



*Library of the Theological Seminary.*  
PRINCETON, N. J.

\_\_\_\_\_  
Collection of Puritan Literature.  
\_\_\_\_\_

*Division* .....


*Section* .....

*Number* .....

SCB

10923





Digitized by the Internet Archive  
in 2011 with funding from  
Princeton Theological Seminary Library







THE  
DISPUTATION

AT  
WINCHCOMB,

November 9. 1653.

Together with the Letters and Testimonies pertinent thereto.

Wherein is offerd some satisfaction in several points of Religion, viz.

- Of Church-Government.
- Of Ordination of Ministers.
- Of Receiving the Sacrament.
- Of Forms of Prayer.
- Of Holy Times and Places, and some other Questions.

*Disputandi sobrietas Ecclesiarum medicina.*

---

LONDON,  
Printed for *William Lee* at the Turk's  
Head in *Fleetstreet* 1654.

THE  
MORTALITY  
OF THE  
SACRAMENTS

By Thomas Hooker

With the Letters and Testimonies

of the same

As also some Discourses  
and Points of Religion

By the same Author

As also

of the same

and

of the same

and

of the same

---

LONDON

Printed by J. Sturges

1634



## *To the Reader.*



Being intimate with the Respondent, he easily communicated to me his papers, and I do as freely communicate them, Gentle Reader, to thee. This more publick and more large Edition, which was earnestly desired by some judicious men, it is hoped, will the more conduce to establish the wavering minds of many good people, long distracted between the love they yet bear to the Reformed Religion of their Fathers, and the importunity of some new men, that under colour of further Reformation, would draw them from the Communion of the Church,

wherein they have been born and bred. It is true, Reformation is a fair colour: but how they can be call'd Reformed, that cry down all forms, I understand not. Their great Errour is the casting off with such contempt the lawful Guides, and the solemn service of the Church. And this they do of their own heads; For it is clear by the Order of the State *Nov. 12.* That the Ministers of the Church of *England*, and the good people adhering to them, ought to hold their Assemblies without disturbance. Well then, let the new men allow us equal liberty with themselves, remembering that we live in a free Commonwealth, and with-all, that our Doctrin consisteth a great deal better with the Civil Government, and honoureth the Magistrate more than theirs. This the Respondent also doubteth not to make further appear, together with the lawfulness of his Order and Ministry, if the Opponents do go on; but he hopeth they have done with him, and that  
that

that he may return to a half-Printed work, upon which he bestows his spare time for the service of his Country, being a Translation out of *H. G.* of the *Right of War and Peace*. Reader, if thou beest one of the Separation, Return into the Bosom of thy Mother: if thou hast obtained Grace, be faithful to the afflicted Church of *England*, continue in it to the End. Honour thy Profession, with a just, a sober, a godly conversation, and Farewel,

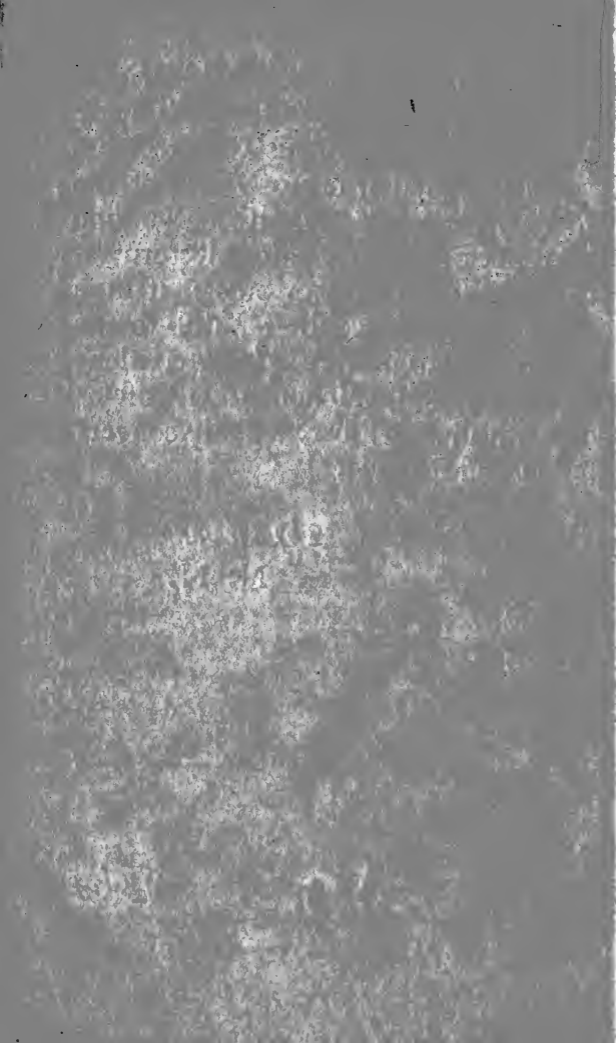
*Thy Servant,*  
N. N.

*December. 16.*  
1653.

---

A 3

*The*







## The Preface.

**T**hat the patient Reader may see the first Rise of this Dispute between Mr. Barksdale of Sudeley, and Mr. Helme of Winchcombe, we must return into the memory of that time, when, not long after Mr. Helme his coming to that Church, he desired the aid of his neighbouring Ministers to preach in their turns a Lecture there. Mr. Barksdale was of all men most ready (being the nearest neighbour) to co-operate in a work tending to the benefit of that old Town; and I have heard him say, he should be very unmindfull of the good example of his Father and eldest Brother, that are gone before, if he should not in his way also study the good of that place of his Birth: and it is Poverty only, which like an armed man keeps him off from being an eminent Benefactor there. He had the more hope of this design, because Mr. Helme was then lookt upon, not only by those of the Parish that brought him thither, but by others too, even those of a contrary

trary Interest, as a man diligent in his calling charitable to the poor, fair-condition'd in his behaviour, and moderate in point of religion. So that, as yet, the people of all sorts heard him gladly. Mr. Barksdale was the more confirmed in his good opinion of his Moderation, having in familiar conference heard him much commend Mr. Baxter and his writings, a man indeed worthy of much commendation, especially for his great love and study of the Churches Peace. God direct him and all others in the right way unto it. Well, the Lecture began, Mr. Collier of Blockley (one whom Mr. Barksdale professeth to honour for his Christian temper, and the lovely Graces he hath observed in him,) being the first preacher; and, I remember; before he came, Mr. Helme entertained the Hearers with expounding of the beginning of the 122. Psalm, I was glad when they said unto me, Let us go into the house of the Lord. Which sudden exercise of his was so well approved by Mr. Barksdale, that some dayes after (being a little given to the Muses, because of his daily conversation with some young Gentlemen-Scholars that live with him) he sent Mr. Helme this following Anagram:

HELMIUS

*HELMIUS. MELIUS. Maii. 27. 51.*

*Helmius ad populum vicinos dicere Fratres  
Vultne? Docere potest Ipse suus melius,  
Qui bona, qui bene jam docuit, meliora docebit  
( Ni fuerit populus non melior ) melius.*

*The next turn was assigned to Mr. Barkdale, who brought with him his friend Mr. Towers, and obtained leave for him to preach in his stead. One of his reasons was, that he might shew Mr. T. to his friends in that place, and bring him into acquaintance with them. For if you know Mr. B. you know him to be a lover of all learned men, and very glad of any opportunity to serve them, either by himself, or by commending them to his more able friends. Mr. T. having learnedly supplied the place, the chiefest of the Auditors after met at an Ordinary: where Mr. Helme signified his dislike of so much Greek in a Sermon, and of the Preachers concluding his prayer with the Lord's, using this phrase before it, meekly kneeling upon our knees. This last censure was nothing pleasing to the company, who were all well affected to the Orders of the Church, and particularly a Minister of note in these parts, Mr. M. a little man, but full metall, fell sharply upon Mr. H. What, saith*

*Saith he , reject the Lords prayer ! I come no more into your company. And I think , he was as good as his word. Mr. T. soberly said as much as was fit for the time and place in defense of himself , to the content of the worthy Gentlemen and the rest present. Mr. H. desired , that any man of a different mind from him , would send him his thoughts in writing. And this was the occasion of*

*The first Letter of Mr. B. to Mr. H.*

*Junii 13. 51.*

**S** I R , My respects remembered , I take leave to trouble you with this Paper, fearing lest the Discourse that past on Tuesday create some further unnecessary dispute. For preventing whereof, it will be good, I think , to mark what is the meaning of both parties. I conceive, 'tis this : You lay by the Lord's prayer, not as if you did not hold it to be a prayer lawfull, yea and commendable to be used in the prayers of the Church (so the Divines of the Assembly call it p. 18. 19. of the Directory;) And you would have people know, that we may pray very acceptably, though not in those very words. And so, whereas it is conceived some have set up that to the disadvantage of other prayers , or perhaps been a little superstitious

stitious in honouring the former, you would bend the stick the other way, and by omitting for a time the use of the words, ( though you keep the matter still ) teach people to regard the sense as the onely thing. Wherein you are not, I think, opposed by the other side, who hold the prayer to have been used, by Christ's appointment, by the Disciples, and fit to be used by us: (How can this be denied?) yet do not deny but the words may lawfully be omitted, and the sense kept. And surely, it were a very great restraint of Devotion to confine it to any Forms whatsoever; my particular necessities being not particularly provided for by the forms of any other. Which necessities yet my heart may much desire to open to God. And the like may be said sometime of a Congregation; So that, as every Christian must labour to express himself in private ( beyond forms; ) so every Minister must endeavour after the Ability to deliver to God the needs of his people, as the exigent shall require. And the exigent doth not always admit of preparation. To conclude, we gladly use the help our Lord, and his servants that have gon before us, have afforded us; We value their prayers, and use them; We do also after their pattern, and agreeable to them frame other prayers for our use; And yet after all prepared prayer,

prayer, the Christian Soul must be allowed her sudden ejaculations and extemporall ascensions to the Throne of Grace. What would you have more, &c.

*The Answer given to this letter was civill, and so was the Reply; but neither is found. Only Mr. Barkdale remembreth, he sent Mr. Medes Diatribæ with his next letter, and commended some of the discourses to Mr. Helme, who answered, that Mr. Mede lived in the time of the Prelates, and no wonder if he did serve that time; wherein surely he mistook the Genius of that excellent scholar, whose learning was accompanied with equall integrity, as the Reader may finde by his Epistles and life, since published. Mr. Helme his conclusion then was, that he would avoid controversies, and preach Christ unto the people; And thus far all was fair between him and Mr. Barkdale, and so it continued till Mr. Helme began more and more to alienate himself from all neighbouring Ministers, except some few more suitable to his own mind, with whom alone he gave out he would supply the Lecture; And accordingly, when another came to preach, he denied him, and took the pulpit himself, and there deliver'd such things, which occasioned*

*Another*

*Another Letter of Mr. Barksdale to Mr.  
Heime. Maii 26. 52.*

*Vincat Veritas ! Vivat Charitas !*

**S**IR, I much commend what you said well of brotherly union and love, but cannot away with this new business of separation. Fraternal Admonition also I much desire should be more practised, but suspension before Admonition I cannot allow of. Clearly, my opinion is, notwithstanding all that I have heard from you and your Brethren, that Ministers are not to be condemn'd by you for administering the Sacrament of the Lord's Supper in their Congregations, though mixed. And for the proof hereof I do humbly tender unto you and yours these following Reasons, which I shall be ready to enlarge and press more Logically, if it be desired.

1. *Because of Christ's precept, Do this in remembrance of me. This remembrance should be frequent, and not delayed from year to year, on pretence of unpreparedness.*

2. *I argue from Christ's example. As he washed the feet of Judas among the rest, so (if you will hear the Expositors antient and recent of best account) he admitted Judas to the Sacrament: though he well knew his unworthiness,*

unworthineß, and Ministers do not know the unworthineß of those they admit, but hope the best, upon their profession.

3. From the Apostles words, Ye shew forth the Lords death: The Lords death is shewed forth to the Ear of the unworthy Hearer, why may it not to the Eye also of the Receiver, though in the Event he prove unworthy.

4. From those words of the Apostle, where he saith, The word is the favour of death to some: Yet the danger of that must not hinder Ministers from preaching in mixt Congregations: and therefore the danger of the unworthineß of some Receivers must not hinder the administration of the Sacrament.

5. I allege the example of the Apostles, who upon profession of Faith Baptized whole multitudes, and no doubt communicated with them; although it appeared after that they were not all right.

6. St. Paul, directing his Epistles to mixt Congregations, calls them all Saints, because of their holy calling and profession: and those that are Saints in reputation may be admitted.

7. In the Church of Corinth were many disorderly persons (besides the incestuous person) that were admitted. And 1 Cor. II.

Where



Where he blames their comming together for the worse, he forbids them not to come together, nor doth he check the Minister, and forbid him to offer the Sacrament, but, saith he, Let a man examine himself, and so— Neither doth the unworthy eat damnation to the Minister, or any other, but only to himself. Nor is the Cup of blessing turned by the Minister into a Cup of poyson: (God forbid such language of yours,) but the unworthy Receiver of the cup of blessing loses the blessing through his unworthiness.

8. As the word becomes the savour of death to the unworthy, so are their prayers abomination; yet you both receive them to the Word, and joyn with them in Prayer; and you sing Psalms with them, namely the 100. Psalms, We are his flock, he doth us feed, &c.

9. As the Word is a quickning Ordinance, so the Sacrament is a quickning Ordinance; For it is always accompanied with the Word. Nay without the Word 'tis no Sacrament. If the Word, without the Sacrament, may quicken those that were dead, much more may the Word with the Sacrament. Christ is the Bread of life, both to give life, and to maintain life.

10. You do, I suppose, admit Children of all Christian parents (upon their desire and profession) to the one Sacrament; why do you not admit

admit the parents themselves likewise to the other?

11. You have no power to receive accusations and proofs of Witnesses, without which you cannot give sentence; and will you condemn and suspend, or excommunicate, before you have tried, or upon hear-say? *Quis erit innocens?*

12. You say you make a separation in the Church; not from the Church; as if it were lawfull to make a separation in the Church. A separation in the Church is a rent of the Church, is offensive, and saddens the heart of many pious, discreet, and charitable persons, that however they like you otherwise, cannot joyn with you in your by-way.

13. We must not deny the worthy, and keep from them the means and pledges of grace, because of the unworthiness of some.

14. As we offer the Covenant to all, so must we offer the seal to all, that do outwardly submit to the Covenant.

Sir, I will add no more at present: these Arguments thus briefly set down, you may consider of impartially. I have left a margin for your Annotations, and desire you to note what you allow, and what you dislike, and to return my paper; that I may endeavour to satisfy you, so far as it becomes one that is a friend to you, and to the people among whom  
you

you are Minister. I must not end, till I have (as I think it my duty) admonisht you to review the Meditations you deliverd yesterday, and in your second thoughts judge, whether it be right and charitable to preach,

1. *That the Rites and Ceremonies of the Church were heretofore imposed as necessary, or equall to Gods Law. See to the contrary in the preface to the Liturgy, of Ceremonies, why some are retained.*

2. *That a Church of Saints might fifteen years ago best be gathered out of excommunicate persons.*

3. *That God will add to your separating Church such as shall be saved; [as if salvation were not to be had elsewhere.]*

4. *That Liturgy hath done much hurt among the people. [Remember the fallacy of non causa pro causa.]*

5. *That the Ministers that joyn not with you, harden people in their sins, and favour their wickedness.*

6. *That the Apostle speaking of withdraw- from disorderly walkers, forbids to eat the  
ment with them, though they were not  
communicate. [They might eat familiarly  
with Infidels not with the brother offending,  
1 Cor. 5.] Herein I cannot subscribe to your  
doctrin, though in any office of love I am your  
servant.*

*Postscript.*

**Y**OU were a little troubled, me thought, with that Text, *1 Cor. 5.* concerning not eating with the offending Brother; and you held it lawfull to eat familiarly, (or at the common Table) with him, but not at the Holy Table. Your reason: because it was lawfull so to eat with Infidels. Sir, you are twice mistaken; for it was clearly permitted to keep company and eat with Infidels, though not with the brother. Read the place. And the Apostle doth not speak of eating the Sacrament, but common bread. A Christian must be so far from familiar converse with such a brother, that he must not so much as eat with him; — *No, not to eat.* He must avoid his familiar company, lest he partake in his sin, whom he knows to be covetous, a railer, a drunkard, &c. But, if they both chance to meet at the Lords Table (the offender being not under publick censure of Authority) there he may accompany him in that good Action, and not be polluted by him; for the Action is good, and the inward unworthiness is his own guilt, and hurts not another. The end of this Aversion from the offending brother is for his good, for his conversion; *1x ix xxi,* *2 Th. 3. 14.* That he may be ashamed. The end

end of my Admonition to you, is that you may not be ashamed, but in the most handsome way you can, amend your error, and no longer rail † about the Holy Table, and fright the people from it.

† *Humsfries of Free Admiss.* p. 78. My Brethren, there are some touches of the Law and Superstition on you. You know what a sacred thing

was made of the Communion-Table, when the Rayl was about it. Now I pray, think how you refine and spiritualize your old superstition, by putting a spiritual rail about the Sacrament, when you debar poor sinners from coming thither. Let us take heed, there will be something of the Pharisee in these spiritual-proud hearts of men; there will be setting a rayl stil about the Communion-Table.

Mr. *Barksdale* expected Mr. *Helme* should now shew himself an example of meekness in accepting brotherly Admonition, which he had commended so much in his Sermon, but found it otherwise; for, neither was the paper returned according to his request, nor any Answer at all, but the letter was shewed to his party, and from one of them Mr. *Barksdale* received this loving Advice following:

A Letter of Mr. Tr. to Mr. B.

Junii 1. 52.

Good Sir, The good respect I ever bore to your industry, learning, peaceableness  
b 2 and

and integrity, makes me, having seen a letter of yours, favouring of some sharpness, to be bold to give you advice worth gold. 1. That you would write no more such letters: you know not what use may be made of it. If you had the letter again, I think you would never send it. 2. That you will not think your self engaged in conscience to contend against any particular form or discipline tolerated by the Magistrate, especially seeing I and the rest do by no means judge any man to be scandalous, because he is not of our form, but desire all brotherly love and fellowship with you and them. Good Sir, consider of this mine advice, and if you cannot take it well, yet do not take it ill, because tis the advice of your assured loving friend.

*The Answer returned Junii 5.*

**W**ORTHY Sir, Although my Letter, written (as I conceive) on a very just occasion, and in a friendly manner to Mr. Helm, be not yet vouchsafed any answer, yet have I this fruit of it, that you, upon sight thereof, have been pleased thus far to shew your love to the Writer, as to give me your Advice: Advice led in by so favourable an elogy of your undeserving friend, that were the Admonition sharper than any point of my letter,

ter, yet should I think my self bound to take it well. *Monere & Moneri*: you know the rest. I do not only not take it ill, but heartily thank you for it, and will obey it, preferring your judgment herein before mine own. For truly when I consult with my self (give me an ingenuous liberty to speak a little boldly with you) I can see no cause but I may write more such letters. That letter hath two parts: one defensive of many Ministers, for their life and learning, well approved; the other admonitory, desiring a revisall of some points deliverd by that Preacher my friend. In the Defense I have certainly said somewhat that cannot be refuted by silence; nor, as I think, by words: And in my Admonition, I have touched that which ought to be retracted, or at least excused. Why am I not answered by letter; if I am wrong, to be reduced or informed; if I am right, to be confirmed. To give no Answer, in such a case, I confess I cannot reconcile with the Rules of humanity which I have learned, and which I did believe my friend would not transgress. The true use of a letter is thereby to understand the writers mind, and so to give him answer: what other use may be made of it (as you say) truly I know not; but I esteem it not worthy to be seen by Superiours, against whose  
command,

command, I am so far from contending, that I will not publickly condemn what they publickly commend. But (to speak to your second) it hath been esteemed heretofore very conscientious to contend against some things tolerated by the Magistrate; So did many zealous Preachers contend against sports on the Lords day tolerated once, and so do some still contend against Usury tolerated yet. And for Forms and Discipline, the Old way, you know, was preached down, when the Laws and Magistrates did endeavour to uphold it. These preachers I cannot defend, but would say something for them, if it had been a Form tolerated only, and not established. For we look upon a Form tolerated as a thing not approved by the State, but winked at for a time, and dispensed with to content a party or side. A Form tolerated is at most but for triall: and so long as it is put to the triall, it may be contended against, not by force, but by argument and dissuasion. Nor is this to oppose the State, or cross their Intention; for til they declare their Mind, it is presumption in a private man to intrude into their Counsells. And therefore while things are under Consultation (as now) it cannot be justly called opposition of the Magistrate, if one dispute (in a familiar letter)

against



against that which they tolerate. Nay, the liberty of familiar letters, you know, is of greater extent. For my part, there is none gives more to the Magistrate in matters of Religion, than I do; none is more ready to submit to laws in all things not cleerly contrary to the Highest Law. And for the present Toleration, although I think I may safely take the liberty (is not this also a part of the Toleration?) to discourse of such matters either by letter or otherwise; yet I will obey your Advice, as I said: and I cannot chuse but commend your Moderation in not judging any man scandalous for not being of your Form. Though out of Form, I am really, Sir, your Servant in Christ.

*Another to the same, not long after.*

**G**OOD Sir, Having not the leasure at present to attend you at *Stow*, I send my letter to salute you and your good company. I have considered upon your Argument yesterday (taking advantage from the rubric in our Service-Book) That Catechizing and Confirmation must go before the Sacrament of the Lords Supper: Therefore your New Covenant. The Antecedent is in the rubric after the Form of Confirmation. And I can-

not defend the former neglect of Confirmation in the Bishop, nor any present neglect of Catechizing by any Minister. But seeing there is now none of that Confirmation to be had (a great want in the Church I think) what if the Minister do his part in instructing people in the Catechism, and the people not only make Confession of Faith, but profess Repentance, Charity, Obedience; nor hath the Minister any assurance, no nor just ground of suspicion that they are not sincere, shall he not admit them to the Lords Table? I would not presume to condemn all the pious and learned Ministers of the Church of *England*, that have administered the Sacrament upon such terms. When we cannot have all done we would, we must be content with what can be done, as the case standeth. Well, Confirmation I grant is commanded as convenient and profitable, not so necessary, but that, in case it be wanting, the Sacrament may be administered. Now, to the sequel: How your Covenant can serve in place of Confirmation, I do not yet understand. It consisteth only of the Confession, resolution and promise of the Covenanters: whereas Confirmation, or laying on of hands, is an act of the Bishop to certify the person confirmed, of Gods favour and gracious goodnes towards him:

and

and it is joynd with prayer and benediction, wherwith the party is thought to be strengthened and encreas'd in grace. Your Covenant, I grant, is somewhat like the Answer in our Catechism, where the Catechized undertaketh the Baptismall vow made in his name, and promiseth by Gods help to perform it. And surely that is done by all that come with us to the Lords Table. And approaching to it in the quality of such as repent them truly of all their sins, are in charity with their neighbours, and intend to lead a new life, they do renew their Covenant, and in taking the Sacrament have the seal thereof: as tis very requisite, nor do I yet see how Ministers can refuse to give it.

