



500

Bank
Chase

SCC #12, 949

255
Potest magistratus potestatem a christo collatam
eclesie approbare; sed potestate collata ejusmodi exercitio
probari non potest. Didot: pag. 15.

In Anno. 1609 in Convocato Frum ordinum regni
Scotie. Cap. 6. Lind. 8. auct. Bishops thair Commissariat
courts Speaking thero of the King his Majesty, It is said,
A quo Solo Jurisdictio secularis fluit. Et paulo post.
Salvo utiq. Regi suisq. successoribus Iuris ac prae-
rogativa Primatus sui in Omnibus causis de lo-
sistitia et secularibus infra regnum Scotie, ut
est in parlam. 18. cap. 1. et 2. teno apud Northm
ann: Dom: 1606. Et in parlam: teno An: 1612.
cap. I. artic. 2. it is said Convocatio Synodi Nationa-
lis eclesie Scotie pertinet ad Regem iure Corona-

sue regie et Prerogative ejusdem. Ibid. is described
The Bishops and Archbishops thair Oath of Suprema-
cy and allegiance which at the receipt of thair ec-
clesiastical office and dignitie they make to the King,
They severally and promitt to maintain and
defend all jurisdictions, preeminencies and authorities
belonging and granted to his majestie and his heirs
and successors or buried and annexed to his royall crown.
This oath every Minister also must sweare, together
with the Oath of Canoniall obedience to thair ordinary
Bishops of thair dioceses. Ibid: now Men bevirly swears to
by the greater. hebr. c. 6. 16. so also before a greater who
is judge, The bishop in it is called and acknowledged
to be thair Ordainer, and Efficient cause. Ibid:

Ex parlamento golden by King Jan: 6. in Decemb. 1597.
first his majestie and the estates maid these ministers quere
preached at Cathedral kirke of the old Bishops prelatical
members and Judges of Parliament to treat hand to disscuss
determinus and determine in all matters questions and causes
belonging to the parliament as well criminall as civil
and all laud and prerogatives, with power to eatie libly
the Acts and Constitutions of the generall assemblies of
the church, and to make salbes commandes for King dome
to obey for same, and to pmiss transgressors y^eost with
civil and criminall pmissmentes only. But prerogative and
jurisdiction of the church by presbiterios and synods

judges provincial and generall consisting of
and ministers, doctors of divinity and several others
allan. 1587 and but prejudice to ye civil liberties
and acts of parliament formerly made, establishing
and civilly ratifying the same protestant govern-
ment of the Church. In yeas after year 1597
Parliament of King James the sixth Anno. 1597.
King James the sixth in parliament holden at
Edinburgh in Novemb: Anno. 1600/ Cap. 16.
ratified the liberties of the true and holy Kirk
and religion then present in the Kingdom of
Scotland and established by the same
and all acts, constitutions, and immunities made
and granted to the same altho in the Kingdom of
Scotland as unto his present Majesty. Next yeas
Ministers voters in parliament at that time were
not called by the name of Bishops but by the
name of Commissioners for the Church voters
in parliament: for the spiritual authority
and office of such ecclesiastical or prelatical Bishops
at that time, nor for ye space of many yeeres
afterward and more Abas not conferred upon
them. So these were then only civilly parliamentary
and beneficial Bishops, and yet in part only
namely, in respect of secular authority granted to
them Anno. 1597. and of the benefit of spiritual rents
granted to them Anno 1606. in ye parliament
then holden and in the 2. Act yeas concerning
Restraint of ye parliamentary third estate
of Bishops. In which Act the King as Supreme judge
and Governour in all causes altho spiritual as
well, dissolves fraye tribunals, the civil bill of the
benefices of Bishops and their rents and civil
dignities and lands of old in papery pertaining to
them and in the Anno. 1597. enacted by parliament
to the honours crownable rents and duties
of these Bishops were commonly called The Temporal
parts of Benefices. As in the said parliament. 1587. may
be clearly seen.
The spiritual office power and dominion of the preb

Royal prerogative
that be

small Bishops sometimes formed for Spirituality
of the Bishopric which formally consisted in three parts
of ordination and jurisdiction over parishes
of presbyters deacons and curates only
in parishes and over parishes of the same
in the dioceses and no other expressely and directly given
by any free election and not constituted generally
assembly of the church of Scotland holden since the
year 1560. but only by the protestant general assembly
held at Glasgow Anno. 1610. in the reign of George
the first of the names Commissioners then present
which the next subsequent parliament holden Anno
1612. by the name of Statute ^{of papist} in his majesties commis-
sion and authority ratified. Likewise King James the sixth
nevertheless that spiritual power of the office of
bishops in Scotland by act of parliament
of parliament expressed before the year 1606. and before
the parliament holden Anno 1606. in which and
namely in the first Act of the same parliament is
implied in the prerogative royall and in the
of his majesties will as the King of Great Brit-
tain France and Ireland jointly severally to his
majesties heirs and successors did the said act of par-
liament set forth: For in Scotland before the year of
our lord and saviors 1558. and some little sooner the bish-
ops of Scotland procured and desired leave spiritual
authority of the pope of Rome 1600
formed himself vicar in totum and Episcopus
Ordinarius, and so forth for him self Confirmation
of parishes Benefices ecclesiastical rather immediately from
the pope himself and his himself of Cardinals or else from
one or other of his legates taking power and commission from
him to that effect that is to say for Ordination or Con-
firmation as it is commonly termed now of bishops in Scotland

Ramoonie

Handwritten text in the top right corner, possibly a date or page number, which is mostly illegible due to fading.

Main body of handwritten text, consisting of several lines of cursive script that is extremely faded and difficult to decipher. The text appears to be a list or a series of entries.



Smectymnuus

R E D I V I V U S.

Being an Answer to a Book, entituled
A N H U M B L E
R E M O N S T R A N C E.

In which
 The Original of } **L I T U R G Y** } is discussed.
 } **E P I S C O P A C Y** }

And Queries propounded concerning both.

The **P A R I T Y** of Bishops and Presbyters in Scripture demonstrated.

The occasion of the **I M P A R I T Y** in Antiquity discovered.

The **D I S P A R I T Y** of the Ancient and our Modern Bishops manifested.

The **A N T I Q U I T Y** of ruling Elders in the Church vindicated.

The **P R E L A T I C A L** Church Bounded.

Composed by five Learned and Orthodox Divines.

JER. 6.16.

Thus saith the Lord, stand in the wayes, and behold, and ask for the Old way, which is the way, and walk therein.

Ter. de Pras. adv. hæres.

Id Dominicum & verum, quod prius traditum: id autem extraneum & falsum quod sit posterius.

L O N D O N,

Printed for John Rothwell, at the Fountain in Goldsmiths Row
 in Cheapside, 1660.

Mr Geo. F. Lenox

OBJECTIVES

THEORY

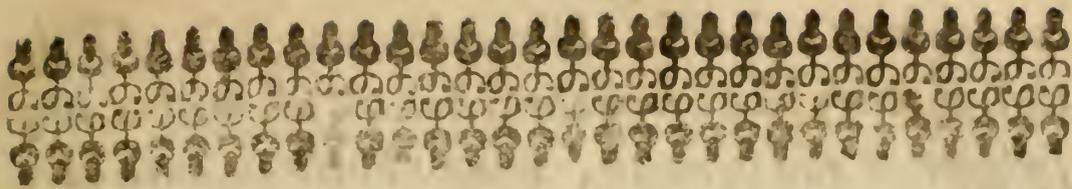
THEORY OF THE

THEORY

REASON STRANGE

THEORY

THEORY OF THE



TO THE READER.

Good Reader,

Solomon told us long since, that there is no end of many Books, Eccles. 12. 12. Scripturiency (it seemeth) is no novell humour, but abounded then, even when the means of transmitting knowledge was more difficult; if there were cause for the complaint then, there is much more now; since the Presse hath helped the Penne, every one will be scribbling, and so better Bookes are neglected, and lie like a few grains of Corne under an heap of Chasse and dust: usually books are received as fashions; the newest, not the best and most profitable, are most in esteem; in so much that really learned and sober men have been afraid to publish their Labours, lest they should divert the world from reading the usefull workes of others that wrote before them. * I remember Dr. Altingius a terse and neat spirit, stood out the battery of twenty yeares importunity, and would not yeild to divulge any thing upon this fear. Certainly (Reader) 'tis for thy profit sometimes to looke back and consult with them that first laboured in the mines of knowledge, and not alwayes to take up with what

* Videbat enim passim laborari mole & copia variorum in hoc genere commentariorum; novis editionibus acipitem reddi coram delectum sed meliores etiam, id est veteres illos & probatos Auctores et superiorum omnibus excuti, &c. Praefat. Scriptorum Theolog. Henric. Alting.

To the Reader.

cometh next to hand. In this controversie of Discipline many have written, but not all with a like judgement and strength, which I believe hath been no small rock of offence, and stone of stumbling to the adversaries, who are hardned with nothing so much as a weak defence of the truth, as * Austin complaineth, that when he was a Manichee he had had too too often the victory put into his hands by the defences of weake and unskilful Christians. This work which the Stationer hath now revived (that it may not be forgotten, and like a Jewel after once shewing shut up in the Cabinet of private studies onely) was penned by * severall worthy Divines of great note and fame in the Churches of Christ, under the borrowed and covert name of S M E C T Y M N U U S, which was some matter of scorn and exception to the adversaries, as the Papists objected to Calvin his printing his Institutions under the name of Alcuinus, and to Bucer his naming himselfe Aretius Felinus, though all this without ground and reason, the affixion of the name to any work being a thing indifferent; for there we should not consider so much the Author, as the matter, and not who said it, but what; and the assumption of another name not being infamous, but where it is done out of deceit, and to anothers prejudice, or out of shame because of guilt, or feare to owne the Truths which they should

*Quædam noxia
victoria pæne
mihi semper in
disputationibus
proveniebat
cum Christianis
imperitis: *Aug.*
contra Manich.
cap. 19

* Mr. Stephen
Marshall. Mr.
Edm. Calamy.
Dr. Tho. Young.
Mr. Matthew
Newcomen.
Dr. Will. Spur-
stone.

To the Reader.

should establish: I suppose the reverend Authors were willing to lye hid under this ONOMASTICK, partly that their work might not be received with prejudice, the faction against which they dealt, arrogating to themselves a Monopoly of Learning, and condemning all others as ignorants and novices not worthy to be heard; and partly that they might not burden their Frontispiece with a voluminous nomenclature, it not being usuall to affix so many names at length to one Treatise.

For the worke it self, it speaketh its own praise, and is now once more subjected to thy censure and judgement: This second publication of it was occasioned by another book for vindication of the Ministry by the Provincial Assembly of London, wherein there are frequent appeals to Smectymnus; though otherwise I should have judged the reprinting seasonable; for the Lord hath now returned us to such a juncture of time, wherein there is greater freedom of debate without noyse and vulgar prejudice; and certainly if the quarrell of Episcopacy were once cleared, and brought to an issue, we should not be so much in the dark in other parts of Discipline, the conviction of an error by solid grounds being the best way to finde out the truth; reformations carried on with popular tumult, rather then rationally conviction, seldome end well; though the judgement of God be to be observed in pouring
contempt

To the Reader.

*contempt upon those which are partiall in his law, yet the improvident leaps which a people are wont to make upon such occasions, lay the foundation of a lasting mischief. I hope that by the review of these matters we shall come to know more of the Lords counsell for the ordering of his house, or at least that by weighing what may be said on all sides, we shall learn more to * truth it in love, which is the unfeigned desire of him who is*

* Ἀληθεύειν
ἐν ἀγάπῃ.
Ephes. 4. 15.

Thine in the Lord,

THO. MANTON.



Most Honourable LORDS,
And ye the Knights, Citizens, and Burgesſes of
the Honourable Houſe of COMMONS.

