whence also sprung at last, the conversion of a great part of PART I.
 the word unto the truth, the advancement of a Christian Empe-
 rour, the rooting out of Paganish Idolatry, and propagation of
 the profession of Christian Religion, not onely through the
 Roman Empire, but in many other Nations exempt from the
 power of Roman Armes, yet not from the power of the Name
 of Christ, and of his Church.

Afterwards, in the dayes of *Constantine*, when the externall
 peace and libertie of the Churches, encouraged all sorts of men
 (cleane and uncleane) to offer themselves to the fellowship of the
 Church, and Congregationall discipline began to be neglected
 through the usurped authority of the Bishops, and Presbyters,
 the limits of the Church began to bee as large as the Precincts
 of the Parish: and the Church it self (which before was wont to
 be as a Garden inclosed, *Cant. 4. 12.*) did now become as a Wil-
 dernesse lying open to all the Beasts of the Field; who so would
 offer himself, might have free passage into the bosome of the
 Church: and offer themselves they did, not from the favour of
 spirituall gifts (as was wont to bee done in Congregationall di-
 scipline:) but from respect to the countenance of higher powers,
 and the priviledges and preferments flowing therefrom; Church
 members being farre more readily received to place of trust and
 honour, then men without. But this inundation of corrupt
 members was prevented by the vigilancy of Congregationall
 discipline, whilst it stood in force, in the former centuries.

3. This was another good Fruit of the Congregationall disci-
 pline in those primitive times, That whilst it took place in the
 Churches, there could be no place, nor way open for the advance-
 ment of Antichrist, no nor for the usurpation of Episcopall prela-
 cy. For whilst every Church kept their Government within their
 own Congregation, they knew not the heavy and Lordly yoke of
 Cathedrall Churches, much lesse were they trodden down with
 impositions from the Sea of Rome. It is true, *Victor* Bishop of
 Rome attempted a censure against the Churches of *Asia*, but his
 Arrogancy was speedily repressed by *Irenæus*, and sundry others
 both in *Europe* & *Asia*. And when some scandalous persons in the
African Churches, did appeale in *Cyprians* time from those Chur-
 ches unto Rome, *Cyprian*, and his fellow Bishops (or Presbyters)
 in the *African* Churches, did easily prevent the impeachment of
 O 3 their

PART I. their Church-Government from remote Churches, and kept still their Government within themselves.

SECT. 2. *Of the Fruits of Congregationall discipline in our Churches in New-England.*

2. **F**OR the fruits of Congregationall discipline, as it hath been exercised amongst us (though in much weaknesse) the Lord hath not left us without testimony from Heaven.

First, in making these Churches a little sanctuary (through his grace) to many thousands of his servants, who fled over hither to avoide the unsupportable pressures of their consciences by the Episcopall tyranny.

Secondly, in blessing the Ministry of our Preachers here with like fruits of conversion (as in our native Countrey) of sundry elder and younger persons, who came over hither not out of respect to conscience, or spirituall ends, but out of respect to friends, or outward enlargements: but have here found that grace, which they sought not for.

Thirdly, in discovering and suppressing those errors of Antinomians, and Familists, which brake forth here amongst us, and might have proceeded to the subversion of many soules, had not the blessing of Christ upon the vigilancy of Congregationall discipline, either prevented or removed, or healed the same.

Fourthly, it hath been also a testimony from Heaven of Gods blessing upon our way, that many thousands in *England* in all the Quarters of the kingdome, have been awakened to consider of the cause of Church discipline, for which wee have suffered this hazardous and voluntary banishment into this remote Wildernesse: and have therefore by letters conferred with us about it, & been (through mercy) so farre enlightned, as to desire an utter subversion of Episcopacy, and conformity, yea and the Honorable Houses of Parliament, the Lord hath been pleased to helpe them so farre to consider of our sufferings, and of the causes thereof, as to conclude a necessitie of reformation of the Ecclesiasticall state, (amongst other causes, so) by reason of the necessitie put upon so many *English* subjects to depart from all our employments, and enjoyments in our Native Countrey, for conscience sake.

S.E.C.T. 3. *Of the Fruits of Congregationall discipline in England.*

3 For the fruits of Congregationall discipline in *England*, they that walke in that way amongst you, might speak far more particularly, and largely, then I here can doe at such a remote distance. But if Books, and Letters, and reports doe not too much abuse us with false intelligence, the great, and gracious, and glorious victories, where by the Lord hath wrought salvation for *England* in these late warres, have been as so many testimonies of the blessing of God upon our way. For the chiefeft instruments, which God hath delighted to use herein, have been the Faith and fidelity, the courage, and constancy of Independents. And when I say Independents, I meane not those corrupt Sects and Heresies, which shroud themselves under the vast title of Independency, and in the meane time cast off all Church Government, and Churches too; but such as professe the Kingdom of Christ in the government of each holy Congregation of Saints within themselves.

Far bee it from me to undervalue the brotherly assistance of the Scottish Churches and Commonwealth in working so great a deliverance for England. Yea I account their concurrence a greater matter then assistance in this great work. Their exemplary piety and zeale, their courage, and confidence in rising up, and standing out against the invasion of Episcopall tyranny, and superstition, did doubtlesse quicken and encourage England to stand for the like liberty in the like cause: and to put forth that zeale, which the Lord had kindled in the hearts of many for Reformation. And this was more then an assistance, even a guidance. Afterwards the forwardnesse of the Scottish Nation to advance their Armies into the English Fields for the helpe of England against the Common Enemies of Church and State, was an Act of brotherly love never to be forgotten without due and thankfull acknowledgement, and encouragement. But yet let the good pleasure of the Lord bee acknowledged, who out of his abundant grace, hath granted the chiefeft successes to the English designs by the Forces of the Independents, which may not be denied without too much ingratitude both to God and man. Let
all

PART I. all the glory thereof be wholly and solely given to the Lord : but yet let not the instruments be accounted unfruitfull, by whom the Lord hath brought forth such blessed Fruits of victory, and libertie, both from civill servitude, and superstitious thraldome, and withall so great an advancement of Reformation both in Church and State.

The inundation of Sects and Heresies in *London*, and the regarding of Reformation in England, which have both of them been objected as the bitter fruits of the Congregationall way, have been cleared above, to spring from other Roots, not from that way. See Chap. 3. Sect. 5, the end of it.

PART,

The second Part (being Doctrinal, and Controversal)
Concerning Congregational Churches and their
Government.

The P R Æ F A C E.

THe Author of the Book intituled *Vindicia Clavium*, thought good to conceal his own Name, though in matters of Accufation (whereof the Book is full.) It was the manner of the Romans (and that Roman manner was but juft and equal) to have the Accufer *shew himself face to face*. Acts. 25. 16. And indeed the equity and equality of Brotherly love would have required him either to have declared his owne Name, or to have concealed mine as well as his owne. A little love amongst Brethren would sooner heal the diffentions of Brethren, then great store of Books, breathing lust to contenti- on. It is neither Presbyterians, nor those of the Congregational way (whom they call Independents) that do hinder either Reformation or Peace: but onely the want of ἀληθεύειν ἐν Ἀγάπῃ, the want of following and holding forth the Truth (or that which we believe to be the Truth) in love, on both sides: It is love that edifieth both souls and States.

But since the Author of *Vindicia* is pleased to conceal his Name, I therefore think it not amiss (for brevities sake, and to prevent a long Periphrasis of the Author of *Vindicia Clavium*) when I am occasioned to name him (which is very often) onely to take leave to call him *Vindex*, or (in English) sometime the *Affertor*, sometime the *Avenger*; which both the Title and Purport of his Book, do hold him forth to be, as acting the part of both.

The scope of his Book (so far as it concerneth me) is chiefly to shew forth my weakneses and contradictions, as his Title manifesteth. But if Christ may have any glory by that, I shall willingly acknowledge (without his accusation, and much more without his conviction) that I am made up of weakneses and contradictions. The best good in me is but weak at the best: and that which is corrupt, is weaknes it self. If there be Old and New man in me (as by the grace of Christ I see what I am) verily I cannot but finde a bundle, not onely of contradictions, but of con-

trafactions in my self. I believe, I doubt: I allow, I condemn: I hope, I fear: I love, I hate: I rejoyce, I grieve: I would, I would not: I do, I undo: the same self, the same thing, at the same time.

Nevertheles all this will not argue that which the *Avenger* saith; "*He hath heard, that I have often altered my Judgement since I went to New-England: Nor that the Author of the Keys does contradict the Author of the Way, which is himself.*"

I have not had liberty to peruse the *Way*, since it was published: but I see by the first words of it, that the Publishers had not the Copie which was taken hence from me, but an imperfect Transcript. But I do believe what the Publishers do report; *That setting aside some difference in Logical Termes. there is no material difference between the Keyes and the Way, either in Doctrine of Divinity, or in Church-practise.*

Yes, (saith the *Avenger*) I finde, He doth (in these) as flatly contradict himself, as ever any man did. "*Instance in one place, (and leave the rest to the following discourse.) In the Keyes, (Pag. 4.) he saith; The Keys were delivered to Peter as an Apostle, as an Elder, and as a Believer. The sense of the words (of Christ to Peter) will be most full, if all the several considerations be taken joyntly together. But in the Way, (Pag. 27.) He saith, The Power of the Keys is given to the Church, to Peter not as an Apostle, not as an Elder, but as a profest Believer: Is not this a flat contradiction?*"

Answ. 1. The words are not mine, but the *Affertors*, which he reporteth me to say in the *Keys*; "*The Keys were delivered to Peter, as an Apostle, as an Elder, and as a Believer. I would be loth to be found to speak so il-Logically, as to say, Socrates hath a power of motion given to him, as a living Creature, as a Man, as a Philosopher. It is a trivial rudiment in Schools, Whatsoever is attributed to any as such, is given to all such universally, and to such reciprocally, and onely. If the Keys were delivered to Peter as an Apostle, then to all the Apostles, and onely to the Apostles. My words expressed by me are plain enough, and (I thank God) not destitute of reason. It hath proved a busie question, how Peter is to be considered in receiving this Power of the Keys, whether as an Apostle, or as an Elder (for an Elder also he was) or as a Believer, professing his Faith before the Lord Jesus, and his fellow Brethren.*"

I added indeed, the sense of the words of Christ to Peter, (*To thee will I give the Keys of the Kingdom of heaven*) will be most full, if all the several considerations be taken joyntly together.

Wherein as I expound mine owne meaning in the words following (in that Treatise of the *Keys*) So the Publishers of the *Keys*, do fitly express the same in their Epistle [*The Disposall* (say they) *of this Power, may lie in a due allotment into divers hands according to their several concernments; rather then in an entire and sole Trust committed to any one man, or any sort or rank of Men, or Officers.*] What saith the *Avenger* to this? *Herein* (saith he) *Perhaps we might agree with them, but then not with the Author, who places all the power in one sort of men alone, that is, the Brethren without Officers, in the Way, pag. 45.* But the *Affertor* taketh too much liberty, to affirm, I say that in that place, which in the same passage I do expressly deny; My words are express, *They, (that is the Brethren) may not administer Sacraments in defect of all Officers, because by the appointment of Christ, that pertaineth onely to such as are called by Office to preach the Gospel. Matth. 28. 19. 20.*

But (saith the *Avenger*) in the *Way* (page 27.) He saith *The Power of the Keys is given to the Church, to Peter, not as an Apostle, nor as an Elder, but as a profest Believer, in the name of Believers. Is not this a flat contradiction?* No verily, the Solution is very easie and obvious, even to the *Avenger* himself, if he would but have cast his eye upon the very next words in the *Keys*, whence this *ἐν ὀνόματι* is fetched. The words run thus, *The sense of the words will be most full, if all the several considerations be taken joyntly together. Take Peter considered not onely as an Apostle, but withal an Elder also, and a Believer too, professing his Faith, all may well stand together. For there is a different power given to all these, to an Apostle, to an Elder, to a Believer: and Peter was all these, and received all the Power which was given by Christ to any of these, or to all of these together.---* So that Augustine did not mistake, when he said, *Peter Received the Keyes in the Name of the Church.*

I cannot conceive what should move the *Avenger* so confidently to charge a flat contradiction in these two passages, and that as flatly as ever man did contradict himself: unles it were partly through mis-report of my words in the one place: whereof before) partly through mis-apprehension what the force in Logick is, of a qua-

tenus tale : For he that knoweth that, he is not ignorant, that if *Peter* had received the Power of the Keys, *quatenus Apostolus*, or *quatenus Presbyter*, as an Apostle, or as an Elder; then onely Apostles, or onely Elders had received all Church power, which all judicious Divines, and (I doubt not) himself amongst them will utterly deny. But he that saith *Peter* received the power of the Keys, as standing in the room of all sorts of Officers and Members of the Church, and so in the name of the whole Church, He affirmeth that *Peter* received all Church power, which is found in all profest Believers, whether Officers, or private Brethren: and of Officers, whether Ordinary, as Elders; or Extraordinary, as Apostles, and Evangelists. And is there any passage in the *Keys* which crosseth or contradicteth this? and that flatly, and so flatly, as never any man more?