Sir, shall I be bold in secret to ask you, what great deliverance is the ground of your Covenant. I doubt of it, because upon the late deliverance from the *Scottish* Invasion, all hopes were cut off of reforming this Church according to the pattern of *Scotland*, which, unless I am deceived, was one end of the *Scottish* Covenant receiv'd in *England*. I deny not great Deliverances, but I take advantage from the *Scots* Covenant, and say, that the Friends thereof, instead of Deliverance, have had a totall overthrow. Give me a little light in this, and reconcile the Cove-  
nants

nants in the religious part of them: for I meddle not with temporals.

That which you said (as I take it) of peoples having excommunicated themselves, by a defection from the Gospel in life and manners, which is you say in effect all one as to fall from the Faith, must be explained by you. For Apostacy from the Faith and profession of Christ cuts a member off from the Church, and Corruption in manners doth but make a diseased member, and such a one must be cured gently.

I remember a Covenant somewhere in Mr. Rogers his 7. Treatises, a Book Dedicated to King James: I would gladly know, whether such a one as that might not serve your turn,

Your Servant,

C. B.

Reader, I am tempted by the mention of the Covenant in the former Letter, here to insert what seems to have been written about this time.

Queries

Queries of a Christian Brother, which he desires may be answered before he enter into the Covenant held forth at *Winchcomb*.

1. **W**Hether it be lawfull for any number of people thus to combine, without direction of Authority, which is wont to be jealous of Meetings, lest under pretence of piety somewhat else be intended.

2. Whether all that is moral in this Covenant be not contained in the Prayer of all Communicants the old way, to live a godly, righteous and sober life, and in the profession to repent of former sins, and lead a new life.

3. Whether all that are Catechized the old way, do not take on them as good a Covenant, when they answer, Yes verily, and by Gods help so I will, &c.

4. What is meant by the corrupt and formal way of worship, whereof they are ashamed. If the worships established in the Church of England, is it not a false and scandalous expression?

5. What is meant by all other Godly discipline: if the use of the Keys; where have these Covenanters any Commission?

6. Whether they can be said to keep the  
Unity

Unity of the Spirit in the bond of Peace,  
that innovate in the Church, and divide with-  
out cause?

Queries upon the Covenant at Winch-  
comb 1652.

1. **W**Hether it were not much better  
and more needful for the People  
to repent their departing from the Vow of  
Baptism, and from the Orders, and Ministry  
of that Church wherein they were Baptized,  
than to charge the Worship thereof as cor-  
rupt, when the corruption is only in them-  
selves?
2. Whether any People can have enjoy-  
ment of all Gods holy Ordinances, that have  
not any Minister among them Ordained after  
the Apostolical manner?
3. Whether Ecclesiastical Power be groun-  
ded in the People, and not derived from Christ  
and his Apostles by a succession of Church-  
men?
4. Whether it be not Schism to cast off  
obedience to the antient Apostolical Govern-  
ment of the Church? And to be of these new  
Congregations, to communicate in Schism?
5. Whether Schism be not a great crime?  
when as every Christian is bound upon his  
Salvation.

*Salvation to maintain the Unity of the Church.*

6. *Whether any example or pattern of a Congregation, without dependence upon some higher Ecclesiastical power, can be found in any Age till this last?*

7. *Whether mutual Admonition and all that is good in this Covenant may not be practised keeping our dependence still on the lawful Guides of the Church?*

8. *Whether they can be said to walk humbly and inoffensively toward All, that take upon them to condemn the whole Church as corrupt, and renounce Communion with all that joyn not in this Covenant?*

*Another Letter to Master H. about the same time.*

*S I R,*

**A**lthough I have promised to write no more Letters, such as the former, wherein, it seems, you have found some dislike that you will not tell me of; nor will I oppose your new Church-State any further than in modesty and charity I may: yet having missed of your Company to day, and having understood by Mr. Tr. that you have had a report brought you concerning your

your Orders and Me, I desire you not to believe it, before you hear me; and the like I desire concerning any Report you hear of my Preaching: One thing more: Whereas I am informed that the last Lords Day you were much in confuting my Interpretation of 1 Cor. 5.11. and brought consent of Interpreters, that, [*no, not to eat*] is not, as I understand it, spoken of common eating, I have here transcribed *Diotat's* note. *No, not to eat* [*Namely in common course of life: shun all manner of voluntary sweet and friendly conversation with him.* The same shunning of Infidels was not required: and therefore you must acknowledge your proof weak; *They might eat with Infidels, Therefore much more with Christians.* I will trouble you with his note upon v.4. *When ye are*]. *He speaks to the Pastors and Conductors of the Church. The meaning is, Being gathered together in Ecclesiastical judgement, having this my Declaration, &c.* Whereby you plainly see, your foundation for an Independent Congregation taken away. Pray Sir, weigh this, and if you please, the former Letter, with the same quietness of mind, wherewith I wrote it, and return me two lines of Answer, that I may know my friendly Office is not lost: and take you the same liberty



liberty of correcting me, who am your Christian Friend.

No Answer was returned to the former Letters, and so there was a Cessation till the next year. But in the mean time, this following Paper came to my hands, supposed to be written by Mr. B. out of a desire to have somewhat done in the way of Reformation by the neighbouring Ministers to take away somewhat from the grievous Criminations Mr. H. and such others usually cast upon them, as hinderers of piety, and hardeners of the people in their Sins. This Paper, I believe the pious Reader will take kindly from me, intituled

### A Reformed Congregation.

1. **W**E do in thankfulness acknowledge the great Mercy of God, in not giving us up utterly to confusion and desolation, but preserving us under any Government, wherein Law and Justice is so administred, that we may (if we be not wanting to our selves) lead a quiet and a godly life; And we content our selves with the present State, not seditiously seeking after changes.

2. We do much honour the Church of England, wherein we have been Baptized and bred; and, notwithstanding any small faults

faults in the Constitution and Disciplin, or great faults in the late Officers and Governours thereof, we insist upon the same Grounds, and adhere to the same Church, as it was in Queen Elizabeths time defended against the Roman by Jewels Apology, and against the Innovators by Hookers Ecclesiastical Politie.

3. Yet do we not think all the forms and rites thereof so necessary, but that we may (as discretion shall require) omit them upon occasion, and in their stead (without contempt of the former) use some that are different and serve well for order and decency in the service of God.

4. To rest in any forms and rites whatsoever, and to serve God only externally, we hold a very imperfect and unacceptable serving of God, who requireth chiefly the heart. But, as God hath made both our Bodies and Souls, and Christ hath redeemed Both; so do we desire to glorifie Him with Both. And, as we would express the power of Godliness in our lives, so would we also preserve a decent form of it (such as is for edification) in our Assemblies.

5. The Liturgy of the Church of England (for the substance and main of it) we heartily embrace; but in the use thereof shall not retain any thing offensive and opposite to the present

present Government : but in all our Religions exercises shall be as careful to shew our due submission to the Magistrate (which all good Christians have ever done) as our reverence to the Antient Church.

6. That Sum of Religion contained in the old Catechism, we do especially commend for the education of Children : And we shall then think our selves good proficients in Christianity, when, with the profession of the necessary Articles of Faith, and due participation of the Sacraments, and frequency of the Word and Prayer, we joyn the careful daily practice of Gods moral Law, and of those excellent Evangelical precepts of our only Lord and Saviour Jesus Christ.

7. Difference of opinions in lesser points and matters shall not make a breach in our Charity and Communion with one another : Nor shall we for any such difference be alienated so much or estranged from any Christians in the whole world, but that we shall be glad to communicate and close with them in all that is good and lawful.

8. That we may (for the present) supply the want of publick Church-Government, as well as we can, we resolve to put into more diligent practice that command of Christ concerning fraternal Admonition ; First, by

one in private, then by two or three, and lastly by the Church or Congregation, or those that represent it: And whosoever shall obstinately stand out against the last Admonition, with such a one we will have nothing to do, but avoid him so far as the Law of Nature and this Nation will permit.

9. This our Congregation shall be guided by one or more lawful Ministers, assisted with such Officers as our Necessities shall require, and the Church by common consent shall elect. And, as we cannot like of those that factionally draw away people after them, that belong to other Assemblies; so shall we be careful not to offend in the like manner by trespassing upon any lawful Minister, or distracting, and disturbing any other Congregation whatsoever.

10. Our great Business shall be (by Gods grace) to live soberly, righteously and godly; That being the end of the Gospel: and in all external and indifferent matters we shall conform our selves to the Law of the Land, and to such Rules of Civility and good order, as we can learn by our selves; or by the examples and directions of the most prudent.

11. And lastly, we shall be in preparation of mind to conform unto any Church-Government, which the Supreme Power shall settle  
over

over us according to the word of God: And (in case none be settled) we shall endeavour to join with other neighbouring Congregations, and receive what influence we can from some Overseer of the Primitive and Apostolical temper.

**T**He last Spring Master B. increased his diligence, and doubled his pains at Sudeley, considering how many of his friends and acquaintance at Winchcomb, and of his most Honourable Patron's Tenants, were become almost like Sheep without a Shepherd; some frequenting that Parish-Church indeed, but bringing home their ears tingling with the strange doctrines, and uncharitable censures and reproaches of the Preacher; others absenting themselves from the Church, and contented with their private reading and devotions at home; others looking about where they might find a more comfortable Ministry. Upon this consideration Mr. B. not consulting with flesh and blood, not fearing the threats of those violent men, not seeking any profit to himself, but meerly the glory of God and the good of Souls, opposes his endeavours against the separation, shews the danger of falling off from a true Reformed Church, exhorteth to Communion with Pastors of a regular

regular Ordination; reproveth the license of the times, wherein so many without lawfull call, without commission, venture upon holy Ministeries. The people hereby erected, and (as I have credibly been informed) being publickly told by Mr. Helme, that if they could not comply with his way, they should not dissemblingly come to hear him, but provide otherwise for themselves, they in great numbers frequent Prayers, Sermons and Sacraments at Sudeley. This pierced Mr. Helme, and although he would not answer what Mr. Barkdale had written to him, he inveighs against him in his Pulpit, condemnes his Preaching, and his Sacramenting, and this in no milder language than of murdering Christ and the souls of men: This was the occasion of

Another Letter to Mr. Helme,  
Maii 23. 53.

**M**R. Helme,  
I have this long time much desired some friendly conference with you, but not yet finding the opportunity, I take the liberty to send you this Letter after my former letters which I suppose you received, though you returned no answer. I would not divert you from your better thoughts by troubling you

you to give any long answer, a few lines shall be sufficient to me. Only be pleased to let me know the reasons of that vehemence you have often used in condemning your neighbours, Minister, and people, particularly for the Holy Sacrament administered among them. Must we forbear that part of our Ministry, because some are unworthy receivers? Then it seems we may not preach for fear our Sermons may prove the favour of death to some. The accidentall evill following by reason of some (not known) defect in the recipient is no discharge to the Minister, nor need it deter him from doing his part. But we must not admit the unworthy. Nor do we admit any but upon an apparent worthiness, that is, upon profession of Faith, and repentance, and newness of life. But they make not good their promises: The more are they to blame, that do not. Let not their falseness be laid upon the Minister; for he's not guilty of it, no more than a Magistrate that gives an oath to Jurors which they through their own negligence do not performe; or than a Minister; that offers an Engagement or Covenant to people, when yet some of them are found afterwards to have entred into it not sincerely. Sir, I cannot see, how you can secure your self at any time, so that your Ministrie

nistrie may not be employed on those who may ( possibly ) turne it to their hurt. Those bloody words that are reported to have fallen from you in publick, concerning people in Hel crying out upon Ministers for damning them by giving them the Holy Mysteries , cannot be excused; Nor are you to censure any for unworthy receiving unless you know them to be such; and if you do know them to be such , I think you are rather to admonish them in privat, and pray for them, than publickly to rage against them. I will not trouble you with more of this. Yet one word more I must take leave to add, and ask of you, Why you complained to the Justices at *Winchcomb* Sessions last that you had malignant Neighbours. Sir, you are not to endanger any man's name or estate by such a character that is a professor of that Religion which Christ hath taught, that submits to the Higher powers , that desires to live peaceably with all men. Such a one particularly doth he profess himself to be in truth, who also is ,

*Your friend to serve you*  
C. B.

*May , 23. 53.*

*A*



*A Reply presently upon receipt of Answer  
to the letter of May 23. Jun. 8. 53.*

**SIR,**

To shew my respect unto you, and the desire I have you should have any fair satisfaction concerning my doings, I shall give some touches upon the severall parts of your letter, passing by the ill language in it (proceeding not from your reason, but passion) and being very well assured, that many pious and learned men (equall to the best of your Approvers) doe concurre against you in the charge of uncharitableness, and do not think fit to conform themselves to your example.

*Ad. 1.* The wicked men cannot be said to be hardened in their wicked wayes by us that promise them life onely upon Gods terms, if they repent and believe the Gospell; Nor have they that are convinced of sin by you at *Winchcomb* any other salve from me at *Sudely* to cure them, but the promises of the Gospell upon their Conversion. Yet do not I confess that every thing you call sin, is so; How many good things have you called evill? That of *Ursin* is not pertinent unto me, for none are acquitted *Verbo visibili*, that are not also *Verbo audibili*. Both wayes are they acquitted that are truly that which they profess.

2. This

2. This Ordinance is no otherwise profaned than others are, by unworthy partakers. Prayers of wicked men are abomination, why do you let them profane your prayers at *Winchcomb*? As to *Ezec. 44.* And other places elsewhere; I must confess you have an unhappy skill in making the Scriptures look kindly upon your selves; and with an ill aspect on such as are not of you. Before that Text will serve your turn, you must prove our people are the uncircumcised in heart, and gone astray after Idols?

3. Tis no guilt at all to see men making a solemn memorial of Christs death, and praising him, & promising to obey him better than they have done. *Hag. 2. 3.* Is sure mistaken by you, *1 Cor 5. 6.* justly condemns the countenancers of the Incestuous person, and is not pertinent to them that make an open detestation of all sin. *1 Cor. 5. 11.* requires that Christians which are fornicators, drunkards, &c. be avoided and not eaten with, which is clearly spoken and interpreted by all the learned interpreters (I believe) of abstaining from familiar converse. Yet no man denies but such are to be excluded also from the Holy Table. But this must be done judicially. There is not wanting *diligentia debita* in the Minister when he gives instruction and admonition,

monition, and admits none whom he knows or is informed of to be in that black rowl. The Discipline Authoritative in the places cited, *Matth.* 18. and *1 Cor.* 5. is conceived to belong to other *Overseers* † than you or I. Your comparisons prove nothing. Nor is the case alike. We give that which is good to those whom we in charity suppose to be well affected. † *See the Author of binding and loosing.*

4. If there had been only Prayers and not wars for Reformation, many think it had been the more Christian way. But Sir, was not the Reformation fought for a long time, Presbyterian? That's not yours; Nor is yours established. I perswade all to light and purity.

5. I assist the true Reformation, in preaching piety and charity, and admitting such to Communion who vow holy vowes. And I think they are of the best sort. My cure at *Hawl.* and *Sudely* is not comparable to your large Diocese. And for gathering a Church, truly I am ready to serve all my Christian friends that (upon the liberty granted under this Government) will make use of my Ministry.

6. For Matter and Form, our congregation (I trust in Gods mercy) shall not be ashamed to look upon yours: and we endeavour

your

your to be above you in our humility (at least) and charity. And if you will inform against any member, and prove the accusation, he shall feel our Discipline. But I perceive by what you add, you are misinformed, and so may I be. God send us more of the Gospell-Spirit.

June 8.

C. B.

*An Addition.*

**T**O your Rule, *where no excommunication, no communion*, I answer, that the power of Excommunication is in the Governours of the Church, (and I conceive) belongs not unto particular Congregations. For before judgement given, there must be a tryall by examination of witnesses, &c. Do you keep such a court in your Church? pray shew me the Commission for it. Now, if the Government of the Church be hindred or excluded, the blatne must light upon the Enemyes thereof; and particular Congregations must enjoy the ordinances as well as they can. Besides, by your Rule, all the Congregations of *England* in former times had no right to Communion, because they owned no power of Excommunication: only they could present faults, and so must leave them to the cognizance of their superiors.

superiors. As for 1 Cor. 5. You must not look upon *Corinth* as a single Congregation, but as an Episcopall See, according to some: according to others, as governed by a Consistory of Presbyters. See the Expositors.

Calvin. in 1 Cor. 5.

4. **C**ongregatis vobis ] Erat in veteri Ecclesia ordinatum presbyterium: hoc est, Collegium Seniorum, cujus, omnium consensu, prima erat cognitio: inde res ad populum, sed jam præjudicata, deferebatur.

II. Cum tali nec cibum quidem sumatis ] Per cibi communicationem intelligitur vel contubernium, vel interior convictus: nihil enim prohibet, quo minus, si in diversorium ingressus, videam excommunicatum quempiam assidere, simul cum eo prandeam: neq; enim ejus excludendi mihi est potestas.

C. II. 28. Probet autem seipsum homo ] Neq; vero perfecta aut fides aut pœnitentia requiritur; sicuti quidam perfectionem quæ nusquam inveniri potest, nimium urgendo, universos mortales in perpetuum à cœna arcent. —  
--Fides etiam inchoata ex indignis facit dignos.

29. Qui ederit indignè ] --offerri illis corpus, licet ejus participatione sua eos indignitas privet.

34. *Cetera quàm venero disponam*] De externo decore loquitur, quod ut in libertate Ecclesia positum est, ita pro temporum, locorum, hominum conditione constitui debet.

C. 13. 7. *Charitas omnia fert, omnia credit*] *Simplicitatem & humanitatem in iudicando hic requirit, & asserit esse perpetuas Charitatis comites. Ita fiet, ut homo Christianus falli sua benignitate ac facilitate satius esse ducat, quam sinistra suspitione fratrem gravare.*

*Idem in Ep. ad Philip C. 2. v. 3. Nihil per contentionem*] *Excitatur contentio dum suam quisque sententiam pertinaciter vult tueri. — Inanis autem gloria animos titillat, ut unicuique blandiantur sua inventa. Sed per humilitatem.] Ex stultitiæ nostri admiratione nascitur fratrum contemptus.*

Si quid novisti rectius —

Reader, I shall here take leave to impart unto thee another paper written, as I think, about this time, when Mr. B. grieved at the virulence of the Adversary, and studying to deprive him of all occasion of evil-speaking, set down and presented to some worthy friends, this Medel for

*The Congregation at Sudeley.*

1. **T**He Rector is a Presbyter of the Church of *England*, and hath some discreet men of the Congregation for his Assistants to advise with, and to use as occasion shall require.

2. On the Lords day he Preacheth once or twice, and also the Church-Catechism is repeated at certain times by the younger sort.

3. On Saturday in the Afternoon (or at another convenient time) he explaneth some part of the Catechism, and taketh the names of such as desire to be admitted to the Communion, and giveth particular aid, as necessity shall appear.

4. Every month is administered the Communion to as many of those that have given their Names to the Minister as have received Tokens from him. Which Tokens they receive on the Eve of the Communion Day.

5. A prime duty of the Assistants is to have an Eye to the Conversation of the rest, and to admonish them that are faulty, and to acquaint the Minister therewith, if need be, that scandals may be avoided.

6. The persons that are put off till the  
next

next Communion day take it not ill, but use the time allowed them, for their better preparation, knowing that this business is of the greatest moment.

7. This Congregation beareth charitable affections toward all other Congregations whatsoever, and prayeth for the union of all Christians, and the recovery of all holy Disciplin.

I omit some other letters of *Mr. B.* to *Mr. H.* because they contain little but a repetition of what is said in the former: and for *Mr. H.* his Answers, those I have seen have so little of Charity or Civility in them (to speak most gently) that I conceive it will be no wrong to the Reader, or to him, to let them dye; nor will *Himself*, I believe, think fit to bring them into the light. Next then shall follow

*A Letter of Mr. B. to Col. A. Jun. 53.*

**N**Oble Sir,  
You are a Gentleman and a Scholar, and in both names I have reason to expect courtesy from you in a fair perusal of the enclosed, that my cause may not be made worse than it is by misapprehension. The sum of the letter to which here is a Reply, is but  
this;



this; To administer the Sacrament to the wicked, as such, is many wayes unlawfull; You administer the Sacrament to the wicked, as such; Therefore, &c. A bare denyall of the Minor is sufficient on my part, and I look upon the charge as very uncharitable, without further proof. Methinks it becomes not any modest Christian, to accuse strongly, and prove weakly. But let me retort thus; To admit to your Prayers and Sabbaths the wicked, as such, is unlawfull; You admit to your Prayers and Sabbaths the wicked, as such; Therefore, &c. Sir, I am much mistaken in all the practice of the Church, if excommunication doth not as well exclude the wicked from the society of prayers, as the Sacrament. By your means I hope for further light, and some Logicall Account of this business in controversy. And I am willing to attend you at your Call, to be taught by any man of a Christian temper. I shall take leave to adde here somewhat relating to our discourse yesterday, concerning *Judas* and the Passover. I say the presence of an hypocrite disclos'd pollutes not the Ordinance: because *Judas* was such a one, [was he not known and discover'd by Christ, to be a Devill?] and yet he was present at Christ's institution. Consider, I pray, of the passage *John 13*. there is mention of  
th

the last Supper? After the first part of it, Christ rose and washed his Disciples feet, then he lay down again, and proceeded to the institution of the Holy Sacrament, at which Judas being present, received the peece of bread, *ἄρτος*, which Christ *ἔβαλε*, having put his hand in the dish, gave him. *Judicem erudit.* Again, I say, Christ at this Passover did not eat the Lamb; for the time of slaying the Lamb was not yet come. The Lamb was slain and eaten by the Jews, 'tis plain, after Christ's passion. For they would not enter into the Judgment-Hall, lest they should be defiled, but that they might eat the Passover. *John 18. 28.* What Passover then did Christ eat the night before? Not the Lamb, but unleavened Bread and bitter herbs. After that, followed the *Postcœnium*, wherein the Holy Sacrament was instituted. This I shall make out further at our Meeting, and you shall see we may be very confident in some opinions without any true ground. I am Sir,

Your very humble servant,  
C. B.

---

Thus did the poor man labour to make his peace with the Adversary, but in vain, and being

being now weary of this endless controversy, he sought after some refreshment in the company of some Ministers his friends, not very remote, and endeavoured to hold a meeting with them at some convenient times for mutual conference and comfort. And that the Meeting might not be obnoxious to the Censure of such as watch for advantages, He sent to Mr. To. the following paper, which although it came not to the effect therein particularly mentioned, yet hath attained its general end, and made way for the Lecture now begun among us; and unless the people be over-cold in their Affection to the lawfull Preachers; or themselves, some of them, afraid to do their duty, it is like to continue. The paper mentioned, with Mr. T's answer, is not ashamed here to offer it self to the Candid Readers view:

### *Amica Collatio.*

1. { † De Deo.  
De Homine.

2. { De Christo.  
De Ecclesia.

3. { De Scriptura.  
De Traditionib.

1. **T**HE end of this Collation is not for any Indulgence to the Body, but for refreshment of the mind, and cherishing one another in the Studies of good Learning and Religion.

4. } *De Peccato.*  
 } *De Gratia.*
5. } *De Angelis.*  
 } *De Sanctis.*
6. } *De Imaginibus.*  
 } *De precibus.*
7. } *De Lege.*  
 } *De Evangelio.*
8. } *De Baptismo.*  
 } *De Eucharistia.*
9. } *De Fide.*  
 } *De Operibus.*
10. } *De Votis.*  
 } *De Juramentis.*
11. } *De Pietate.*  
 } *De Charitate.*
12. } *De Patientia.*  
 } *De Spe.*

ligion : and therefore here shall be more Discourse than Drink.