Although we doubt not, but that book which was lately directed to your Honours, bearing the name of an *Humble Remonſtrance*, hath had access unto your preſence: and is in the firſt approaches of it, diſcovered by your diſcerning ſpirits, to be neither *Humble*, nor a *Remonſtrance*, but a heap of confident and ungrounded Assertions; ſo that to your Honours a Reply may ſeem ſuperfluous: Yet leſt the Author ſhould glory in our ſilence, as a granting of the cauſe; we humbly crave your Honours leave to preſent, not ſo much to your ſelves, as to the world by your hands, a view of this *Remonſtrance*; in which the Author after too large a *Preface*, undertakes the ſupport of two things, which ſeem to him to be threatned with danger of a preſent precipice, *the Liturgy, & the Hierarchy*.

It was a conſtitution of thoſe admired ſons of Juſtice, the *Areopagi*; that ſuch as pleaded before them ſhould plead without *prefacing* & without *paſſion*: had your Honours made ſuch a conſtitution, this *Remonſtrance* muſt have been baniſhed from the face of your *Aſſembly*; for the *Preface* fills almoſt a fourth part of the book, and the reſt ſwells with ſo many *paſſionate Rhetorications*, as it is harder for us in the multitude of his words to find what his *argument* is that we have to *answer*, than to *answer* it when it is found.

Ἄνευ πρὸς ἄνευ προοιμίας.

We would not trace him in his words, but cloſe immediately with his Arguments: did we not find in him a ſad exemplification of that divine Axiom, *In multitudine verborum non deest peccatum, In the multitude of words there wants not ſin*: for though the Author is bold to call upon your Honours to hear the words of *truth and confidence*, yet how little truth there is in his great confidence, the enſuing diſcourſe ſhall diſcover.

Pag. 23.

His very words are confident enough, and yet as falſe as confident; wherein he *impropriates all honesty unto theſe his papers*, and brands all others with the name of *Libellers*, and yet himſelf ſins deeply againſt the rule of honeſty, and lies naked to the ſcourge of his own cenſure.

Firſt, In ſetting a brand upon all writings that have lately
A 2

issued

1.
Pag. 1.

issued from the press, as if they had forgotten to speak *any other language than Libellous*: it seems himself had forgotten that some things had issued by authority of the *King and Parliament*.

2.

Secondly, in taxing (implicitey) all such as will not own this Remonstrance for theirs, as *none of the peaceable and wel-affected Sons of the Church of England*.

3.

Pag. 2.

Thirdly, in censuring the way of petitioning your Honours, the ancient and ordinary free way of seeking redress of our evils, for a *Tumultuary under-hand way*.

4.

Pag. 3.

Fourthly, in condemning all such as are not fautors of this *Episcopal cause*, as none of his Majesties good Subjects, engrossing that praise only to his own party, saying, *The eyes of us, the good Subjects of this whole Realm, are fixed upon your Success, &c.*

5.

Pag. 6.

Fifthly, in *impropriating* to the same party the praise of *Orthodox*, p. 6. as if to speak a word, or think a thought against Episcopacy, were no less Heresie, than it was in former time to speak against the Popes supremacy, or the Monks fat belly; whereas whether the *Episcopal part* be the *Orthodox, peaceable, wel-affected part, and his Majesties only good Subjects*, we leave to your Honours to judge, upon the numerous information that flow in unto you from the several parts of this Kingdome.

Pag. 2.

Nor can they decline your Judgement, *seeing now you are (through Gods blessing) happily met in a much longed for Parliament*: but whither so much longed for by him and his accomplices, as by those against whom he whets his Style, the prayers that have obtained this happy meeting, and the praises that do attend it, will decide in that great day.

The *Helena*, whose Champion this Remonstrant chiefly is, is that *Government* which he calls *Sacred*, viz. That *Government by Arch-bishops, Bishops, Deans, Arch-deacons, &c.* which, saith he, through the sides of *some misliked persons, some have endeavoured to wound. Misliked persons?* and why not offending persons? why not guilty persons? when this *Honourable House hath found just cause to charge some of them with crimes of the highest nature. Our zeal for your Honours makes us fear, lest your Assembly should suffer in this word; as if your proceedings against such persons should be grounded upon compliance with such as do mislike them, rather than upon their own demerits, or the Justice of this Court.*

Pag. 7.

Marruchs.

But whatever those Persons be, the Government it self is *Sacred*; which by the *joynt confession of all reformed Divines, derives it self from the times of the blessed Apost. without any interruption,*
without

without contradiction of any Congregation in the world unto this present age. This is but an *Episcopal Bravado*; therefore we let it pass, till we come to close and contend with him in the point; where we shall demonstrate, that in the compass of three lines he hath packt up as many untruths, as could be smoothly couched in so few words, as any man of common understanding, that looks upon the face of the Government of almost all reformed Churches in the Christian world may at first view discover.

But before we come to this, there are yet two things in this Preface which we count not unworthy observation. The first is, the comparison which he makes between the two Governments, the Civil, which with us is *Monarchy*: and the Sacred, which with him is *Episcopacy*. Of the first he saith, if *Antiquity may be the rule* (as he pleads it for *Episcopacy*) or if *Scripture* (as he interprets *Scripture*) it is *VARIABLE*, and *ARBITRARY*: but the other *DIVINE* and *UNALTERABLE*: so that had men petitioned for the altering of *Monarchical Government*, they had (in his Judgement) been less culpable, both by *Scripture* and *Antiquity*, than in petitioning the alteration of the *Hierarchical*: Had he found but any such passage in any of his *Lewd Libellers* (as his modesty is alwayes pleased to term them) certainly if we may borrow his own phrase, the ears of the *Three interess'd Kingdomes*, yea all the *Neighbour Churches*, and if we may say, *the whole Christian world*, and no small part beyond it, ad run with the loud cries of no less than *Treason, Treason*.

Truth is, in his *Antiquity* we find that *this his uninterrupted sacred Government* hath so far invaded the Civil, and so yoked *Monarchy*, even in this Kingdom, as *Malmesbury* reports: That *William Rufus* oppressed by *Bishops*, periwaded the *Jewes* to confute them; promising thereupon to turn *England* to their Religion. that he might be free of *Bishops*. And this is so natural an effect of *unalterable Episcopacy*, that *Pius* the fourth to the *Spanish* Embassador, importuning him to permit *Bishops* to be declared by the Council of *Trent* to be *Jure divino*, gave this answer: That his King knew not what he did desire; for if *Bishops* should be so declared, they would be all exempted from his Power, and as independent as the Pope himself.

The second thing observable is the comparison he makes between the late Alterations attempted in our Neighbour-Church by his *Episcopal* faction, and that *Alteration* that is now justly desired by the *humble Petitioners* to this *Honourable House*. The one being attempted by *Strangers*, endeavouring violently to obtrude

Remon.
pag. 83

Malmesbury
lib. 4.

Hist. Concil.
Trid.

trude Innovations upon a settled Church and State, the other humbly petition d to the Heads and Princes of our State by multitudes therein almost ruined by an innovating Faction; yet doth not this Remonstrant blush to say, if these be branded, (so he calls the just censures of this Honourable House) for Incendiaries, how shall these Boutefeuix escape, &c. thus cunningly indeavouring either to justify the former by the practise of the latter, or to render the latter more odious than the former.

Page. 9.

The attempts of these men whom he would thus render odious, he craves leave to present to your Honours in two things, which are the Subjects of this quarrel; The Liturgy and Episcopacy; and we humbly crave your Honours leave in both to answer.

SECT II.

Liturgy.

Page. 10.

First, the Liturgy of the Church of England (saith he) hath been hitherto esteemed sacred, reverently used by holy Martyrs, daily frequented by devout Protestants, as that which more than once hath been confirmed by the Edicts of religious Princes, and your own Parliamentary Acts, &c. And hath it so? whence then proceed these many Additions and Alterations? that have so changed the face and fabrick of the Liturgy, that as Dr. Hall spake once of the pride of England: if our fore-fathers should revive and see their daughters walking in Cheapside with their Fans and farchingales, &c. they would wonder what kind of Creatures they were; and say, Nature had forgot herself, and brought forth a monster: so if these holy Martyrs that once so reverently used the Liturgy, should revive, and look for their Letany stampt by Authority of Parliament, they would be amazed, and wondering, say, England had forgotten her self, and brought forth, &c. Martyrs? what do we speak of Martyrs, when we know, Sir, that one of your own (a) Bishops said it in the hearing of many not so long since, but you may well remember it, That the service of the Church of England was now so drest, that if the Pope should come and see it, he would claim it as his own, but that it is in English?

(a) Ad hoc malorum devoluta est Ecclesia Dei & sponsa Christi, ut haereticorum exempla sectentur, & ad celebranda Sacramenta caelestia, disciplinam, Lux mittitur de tenebris, & id faciat Christiani quod Antichristi faciunt. Cypr. Ep. 74.

It is little then to the advantage of your cause, that you tell us, it is translated into other languages; and as little service have they done to the Church of England, who have taught our Prayers to speak Latin again: for if it be their language chiefly that overthrows the Popes claim, take away that, and what hinders then but the Pope may say, the e are mine?

As for other Translations and the great applaus it hath obtained from forraign Divines, which are the fumes this Remonstrant vindi-

vindicat; what late dayes have produced we know not: but the great lights of former ages have been far from this applauding: we are sure judicious *Calvin* saith, that in the Liturgy there are sundry *Tolerabiles Ineptia*, which we think is no very great applause.

To vindicate this Liturgy from scorn (as he calls it) at home or by your Honours aid to re-inforce it upon the Nation, is the work of his Remonstrance, for the effecting whereof he falls into an unparalel'd discourse about the Antiquity of Lyturgies; we call it unparalel'd, because no man that we have seen ever drew the line of Liturgy so high as he hath done.

Pag. 13.

Concerning which, if by Liturgy this Remonstrant understand an Order observed in Church Assemblies of praying, reading, and expounding the Scriptures, administering Sacraments. &c. such a Liturgy we know, and do acknowledge both Jews and Christians have used. But if by Lyturgy he understand prescribed and stin-
ted forms of Administration composed by some particular men in the Church, and imposed upon all the rest (as this he must understand, or else all, he saith, is nothing) we desire and expect that those forms, which he saith are yet extant, and ready to be produced; might once appear.

Liturgy of this former sort we find in *Justine Martyr* and *Tertullian*. But that there were not such stin-
ted Liturgies as this Remonstrant disputes for, appears by *Tertullian* in his *Apol. c. 30.* where he saith, the Christians of those times did in their public assemblies pray *sine monitore quia de pectore*, without any prompter but their own hearts. And that so it should be, the same Father proves in his Treatise *de oratione: Sunt quæ petantur, &c.* There are some things to be asked according to the occasions of every man: the lawfull and ordinary prayer (that is the Lords prayer) being laid as a foundation; It is lawfull to build upon that foundation other prayers according to every ones occasion. And to the same purpose *St. Austin* in his 121. *Ep. liberum est, &c.* It is free to ask the same things that are desired in the Lords Prayer, *aliis atque aliis verbis*, sometimes one way, and sometimes another: And before this, in that famous place of *Just. Mar. Apo. 2.* He, who instructed the people, prayed according to his ability. Nor was this liberty in prayer taken away, and set and imposed forms introduced, until the time that the *Ariak* and *Pelagian* Heresies did invade the Church, and then because those Hereticks did convey and spread their poyson in their forms of Prayer and Hymnes, the Church thought it convenient to restrain the liberty of making
and

Just. Mar.
Apost. 2.
Tert. Ap. ad
Gen. c. 39.

Just. Mar.
Apost. 2.
ὁ προσεὶς ὄσιν
δύναμις ἀνα-
πέμπει.

and using publick forms : And first it ordained that none should pray *pro arbitrio, sed semper eadem preces*, that none should use liberty to vary in prayer, but use alwayes the same form, *Conc. Laod. Can. 18.* yet this was a form of his own composing, as appears by another *Canon*, wherein it was ordered thus : None should use any form, unless he had first conferred *Cum fratribus instructoribus, with the more learned of his brethren, Conc. Carth. 3. Can. 23.* and lastly, that none should use set prayers, but such as were approved of in a Synod, which was not determined till the year 416. *Conc. Milev. 2. Can. 12.* And had there been any Liturgies of times of the first, and most venerable antiquity producible, the great Admirers of them, and enquirers after them, would have presented them to the world ere this.