Let this serve for my first Answer to this Contradiction: let me also add another.

Ans. 2. If there had been some difference between the *Way* and the *Keys* in some expressions: yet (as the Prefacers related from a Letter of mine to a friend of theirs:) it lay rather in Logical Termes, then in Doctrine of Divinity, or Church-Practise: And such, amongst others, is this very point in hand. If there seem to be any difference in the expression of the one Treatise, or of the other, about this point, it is in the first Subject of the Power of the *Keys* (which is a Logical Notion:) but the point is the same, both in Doctrine of Divinity, and in Church-practise.

As for the imputation of Inconstancy, which the *Avenger* is pleased to put upon me, " *He hath heard that I have often altered my Judgement since I went to New-England*: I should thank him if he would tell me either wherein I have altered my Judgement, or from whom he so heard: Mean while, he may do well to remember, That a Citizen of *Zion* (a pure member of a pure Church) taketh not up a *Reproach against his Neighbour*. *Psal.* 15. 3. *John Baptist* was surmised by some to be a *Reed shaken with the Wind*; but it was a windy Fancy.

3. And for a third Answer, It were no just matter of calumny if in some latter Tractate I should retract, or express more commodiously, what I wrote in a former less safely. *Augustine* (as much above me, as the Moon to a little Star,) lost no whit of his Reputation in the Church, by writing two whole Books of Retractions of his own Opinions and Expressions.

§ CHAP. I.

Of the CHURCH, to which Christ committed the Power of the Keyes.

Section I.

V*Index* doth here first enquire what I mean by this Church : whereof, though he might fully have informed himself from the fifth point of the first Chapter of the *Keys* (which himself had in hand :) yet in hope of some advantage, He chose rather to fetch it from another Tract of mine, touching our Church-Way : Which though he say, it went up and down in the dark ; yet its dark walking was no intent of mine, but that it should find either timely impressi^on, or (by advice of friends) utter suppressi^on. Now in that Tract I said, The Church to which the Lord Jesus committed the Keys of the Kingdom of Heaven, (*Mat. 16. 19.*) is *Cœtus Fidelium*, commonly called a particular visible Church, meeting together with common and joynt consent into one Congregation, for publike worship, and mutual edification.

“ *But* (saith the *Avenger*) *of all the rest this is the most improbable sense of our Saviours words, If by the Kingdom of Heaven on Earth, he meaneth that Church of which he spake before in vers. 18. But that was either the Catholick Visible Church : or rather the Invisible Mystical Church ; for that only is built upon the Rock, and against that the gates of Hell shall never prevail : Whereas Particular Churches may fail.*

Answ. 1. It is not a more improbable sense of our Saviours words, to understand the Kingdom of Heaven (*Matth. 16. 19.*) of a Particular Visible Church, rather then of the Catholick Visible Church. For I do not read that the Scripture doth any where acknowledge a Catholick Visible Church at all. The Catholick Church is not Visible as a Church : and the Church that is Visible, is not Catholick. Doctor *Ames* his Judgement seems to me more Orthodoxal, *Ecclesia non est tota simul Visibilis. Medull. l. 1. c. 32. num. 1.* For though the whole Church (or which is all one, the Catholick Church) may be Visible in her singular Members ; yet so they are not a Church. Or though it

may be Visible in the several Particular Congregations, yet none of them is Catholick. Or though all of them together may be called a Catholick Church, or General Assembly, if they were met together; Yet I suppose, *Vindex* would be loth to say, That Christ giveth the Power of the Keyes (all Ecclesiastical Power) into their hands. Such general Assemblies are rare and extraordinary; and extraordinary Assemblies are not fit Judicatories to hear and censure ordinary offences, or to administer the ordinary Acts of Church-Power.

Ans. 2. He therefore distrusting (as it seemeth) that to be the meaning of our Saviours words (to understand the Kingdom of Heaven of the Catholick Visible Church) He expoundeth it rather to be meant of the Invisible Mystical Church. And indeed, true it is, that *Peter* and other Preachers of the Gospel have received such a Power of the Keyes, as by the Ministry of the Word, to beget Faith in their Hearers, and so to open to them a dore into the Invisible Church: as also to convince unbelievers of their damnable Estate, and so Ministerially to declare them shut out from the fellowship of the Invisible Church. But there is also a Power of the Keyes, to open a dore unto profest Believers into the Visible Church: and again to shut them out of the Visible Church, when they grow scandalous. And therefore the Visible Church cannot be excluded from one part of the meaning of the Kingdom of Heaven, whereof *Peter* received the Keyes.

Besides, certain it is, that when by the power of the Keyes, a Believer is received into the Invisible Church, he can never be shut again out of that Church. But the Keyes here given to *Peter*, have a Power to shut out of the Kingdom of heaven, even the same Persons, unto whom they have opened the dore before. And therefore the Kingdom of Heaven (whereof *Peter* received the Keyes) is not meant onely of the Invisible Church, but of the Visible Church also,

Ans. 3. The reasons which *Vindex* objecteth to the contrary, will not prevail against this Truth, no more then the gates of hell against the Church.

Object. 1. *It is the Invisible Church onely which is built upon the Rock, and against that, the gates of Hell shall never prevail: Whereas Particular Churches may fail.*

Ans. It is not true, that the Invisible Church onely is built

upon a Rock; for Particular Churches are built upon a Rock also. Built they are upon Divine Institution, and Christ is laid for the foundation of them; or else they are not Churches of Christ, which are described to be *in God our Father, and in our Lord Jesus Christ.* 1 Thes. 1. 1. The Apostle Paul laid Christ for the foundation of the Visible Church of Corinth; 1 Cor. 3. 10, 11. Christ is not the head of that Church whereof he is not the foundation: and where he is the foundation, he is also the Rock, on which they are built; for he is not a sandy foundation.

“*Yea, but Particular Churches may fail.*”

What then? So may the true Disciples of Christ fail (in respect of bodily subsistence) and yet the gates of Hell never prevail against them; For they will be received into everlasting habitations. Luke 16. 9.

“*Yea, but Particular Churches may fail and fall away from the Faith; all the Churches of Asia are fallen from Christ to Mahomet: and sundry in Europe, from Christ to Anti-Christ.*”

Yet those Churches that were founded upon Christ, and builded upon that Rock, they neither failed, nor fell away. It was their Successors, and not they, that failed, and fell in that sort. If the Posterity of an holy Particular Church do degenerate, they were never founded upon Christ, but in an outward form. God may remove the Candlestick (that is) his particular Church) out of that place (say out of Corinth or Ephesus, *Rev. 2. 5.*) yet he will ever have some or other Particular Churches visible in one place or other; and so against that Church state, the gates of hell shall never prevail. Dr *Whitakers* declareth the Judgement of Orthodox Protestants in this point; *Nos dicimus, aliquam semper fore in mundo Ecclesiam, qua Christo pareat, eamque visibilem, De Ecclesia, Quest. 3. Cap. 2. Junius* in his Animadversions in *Bellarmin.* Controv. 4. de Concil. & Eccles. Cap. 13. Art. 1. *Concludimus inquit, ne visibilem quidem Ecclesiam, posse Deficere, atque interire, adeo ut in se ipsa sit invisibilis, &c.* And Doctor *Ames* beareth the like witness. *Ecclesia nunquam plane desinit esse visibilis.* *Medull.* 1. 1 cap. 31. And this they intend of some Particular Visible Church or other. For a Catholic Visible Church they dispute against, but maintain the Catholic Church to be invisible. *Whitakers* de *Ecclesia* Q. 2a. 10, *Dicimus Ecclesiam Catholicam invisibilem esse, etiam tum cum Particularis quaeq; Ecclesia vel maxime floret.* Obj.

Object. 2. " *The Kingdom of Glory is one part of the meaning of the Kingdom of Heaven, and it is not contradistinguished to a Particular Congregation, but to the General Visible Church on Earth.*

Ans. There is not any Particular Congregation on earth, but may be, upon just occasion, contradistinguished from the Kingdom of Glory. It may truly be said, whosoever is duly bound or loosed in any one Particular Church, is also bound and loosed in the Kingdom of Glory. There is no semblance of difficulty herein.

Nevertheless, when (in the *Keyes* page 2.) I spake of the Power of the *Keyes* given to *Peter* to bind on earth, I did not mean it in any one single Particular Church on earth alone, but generally and indefinitely, in every Particular Church on earth. For every Apostle had transcendent power in every Particular Church on earth: And every Particular Church on earth (being all of one common Nature militant here on Earth, and different from the Tryumphant Church in Heaven) may justly be contradistinguished from the Kingdom of Glory. But yet I never dreamed of a General Visible Church on earth (as *Vindex* expoundeth me:) unles he mean it, as Visible in Particular Congregations. And if he so mean, it will better express the Truth, and my meaning, to say, That *Peter* received the *Keyes* to bind and loose (as in the invisible Church in some sort, so) in the Particular Visible Church indefinitely; that is, in every Particular Visible Church on earth. For a Particular Visible Church is of a common and general nature, and comprehendeth in it every singular Particular Visible Church, as that of *Corinth*, *Ephesus*, *Philippi*, and the rest.

Object. 3. " *That Church is meant (in Matth. 16. 19.) whereof Peter was one (VWay, Page 1.) But Peter was not a Member of such a Particular Congregation: for there was none such extant, when Christ spake these words to Peter.*

Ans. I presume *Vindex* is not ignorant, that in rational discourses, and propositions of Art, The *Copula* doth not Connotate *Tempus*, but onely Connectere the Subject, and the Pradicate: else he will open a way to insoluble fallacies

As in that Sophisme, *Nullus Infans fuit Juvenis:*

Omnis Senex fuit Infans:

Ergo, Nullus Senex fuit Juvenis.

This Connotation of time in the *Copula*, breedeth the Fallacy; Let *Vindex* therefore be pleased to leave such arguings to Sophisters, or make use of them when he will refresh his wit in Argument with young Scholars. But amongst Brethren, what it I should say, Resurrection to glory is given to the Bodies of the faithful, whereof Elect Infants are a part? Though the resurrection be not yet come, nor Elect Infants yet come to be faithful? yet the Proposition is true, because the *Subject* and *Prædicate* have true Connexion in the nature of the thing, though not in the present order of time. VVhen Christ directed his Disciples, and amongst them, *Peter*, in case of private offence, and obstinacy therein, at length, to tell the Church, whether by Church be meant the Particular Congregation, or the Presbyterie; neither of them both were then extant, when Christ spake these words to *Peter*. But will that be a good Argument to prove, That Christ did not direct the offended Brother either to tell the Particular Church, or to tell the Presbyterie, because neither of them were then extant?

Object. 4. "That Church whereof *Peter* received the Keyes, was such, whereto *Peter* or any offended Brother might tell an offence, and have it censured. But that was never done in a Church of Saints, Believers without Officers; nor was the Church of Corinth such a Church, but had Officers, who might authoritatively censure the incestuous Person, &c.

Ans. This is another passage of Sophistry, but somewhat more open.--- For if the Objection be cast into a true Syllogisme, it will run thus: The Church of which *Peter* received the Keyes, was such to which *Peter*, and any offended Brother might tell an offence, and have it censured. But the Church of Saints and Believers without Officers, was not such to whom *Peter*, or any offended Brother might tell an offence, and have it censured.

Thus the *minor* is justly denied: and therefore *Vindex* chuseth rather to put his *minor* in other termes;

The Church of Saints and Believers without Officers, was not such a Church, to whom *Peter* or any offended Brother did tell an offence.