2. Every one of the Company, consisting only of Scholars, shall stand to his six-pence Commons, and if he come not, shall send his money with a letter of excuse; otherwise, he shall pay it double. Those present shall not exceed above the other six-pence apeece in bread and beer and other pertinents.

3. This Meeting shall be the first Tuesday in every Month, unless the day be (upon some exigent) changed; and every one in his turn shall provide a *Latin* Lecture to be read at the appointed place, immediately before dinner, not exceeding half an hour; upon two Heads of

*Huc spectant fere omnia.*

of Theology, according to the order of the Catalogue. †

4. That Lecture shall yield matter of Discourse, *pro* and *con*; and for the more variety of Conference every Fellow of this Society shall bring some pocket-volume, or some new Tract to be communicated to the rest, and considered in the By. And moreover, They shall impart what Intelligence they have *De Rep. literaria*.

5. That the Society may be the better furnished for their private Studies, they shall give each other a Note of such Books as they can lend in exchange for other, and the mutuall returns shall be made within the month; That none may be a loser, some record is to be made hereof.

6. In this Meeting nothing shall pass that may either be offensive to the Commonwealth, or injurious to the good Name of any private person, living or dead; And every one shall use all Gentleness and Condescension of the other, remembring who hath said, *He that is greatest among you, let him be servant of All.*

*Qu. 1.* Whether it be not the Duty of the lawfull Ministers to shew some extraordinary zeall and care in preserving people in the

Unity of the Church, when so many unordained men are so zealous and diligent to draw them into separation.

2. Whether Communion ought not to be celebrated, at least, thrice a year, according to the Rule of the Church: and to that end the People to be duly prepared by Catechizing, and, where need is, by particular Conference.

3. Whether the lawful Ministers, for their mutual encouragement and furtherance in the work of their Calling, ought not to associate themselves, and at certain appointed times of meeting perform some Exercise by turns.

Mr. T. to Mr. B. *Aug. 30. 53.*

My Dear Friend,

**Y**our's I received on Friday; that and the afterday was engag'd in the service for the third day. On Monday I communicated the enclosed (which now I return) to D. We do so exceedingly approve it, and the compiler of it, that we heartily desire you, who are so prudent a ~~man~~ <sup>man</sup> to the young society, either to bring the same Paper with you on the first Tuesday of the next Month, or another Paper, with Additions, as you shall think

think fit (though in point of Laws, as in Cases of Conscience, the excess of determinations may be offensive) to be communicated to New College, so contrived, that to prevent any possible exception, we may impart the view of it to him that sits at the Helm, and if not desire, yet give way for his concurrent society in the innocency and industry of the design. We think when we do hunc lapidem movere, we do amoliri omnem. God direct and prosper you and us.

It was not long after this time, when Mr. B. having celebrated the Holy Eucharist at Sudeley, Mr. H. as his manner had been before, crys out, *Murder*, in his Pulpit, and withall makes shew of a readiness to confer with any body, and make good his charge. Which news was brought Mr. B. by one of the Baylifs, and by the same hand a few lines were presently sent by Mr. B. signifying to Mr. H. that he was glad to hear now of an offer of Conference, and that he would be ready to wait upon Mr. H. at his time and place before some discreet Auditors of his choice, to answer his charge, and give him account of his doings at Sudeley.

To this note, after three weeks interval,

had Mr. B. answer brought him to his house in these words of

Master H. to Master B. Octob.

19. 1653.

**M**After B. I received your Challenge, which you sent by Baylif T. and am willing to answer it (in the strength of God :) and because you give me liberty to choose time and place, and Auditors; Sir, I do choose Nov. 9. next following for the day, and the publick meeting house of Winchcomb for the place, where I shall not fail (God assisting) to be ready to prove,

“ That such a mixed Administration of  
“ the Sacraments, that is usually practized  
“ in the Parishes of England, is unlawful  
“ in the Administrators in giving, and the  
“ People in receiving. As for the persons  
before whom this Conference shall be held, I shall choose my despised Brethren who are Pastors of the Churches, and those simple Disciples (as you call them) over whom the Holy Ghost hath made me Overseer. You have the liberty to choose what sober persons you please. Sir, if you resolve to maintain this unchristian practice in your self and others,

you



you shall meet at the time and place aforesaid an opponent of

Your loving friend,

C. H.

Your challenge is so triumphantly reported about the Country by your friends, that I believe here will be many Godly persons of the places adjacent.

Master B. to Master H. Octob.

20. 1653.

S I R,

**T**Hat which you are pleas'd, in your military language, to call a challenge (which yet you have been so wary as to answer after three weeks space) was indeed a friendly Civil request, that I might wait upon you at your appointed time and place in the presence of some discreet witnesses (that is, in some neighbours house, as the bearer could, and did assure you) to answer your charge against me for my Ministring at *Sudeley*. Your publick meetings I do not approve: they tend to faction in the Church, and perhaps will end in sedition against the State, if you be not the wiser. See *Sleidan's Commentaries*, of the disorders of *Germany*. But Sir,

d 4

if

if you please to meet me on the Lords da  
next at night, at Mr. F's *He was waited for,*  
in one quarter of an hour's *but he came not.*  
discourse (possibly) we may contrive some  
way for your satisfaction,

Your servant, C. B.

Mr. B. to Mr. P. & Mr. Tr. Oct. 20. 53.

**W**orthy Friends,  
I have some reason to think that  
you are misinform'd by Mr. *Helme* concern-  
ing me: wherefore I trouble you with these  
few lines, to assure you, that I am so far from  
despising you, that I do not use to mention  
you *sine honoris praefatione*, and in my heart  
do much value your learning and piety; yea,  
I do reckon you in the number of my honor'd  
friends:

*Non eadem sentire bonos de rebus iisdem,  
Incolumi licuit semper Amicitia.*

That first. Next, whereas I am required  
to answer at the publick meeting-place at  
*Winchcomb Novemb. 9.* before a confluence  
of those that are called by my opponent the  
Godly, and am named the Challenger, I tru-  
ly profess unto you, that in my note to Mr.  
*Helme*, about three weeks agoe, I only de-  
fired

fixed him in humble manner ( grounding my request upon what the bearer told me of his readiness to conferr with any man of a different way, and to make good his cause ) to appoint a time, place, and some discreet persons, to be witnesses, and I would wait on him. Let him shew you my Note. I never heard of any good order at any late-publick popular disputes : and it is against my peaceable disposition and Studies to engage myself to the noise & factions of such meetings. 'Twill be better sure, first to confer in private : I will meet Mr. *Helme* at Mr. *Freemans* house, if he will ; The sooner the better ; Let him chuse some select friends of judgment, and I shall be glad to have both of you present, to keep us within the Laws of Academicall Disputation.

Upon which meeting, if we can agree upon any publick orderly way of Tryall, that may tend to a good effect, with leave of Superiours, I shall, God willing, be ready, and either answer or oppose, so far as it concerns me. I most desire to confer by letters with any sober Divine,

*Nec quenquam fugio.*

*Your very humble Servant,*

C. B.

That

That same week was sent to Mr. H. a paper containing three false Doctrins to be confuted at Gods house in *Winchcomb* by some neighbouring Ministers *Novemb. 9.* with an Epigram to the erring Brethren : *Papists look one away, &c.* See it immediately before the Dispute.

Mr. H. to Mr. B. October 31. 53.

**S** I R,  
There was a nameless paper sent to me with three questions and a Libell at the end of it, directed to the erring brethren ; the Messenger said it came from you. I desire to know who those erring Brethren are. The question I propos'd takes in the substance of what is in difference between you and me ; And I shall be ready the day and hour appointed, viz. 10. of the clock on the 9. day of November next, at the Meeting-house at *Winchcomb*, which you Idolatrically call *God's House*, to justify (through Grace) that assertion I sent to you, and I do desire your positive Answer, whether you will be there or not to answer, as you first proposed, my opposition.

Your friend so far as you are  
for truth, C. H.

Mr.

*Mr. B. to Mr. H. November 1. 53.*

S I R,

I am very prone of my self to wait on you either privately or publickly, but you know, I think, or may know, that my Intention was for a private meeting. I am assured by some judicious friends, that no scholastic Order is to be hoped for at your publick Meeting: Wherefore I may without any injury to my Cause decline it; being ready to answer, either by word before some discreet witnesses, or by writing, as you shall please to propose your Arguments. But pray, let them be Arguments, not ill words, as *Libell*, *Idolatry*, *Murdering*, and other the like elegancies of yours. In all wayes that become an ingenuous man and a Christian, I am your servant.

*All-Saints-Day.*

*Mr. B's. Reply to Mr. A. P.*

*Octob. 31. 53.*

DEar Sir;

*Si judicas cognosce.* My self am best able to inform you, both what my Thoughts are, and what my Actions are. Ever since I

was

was initiated into Holy Orders ( which was above twenty years since ) it hath been my Design in preaching ( with sincerity and simplicity of heart , I thank God , though with much weakness ) to commend unto my Hearers both the Form and the Power of Godliness ; not one without the other , but Both ; *Quæ Deus conjunxit*——I could never approve of those that pretending to set up the Power, cry down the Form , that is , all decent and comely Rites and Ceremonies ordained by the Church ; nor of those , that , while they were zealous for Rites and Forms , neglected the Power. The Church of *England* I have always revered , I mean in respect of the excellent constitutions and Laws of it : as for corrupt practices of Officers or Ministers therein , I can be sorry for them , I cannot defend them. And now , since the late obstinate Disorders of our people , I am more in love with the Beauty of the Church , appearing still in the said constitutions. Till I find a better Church , I must have leave to continue in the communion of this. A causeless separation from it , I cannot excuse from the crime of Schism. In the Ministration of the Sacrament I endeavor to follow the Rule so far as I can : and after the best preparation I can use , admit on'y those that joyn with me in holy professions,

professions, and serious and solemn engagements to lead a Christian life. If I be enformed of any particular, that scandalously breaks his Vow, I will take heed how I admit him again without satisfaction. But, where things are doubtful, I encline to the more favourable part. Private Conference, either by word or Letter, I much desire with any of your Temper; Publick I refuse not, if it may be quiet and orderly. Your Letter I much thank you for; I will study it, and give you Account. This general Answer I scribled, and sent you this next morn after the receipt of yours, that you may know I have kindly taken it, and that I heartily am,

S I R,

*Tours* C. B.

*His fuller Answer to Mr. A. P.*

*Dear Sir,*

**T**He Zeal that sparkles all over your Letter of the 26. of *Octo.* (which I have now had leasure to read so often, that I can read it perfectly) calls for a more particular Answer, than I gave you on Monday last. Expect only a few brief notes upon it, till I have the opportunity of a friendly meeting.  
You

You say you do not find but Mr. *H.* proceeded according to what I proposed to him. My note shews that I offered a meeting at the place he would appoint, in the presence of some discreet Auditors: What place can be understood, but a private place or house? as I also explained my self to the Baylif, that received of me the Paper, mentioning his house, or Mr. *F*'s, so that, it is no receding from my offer, but a refusal of an unreasonable demand, if I come not among the confused multitude. Peruse a passage in *Hookers* Preface concerning publick Conferences or Disputes, and consider whether Mr. *H.* his publike meeting will admit of any such Rules. You say, *You are grieved to hear of me as an Opposer of Reformation, &c.* If you would inake it appear to me, that the work at *Winchcomb*, is a work of true Reformation, Oh how glad should I be to contribute my best aid to it. But I administer the holy things (you say) to *Prophane Wretches, the haters of Godlineß, who the next hour, &c.* We confess our selves to God, miserable and wretched finners, but we trust in his mercy, that he will accept us (in Christ) not weiging our merits, but pardoning our offences. I shall use the best means I can, to find out those you characterize,  
and



and deal with them accordingly ; but after all care there may be false Professors and Revolters in the truest Church. I countenance none in their corrupt and loose waies, but on the contrary, shew the danger of such looseness, and exhort unto all Gospel-Order : nor do I know any of my Company that do scornfully refuse it. I am not guilty of the blood of Christ, which I highly honour, and Minister to those only that seem to me to thirst after it, and receive it with fear and reverence, after profession of Faith and Obedience. If by *Prelatical, formal, superstitious usages*, you mean those decent Orders and Rites which have been established and used in the Church of *England*, I have much to say for the Lawfulness of them, yet am ready to submit to the commands of my Superiors, when they shall establish another way agreeable to Gods word. I will neither shut my eyes against the light, nor resist the Spirit of Christ, for which I daily pray. The way of holiness, I conceive, doth not exclude laudable Forms and Customs, which serve for edification in holiness. Me thinks it is very fit the body should act a part in the service of God with the Soul, for both are Gods. I had almost forgot that you say, I have no Call to do what I do. If

Mr.

Mr. H. hath as lawful a Call as I, I will seek Communion with him the next day I know it. The out-comers that will make use of my Ministry, I cannot deny, so long as they have no Pastor that will own them upon lawful conditions: for the conditions of that same new Covenant are not right in the eyes of very knowing, orderly, and well-disposed People. It had been, methinks, a good way to have proposed that Covenant to debate among Neighbouring Ministers, before it had been obtruded on the People, under penalty of loss of Communion. The excellent Scriptures you commend unto me, I have considered, and will give you my sense of them, when I see what deductions you can make thence against me. I do think there are as good Preachers, and as holy men of that way which you call Prelatical, as are under Heaven: *quos longè sequar, & vestigia semper adoro*: I speak of Jewels, Hookers, Ushers, Halls, Lakes, Andrews; I could weary you with names worthy of eternal memory. It is easy to call yours the Lord's, (they that are truly so I honour, not despise,) and others a loose, dead-hearted, carnal party. For my part I judge no man, but pray that we may all labour to make our calling sure, and work  
out

out our own salvation with fear and Trembling. By the Grace of God we are what we are, if there be any good in any of us. That Spirit of Grace *whose name* (you say) *hath been among some a derided thing* (who have given the occasion to that derision I will not say) is by all sober persons ever to be magnified and adored. Without which you say well, I cannot *approve myself a member of his body, much less a Minister of Christ.* And therefore I pray for that Spirit, and (not expecting new Revelations) study what is the mind of the Spirit in the Holy Scripture. For the explication whereof, because a late Doctor of ours, hath done more than any in this Age, I commend his paraphrase to you on the New Testament, specially on the Texts you cite to me: and desire you to peruse [*Sine Studio partium*] his Treatise prefixed concerning the *New Lights*: and if you look upon his Exposition of the *Apocalyps*, you will have no cause to repent of your pains. Having mentioned this Author, of no less piety and modesty, than Learning and judgement, I would gladly know your opinion of his Latin Book against *Blondell*. If either *Blondell* be right for Presbytery, or He for Episcopacy, [*vide si vacat, Thorndik of Prim. Gover. cap. ult. of the*

*the Right of the Church.*] both waies your New-Church-way will prove plainly Schismatical. I do verily believe the power of Godliness may be upheld without the overthrow of antient forms. Nor can I be so irreverent to our Fore-fathers, ever since the Reformation, much less to all Antiquity, as to slight and condemn what they either appointed or retained. My rule is this: *Rites of Religion not opposite to Scripture may lawfully be used.* What say you against it? Have they not also (if they make for order and Edification) a *reall tendency* (in your phrase) to advance Jesus Christ? What tendency to this end is in the countenancing of Un-ordained Ministers, and in usurping a Power of Government in the Church, which Christ hath deposited in other hands, and in setting up ignorant Persons to be publike Orators, I confess, Dear Sir, I do not understand. And my opposition against such waies, proceeds meerly of duty. In which opposition I shall carry my self with all Moderation, approving and imitating what is commendable in the Adversary, while I oppose what I can prove to be blameable. Him will I willingly confer with, either by my tongue or pen, in such manner as I may safely do: it: but much rather with your self, because I  
conceive

conceive you are of a sweeter temper, that I mention not parts, Learning, and the like things, which (although without Grace they are not much to be valued, yet) are very useful and subservient to the *work of God*. Wherein I heartily desire to joyn with you so far as I can, and I hope in whatsoever we be differently minded, God will in time reveal even that to us. To his gracious direction and blessing I commend you and your labours, praying, that as you are endowed with precious gifts of Zeal, Elocution, Learning, Judgement, Meekness, so you may employ them happily to the Glory of the Donor, in procuring the Unity and Tranquillity of his Church.

*Your servant in Christ,*

Nov. 2. 1653.

C. B.

*Mr. B. to Mr. H. Novem. 7. 1653.*

*S I R,*

I Am assured, you are resolved to hold your publick meeting on Wednesday next, and I am desired by some of your Neighbours, as well as your self, to be present. I intend, God willing, to wait on you at your hour,

On this condition that you permit me being Respondent to stand in your Pue, that I may be seen and heard the better, and be free from the croud. You, and if they be present, Master Palmer, and Master Tray I will embrace (and only you, in order) as my Opponents, placing your selves a part as you shall see most convenient. That the people abstain from all rudeness and disturbance of our work, your Officers must take care.

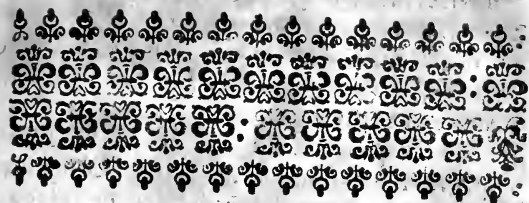
Qu. *Whether it be lawful to administer and receive the Holy Sacrament in Congregations called mixt?* Aff. My meaning is clearly to affirm what you deny, though my Terms are not just the same.

*Yours in the Truth,*

C. B.

All was granted, but the Pue.

An



An Answer to a Question  
proposed by the separating  
Minister to one of the Parish  
of W. 1653.

Qu. *Of what Church are You?*

1. I Am a member of the *Parish Church*  
wherein I live; which, although it be  
much distracted by a Minister of separation,  
yet it is not destroyed. Although we can-  
not come to the usual place for the present,  
safely and without danger of being engaged  
in Prayers against our Conscience, and of  
being seduced by erroneous doctrine, and  
much offended and grieved by uncharitable  
sentences

sentences and judgements upon our Christian Brethren; yet we preserve the practice of our Religion at home, and sometimes partake of the publick Ordinances abroad, and are in readiness to submit our selves either to the present Minister, when he shall approve himself our lawful and Orthodox Pastor, or to some other duly to be placed over us.

2. I am a Member of the *National Church of England*; which we acknowledge a true visible Church of Christ, though somewhat clouded now and defaced by the modern innovations: to which yet there are many thousand professors that have not bowed. And the Communion of this Church we will not forsake, but pray that Government agreeable to the word of God may be restored to it.

3. I am a Member of the *Church Catholick*, into which I was received at my Baptism; and I desire to joyn with any peaceable Christian in the whole world, in the profession of that Faith which was once deliver'd, and in such forms of Worship which

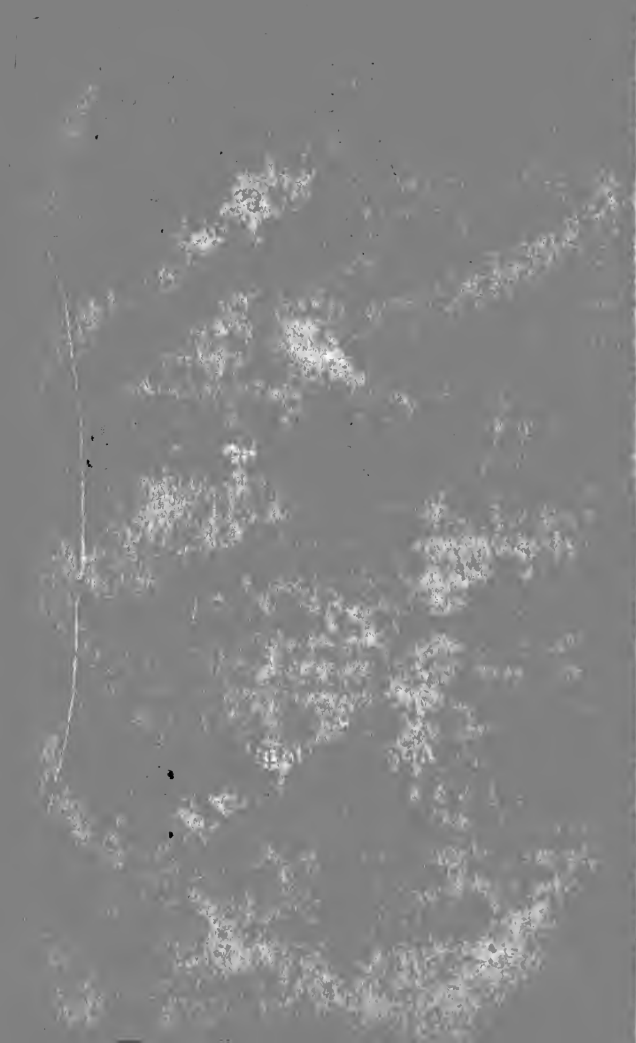


which agree therewith. And we pray, that by  
the means of Christian Princes a *Free Ge-  
neral Council* may at length be assembled,  
to reconcile the Differences, and guide the  
Affairs of Christendom, to the good of Souls,  
and the Glory of our Common Saviour.



*A*





TO THE  
MINISTERS  
HIS  
OPPOSITIONS

ὕμνησις.

**T**HE report of our Dispute being spread abroad, and (as it happens in other fights) Victory being cry'd on both sides, I thought it reasonable to publish this Account of it, that the impartial Reader may judge. Another reason is, that our selves, my brethren (this compellation you will not disdain for Jesus sake) may in cold blood review what hath passed, and either I may come to you, or you to me, as Truth shall require. The first honour is to Defend the Truth, the second to Yield unto it. If any of you will write, remember those words of the Grave Hooker. "There will come a time when three words uttered with Charity and Meekness; shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit.

If you please to, hold an other personal meeting, it is fit you answer our Arguments  
a  
against

against you concerning what you delivered at Winchcomb Nov. 8. in disgrace of our Ministry and Parish-Churches: but if you go on to decline answering, and are only good at opposing, I do not refuse to appear again in defence, not only of our ministring the Sacrament, but of the other two Theses, That your new Churches, are not the only true Churches, And, That Christ was truly Preached before these late years. Upon which (in conformity to the old Vniversity fashion) I take leave to adde here, not any Libel, as one of you called it, but my sad Epigram.

*Papists* took one away, but you combine  
To rob the People both of *Bread and Wine*.  
They blame us, 'cause we have not Rites so  
*many* ;  
But you condemn us more, 'cause we have  
*any*.

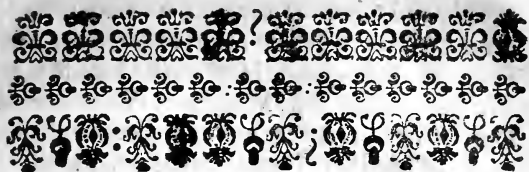
They will not call us *Catholicks* ; you can  
Scarce yield us the first name of *Christian*.  
Poor *English Church* ! thy enemies from *Rome*  
Were cruel ; more *unkind* are these at home.

Your servant in the Truth

Oxon. Nov. 16.

1653.

Clement Barksdale.