We know that *Bishop Andrews* in his zeal for Liturgies, pursued the enquiry after the *Jewish Liturgy* so far, that he thought he had found it ; and one there was which he sent to *Cambridge* to be translated : but there it was soon discovered to have been made long after the *Jewes* ceased to be the Church of God ; and so himself suppress it, that it never saw the light under a translation.

We wonder therefore that this Remonstrant meant to affirm so confidently, that *part of the form of prayer, which was composed by our blessed Saviour, was borrowed from the forms of prayer formerly used by Gods people.* An opinion we never met before : indeed we have read that the *Rabbines* since the dayes of our Saviour, have borrowed some expressions from that prayer, and from other *Evangelical passages* : but we never read till now, that the *Lord Christ* the *Wisdom of the father*, borrowed from the *wisdom of the Rabbines* expressions to use in prayer.

And as much we wonder by what *Revelation* or *Tradition* (Scripture being silent in the thing) he knew, that *Peter* and *John*, when they went up to the Temple to pray, their prayer was not of a *sudden and extemporary conception*, but of a *regular prescription*. Sure we are, some as well read in *Jewish Antiquity*, as this Remonstrant shews himself to be, have told us that the hour of Prayer was the time when the Priest burnt incense, and the people were at their private Prayers without, as appears *Luk. 1.9.* where we read, that while *Zachary* the Priest went in to offer Incense, all the people stood without praying in the time of the Oblation. Which Prayers were so far from being *prescript Forms* or Liturgies, that they were not *vocal* but *mental Prayers*, as *Master Meade* tells us in his exposition upon the eighth of the *Revelations*. And

Concil. Laod.
Can. 18.

Conc. Carth.
3 Can. 23.
Anno 397.

Conc. Mil. 2.
Can. 12. Anno
416.

Pap. 10.

Pap. 11.

And whatever *Peter* and *John* did, this we know, that when the Publican and the Pharise went up to the Temple to pray (as the Apostle did at the houre of prayer) their prayer was not of *Regular prescription, but of a present Conception.* Pag. 18.

But if this Remonstrant be in the right, concerning the Jewish Liturgies, then the Evangelical Church might better have improved her peace and happiness, then in composing Models of Invocation and Thanksgiving, when there is one extant and ready to be produced, that was constantly used by Gods people, ever since *Moses* dayes, and put over to the times of the Gospel, and confirmed by Apostolical practise: or else great is our losse, who are so unhappily deprived of the best improvement the Church made of her peace & happiness in the first 300. years: for rejecting those Liturgies that are confessed by the Learned to be *Spurious*: we challenge this Remonstrant to produce any one Liturgie that was the issue of those times. And blessed *Constantine* was herein as unhappy as we, who needed not have composed forms of prayer for his Guard to use upon the Lords day, but might and would have taken them out of former Liturgies, if there had been any; And can ye with patience think that any ingenious Christian should be so transported, as upon such weak and unproved premises to build such a Confident conclusion, as this Remonstrant doth? And in that Conclusion forget the state of the controversie, sliding from the question of a prescribed and imposed Liturgie to an arbitrary book of prayer. Pag. 11.

In his Rhetorical Encomium of conceived prayer we shall more willingly beare a part with him, than they whose cause he pleads; for had that been in their hearts, which is in this book: to hate, to be guilty of pouring water upon the Spirit, and gladly to adde oyle rather: to many learned, able, Conscientious Preachers had not been molested and suspended, for letting the constant flames of their fixed conception mount up from the altar of their zealous heart unto the throne of grace: nor had there been so many advantages watched from some stops and seeming solœcismes in some mens prayers, to blaspheme the Spirit of Prayer; which though now confessed to be so far from being offensive, that they are as pleasing Musick in the eares of the Almighty: yet time hath been, when they have sounded as meer Battologies; nay no better than meer Blasphemies in the eares of some Bishops. Pag. 12.

And if this conceived prayer be not to be opposed in another, by any man that hath found the true operation of this grace in himself: with what spirit then are those posselt, that have not Pag. 13.

B. Corbet.
M. Nevel

only thus raged with their tongues against this way of prayer, but by sealing up the mouths of Ministers for praying thus in publick, and imposing penances upon private Christians for praying thus in their families: and compelling them to *abjure* this practise, have endeavoured with raging violence to banish this divine ordinance from our Churches and dwellings, and profest in open Court, it was fitter for *Amsterdam* than for our Churches.

Pag. 13.

But howsoever this applause of conceived prayer may seem to be Cordial, yet he makes it but a *vantage ground* to lift up *publike formes of sacred Church Liturgy* (as he calls it) the higher, that they may have the greater *honour*, that by the *power of your authority they be reinforced*, which work there would have been no need to call your *Honours* to, had not *Episcopal zeal* broke forth into such flames of indignation against conceived prayers, that we have more just cause to implore the *propitious aide* of the same *Authority* to *re-establish the Liberty of this*, than they to *reinforce* the necessity of that.

Pag. 13.

Yet there are two specious Arguments which this Remonstrant brings to perswade this desired re-inforcement, the Original and Confirmation of our Liturgy.

For the first he tels your *Honours*, it was *selected out of ancient Models not Roman but Christian*, *contrived by the holy Martyrs and Confessors of the blessed reformation of Religion*; where we beseech your *Honours* to consider how we may trust these men, who sometimes speaking and writing of the *Roman Church*, proclaim it a true Church of *Christ*, and yet here *Roman and Christian* stand in opposition: sometimes they tell men, their Liturgy is wholly taken out of the *Roman Missal*, only with some little alteration: and here they would perswade your *Honours* there is nothing *Roman* in it. But it is wholly selected out of pure *Ancient Models*, as the *Quintessence* of them all. Whereas alas the original of it, is published to the world, in that Proclamation of *Edward the sixt*.

And though here they please to stile the Composers of it, *holy Martyrs and contrivers of the blessed Reformation*: yet there are of the *Tribe for whom he pleads*, not a few, that have called them *Traitors* rather than *Martyrs*, and *Deformers* rather than *Reformers* of our Religion.

His other Argument for the Liturgy is taken from that *supply of strength it hath received from the recommendation of foure most Religious Princes, and your own Parliamentary establishments: and more especially*

especially from the Proclamation of King James of famous memory: the validity of which plea, your Honours are best able to judge, and therefore we leave it at your Bar; yet these two things we know: first that this forme was never established to be so punctually observed, so rigorously pressed, to the casting out of all that scruple it, or any thing in it (as many of his Majesties Subjects now do) to the (almost) juggling out of the preaching of the Word and Conceived Prayer altogether.

And secondly, as sure we are, that your Honours think neither your own Lawes, nor the Proclamation of that most famous and ever admired Prince, to be as unalterable as the Lawes of the Medes and Persians.

And now having breifly shewed, that Liturgies are not of that antiquity that this Remonstrant pretends, but that conceived prayer was in use in the Church of God before Liturgies, and is justified from their own mouthes, and not to be found fault with by any but a graceless man: and having likewise shewed that our Liturgy was taken out of Models, not only Christian but Roman, and had since the first compiling of it suffered alteration to the worse; and though established by Law, and confirmed by Proclamation, was never intended to the juggling out, either of preaching or conceived prayer; these things declared, we humbly crave your Honours leave to propound these two Queries.

QUERE. I.

Whether it be not fit to consider of the alteration of the present Liturgy.

First, because it symbolizeth so much with the Popish Masse, as that the Pope himself was willing to have it used, if he might but confirme it,

It was made and composed into this frame, on purpose to bring the Papists to our Churches, which we finde to be with so little success, as that it hath rather brought many of us to them, than any of them to us, and hath lost many of ours from us.

Because many things therein contained are stumbling blocks before the feet of many: such as these, the clogging it with Ceremonies, and the often and impertinent reiterating of the Lords Prayer, the ill translation of the Psalmes, and other Scriptures, the many phrases in the very prayers, which are liable to just exception. And whereas the Minister by the Scripture is the peoples mouth to God, this book prescribes Responses to be said by the people, some of which are unfutable to what the Minister pronounceth, some of them seem to favour of Tautolo-

gy, some are made to be so essentiall to the prayer, as that all which the Minister saith, is no prayer without them; as in the *Litany*

4
Abbot against
Church-for-
sakers.

Because it is so much Idolized, as that it is accounted the only worship of God in *England*, and is now made the upholder of a non-preaching Ministry, and is cryed up to that height, as that some are not ashamed to say; that the wit of men and Angels cannot mend it: and that it is a sufficient discharge of the Ministers duty to read this Book.

5
There are such multitudes of people, that distaste this book, that unlesse it be altered, there is no hope of any mutual agreement between Gods Ministers and their people.

6
There is such a vast difference between it, and the Liturgies of all other reformed Churches, as that it keeps them at a distance from us, and us from full Communion with them.

Q U E R E I I.

1
Whether the first reformers of Religion did ever intend the use of a Liturgy further, than to be an help in the want, or to the weakness of a Minister.

2
All other reformed Churches, though they use Liturgies, yet do not bind their Ministers to the use of them.

3
A Rubrick in King *Edwards* book left it unto the discretion of the Minister, what and how much to read, when there was a Sermon.

4
The Homilies which are appoynted to be read, are left free either to be read or not, by preaching Ministers; and why not then the Liturgy? especially considering that the ability to offer up the peoples wants to God in prayer is part of the Ministerial office, as well as preaching. And if it can be thought no less than sacrilege to rob the people of the Ministers gift in preaching, and to tye them to Homilies, it can be no less, to deprive them of their gift in prayer.

5
The ground of the first binding of it upon all to use, was not to tye godly men from exercising their gift in prayer; but the old Popish Priests, that by a seeming returne to our Religion did through indulgence retain their places from returning to the old Masse.

That which makes many refuse to be present at our Church-service, is not only the Liturgy it self, but the imposing of it upon Ministers. And we find no way to recover our people to a stin-
ted prayer, but by leaving it free to use or not to use.

Oh
If it objected that this will breed divisions and disturban-
ces

ces in Churches , unlesse there be a uniformity , and that there are many unable.

It hath not bred any disturbance in other reformed Churches. *Ans.*

Why should the free liberty of using or not using a Liturgy, breed more confusion than the free liberty of reading or not reading Homiles? especially when Ministers shall teach people, not to condemne one another in things indifferent.

If there be a care taken in those that have the power to make Ministers, to choose men gifted as well for prayer as preaching, there cannot be conceived how any inconvenience should follow. Or if afterwards it should appear, that any Minister should prove insufficient to discharge the duty of prayer in a conceived way, it may be imposed on him as a punishment, to use set forms and no other. But why any Minister that hath the gift of prayer, in an abundant measure , as well as of preaching, should be hindered from exercising his gift well , because another useth it ill is a new Divinity never heard of in Gods Church , till Bishop *Wrens* dayes , who forbad all use of conceived prayer in the Church.

SECT. III.

WE come now with your *Honours* favour , to the second, point disputed in this Remonstrance , *Episcopacy it self*, against which whatsoever hath been either spoken or written by any , either *learned Divines* , or *well-reformed Churches* (as his conscience knows, there are of both that have writ against it) is Taxed by him as no other than the *unjust Clamors either of weak or factious persons*. Sure the man thinkes he hath obtained a *Monopoly* of learning, and all *Knowledge* is lockt up in his bosom; and not onely *Knowledge* but *piety* and *peaceableness* too; for all that are not of his opinion , must suffer either as weak or factious , if he may be their Judge. We know not what this *Arrogancy* might attempt to fasten upon your *Honours*, should the bowels of your compassion be enlarged, to weigh in the Ballance of your wisdomes , the *multitude* of *Humble petitions* , presented to you from several parts of this Kingdome , that hath long groaned under the Iron and Insupportable yoake of this *Episcopal Government* , which yet we doubt not, but your *Honours* will please to take into your prudent and pious consideration : Especially knowing it is their continual practise to loade with the odious names of *Faction* all that justly complaine of their *unjust oppression*.

Pag. 17.

In his address to his defence of Episcopacy, he makes an unhappy confession *that he is confounded in himself*. Your Honours may in this believe him; for he that reads this remonstrance, may easily observe so many falsities and contradictions, (though Presented to publike view, with a face of confident boldnesse,) as could not fall from the Pen of any, but *selfe-confounded man* which though we doubt not but *your Honours* have descryed; yet because they are hid from an errant and observing eye, under the Embroyderies of a silken Language, we Humbly crave your Honours leave to put them one by one upon the file, that the world may see what credit is to be given to the bold assertion of this confident Remonstrant.