But now there is *Quatuor Termini* in his Syllogisme: Might tell an offence, and Did tell an offence, make two different *Mediums*. VVhat if the Church of Corinth when they censured the Incestuous Person, were not such a Church without Offi-

cers? Or, what if no Church wanted Presbyters in the Apostles times? If it were so, it was the greater bounty of Christ to them in those Primitive times, when the gifts of the Spirit were poured out in more abundance. But yet if a Church of Saints, or Believers without Officers, have power from Christ to elect Officers, then have they power also much more to admit Members. And if they have power to admit them without Officers, they have like power upon just offence to exclude them out of their holy Communion without Officers. For it is the same power to open and to shut, *Instituere, & destituere.*

Object. 5. "The Church to which the Keyes are given, are said to be such as do all of them meet in one place for the administration of the Ordinances of Christ:

"But the Ordinances of Christ are not to be found, much less administered in a Church of Believers without Officers.

Answer. This latter Proposition is left naked and unguarded without proof. And I confess, *Ipse dixit* may go for a warrant in Pythagorean Philosophy: and *teste me ipso* may go for a warrant in Royal Grants of Favour: but not in matters of Faith, nor of Justice between King and Subject, much less in matters of controversy amongst Brethren. The truth is, Though the Ordinances of Christ may not all of them be administered in a Church of Believers without Officers, and authoritative dispensing of the Word and Censures, and Ministration of Sacraments: yet some Ordinances of Christ may be found and administered in a Church of Believers without Officers. As it is an Ordinance of Christ, two or three of them (much more all of them) to meet and pray together, and admonish one another in Christs Name; Matth. 18. 20. It is an Ordinance of Christ, to elect Officers, (Deacons and Elders:) for this is the power and priviledge of the Church of Brethren. Though *Titus* was left in Crete to ordain Elders in every Citie (Tit. 1. 5.) yet not to elect them: As *Cyprian* argueth from sundry passages of the Acts of the Apostles, and other Scriptures; and thereupon inferreth, *Plebs Dominicis Præceptis obsequens, & Deum metuens--- ipsa maxime potestatem habet, vel eligendi dignos Sacerdotes, vel indignos recusandi.* *Cyprian. Epularum. l. 1. Epula. 4.*

And if a Church of Believers may thus supply themselves with Officers when they want them, and if Officers and Brethren have all ordinary Church power, (and so all Ordinances of Christ, which

which are ordinarily administred, found amongst them) then what hindreth, but that a Church of Believers hath in it, as some Ordinances formally, so all radically and virtually, and the same administred, and administred amongst them?

Object. 6. *“When it is said (in the VWay, pag. 1.) Christ committed the Keyes to the Church, that is, to a Particular Congregation, it must be meant either Subjective, or Objective; If it be meant in this latter sense, That the Keyes are committed to the Church, as the Object of the exercise of the Keyes, that is, for the good and use of the Church, it is truly said, but nothing to the purpose. In this sense, the Keyes are given first and more immediately to the Invisible Mystical Church (all are yours, whether Paul, &c.) then to the General Visible Church for their sakes; then to the Particular Congregation, as a part and Member of that General Visible Church.*

“But if it be meant in the former sense (as it must be so meant, or else the Author of the VWay doth equivocate with us from the beginning throughout the whole Book,) then he falleth into the extreme of the Brownists, which he so labourerth to avoid. For to take the Church (in Matth. 16.) For a particular Congregation of Believers without Officers, is a new, strange, and false Gloss, maintained by none but Brownists, and such like Separatists.

Answer. VWhen I said Christ committed the Keyes to the Church, that is, to a Particular Congregation, I meant it indeed *Subjective*, though not excluding *Objective*. For I do not make the Particular Visible Church a different Church from the Invisible. The distribution of the Church into Visible and Invisible, is not into divers kinds of Churches, nor into divers kindes of Members of the same Church, but into divers Adjuncts of the same Members of the same Church: who in respect of their Spiritual and Internal Estate (to wit, their Faith) are Invisible: but in respect of their External condition (to wit, the Profession of Faith) are Visible. The Particular Church (I speak of it indefinitely) receiveth the power of the Keyes both *Subjective* to it self, and *Objective* for it self, though the saving benefit thereof redound onely to the Elect amongst them, who are also of them. *Neither is this to fall into the extreme of (those whom you call) Brownists, to take the Church for a Particular Congregation without Officers.*

For first, VWhen I wrote that Proposition (in the first words

of the *Way*) it was not then in my mind to understand any other Particular Congregation to which Christ had committed all ordinary Church Power, and the administration thereof, but to a Congregation of Believers furnished with Officers. For I pake of such a Church whereof *Peter* was one; and he was an Officer. Though I perceive *M. Rutterford* understood me otherwise, (as you also do:) and so from thence raiseth his first controversie: “*Whether the Church of Believers destitute of the Eldership, have the power of the Keyes?*”

VVhich (to avoid misconstruction) I expressed more distinctly in the Tract of the *Keyes*. But yet, take it as he doth, for a Church of Believers without Officers; They have received some part of the Power of the Keyes formally, as the election of Officers, &c. and the whole ordinary Power of the Keyes, radically and virtually. The stock of the Vine (which groweth in the bulk from the root) hath not immediate power to bring forth Grapes; but yet it hath power to produce branches, which do bring forth Grapes: So the Body of the Church of Believers, though they have not immediate power of rule authoritatively to dispense the VVord, or to administer Sacraments at all: yet they have power to produce such Officers as may perform the same.

Again secondly, Dr *Whitakers* was none of them whom you call Brownists, yet he speaking of this Text (which you quote in this Paragraph, to prove that Ministers are given to the Church *objective*, for their good, not *subjective*, so as the Church to have power over them. 1 *Cor.* 3. 22, 23. He beareth witness against your gloss: “*Apostolus saith he, non tantum ait Ministros institutos esse propter utilitatem Ecclesie: sed sic illos esse Ecclesie, ut Ecclesia est Christi. At Ecclesia Christo subjicitur non propter Christi utilitatem instituta est. Et Apostolus Ecclesiam esse Dei Templum, affirmat: Ministri in Templo, non supra Templum. Whitak. Controv. 4. Quest. 1. Num. 11. in fine.* Neither was *Parker* one of those whom you call Brownists, or such like Separatists, but wrote against them. But yet he understandeth the Church (*Matth.* 16.) of a particular Congregation of Believers, as distinct from Officers: yea and proveth it at large. *Parker de Ecclesiastica Politia, l. 3. cap. 1, 2, 3.*

Object. 7. To conclude, the Church of which our Saviour, speaketh, is called here the Kingdom of Heaven (on Earth:.) But
“ a Par-

“ a Particular Congregation of Believers is never called the
 “ Kingdom of Heaven; being but a Member or Corporation of
 “ that Kingdom. It were as improper to call a Congregation, Christs
 “ Kingdom, as to call London the Kingdom of England.

Ans. 1. It is not material whether a Particular Congregation of Believers be ever expressly called the Kingdom of Heaven or no; It is enough it is called a Church, yea as it is distinguished from Church Officers. Those whom he calleth the whole Church distinguished from the Apostles and Elders (*Acts 15. 22.*) the same he calleth the Brethren, *vers. 23.* And if the Brethren may be called the Church, they may justly also be called the Kingdom of Heaven, seeing the style of the Kingdom of Heaven is usually given to the Church. You may more truly observe, that the Presbyterie is never called in Scripture the Kingdom of Heaven: no, nor are they called the Church, unless it be in that one place (*Matth. 18. 17.*) which yet may sooner be presumed, then proved to be understood of the Presbyterie; I mean, a Consistory of Presbyters, distinct from the Congregation of Believers.

Ans. 2. I dare not say that the Particular Visible Church is never called the Kingdom of Heaven. For when Christ went out to hire labourers into his Vineyard, it was into this or that Particular Church, respectively. And this Vineyard thus destitute of Labourers or Officers, and distinguished from them, is called the Kingdom of Heaven, *Matth. 20. 1.*

Again, when the Kingdom of Heaven is compared to ten Virgins, five wise, and five foolish, (*Matth. 25. 1, 2.*) this is a description of the estate of each Particular Church, respectively; without respect to their Officers. Besides, when the Kingdom of God is said to be within us, (*Luke 17. 21.* And all the faithful are said to be made Kings and Priests unto God (*Rev. 1. 6.*) Even a Kingdom of Priests (*1 Pet. 2. 9.*) can it then be termed an improper speech to call a Particular Church of Believers, the Kingdom of Heaven?

“ Yes, they are but a Member, or Corporation of the King-
 “ dom: and it were improper to call London the Kingdom of
 “ England.

But every similar part of a similar Body doth properly partake both in the Name and Nature of the whole. Every part of water is water, and is both cold and moist, as the whole water is. And such a part of such a Body, is a Particular Visible Church.

The Church of Corinth is said to be the Body of Christ, and the members thereof, members in particular. And Christ hath given unto them all his Officers, as well as unto other Churches, 1 Cor. 11. 27, 28. But such is not the State of London. London is not a similar, but a dissimilar part of England, and different from all the Corporations of England, different in power, different in privileges: How then can a comparison of unequals, be drawn to parallel a state of equals.

¶ *What the KEYES of the Kingdom of HEAVEN be.*

Section II.

IN opening what the Keyes of the Kingdom of Heaven be, it was not my intent to enumerate them all distinctly and particularly in that first Chapter of the Script of the Keyes, which was but a Preface and Introduction to the whole Tractate. I thought it enough to give an instance onely in general, there, in two or three examples; reserving a more exact distribution of them to the chapters following: and referring each sort of them to their several Subjects in their proper place, lest I might clogg my self and the Reader with needles repetitions. I therefore contented my self to say in general, *“The Keyes are the Ordinances of Christ, which he hath instituted to be administred in his Church, as the preaching of the Word, as also the administring of the Seals and Censures.”*

I instanced in these, as most obvious, and of easiest apprehension to any vulgar Reader. But in instancing these, I supposed no man would be of so narrow apprehension, as not to conceive those things to be included, without which, these cannot duly be performed. As, the word cannot be preached, nor the Sacraments dispensed, without a vocation unto such spiritual Administrations. Nor can it be doubted, that if there must be a vocation to administer these, there must be also some, who have power from Christ to give such a vocation.

Albeit, If it had been of any weight for the expediting of any controversie about the Keyes (which I know none:) I might easily have given some definition of the Keyes; as to say, *The Keyes of the Kingdom of Heaven are spiritual Powers given by*

Christ to his Church to dispense the Treasures of his Kingdom, for the opening and shutting, binding and loosing the spiritual Estates of men in the Church. By spiritual Powers, I mean spiritual callings, and spiritual gifts fitting for them, enabling to some spiritual Acts: By the treasures of the Kingdom I mean the Word, Seals, and Censures, and the spiritual blessings laid up in them. But Callings, Gifts, and Treasures, are all of them Ordinances. The other parts of the Definition, what be the Acts, and Ends, Objects, and Subjects of this power, I opened formerly in the third, fourth, and fifth Paragraphs of the first chapter of the *Keyes*.

But upon what I expressed in this Paragraph, *Vindex* is pleased to animadvert some things.

1. "*In this Paragraph (saith he) as you do cleerly lay down the state of the Question: so do you strongly confute the scope of your whole Booke, which is to give the People a share in the Government of the Church.*"

Ans^w. *Vindex* doth cleerly mistake my scope and meaning, to think I did lay down the state of the Question in this Paragraph. For I think it is no Question at all, That the Keyes of the Kingdom of Heaven, are the Ordinances of Christ, which he hath instituted to be administred in his Church. Neither is it the scope of my whole Booke, to give the people a share in the Government of the Church: Nay, it is not the scope of the greater part of the Booke: Nay further, there be that blame the Booke for the other Extreme, That it placeth the Government of the Church not at all in the hands of the People, but of the Presbyterie. So various are the apprehensions of Books by variety of Readers, and by their somtime judicious, somtime cursory reading.