*Disputandi Sobrietas, Eccle-  
siarum Medicina.*

---

A true Account of a Dis-  
pute at *Winchcomb-Parish-Church*  
*November 9. 1653.* Written by a  
careful Observer *November 11.* and Prin-  
ted with Licence *November 16.* for the  
satisfaction of the People at and near  
*Winchcomb.*

---

*Great is the Truth, and it will prevail.*

---

**U**PON the ninth of this *Novem-  
ber,* between nine and ten in the  
Morning, Mr. *Barksdale* Minister  
at *Sudeley* the Respondent having  
waited a while for the coming of the Op-  
ponents, first enters Mr. *Helm* Minister at  
A 2 *Winchcomb,*

*Winchcomb*, immediately after him enters Colonel *Aileworth* Justice of peace, Mr. *Tray* Minister at *Oddington*, Mr. *Wells* Minister at *Tewksbury*, Mr. *Chaffy* Minister at *Naunton*, and some other. 1. After they had taken possession of the Ministers Pue, all together, the Respondent ascends a Pue *ex opposito*, which he had caused to be erected for the purpose (his friend Mr. *Towers* Minister at *Toddington*, and some other Orthodox Ministers taking up a lower seat next unto him on the right hand:) where, first falling on his knees, after a short ejaculation he shews himself, and saluted his Opponents, and after some little Pause the Question was proposed, *Whether it be lawful to Minister and Receive the Holy Sacrament in Congregations called mixt? (Or, in our Parish-Churches?)* Aff. The prior Opponent Mr. *H.* desired to begin with prayer. *Take your liberty*, said the Respondent, who after the Preface (wherein like a good Orator, the Opponent told the people that Truth must look for opposition, and that the Respondent was a native of the place, and himself a stranger) and the prayer done, spake thus: You will now give me leave also to speak three words, 1. To God. 2. To the Hearers. 3. To the Opponents. 1. To God I make my humble address; and intreat you to list

up your hearts with me, that he would be pleased to open our eyes that we may see the Truth, to open our Hearts that we may embrace the Truth, and to give us courage to confess the Truth, and to hold it fast unto the end, for Jesus Christs sake, to whom be glory for ever. 2. To the Hearers my earnest desire is, that you would lay aside all prejudice, and partiality, and listen to what shall be said on either side with silence and patience. And because I am a man of a slow Tongue, of a tender Forehead, of a frail Memory, of a weak Judgement, I have the more cause to beg of you my friends, your secret assistance by your mental prayer, that God would support me so far as I defend his cause. For I declare in the presence of God, the searcher of hearts, that I do verily think that to be true which I maintain, and that I am not willingly an enemy to true Reformation, or the work of God in this place (as I have been grievously charged,) nor am I a friend to any thing that can justly be called Popish, or Antichristian, God knows I detest and abhor it. 3. Lastly to these Gentlemen my Opponents my request is, that you would deal with me fairly and Scholar-like. Take you your turns, and give me mine to speak: come you on, one after one,

and let me have liberty to repeat, to deny, to distinguish, to explain what I say, so far as is needful. And to conclude, if we cannot agree in our opinions, let us yet (I pray) be one in Affection, and preserve amongst us that Christian Peace and Charity which is the mark and the honour of the Disciples of our gracious Lord and Master.

The Respondent in one of his papers afore this exercise had called the publick Meeting place (as they term it) the House of God; But one of the Opponents Mr. *W.* put forward, and, omitting the Question, began in a light velitation about that Appellation after this manner.

*W.* *The House of God, it is Superstition to call the place so.*

*B.* I deny that proposition; prove it.

*W.* *The People of God are alone his House: God dwells in the Hearts of his Saints.*

*B.* I Answer, the House of God, is either the *Spiritual* House, or the *Material* House; The Hearts of his Elect People are the *Spiritual* House wherein it pleaseth God to dwell and reside; This place built by our pious Ancestors, and separated from other uses to his Honour and Service, may without offence be called his *Material* House.

*W.* *This House was not built for the Honour and Service of God.*

*B.* I



B. I expect your proof of that Proposition.

W. Thus: *The House built in the reign of Popery, and for the Honour and Adoration of Saints, was not built for the honour and Service of God: But, this House was built in the reign of Popery, and for the Honour and Adoration of Saints; Therefore this House was not built for the Honour and Service of God.*

B. I repeat, *The House built, &c.* And I answer to the major by distinguishing of the end for which the House was built. The *End* is either *principal*, or *less principal*: This House was built for the Honour and service of God, as the *principal End*; it was built for the Honour and Adoration of Saints as the *less principal End*. In the Reformation of Religion our Church retained the first End, and rectified the second, Honouring the Saints with a *pious Memory*, not Adoring them with *divine Worship*. Hear the Church her self speak in her excellent Liturgy.—

W. & H. *Away with it, we will hear none of your Liturgy and old Forms.*

B. But I must clear the Church from all suspicion of Adoring the Saints, and make the Truth evident out of the Collect for All-Saints

Saints day, and 'tis worthy to be heard of  
 All: " Almighty God, which hast knit to-  
 " gether thy elect in one Communion and  
 " fellowship, in the mystical body of thy  
 " Son Jesus Christ our Lord; grant us grace  
 " so to follow thy holy Saints in all vertuous  
 " and Godly living, that we may come to  
 " those unspeakable joys which thou hast  
 " prepared for them that unfeignedly love  
 " thee through Jesus Christ our Lord, *Amen.*

I beseech you All to take notice that our  
 Church is free from that superstition, or what-  
 ever it be called, wherewith the Church of  
*Rome* is justly charged. The Saints are in our  
 Prayers for *imitation*, not for *adoration*. Our  
 Houses therefore being truly built at first for  
 God's Service, and now used by us for the  
 right end, the setting apart of such places  
 for divine Worship, makes them *relatively*  
 holy, and gives God a peculiar Title to them,  
 and he owns them for *his*; " My House shall  
 be called a House of prayer.

W. *Your own House may be as well used  
 so, and called Gods House, and a holy place.*

B. No, Though God may be served in-e-  
 very place, and I serve him dayly in my own  
 house, yet the *publick* place *separated* for his  
 service, I say, becomes his by a peculiar  
 right. All the world is his, but our Churches  
 are

are his to a singular and holy purpose, by a singular dedication. As he hath his *Day*, so also a *place* for his *Worship*, both *Holy*. “ Keep ye my *Sabbath*, and reverence my “ *Sanctuary*. For your satisfaction see Mr. *Mede's* *Divine Treatise* upon *Hallowed be thy name*, and his letter to *D. Twiss*. Now let us *Hoc agere*, and come to the business of the day.

H. To the *Question* of the day, my first *Argument* is this. That it is not lawfull to administer the *Sacrament* in your *Parish-Churches*, thus I prove: If you have not a true calling in your *Church of England*, then it is not lawfull for you to administer the *Sacrament* in your *Parish-Churches*: But you have not a true *Calling* in your *Church of England*; Therefore it is not lawfull for you to minister the *Sacrament* in your *Parish-Churches*.

B. I repeat, If we have not, &c. I deny your minor, and affirm, we have a true calling in our *Church of England*.

H. If in your calling by the *Bishops* you are engaged to *superstitious* and *unlawful practices*, then your calling in the *Church of England* is not a true *Calling*: but in your calling by the *Bishops* you are engaged to *superstitious* and *unlawful practices*; Therefore your *Calling* in the *Church of England* is not a true *Calling*. B. I

B. I deny your minor, and affirme, we are not engaged to any superstitious and unlawfull practices is our Calling by the Bishops.

H. *The keeping of Holy-dayes [I do not mean Holy-dayes upon occasion, as our Thanksgiving dayes, but your set holy-dayes] the keeping of your holy-dayes is an unlawfull practice: But in your Calling by the Bishops you are ingaged to the keeping of Holy-dayes; Therefore in the Calling by the Bishops you are ingaged to unlawfull practices.*

B. I deny your major, and affirm, that the keeping of our holy-dayes is not an unlawfull practice.

H. *A practice against Gods command is an unlawfull practice: But your practice is against Gods command; Therefore your practice is an unlawfull practice.*

B. Not against God's command; how prove you that?

H. *My text is in 20. Exod. where you shall find it a part of the fourth Commandement, Six dayes shalt thou labour and do all that thou hast to do: Therefore, it is against Gods command to keep any one of the six dayes holy.*

B. I answer two wayes, 1. By retortion. 2. By interpretation. 1. By retortion, I say your Argument rebounds upon your self, and condemnes your own practice; and that Text  
in

in your sense, that we are commanded to labour six dayes, takes away as well *occasionall* holy-dayes as set and recurrent. For our Thanksgiving dayes are not dayes of labour.

2. By *interpretation*, the words you urge are not *preceptive* but *permissive*. God requires one day in seven, and allowes us six, not denying us the liberty, if we be so devout, as to consecrate some part of them also to his publick Service. The Jewes had among their holy-dayes the feast of Dedication, of human Institution, which yet we read that Christ himself observed.

H. *Worship not instituted by God is unlawfull Worship: But your Holy-dayes are a Worship not instituted by God, but by human authority; therefore your holy-dayes are unlawfull Worship.*

B. I answer to the minor, and say, that our holy-dayes are not the *Worship* it self, but a *circumstance* of the *Worship*: and circumstances of Gods *Worship* may be ordained lawfully by *men*.

H. *Well, your calling by the Bishops (however) is not lawfull, and thus I prove it. If the Scripture allowes of no Diocesan Bishops, then your calling by the Bishops is not lawfull, But the Scripture allowes of no Diocesan Bishops; Therefore, &c.*

B. I deny your minor, and affirm, the Scripture does allow Diocesan Bishops.

H. *There is not so much as the name of a Diocesan Bishop in all the Scripture.*

B. But there is more than the Name; there is the Thing, there is the Office. The word *Trinity* is not in the Scripture, yet we Believe the Trinity.

H. *Where doth the Scripture shew us any such office? bring forth your prooffe of it.*

B. 'Tis my part to answer your proofs. Now you put on the Respondent the part of an Opponent. Let them that have been bred in the Schools judge whether you do like a fair Disputant.

H. *Our dispute is not an University Dispute, but for the clearing of the truth to some Godly People.*

B. Do you think the University Disputations (which are the best in the world) are not for the clearing of the Truth? But what saith Mr. Tr. shall I propose my Argument, to prove *Diocesan Bishops* by the Scripture?

Tr. *You have liberty to propose your Argument, and shew in what part of Scripture you can find the Office of any Diocesan Bishop.*

B. I allege principally the Epistles of S. Paul to Timothy and Titus, and particularly Tit. 1. 5. For this cause left I thee in Crete,  
that

‘ that thou shouldst set in order the things  
 ‘ that are wanting , and ordaine Elders in e-  
 ‘ very City, as I have appointed thee. Out of  
 which Text I will prove that *Titus* was a Bi-  
 shop, and *Creet* his Diocese , and therefore  
 here we have found the Diocesian Bishop.  
 But before I proceed , let me aske you,  
 Gentlemen, do you not put me upon this to  
 ensnare me ? Do you mean no harm to me ?

*Tr.* No I assure you ; wherefore in Gods  
 Name speak freely.

*B.* I humbly thank you : but first let me  
 openly declare before all this Assembly , that  
 I have no mind to oppose any act of State, nor  
 will I meddle at all with the *Lands* and *Lord-*  
*ships* of Bishops, only I plead for the *Order* and  
*Function* of Bishops , I plead for the primitive  
 Apostolicall Bishop and no other ; And that  
 this Text is for me, thus I prove : He that  
 hath a power to ordaine Elders, and set things  
 in order in the Church is a Bishop : But  
*Titus* hath a power to ordaine Elders, and to  
 set things in order in a Church : Therefore  
*Titus* is a Bishop.

*H.* But you must prove him to be a Dioc-  
 san Bishop.

*B.* So I do. *Creet* was his Diocese ; the  
 whole Iland was committed to his Gover-  
 nment. *Diocese* , my friends, is a Greek word

( *αὐτὸ τὸ διοικεῖν* ; to order and administer the affaires of Gods House) signifying the territory or circuit of a Bishop. So *Crete* may be well called the **Diocese** of **Bishop Titus**, having under his inspection ( as tis plaine ) the Elders of the Cities there.

*W. The Cities were not under Titus his Government, he was not a Ruler of the Iland.*

**B.** He was Ruler of all the Christians ( I mean onely them ) through all the Cities and Country.

*Tr. But Titus was an Evangelist : Therefore no Bishop.*

**B.** I deny the Consequence : He was an *Evangelist*, while he went about Preaching and Planting the Gospell, And he was the *Bishop* of *Crete* when he was fixed there by *Paul* to Ordaine Elders, and put in order the things that were wanting.

*H. We find Titus in other places beside Crete, and Bishops of those times were not non-residents : Therefore he was not Bishop of Crete.*

**B.** Bishops may lawfully be (and were anciently) *non-resident* for some time, to wit, while they attend the business of Religion abroad, and procured the greater good of the Church : In which time of their absence their places are supplied at home by their *Deputies*.

*Tr.*



**Tr.** *But Sir, I pray, consider Titus was an extraordinary Governour, and therefore no Diocesan Bishop. And you dispute fallacionously, unless you put in the word Ordinary.*

**B.** I say he was a Diocesan Bishop, or (if you will) rather an *Archbishop*, For I conceive the Elders of every City to have been *Bishops* and *Overseers* of severall Ministers and Congregations: therefore he was an ordinary Governour. Thus I argue: He that ordaines Elders, and orders the things in the Churches, is an Ordinary: But *Titus* ordaines Elders, and orders things in the Churches; Therefore *Titus* is an Ordinary.

**Tr.** *But I mean he was called to that office in an extraordinary manner.*

**B.** No neither. He was called in the same manner as *Timothy* and others, by Imposition of the Presbytery: Therefore He was called in an Ordinary manner.

**Col. A.** *Timothy was called (saith Paul in another place) by the laying on of his hands.*

**B.** Noble Sir, you say very true; and the places are easily reconciled thus: Divers Elders laid hands on *Timothy*, among whom *S. Paul* probably was chief.

**H.** *And was Paul too a Diocesan Bishop?*

**B.** The Apostles common Diocese was the whole world, which by agreement they divided

vided among them : and *S. Paul* was especially the Apostle of the Gentiles. But in the *Apostles* I grant some things are extraordinary,

*Tr. Pray*, make it out cleerely that *Titus* his case is not extraordinary, otherwise you dispute fallaciously.

**B.** Truth needs no sophistry. Thus I make it out. The office that is to continue in the Church, and to be succeeded in through following ages, is no extraordinary office : But this office of *Titus* is such; Therefore, &c.

*H.* What? is it to continue to the worlds end?

**B.** Yes, to the worlds end. For it is Christs Promise; 'I am with you alway even to the end of the world. *Mat. ult. ult.* What say you to my argument? Ordination and Jurisdiction are Offices or Powers needfull to the Church in all Ages: This Office of Power or *Titus* was Ordination and Jurisdiction; Therefore this Office of *Titus* is needfull to the Church in all Ages, and therefore no extraordinary Office. And my Brethren, I would have you to know, we are able to shew out of the best Records and Monuments of the Ancient Church, that there was a succession to the Apostolicall Bishops in these parts of their Office; And the *Catalogues* of succeeding Bishops in severall Apostolicall Sees are yet

yet extant: And the Fathers and Councils and Ecclesiasticall Histories come in here with undeniable evidence, that Diocesan Bishops are successors of the Apostles in the Government of Churches.

*H. See, godly Brethren, the subtilty of this man: He will not contain himself within the Holy Scripture, but tells us of Fathers and Ecclesiasticall Stories, and human Authorities.*

**B.** Who succeeded in the government of Churches after the Apostles, we must learn out of the writings of the next Ages. And I tell you not only Fathers and Church-story, but all other good learning is requisite in a compleat Divine. Mark this, you bold unlearned new-speakers and expounders of Scripture; Mark it and remember it well. And for the question of Church-government especially, it is impossible to find a better way to understand the Scripture, than by the practice of the primitive times of the Christian Church.

*H. Expound Scripture by the practice of the primitive Church? Do ye heare him brethren? as if Scripture needed the help of the Church. We thought we should finde him inclining to Popery.*

**B.** I detest all Popery, charge me not so ignorantly. Upon my life I will make it good

**B**

by

by the judgment of the most learned and sound *Protestants*, that the practice of the primitive Church is a great light to Scripture. But this requires the searching of Books, which at your leisure I should be glad to shew you.

*W. Protestants, Whom do you mean by Protestants?*

*B.* I mean those that protest against the Errors & Innovations of the *Roman Church* in latter times, and endeavour to reform Religion according to the Scripture, and the primitive pattern.

*H. You see he takes in the practice of the Primitive Church again.*

*B.* I do and must; and thus I argue: That Government which in the primitive Ages took place in the Churches planted by the Apostles, is the Apostolicall and Scripture Government. But the Government of Diocesan Bishops took place in the Churches planted by the Apostles; Therefore the Government of the Diocesan Bishops is the Apostolicall and Scripture Government. Now let me see who will answer me.

*W. Antichrist, Antichrist was working betimes.*

*B.* Whether it be *Antichristianism* to establish, or to overthrow the Function of Bishops,

shops, let all considering men judge by the Premises.

*W.* But why do you take in any thing else with Scripture, as if that alone were not sufficient for us?

*H.* Yea Scripture, Scripture, we are contented with Scripture.

*B.* Give me leave to explain my self to All, and I entreat you, Harken, The Scriptures perfection I do thankfully acknowledge: but the things contained in the Scripture are some of them contained in it *plainly and expressly*, to be apprehended by every Reader; other things are contained there *implicitly, virtually*, and so as there is need of many helps to make our deductions thence. And for the Scripture-government I know no better light to shew it than the practice of the Antient Church. I argue thus: They that have commended to us the very Books of Scripture are fittest to give us the sense of them, especially in point of Government: But the Antient Church hath commended to us the very books of Scripture; Therefore the Antient Church is fittest to give us the sense, &c. And I pray Mr. *W.* how will you prove that the Scripture is the Word of God?

*W.* I know it by the Testimony of the Holy Spirit in me.

**B.** But how will you convince another that will not believe your Spirit, that the Scripture is divine? Here you may make very good use of the Testimony of the next Ages, that received it from the Apostles and gave it down to their Followers.

*W. and H.* Popery, to depend upon the Testimony of the Church.

*To.* Since you are many at once upon one (which is not fair) give me leave to put in sometimes in behalf and for the ease of the Respondent. We say, we depend upon the testimony of the *Ancient* Church, not of the *now Roman* Church. The Roman Church is a very corrupt Church, the Primitive times were far more pure.

*W.* What do you talk of Purity after the Apostles times? Did not many Heresies creep in?

*To.* By this Argument you will condemn the Apostles times also: for even then were not wanting Schismes and Heresies.

**B.** Will you leave this as it is, and proceed to some farther Argument, and come close to the business of the Sacrament? I say, it is lawfull for me to Minister the Sacrament in the Congregation at *Sudeley*.

*H.* Thus I proceed to shew, that your calling is null: therefore you cannot Ministers

*Ministers that Prophane the holy things of the Lord, their calling is null: But many Parish Ministers prophane the holy things of the Lord; Therefore their Calling is null.*

**B.** You should say *All Parish Ministers*: for you hold it is not lawful to Minister in any mixt Congregation, and such you say are all Parish Churches. But say neither *All*, nor *Many*, but apply the *minor* to me, whom you have publikely in your Sermons condemned (before you used the Christian wayes of more private Admonition: ) and then I deny both your premises, both *Major* and *Minor*, both are false and Scandalous. Neither doth the prophaning of Holy things null the Ministers calling: nor have I prophaned the Holy things in the said Ministry.

**H.** First then I prove the major fully: you that have Bibles, Brethren, pray turn to the places. Ezek. 22. 26. & 44. 13.

**B.** What prove you thence?

**H.** That prophaning the Holy things nulls the Priesthood, for they shall be no Priests unto me, saith the Lord.

**B.** I answer to the Text, by distinguishing between the Order of a Priest, and the Office of a Priest. They shall be no Priests unto me: here is a suspension from the Office and work of the Priests, no nulling of the Priesthood it self.

*W.* Then it seems by you, They were Priests and no Priests. God saith, They shall not; you say, they shall remain Priests.

*To.* He hath shewed you how. They were Priests and no Priests in divers respects: They were still of the Order and race of Priests, they were not to officiate any more in the Priestly office. God would not accept them, he saith, *They shall be no Priests unto me.* Yet who knoweth but upon their repentance God might readmit them, not by a new Consecration, but by *Absolution*. And so Ministers, when they are restored after suspension, are not new Ordained, but only the *Censures* taken off.

*Tr.* Well, you grant at last a removall and suspension from the office, though the calling be not nulled: And so you will confess you deserve to be removed from Officiating, if you prophane the Holy Things of the Lord.

*B.* I will grant, that a Minister, if he be so prophane, ought not to officiate: but I think the proceedings against a Minister must be tender and wary; *Receive not an accusation against an Elder without two or three witnesses.* Conviction must go before Censure, and upon Repentance restoration followes. And I refuse not to be so dealt with.

*Tr.* Proceed therefore, and prove your minister,



nor, that he doth prophane the holy things of the Lord.

H. They that administer the Sacrament promiscuously to All, do prophane——But you so administer ; Therefore, &c.

B. Your minor's false and Scandalous. The Congregation of my hearers, I will confess, is mixt : not so the Company of my Communicants. Understand what my practice is. After divers preparations, when the Sacrament is to be administred, I proclame, *All that are not prepared Depart, You that are prepared, Stay.* These, after the departure of the rest, I look upon as prepared in some measure, and so I go on.

H. If you do administer the Sacrament to the unregenerate——

Tr. No, no, say thus——to the ignorant and Prophane.

H. You Minister the Holy Sacrament to the ignorant and prophane.

B. You do well to prompt one another. Prove it. Or, if you please, I answer, persons may be ignorant and prophane, either *in the eye of God*, that searcheth the secrets of the heart ; or *in the eye of the Church*, that looks upon the outward appearance. In the former sense some of us may be such, we are not so in the latter.

*Tr. Pray Mr. B. let me ask you, Do you know every one that you Minister the Sacrament to?*

*B. I will give you an ingenuous answer: I do not know every one.*

*Tr. O! how can you justify your self in this?*

*W. Why here's a confession of the fault we lay to your charge: you give the Sacrament you know not to whom? We have done now.*

*H. We thank the Lord, Brethren, that the good work is so happily brought to a conclusion this day. You hear what he confesseth, he doth not know some of them, who they are, and yet he should know them to be visible Saints. A good Shepherd knows his flock.*

*B. Hold a little, my Masters, and take me with you. Have patience while I give in my Answer. I do not know them, and yet I do know them. I know them not, some of them, by name, I have no familiar acquaintance with them, I do not know them in civil relations: but I do know them, and own them in a religious relation. I know no hurt by them.*

*Tr. You know no hurt by them, Alas, Alas, poor creatures!*

*B. Hear me out. I do not only know no hurt by them, but I know much good by them,*

them, their visible and cheerful *profession* of the true Christian Faith, their reverent behaviour at their Prayers, their humble Confession of Sins, earnest desires of pardon, hearty promises of new obedience. An appearance of *Faith* and *Repentance*, joyned with *Charity* and *thankfulness* satisfies me very well for the time, till I find they do deceive me.