1

* Pag. 2.

a One of these Sonnes of the Church of England whose messenger this Remonstrant is, was he who swore by the Eternal God, he would be the death of those that did appear to move against the grievances of Episcopacy; and if the rest of these Millions mentioned pag. 2, whose thousands are so punctually calculated p. 41. be of his spirit, they are an army of very peaceable and right affected men.

First, in his second page, he dubs his book * *the faithful messenger of all (a) the peaceable and right affected sons of the Church of England*: which words (besides that unchristian *Theta*, which as we already observed, they set upon all that are not of his party,) carry in the bowels of them a notorious falsity and contradiction to the praise of this book; for how could this book be the messenger of all his *own party* in England, when it is not to be imagined, that all could know of the coming forth of this book before it was published? and how can this book crave admittance in *all their names*, that speaks in the singular number, and as in the person of one man almost that whole book thorow.

But it may be some will say, this is but a small slip; well, be it so: but in the seventh page he layes it on in four lines, asserting these four things: First that *Episcopall government*, (that very same Episcopall Government, which some *he saith seek to wound*, that is Government by Diocesan Bishops) derives it self from the Apostles times; which though we shall *συν δεῖν* more fully confute anon, yet we cannot here but rank it amongst his notorious-----: for how could there be such Government of a Diocesse by a Bishop derived from the Apostles times, when in the Apostles times there were no Bishops distinct from Presbyters, as we shall shew? and if there had been Bishops, yet they were no Diocesans; for it was a hundred yeares after Christ, or as most agree 260. before Parishes were distinguished, and there must be a distinction of Parishes before there could be an union of them into Diocesses.

2

Pag. 7.

Evaristus.

100.

Dionysius.

260.

Some say 267.

as Pol. Viig.

Pag. 13, 14.

Secondly it is by *the joynt confession of all reformed Divines granted, that this sacred Government is derived from the Apostles*: What all reformed Divines? was Calvin, Beza, Junius, &c. of that minde? Are the reformed Churches of France, Scotland, Netherlands, of that Judgement? we shall shew anon that there is no

more

more truth in this Assertion then if he had said with *Asaxagoras*, snow is black, or with *Copernicus*, the Earth moves, and the Heavens stand still.

Thirdly, he saith this *Government hath continued without any interruption*: What doth he meane, at *Rome*? for we read in some places of the world this *Government was never known for many years together*: as in *Scotland*, we read that in Ancient times the *Scots* were instructed in the Christian faith by Priests and Monkes, and were without Bishops 290. years: yea to come to *England*, we would desire to know of this Remonstrant whether God had a Church in *England* in *Q. Maries* dayes or no? and if so, who were then the Bishops of this Church, for some there must be, if it be true that this man saith, this *Government hath continued without any interruption unto this day*, and Bishops then we know not where to finde but in the line of *Popish succession*.

Fourthly, he saith it hath thus continued without the contradiction of any one Congregation in the Christian world. It seems he hath forgotten what their own darling *Heylin* hath written of the people of *Biscay in Spain*, that they admit of no Bishops to come among them; for when *Ferdinand* the Catholick came in progresse accompanied among others with the Bishop of *Pampelone*, the people rose up in Armes, drove back the Bishop, and gathering up all the dust which they thought he had trode on, flung it into the Sea.

Which story had it been recorded only by him, would have been of lighter Credit. But we read the same in the Spanish Chronicle, who saith more than the Doctor: for he tels us that the People threw that dust that the Bishop or his Mule had trode on, into the Sea with *Curses and imprecations*: which certainly, saith he, was not done without some *Mystery*, those people not being voide of Religion, but superstitiously devout as the rest of the Spaniards are: so that there is one Congregation in the Christian world in which this *Government hath met with contradiction*.

And are not the *French, Scottish, and Belgick* Churches worthy to be counted Christian Congregations? and who knows not that amongst these this *Government hath met not only with verbal but reall contradiction*?

Yet he cannot leave his --- But within two pages is at it again: and tels us of an unquestionable clearnesse wherein it hath been from the *Apostles derived to us*: how unquestionable? when

the

3

John Maior l. 2.
Hist. de gest.
Scot. Cap. 2.

Heylin's Geog. p. 55.
The People of Biscay
will suffer no Bishops
to come among them
Heylin's Geog. p. 55.

Gener. Hist. of
Spain l. 22.

6

Pag. 9.

the many volumes written about it , witness to the world , and to his *conscience* , it hath been as much questioned as any poyn^t (almost) in our Religion.

7 And that assertion of his that tels us, that the people of God had a forme of prayer as ancient as Moses , which was constantly practised to the Apostles dayes, and by the Apostles, &c. though we have shewed how bold and false this assertion is, yet we mention it here as, deserving to be put into the Catalogue.

8
Pag. 18.

And that he may not seem *Contra mente ire*, but to be of the same minde still, p. 18. he saith, *Episcopal Government hath continued in this Island ever since the first plantation of the Gospel without contradiction.* Had he taken a lesse space of time , and said but since the resuscitation of the Gospel, we can prove it to him and shall, that since the reformation , Episcopacy hath been more contradicted , than ever the Papacy was before the extirpation of it.

9 Yet still the man runs on , thinking to get credit to his untruths by their multiplications ; for pag. 21. he saith ; *Certainly except all Histories, all Authors faile us , nothing can be more certain than this truth: Os Durum!* Nothing more certain ! what is it not more certain there is a God ? is it not more certain that Christ is God and man ? is it not more certain that Christ is the only Saviour of the world ? Nothing more certain ! must this then be an Article of our Creed, the corner stone of our Religion ? must this be of necessity to Salvation ? nothing more certain ! O that men should not only forget themselves , but God also : and in their zeale for their own Honour utter words bordering upon *Blesphemy*.

Pag. 18.

Indignation will not suffer us to prosecute these falsities of his any further ; we will leave this displeasing service , only retorting the words of this Remonstrant upon himself, *Surely could he look with our eyes* (or any eyes that were not partial) *he would see cause to be thoroughly ashamed of these his gross injurious miscarriages, and should be forced to confess, that never good cause* (if cause be good) *had more reason to complaine of a sinful prosecution.*

S E C T. IV.

WE will now come with your Honours patience , to weigh whether there be any more strength in his arguments, than there is truth in his assertions.

His Plea for Episcopacy consists of two parts. In the first he brings

brings arguments for the supporting of it. In the second he undertakes to answer the objections that may be made against it.

His first argument for it, is couched in these words, *Were this Ordinance merely humane or Ecclesiastical, if there could no more be said for it, but that it is exceeding ancient, of more than 15. hundred years, &c.* The strength of which argument lies in this, that they have been in peaceable possession of this Government fifteen hundred years and upwards; and in this Island ever since the Gospel, without contradiction.

In which words he speaks two things which deserve just censure. First, that the Hierarchical Government hath continued for fifteen hundred years; therefore should not now be altered; which may well be called, as *Hierom* in another case, *Argumentum Galeatum*, an Argument calculated for the Meridian of Episcopacy, and may indifferently serve for all Religions in the world: For thus the Jews might have pleaded against Christ the antiquity of more than so many hundred years; and thus the Heathens did plead against the Christian Religion, which *Justin Martyr* in his *Apology* answers. And by this Argument the Popes sit as fast rivetted in his chair at *Rome*, as ours in theirs: whose Plea for Antiquity runs paralel with theirs. It is a good observation of *Cyprian*, that Christ said, *Ego sum via, veritas & vita*; not *Ego sum consuetudo*; and * that *Consuetudo sine veritate est vetustas erroris*, Christ is Truth, and not Custome; and Custome without Truth, is as mouldy errour: and as *Sr. Francis Bacon* saith, *Antiquity without Truth, is a Cypher without a figure.*

Yet had this (b) Remonstrant been as well versed in Antiquity, as he would bear the world in hand, he hath, he might have found learned Ancients affirming, there was a time when the Church was not governed by Bishops but by Presbyters. And when by Bishops he might further have seen more affinity between our Bishops and the Pope of *Rome*, than between the Primitive Bishops and them. And that as *King James* of famous memory, said of the Religion of *England*, that it differed no more from *Rome*, than *Rome* did from what it was at first; may as truly be said of Bishops, that we differ no more from them, than they do from what Bishops were, when first they were raised unto this Eminency; which difference we shall shew in our ensuing Discourse, to be so great, that as he said of *Rome*, he

Apostolicâ, that is, the Bishop that is the same with a Presbyter, is of fifteen hundred years standing; but a Bishop *Pbrast Pontificis*, that is, a distinct order superiour to a Presbyter, invested with sole power of Ordination and Jurisdiction, is but a Novell Invention.

I. A. for
Diacofan or
Lordly Bpisco
pate is tak-
on from it
allgit Antiqu
ly.

Ans.

how can they
say y^e p^relate
episcopacie is
as founded to us
from y^e Apostles
and Paul's
Semy in y^e hym
opt^r pop^lis and
p^resby^{ter}is
not distinguisht
and semy y^e pop^l
no division in
disting^r par^{ty}es
p^resby^{ter}is
Lord 260.

* Frustra consuetudinem nobis opponunt, quasi consuetudo major sit veritate, aut non id sit in spiritualibus sequendum, quod in mundis fuerit à Spiritu Sancto Revelatum. Cyp. Epist. 73.

(b) It is well observed by *Gerhard*, that a Bishop *Pbrast*



did *Romam in Roma querere*, he sought Rome in Rome, io we *Episcopatum in Episcopatu*, may go seek for a Bishop among all our Bishops.

And whereas in his application of this argument to the Bishops of this Nation, he saith, *It hath continued in this Island ever since the first plantation of the Gospel without contradiction*, which is his *Second* in this Argument: How false this is, we have declared already; and we all know, and himself cannot but know, that there is no one thing since the Reformation, that hath met with so much *Contradiction* as *Episcopacy* hath done; witness the several Books written in the Reigns of our several Princes, and the many *Petitions* exhibited to our several *Parliaments*, and the many speeches made therein against *Episcopal Government*: many of which are yet extant.

Pag. 19.

Pag. 19.

* What the Establishment of Episcopacy by the Laws is, and upon what grounded, the learned Sr. Edward Cook in forms us, who reports, That in the Act of Parliament holden at Carle in the 25. year of Edw. the I. it is declared; that the Holy Church of England

As for that supply of Accessory strength, which he begs to this Argument, from the *light of Nature, and the rules of just policy, which* (saith he) *teacheth us not easily to give way to the change of those things, which long use and many * Laws have firmly established, as necessary and beneficial*; it is evident, that those things which to former ages have seemed *necessary and beneficial*, may to succeeding generations, prove not *necessary* but *noxious*; not *beneficial* but *burthensome*, And then the same *light of Nature*, and the same *just Policy*, that did at the first command the establishment of them, may, and will persuade their *Abolishment*; if not, either our Parliaments must never repeal any of their former Acts (which yet they have justly and wisely done) or else in so doing, must runne Counter to the *Light of Nature*, and the *Rules of just Policy*; which to think were an *Impiety* to be punished by the Judge.

was founded in the state of Prelacy within the Realm of England, by the King and his Pregenitors, &c. for them to inform the people in the Law of God, and to keep hospitality, and give Alms, and do other works of Charity. And the said Kings in times past were wont to have their advice and counsel for the safe-guard of the Realm, when they had need of such Prelates and Clerks so advanced: *Cook de iure Regis Ecclesiastico*. But whether Bishops have observed the Orders of their first foundation, &c.

SECT. V.

Pag. 19, 20.

The second Argument for the defence of Episcopal Government, is from the *Pedigree of this holy Calling, which he derives from no less than an Apostolical, and in that right divine institution*; and assyes to prove it from the practice of the Apostles, and as he saith,

faith, the clear practice of their Successors, continued in Christs Church to this very day : And to this Argument he so much confides, that he concludes it with this *Triumphant Epiphonema*, *What scruple can remain in any ingenuous heart?* and determines, *If any continue yet unsatisfied, it is in despite of reason, and all evidence of History, and because he wilfully shuts his eyes with a purpose not to see the light.* - *Bona verba.* Pag. 21.