Least of all is there any colour for this apprehension, that I do "*in this Paragraph strongly confute the scope of my whole Booke, Yes (saith he) For if the Keyes be the Ordinances of Christ, they are given indeed for the Church of Believers, that is, for their good and benefit, objective; but are never in all the Scripture, nor in all Antiquity said to be given to the Church Subjective.*"

Ans^w. What Power I acknowledge given to the Church of Believers *Subjective*, either in admission of Members, or election of Officers, or censure of Offendors, I do alledge Scriptures for it; which when *Vindex* taketh in hand to evade them, I shall return him (God willing) further answer, which in this place were an unseasonable prevention: But when he affirmeth that such power

as I acknowledge given to the Church, is not to be read of in all Antiquity; it maketh me to suspect, that either he hath not read All Antiquity, (which yet is no crime, onely he should not then have denied them all, to own this Power; for it is not safe to avouch more then we know:) or if he have read them all, he hath forgotten what is recorded by the most ancient Antiquity for the space of the first three hundred years, during all the time of the Primitive persecutions. Of which I have given account to Mr Baily in answer to the Historical part of his *Dissuasive*, (chap. 4. Sect. 1, 2, 3.) whereto I refer him.

“ But saith *Vindex*, it soundeth ill at first hearing, to say, that
 “ the People have any power to exercise Ordinances, of Preaching,
 “ or administering the Seals or Censures. The power of Preaching
 “ or administering Sacraments by the People, as none but Separatists
 “ do usurp; so your self complain of it; Page 6. And why you
 “ should allow them power in censures, there is very little reason.

Ans. If Preaching the Word, or Administring the Seals, were all the Ordinances which Christ hath instituted, and no more but they, *Vindex* saith true, it would sound ill at first hearing (and if he will, at second and third hearing too) to say, The People have any power to exercise these Ordinances; unless that kind of Preaching be understood, which D. Ames approveth, l. 4. de *Cassibus Conscientie*, cap. 25. in respons. 3. ad *Quest.* 1.

But to allow the people a power in Censures, I marvel it should sound so ill at first hearing, of such whose ears have been long wonted to hear of Suspensions, and Excommunications; not onely of private Christians, but even of many Ministers, by Chancellors and Commissaries, who generally are no Ministers, and it were to be wished, that the most of them, (yea, or the best of them) were as good as Brethren. But yet I somewhat wonder, that he that in this Paragraph could alledge all Antiquity, should think it to sound ill at first hearing, That the Brethren of the Church should have any hand in Church Censures; who knoweth what reverend Testimony Ancient *Tertullian* giveth of them (*Apologitici Capite* 39.) *Quum Probi, Cum Boni Coeunt, Cum Pii, Cum Casti Congregantur, non Factio dicenda est, sed Curia.* And what an hand *Cyprian* giveth to the People in Church censures, none that have read him can be ignorant. What reason there is for their Power in Church-censures (whether little, or much) we shall further consider (God willing) in its place; for here you
 neither

neither give reasons against it, nor refute our reasons for it.

2. A second thing which *Vindex* animadverts in the former Paragraph is, "that I call the *Keyes, Ordinances, which Christ hath instituted to be administred in his Church, the Church of Believers, a Particular Congregation.*

"But mark it (saith he) not by a Church without Officers: but by the Officers instituted in the Church.

Answ. He need not have bid me to mark that, which if himself had marked, He could not but see, That I never acknowledged it to be in the power of the people to administer all Ordinances, but to administer some Ordinances themselves, and to elect and call such to them, as might administer all the rest.

3. His third Animadversion is, "That I say, the *Keyes are neither Sword nor Scepter: for they convey not Sovereign power; but Stewardly and Ministerial: which clerly (saith he) excludeth the People; for they have no Stewardly or Ministerial Power over themselves.*

Answ. As if the People were not Stewards of the Grace of God given to them! The Apostle *Peter* maketh account, That as every man hath received the gift, so he should minister the same, as good Stewards of the manifold Grace of God. 1 Pet. 4. 10. If the people have received any gift of Grace, they are either Stewards of it, or Lords: Lords they are not, who must give account to the Lord for the employment and improvement of their gifts: what are they else then but Stewards? Yea, (you will say) but private men may bestow their Gifts privately. But election of Officers is a publike Gift, whatsoever else beside; and that must be dispensed publikely; and that not as Lords, to elect whom they list; but as Stewards and Ministers to Christ, to elect whom the Lord hath chosen.

"I said indeed (in that Paragraph) That Christ in giving the *Keyes, investeth those to whom he giveth them, with a power to open and shut the Gates both of the Church and Heaven; and that this power lieth partly in their spiritual calling (whether it be their Office, or their Place, and Order in the Church) and partly in the concurrence and co-operation of Christ, accompanying the right dispensation of those Keyes or Ordinances.*

"But (saith *Vindex*) I suppose the Word *Calling, should be taken here of some special Calling or Office: which again would exclude the people, as having no Office in the Church.*

Ans^w. There is no reason why you should suppose, That Calling here should be taken of some special Calling or Office; if special denote a specification of a Calling distinct from other Members of the Church: But if it onely specifie a distinct calling, or state, or order different from such as are not members of the Church: so it is true indeed, every Member of the Body hath a special Calling distinct from such Believers or others, as are not yet received into Member-like communion with this or that particular Church; Yea, and every Member of this or that particular Church, hath a calling to put forth some Acts of Power in his own Church, which Members of another particular Church have not power to put forth there, though they may put forth the same each one in his owne Church, respectively: Every Member of the Body of a Particular Church hath some Function, or Action, (or as the New Translation termeth it) some office in the Body. For that which is expressed in the Protasis of the Apostles comparifon, is implied in the reddition; *Rom.* 12. 4, 5. As we have many Members in one Body, and all Members have not the same office: so we being many, are one Body in Christ, &c. If all the Members of the Body have not the same office, it implyeth, they have all of them some office or function, or action, though not the same. But custom hath obtained, that they onely are accounted to have a special calling or office in the Church, who are set apart for the eminent administrations in the Church; as the Pastors, Teachers, Elders, Deacons. And such a special calling, it is not requisite that the common Brethren of the Church should have, to dispense that power of the Keyes which is committed to them. For Christ hath neither called them to it, nor given them gifts suitable for it.

“But (saith Vindex) when you say the Power of the Keyes lieth in their spiritual calling (whether it be their Office or Place, and Order in the Church:) you add this explication on purpose to steal in the interest of the People in some share of the Keys.

Ans^w. It is not stealth, but Justice to give every man his own: Liberty, to whom liberty; power, to whom power; honour, to whom honour belongeth. The Psalmist foretold it in a new song (all which new songs have special accomplishment in the new Testament) That this honour have all his Saints, to wit, in the Congregation of Saints to execute the spiritual censures (or Judgments) written, *Psal.* 149. 9. And if the Lord have given them this honour, it is rather stealth (yea sacrifice) to take it from them, then to allow it to them.

But

“ *But (saith Vindex) if place, or Order in the Church, do give the People out of Office, any Power in the Keyes; that is, in the Ordinances; then may Women and Children claim an Interest in those Keyes, for they have a Place and Order in the Church as well as men.* ”

Ans. It is not every place or order in the Church, that giveth power to receive the ordinances administered by others, much less power, themselves to dispense ordinances. Children have not power to receive the Lords Supper, much less to administer it. And for Women, God hath expressly forbidden them all place of speech and power in the Church: *1 Cor. 14. 34. 1 Tim. 2. 11, 12.* unless it be to joyn with the rest of the Church, in singing forth the publike praises of the Lord. Let every soul enjoy such priviledges and libertie, as the Lord hath given him in his place and order: and neither affect nor attempt more. The Female Sex, and Non-age, fall short of some power, which Christ hath given to the Brotherhood.

¶ *Of the Subject to whom the Power of the KEYES is given.*

Section III.

I Conceive it would be some loss of time and labour, to argue this Question with *Vindex* alone: whose exceptions so far as they concern the point in controversie, are but collections out of the writings of others, who have more distinctly and elaborately disputed the cause. And therefore it will be requisite, in this, and the like points in controversie, rather to consider what hath been written by learned and reverend *M. Rutherford*, and *M. Baily*, and yet by the way, not to neglect what personal exceptions *Vindex* hath taken at my self.

In the Way of the Churches of New-England, chap. 1. sect. 1. it was laid down for the first Proposition: “ *That the Church which Christ in the Gospel hath instituted, and to which he hath committed the Keyes of his Kingdom, The power of binding and loosing, the Tables and Seals of the Covenant, the Officers and Censures of his Church, the administration of all his publike Worship and Ordinances, is Coetus Fidelium, a company of Believers, meeting in one place every Lords day, for the admini-* ”

stration of the holy Ordinances of God to publike edification.

Vpon this Proposition M. Rutterford (as he excelleth in acutenes and Scholastical Argumentativeness) hath raised four Questions, though some of them more then I did intend to point at in the Proposition. Let us consider of them in their order, not with a spirit of contention (which himself in his Epistle to the Reader, candidly professeth against) but with a spirit studious of Truth and Peace.

The first Question he raiseth from that Proposition, is this:
 “ *Whether a company of Believers and Saints, builded by Faith*
 “ *upon the Rock Christ, and united in a Church-Covenant, be the*
 “ *onely instituted Visible Church of the New-Testament, to the*
 “ *which Christ hath given the Keys?* ”

Himself understandeth the Proposition, as if it held forth the Affirmative. But in very Truth, as the word [onely] is not in the Proposition: so it was far from my intendment, to exclude an Organical Church (a Church furnished with all her officers.) from being an instituted Visible Church of the New Testament, as well as *Cœtus Fidelium*, a company of Christians without Officers. When the Proposition speaketh of Officers as given to the Church, it intendeth them not as meer adjuncts given to a Subject, but as Integral parts given to the whole Body of the Church, for completing the integrity and perfection of it. And so much the very words of the Proposition do imply; for it speaketh of such
 “ *a Church, to whom Christ hath given the administration of all his*
 “ *publike Worship and Ordinances: which is not a power given to a*
 “ *Church of private Believers, destitute of Officers.* Howsoever they may be capable (more or less) of some spiritual Administrations: yet doubtles they are not capable of all: and for instance, not of the administration of Sacraments, without Officers.

Neither was it my intendment in that Proposition, to exclude lawful Synods (gathered, and proceeding according to the pattern, Acts 15.) from all participation in some part of the power of the Keyes. For they have a power to decide controversies from the Word; and to appoint a course for the preventing and healing of offences, and for agreement in the Truth according to the Word. But these Synods are not the ordinary standing Judicatories of the Church: neither do they convene, nor exercise their directive Power, but when the particular Churches lie under variance or offence, or are not yet settled in a way of Truth and

Peace.

Peace. But my intendment simply was, That each particular Church when it is organized with all his Officers, and walketh in a way of Truth and Peace; There is no part of the power of the Keyes, but a particular Church hath received it within it self, and may administer the same to the edification of the whole body.

Neither let it be thought (in that first Proposition) That I intended to invest a Church of Believers (without officers) with all the power of the Keyes, because I speak of the Election and ordination of officers afterwards. For so I speak also of the gathering and admission of Members: and yet it may not be inferred, that I should intend a Church invested with all power, which yet is destitute both of Members, and Officers. But it is a well known rule of *Method*, to define or describe at first, *Totum Integrale*, with the proper Adjuncts (or Passions) of it, and then to descend to set forth the severall Members, and integrall parts thereof, with their severall operations in due place.

So that this first question raised from this first Proposition is no question at all; and therefore it will not be needfull to examine the distinctions, or conclusions raised up against it. For they do not contradict the true meaning of the Proposition, unlesse it be some parts of the second conclusion, which come in their place to be considered of in the sequelle.

¶ *Touching the power of the Keyes in the Church of Believers without Officers.*

SECT. IIII.

THE second question, which M. *Ruttersford* raised out of the first Proposition formerly mentioned, is

“ *Whether or not, Christ hath committed the Keyes of the Kingdom of Heaven to the Church of Believers, which as yet wanteth all Officers, Pastors, Teachers, &c.* ”

But this question, so far as it concerneth my Proposition, (to speak with leave and due Reverence) is as ungrounded as the former. For the Proposition speaketh not of a Church that wanteth all Officers, but of a Church that having received Officers from Christ, hath power to Administer all the Publick worship, and Ordinances of Christ. This point and my plain meaning therein, is more fully and distinctly opened in the small treatise of the Keyes.

But

But for the present stating of the question, our judgement is expressed in two Conclusions ; which so far as they are controverted, are to be cleared.