H. *You are deceived with too good an opinion of them. If I durst, I could say somewhat against some particulars.*

B. God forbid you should have hurt for telling any one a *necessary truth*. For my part, I think and hope the best of all, that promise fair, I Judge according to *charity*. I know one may act the *Saint* to day, and the *Devil* to morrow. Let me tell you, 'tis the judgement of our Church, after the Fathers, that *Christ* delivered the Sacrament to *Judas* also, who went out immediatly after to betray him; and, before that, was discovered by his Master to be a *Devill*. You will not grant this: however, you know *Peter* himself, that was so zealous, upon triall, the very next day denied his Master, yea denied him with *cursing and swearing*. All the rest forsook him and fled. Their strength was little, and their knowledge was less: witness the

the Disciples going to *Emaus*, *fools and slow of heart*, and the question proposed about the Kingdom, *Acts* 1. What is the lowest measure of grace I will not determine. Where I see any hopes or weak beginnings of Christianity, I embrace and cherish them. In the School of Christ there be many little ones, that must be gently used; and there be some great ones, that must not be offended, but upon great reasons. Why should I not think better of others than my self, when the *B. Apostle* calls himself the *chiefest of sinners*, and less than the least of Saints? He that hath beams to cast out of his own eye, must not be picking motes out of his Brothers eye. 'Tis true the Brother must be admonished, especially by the Minister: but this must be done discreetly and orderly, and with meekness of spirit. He that obeys *one*, or a *few*, escapes the censure of the *Many*: and may not be reckoned as an alien. None is so, but he that proves obstinate after the methods of Counsel and Reproof. And verily, *Mr. H.* it had been a good method for you, to have admonisht me and the rest of the Congregation, whom you are offended with, and to have received our Answer, before you condemn'd us in your Pulpit. And that Answer will serve now: In what we have offended God,

we ask his pardon: In what we have offended you, we will give you satisfaction. Thus doing, we shall not be excluded from Communion by any just sentence.

*H.* You have some that might be named, that both before and after the Communion, have shewed themselves no sober men.

*B.* That may be, and I shall desire to be informed of them, that I may labour to reform them, or exclude them if they be proved open and notorious evill liveres. And I do often commend and endeavour to bring into better practice, the Duty of fraternall Admonition and Correption, which is now the more necessary, because we want publick Discipline [see *D. Hammond* of Fraternall Admonition] Having declared my self thus, I must conclude your Argument against my Communicants, till you prove your Accusation better, to be only an Argument of your own uncharitableness.

*H.* I cannot yet allow of your Call to Minister: For Ministers truly called are appointed, and ordained by the Godly people: But you are not so appointed; Therefore——

*B.* You will, I hope, hereafter allow me equall liberty to oppose your Orders: I have mine from a Bishop assisted by his Presbyters, according to Apostolicall Institution,  
and

and the constant practice of the Church. The People cannot confer on us our power: They may approve and assent to our Calling, and give testimony of our good conversation, and receive us when we are sent unto them. I am owned as a Rector of the People to whom I Minister.

*W.* We are servants of Gods people. Paul, I am sure, saith so of himself.

*B.* He saith so, and so doe I, their servant for Jesus sake. Let them acknowledge us their spirituall Rulers and Fathers in Christ, and we will in all humble condescension, be their Servants for Jesus sake. Jesus himself, our Lord and Master, styles himself a Minister or Servant of his Servants: and he hath said, He that will be greatest among you, let him be Servant of all. 'Tis easy to distinguish between a servant by voluntary condescension, and a servant by necessary subjection.

*Tr.* You said before, that in case of prophaning the holy things, you would confess a Minister deserves suspension. Who shall suspend him, but the Congregation? What other power is there?

*B.* I confessed the prophaner of Holy things to deserve great punishment: but, after due Admonition, and upon his obstinacy, not else.

Yet,

Yet, I cannot see, how the people have any Authority to sentence him.

*Tr.* Who would you have to do it? Who?

*B.* To speak freely, I would submit my self to my Ordinary, the *Apostolicall Bishop* (or, if you like the Latin word better, the *President* or *Superintendent*;) for whom I have spoken before. And I am ready to joyn with you in a *Petition*, that we may have an *Apostolicall Bishop* set over us, as it was in practice of the *antient Church*.

*H.* You stand too much upon the practice of the *Antient Church*: come to the *Scripture*.

*B.* I am sorry you value the practice of the *antient Church* so little. Pray, where is your maine strength in *Scripture* for your *Independent* or *Congregationall Churches*.

*H.* Let us read the famous Text, *Mat. 18. 15, 16, 17, 18, 19. 20.* Out of which Text I frame this Argument: If here, be meant by the *Church* a *Congregation* from which lyes no *Appeale*, then is the *Independent Church* founded upon this Text: But here is meant a *Congregation*, &c. What else will you conceive by the *Church*?

*B.* I am very inclinable to *Saint Chrysostome's* interpretation, who by the *Church*, understandands the *Elders* and *Rulers* of the *Church*.

*H.* The word Church is no where so taken in all the Scripture, and therefore it cannot be so taken here: (shew us any place.

*B.* It doth not follow: for some word may possibly signify that in one place, which it signifies no where else; and again there may be other places, though I cannot readily shew them: I will consider of it.

*H.* No, I doe assure you, tis never so used: and therefore I hope you will yeeld to the Word, that we may go on with one consent in the work of God.

*B.* God grant it, if it be the Work of God: but you have not cleared it yet, I cannot yield to your sense for this Reason: That sense of Scripture (concerning Church-government) which was never received by the Doctors of the Antient Church, is not the true sense of Scripture: But your sense of the place was never received, &c.

*H.* Still, still he declines Scripture, and would lead us to human Ordinances.

*B.* As for human Ordinances, I can embrace them so far as they are not opposite to Scripture: but now we are upon the Interpretation of Scripture, I must profess I have been ever bred in the Church that requires all her Ministers to receive the Scripture, as interpreted by the Antient Fathers, and to propose nothing



nothing to the people, contrary to what was derived out of the Scripture by them. I am not ashamed of my Mother the Church of *England*, nor (by Gods grace) ever shall I. And I doe heartily warn all that hear me, to take heed (as they tender their Soules.) of departing rashly from the Communion of of the said Church.

*W.* I thought where we should have you.

*B.* You have me where I have ever been, and where I mean to abide, till I am convinced. I am not unwilling to learn of any one. And pray *Mr. W.* tell me, whether you hold not a Synod of chosen men, gathered out of your Churches, to have authority over them all?

*W.* No authority at all: such a Synod may be of use for advice and counsell, not for government, or for the exercise of any jurisdiction.

*B.* Then as I conceive your modell is very imperfect, and methinks your Ministers in their severall Congregations look like so many little Popes, For, the Pope is the Great Independent, and will allow of no Appeal from him, no more will you.

*H.* Pray *Mr. B.* quiet the People.

*B.* I beseech you, good people, I beseech you attend with silence and patience.

*Tr.* Where presently followes Execution,  
there

there can be no appeal: But after the sentence of the Congregation presently follows execution; If he hear not the Church, let him, &c. Therefore from the sentence of the Congregation can be no appeal.

**B.** Well argued: I repeat. Where presently, &c. I answer first to the *major* or first proposition. There may be an appeal after execution of the sentence of the Congregation. [In your own way may not the wronged person appeal from you to your selves?] In the *Presbyterian* you know there lyes an appeal to the *Classis*: but that I take not on me to maintain. I know no power to excommunicate but *Episcopall*.

**Tr.** Then it seems by you, the Bishop is the Church, and the sole judge of the Congregations.

**B.** Not so neither. Hear my Answer, I pray, and do not you ignorant fellowes laugh at that you do not understand. The Bishop is considered, either *Sole* or alone, or as he sits *in Cathedra* crowned with *Presbyters*. In this later sense, I humbly conceive the Bishop is (or ought to be) Governour of the Congregations within his Diocese: And such Bishops we can shew innumerable in the ancient Records of the Catholique Church. I am very sorry these Gentlemen are so ill read

in good Books of our own English Divines ; as to deny a truth shining so bright upon them. Mr. *Tr.* have you not seen the learned *Thorndike* of the primitive Government, &c ?

*Tr.* We cleave to the Scripture, and call you to the foresaid text. Can you shew one place where Church is taken for the Bishop and his Presbyters ?

**B.** What if I cannot? The Authority of the antient Fathers is sufficient for the present to commend my interpretation to such as reverence *Antiquity*. But because I would gladly please you, I will offer another sense of the words in question, which will come near to you, but is not fully yours, That is, after the first admonition by *one*, and the second before *two* or *three*, it is the mind of Christ, that a greater number should be made acquainted with the business, tell it to the *Many* for the shaming of the offender, as the Apostle somewhere speaks; the words may the more probably be taken in this sense, because as yet the Disciples were not settled under a Church-government, and so there remaining no more to be done, after this shaming of the offender before a good number of Fellow-Christians, i. e. the Church, he was to be henceforth, till his amendment, accounted as

a heathen , and might be prosecuted for any offence before the heathen Tribunalls, Which prosecution was not lawfull against those that would hear the Church. [See 1 Cor. 6.] But this will do you no pleasure , unless that which followes in the next verse belong unto the Congregation too : but that cannot be, if Christ spake the words to his Apostles, and gave the Keys , and Power of Binding and Loosing to them and their successors, as I believe he did. Consider of it. *See the learned Dr. Hammond of binding and loosing.*

*To.* Give me leave to add somewhat here in confirmation of what was last said. Scripture you know gives light to Scripture. Christ elsewhere saith to *Peter* that he would give the Keys to him, *Matth. 16. 19.* And *John 20. 21, 21, 23.* he speaketh to his Disciples and thus enstateth them in that power: *Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you; And when he had said this, he breathed on them, and said unto them, Receive yee the holy Ghost, whosoever sins yee remit, they are remitted unto them, and whosoever sins ye retain, they are retained: these are the solemn words of Ordination.*

*W.* The words are spoken to *Peter*, and to the Disciples as they were Christian professors, (and

(and so they do belong to our people) not as they were appointed by Christ to be Governours of his Church.

To. The words signify a power committed to them, which they used as Governours ('tis plain) and which they left to the Bishops their *Successours*.

Tr. *The Apostles had no successors being gifted with a miraculous power.*

B. The Apostles are to be considered in two respects, either as *planters* of the Churches, and to that purpose endued with a miraculous power, to make way for, and to give confirmation to the Gospel, or else, as Governours of the Churches, invested with the ordinary lasting power of ordaining Elders, of binding and loosing, and of setting things in order: herein who were their Successors, you may see if you will inform your selves in the book of *binding and loosing*, and in the *Latin dissertations* against *Blondellus*. Pray take it not ill that we often assert this: it is of such concernence, that with this truth the Ministers of *England* must either stand or fall. We speak not for Bishops to be *Lords* of Lands, but *Fathers* of the Church. You must all mark that.

Tr. *The difference 'twixt us appears plainly you are for Bishops, which you call the Primitive*

mitive Apostolical Bishops, and in them you place the power which Christ hath left to his Church: We are for the Bodies of Congregations, which we say are under no superiors neither Bishops nor Presbyters, but absolute and independent in respect of man, and immediately under Jesus Christ.

Col. A. Bishops and Presbyters are all one in the New Testament, namely Acts 20. 17. Paul sent to Ephesus, and called the Elders of the Church τῶν πρεσβυτέρων, and v. 28. the holy Ghost hath made you overseers, ἐπιβλέποντες; Therefore Presbyters and Bishops are all one.

P. Noble Sir, I answer, Bishops in the new Testament, are also called Presbyters, but they are more than those we now call Presbyters, who are to be ordained and governed by the Bishops. Any Presbyter may be called Bishop or Overseer of his own Parish, but those we eminently stile Bishops now, who are Bishops, or Overseers and Rulers of those Parish Bishops or Presbyters. The Presbyters St. Paul sent for from Ephesus were properly Bishops.

Tr. No, Hear my Argument. The Church of Ephesus was but one Congregation. I prove it out of Eph. 2. the two last verses: In whom (Jesus Christ) all the building fitly framed together, &c. A building fitly framed

med together is but one Congregation: But the Church of Ephesus was a building fitly framed together; Therefore, &c.

B. To the Major. Not only one single Congregation, but many united under one Bishop may be so called. And that Ephesus was not a single Independent Congregation, but a Metropolitcal Church, you may learn of the most Reverend Primate Dr. Usher, a man I think of great Authority among you also, as among all Scholars, most justly. I refer you to his Geographical Tract of the Asian Diocese.

Tr. Return to the Text, Mat. 18.v.19. I shall prove it undeniably, that a single Church hath an independent power. But first will you grant me, that two or three may be taken for a small Congregation?

B. Yes, I desire to grant you all I can, without injury to the Truth.

Tr. Then thus I argue: Where is the Duty and the Blessing, there is the Power: But in a small Congregation [where two or three, &c.] is both the duty and the Blessing; Therefore there is also the Power, namely of Excommunication.

B. Where is the duty, &c. You leave out a very necessary word, Independent. For supposing that a power of Excommunication were

were in a particular Congregation, I cannot grant it is there *independently*, but there may be an Appeal: But did you ever hear of an *Indepent Church* of two or three?

Tr. *Yes, there may be a Church of so few, and that independent.*

B. *A private Church, I grant, not a publick, enabled with power of Excommunica- tion, a power supreme. Lo you, here is Poper- y in a little volume: an independent, abso- lute, supreme Church made up of two or three.*

H. *Did you not grant to Mr. Tr. that two or three may be taken for any small num- ber? now you recall your words. You know, if there be twenty in a company, we sometimes say there be two or three.*

B. *No indeed, that's too far wide. Let the people judge of this, whether any will say there be two or three, if there be twen- ty persons met in a room. Two or three, that is, twenty. (silence I pray!) But Sir, the words of Christ are verified, if there be but barely two. And therefore I may justly think it too small a number to make the Church, mentioned v: 17. It cannot be for this reason. The Church in the 17. v. is of more autho- rity, and more in number, than the two or three mentioned in the second admonition, v. 16. But two or three v. 19, 20. are not of*  
more



more authority nor more in number, than the two or three mentioned v. 16. Therefore the two or three v. 19, 20. are not the Church mentioned v. 17. Answer this, and you shall hold your Supremacy to the worlds end for me.

H. *You hold an Appeal from the Church to the Civil Power, which is plain Erastianism.*

B. Erastianisme? I shall make it appear to be Christianisme. But what was *Erastus*, pray?

H. *I came not here to be Catechized by you.*

B. *Erastus* was one that denied the power of Excommunication in the Church: which I do not, but desire it may come into practice upon true Rules. If you would know *Erastus*, see the Book of Binding and loosing, at large. And noble Sir, you that are a Civil Magistrate, let me call you to witness, that I stand here an Advocate truly to plead for the Supreme authority of this Land, and I undertake to shew that the Highest powers in the Commonwealth have also the Highest Rule of the Church, and may receive Appeals from any Christians that complain of wrong in any Congregation whatsoever.

Col. A. *The Highest Powers haply doubt*  
of

of that Authority, and forbear to execute any such, till they be more fully satisfied.

B. Were I worthy, I would request them to know their power, and use it for the restitution of Primitive Episcopacy. They doubt, you say; but Sir, these men flatly deny that authority of the Civil Magistrate in matters of Religion.

H. And how I pray do you prove it?

B. Let every soul be subject to the Higher Powers. Every man, saith St. Chrysostome, whether Lay or Clergy.

Col. A. There is no such distinction of Lay and Clergy in the Scripture. All the Lords people are *αὐτοῦ* his Portion.

B. Sir, you say most true, that All the Lords people are his Portion, that is, as selected and called out of the World: but his Ministers are more peculiarly his, as called from among his People, and admitted nearer to him, being separated for the Ministration of Holy things. But however, all sorts of men, I say, whether Ministers or others, must be subject to the Highest powers.

Tr. Yea, in Civil things they must be subject, not in Ecclesiastical. The Powers are distinct.

B. They are distinct in their Objects or Matters about which they are exercised: they

they are united in the same *Subjects* or *Persons* that are supreme in all causes both Ecclesiasticall and Civill.

*W.* You were wont to pray for the King in that stile.

*B.* Yes, when the King was, and now they that have the Kingly power may withall assume the same title, if they please.

*W.* By no means, Temporall Governours, power Spirituall?

*B.* The power of Civill Magistrates, in matters of religion, is called Ecclesiasticall or Spirituall in respect of the *object* of it, about which it is conversant, not in respect of the manner of *operating*: For the supreme powers do not minister in holy things, in the Word, and Sacraments, and censures, but they take care and provide, that these ministrations be rightly and orderly performed.

*H.* But how prove you an appeal to be made to the highest power in a Church-case?

*B.* Saint Paul appealed unto Cæsar, *Act.* 25. 10, 11.

*Tr.* Yea but that appeal was in a cause concerning sedition.

*B.* Hear himself speak, For the Resurrection of the dead am I called in question, *Act.* 23. 6.

*W.* That was said in policy to divide the Pharisees and Sadducees. *B.*

**B.** However the Apostle spake nothing but the truth, as appears also by the words of *Festus, Act. 23. 19.* The question was whether he might preach Jesus and the Resurrection.

**Tr.** *That Caesar was Nero, a heathen tyrant and persecutor, a fit man to meddle with Religion.*

**B.** He was, it seems, fit for *Paul* to appeal unto, for want of a better, and had he acquitted the Apostle, he had thereby given him a right against the Jews [ *See Grotius of Authority, concerning this particular and the whole matter :* ] As for the Supremacy of Christian Kings this is one argument: If the Jewish Kings had power in matters of Religion, then have the Christian Kings the like power : But the Jewish Kings, &c.

**To.** Let me adde another Argument out of the Prophet, concerning the Christian Church, Kings shall be her nursing Fathers, and Queenes her nursing Mothers.

**W.** *Read out the verse, and you are answered :—They shall bow down to thee with their faces to the earth. Is. 49. 23. Here is subjection rather than superiority.*

**To.** A superiority of Government and Patronage is included in the name of *Father* : but these Fathers are *Sons* of the Church too  
in

in another sense, and subject to the spiritual guides of their soules; subjection and Government may consist together in severall respects.

B. Will you turne to the Text in *Matth.* 18. once more, and hear a fair Interpretation of it out of the Excellent Paraphrast: *Tell it to the Church* i. e. to the Rulers of the Assemblies. *Verily I say unto you* ] to you the designed Rulers of the Church, and your Successors the Bishops——

H. *Enough, enough, pray who is your Author there?*

B. Regard not so much, *who*, as *what*. No matter whose the words are, if they cleer the Text. This Author *Mr. Tr.* shews you the true sense of the next verse concerning two or three. It is the manner of Scripture, where severall things are mentioned, to resume the last first, and so go back. In this retrogradous order, the Power of the Church which was last mentioned is spoken of *v. 18.* and then the two or three are again mentioned, which were spoken of *v. 16.* I will cleer it, if you please, by sundry the like passages. [*See in of Binding and Loosing pag. 12. &c.*]

W. *We have enough of you already. I would not goe over the door sill to Dispute with one,*

*one, upon whose spirit I see so much of the Pope.*

**B.** No *Gloster-Hall* man would say so, but you. And you say so, because you have nothing else to say. I am far from Popery, and I doubt you are near it, with your *Independency*.

**Col. A.** *But Pray-thee, what Author have you there on the Text?*

**B.** I will obey you. It is the great ornament of the *English Church*, the *Learned and pious Doctor Hammond*.

**W. &c.** *An Arminian, an Arminian!*

**To.** That's a very indirect answer, when the words alleged tend not to *Arminianism*, but to the support of *Christianism*.

**B.** I feared you would cast some aspersion upon this *Brave Man*, and therefore would have concealed his name under a silent veneration. But you are mistaken when you think the *Doctrine of Universall Redemption* *Arminianism*. It was the *Doctrine of the Church of England* before *Arminius* was born. Wee learn it out of the old *Church-Catechism*. *I believe in Jesus Christ, who redeemed me & all mankind*. And the *Church* hath learned it out of the *plaine Scripture*, where *Christ* is the *Lamb of God that taketh away the sins of the World, &c.*

*To.*

To. God would have all men to be saved: Therefore Christ is the Redeemer of all men.

Col. A. *Paul in that Text to Tim: speaks de generibus singulorum, not de singulis generum.*

B. *S. Paul speaks de singulis generum: for elsewhere it is said, Christ tasted death for every man, Heb. 2. 9. a convincing Text.*

W. *There is a distinction of voluntas signi, & beneplaciti.*

B. *If God hath signified and revealed to us, that he would have all men to be saved, then it is most true, that he would have All men to be saved. But he hath signified, &c. He knows not to lye or to dissemble.*

C. *I desire to propose an Argument in this Question, if you please to answer me.*

B. *Most willingly. You are a courteous Gentleman.*

C. *If Christ died for all men, then shall all men be saved: But all men shall not be saved; Therefore--*

B. *I deny the sequel of your major.*

C. *Christ cannot fail of his intention: Therefore if Christ died for all men, all men shall be saved.*

B. *I deny your Antecedent.*

C. *To fail of ones intention argues imperfection:*

*fection : But you must not lay any imperfection upon Christ :—*

**B.** No, by no means. Therefore I answer. One may fail of his intention two wayes: either *by ones own fault*, or *by the fault of another* to whom good is intended. Christ failes of his intention, not through his own fault, but ours: he is not wanting to us, we are wanting to our selves. And I beseech you all, dear Christians, take heed of conceiving hard thoughts of God & of Christ, as if he would the death of a sinner.

**Tr.** *God in his eternall Purpose hath appointed to save some, and to damne others.*

**B.** The purpose of God is *absolute* or *conditionall*: God purposeth not the damnation of any absolutely, but Conditionally upon his refusall of the meanes. [And for election, consider what the Apostle saith, He hath chosen us in Christ, *Eph. 1. 4.* See also the judicious Mr. *Hooker's* distinction of Gods generall inclination, and his occasioned Will: *lib. 5. f. 49.*]

Wherefore Beloved, I charge you again, Take heed, that you think not ill of God and of Christ, as if he were not really and sincerely willing you should be saved. Hear Christ mourning affectionately over Jerusalem, *How oft would I, and thou wouldst not !* Hear  
**God**



God speaking most pathetically in the Prophet : *As I live saith the Lord, I desire not the death of a sinner. Will you not take his word? Take his Oath : As I live saith the Lord, I desire not the death of a sinner, but that he turn from his way and live. Turn ye, Turn ye, why will ye dye, O house of Israel ! Turn yee, Turn yee, why will ye dye, O yee opposers of the Truth !*

H. You see, Brethren, what he is : we have enough of him. It is high time to conclude. Sir, I desire to conclude all with Prayer.

B. Sir, I have answered your Objections, and I take my leave of you. For, to your Prayers, I fear, I shall not be able to answer  
A M E N.

---

PSAL. 115. 1.

*Not unto us, O Lord, not unto us, but unto Thy Name give the Prayse, for thy Mercy, and for thy Truths sake.*

ADDI-



## A D D I T I O N S.

**O**N the By, it was said by Mr. *To.* that although there be no precept for Episcopacy in the New Testament, the Apostolical Institution of it is enough to commend it to us. For we have not more to shew for the Lords day, than for Episcopacy: How then can we maintain the one, and abolish the other?

When the opponent rejected the Authority of the Primitive Church, Mr. *To.* said: You do the Papists greater service than you are aware; when for feare of Popery you disclaim the Fathers.