By your favour Sir, we will tell you, notwithstanding the supposed strength of your argumentation, there is one scruple yet remaining; and if you would know upon what ground, it is this, because we find in Scripture (which by your own confession is *Original Authority*) that Bishops and Presbyters were *Originally* the same, though afterwards they came to be distinguished: and in process of time, Episcopacy did swallow up all the *honor and power* of the Presbytery, as *Pharaoh's lean Kine* did the fat. Pag. 8.

Their Identity is discernable; first, from the same names given unto both: secondly, from the same office designed unto both in Scripture. As for the names, are not the same names given unto both in Sacred Writ? Let the fifth, sixth, and seventh verses of the first Chapter to *Titus* testify: In the fifth verse, the Apostle shews that he left *Titus* in *Creet* to ordain Elders in every City; in the sixth verse, he gives a delineation of the persons that are capable of such Ordination: and in the seventh, the Reason, why the person to be ordained, must be so qualified: for a *Bishop, &c.* Now if the Bishop and Elder be not here the same, but names of distinct office and order, the Apostles reason rendered in the 7th. verse of his direction in the fifth and sixth verses, is (with reverence be it spoken) inconsequential, and his demand unjust. If a Chancellor in one of the Universities should give order to his Vice-chancellor to admit none the degree of Bachelor in Arts, but such as were able to preach, or keep a Divinity Act; for *Batchelours in Divinity must be so*: what reason or equity were in this? so if *Paul* leaving *Titus* at his *Locum tenens*, as it were in *Creet* for a season, should give order to him not to admit any to be an *Elder* but one thus and thus qualified, because a Bishop must be so: had a Bishop been an order or Calling distinct from, or superior to a Presbyter, and not the same, this had been no more rational or equal than the former: therefore under the name of Bishop in the seventh verse, the Apostle intends the Elder mentioned in the fifth verse. Consonant to this is the Language of the same Apostle, *Act. 20. v. 17, 18* where such as in v. 17. he calls *πρεσβυτέρους*, *Elders*; in the 18 he call *ἐπισκόπους*, in ordinary English, *Bishops*, though our Translation there, (we know not for what reason) reads it *Overseers*:

nor so rendering the word in any other Text.

And though this Remonstrant undertakes to shew a clear received distinction of Bishops, Presbyters and Deacons, as three distinct subordinate Callings in Gods Church, with an evident specification of the duty and charge belonging to each of them, or else let this claimed Hierarchy be for ever hooted out of the Church: Yet let us tell him, that we never find in Scripture these three Orders, Bishops, Presbyters & Deacons, mentioned together, but only Bishops and Deacons, as *Phil. 1.* and *1 Tim 3*. Nor do we find in Scripture any Ordination to the office of a Bishop, differing from the Ordination of an Elder; Nor do we find in Scripture the specification of any Duty charged upon a Bishop that Elders are secluded from: Nor any qualification required in a Bishop, that is not requisite in every Presbyter; some of which, if not all, would be found, were they not the same, *ἱεροδοκῶς, καὶ πρεσβυτέρως διδάσκω.*

But if this Remonstrant think to help himself by taking Sanctuary in Antiquity (though we would gladly rest in Scripture, the Sanctuary of the Lord) yet we will follow him thither, and there shew him that *Hieron* from the Scriptures proves more than once, *Presbyters* and *Bishops* to be the same. And *Chrys.* in *Phil. 1.*

Hieron. Epi. ad
Evan. & ad
Ocea.

Homil. 2. with his Admirer *Theophilact* in *Phil. 1.* affirms, that while the Apostles lived, the names of *Bishops* and *Presbyters* were not distinguished, and not only while the Apostles lived, but in after-ages. Doth not *Irenaeus* use the name of *Bishops* and *Presbyters ἀδελφῶς*, in a promiscuous sense? Are not *Anicetus*, *Pius*, *Hyginus*, *Telesphoras*, *Sixtus*, whom the Papists call Bishops and the Popes Predecessors, termed by *Eusebius* Presbyters? Nor was it strange in the Primitive times to hear Bishops called Presbyters, when Presbyters, writing to their Bishops, have called him *Frater*. So *Cyp.* (*Ep 26.* in the beginning) is styled by his Presbyters, Deacons and Confessors; nor was the holy Martyr offended with that title, nor they condemned of insolency that used it.

Iren. adver. hær.
li. 4. c. 43, 44.

Hist. lib. 5 c. 23.

But what should we burthen your patience with more testimonies, when the evidence of this Truth hath shined with so strong a beam, that even our *Adversaries* have stooped to it, and confessed that their Names were the same in the Apostles time? but yet, say they, the Offices were distinct.

Bel. de. Cler. l. 1.
c. 15.

Now here we would gladly know, what these men make the distinct Office of a Bishop.

Is it to edifie the Church by Word and Sacrament? is it to ordain othe s to that work? is it to rule, to govern, by admonition, and other censures? If any of these, if all these make up the proper

proper work of a Bishop; we can prove from Scripture that these belong unto the Presbytery, which is no more then was granted by a Council.

Presbyteris sicut Episcopi
Dispensatio
Mysticorum Dei

commissa est: Præsumt enim Ecclesie Christi; in consecratione Domini: corporis & sanguinis, consortes sicut cum Episcopis: & similiter in Doctrina Populorum, & in officio prædicandi; ac solum propter auctoritatem, sicut in Sacerdoti Clericorum Ordinatione referuntur. Concil. Aquisgran. primum, Can. 8.

Evangelium induit his qui præsumt Ecclesie Mandatum docendi Evangelium, remittendi peccata, administrandi Sacramenta: præterea jurisdictionem, videlicet Mandatum excommunicandi eos quorum nota sunt crimina, & respicientes rursus absolvendi: Ac omnium Confessione, etiam adversariorum licet, hinc potestatem Jure Divino omnium esse Omnibus qui præsumt Ecclesie, sive Pastores vocentur, sive Presbyteri, sive Episcopi. Scriptum Philip. Melanch. in conventu Smalc. l. 1. Anno 1540. a præcipuis illarum Ecclesiarum Doctores communi Consensu comprobatum de potestate & jurisdictione Episcoporum.

For the first, edifying of the Church by word and Sacraments, though we fear they will some of them at least scarce own this as their proper work (not some have been cited into the High Commission for saying, it belongs to them) yet Sir we are sure, Scripture makes it a part, a chief of the Episcopal Office; for so in the 1 Pet. 5. 2. they are said to do the work of a Bishop, when they do feed the flock of God. And this is such a work as we hope their Lordships will give the poor Presbyters leave to share with them in: or if not, we will tell them that the Apostle Peter in that forecited place, and the Apostle Paul, Acts 20. binds this work upon our hands, and Woe unto us if we preach not the Gospel.

I.

Ἐπισκοπῶν
ποιμαίνον.

But this branch of Episcopal and Presbyterial office we pass with brevity, because in this there lies not so much controversie as in the next, which they do more wholly impropriate to themselves: the power of Ordination.

Which power, that it was in former times in the hands of Presbyters, appears 1 Tim. 4. 14. Neglect not the gift which was given thee by Prophecie, and by the laying on the hands of the Presbytery. The gift here spoken of is the Ministerial gift, the exercise whereof, the Apostle exhorts Timothy not to neglect, which saith he, he had received, not by the laying on of the hands of one single man, whether Apostle, or Bishop, or Presbyter, but τῷ πρεσβυτηρίῳ, the Presbytery, that is, the whole company of Presbyters, for in that sense only we find τὸ πρεσβυτηρίον taken in Scripture, as in Luk. 22. v. 66. Act. 22. v. 5. which the Christian Church called the Ecclesiastical Senate, as Jerom in Isa 3. Nos habemus in Ecclesia Senatum nostrum, Cæterum Presbyterorum, & an Apostolical Senate, ἡ ἐκκλησία ἡ ἀποστολική Ignatius Episc. ad Magnes, and some times πρεσβυτηρίον Conc. Ancyr. Can. 18.

Jerom Isa. 3.

And though the Apostle in his second Epistle to Tim. 1. 6. makes mention of the laying on of his hands: yet to maintain the Harmony of Scripture, it must not be denyed but there was imposition of hands by the Presbytery as well as by himself, and so it was a joynt act; So that in this there is no more difference then in the former.

Ignat. Epist. ad Magnes. Conc. Ancyr. Can. 18.

And

And if there be no difference between Presbyters in feeding or ordaining, let us see if there be any in the third part of their office of *Ruling*, which though our *Bishops* assume wholly to themselves, yet we shall discover, that it hath been committed to and exercised by *Presbyterial* hands.

For who are they of whom the Scripture speaks, *Heb. 13.17. Obey them that have the Rule over you? for they watch for your souls, as they that must give an account, &c.*

Here all such as watch over the souls of Gods people, are intituled to *rule* over them. So that unless *Bishops* will say, that they *only watch* over the souls of Gods people, and are *only to give an account* for them, they cannot challenge to themselves the *sole rule* over them. And if the *Bishops* can give us good security, that they will acquit us from *giving up our account to God* for the souls of his people, we will quit our plea, and resign to them the sole rule over them.

So again, in *1 Thess. 5.12. Know them which labour amongst you and are over you in the Lord, and admonish you. c.1.1.*

In which words are contained these truths: First that in one Church (for the *Thessalonians* were but one Church, *1. Ca.*) there was not *ὁ προϊστάμενος* but *οἱ προϊστάμενοι*, not one chief *Bishop* or *President*, but the *Presidency* was in many.

Secondly, that this *Presidency* was of such as laboured in the Word and Doctrine.

Thirdly, that the Censures of the Church were managed not by one, but by them all in *Communi. Them that admonish you.*

Fourthly, that there was among them a *Parity*: for the Apostle bids *know them* in an *indifferency*, not discriminating one from another; yea such was the Rule that Elders had, that *S. Peter* thought it needful to make an exhortation to them to use their power with *Moderation*, not *Lording it over Gods Heritage*, *1 Pet. 5.3.*

By this time we have sufficiently proved from Scripture, that *Bishops* and *Presbyters* are the same in name, in Office, in Edifying the Church in power of Ordination and Jurisdiction: we sum up all that hath been spoken in one argument:

*Arx^m proidentit
also Episcopi of
Presbyteroi doten
Ergo.*

They which have the same Name, the same Ordination to their Office, the same qualification for their Office, the same work to feed the flock of God, to ordain Pastors & Elders, to Rule and Govern; they are one and the same Office: but such as are *Bishops & Presbyters*: Ergo. *Minor is proved from. 1st. 20. 17. 28. 29. epistoles to Timothy. and Titus.* SECT. VI.

But the dint of all this Scripture, the Remonstrant would elude, by obtruding upon his Reader a commentary (as he calls it) of the

the Apostles now practise (which he would force to contradict their own rules) to which he superadds the unquestionable gloss of the clear practise of their immediate successors in this administration: For the Apostles practise we have already discovered it, from the Apostles own writings; and for his gloss, he superadds, if it corrupts not the Text, we shall admit it; but if it do, we must answer with Tertullian, *Id verum quodcumque primum; id adulterum quod posterius*, whatsoever is first is true, but that which is latter is adulterous.

Tertul.

In the examination of this Gloss, to avoid needless Controversie, first, we take for granted by both sides, that the first and best Antiquity, used the names of *Bishops* and *Presbyters* promiscuously. Secondly, that in process of time, some one was honoured with the name of *Bishop*, and the rest were called *Presbyters* or *Cleri*. Thirdly, that this was not *Nomin inane*, but there was some kind of Imparity between him and the rest of the *Presbyters*.

Yet in this we differ, that they say, this *Impropriation* of name, and *Imparity* of place, is of *divine Right and Apostolical Institution*; we affirm both to be occasional and of humane invention; and undertake to shew out of antiquity, both the *occasion upon which*, and the *persons by whom this imparity* was brought into the Church.