First that the Church of Believers destitute of Officers, hath received some part of the Power of the Keys : as Power to receive Members, to elect Officers, and to do such other Church Acts, as do not require Office-Rule, or Office-Power.

Secondly, that the Church of Believers, though for the present destitute of Officers, hath in it a Radical or Virtual Power, whereby it may call forth such Officers, as may Administer all those Acts of office-Rule, or Power, which of it self without them, it could not exercise.

Against these two Assertions, I do not find any thing in his distinctions or conclusions, or Arguments which doth prevail with me to depart from them, as indeed he doth not directly so much dispute against these conclusions which we hold, as against that question (which himself by mistake gathered from the Proposition) which we hold not.

“ *Though I said the Keys were given to a Church of Believers, whereof Peter was one, yet that was onely to shew, that Peter in his lowest spirituall relation in the Church (as a Profest Believer) had his share in the power of the Keys: but not that he had his share in the whole power of the Keys, as a Profest Believer: but that he had other parts of the power of the Keys, as an Elder, and as an Apostle immediately given Him by the Lord Jesus.*

In his second Distinction (pag. 7.) “ *I do not understand the safety of that speech; That Pastors and Teachers are Gifts, of which the Church is not capable, as a Subject. For the Apostle saith, Christ hath given (amongst other Officers) Pastors, and Teachers to his Church. Ephes. 4. 8. 11. And if He have given them to the Church, the Church is the recipient Subject of them. As if the Eye be given to the Body, the Body is the recipient Subject of it. And though the Church cannot exercise the Pastors, and Teachers place by themselves; yet they may by their Pastors and Teachers. As the Body though it cannot see by itself, yet it may by the eye, which is given to it of God for that end: Neither is it a safe speech (as I conceive) to say, “ *That the Church is capable of these Gifts (Pastors and Teachers) as the object and end, because the fruit and effect of these Gifts redoundeth to the good of the Church; if that be meant as the onely respect, in regard of which they are said to be**

be given to the Church. For Pastors and Teachers are given to the Church, as Integral parts of the Church, as the Church is *Totum Integrale*. Now Integrall parts are intrinsecall and essentiall to a *Totum Integrale*, and not extrinsecall, as the object, and end be to a thing.

The Testimony which he alledgeth from Reverend *Parker*, and *Baynes*, and the *Parisian School*, doth indeed argue, that the fruit and effect of the gifts of Pastor and Teacher doth redound to the good of the Church (which no man denieth :) but M. *Rutterford* well knoweth, that *Parker*, and the *Parisian School*, do grant further (even more then I argue for) that the Church is not onely the object and end, but the first subject also of all Church-Power: which though M. *Baynes* wave (in the place alledged by him:) and dispute thereupon both against M. *Parker*, and the *Parisian School* (under the name of *Sorbonists*;) yet he clearly closeth with M. *Parker* and us, in the conclusion; That the visible Church instituted by Christ and his Apostles, to which the Keyes are given, is not a *Diocesan*, or *Provinciall*, or *Nationall Assembly*, but a particular Congregation: *Diocesans* triall, Q. 1. But if M. *Rutterford* intend no more but this, That the Church is not capable of exercise of the Pastors and Doctors place, and therefore is not the first subject of their Office-power; I for my part readily close with him therein, reserving due respect to others of different judgement.

“ In his third Distinction, which he putteth between a formal
 “ ordinary power, and a virtual or extraordinary power, I do not well
 “ reach his meaning: For when He cometh to apply this distinction
 “ in his second Conclusion, He granteth a virtual Power, not Form-
 “ mall, in the Church of Believers to ordain Pastors, or to do some
 “ such Act, as may supply the defect of ordination: As in a Church
 “ in an Island, where the Pastors are all dead, or taken away other-
 “ wayes; and yet he maketh not this an official, or an authoritative
 “ Power properly, but a virtual, and extraordinary Power, not or-
 “ dinary: like that which David had to eat the shew-Bread. And
 “ in like case of extreme necessitie, he alloweth a private man en-
 “ dued with gifts and zeal to teach publikely. But I confesse, I do
 not well understand, how a man in case of necessity hath any virtual power to do this or that Act, but he hath also a formall power to do such an Act in that case of necessitie. Such an Act I say, either the same in kind, or the same in Analogy. VVhen David did eat the shew-Bread, he had a lawfull not only virtuall, but formall
 power,

power, as an Israelite in necessity (to whom morall duties were to be preferred before Ceremoniall) to eat for the sustentation of life. When a free People chuse a King, and Crown him, though they be not endued with a formall, but a virtuall Sovereign Power, to give Kingly authoritie which they have not; yet they have formally a Power to yield up themselves unto subjection to such a Person as they have chosen; and that doth virtually and analogically set up him in the Throne. For He that hath formall Power to make one Relative, He hath an Analogicall Power, to set up his Correlative. They that can make themselves Subjects, can make another to be their Sovereign.

But this I willingly admit which he saith; *“ That the ordination of Pastors by the Church of Believers, is not an official, nor properly an Authoritative Act of Power.* For the election of a Pastor by the Brethren of the Church, is an higher Act of power then their ordination is: As the Election of a King is an Act of higher Power, then his Coronation. And yet the Election of a Pastor, is not an Act of official, or Authoritative power: no more then the Election of a King by a free People is an Act of official, or Authoritative Sovereignty.

As for the publike Teaching of a private man indued with gifts and zeal, I know not why it may not be allowed, not only in case of extreme necessity, but in some cases of expediency, as when his gifts are to be proved, before he be called into office.

In the third conclusion, *“ M. Rutterford telleth us, That as a Reasonable man is the first, immediate, and principal subject of Aptitude to laugh, and the mediate and secondary subjects are Peter and John, and such particular men: So it is the order of Nature to give Church properties, and powers, first to the Species and common Nature of the Church, and not to this or that particular Church.*

But this conclusion of his crosseth nothing in that first Proposition of mine, nor any other Tenent of ours. For that Proposition doth not make this or that particular Church (which is indeed a singular Church) the first subject of Church Power: But a particular visible Church, which holdeth forth the *Species* or common nature of each particular, or singular Church.

It is readily admitted what he saith, *“ That to be builded on a Rock, victory over hell, and such like, are given principally, and immediately to the Catholick, and Invisible Church, as to the first and principal Subject.*

But we cannot so easily admit that which he subjoyneth, that the Keyes are given to the Catholick Invisible Church, as the first and principal Subject (though we grant they are given for their end and use:) But we rather believe they are given to the particular Visible Church, wherein the power of the Keyes is only exercised and used. The Invisible Catholick Church doth never convene for the Administration of Church-power: And it were in vain to give power to such a subject, which never is called to bring it forth into act.

In his Arguments, *M. Rutterford* doth chiefly aime at this conclusion; To prove that the Keyes are not given to a Church of professed Believers, destitute of Pastors and Teachers, &c. A conclusion which he is pleased to frame unto himself, but had not occasion to collect it from any words in my Proposition; which onely affirmeth, that the Keyes were given to such a particular Visible Church, whereof *Peter* was one, and to whom *Peter* in case of offence might complain, even to the Congregation. I might therefore omit this Question wholly, but that he so handleth it, as if there were no Church-power at all, but onely that which he calleth official, and Authoritative power: and so he maketh all the Acts of the Brethren of the Church (who are no officers) as no Acts of power at all, and consequently, no part left to the People in the power of the Keyes: which putteth upon me a necessity of clearing some expressions in his Arguments.

1. His first Argument (pag. 9.) is, "*The Church to which the Keyes were given, is builded upon a Rock, is the House of Wisdom, the house of God.*"

"*But such is not a company of Professing Believers, united by Church-Covenant, and destitute of Pastors and Teachers. &c.*"
Ans. This latter Proposition is justly denied.

For *M. Rutterford* himself acknowledgeth a Church in an Island, where the Pastors are taken away by death, or otherwise, pag. 8. And if such be a Church, then truly it is builded upon a Rock, the Rock of Divine Institution, and the Rock of Christ believed on, and professed. Such a Church is also an House of Wisdom, and an House of God: or else the Wisdom, and presence, and grace of God given to the Church (yea to two or three of the Church) dieth and perisheth with their Church-Officers.

Obj. & *“ The Church of Believers gathered without Pastors and Teachers, though united in a Church-Covenant, yet not being builded by Pastors and Teachers (who are given to gather and to edifie the Body) they are onely the materialls of the House, But not the House.*

Ans. 1. The Church is truly said to be builded by Pastors and Teachers, upon the foundation of the Prophets and Apostles, when by their Doctrine they were first brought on to believe, and by the same Doctrine taught to assemble into Church-Fellowship. It is true, the faith which they received by the edifying Ministry of Pastors and Teachers, doth not make them Members of the Visible Church, but of the Invisible; and so fit materialls onely of the Visible Church. But yet they being also taught to make profession of their faith before the Lord, and his people, in covenanting or professing subjection to the Lord, and one to another in the use of his Ordinances (so far as they are or shall be committed to them) they thereby receive the form of a Visible Church upon them. For as faith is the essential form of the Catholick Invisible Church: So is the profession of faith, and the obedience of faith to Christ in his Ordinances amongst themselves, the essential forme of a Particular Visible Church, amongst themselves I say. For profession of faith, and of the obedience of faith at large, without respect of subjection to Ordinances in this or that Church, maketh a man no more a member of the Church at York, then of the Church at Edinburgh. But when such a Society of Believers is combined together by profession of faith, and obedience of faith to the Ordinances administred, or administrable amongst themselves; they are now not onely the materialls of a Visible Church, but have the true forme of Church-Estate, notwithstanding their want of Pastors and Teachers. Otherwise Pastors themselves should be the form of the Church, by which it is, and without which it cannot be a Church. As if the Body of a man could not be an Human body, without eyes or armes: Or had onely the matter of a Man, (or some part of the matter) but not the form.

What though such a society of Believers be not a ministerial Church, without Pastors and Teachers? yet it is not Pastors and Teachers, that giveth them the form of a Church, no not of a Ministerial or Organical Church, much less of an Homogeneal. For Ministers (Pastors, or Teachers) themselves are onely materiall

terialls (parts, and members) of a ministerial Church, nor the forme of it. The forme of such a Church, is the mutual profession (or stipulation) or (that which amounteth thereto) the Agreement and consent between ministers and people to administer and submit unto, the holy ordinances of Christ amongst themselves, according to the rule of the Gospel. Say not, a *“Church of Believers without Ministers, wanteth the power of edifying the body of Christ, which is required in a Visible Church,* Eph. 4. 11.

For every member of the Church hath an edifying power, received from the head Christ Jesus, to the effectual working of the increase of the body, unto the edifying of it self in love: *Ephes. 4. 16.*

And though neither all, nor most of the Brethren of a Church have ordinarily received a gift of publike Prophecyng, or Preaching: yet in defect of publike ministers, it is not an unheard of novelty; That God should enlarge private men with publike gifts, and that they that have received such gifts, should take liberty to dispense them unto edification. For we read that when the Church at Jerusalem were all of them scattered abroad, except the Apostles; yet they that were scattered went every where preaching the Word. *Acts 8. 5. & 11. 19, 20, 21.*

Neither let it be said, *“That such a Church (or Society) of Believers is not Wisdoms house, because it is not builded by Pastors and Teachers, who are given to edifie, and gather the Body.* For though in a material house of wood or stone, the builders do not onely prepare the materialls, but do also introduce the form: yet in a spiritual house (such as a Church of Believers is) the form is induced not by any formal Act of the Ministry of Pastors and Teachers (though they may be instrumental, in giving a word of Direction:) but by the voluntary stipulation or profession of subjection of this society of Believers to the Lord Jesus in the use of his ordinances. The Church as it is the house of God; so it is also the Spouse of Christ: Ministers are the friends of the Bridegroom, and of the Bride. The ministers have done their work in preparing the Bride for the Bridegroom; as also in ministring to her when she is married. But in Betrothing her to Christ, the Bride in that work, must her self profess her own acceptance of the Lord Jesus, and subjection to him: which she may do effectually, whether ministers be present and Assistant or no. It is true, mi-

sters are ordinarily present and directive in this Work, and in that respect are sometimes said to espouse them to Christ; 2 Cor. 11. 2. but the formal bond of their Spousage lieth not in the presence or assistance of ministers, but in their own professed yielding up of themselves unto the Lord in his Covenant. As in the confirmation of marriage between man and wife; the bond of the Espousage lieth not in the presence, or assistance of ministers or magistrates, but in the Husbands open profession of his acceptance of her, and in her open profession of her acceptance of him, and subjection to him in the duties of marriage.