*Col. A.* *In the Revelation the Lords day is called αἰετὸν, there is the name, and we have the practice in other places: Holy assemblies on the first day of the week.*

*To.* True Sir, and so much we have for Episcopacy, as hath been shewed already.

*B.* I remember well, I have heard the Learned Doctor of the Chair, Dr. *Prideaux*, publickly declaring in the Divinity School, that he could not prove the observation of the  
Lords

Lords day by Divine Command, in any place of the New Testament, but that the Apostollicall practice and example followed by the Church, was sufficient to give it a kind of Divine right; The like may be said for Episcopacy. Church by plain Grammaticall construction doth signify no other thing than the Lords house. From *νεβελανη* *Kyrc*, and by adding letters of aspiration *Church*. *Hooker l. 5. 13.* [See the great *Hugo Grotius* of Authority, Ch. 11. Also the Considerations touching the change of Church-Government.]

The Respondent not knowing the most eager Disputant among his Opponents, craved his name: I was your Colleague, saith he. B. What *I. W.* of *Gloster-Hall*! you were an early student in Divinity. I remember you read *Dr. Prideaux Lectures De Absoluto Decreto, &c.* when you were but a Fresh-man. He is now admonished to study his Antecessor at *Tewksbury*. *Mr. Geeres* Book against Separation, entituled *Vindicia Ecclesie Anglicanae*.

Another of the Opponents *Mr. Tr.* asked the Respondent, whether he did not Preach before he was Ordained: Yes, said he, once or twice in this Church above twenty years since, being *Mr of Arts*, and after that Tryall of my self, I entred into Orders. Your men

do not so. [ See *Grotius* of *Authority* pag. 181. ]

Mr. *W.* At the mention of Christmas was startled and cried Popery. Mr. *B.* Answered there is no hurt in the Word, and for the *Thing*, the keeping of that and other Christian Festivalls, we commend the sober Christian, to the Resolution of the sixt Quære by the eminent Dr. *Hammond*.

Where the Respondent distinguisheth of Bishops as *Lords* & as *Fathers*, he would not have the Reader suspect him as if he envied any temporall Honour or Riches to the Fathers of the Church. For who knew how to abound so well as They? The good works of the Bishops of *England* would make a fair volume, which perhaps some body will collect. Our Mother *Oxford* especially cannot forget how magnificent Founders and Benefactors she hath had of this sacred Order.

One of the Opponents, about admission of people to the Sacrament, urged that proverbiall speech of Christ *Matth. 7. 16. Do men gather grapes of thorns, or figs of thistles?* No, said the Respondent, while they continue such, but on their Conversion they may. For the true sense of that place hear the Divine Paraphrast. *By their fruits ye shall know them.* Ye shall certainly know them and discern them,

them, if you take notice of, and weigh the doctriens, which when they have gotten some Authority with you, they will presently endeavour to infuse into you. They that make no other use of their being counted Prophets, but to infuse higher degrees of all kind of piety and charity into you, ye may resolve they are sent from God. For the Devill would never help men to credit and reputation in the world, who should make use of it only to the advancement of piety. But if their designs be to infuse into their followers any seeds of impiety, injustice, uncleanness, uncharitableness, sedition, rebellion, &c. Let their pretences and behaviour be never so fair, be sure they are false Prophets.

When it was said by the Respondent that Christ died for all men: one Cr. a disciple of Mr. H. was heard to say, *Then, it seems, Christ dyed for the Devills and all: not considering that Divine Text to the Hebrews, 2. 16. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham.* Where the Paraphrast judiciously, as his manner is, amending the Translation, saith: For tis not said any where that he catches hold of Angels, as they are falling, or running, or carried captive from him, to save or rescue them from ruine, or to bring them

out of captivity, but only to men doth he this favour peculiarly.

---

*To his Congregation at Sudeley-Castle.*

**A**Nd now, Beloved, I end with a Request to you, in Saint *Peter's* words: **G**iving all diligence, adde to your Faith, Vertue; and to your Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity; For if these things be in you & abound, the greatest objection of our Opponents will be then fully answered, if it be not yet. Let no man suffer sin upon his Brother, but let us exhort and admonish one another, *lovingly and faithfully*; and let the most knowing and Zealous among you assist the Minister in the discharge of his duty, that no *open and notorious liver* may presume to come with us to the Holy Table. Let us pray for a settled Publick Discipline, but in the mean, let us settle ourselves, and keep as good order as we can; Let us shew the sincerity of our Religion by our mutuall Love, and by our Meekness and Charity to our Enemyes and Calumniators; Let

Let us evidence our having the *Spirit*, not by bold intrusion into offices not committed to us, but by bringing forth the fruits of the *Spirit*, Love, Joy, Peace, Long-suffering and the rest. Finally, let us not be weary of Well-doing, but go on in every good Work with *courage* and *alacrity*, with our eyes fixed upon Heaven, so shall the mouth of the Adversary be stopped; and the Lord shall open our lips, and our mouth shall shew forth his praise. *Amen*,

*Scripti* 23. Novem. die  
St. Clementis na-  
tali meo 45. An.Ch.  
1653.

Your Servant for

Christ's sake,

C. B.

N. N. To the Reader.

**C**HRISTIAN Reader, Know that after the Disputation ended, between two and three in the Afternoon, Mr. B. and Mr. T. retired to their Inn, whither the Bayliffs and Churchwardens, and some other honest men of the Town came to them and gave them thanks. The next morning was deliver'd to a Servant of the Parish, a Paper to be pre-  
D 3 sented

sented to Mr. H. and published, declaring that  
 some Neighbouring Ministers would be ready  
 (by Gods help) on the Monday following  
 to make good in the same place against Mr.  
 H. and his brethren this necessary Truth,  
 which they deny; That Parish-Churches of  
 England are the true Churches of Jesus  
 Christ. They came, but could not prevail with  
 Mr. H. to come forth to Answer. Wherefore  
 after some little conference with him at his  
 own house (with the Account whereof I shall  
 not now detain you) Mr. B. departed and  
 Preacht at Sudeley, concluding with an ex-  
 hortation to Peace and Unity, and with an  
 earnest Request to the Congregation, that they  
 would give no offence, neither by word nor  
 deed, to the other party. When the Account  
 of the former Dispute was come down, Mr.  
 B. sent two Copies, one to Mr. H. another to  
 Mr. W. enclosed in these Letters, which be-  
 ing come unto my hand, I think fit not to  
 conceal, and shall adde unto them some other  
 since, to the end you may the better under-  
 stand the Temper of the Author, and in what  
 condition he is at this present, December 17.

1653.

Master



Master Helm.

**H**Ad you hearkned unto me and embraced my motion for a private conference, both you and I had saved some trouble ; but since the matter is come thus far, I intreat you to peruse the account with judgement, and let me receive from you any thing that may serve for the perfecting of it. I have not wronged you, nor do I remember any greater provocation in my former Letters, but that I once said, *Your simple Disciples*, which word I have cause to retract, finding by experience that they have much more of the Serpent, than of the Dove. From them I suppose, rather than from your self, is a tempest a raising against me in the Higher Region: The opinion I have had of your Moderation and Ingenuity, yea and some degree of friendship with you formerly, enclines me to hope, that by your discretion all may be calmed. However, being not conscious to my self of any evill Doing either against private or publick persons, I do securely wait for the Event. I am enemy to no man : that's my Religion. They that make it a part of their Religion to persecute Dissenters, must take heed, lest at their

great peril they do good to those they malign; for that Good will accrew to those that suffer for the Truth is out of question with

Decem. 9.

Your Servant,

C. B.

Master Wells,

**I**F so high a comparison may be used, it may be said of us, as it was of two great Romans by the Historian: *They learned in the same, that which in contrary camps they practized.* You and I were collegues in our Youth, and lately had some clashing. But Sir, I wish you to use no carnal weapons; for I am informed there is some intent of force to be offered me. Forbear I pray, and take off any such prosecution. Let us proceed in debate of what is in controversy (if you please to proceed) without any other arms but such as become Scholars and Divines, that is, reasons and Arguments. You shall find me, I assure you on the word of a Christian, very willing to yield to any thing I cannot answer. Read the enclosed as if you were not a party but a judge; and remember the conclusion in *Minutius Felix*, if you cannot forget you are a party; *Tu vi-*  
*ctor*

*Et or mei, ego erroris.* Do not disdain to write your mind to your old acquaintance and Countryman, and, if you permit, Loving friend still,

*Cl. Barksdale.*

Decem. 9.

*To the Right Worshipful Richard Aylworth Esquire, and to the rest of the worthy Justices met at Winchcomb.*

*Decem. 17. 1653.*

*Noble Sir,*

**T**O you I address my self, and by you to the rest of the worthy Justices present with you, protesting my readines to wait on you, and to be obedient to the present Governours in all lawful things, and namely, in using or not using the Book of Common Prayer. I am ready to use it, if it be permitted (as I suppose it is by Order of the Council of State *November 12.* last,) and I am ready † to lay it aside, if they require it to be laid aside: † Never with contempt.

For I never thought it the only way of serving God. I have done nothing in contempt of any Act or Ordinance of State. I have ever Preacht Obedience to Superiours. Nor do I desire to live any longer

longer than I may be a profitable Member of this Common-wealth, in my little sphere. And you will be so tender (I hope) of the Honour of publick Justice, as not to condemn such a man unheard. Let not Christian Gentlemen and Englishmen be less equal than Pagan Romans. You will in your piety and wisdom (I hope) give a check to the violence of my Accusers, whose Religion is Revenge. You will in your Charity and Goodness endeavour (so far as lawfully you may) the preservation of

*Decem. 17. 1653.*

*Gods Servant and your  
poor Friend.*

*Cl. Barksdale.*

*To Master William Towers.*

*Decem. 17. 1653.*

*Dear Sir,*

**A**S God hath vouchsafed us the honour to appear for some Great Truths in our Religion, so it seemeth by the Justices proceeding at *Winchcomb*, we shall have this second honour, to suffer for them. *Te Deum laudamus!* I have sent them a Letter this morn,

morn , to put them in mind of the manner of the *Romans* ( I hope 'twill not seem to them Antichristian) not to condemn men unheard. I do not find in my self any fear of them. Though I cannot say , as the good Archbishop *Whitgift* said , He had two things to give him courage against his potent Adversaries, *Orbitatem & Senectutem*, being in the midst of my Course, and being call'd Father by six little motherless children : Yet I can say, *Si Deus nobiscum*——and take courage enough from the Cause. If all the world oppose it, Truth is Truth, and God is Truth. To whose Grace and protection I commend us and all ours.

Your assured friend

and Brother ,

C. B:



C. B.

C. B. to D. W. December 19. 53.

SIR,

It is very true, that I told you, the first draught of that dispute was the work but of one day, while the memory of it was fresh: and the carefull observer is no other than the Respondent himself, who is not ashamed to own as well the penning as the publishing of it. My worthy friend, that stood *in subsidis*, if he hath noted any considerable Defect in it, may do well, as I requested him, to send me his supplement. But the setting down an Enthymem for a Syllogism, and the omission of little matters on the by, I conceive is no very considerable want. Indeed there was a passage between him and the opponents concerning the Institution of the Sacrament, which, because I found not the particulars in my frail memory, I mentioned not. Now Sir, for the proceeding against me at *Winchcomb* the last week, which together with a very frivolous report about the *D. of Y.* (in the inquiry whereof, methinks, the Religion of an oath was made cheap) was the business of the three Justices, I must tell you what good people say; That the new-saints there discover what they are by their pride  
and

and spightfulness ; That they procured warrant to fetch in some of my neighbours to swear against me for using the *Common-Prayer-Book*, who are not so Book-learned, that they can well tell when I use it, when not : That they, some of them, gave this false evidence, that on the Monday following the Dispute, when Mr. *Helme* would not appear, I had drawn to the Church a company ( you were one ) of lewd persons : That the Justices have not obliged me by any humanity or charity toward me, suffering me to be accused by such fellows in my absence, that — But no more of this now. To conclude this scribble, I would have all know, that I do forgive my Adversaries ( whom I have assayed to cool by kind letters ) and that I do not fear them : that I am well affected to all Government, by which I am protected, and that I am so well opinioned of the present Governor, that I believe he will at least tolerate that Religion, wherein himself, as well as we, were once baptiz'd.

*C. B. to Mr. G. December 24. 1653.*

SIR,

I have seriously considered both what you writ to me, and what you said. You said, *Let Ministers preach at home, and take heed*  
of

of Meetings. It is good to be wise and wary; but to omit the means and opportunity of doing good in our Callings, even when there is some shew of perill to our selves; I doubt will argue rather a timorous deserting of our Cause, than a prudent wariness. Ministers must not only labour single and in their own Cures, but by a brotherly union, and mutual assistance, advance the work of their Master, and procure the peace of the Church. When so many unlearned new Teachers, both single and united, shew such zeal to make profelytes, shall we that have gone through the Schools to *S. Maryes*, and through university degrees have ascended the Pulpit, and by a regular mission are employed in our stations, shall we I say let the people lose the fruit of our long studyes, shall we be cold and heartless, and suffer our sheep to wander as if they had no shepherds? You writ to me, *That the Truth and our Cause did not suffer by my Dispute, but my friends fear is, that I in my estate may suffer in defense thereof.* Truly Sir, the grave judgment of you and other friends, that I have done some service to a good Cause, doth more comfort me, than your fears of my suffering can discourage me. I think upon the Psalmists words, *Trust in the Lord, and be doing good.* I think upon Gods words to *Paul*,



Be not afraid, but speak and hold not thy peace: For I am with thee. I think upon Paul's words to the Philippians, To you it is given not only to believe, but to suffer. I think upon Christ's words, Blessed are ye when men shall revile you and persecute you for my sake: Rejoyce and be exceeding glad. I need not comment upon these passages, nor apply them. Assure your self, I am not afraid to suffer, as a Christian. My estate indeed is but small; if it were great, God forbid I should love it more than a good Conscience. I am in hope to keep both safe; and my hope is confirmed, since I hear, that at the very same time when our Adversaries were contriving to undo me and other of my worthy brethren, The Generall was declared Protector, who is said to be of a moderate, and a gentle, and obliging Disposition. From whom I may justly expect such a preservation in my place, whereby I may be able (which is all my ambition) to breed up my five little Boys, to fear God, to love their Countrey, and to obey their superiours.

C. B. to D. C. December 30. 1653.

**M**ost dear Sir,

I have born a *loss*, which will make all that can happen seem but light unto me (*ô passi graviora!*) so that the *danger* threatned moves me not; But truly upon the *late change* (which I hope will turn to the *general* good, as well as mine) I wrote to you, that the *danger*, I conceiv'd, was past; and therefore you might burn the letters. No wonder, that in the delivery of my papers to *that man*, you receiv'd vile words, and threats against me. Such are the *Civilities* of some *new-Saints*, that have found out a *Religion* of another temper from *His*, who as himself is meek and lowly, so requireth all his *Disciples* to be like him; and that are of another *spirit* than that whose fruits are long suffering and gentleness. 'Twas well you ventur'd not to deliver the other letter, having had such experience. Now Sir, to answer your Question, *where I am prosecuted*, I cannot: only I conjecture I shall hear of my *Adversaries* at the *Sessions*, and there I may hope well of the equity of the other *Justices*. As for the *Articles* against me, it seems by what I have learned concerning the *examinations*, they will

will run thus : 1. That he said , he would out *Mr. Helme* (though I think, when they sought false witnesses to prove this , they found none ; And indeed I do not use to threaten.) 2. That he hath sometime used some part of the *Common-Prayer-Book* (Themselves use not the *Directory* : and the Order of the 12. of *November* last , protects all Assemblies but Popish.) 3. That he Christned such a mans child with the *sign of the Cross* : in token that he should not be ashamed to confess the faith of Christ crucified. 4. That he dined at an Ordinary with the *D. of Y.* at *Winchcomb*. [ About whom there hath been much ado among those Justices , to the exposing of themselves and their office to much contempt among the people.] *Terrible Articles* ! But , since the *Dissolution*, the Men are not terrible : so that I may banish them from my studies , and return unto my *Grotius* ; or , rather use the words of the *Psalmist* , *Return unto thy rest, O my Soul, for the Lord hath been good to thee. The Lord taketh my part against my adversaries. The Lord shall give his people the blessing of Peace.* To his gracious providence I commend you and all yours.



*Testimonies pertinent to severall passages in the Letters and Dispute, Collected out of Protestant Divines as they came to hand, to be referred to their proper places by the diligent Reader.*

---

**Dr. HAMMOND**  
*Of Binding and Loosing,*  
 Pag. 74.

**T**hey quite deform the primitime Institution (of *Excommunication*) who deny the Sacrament to Whole Congregations at once, without any charge laid to all or any part of them (save only that they are a mixt Congregation, wherein there are some evil men, which yet is not legally proved neither: ) and they also who deny it to particular men sufficiently catechised, without any publick cognizance of their crime, or process of admonition first and second; or that de-  
 signe

signe that exclusion to any other end, than *ut peccantes resipiscant*, the reducing sinners to repentance: and therefore no small petty trifle is a sufficient matter for this, but contumacious continuing in some scandalous sin after admonitions: from which when they return again by a sincere approved repentance, they are to be absolved.

---

*In his Preface.*

**T**HAT the power of Binding and Loosing may be restored to its full vigour in this Church againe, and, wherever sobriety shall advise, by addition of penitentiall Canons be reformed or regulated; and being put into the primitive chanell, may there be permitted to shew forth it self in the native purity and brightness; and so being ordered according to Gods designation, obtain Gods blessing to make it effectually to its end, shall be the prayer of him who professes to love and admire the beauty of this fabrick [of the Church of *England*] even when it lyeth polluted in its blood, and to wish no greater blessing to its dearest friends, or, for whom he daily prays, most implacable enemies, than that the scales may fall off from all our eyes,

that we may see and value what is so illustriously conspicuous and estimable in it self, &c. If the abuses and excesses and mistakes were removed, and that which is Christian and Apostolicall revived and restored in prudence and sobriety, might yet again shew the world the use of that Prelacy, which is now so zealously contemned, and recover at once the order, and the estimation of it; set more Saints on their knees, in petitions for the reducing and restoring, than ever employed their hands toward the suppressing of it.

*D. Jer. Taylor in the Dedicatory before his Winter-Sermons. Of preaching.*

**W**HO would have in him so little of a man as not to be greedy of the Word of God, and of holy Ordinances, even therefore because they are so hard to have? And this evill, although it can have no excuse, yet it hath a great and a certain cause. For the Word of God still creates new Appetites, as it satisfies the old; and enlarges the capacity, as it fills the first propensities of the Spirit. For all spirituall blessings are seeds of Immortality, and of infinite felicitie; they swell up to the comprehensions of Eternity: and the desires of the soul can never be wearied,

ried, but when they are decayed: as the stomach will be craving every day, unless it be sick and abused. But every mans experience tels him now, that because men have not Preaching, they less desire it: their long fasting makes them not to love their meat: and so we have cause to fear, the people will fall to an Atrophy, then to a loathing of holy food, and then Gods anger will follow the method of our sin, and send a famine of the word and Sacraments. *Paulo post.* And by the same instrument [ *Preaching* ] God restored the beauty of the Church, when it was necessary she should be reformed: it was the assiduous and learned Preaching of those whom God chose for his Ministers in that work, that wrought the Advantages, and perswaded those Truths, which are the *enamel* and beauty of our Churches. And because by the same means all things are preserved, by which they are produc'd, it cannot but be certain, that the present State of the Church requires a greater care and prudence in this Ministry than ever: especially, since by Preaching some endeavour to supplant Preaching, and by intercepting the fruits of the flocks, to dishearten the shepherds from their Attendances.

*The same Author. Of Zeal, p. 185.*

**A**Ny zeal is proper for Religion, but the zeal of the Sword, and the zeal of anger; this is *μυλα ζηλος*, the bitterness of zeal; and it is a certain temptation to every man against his duty: for if the Sword turns Preacher and dictates Propositions by Empire instead of Arguments, and engraves them in mens hearts with a Ponyard, that it shall be death to believe what I innocently and ignorantly am perswaded of, it must needs be unsafe to try *the Spirits*, to try *all things*, to make enquiry. And yet without this liberty, no man can justify himself before God or man, nor confidently say, that his Religion is best: since he cannot without a final danger make himself able to give a right sentence, and to follow that which he finds to be the best. This may ruin Souls by making Hypocrits, or careless and compliant against conscience or without it; but it doth not save Souls, though peradventure it should force them to a good opinion. This is inordination of zeal. For Christ by reproving St. *Peter* drawing his Sword, even in the cause of Christ, for his sacred and yet injur'd



injur'd person, *διδασκαλὸς καὶ χριστῶν μακαρίων καὶ τῶν ἀποστόλων ἐκδικεῖ* (saith *Theophylact*) teaches us not to use the Sword though in the cause of God, or for God himself: because he will secure his own interest: only let him be served as himself is pleased to command: and it is like *Moses* passion, it throws the Tables of the Law out of our hands, and breaks them in pieces out of indignation to see them broken. This is the zeal that is now in fashion, and hath almost spoiled Religion: Men like the zealots of the Jews cry up their Sect, and in it their Interest, they affect Disciples and fight against the Opponents: And we shall find in Scripture, that when the Apostles began to Preach the meekness of the Christian institution, salvation, and promises, charity and humility, there was a zeal set up against them. The Apostles were zealous for the Gospel: The Jews were zealous for the Law. And see what different effect these two zeals did produce. The zeal of the Law came to this, They stirred up the City, they made tumults, they sent parties of Souldiers to silence and to imprison the Preachers, &c. But the zeal of the Apostles was this, They Preached publicly and privatly, they prayed for all men, they wept to God for the

hardness of mens hearts, they became all things to all men, &c. They endured every man and wronged no man, They would do any good thing and suffer any evill, if they had but hopes to prevail upon a Soul : They perswaded men meekly, they entreated them humbly, they convinced them powerfully, they watched for their good, but medled not with their interest, &c.

---

L. Hatton in the Preface to his Psalter.  
Of Union.

**H**E that is ready to joyn with all the societies of Christians in the world, in those things which are certainly true, just and pious, gives great probation that he hath at least *animum Catholicum*, no Schismatical Soul, because he would actually communicate with all Christendome ; if *bona fides in falso articulo*, sincere perswasion (be it true or false) did not disoblige him ; since he clearly distinguishes persons from things, and in all good things communicates with persons bad enough in others. This is the Communion of Charity : and when the Communion of belief is interrupted by misperswasion on one side, and too much confidence

fidence and want of Charity on the other, the erring party hath humane infirmity to excuse him, but the uncharitable nothing at all. This therefore is the best and surest way, because we are all apt to be deceived, to be sincere in our disquisitions, modest in our determinations, charitable in our censures, and apt to communicate in things of evident truth and confessed holiness. Since all Christians of any publick confession and Government, that is, all particular and national Churches, agree in the matter of prayers, and the great object, God in the mystery of the Trinity, if the Church of *Rome* would make her Addresses to God only through Jesus Christ our Lord, and leave the Saints in the Calendar, without drawing them into her Offices (which they might do without any prejudice to the suites they ask, unless Christ's intercession without their conjuncture were imperfect) that we might all once pray together, we might hope for the blessings of Peace and Charity to be upon us all.

Hieronimus

Hieronymus Zanchius, in Confess.  
 Cap. 24. 19. De Ecclesia.