On our parts stands *Ierome* and *Ambrose*, and others, whom we doubt not but our Remonstrant will grant a place among his Glossators: *St. Ierome* tells us in *1 Tit.*

Id enim est ergo Presbyter qui Episcopus, & antequam Diaboli instinctu, studia in Religione the devils instinct, divisions in religion, & the people began to say *I am ego sum Pauli, ego Apol. ego of Paul, & I of Apollo, & I of Cephas, Cephæ, consimili Presbyterorum* the Churches were governed by the *Consilio ecclesie gubernabantur*. Common-council of the *Presby-* *Postquam veronim, quisque eos ters.* But after that each man began *quos baptizaverat suos putabat* to account those whom he had bap- *esse, non Christi; in toto orbe* tized his own & not Christs, it was *decretum est, ut unus de Pres-* decreed through the whole world, *byteris electus superponeretur* that one of the *Presbyters* should be *ceteris, ad quem omnis Eccle-* set over the rest, to whom the care *sie Cura pertineret, & schis-* of all the Chur. should belong, that *matum semina tollerentur.* Pu- the seeds of schism might be taken *tat aliquis non Scripturarum,* away. Thinks any, that this is my *sed nostra esse sententiam, E-* opinion, and not the opinion of the *piscopum & Presbyterum unum* Scripture, that a *Bishop & an Elder* *esse, & aliud etatis, aliud* is the same? let him read the words

of

esse nomen officii, relegat Apostoli ad Philippenses verba, dicentis, Paulus & Timothæus servi Jesu Christi qui sunt Philippis, cum Episcopis & Diaconis, &c. Philippi una est urbs Macedonia, & certe in una Civitate non poterat plures esse (ut nuncupantur) Episcopi &c. sicut ergo Presbyteri sciunt ex Ecclesia consuetudine ei qui sibi propositus fuerit esse subiectos; Ita Episcopi noverint se magis consuetudine, quam dispositionis Dominica veritate Presbyteris esse majores, & in communi debere Ecclesiam regere.

of the Apostle to the *Philippians* saying, *Paul and Timothy*, the servants of *Jesus Christ*, to them that are at *Philippi*, with the *Bishops and Deacons*. *Philippi* is one city of *Macedonia*, and certainly in one city there could not be many *Bishops* (as they are now called, &c.) and after the allegations of many other Scriptures, he concludes thus, as the *Elders* therefore may know, that they are subject to him that is over them by the custome of the Church; so let the *Bishops* know, that it is more from custome, than from any true dispensation from the Lord, that they are above the *Presbyters*, and that they ought to rule the Church in common.

In which words of *Jerome*, these five things present themselves to the Readers view.

First, That *Bishops and Presbyters* are originally the same; *Idem ergo est Presbyter qui Episcopus*.

Secondly, That that Imparity that was in his time between *Bishops and Elders*, was grounded upon Ecclesiastical custome, and not upon divine institution; *Episcopi noverint, &c.*

Thirdly, That this was not his private judgement, but the judgement of Scripture; *Putat aliquis, &c.*

Fourthly, That before this priority was upon this occasion started, the Church was governed *Communi Presbyterorum consilio*, by the Counsel of the *Presbyters in common*, and that even after this imparity, it ought to be so governed; *Sciunt Episcopi se Ecclesiam debere in communi regere*.

Fifthly, That the occasion of this Imparity and Superiority of *Bishops above Elders*, was the divisions, which through the devils instinct fell among the Churches; *Postquam vero Diaboli instinctu*.

Saravia would take advantage of this place, to deduce this Imparity as high as from the Apostles times; because even then they began to say, *I am of Paul, and I of Apollos*; but *St. Jerome* was not so weak as this man would make him, to speak Inconsistencies; and when he propounds it to himself, to prove that *Bishops and Presbyters* are in Scripture the same, to let fall words that should confute his own proposition; whereas therefore *S. Jerome* saith, that

after

after men began to say, I am of Paul, and I of Apollos, &c. it was decreed, that one of the Presbyters should be set over the rest, &c. This is spoken indeed in the Apostles phrase, but not of the Apostles times, else to what purpose is that coacervation of Texts that follows?

But suppose it should be granted to be of Apostolical antiquity (which yet we grant not, having proved the contrary) yet it appears, it was not of *Apostolical Intention*, but of *Diabolical occasion*: And though the devil by kindling Divisions in the Church, did minister *Occasion* to the invention of the primacy or prelacy, or one for the suppressing of Schism; yet there is just cause to think, that the Spirit of God in his Apostles, was never the Author of this invention.

First, because we read in the Apostles dayes there were divisions, Rom. 16. 7. and Schisms, 1 Cor. 3. 3. and 11. 18. yet the Apostle was not directed by the holy Ghost to ordain Bishops for the taking away of those Divisions. Neither in the rules he prescribes for the healing of those breaches, doth he mention Bishops for that end: Nor in the Directions given to Timothy and Titus for the Ordination of Bishops or Elders, doth he mention this as one end of their Ordination, or one peculiar duty of their Office. And though the Apostle saith, *Oportet hereses inter vos esse, ut qui probati sunt manifesti fiant inter vos*; yet the Apostle no where saith, *Oportet Episcopos esse, ut tollantur hereses, quae manifestae fiunt.*

Secondly, because as Doctor Whitaker saith, the remedy devised hath proved worse than the disease, which doth never happen to that remedy whereof the holy Ghost is the author.

Thirdly, because the Holy Ghost, who could foresee what would ensue thereupon, would never ordain that for a remedy, which would not only be ineffectual to the cutting off of evil, but become a stirrup for Antichrist to get into his saddle. For if there be a necessity of setting up one Bishop over many Presbyters for preventing Schisms, there is as great a necessity of setting up one Arch-bishop over many Bishops, and one Patriarch over many Arch-Bishops, and one Pope over all, unless men will imagine, that there is a danger of schism only among Presbyters, and not among Bishops and Arch-bishops, which is contrary to Reason, Truth, History, and our own Experience.

And lest our adversaries should appeal from Hierome as an incompetent Judge in this case, because a presbyter, and so a party, we will therefore subjoyn the judgements of other ancient Fathers who were themselves Bishops.

The Commentaries that go under the name of Saint Ambrose upon Ephes. 4. mention another occasion of this Discrimination or

D

priority;

*Writ against
and English Ep
Bishop of London
from the End
of the 16th
century and
brought into the
Church as a
monstrous
and unchristian
and unchristian
policy
John
The best means
of the Church
of England
is to be
maintained
and preserved
as it is
at present
69293031.*

* *At ubi omnia Loca Circumplexa est Ecclesia, Conventicula constituta sunt: & ceperunt Rectores: & cetera Officia in Ecclesiis sunt ordinata. Caput alio ordine & Providentia gubernari Ecclesia. ideo non per* priority; and that was * the increase and dilatation of the Church, upon occasion whereof they did ordain Rectors or Governors, and other officers in the Church; yet this he grants, that this did differ from the former orders of the Church, and from apostolical Writ.

And this Rectorship or Priority was devolved at first from one Elder to another by Succession, when he who was in the place was removed, the next in order among the Elders succeeded. But this was afterwards changed; and that unworthy men might not be preferred, it was made a matter of Election, and not a matter of Succession. Thus much we finde concerning the occasion of this imparity, enough to shew, it is not of Divine Authority.

omnia conveniunt Scripta Apostoli ordinationi quæ nunc in Ecclesia est, quia hæc inter ipsa primordia scripta sunt. Nam & Timotheum à se Presbyterum Creatum Episcopum vocat, &c Sed quia ceperunt sequentes Presbyteri indigni inveniri ad primatus tenendos, immutata est ratio, &c.

For the second thing, the persons who brought in this Imparity: the same Authors tells us, the Presbyters themselves brought it in; witness *Hierom ad Evag. Alexandria Presbyteri unum ex se electum in Exceliori gradu collocatum, Episcopum nominabant, quomodo si exercitus Imperatorem faceret, aut Diaconi de se Archidiaconum.* The Presbyters of *Alexandria* did call him their Bishop, whom they had chosen from among themselves, and placed in a higher degree; as if an army should make an Emperour, or the Deacons an Archdeacon.

Ambros. ubi prius.

Ambrose upon the fourth of the *Ephesians* tells us, it was done by Counsel, and although he never name the time nor place of the Counsel, yet ascribing it to a Counsel he grants it not to be Apostolical: this gave occasion to others to fixe it upon Custom as *Hieronymus*, in *Tit. and Aug. Epist. 10. secundum honorum vocabula quæ Ecclesia usus obtinuit, Episcopatus Presbyterio major est,* And had that *episcopalia* or Prelacy had the Seal & confirmation of Divine or Apostolical Authority, *Gregory Nazianzen* would never in such a Pathetick manner have wished the Abolition of it, as he doth in his 29. Oration.

Greg. Naz. Orat. 28.

Pag. 21, 12.

And now where is that acknowledgment, and conveyance of Imparity & Jurisdiction which saith this Remoustrant was derived from the Apostles hands, and deduced in an uninterrupted line, unto this day: where is it? we finde no such Imparity delivered from Apostolicall hands, nor acknowledged in Apostolical writings; yet had there been such acknowledgement and conveyance of imparity: how this should have been deduced to us in an uninterrupted Line we know not, unless our Bishops will draw the Line of their Pedigree through the loyns of Antichrist, and joyn issue, & mingle blood with Rome: which

it seemes they will rather do then lose this plea for their *μεγαλην* *Greg. Naz. ubi*
εξουσια their tyranicall prerogative, as *Nazianzen* calls it. *prius.*

Suffer us therefore humbly to appeale to your Honours, whether this Remonstrant hath not given sentence against himself, who is so confident of the Evidence of his cause, that he doth not fear to say, if there can be better *Evidence under Heaven for any matter of fact then there is* for his Episcopacy: Let EPISCOPACY BE *Pag. 22.*
 FOR EVER ABANDONED OUT OF THE CHURCH OF GOD.

SECT. VII.

YET it seemes himself in the height of his confidence was not without Jelousies, of some thing might be spoken against his cause, therefore he seems to heare, what is spoken against it.

That the Apostles Bishops and ours are two: there was no other then a *Pag. 23.*
Parochial Pastor, a Preaching Presbyter without ineqallity, without any Rule over his brethren. Ours claime an eminent Superiority, and a power of Ordination and Iurisdiction unknown to the primitive times.

That this which he supposeth he heares us say is Scripture-Truth we have shewed already, &c. that there was parity between Presbyters and Bishops: and that eminent superiority and power of Ordination and Iurisdiction which our Bishops claime, was unknown to Scripture: and are now prepared by Gods assistance to prove, it was unknown to primitive times.

But how doth this Remonstrant meet with this Reply: **ALAS,** *Pag. 24.*
ALAS HOW GOOD PEOPLE may be abused by misinformation! It seemes the man judged this Reply so poor as in his thoughts it was more worthy of his *pitty*, then of his *paines* to answer, or rather knew there was more in this Reply, then he knew how to answer, and therefore waves it with his *Rhetoricke*.

And this we rather think, because he knows but little in *Antiquity*, that knowes not, that there is so vast a difference between our Bishops, and those that were not only in the Apostles dayes (whom we have proved to be undistinguished from Presbyters) But those Bishops that were in the Church 400. years after, when there began to be some discrimination, that *Episcopacy* may well be likened to the Ship *Argo*, that was so often repaired, as there was nothing left of the *First Materials*; yet still it challenged the *first Name*.

Which difference we spread before your Honours in three particulars: first in point of Election to their office; secondly, in point of Execution of their office; thirdly, in point of State-Imploment.

First (having discovered already upon what *occasion* this priority began to have existence in the Church, and from whom it first

* Plebs ipsa maxime habet potestatem vel Eligendi Dignos Sacerdotes, vel indignos recusandi, quod & ipsum videmus de divina Authoritate descendere: ut sacerdos plebe presente sub omnium oculis diligatur, & dignus atque idoneus publico iudicio ac testimonio comprobetur. By Priests the Author here understands Bishops, as the whole Series of the Epistle shews.

received its being, not from God but from Consent and Custome of the Churches, according to Ambrose, Jerome, Augustine, &c.) We come now to declare what was the manner of Election unto this Priority in these times, and to shew first, how therein these Bishops did differ from ours; for all their Elections were ordered by the privacy, consent and approbation of the people, where the Bishops was to serve. Were there no other Authors to make this good, Cyprian alone would do it; among other places let his 68. Epistle witness, where he saith, * Plebs maxime habet potestatem, &c. The people specially have power either of chusing worthy Priests, or rejecting the unworthy: for this is derived from Divine Authority, that the Priests should be chosen in the presence of the people, before all their eyes, and approved as fit and worthy by their publicke vote and testimony. This he proves by the Testimony of Sacred Writ both Old and New. Where we observe first, that the special power of judging of the worthiness or unworthiness of a man for the Prelacy, was in the breast of the people. Secondly, the special power of choosing or rejecting of his place according as they judged him worthy or unworthy resided in the people. Plebs maxime habet potestatem, &c. Thirdly, That this power did descend upon the people De divina autoritate.