His second Argument is taken from the Stewardship of them to whom the Keyes are committed.

“*To them (saith he) are the Keys promised, who are the Stewards of the mysteries of God. 1 Cor. 4. 1: and servants of the house by Office, 2 Cor. 4. 5. and by office to open the doores, and behave themselves aright in Gods house, 1 Tim. 3. 16. and to divide to those of the house their portion of meat in due season, Mat. 24. 45. and to cut out the Word. 2 Tim, 2. 15.*

“*But a Company of Professing Believers, joyned together in Church Covenant, and destitute of Officers, are not stewards by office, nor servants over the house. &c.*

The Assumption Mr Rutterford taketh for granted, and so he well may; unless office be taken in a large sense (as it is in Tully's Offices) for a duty, which we owe to every one in his place respectively; and as he saith (*ad Terent.*) *In Familia bene instituta, dicimus omnes in officio esse oportere.* In which sense also the Translators take it in Rom. 12. 5. where they speak of all the members of the Body (whether Natural Body or Ecclesiastical) as having all of them received an office, though not all of them the same office, Rom. 12. 4. And in the same sense, the Apostle Peter exhorteth all the Saints of God to administer the good gifts they have received, as good Stewards of the manifold grace of Christ. 1 Pet. 4. 10, 11. In this sense every member of the Church may be said to have an office, and a stewardly office in the Church.

But take office properly, for a calling invested with Power to perform special Acts of publike service to the Church; so indeed it implyeth a contradiction, That the Church should be its owne officer. For the very terme of officer implyeth subordination: and Mr Rutterford speaketh properly; That they are servants of the House by Office, whom he putteth for the Officers of the House

House. Now the Church cannot be her owne servant.

But yet this giveth the more just ground of denying the *Major Proposition*. That to them only are the *Keyes* promised, who are the *Stewards* and servants of the House by Office. The *Mater familias* in the House, hath *Keyes* of power over her children, and servants, and yet is neither steward nor servant of the House.

It is true, the *Keyes* are a symbole of power. And power is either *Supreme*, and *Soveraigne*; or *Subordinate*, and *Subservient*. *Soveraign* power in the Church belongeth to the Lord *Jesus*, who is therefore said to have the *Key of David*, to open and none to shut; to shut, and none to open. *Rev. 3. 7.*

And yet in proper speech, *Christ* is no Church Officer, no officer in the Church, (unless it be to God the Father) no more then the King can be said to be an Officer in the *Common-wealth*. Officers are of an inferiour rank, *Deut. 16. 18.* But subordinate power is two-fold: 1. *ὀικονομική* *Officiaria Potestas*, stewardly Ministerial Office-Power. And secondly, *Honoraria Potestas*, an honourable Power: such as a King going into a far Countrey may leave to his Queen; whom though He leave her subject to the *Laws* and Officers of his Court and Kingdom; yet he trusteth her with this power, that in defect of officers, she shall have power to chuse new, according to the Law: and together with the officers, joynt power, either to admit servants into her family, or upon just cause to remove any of them out of her Family. And that *Christ* (the King, and Husband of his Church) being gone himself in bodily presence into a far Countrey, hath left this honourable power to his Church, as to chuse their own officers, to joyn in admission of Members, and censure of Offenders; I presume Mr *Rutterford* will not gainsay. To give a touch of each; Plain it is, that when *Deacons* were to be chosen into office, the *Apostles* referred the choise of them to the multitude of Brethren, and they performed it. *Acts 6. 1, 2, 3. 5.* When *Saul* essayed to joyn himself to the Church at *Jerusalem*, he was not received till the Brethrens fear of his carnal estate was removed, and themselves satisfied, that he was a Disciple, *Acts 9. 26.* Let no man except, *Paul* did not essay to joyn himself as a member to the Church at *Jerusalem*: for he was (as being an *Apostle*) an Officer, (and therefore a member) in all Churches: For his call to the *Apostleship* was at first unknown to them: and
the

the Argument holdeth so much the stronger, that if the Brethren must be satisfied in the Discipleship of an Apostle, before he can be admitted to joyn with them; much more may they require probable ground of the Discipleship of a Brother, before he be admitted to joyn with them in Church-Communion. And when the Incestuous Corinthian was to be cast out of the Family of the Church; *Paul* referreth the Administration of that power to the joynt proceeding of the Elders and Brethren of that Church, leaving to either sort their concurrence of several power respectively.

Now then to apply this distinction of power to the Argument. All the places alledged by *Mr Rutterford*, do indeed prove "That the Keyes were promised and given to the Stewards and Officers, and Servants in the House of God: which we willingly acknowledge. We acknowledge also that which he affirmeth, "That a company of professing Believers joyned together in Church Covenant, and destitute of Officers, are not stewards by Office, nor servants in the House of God. But this we deny, that all the Keyes, all kind of Power in the Church, is promised and given to the officers of the Church, solely and solidly. All Office-power indeed, is given to the Officers: Nor do we permit the Church of Brethren to usurp any part of office-power unto themselves. But we see the Scripture acknowledgeth other Power in the Church, besides office-power.

I shall not need to enlarge further answer to this second Argument. The Testimonies which he alledgeth to prove his Proposition; they prove, that the Keyes signifie Power, and Authority, and thar Stewardly, or Office-Power, is given to the Officers of the Church. But none of them prove, that all power is Office-Power, or that the Keyes hold forth no other power but office-power: or that the Church of Believers hath received no power at all. The Text in *Isa. 22. 22.* speaketh not of a spiritual or Ecclesiastical Power, but of a Civil Power. The Text in *Isa. 9. 6.* and *Rev. 3. 7.* speaks not of a Ministerial, or Office-Power, but of a Sovereign Power in Christ Jesus.

What *Schindler* speaketh of מפתח as it crosseth not us: so it concerneth not the Keyes spoken of in *Mat. 16.* where the word in the Syriack is not מפתח, but קלורה a word (as it seemeth) taken up from the Greek.

What those many other Authors say of the Keyes in the places alledged by him, do not at all weaken our defence: which maketh me

me (I confess) the more to wonder, that he should conclude that Troup of witnesses with this Period: "That he thinks while of late, never any Interpreter dreamed, that in this Text, Matt. 16. That the Keyes of the Kingdome of Heaven are given to all Believers, but onely to the stewards of the House.

M. Rutterford knoweth well, that Bucer expounding Mat. 16. saith expressly *De Potestate clavium*, "Hæc Potestas penes Ecclesiam omnem est; Authoritas modo Ministerii penes Presbyteros & Episcopos, ut Romæ olim Potestas populi fuit, Authoritas Senatus, Ferus: (not later then Bucer) upon Mat. 16. affirmeth; "Claves datas Ecclesiæ, ut Domina, & Sponsa: Petro, ut Ministro. Reverend Baines; though in the first subject of the power of the Keyes he do somewhat dissent from us: yet he confesseth in that third conclusion of his, upon Question 3. page 83. of his *Dio-cesans Trial*: "That he setteth down that Conclusion against the Divines of Conscience against our prime Divines, as Luther and Melancton; and against the Sorbonists. But though all these might be said to be of late, surely Augustine is not of late, whom I think best to quote, as his Testimonies are at large alledged by Doctor Whitakers against Bellarmine; the rather, that so we may take in the judicious Doctors Notes upon them, *Augustine, tractat. 50. in Johannem*, "Si in Petro, inquit, non esset, Ecclesiæ Sacramentum, non ei diceret Dominus, Tibi dabo claves Regni Cælorum. Si hoc Petro tantum dictum est, non facit hoc Ecclesia: Si autem hoc in Ecclesia fit; Petrus quando claves accepit, Ecclesiam sanctam significavit.

Again, *De Agon. Christ. c. 30.* He saith, "Petrum inter omnes Apostolas, Ecclesiæ Personam sustinuisse: & claves datas esse Ecclesiæ, cum Petro data sunt.

On which, and some such like passages in *Augustine*, Doctor Whitaker giveth this Exposition: This is not saith he, "That the Church should receive the Keyes suo quodam modo, after a certain sort, but that in Peter they did receive them properly, truly, and more principally, then Peter himself.

Let no man except, that by the Church he understood not the Brethren of the Church, but onely the Apostles, and their successours the Presbyters.

For though it be true, that Office-power was given to them onely, yet it is clear; he acknowledgeth (as others do) a power likewise of the people in the government of the Church. In state-

ing Church-Government, He giveth it thū for a Conclusion.
 “ *Si velimus Christum ipsum respicere, fuit semper Ecclesie*
 “ *Regimen Monarchicum : si Ecclesie Presbyteros, qui in Do-*
 “ *ctrina & Disciplina suas partes agebant, Aristocraticum : si*
 “ *totum Corpus Ecclesie, quatenus in Electione Episcoporum*
 “ *& Presbyterorum, Suffragia ferebat, Democraticum . Sic*
 “ *partim Aristocraticum, partim Democraticum, partim etiam*
 “ *Monarchicum, est semperque fuit Ecclesie Regimen. Whitaker.*
 “ *Controv. 4. Q. I. c. I. Num. 2.*

Nor let any put off *Whitakers* or *Augustine*, with this evasion,
 “ that *Peter* is said to have received the keys in the Person of
 “ the Church, not because the Church is any subject of that power,
 “ but because it is the end of that power : all the power of the
 “ Keyes being given to *Peter*, not for himself, but for the good,
 “ and utility of the Church.

Such an evasion *Chamier* rejecteth with indignation, “ *Hoc-*
 “ *cine vero (inquit) est candide agere ? hoccine Augustinum*
 “ *interpretari ? Atqui Augustinus non querit, quem in finem*
 “ *data sint claves, sed querit cui. He vero Quastiones quanto*
 “ *separentur intervallo, quis non videt ? Sed & exemplo facile*
 “ *docetur. Vnicuique datur declaratio Spiritus ad utilitatem, in-*
 “ *quit Paulus, I Cor. 12. id est, in Bonum Ecclesie, ut totus sermo*
 “ *ostendit. An dicat aliquis, eum cui datur Declaratio Spiritus,*
 “ *Figuram gestare Ecclesie, quum eam accipit ? minime vero :*
 “ *est enim non publicum sed privatam donum : publicum quidem*
 “ *ipsa utilitate, sed privatam donatione, possessioneque. Cum*
 “ *igitur querit Augustinus, cui sint data claves, Petro soli, an*
 “ *toti Ecclesie, importune inculcatur, datas esse in Bonum Eccle-*
 “ *sie qui nihil obstaret, quo minus & data essent in incommune*
 “ *Bonum Ecclesie, & tamen soli Petro. At Augustinus hac op-*
 “ *ponit, data sunt soli Petro, & data sunt Ecclesie, ut si soli Pe-*
 “ *tro, non Ecclesie : & si Ecclesie, non soli Petro. Si Petro in-*
 “ *quit hoc tantum dictum est, non facit hoc Ecclesia.*

I forbear (for brevities sake) to recite what he further disputeth
 against *Horantius* to the same purpose in the words following, *De*
Oecumen. Pontifice, l. II. cap. 10.

3 I come to consider of *M. Rutterfords* third Argument, which
 he propoundeth thus :

“ To those (in *Matth. 16.*) Doth Christ give the Keyes, to
 “ whom he giveth Warrant for the actual exercise of the Keyes?

But

“ *But this warrant is official Authority of binding and loosing,*
 “ *Christ giveth to Peter onely, as representing Apostles, Teachers,*
 “ *and Elders: and not to a Church of Believers converted so-*
 “ *venant-wife, and destitute of Officers, Ergo, &c.*

Ans. The proposition is not alwayes universally safe, if it be understood of the Actuall exercise of the Keyes, (by them who receive them) in their own person. For Christ himself, who received from the Father the power of all Church Administrations: yet in the Dayes of his flesh, He in his own person baptized no man: *John 4.2.* And after his Ascension, though the Sovereign power of the Keyes do still remain with him, yet he performeth all the Externall exercise of Church-power by his Ministers.