**N**on enim ab Ecclesia Romana simpliciter & in omnibus defecimus : sed in illis duntaxat rebus, in quibus ipsa defecit ab Apostolica, atque adeo à seipsa, veteri & pura Ecclesia : neque alio discessimus animo, quàm ut, si correcta ad priorem Ecclesie formam redeat, nos quoque ad illam revertamur, & communionem cum illa, in suis porrò cœtibus habeamus. Quod ut tandem fiat, toto animo Dominum Jesum precamur. Quid enim pro cuique optatius, quam ut ubi per Baptismum renati sumus, ibi etiam in finem usque vivamus, modo in Domino. Ego H. Z. cum tota meâ familia testatum hoc valo toti Ecclesie Christi in omnem eternitatem.

“ Huic pii viri sententiæ libenter subscribit

C. B.

Idem in observat. ad Cap. 5.

**A**tque hac de patrum autoritate : à quibus nisi manifestissimis rationibus cogar, me pro meâ tenera conscientia, vel in dogmatibus,

tibus, vel etiam in scripturarum interpretationibus, praesertim ubi plerique omnes consentiunt, deflectere non audere, toti Ecclesiae Christi ingenuè fateor. Et postea, Hoc ego ingenuè denuò profiteor, talem esse meam conscientiam, ut à veterum patrum, sive dogmatibus, sive scripturarum interpretationibus, non facile, nisi vel manifestis sacrarum literarum testimoniis, vel necessariis consequentiis, apertisque demonstrationibus convictus atque coactus, discedere queam. Sic enim acquiescit mea conscientia: & in hac mentis quiete cupio etiam mori.

---

Idem ad Cap. 25.

**Q**uid? quòd in Ecclesiis etiam Protestantium, non desunt reipsa Episcopi, & Archiepiscopi: quos mutatis bonis Graecis nominibus in malè Latina, vocant Superintendentes, & generales Superintendentes? Sed ubi etiam neque illa vetera bona Graeca, neque hac nova malè Latina nomina obtinent, ibi tamen solent esse aliquot primarii, penes quos fere tota est autoritas. De nominibus ergo fuerit controversia: verum cum de rebus convenit, quid de nominibus altercamur?

Idem

Idem in fine.

**P**Recor omnes *Christianos* per *Dominum* *Jesum*, ut positis vanis privatorum hominum somniis, positis etiam propriis carnis affectibus, odiis, inimicitis; amplexi verò certum ac salutarem veteris *Ecclesie* doctrinam, *Christianamque* dilectionem; coeamus omnes in unam fidem, sanctamque amicitiam: sicut nobis quoque omnibus unus est *Deus*, unus *Mediator*, unum *Baptisma*, una spes vocationis nostræ: ad gloriam nominis *Dei*, *Ecclesie* adificationem, salutemque animorum nostrorum. Citius enim quam putamus, sistemur ante tribunal *Christi*, ut referat unusquisque prout se gessit in corpore, & in hac vita, quando post hanc vitam nulla spes veniæ, nullus resipiscentiæ locus est.

Hooker in his Preface. Sect. 4.

**A** Very strange thing sure it were, that such a Discipline as ye speak of, should be taught by *Christ* and his *Apostles* in the word of *God*, and no *Church* ever have found it out, nor received it, till this present time: contrariwise, the *Government* against

against which ye bend your selves, be observed every where throughout all generations and ages of the Christian world, no Church ever perceiving the word of God to be against it. We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your Discipline, or hath not been orderd by ours, that is to say, by Episcopal regiment, sithence the time that the blessed Apostles were here conversant.

---

*The same. Sect. 6.*

**A**S for the Orders which are established, sith equity and reason, the Law of Nature, God and man, do all favour that which is in being, till orderly judgement of decision be given against it; it is but justice to exact of you, and perverseness in you it should be to deny thereunto your willing obedience. Not that I judge it a thing allowable for men to observe those Laws, which in their hearts they are stedfastly perswaded to be against the Law of God; but your perswasion in this case ye are all bound for the time to suspend; and in otherwise doing, ye offend against God by troubling his  
Church

Church without any just or necessary  
cause.

---

*The same. Sect. 8.*

**A**gain it may justly be feared, whether our English Nobility, when the matter came in tryal, would contentedly suffer themselves to be alwaies at the call, and to stand to the sentence of a number of mean persons assisted with the presence of their poor teacher, a man (as sometimes it hapneth) though better able to speak, yet little or no whit apter to judge than the rest. From whom, be their dealings never so absurd (unless it be by way of complaint to a Synod) no appeal may be made unto any one of higher power: in as much as the order of your Discipline admitteth no standing inequality of Courts, no Spiritual Judge to have any ordinary Superior on earth, but as many Supremacies, as there are Parishes and several Congregations. Neither is it altogether without cause that so many do fear the overthrow of all learning, as a threatened sequel of this your intended Discipline. For if the worlds preservation depend upon the multitude of the wise; and of that sort  
the



the number hereafter be not likely to wax over great, when (that wherewith the Son of *Syrach* professeth himself at the heart grieved) men of understanding are already so little set by : how should their minds, whom the love of so precious a Jewel filleth with secret jealousy, even in regard of the least things which may any way hinder the flourishing estate thereof, choose but misdoubt, lest this Discipline, which alwaies you match with Divine Doctrine, as her natural and true Sister, be found unto all kinds of knowledge a Stepmother ; seeing that the greatest worldly hopes, which are proposed unto the chiefeft kind of learning, yee seek utterly to extirpate as weeds : and have grounded your platform on such Propositions, as do after a sort undermine those most renowned habitations, where through the goodness of Almighty God all commendable Arts and Sciences are with exceeding great industry hitherto (and so may they for ever continue) studied, proceeded in, and profest. To charge you as purposely bent to the overthrow of that wherein many of you have attained no small perfection, were injurious. Only therefore I wish that your selves did well consider how opposite certain your positions are, &c.

Master

*Master Edward Leigh, a dilligent Col-  
lector, in his Body of Divinity  
P. 454, &c.*

**T**He Socinians say, *Cum adhuc nova, &c.*  
The Apostles had a call when the Gospel  
was newly published: there needs not a  
Ministry now that the Gospel is generally  
taught, and it is promised we shall be all  
taught of God. If we should look for a Mi-  
nistry, where shall we find it? Our Mini-  
sters were ordained by Bishops, they by the  
Pope: Therefore their Calling is Anti-Chri-  
stian. *But*, That there is such an Institu-  
tion of Christ, and this to continue till the  
worlds end, may be thus proved. First, there  
are some to whom the word of reconciliation  
is committed, and not to others. *1 Cor. 5. 18.*  
*Rom. 10. 15.* there is a peculiar mission:  
Men cannot Preach as the Embassadors of  
Christ, unless sent, *Jo. 20. 21. Gal. 1. 1.* Se-  
condly, because a special authority is com-  
mitted to such by vertue of their office, they  
have the Keys of the Kingdom of Heaven.  
*Is. 22. 22. Mat. 16. 19.* The Brownists say,  
our Ministers are not rightly called into their  
offices, because we received it from *Rome.*  
*Ans.* Not every thing ordained by Anti-  
Christ

christ is forthwith to me rejected, but only that which he doth, *qua Antichristus*, as he is Antichrist. But Bishops were before ever Antichrist appeared in the world.—*Brown* the father of the *Brownists* was the first of note that did separate himself from the Church of *England*, and said, that we had no Church; he meant a true Church; But after he went into *France*, and being at *Geneva*, he saw the Sabbath much prophaned, and the wafer-cake given in the Sacrament instead of bread; whereupon he began to think better of the Church of *England*, and returning home he became Pastor of a Church in *Northampton-shire*, called *Achurch*. The Church of *Rome* was a true Church; the Reformed Churches separated from it becoming a false Church. Though Ministers were ordained in the most corrupt estate of the Church of *Rome*, yet if they forsake the corruptions of the Church of *Rome* they are true Ministers, as the Church of *Rome* it self if it would cast off its Corruptions, should be a true Church.

There is a double *Calling* necessary to a dispenser of the Mysteries of salvation, *Inward* and *Outward*. The *Inward* enableth men, the *Outward* authorizeth them to discharge their sacred function. Where there are Gifts, if God encline the heart of the

party to enter into the Ministry, there is an inward Calling: Yet this alone sufficeth not without an outward Calling, either *Ordinary*, or *Extraordinary*. We are not now to expect extraordinary callings since Miracles are ceased. The Ordinary calling is by the Imposition of the hands of the Presbytery, *Jer.* 14. 14. & 27. 15. *Rom.* 10. 5. No other Ordination was heard of for fifteen hundred years, or at least approved of. *Dr. Featly's distinction of Clergy and Laity.*

In the Reformed Churches of *France* and *Geneva*, the people give no voice in the Election of Ministers, but are only permitted, if they have any causes of dislike or exception, to make them known to the pastors & guides of the Church, and the power of judging such exceptions resteth wholly in them. When one *Morelins* a phantasticall companion sought to bring the Elections of Bishops and Ministers to be popular, and swayed by the most voices of the people, he was condemned by all the Synods in *France*, as *Beza* sheweth, *Epist.* 83.

In Scripture we find Election and Ordination frequently distinguished, not only as distinct acts, but oftentimes in distinct hands; *Deut.* 1. 13. The people chuse them who shall be Rulers, but *Moses* makes them Rulers.

lers. *Act. 6. 3.* The people chuse, the Apostles appoint the Deacons. The chusing of a person to an office, is not the authorizing of the person elected, but the designation of the person to be authorized. See *Mr. Gillesp. Miscell. c. 4.*

The *Socinians* acknowledge it is fit for Order and Decency to retain Ordination in the Church. Peradventure many of the Sectaries of this time will hardly acknowledge thus much. — Some think, that the Ceremony of laying on of hands may be omitted; sometimes we must be tyed to example in the left gesture, though not prescribed, and yet men presume to dispense in a circumstance prescribed, *Tit. 1. 5.* Timothy was ordained by laying on of hands, and enjoined to lay hands on others in their Ordination, *1 Tim. 5. 22.* Thus were the Deacons ordained, *Act. 6. 6.* and thus were *Paul* and *Barnabas* set apart for the execution of their calling, *Act. 13. 3.*

*Augustin* and *Chrysostom* preached every day in the week and year, (at least once or twice without fail:) *Ye heard yesterday, yee shall hear to morrow,* is common in their Treatises and Homilies. *Mr. Bull's* trial of Separat. p. 81. The Papists by way of scoff called the Evangelical Ministers *pradicantici*. Where-

as *Paul* judged preaching his chief Office ; and would not baptize lest it should be an impediment. *Bellarmino* and the Council of *Trent* style preaching *pracipuum Episcopi officium*.

The Question ( saith *Mr. Mede* on *Act. 5. 3, 4, 5.* ) should not be, Whether Tithes are due to the Ministers of the Gospel, meaning as a duty of the people unto them but rather, Whether they be not due to God : for so is the style of the Scripture, *All the Tithes are mine ; These I give to Levi, and not you.* There are many other uses for the employment of *Bona sacra*, if they be more than is competent for them and theirs.

That men, though gifted without being called to the Ministry, and by Ordination set apart for it, should take upon them the office or ordinary exercise of preaching, seems repugnant to those Scriptures, *Rom. 10. 15. Heb. 5. 4. 1 Tim. 5. 22.* Christ therefore frequently urgeth this, That he was sent from his Father. Punishments have been inflicted on those that have medled beyond their call, as *Uzziah*. *Apaga vasanam illam prophetandi libertatem, imò licentiam blasphemandi: ut liceat maleferiato cuiq; tyroni prodigiosissima cerebri sui phantasmata in apricum producere, & populo commendare & pralo.* *Concio D. Halli*

*Halli ad Syn. nat. Dord.* Such as want Authority from the Church, 1. are none of Christs Officers, *Ephes. 4. 11.* 2. They are expressly forbidden it, *Jer. 23. 21.* 3. The blessing on the Word is promised only to sent Teachers, *Rom. 10. 15.* *Mr. Owen's duty of Pastors and people distinguished, p. 46, 47.* *In primis displicet mihi illa quam tuentur libertas prophetandi, certissima perniciēs religionis nisi certis finibus acriter coerceatur.* *Casaub. epist. 320.*

*The same Collector, pag. 683, 684.*

**Obj.** WE are commanded not to eat with a Brother if he be so and so. *Ans.* It signifieth to have familiar civill society with them, in inviting them or feasting them. But, if one may not have familiar civil conversation with such, much less may he eat with them at the Sacrament. It follows not, for in withdrawing our selves from them we punish them, and shew our dislike of them: but in withdrawing our selves from the Sacrament, because of them, we punish our selves.—

*Mr. Downname on 1 Cor. 11. 28. saith,* None ought to refrain coming to the Lords Table, because they see scandalous sinners & unworthy guests admitted. For, 1. The Apostle here doth not enjoyn us to examin others, but

our selves. 2. Because the Apostles; ( yea even Christ himself ) did joyn with those Assemblies in the service of God, and particularly in the use of the Sacraments, which were full of corruptions, both in respect of doctrine and manners, viz. This Church of *Corinth* it self. ) 3. Because one mans sin cannot defile another, nor make the seals of the Covenant uneffectuall to him who cometh in faith and repentance, and even hateth that sin which he seeth committed: especially when he hath no power committed unto him by God and the Church, of repelling the wicked from this holy Communion. 4. Because the punishment denounced against unworthy Receivers is appropriated to them who thus offend, and reacheth not to the innocent because they are in their company. *Zanchy* saith, *Non aut ob talem abusum Ecclesia desinit esse Ecclesia Christi, aut pii impiorum in sacris Communionem possunt contaminari.* *Beza de Presbyt.* p. 28. *Etiamsi suis oculis Minister quenpiam viderit aliquid agentem, quod cœna exclusionem mereatur, jure tamen, nec debeat nec possit, nisi vocatum, convivium legitime, deniq; secundum constitutum in Ecclesia ordinem damnatum à mensa Domini cum auctoritate prohibere.*

*Object.* We are commanded to separate  
our



our selves from the wicked , and to come out from amongst them, 2 Cor. 6. 17. *Ans.* We must indeed come out from amongst those that do serve false Gods , and separate our selves from the familiar society of wicked persons ; but other separation was never practised by any Prophet or Apostle , or ever meant. Immediately there it follows , *Touch not the unclean thing* : that is , Do not joyn with others in their pollutions. *Ephes. 5. 6, 7, 11. p. 682.*

This Sacrament (saith *Mr. Burroughs on Hos. 5. 3.*) is not defiled to the right receivers of it, meerly because wicked men are present there , but because the Congregation neglects their duty of casting out the wicked from thence , whence they discover themselves—Particular persons and Communicants come to be defiled in this , if they neglect the duty that belongs to them as Christians, *Matth. 18. 15, 16.* If thou hast done thy duty to all scandalous persons in the Congregation, then the sin be upon the Church, thou maist receive the Sacrament with comfort, though wicked men be admitted there.

[p. 481.] *Dr. Ames* saith , *Falsum est internas virtutes à nobis requiri , ut aliquis sit in Ecclesia quoad visibilem ejus statum.* *Belarm.*

*larm. enerv. Tom. 2. l. 2. c. 1. f. 5.* The Apostles at the first gathering of the Church of the new Testament never required any more than the profession of the faith of Christ in fundamentals, and that they were willing for the time to come to walk in Gospell rules. *John Baptist* received Publicans and sinners, Soldiers, Scribes, Pharisees, when they confessed their sins, and desired to be admitted into the faith of him whom *John* preached. See *Act. 2. 41, 47. Vide Calvin. ad Matt. 3.* Many a one that may have real grace, yet out of bashfulness, and because he hath but weak parts, may not be able to evidence it to others: and others, who have greater gifts, may carry it away when they are not inwardly wrought upon. I suppose therefore, those are to be received into Church-Communion which profess the faith of Christ, and subject to the rules of the Gospell, if they be free from damnable errors and scandalous conversation.

*Mr. Martial on Rom. 12. 4, 5.* I am verily perswaded, that were the union and Communion of the people of God rightly known, there is no Saint in any part of the world, but where ever he comes, might demand upon the profession of his faith, and his voluntary subjection to the Gospell, his right in the Ordinances, hear the Word with them, pray with

with them, receive the Sacraments with them.

*Mr. Baxter in the Dedicatory  
of his Rest.*

**Y**OU know I never conformed to the use of mystical Symbolical Rites my self ( but only to the determination of Circumstantials necessary *in genere* ) and yet I ever loved a godly peaceable Conformist, better than a turbulent Non-conformist. I yet differ from many in severall Doctrins of greater moment than Baptism, &c. And yet if I should zealously press my judgment on others, and seek to make a party for it, and disturb the *peace of the Church*, and separate from my Brethren, I should fear lest I should prove a firebrand in hell, for being a firebrand in the Church. *Paulo post*. Make conscience of the great duty of *reproving* and exhorting those about you: Make not your souls guilty of the oaths, ignorance and unworthiness of others by your silence. *Admonish* them lovingly and modestly; but be sure you do it, and that seriously. This is the first step in *Discipline*. Expect not that your Minister should put any from the *Sacrament*, whom you have not thus admonished once and again.—Punish not before due process.

*Dr.*

*Dr. Ham. Pract. Catech. l. 6. s. 3.*  
*Of preparation for the Sacrament.*

**T**HAT every man is infinitely concern'd to have his soul always possess'd with every part of that preparation. That he careless *oscitancy*, & fatal *stupidity* of the world, in never so much as considering whether they have any of them or no, is a most prodigious thing. That the time of preparing our selves for the Sacrament (which ought to be *frequent*, but how frequent is not defined in Scripture, but left to the judgment of the Church) is a very fit time for that *self examination*. That till that be done, and all and each of those graces [*Repentance, faith, &c.*] found sincere in our hearts; we ought not to come to that holy Sacrament: which yet will not *excuse* any for not coming, because he is not prepar'd, but rather *aggravate* the sin upon him, that rather than thus fit himself he will part with so great a treasure.

*The same Authour, Of Idolatry, s. 70.*

**F**OR the *sign of the Cross*, used by our Church in Baptism, which hath been by some cryed down under the title of Idolatry,

two things it will not be amiss briefly to have observed; 1. That the same ground of zeal or passion that hath incited some men lately to charge it of a breach of the second Commandement, hath long since moved one [*Parker on the Cross*] of the same spirit, to accuse it as a sin against the other nine, and to entitle his severall Chapters of the swearing, Sabbath-breaking, murder, adultery, stealing, false-witness, and at the last of the concupiscence of the Cross, as well as the Idolatry of it, the reasons being much alike for the whole charge. 2. That the signing with the sign of the Cross in that Sacrament, is somewhat distant from that which the Papists use, and an act of departure from them, in King *Edwards* second Liturgy, more than had been in the first Reformation. The former custome was to cross the Child at the Church dore, when it was brought to Baptism, but this of ours as a mark of initiation or reception into Christs flock, immediately following Baptism, and a kind of *tessera*, or military sign that the person thus consigned into Christ's *Militia* shall for ever after think himself obliged *manfully to fight*, &c. A change made meerly out of compliance with them who were jealous of too great an inclination to *Poperie*, and yet now charged with the guilt

of

of that, which it was on purpose designed to decline.

*The same Author, Of fraternall Admonition, pag. 11.*

**T**HIS of Correction (saith Gerson) is by Christ's precept become our duty, whensoever these 6. *Conditions* do concur. 1. That I have a *certain knowledge* of the brothers sin, a suspicion being not ground sufficient for so doing. 2. That I use all *mildness* or mansuetude in admonishing, the angry passionate correction being apt rather to provoke than to amend. 3. If on consideration I discern not that some other is *fitter* for that performance than my self; *i. e.* either more familiar with him, or els his superiour, that may have some authority over him (as for a third consideration, whether some body els be not more *pious*, or better qualified, I shall not put that into the scheme, lest the most pious men being also the most humble, should by that *reason*, judge themselves superseded from that duty:) Yet this also with this limitation, that if all other do appear to neglect that performance, then it must devolve to me again, and as far as concerns that condition, become my duty, if all the other conditions

conditions do concur with it. 4. If I have any probable ground of *hope* that he will be reformed or bettered by my Correction : whereas on the other side, if there be no such hope, but rather that he will be provoked, inflamed, and grow worse, I am not then bound to contribute thus to his deeper condemnation.

5. That the matter of the sin be of some *weight* : and again , that it were done upon advice and deliberation, not out of *surreption*, sudden motion , or imperfect consent. And lastly , if there be not hope of springing some happier *opportunity* for this performance at some other time, which may make it prudent and charitable to defer it till then. The concurrence of these conditions is that which makes the *exercise* of this duty *necessary*, and neglect a sin : and the concurrence of at least so many of them , as may give me hope of the designed success ( that unto which the first mention of it by Christ was ordered, *to save that which was lost* : ) the reforming any laps't trespasser , lays it upon me as a most excellent work of Christian mercy : the usefulness of which to my poor brother , is able to commend it to every Christians practice , though there were no obligation , or precept lying on him. *Read the whole Treatise.*

The same Author in his preface to,  
Of binding and loosing.

**T**HE Lord grant us unprejudicate honest hearts to judge uprightly, and every one of us that meekness and quietness of spirit, to think some others may possibly discern betwixt good and evill, as well as our selves; and when that prayer is once heard, I shall then suppose that *apostle* that hath given *The- mistocles* the *apostle*, or preheminance over his fellowes in the judgment of all posterity (*viz.* that every man named him next after himself) will certainly end the present controversy. A moderate Episcopacy, with a standing assistant Presbytery (and every of these assigned his full task and province of employment also) being the only fourth, which as it will certainly satisfy the desires of those whose pretensions are regular and moderate; so will it appear to be that which all other parties can best tolerate; and which next himself, both *Presbyterian*, and *Independent*, and *Erastian* will make no question to chuse and prefer before any of the other pretenders. — The severall excellencies of the other three, by which they set themselves out amiable and desirable to admirers or followers (the *Presbyterians*



( 95 )  
byterians sharpness and severity against all ignorance and sin, the *Independents* zeal against mixt Congregations, and the *Erastians* care that the civill power may not be intrencht on, and that they that might receive benefit by the word and Sacraments, (should by no means be interdicted the use of them) may all and each of them be found, at least as in mixture, refracted and compounded in this fourth.

The same Author in his *Considerations concerning Church-govern-ment.* p. II.

**T**He restoring *Episcopacy* to its due burthen as well as reputation, were a care worthy of *Reformers*: and it is so far from my desire that any such care should be spared, that it is now my publick solemn *Petition* both to God and Man, that the power of the *Keys*, and the exercise of that power, the due use of *Confirmation*, and previous to that, *Examination* and tryall of youth; a strict search into the manners and tempers and sufficiencies of those that are to be admitted into *Holy Orders*, and to be licentiate for publick Preachers; the *Visitation* of each Parish in each Diocese, and the exercise of *Church-Discipline* upon all offenders; together with  
painfull

painful, mature and sober *Preaching* and *Catechizing*; studies of all kinds, and parts of *Theological learning*, *Languages*, *Controversies*, *Writings of the Schools* and *Casuists*, &c. be so far taken into consideration by our *Law-makers*, and so far considered in the collating of *Church-preferments* and *Dignities*: so much of duty required of *Clergy-men*, and so little left arbitrary or at large, that every *Church-preferment* in this *Kingdom* may have such a due *burthen* annexed to it, that no ignorant person should be *able*, no lazy or luxurious person *willing* or forward to undergo it. And if this might be thus designed, I should then resolve, that the settling and continuing of this *Government* would prove the common *Interest* of *All*, and only the burthen of those few that have those painful offices assigned to them? &c.