Nor was this the Judgement of one Sole man, but of an Affrican Synod consulted by the Spanish Churches in point of Election, as the inscription of the Epistle shews.

(a) Κατὰ δὲ τῆς ἐκκλησιαστικῆς κανόνας καὶ κατὰ τὸ τῆ Παύλου ῥῆμα, — πάντα κανονικῶς ἐξετασθῆναι τὴν καὶ ἀρχαῖαν, παρόντων ἢ αἰτιμένων λαῶν καὶ κληρικῶν — τὸτο δὲ τῆς μὲν ἐκκλησιαστικῆς κανόνας ἀναλύσει, τὰ δὲ εἶδη βλασφημεῖν ἀναγκάζει. Athanas. Epist. ad Orthodoxos.

(a) The obtrusion of a Bishop upon the Church of Alexandria without the Presence, desire and vote of the Clergy or People is condemned by Athanasius, not only as a breach of Canon, but as a Transgression of Apostolical prescript, and that it did compell or necessitate the heathen to blaspheme.

Nor did only Christian Bishops, but Christian Princes acknowledge the Right and Power of Election of Bishops to be in the People, so that admired Constantine, the great Promover and Patron of the peace of the Christian Church, writing to the Church of Nicomedia against Eusebius and Theognius, tells them the ready way to lay a sleep the tumults that did then disturb the Church about the Election of a Bishop, was, Si modo Episcopum fidelem & integrum nacti fuerint, quod quidem in presentia in vestra situm est potestate, quoque etiam dudum penes vestrum iudicium fuerat, nisi Eusebius de quo dixi, pravo eorum, qui eum iuverunt consilio, hac praeceptis ruisset & re-ctum Eligendi Ordinem impu-ter conturbasset, Gell in Act. Con. Nic. part. 2. if they would get a faithfull and upright Bishop which, saith he, is in your power presently to do; and was long ago, if Eusebius with the aid of his faction, had not rushed in upon you, and im-

impudently disturbed the right *Order of Election*.

That which this sacred Emperor calls the *right order of Election*; what is it but the Election by the people? in whose power, he saith, it then was, and long had been to choose a *Bishop*; and by whose power the next *Bishop* was chosen. So the same Author tells us, that after *Eusebius* and *Theognius* were cast out of their several seats for *Arianism*, by the Council of *Nice*, others were appointed in their rooms by the *Clergy and people* of each *Diocess*.

Idem ubi supra

To this Election in *Nicomedia*, we could (if it were needfull in so clear a Truth) add many in like Presidents of popular Elections; which for brevities sake, we pass over. Not questioning, but that which hath been spoken, is sufficient to inform the intelligent Reader, that our Bishops, and the Bishops of former times, are TWO in point of Election.

Cyprian, Cornelius, Athanasius, and others.

SECT. VIII.

A Second thing wherein we have undertaken to shew, that our Bishops, and the Bishops of former times are TWO, is in the Execution of their office; and here there are three things, wherein he that will not wilfully shut his eyes against all light, may see a latitude of difference between ours and former Bishops. First, In that *Sole jurisdiction* which our Bishops assume to themselves. Secondly, in the *Delegation* they make of the power of exercising this Jurisdiction unto others. Thirdly, in the way of Exercise to that power.

For the first of these, *Their sole Jurisdiction*; That our Bishops assume this to themselves, it is known and felt, and that this *Sole Jurisdiction* was a stranger, a Monster to former times, we shall now prove, and make clear; that the power of *Ordination, Admonition, Excommunication, Absolution*, was not in the hands of any sole man,

First, For *Ordination*, *Cyprian* in his exill writing to his Charge, certifies them, that *Aurelius* was ordained by him and his Colleagues who were present with him; (who were these Colleagues, but his Presbyters, as himself expounds it; writing to *Lucius* in his own name, and the name of his Clergy and people, *Ego & Collega, & fraternitas omnis*, &c. I and my Colleagues, and my whole people send these letters to you, &c. So that this is clear in *Cyprian's* time, Presbyters had a hand in Ordination, and Bishops did not ordain alone. *Firmilianus* saith of them that rule in the Church, *Quod baptizandi, MANUM IMPONENDI ET ORDINANDI possident potestatem.* And who those be, he expresseth a little before, *SENIORES & Præpositi*: by whom the Presbyters as well as the Bishops are understood.

Cyp: Epist. 33.

Epist. 78.

Apud Cyp. E. 78.

And

And as these places prove, that Bishops in the primitive time, could not ordain alone without the Presbyters; so there are that give us light to understand, that the Presbyters might ordain without the Bishops. The Author of the comment upon the *Ephesians*, that goes under the name of *Ambrose*, saith, *Apud Egyptum Presbyteri consignant, si praesens non sit Episcopus*, In Egypt the Presbyters ordain, if the Bishop be not present; so saith *Augustine* in the same words; and the * *Corepiscopus*, who was but a Presbyter, had power to impose hands, and to ordaine within his precincts, with the Bishops Licence. Now Licences confer not a power to him that hath it not, but only a faculty to exercise that power he hath.

The iniquity of our times hath been such, that a Minister may not preach to his own flock, without a License: doth this License make a man a Minister, and give him power to preach or only a faculty and liberty to exercise that power? Should a Bishop give a Laike a License to preach, or to ordain, doth that Licence make him a Minister, or a Bishop? Sure all will say, no: why? because in the Laike there is not *Aedus primus*, the root and principle of that power, which Licence only opens a way to the exercise of; and therefore that must be concluded to be in those *Chorepiscopi*, or Presbyters, by vertue of their place and calling, and not by vertue of a Licence. So that the power of Ordination was so farre from residing in the Bishop alone, as that the Presbyters and Chorepiscopi had power to ordain as well as he.

Neither was this only a matter of Ecclesiasticall custome, but of Ecclesiasticall constitution, which bids the Bishop;

First, in all his Ordinations to consult with his Clergy; *Ut Episcopus sine Concilio Clericorum suorum Clericos non ordinet*: That the Bishop shall not ordain a Clergy man without the council of the Clergy, this was *Cyprians* practise, *Epist.* 33.

Secondly, in his Ordinations to take the concurrent assistance of his presbyters; *Cum ordinatur Presbyter, Episcopo eum benedicente, & manum super caput ejus tenente, etiam omnes Presbyteri qui praesentes sunt, manus suas juxta manum Episcopi super caput illius teneant*. When a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, all the Presbyters that are present, shall likewise lay their hands upon his head, with the hands of the Bishop. In which Canon, we have the unanimous vote of two hundred and fourteen Bishops, declaring that the power of Ordination is in the hands of Presbyters as well as Bishops.

And whereas it may be objected, that *Hierome* and *Chrysofom*; affirming Bishops to differ from Presbyters in the power of Ordination

Cum jure Divi-
no non sint di-
versi gradus
Episcopi & Pa-
stores: Man-
festum est ordi-
nationem in sua
Ecclesia factam

JVRE DI-
VINO RA-
TAM esse.

Itaque cum E-
piscopi ordinarii
sunt hostes Ec-
clesiae, aut no-
lunt ordinatio-
nem impertire,

Ecclesia retinet
jus suum. Me-
lanch. ubi su-
pra, pag. Concil.
Antioch. Can. 10.
& Ancyri. Can.
13.

Concil 4, Car-
thag.
Can. 22.

2
Ibid. Can. 5.

Hieronym in
Epist. ad Evag.
Chrysof. Hom.
II. in I. ad
Tim.

nation, seem to imply, that that power is soly theirs: Here we desire it may be observed.

First, that these Fathers put all the difference that lies between Bishops and Presbyters, to be in point of Ordination. *Quid facit Episcopus quod non facit Presbyter exepa Ordinatione.* And therefore *Chrysofome* himselfe confesseth, that in his days there was little or no difference between a Bishop and a Presbiter. *Inter Episcopum & presbyterum interest ferme nihil & c.* Chrysof. upon the 1. Tim.

Secondly, that this difference is not so to be understood, as if these Fathers did hold it to be by divine right (as *B. Harm.* and our Episcopal men would make us beleieve) but by a humane constitution. And therefore they do not speak *De jure* but *de facto*, *Quid facit, & c. not quid debet facere.* And this *Hierom* confesseth. So *Leo prim. ep.* 88. upon complaints of unlawful Ordinations, writing to the Germane and French Bishops, reckons up what things are reserved to the Bishops, among which he sets down *Presbyterorum & Diaconorum consecratio*, and then addes, *Qua omnia solis debent sum- Libro de sep- tem Ordin. bus.* *mis Pontificibus. Auctoritate Canonum precipitur:* So that for this power of Ordination, they are more beholden to the Canon of the Church, then to the Canon of Gods Word. Concil. Anis- gra. 1. Can. 8. Solum propter auctoritatem Clericorum ordi- natio & con- secratio reser- vata est summo Sacerdoti.

Thirdly, we answer this very humane difference was not in the Primitive Antiquity. It was not so in *Cyprians* time, as we even now shewed. And when it did prevaile, it was but a particular custome (and sometimes usurpation) of some Churches. For it was otherwise appointed in the Council of Carthage, and in Egypt, and other places, as is declared in the former part of this Section; and even in *Chrysofomes* time, it was so little approved of, that it was one great accusation against *Chrysofome* himselfe. That he made Ordinations without the Presbytery, and without the consent of his Clergy, this is quoted by Bishop *Downan*, lib. 1. c. p 8. page 176.

SECT. IX:

NOr had the Bishops of former times more right to the power of sole Jurisdiction, then of sole Ordination: And here we have *Consuetem reum*, our very Adversaries confess the Votes of Antiquity are with us. Bislon. S. d. ut. Franc a Sancta Ciara. Cyp. Epist. 6- & 28.

Cyprian professeth, that he would do nothing without the Clergy; nay, he could do nothing without them; nay, he durst not take upon him alone to determine that which of right did belong to all; and had he or any other done so, the fourth Council of Carthage condemns the Sentence of the Bishop, as *Irrita, nisi Clericorum sententia confirmetur.* 18. Concil. 4. Car- thag. Can. 23. Vid Kuff. Hist. lib. 10. cap. 9. Soro. l. 2. c. 23. Possidon. de vi- ta. Aug. c. 4. Ori. Hom. 11.

Would ye know the particulars, wherein the Bishops had no power of Judicature without their Presbyters?

First

Ep. p. 2. 77.

1
 Decret. part. 2.
 Can. 15. quæst. 7
 Per totum &
 partes Dist. 93.
 cap. 5. 9.

First, in judging and censuring Presbyters themselves, and their Doctrine; For this the Cannon Law in *Gratian* is full and cleare: *Episcopus non potest judicare Presbyterum vel Diaconum sine Sinodo & Senioribus*: Thus *Basil* counselled and practised, *epist. l. 75. So Amb. l. 10. Cyril in epist. ad Iohannem Antiochen. Thus Gregory ad Iohan. Panormitan. lib. 11. epist. 49.*

2
 Clem. Alex.
 Stromat. lib. 7.

Secondly, in judging of the conversation or crimes of any of the members of the Church: *Penes Presbyteros est Disciplina qua facit homines meliores*; That Discipline that workes emendation in men, is in the power of the *Elders*. And therefore when any was questioned in point of conversation, he was brought, saith *Tertulian*, into the *Congregation* where were *Exhortations*, *Castigations* and *Divine censures*: And who had the chief stroke in these *Censures*, he tels us after: *President probati quique seniores: All the approved Elders sit as Presidents.*

Tertul. Apol.
 advers. Gent.