If it be said, that though Christ did not exercise all Church-power in his own person, yet he had warrant so to do: It may justly be replied, Christ best understood his own warrant, and he that did not exercise this or that Act of the Church-power in his own person, surely he did not think it expedient to exercise it in his own Person. And *quicquid non expedit, quatenus non expedit, non licet*: That which is not expedient, so far forth as it is not expedient, is not warrantable.

Besides it is a disputable case amongst Civil, and Canon-Lawyers, and by *Covarruvias* judged for the Affirmative, that in some Cafes, the Wife after her Husbands death hath a just Interest in some such Offices as she cannot warrantably exercise in his own Person.

And he instanceth in *Officio Decurionatus. Covarr. Tom.2. lib. 3. cap.19. Num.4.*

Queen Elizabeth whilest she lived, had lawfull power to punish her enemies by slaughter in War; Her criminall Subjects by hanging: other offenders by scourging: but it were an hard saying to affirm, that she had Warrant to exercise all these Acts of Power in her own Person.

Ans. 2. I willingly grant that *Peter* (in *Matth. 16.*)
 “ *Received the Promise of all Office-power, as representing the*
 “ *Officers of the Church, Apostles, Teachers, and Elders: and*
 “ *with that Power, a Warrant of Officiall Exercise of that Power.*

But this I say withall, That *Peter* in receiving the Keyes (or the Promise of them) He received from Christ both sorts of subordinate Church-Power, not only *Officiariam*, but *Honorariam Potestatem*. And in receiving this latter, He represented the Per-

son of all professing Believers. For it were not reasonable to think, that *Peter* receiving the *Keyes* as a reward of the Profession of his Faith, should receive no power at all to professing Believers as such, but all Power only to professing Officers.

Ob. "But if professing Believers, as such, had received any part of the Power of the *Keyes*, they had then received the Power of binding and loosing, which they have not: For binding and loosing are the Acts of the Official-Power of the *Keyes*: Ergo, The Church of Believers being destitute of Officers, and Governours hath not received any part of the Power of the *Keyes*."

Answ. The proof of the assumption of this Argument will not hold, unlesse binding and loosing were the Adequate Acts of the Official-Power of the *Keyes*. But though binding and loosing, or (which is all one) opening and shutting, be indeed the Adequate Acts of the Power of the *Keyes*; yet not so of their official-Power. The Lord *Jesus* hath the *Key of David*, He bindeth and none looseth, He looseth and none bindeth: (*Rev.* 3.7.) and yet this his binding and loosing are not the Acts of the Official, but of the Sovereign power of the *Keyes*. The Brethren of the Church at *Jerusalem*, who were scattered upon the persecution that arose about *Stephen*: they preached the Word of *Christ* to Jews and Grecians about *Antioch*, and by the good hand of the Lord upon them, a great number believed, and turned to the Lord; *Acts* 11.19,20,21. These Brethren in opening the Door of Faith to their Hearers, though they wanted Office, yet they wanted not the Power of the *Keyes*, to open the Kingdome of Heaven unto them.

The Brethren of the Church of *Corinth* concurred with their Officers, in delivering the incestuous person to Satan, and afterwards in the publike pardon of him, and release of his censure. In both which they put forth the Spirituall Power of the Lord *Jesus*, which is, the Power of the *Keyes*, 1 *Cor.* 5.4,5. with 2 *Cor.* 2.7. to 11. And yet they neither had the official-power of the *Keyes*, nor did they exercise it. It was also an Act of Church Power, which the Church of Brethren at *Jerusalem* did put forth in joyning in the Definitive sentence of the Synod, and in sending forth Letters and Messengers to the Churches of *Antioch*, *Syria*, and *Cilicia*, for the publishing and promulgating of the Sentence. And yet the Brethren themselves neither had office-power in themselves, nor did they exercise it.

Ob. " *But these Brethren in Corinth, and Jerusalem, though*
 " *they had not office-power in themselves, yet they had it amongst*
 " *themselves in the Apostles, and in the Elders then Assembled;*
 " *And so with them they might joyn in some Act of Church-power,*
 " *which without them, they might not have been put forth at all:*
 " *or if they had, It had been of no power.*

Answ. This were indeed to make the Church-Power in Brethren a mere Cipher, yea lesse then a Cipher. For a Cipher though it be of no number or account, unlesse some Figure of the Decad be joyned before it; yet if it be joyned before it, the Cipher will increase the number and account, and make it at least tentfold more then it was before. But all the Brethren of the Church without officers, are not onely made as so many Ciphers, as those who of themselves can do no Act of number or account at all: But also though an Officer, or a whole Presbyterie joyn with them, and go before them, yet the Act of the whole Church of Brethren, maketh the Act of no more account, no more value or validity, then it was before; which seemeth to me an unworthy thing and unreasonable. For seeing that the profession of the Faith in Christ was the original ground, (or at least the occasion) of the grant of all Church-Power unto *Peter* in the name of the Church, how can it stand either with Faith or Reason, That a Church of Believers professing the same Faith with *Peter*, shall receive no part of Church-Power at all, in respect of their profession of the Faith, but only in respect of their Officers that preach the Faith? whereas *Peter* then spake not as a Preacher only, but as a Professor of the Faith. Faith when it seeth a Promise made to another in respect of this or that Qualification or Duty, It is apt (by the help of the Spirit of Grace) to apply the same blessing, or some part of it at least, unto it self in the same case.

Again, if it were so; that a Church of Believers destitute of officers, should have received from Christ no part of the power of the Keyes, then in case the whole Presbytery of a Church should be removed by Death, or Crime, or otherwise, the Church should cease to be a Church. For the Power of the Keyes comprehendeth the Latitude of all Church-power. And *ut serues habet in esse, sic in operari*. Take away all power of Action, and operation from a Church, and you take away the Church it self. And so you will make Ministers to be not only the Integral parts of a Church, but the Essential parts also. Yea by this means, The estate of the

Church is in worse condition, then is the estate of any civil Commonwealth. For take away all the Magistrates, and Governors of the Commonwealth, yet still the Commonwealth subsisteth in itself; It ceaseth not to be a Commonwealth, nor is it left destitute of all Actions of a Commonwealth. The Body of the People may solemnly assemble together, and chuse out of themselves new Magistrates: or if they want good choice among themselves, they may supply themselves from their confederates. But the Church of Christ (which of all Societies is the most Honourable, and most completely supplied with Power to attain its own end, and is built upon the most sure Foundation) If it be once deprived of her Officers and Rulers, it straightway becometh Null, both in Essence and Action. Time was, when *David* speaking to the Church said, *Glorious things are spoken of thee, thou City of God*, Psal. 87. 3. And one of those glorious things were, *That her Foundations are in the Holy Mountains*, v. 1. And *the Lord loveth the Gates of Zion, more then all the dwellings of Jacob*, v. 2. But surely, if the Churches Being, did so easily vanish with the losse of their Officers, This would turn their glory into shame, above all other societies.

4. Proceed we now to the fourth and last Argument, whereby *M. Rutterford* goeth about to prove, that the Church of Believers destitute of an Eldership, hath no power of the Keyes.

If the power of the Keyes lay in competition between a Church of Believers destitute of its own Eldership, and a Church of Believers furnished with it (as the question might seem to import) I should easily grant more ample power to a Church with its Eldership, then to a Church without it; or if the competition of the power of the Keyes lay, whether in the Church without the Eldership, or in the Eldership without the Church, (especially when the greater part of the Eldership consisteth of the Elders of other Churches) though we give not much power to a Church without an Eldership: yet we should give lesse to an Eldership without the Church.

But the true state of the question is, whether a Congregational Church of Believers furnished with Officers, and walking in the Truth and Peace of the Gospel, have not received the power of Keyes (the power of binding and loosing) within themselves? or, whether this power be first given to a Classial, or Provincial, or National Assembly of the Church Officers, or Presbyters; and from them be derived to a Congregational Church of Believers with their Officers?

But

But it may be also a second question touching a Congregational Church of Believers, whether no power of the Keyes (that is, no part of the power of the Keyes) be given to them without an Eldership.

This hath M. *Rutherford* put for the question, and maketh it the Title of every leaf of Chap. I. Sect. 2. "*The Church of Believers destitute of an Eldership have No Power of the Keyes.*"

Three of his Arguments in this question we have already perused: come we now to his fourth.

His fourth Argument then is this: If Christ do not say in this place (*Mat. 16.*) nor in *Mat. 18.* *That the Keyes and the Acts of the Keyes (to wit, binding and loosing) are given to a Church of Believers without their Officers, then neither of the places prove, that the Keyes are given to such a Church.*

But Christ doth not say it: Ergo, The Text cannot bear it.

Answ. 1. If this Text in *Matth. 16.* Do prove that the Keyes are given to a Church of Believers with their Officers, It is as much as I infer from it.

Answ. 2. Yet two things there be in the words of the Text, which do infer, that some part of the Power of the Keyes is given to a Church of Believers without their officers.

The first may be collected thus; If the Keyes be the power of edifying the Church, and the Church be edified of Believers by the Publike profession of their Faith, Then Believers publikely professing the Faith, have some part of the power of the Keyes given to them.

But the Keyes are the power of edifying the Church, and the Church is edified of Believers, by the Publike Profession of their Faith.

Therefore Believers Publikely professing the Faith, have some part of the power of the Keyes given to them.

What may here justly be denied, I see not. The *major* Proposition is evident of it self. For no man can do any Act of spiritual efficacy, but he hath received from Christ some spiritual Power to do it.

And *habenti dabitur*, to him that edifieth the Church by any power received, to him shall the more abundant power be given to do the same.

The *minor* Proposition is as clear: For the Keyes are nothing else, but the Instruments of edifying the Church. Though their immediate

mediate and proper work be to open and shut (and Metaphorically, to bind and loose :) yet both these are nothing else but Acts of edifying the Church. And that the Church is edified or builded of Believers, Publicly professing their Faith: the Lord himself doth acknowledge in the words of the Text : when he saith, *Upon this Rock, (that is, upon this Publike Profession of Faith in me) I will build my Church. Peter* by this publike profession of his Faith, did edifie himself, and his fellow-Disciples : and thereby obtained both a reward of his Profession, to become the foundation of the Church: and a reward to himself, of receiving the Keyes; that is, a power both by gift, and office to edifie the Church in a more settled manner, and abundant measure, not onely as a Believer, but as a chief Elder, and Apostle.

The second thing in the Text, that may infer some part of the power of the Keyes to be given to a Church of Believers even without officers, may thus be taken up.

If *Peter* had the Keyes given him as a reward, not for doing an Act or Duty of his office, but for doing an Act or Duty common to him with other Believers; then Believers making the same publike confession of Faith with him: As they do partake with him in the Duty, so do they partake also (in some measure) in the reward.

But *Peter* had the Keyes given him as a reward, not for doing any Act or Duty of his Office, but for doing an Act or Duty common to him with other ordinary Believers.

Therefore other ordinary Believers making the same publike confession of Faith with him, they do partake with him in the Duty; so do they also partake in some measure in the promised reward of the power of the Keyes.

The former Proposition is not onely the collection of many Divines both ancient and modern, but it dependeth upon a principal ground of the work of our ministry. For our Ministry taketh it for a sure ground of the Application of Scriptures; That what promise we find given to any upon occasion of this or that qualification or condition, the same is intended by God, and easily applyed by us to all others, in whom the like condition or qualification is found according to their measure.

The latter Proposition is so clear, as needs no proof, unlesse we shall make the publike confession of Faith in Christ, not to be the duty of ordinary Believers, and Church-members, but onely of Church-

Church-officers : or unlesse we could find some other occasion, upon which Christ made this Gracious promise of the Keyes to *Peter*, beside the publike confession of his Faith in Christ before the Lord, and his Brethren.

“ Ob. 1. *When Christ gave the Promise of the Keyes, he speaketh not to the Church, but turneth his speech to Peter, v. 19. saying, I will give to thee (Peter, not to the Church) the Keyes of the kingdome of Heaven. Surely none needeth to teach our Lord to speak: This change of the Persons to whom the Keyes are promised, wanteth not a reason, &c.*

Answ. As we need not, so we do not go about, to teach the Lord to speak. Here is no changing of Persons, nor turning of speech, in giving the promise of the Keyes. Christ began his speech to *Peter*, and he continueth his speech to *Peter*, from *v. 17.* to *19.* All upon occasion of *Peters* confession. In *v. 17.* Christ giveth to *Peter* a promise of blessednesse from the cause of his confession. In *v. 18* He giveth a promise of reward to his confession ; That upon it, as upon a rocky foundation, He will build his Church in impregnable stability. In *v. 19.* He giveth a promise of reward unto himself upon occasion of his gracious publike confession, even a promise of the Keyes of the Church. And the promise is more fitly given to *Peter* in the Name of the Church, then to the Church by Name ; because it was not the Church by Name that made that confession, but *Peter* in the Name of the Church.