---

D. Davenant Determin. 42. p. 189.

**S**It igitur hoc fixum & stabilitum, inter multos Presbyteros, qui in una aliqua Civitate Verbum & Sacramenta administrabant, fuisse unum ab ipsis Apostolis prepositum ceteris, & singulari quadam dignitate

*ac potestate munitum. Hisce Episcopis Apostolorum autoritate sic stabilitis, Constat perpetua serie Successores fuisse subrogatos in iisdem Civitatibus: novos etiam ad idem exemplar (quando Ecclesia sic visum fuit) in aliis Civitatibus Constitutos.*

---

Jo. Calvinus Protectori Angliæ.

**Q**uod ad formulam precum & rituum Ecclesiasticorum, valde probo, ut certa illa extet, à qua pastoribus discedere in functione sua non liceat: tam ut consulatur quorundam simplicitati & imperitiæ, quam ut certius ita constet omnium inter se Ecclesiarum consensus: postremo etiam ut obviam eatur desultoria quorundam levitati, qui novationes quasdam affectant, uti eo pertinere Catechismum ipsum ante ostendi. Sic igitur statum esse Catechismum oportet, statam Sacramentorum administrationem, publicam item precum formulam.

*Doctor Gauden to the Reader  
of his Apology.*

**B**Ut if the *Sins* of this Nation, and the decrees of *Divine Justice*, do indeed hasten an utter overthrow here of the *Reformed Ministry*, and the *Reformed Religion*; If *Ministers* of the *antient Ordination*, lawful heirs of the true *Apostolical Succession*, are therefore accounted as *Sheep* for the slaughter, because they are better fed, and better bred, than others of leaner Souls, and meaner Spirits; If they are therefore to the men of this world, as a favour of death unto death, because they hold forth the word of *Truth* and *Life*, to the just reproach of a lying, dying, and self-destroying *Generation*; If we must at last perish and fall, with our whole function and *Fraternity*, after all our *Studies*, charges, labours and sufferings: yet it is fit some of us (and the more the better, lest our *silence may argue guilt*) give the world both at present, and in after *Ages* some *Account*, *Why* and *How*, in so learned, valiant wise and *Religious* a Nation as this of *England* hath been, &c.

## Of the Church of England.

I Cannot but take notice of the style that some Romanists have in these last years chosen to make use of, calling us, *The late Church of England*: The interpretation whereof is to my understanding this; that the Calamities under which now we suffer have made us cease to be a Church. — But, *Blessed be God*, the Church of *England* is not invisible: It is still preserved in *Bishops and Presbyters* rightly Ordained, and multitudes rightly Baptized, none of which have fallen off from their profession. And the only thing imaginable to be objected in this point, being this, that the *Schism* hath so far been extended by the *force*, that many, if not most *Churches parochial* are filled by those who have set up a *new*, or a *no-form* of worship, and so that many men cannot any otherwise than in *private Families* serve God, after the Church-way; that sure will be of little weight, when the *Romanists* are remembred to be the objectors, who cannot but know, that this is the only way that they have had of serving God in this kingdom these many years; and that the night meetings of the *Primitive Christians* in Dens

and Caves, are as pertinent to the justifying of *our* condition, as they can be of *any*: and when 'tis certain that *the forsaking of the Assemblies Heb. 10. 25.* is not our *wilful fault*, v. 26. but only our *unhappy lot*; who are forced either not to frequent the Assemblies, or else to encourage (and incur the *scandal* of seeming to approve) the practices of those that have departed from the Church. See the eminent Doctor in his new Book of Schism, last Chapter.

---

*Master Medes answer to Doctor Twiss,  
touching Holiness of Times  
and Places. p. 660.*

S I R,

**I** Say still, there is *eadem ratio Loci & Temporis sacri quâ talis*: to wit, for the sanctification or discrimination due to them both, and the formal reason for which it is due: For the formal reason why a thing is to be sanctified (or *sanctè habendum*) is, because it is *sanctum* or *sacrum*: and whatsoever is appropriate to God and his service is such; be it by Gods own immediate ordination, or humane devotion, it is all one in this point, so the consecration be supposed lawful and agreeable

agreeable to the divine will. For this sanctification depends neither upon the difference of the institution, whether divine or humane; nor the diversity of natural and artificial Being, but upon the *formalis ratio* of the object, because it is *sacrum*. Moreover, I believe the one was intended in the fourth Commandment, as well as the other: not only from that general rule whereby the Decalogue is to be interpreted, but because the Lord himself hath conjoined them, *Lev. 19.30. Keep my Sabbaths, and reverence my Sanctuary.* Why may not I say, *Those whom God hath joined together, let no man put asunder?* And it may be, the sanctification of the Lords Day would be urged with more advantage upon the ground I have intimated, than upon that other which is so much controverted. But it is Partiality that undoes all.

---

### *Of Christian Prudence.*

**C**hristian prudence forbids us to provoke a danger, and they were fond persons that run to persecution, and when the Proconsul sate on the life and death, and made strict inquisition after Christians, went and

offer'd themselves to die : and he was a fool that being in *Portugal* run to the Priest as he elevated the host, and overthrew the mysteries, and openly defycd the rites of that Religion. God, when he sends a persecution, will pick out such persons whom he will have to dy, & whom he wil consign to banishment, & whom to poverty. In the mean time, let us do our duty when we can, walking *ἀμειβόμενοι* (as the Apostles phrase is) not prevaricating in the least tittle : and then if we can be safe with the arts of civil, innocent, in-offensive compliance, let us bleſs God for his permissions made to us, and his assistances in the using them. But if either we turn our zeal into the ambition of death, and the follies of an unnecessary beggary ; or, on the other side, turn our prudence into craft, and covetousness ; to the first I say, that God hath no pleasure in fools ; to the later, If you gain the whole world, and lose your own Soul, your loss is infinite and intolerable. *Doctor Jer. Taylor. Serm. 20. Sum.*



*Of Liturgy, and the use of Gifts in Prayer.*

**T**HOUGH I am not against a Grave, modest, discreet and humble use of Ministers gifts, even in publick, the better to fit and excite their own, and the Peoples affections to the present occasions; Yet I know no necessity, why private and single abilities should quite juttle out and deprive the Church of the joint abilities and concurrent gifts and graces enabling them to compose with serious deliberation and concurrent advice, such Forms of Prayers as may best fit the Churches common wants, inform the hearers understanding, and stir up that fiduciary and fervent application of their Spirits (wherein consists the very Life and Soul of Prayer, and that so much pretended Spirit of Prayer,) than any private man by his solitary abilities can be presumed to have: which what they are many times (even there, where they make a great noise and shew) the affectations, emptiness, impertinency, rudeness, confusions, flatness, levity, obscurity, vain and ridiculous repetitions, the senseless and oft-times blasphemous expressions, all these burthened with a most tedious and intolerable length, do sufficiently convince all

men, but those who glory in that pharasaick way. 'Εικὼν βασιλ. 16.

---

*Of Moderate Episcopacy.*

**T**HE Abuses of Episcopacy deserve to be extirpated as much as the use retained; for I think it far better to hold to Primitive and uniform Antiquity, than to comply with divided Novelty. A right Episcopacy would at once satisfy all just desires and interests of good Bishops, humble Presbyters, and sober people: so as Church affairs should be managed neither with tyranny, parity, nor popularity: neither Bishops ejected, nor Presbyters despised, nor people oppressed, *ibid.* 17.

---

*Of the Primitive Church and Fathers.*

**I**F the practice of the Primitive Church, and the universal consent of the Fathers, be not a convincing Argument, when the Interpretation of Scripture is doubtful, I know nothing: for if this be not, then of necessity the Interpretation of private Spirits must be admitted, the which contradicts *S. Peter*, 2 *Pet.* 1. 20. is the Mother of all sects, and will

will ( if not prevented ) bring these Kingdoms into confusion. And to say that an Argument is ill, because the Papists use it, or, that such a thing is good, because it is the custom of some of the reformed Churches, cannot weigh with me, untill you prove, these to be infallible, or that to maintain no Truth. And how *Diotrephes* ambition ( who directly opposed the Apostle *S. John* ) can be an Argument against Episcopacy, I do not understand. *His Majesties second paper to H.*

*Of the same.*

**M**Y Conclusion is, that albeit I never esteemed any Authority equall to the Scriptures, yet I do think the unanimous consent of the Fathers, and the Universall practice of the Primitive Church, to be the best and most Authentickall Interpreters of Gods Word, and consequently the fittest Judges between Me and You, when we differ, untill you shall find me better. *Fift paper.*

*A pious Offer of the English Clergy.*  
*Anno 1644.*

**I** Shall offer in the name of my brethren of the Clergy (not that I have took their particular

ticular votes, but that I perswade my self so far of their piety; ) That rather than the Glory should thus depart from *Israel*, by laying wast this flourishing Church of ours, every one single of us, that have any possessions or titles worthy any mans envy or rapine ( and so are thought now by our own Interests to have been bribed or fee'd Advocates in this cause; ) may forthwith be deprived of all that part of the Revenues of the Church wherein we are legally invested; And he that shall not cheerfully resign his part in the present prosperity of the Church, on the meer contemplation and intuition of the benefit, that may now, and after his life, redound to others, let him have the charge of being disturber of the State. — And if the *Function* it self, with the necessary adjuncts to it, be not swept away in the calamity, we shall be perfectly pleas'd whatsoever befall our *Persons*, and desire that tryall may be made of the ingenuity of Clergy-men, whether we have not thus far profited under Gods rod, as to be willing to yield to any possible proposition, which will bring no guilt of sin upon our Consciences, toward the averting the Judgments of Heaven. *Dr. Hammond's Consid. of Church-government.*

## Of Universall Redemption.

THESE two propositions are very reconcilable, that *Christ redeemed all men*, and yet that the whole number of the impenitent, unbelieving, reprobate world shall never be saved by him. The great Benefits of *Christ's* death (which I affirm to be general) are given upon condition, not absolutely: as *God's* love to the world, and the effect of it, giving his Son, is not designed, that all *absolutely*, but that all *conditionally, i. e.* Whosoever believeth in him, should not perish, but have everlasting life: They which do not perform that condition (as *Gods* knows a great multitude do not,) shall never be saved by his death. To which purpose is that of *Prosper*, one far enough from all kindness to the *Pelagians*, *Redemptor mundi dedit pro mundo sanguinem suum, & mundus redimi noluit.* The Redeemer of the world gave his blood for the world, and the world would not be redeemed. *Ad Gall. cap. 9.*——To that testimony *Heb. 2. 9.* (so clear, that it alone hath, to my knowledge, convinc'd one as learned a man as doth in this Church of ours maintain the doctrines contrary to the Remonstrants) I shall *ex abundanti* add these other plain testimonies:

monies : Not only that of Gods giving his only Son, mention'd by Christ, as an effect or expression of his love to the world (which it would not be, if he did not give him for the *world*, whom he is said to *love*;) but, (to prevent all distinctions concerning the notion of the *world*, as if it signified only the *elect*;) more particularly these two. First, that of *2 Pet. 2. 1.* Where the Lord, *i. e.* Christ is plainly said to have bought (*i. e.* paid the Price, satisfied for them) who deny him, and bring upon themselves swift destruction. The other testimony is that of *S. Paul, 2 Cor. 5. 14.* Where speaking of the constraining obliging love of Christ, he said; We thus judge, that if one dyed for all, then were all dead: that is surely *All* in the full latitude, not only the *elect*, but *All* others; and this conclusion the Apostle infers by this *medium*, because *One*, that is, Christ dyed for *All*. Which being a proof of the other must certainly be as true, and the *All* as generall and unlimited, &c. *Dr. Hammond, Vindic. of the Prac. Catech. p. 4, 5.*

*Of set forms of Prayer.*

**T**HAT it is lawfull to use a set determinate form of words either written or fastned  
in

in our memory is apparent both by the example of Christ, (who in *S. Luke* bids us when we pray, say, *Our Father, &c.* not only pray after this pattern (as the words in *S. Matthew* may be interpreted) but use these very words (when you pray, say, *Our Father, &c. Luke* 11. 2.) and of *John Baptist*, who taught his disciples to pray in some form, though we know not what it is, *Luke* 11. 1. As also of the Priests, that used set forms of blessing the people, *Numb.* 6. 24. and of our Saviour himself, who used a part (if not the whole) of the 22. Psalm upon the Cross, *My God, my God, why hast thou forsaken me, &c.* And of the Church of the Jews, and Christian Churches through all times, who have had their Liturgies as ways and forms of serving God publickly, and as means to preserve the true Religion from all corruptions in doctrine.—Add the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as they may with understanding go along with the Minister, and by the help of their Memory the most ignorant may carry them away for his private use. *Pract. Catech. lib. 3. sect. 2.*

Melancthon

Melancthon Calvino: 1543.

Maii. II.

**S**Cio Deum inter fatales Imperiorum tumultus Ecclesiam suam servare mirabiliter. Non igitur frangamur animis sed dum possumus sonemus, ut conversus Latio in cruce, doctrinam de Filio Dei, deq; arcana sapientia, qua est Ecclesia propria, de magnitudine humanae infirmitatis, de poenitentia & fiducia promissa misericordia propter filium, de vera invocatione & veris Ecclesiae virtutibus, de mysteriis non polluentibus, de Ecclesia politica, non illa quam fingunt Pontifices, sed qualis fuit Prophetarum & Apostolorum, deniq; de vita aeterna. Ad harum maximarum rerum doctrinam ornandam transferas velim eloquentiorem tuam: qua & confirmare nostros, & terrere adversarios, & sanabiles juvare poterit. — Fortassis nostra Germania paulo post à Turcis vastabitur: quod si fiet; eo magis vobis alibi in locis tutioribus studia literarum excitanda erunt, & pugnandum vehementius, ut in reliqua Europa Evangelii lucem accendatis, & retineatis. Quod ad questionem de praedestinatione, habebam amicum Tubingae doctum hominem Franciscum Stadianum, qui dicere solebat, se utrumq; probare, evenire omnia, ut divina providentia decrevit,



decrevit, & tamen esse contingentia: sed se  
 hac conciliare non posse. Ego cum hypothesein  
 hanc teneam, Deum non esse causam peccati,  
 nec velle peccatum, postea contingentiam in  
 hac nostra infirmitate iudicii admitto, ut sciant  
 rades Davidem sua voluntate ultro ruere: &  
 eundem sentio, cum haberet Spiritum Sanctum,  
 potuisse eum retinere, & in ea lucta aliquem  
 esse voluntatis actionem. Hac etiam si subtilius  
 disputari possunt, tamen ad regendas mentes  
 hoc modo, proposita, accommodata videntur.  
 Accusemus ipsi nostram voluntatem cum la-  
 bimur, non queramus in Dei consilio causam,  
 & contra eam nos erigamus: sciamus Deum  
 & velle opitulari, & adesse luctantibus:  
 ἡμῶν θάλασσαν, inquit Basilii, καὶ τοῦ θεοῦ παραστάτη. Ex-  
 citetur ergo cura in nobis, & laudetur Dei im-  
 mensa bonitas, quum & promisit auxilium &  
 prestat. — Hac non scribo ut tibi tradam  
 quasi dictata, homini & eruditissimo ac peri-  
 tissimo exercitiorum pietatis. Et quidem scio  
 hac cum tuis congruere, sed sunt ~~καὶ~~ &  
 ad usum accommodata. Hac Bonna scripsi a-  
 pud D. Bucerum, cum eo accersitus est ut Ec-  
 clesias in Diocesi Coloniensi emendaret. Hac  
 consilia Deo piis votis commendes.

Philippus Melancthon.

*Of the power of the Congregation.*

**L**Et not any man think now that the Apostle communicateth this power with the Congregation of the Church of Corinth, when he writeth to them, 1 Cor. 5. 4, 5. *being assembled with his spirit, to deliver the incestuous person to Satan.* For it is plain, that the sentence is given by the Apostle *vers. 3.* where he writeth : *For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.* And to cause this proceeding to be the better digested, he hath vouched his power in the end of the chapter afore, *verse 18.* *Now some are puffed up, as though I would not come unto you : but I will come unto you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power. What will you ? shall I come unto you with a rod, or with the spirit of meekness ?* Which power otherwhiles he setteth before them, in case of their disobedience. And therefore it must be acknowledged, that he writeth to them to see his sentence published, ratified and executed : which the Presbyters there had either neglected to do, or perhaps were not able to bring the  
 people

people under the Discipline of Christ's Kingdom; which must needs oblige the Apostle to interpose. — And this without doubt is the reason why the Apostle writeth in these terms 1 Cor. 5. 12. *For what have I to do to judge those that are without? do not ye judge those that are within?* speaking to the Church in general, though the sentence passed by Bishop and Presbyters; because matters were censured in the Congregation, and executed by the people. And thus the practice of that time giveth a reason without straining, why our Lord seemeth to refer these matters to the Congregation, when he saith, *Tell it to the Church*, because they passed at their Assemblies, though under Censure of Bishop and Presbyters. And great reason there is, why this regard should be had by the Apostle, and by the Church afterwards, to the People; because the Church, being a meer spiritual Commonwealth, and not indued with temporal strength, so much as to execute those sentences which the power of the Keys given by Christ obligeth it to inflict (always setting wide that power of working miracles, which was in the Apostle, upon which some think he reflecteth in some passages of those Epistles;) requisite it was then, the Congregation should be satisfied of the

course of those proceedings which must come into execution and effect by their voluntary submission to the will of God, and the office of his Ministers: And, as the matter is now, that things of this nature proceed not upon mens private Coniencies and Judgments in particulars, but upon general rules of Common right, requisite it is, that the Commonwealth have satisfaction of those Laws according to which the Church now must proceed in their censures, it being acknowledged that they cannot proceed with effect but by vertue of those Laws that are put in force by the secular Arm. *Mr. Thorndike of Prim. Government. p. 144.*

---

*Reader, Take for a Conclusion of all at this time, that too pertinent Relation, which you may read more at large in Mr. Hookers preface, collected out of Guy de bres.*

*Of the Errour of the Anabaptists.*

**T**hey so much affected to cross the ordinary custome in every thing, that when other mens use was to put on better attire, they would be sure to shew themselves openly abroad in worse; the ordinary names of the days in the week they thought it a kind of profhaness

prophaness to use, and therefore accustomed themselves to make no other distinction than by numbers; The first, second, third day-They boldly avouched, that themselves only had the truth, and that since the Apostles lived the same was never before in all points sincerely taught. Other disputation against their opinions than only by allegation of Scripture they would not hear: besides it, they thought no other writings in the world should be studied, in so much as one of their great Prophets exhorting them to cast away all respects unto human writings, so far to his motion they condescended, that as many as had any Books, save the Holy Bible, in their custody, they brought and set them publickly on fire. When they and their Bibles were alone together, what strange phantasticall opinion soever at any time entered into their heads, their use was to think the Spirit taught it them. Their own Ministers they highly magnified as men whose vocation was from God; the rest their manner was to term disdainfully *Scribes* and *Pharisees*, to account their calling an human creature, and to detein the people as much as might be from hearing them.

The custome of using God-fathers and God-mothers at Christnings they scorned.

Baptizing of Infants, although confest by themselves to have been continued ever since the Apostles own times, yet they altogether condemned. The Eucharist they received (pretending our Lord and Saviours example) after Supper; and for avoiding all those impieties which have been grounded upon the mysticall words of Christ, *This is my Body, This is my Blood*, they thought it not safe to mention either body or blood in that Sacrament, but rather to abrogate both, and to use no words but these, *Take, eat, declare the death of our Lord; Drink, shew forth our Lords Death*. In rites and ceremonies, their profession was hatred of all conformity with the Church of Rome; for which cause they would rather endure any torment, than observe the solemn *Festivals* which others did, in as much as *Antichrist* (they said) was the first inventor of them. The pretended end of their civil reformation was, that *Christ might have dominion over all*, that all Crowns and Scepters might be thrown down at his feet, that no other might reign over Christian men but He, no regiment to keep them in awe but his disciplin; amongst them no sword at all to be carried, besides his, the sword of spirituall excommunication. They laboured to bring in Commu-

nity

nity of goods, because Christ by his Apostles hath given the world such example, to the end that men might excell one another not in wealth the pillar of secular Authority, but in vertue. These men at the first were only pityed in their errour, and by a mercifull Toleration they gatherd strength, much more than was safe for the state of the Commonwealth wherein they lived. The means whereby they both allured and retained so great multitudes were most effectuell: First, a wonderfull shew of zeall towards God, wherewith they seemed to be even rapt in every thing they spake. Secondly, an hatred of sin, and a singular love of integrity, which men did think to be much more than ordinary in them, by reason of the custome which they had to fill the ears of the people with invectives against their authorized guides, as well Spirituall as Civill. Thirdly, the bountifull relief wherewith they eased the broken estate of such needy creatures, as were in that respect the more apt to be drawn away. Fourthly, a tender compassion which they were thought to take upon the miseries of the common sort, over whose hearts their manner was even to powr down showers of tears in complaining that no respect was had unto them. Lastly, a cunning flight which

they had to stroke and smooth up the minds of their Followers, as well by appropriating unto them all the favourable titles, the good words, and the gracious promises in Scripture, as also by casting the contrary always on the heads of such as were severed from that retinue. Whereupon the peoples common Acclamation unto such Deceivers was, These are verily the men of God, these are his true and sincere Prophets. — Nothing more clear unto their seeming, than that a *New Jerusalem* being often spoken of in Scriptures, they undoubtedly were themselves that *New Jerusalem*, and the *Old* did by way of a certain figurative resemblance signify what they should both be and do. Here they drew in a Sea of matter by applying all things unto their own company which are any where spoken concerning divine favours and benefits bestowed upon the old Commonwealth of *Israel*, concluding that as *Israel* was deliverd out of *Egypt*, so they spiritually out of the *Egypt* of the worlds servile thraldom unto sin and superstition; as *Israel* was to root out the Idolatrous Nations, and to plant in stead of them a people which feared God, so the Lords good will and pleasure was now, that these new *Israelites* should under the conduct of other *Joshuas*, *Samsons*, and



and *Gedeons* perform a work no less miraculous in casting out violently the wicked from the earth, and establishing the Kingdom of Christ with perfect liberty. Now whatsoever they did in such sort collect out of Scripture, when they came to justify or perswade it unto others, all was the heavenly Fathers appointment, his Commandement, his will and charge.

These men in whose mouths at the first sounded nothing but onely mortification of the flesh, were come at the length to think, they might lawfully have their six or seven wives apeece; They which at the first taught judgment and justice it self to be merciless cruelly, accompted at the length their own hands sanctified with being imbrued in Christian blood; They who at the first were wont to beat down all dominion, had at the length both Consuls and Kings of their own creation amongst themselves; Finally, they which could not brook at the first, that any man should seek, no not by law, the recovery of goods injuriously taken or withheld from him, were grown at the last to think they could not offer unto God more acceptable sacrifice, than by turning their Adversaries clean out of house and home, and by enriching themselves with all kind of spoil and pil-  
age.

lage; which thing being layd to their charge, they had in a readines their answer, that now the time was come, when according to our Saviours promise, The Meek ones must inherit the Earth.

Jan. 6.

---

T H E E N D.