Ob. 2. “ *If the Promise were given to Peter in the Name of Believers, how will that stand with the judgement of the way, who will not allow every company of Believers, because they are Believers to be an Instituted visible Church; (to whom the Keyes are given) but they must be a company of Believers professing Covenant-wise, Faith in Christ and Church-Communion. But then the Keyes are not given to Believers because they are Believers, and the Spouse of Christ, but because they are such Professors, and so combined in Church-Covenant.*

Answ. The Authour of the *Way* doth no where say, That the Keyes are given to a company of Believers, only because they are Believers; but because they are Believers making publike confession of their faith before the Lord, and their Brethren. For *Peter* himself received not the Keyes meerly as a Believer, but as a Believer publicly professing his Faith before Christ, and his fellow Disciples in Christs School. If other Writers speak otherwise, (that
the

the Keyes were given to *Peter* a Believer in the name of Believers) they must be understood to speak of Believers, not as keeping their Faith to themselves, but as making profession of their Faith publicly; so as they come to be received into the society of the visible Church. Faith giveth a man fellowship in the Invisible Church, and in all the inward spirituall blessings of the Church. But it is profession of Faith, that giveth a man fellowship in the visible Church. It is not a society of Believers, as such, that maketh them a Church: for a society of Christian Merchants may meet together in a ship to transport themselves to Hamburrough, or Lubeck but they are not thereby a Church, nor have received Church-power. But if they do publicly professe their Faith, and their obedience of Faith to the Lord Jesus in the publike ordinances of his worship, which he hath committed to his Church, and they are capable of; then indeed they are a professed visible Church of Christ, and a Body united to him, and one to another by such profession, and do also partake in the power of the Keyes according to their measure.

Ob. 3. *“ I aske, whether true or false profession be the neereſt
“ intervening cause of these, to Whom the Keyes are given ?*

Anſw. True or false profession may be attended, either in respect of the Doctrine of Faith in Christ professed, or in respect of the Grace of Faith professing it. If the profession of the Doctrine of Faith be true, though the Grace of Faith in the Professor of it be uncertain, and it may be hypocritical (and so false:) yet we dare not deny the nature and power of a Church to such. As the Church judgeth not of hidden crimes, so neither do the Faithfull judge of the Churches by their hidden hypocrisie, but by their open scandals in Doctrine, or life. God would have his people live without anxious perplexity, (as in point of marriage, 1 Cor. 7. 32. so) in every society. It were an inextricable perplexity, to suspend the Essence or validity of Churches or Church Administrations, upon the hidden sincerity of Churches, and of Church-Officers, or Members. It is true, that Church-estate and Church-priviledges, and Church-power are given to Believers, making publike profession of their holy Faith: to them are the Keyes given, and for them. And yet for their sakes God doth vouchsafe both the Name, and Stile, and Power of a Church to such as make the like profession of the Faith with them, though not with the like sincerity. The Church of Sardis had a name to live, yet was dead, Rev. 3. 2. Neverthelesse, the Lord reckoneth it amongst the golden Candlesticks, and walketh amongst

amongst them, *Rev. 2.1.* It appeareth there were a few Names amongst them, that were sincere: *Rev. 3.4.* And Dr *Ames* maketh it most probable, “*That there is no Particular Church, wherein*
 “*the profession of the true faith doth take place, but that in the same*
 “*are found some true Believers. Medull. Theolog. l. 1. c. 32. num. 10.*

Object. 1. *If a false Profession be sufficient to make Persons a*
 “*true Visible Church; then 1. The Keyes are not given to Believe-*
 “*vers, because they are Believers, and united to Christ as his Body*
 “*and Spouse.*

Ans^w. The Keyes are given to Believers, because they are Believers, making publike confession of their faith. To hypocrites they are given, not for their hypocrisie, but for the truth of that faith which they do profess in common with sincere Believers: and for the sake of those true Believers who do communicate with them, and for whose sake the whole Body is united to Christ, and his Spouse, though adulterous in heart.

Object. 2. “*Then the Author of the Way saith amiss, That the*
 “*Church instituted by Christ, is a company of Believers, faithful*
 “*and godly men; for a company of hypocrites are not such.*

Ans^w. The Author of the *Way* speaketh of the Church as it ought to be, and as it is in outward visible profession. Hypocrites in outward profession and appearance, go for faithful and godly, and such in truth they ought to be, as well as in appearance.

Object. 3. “*Our Brethren prove the Keyes to be a part of the li-*
 “*berty of redeemed Ones; but counterfet Professors are not redeem-*
 “*ed Ones: nor have they that liberty purchased to them in Christ.*

Ans^w. It is true, the Keyes are a part of the liberty of redeemed ones. For the Keyes hold forth an Ecclesiastical power, and all power in heaven and earth was given to Christ upon his resurrection from the dead, *Mat. 28. 18.* And though counterfet professors be not the redeemed ones of Christ (properly so called:) yet for the sake of the redeemed ones, counterfet Professors have that liberty purchased to them by Christ, as to partake in the power of the Keyes. Otherwise what can be said of hypocritical elders, of whom *M. Rutherford* doubteth not, they have received the power of the Keyes, and yet though their persons be not the redeemed ones of Christ, yet they have this liberty, or service rather purchased to them by Christ, as to be serviceable to the Church in the administration of the power of the Keyes. The spiritual gifts (though common) whereby Apostates are said to be sanctified, were purchased to them by the blood of Christ, *Heb. 10. 29.* And yet the power whereby hypocrites or A-

postates lord it over the redeemed ones of God, is but a service.
Rom. 9. 12.

Object. 4. *“It shall follow, that our Brethren widely mistake a
“supposed difference, which they devise betwixt the Jewish and
“Christian Church; to wit, that to make men members of the Jewish
“Church, external holines was sufficient, as to be born Jews, to be
“circumcised, &c. but that the Visible Church of the Gentiles af-
“ter Christ, must be the Bride of Christ, and by true faith united
“to him. Whereas the members of a Visible Christian Church, are
“and may be hypocrites, though not known to be such, as were the
“members of the Jewish Church.*

Answer. Who it is that M. Rutterford meaneth, to have put this difference between the members of the Jewish and Christian Church, I do not know: but thus far I own it, 1. That the Church of the Jews was National in their solemn assemblies, as well as Congregational in their Synagogues: and that accordingly they had National Congregations in Jerusalem; national sacrifices, and National high Priests, besides national government: but the visible instituted Churches of Christ in the new Testament, are Congregational: 1 Cor. 14. 23. 2. That we do not read of the children of Israel, who were circumcised in their infancy, to have been afterwards debarred from the Passover upon point of moral prophanesse: they having many sacrifices to expiate פְּשָׁוֹן ceremonially, which Christian Churches have not, but onely pœnitential acknowledgment after censure. In which respect, I suppose (under correction) there was more toleration of sundry moral crimes in the Church-fellowship of the Jews, then ought to be born in Christian Churches. But otherwise I easily acknowledge, that in Christian Churches, as well as in Jewish, many hypocrites creep in, and are long tolerated therein (it may be all their daies) and yet without impeachment of the truth and essence of the estate of Churches whereof they are members, and without infringement of the power of their Church administrations (when dispensed otherwise according to rule) notwithstanding the hypocrisie of sundry members, yea, and of officers also.

To this place it belongeth (I mean to the clearing of this Text, Mat. 16.) to consider of the reasons whereby M. Rutterford goeth about to prove, *“That Christ spake to Peter, as to one representing
“the Apostles, and not as to one representing all Believers.*

I suppose he understandeth Apostles in a large sense, for all messengers sent of Christ for the ministry of the Gospel in the Church. Otherwise, if he should mean, Christ spake to Peter, as to one repre-

senting the Apostles properly so called (the 12. Apostles) then the Elders of Churches could claim no interest in the power of the Keys from Christs words to *Peter*.

Nor do I maintain from this place, that Christ spake to *Peter* as representing all Believers; but as representing Believers making publike profession of the Name of Christ before the Lord and their Brethren. Against this his Arguments be.

Arg. 1. "*Binding and loosing are denyed of our Boethren to belong to many that make Peters confession* [Thou art the Son of the living God] *as to believing Women and Children.*

Ans. 1. Women and children, though they being Believers, may make *Peters* confession, yet they make not publike confession before the Lord and his people, as *Peter* did. Now it is to Believers making publike confession of their faith in Christ, to whom the promise of the Keys is made.

Ans. 2. Women are expressly forbidden publike speech in the Church (and therefore publike profession) 1 *Cor.* 14. 34. And children are not able to make publike profession; And therefore both of them are justly exempted from the power of the Keys.

If it be objected, that it is a new and uncouth exposition of the Text, to interpret *Peters* confession, of the confession which members make of their faith, when they enter into the fellowship of the Church: nor were Christ and his Apostles at that time in hand with any such work.

I answer, Though *Peters* confession of his faith at that time was not made for such an end, for his admission into the household or Church of Christ: yet it is enough, That Christ rewardeth that confession of his, with such a promise of all Believers into his Church by such a dore. It is true, the same confession may be made upon other occasions: but yet this appeareth to be one occasion and use of this confession, to receive profest Believers into the fellowship of the Church, and the ordinances thereof; seeing we read that *Philip* made it a necessary precedential act unto the Eunuch to make the like confession before he would receive him unto Baptisme, which was the seal of his admission, as into Christ, so into the fellowship of his Church. And accordingly it hath been anciently observed in the Primitive Churches, not to receive *Competentes*, or *Catechumeni* into the fellowship of the Church, and unto Baptisme, before they had made publike confession of their faith before the Lord and his Church: Which is a thing I doubt not, well known to *M. Rutterford*, to no man more; that I might seem to do him wrong to alledge testimonies for it.

Arg. 2. If Christ had spoken to Peter here of building a ministerial Church upon his confession, and gifting it with the Power of the Keys, then the Visible Church should be made as stable and firm from defecti- on, as the Church of elect Believers, against whom the gates of Hell cannot prevail. Now this is most untrue, since Visible Churches do fall away (as the seven Churches in Asia, the Church of Corinth, Ephesus, &c.) and likewise this would warrant the Papists to make use of this place, as they do, to prove the Invincible stability of the Church and their impossibility of Apostacy, &c.

Ans. 1. Though this or that Visible Church do fall away, yet Christ hath ever had some or other Visible Church upon the face of the earth, in one Country or other. Else the gates of hell had more prevailed against the Visible Christian Church, then ever this could do against the Visible Jewish Synagogue.

Ans. 2. This or that Visible Church that did fall away, was not a society of such professing believers as were built upon a rock; but rather the sinful generation that rose up after them, who did degenerate from their Parents faith and Profession, and so fell into the gulf of Apostacie, whether Turkish or Antichristian.

Ans. 3. Though the gates of hell have sometimes prevailed against this or that particular Visible Church, holding fast the profession of their faith without wavering: yet they have not prevailed to their destruction, but to their dispersion onely; which tendeth to the multiplication and enlargement of Particular Churches. The persecution raised by the gates of hell against the Primitive Church at Jerusalem about Stephen, it prevailed indeed to the dispersion of the whole Church (save the Apostles) Acts 8. 1. but that dispersion was as seed scattered out of the garner into the field, which bringeth forth a more plentiful harvest. And so did their dispersion propagate Churches both in Samaria and Antioch.

Ans. 4. Nor will this stability of Visible Churches promised by Christ, strengthen the Popish plea of the stability of their Church at Rome. For it is neither that promise of Christ, Mat. 16. nor any other that doth promise stability to any one particular Church in this Citie or Town: nor doth any exposition of ours, reach forth such a thing. The woman may be in the wilderness, and fed by witnesses, (the Church may be in obscure places, and fed by faithful witnesses) when yet neither her self, nor her witnesses dwell in Babylon.