And those censures that passed by the whole Presbytery were more approved by the *Church* in ancient times, then such as were passed by one man; for we finde that when *Syagrius* and *Ambrose* passed Sentence in the same case, the *Church* was unsatisfied in the Sentence of *Syagrius*, because he past it *sine alicuius fratris Consilio*, without the counsel or consent of any of his *Brethren*. But were pacified with the sentence of *Saint Ambrose*: because saith he, *Hoc Iudicium Nostrium cum fratribus & consacerdotibus participatum processerit.*

Ambros. Epist.
 ad Syagrium.

Nor was there any kind of censures that the Bishops did administer alone: Admonitions were given by *Elders*; *Augustine* tels us the *Elders* did admonish such as were offenders; to the same purpose speaks *Origen contra Celsum. Lib. 3.*

Aug. de verb.
 Apost. Ser. 19.
 * Constat Iurisdictionem illam excommunicandi reos manifestorum criminum pertinere ad omnes Pastores, hanc ad se solos tyrannice transtulerunt, & ad questum contulerunt Episcopi, Melanc. ubi sup.
 b Hieron. Epist. ad Heliodor.
 Ep. ad Demet.

* So excommunication, though that being the dreadfulest thunder of the Church, and as *Tertullian* calls it, *summum præjudicium futuri Iudicij*, the great fore-runner of the Judgement of *God*, was never vibrated but by the hand of those that laboured in the Word and Doctrine: yet was no one man in the Church invested with this power more then another.

* Therefore saith *b Hierom*; *Presbytero, si peccavero, licet me tradere satana in interitum carnis.* If I sin, a Presbyter (not a Bishop only) may deliver me to Satan, to the destruction, &c. where the Reader may please to take notice that *Saint Hierom* speaks not of one particular Presbyter, but of the Order of Presbyters.

The same *S. Hierom* saith againe, *Sunt quos ecclesia reprehendit, quos interdum abjicit, in quos nonnunquam Episcoporum & Clericorum censura desavit.* There be some whom the Church reproves, and some which she casts out; against whom the censures of *Bishops and Presbyters* sharply proceed; where we see, the Censures whereby wicked

wicked men were cast out of the Church, were not in the sole hands of the Bishops, but likewise in the hands of Presbyters.

Syriscus Bishop of *Rome* signifies to the Church of *Millain*, that *Iovinianus*, *Auxentius* &c. were cast out of the Church for ever, and he sets down how they did it, *Omnium Nostrum tam Presbyterorum quam Diaconorum, quam totius etiam Cleri sciscitata fuit sententia*. There was a concurrence of all Presbyters, Deacons, and the whole Clergy in that sentence of Excommunication.

Ambros.
lib. 10.
Epist. 80.

The truth herein may be further evidenced by this, because the whole Clergy as well as the Bishops imposed hands upon such as repenting were absolved: *Nec ad communicationem (saith Cyprian) venire quis possit, nisi prius ab Episcopo & Clero manus illi fuerit imposita*: No man that hath been excommunicated might returne to Church-Communion, before hands had been laid upon him by the Bishop and Clergy.

Cypr. Epist.

12.
And this was the custome;

Also writing to his Clergy concerning lapsed Christians, he tells them, *Exomologesi facta & manus eis à vobis in poenitentiam imposita, &c.* that after confession and the laying on their hands, they might be commended unto God: so when certain returning from their heresie were to be received into the Church at *Rome* in the time of *Cornelius*, they came before the Presbytery, and therefore confessed their sins, and so were admitted.

saith Cyprian in *minoribus delictis.*

Cypr. Epist.
46. vide etiam Cypr. Epist. 6.

But though the sentence of Excommunication was managed only by the hand of those that laboured in the Word and Doctrine, yet we will not conceale from you, that neither Excommunication, nor absolution did passe without the knowledge and approbation of the body of the Church, to which the Delinquent did belong.

So we have learned out of *Tertullian*, that their censures were ordered in their publike assemblies; and good reason, because the people were to forbear communion with such. *2 Thes. 3. 6, 14, 15.* and publike censures of the Church were insisted, not only for the Emendation of delinquents, but for the admonition of others, and therefore ought to be administered in publike, that others might fear, *1 Tim. 5. 20.* *Origen* speaking of the Duty and Power of the Church in cutting off a scandalous Person, though a Prebyter, making the case his own, he saith thus: *In uno consensu Ecclesia universa conspirans excidat me dextrâ suâ & propiciat a se*, He would have the consent of the whole Church in that Act.

Tertul. Apol. ad ver. G. x.
cap. 59.

Origen. Hom 7. in Josh.

And when the lapsed Christians were received againe to the Church, the Peoples consent was therein; else why should *Cyprian* say, *Vix plebi persuadco, in d' exorquico ut tales patiantur admitti*: I can scarce persuade the people to suffer such to be admitted: and in another Epistle written to his people in his Banishment, he promiseth to examine all things, they being present and judging. *Examinabuntur singula presentibus & judicantibus vobis.*

Cypr. Epist. 55.

Cypr. Epist. 11. ad plebem.

But of this power of the People we shall have a further occasion to speak

Speak afterwards, when we come to discourse of *Governing Elders*.

Only may it please your Honours from hence to take notice, how unjustly our Bishops have invaded this right and power of Presbyters and people in Church-censures, and divesting both of it, have girt it wholly upon themselves, and how herein they and the Bishops of former times are TWO.

SECT. X.

And as our Bishops, and the Bishops of former times are TWO in point of *Sole Jurisdiction*, so also in the *Delegation* of this power of *Jurisdiction* unto others, to their Chancellours, Commissaries, Officers, &c. Was ever such a thing as this heard of in the best primitive Times? that men, that never received imposition of hands, should not only be received into assistance, but be wholly intrusted with the power of *Spiritual Jurisdiction*: Even then when it is to be exercised over such persons as have had hands laid upon them.

*Indecorum est Laicum vicarium esse Episcopi, & secularis in Ecclesia judicare: in uno enim eodemque opere non desit dispar professio, quod etiam in lege Divina prohibetur dicente Moyses, Non ambulabis in bove & asino simul, Cor. ii. Hispal. 2. cyp. Epist 28.

We may observe in *Cyprian*, whilst persecution separated him from his Church, when questions did arise among his people, he doth not send them to his Chancellour or Commissary; No, he was so far from substituting any man (much lesse a lay man) to determine or give Judgment in such cases, that he would not assume that power wholly to himself, but suspends his Judgment, till the hand of God should restore him to his Church again, that with the advice and Counsel of the Presbyters, he might give sentence, as may appear to any that shall peruse his Epistles.

Sure If God had ever led his Church to such a way of deputation, it would have been in such a case of Necessity as this was, or had any footsteps of such a course as this been visible by this holy Martyr in the goings of former ages, he needed not have deferred the determination of the question about the receiving of some penitent lapsed ones into the bosome of the Church again, till his returne and the returne of his Clergy, as he doth.

We will instance in his 28 Epistle, wherein giving direction for the excommunicating of such as would rashly comunicat with lapsed Christians, he gives this charg not to his *Chancelour or Commissary*, or any other man upon whom he had devolved his power, and set him as his *Deputy or Vicar generall* in his absence, but *ad clerum*, to the whole Presbytery.

Downham in the defence of his Sermon, lib. 1, Cap.

This Truth is so cleare, that Bishop *Downham* the great Advocate of Episcopacy confesseth, that in *Ambrose* his time, and a good while after (which was about 400 years) till the Presbyters were in a manner wholly neglected, the Bishops had no *Ordinaries, Vicars, Chancellours, or Commissaries*, that were not *Clergy-men*: but this is but a *blind*, where-with the Bishop would Dorre his Reader, for we challenge any man to produce the names of any *Clergy-man* that was Vicar to *Ambrose*, or Chancellour to *Augustine*, or any other of the Bishops of those times; so that herein our Bishops and theirs are TWO.

SECT. XI.

A Third branch where:— the difference between our Bishops, and the Bishops of former times, in point of Exercising their Jurisdiction, is visible, is the way or manner of exercising that power.

For brevities sake we will only instance in their proceedings in causes criminal; where let them tell us, whether any good Antiquity can yeild them one President for THEIR OATH EX OFFICIO, which hath been to their COURTS, as *Purgatory-fire to the Popes Kitchen*: they have forgotten that old Maxime in the Civil Law, *Nemo tenetur prodere seipsum*, which as it is grounded upon naturall equity, so it is confirmed by a Law enacted by *Dioclesian* and *Maximilian*, *Nimis grave est quod petitis*, &c. *It is too grievous that the adverse part should be required to the exhibition of such things as should create trouble to themselves. Understand therefore that you ought to bring proofes of your intentions, and not to extort them from your adversaries against themselves.*

Cod. li. 4.
Tit. 20. l. 7.

Shall the Lamp of Nature in the night of Ethnicisme enable Heathen Princes, (yea Persecutors) to see and enact thus much, and shall not the glorious Sun of the Gospel convince these of their iniquities in transgressing this Law, that call themselves *the Fathers of the Church*?

If neither the *light of Nature*, nor *Gospel-light* can, yet the custom of the Church, to which they so oft appeal, may both convince them of this iniquity, and discover to all the world the contrariety of their proceedings, to the proceedings of former times, in this particular.

For of Old, both the Plaintiffe and Defendant were brought face to face before the parties, in whose power it was to judge: which way of proceeding, *Athanasius* affirms to be according to Scripture, the Law of God. And because those that condemned *Macarius*, did not thus proceed, he condemns their Sentence as malicious and unjust.

Alban.
Apol. 2.

Of old, no Sentence passed against any man, but upon the Testimony of other witnesses besides the Accusers: after complaint exhibited, the first thing they applyed themselves to, was to consider the person and quality of the Accuser, *Concil. prim. Constant. Can. 6.* Then they heard the witnesses, who were two at least, *Can. Apost. Can. 75.* And these witnesses must be such, as might not be imagined to be partiall, nor to beare enmity nor malice against the party accused. *Ambros. Epist. 64.* so *Gratian, Caus. 3. qua. 5. cap. Quod suspecti.*

Apud Zc-
naram.

Of old, None might be party, witnesse, & Judg, which *Gratian* proves at large. *Caus. 4. qu. 4. cap. Nullus unquam praesumat accusator simul esse, & Judex & testis,*

We grant indeed the Canon Law permits in some cases Tryal without witnesses; *Si crimen it a publicum est, ut merito debeat appellari notorium*; If the crime be so publick, that it may deservedly, be called *Notorious*. Which Law further determines what is notorious, saying, *Offensam illam nos intelligimus manifestam, qua vel per confessionem vel pro-*

Greg. de
cret. lib. 3.
Tit. 2. cap.
8. qua vos,
Decret.
Greg. lib. 5.
Tit. 4. cap.
24.

bationem legitime nota fuerit, aut evidentia Rei, qua nulla possit tergiversatione celari; We count that offence manifest, which either by confession, or by lawful proof comes to be known, or by evidence of fact, so as it can be hid by no tergiversations.

So that all was done in former times with mature deliberation, upon examination and evidence produced; and proved by such witnesses, as against whom the Defendant could lay in no just exception. And not as now an Accusation whispered against a man, he knows not by whom, to which he must take his oath to answer, before he knows what his Accusation is. Which Oath, if he takes, without further witness, he is censured upon the witness of his own Oath. If he takes it not, he is sent presently to prison, there to lye without Bayle or Mainprize, till the insupportable miseries of his long durance, compel him to take on Oath against Nature, Scripture, Conscience, and the just Defence of his own innocency.

That our Bishops therefore and former Bishops are *Two*, in the point of executing their Judicatory power, we need spend no more time to prove. But come to the third thing, in which the difference between ours and former Bishops is to be evidenced.

SECT. XII.

ANd that is State-Employment, or attendance upon Civil and Secular affaires, &c. which both Christ and Saint Paul prohibits, which prohibition reacheth every Bishop (to speak in *Chrysoftom's* words) as well as *Timothy*, to whom it is directed; *Nullus ergo Episcopatu predictus hac autire detrectet, sed agere ea omnia detrectet*, Let no man that is a Bishop, refuse to hear what the Apostle saith, but to do what the Apostle forbids.

*Chrysoftom:
Hom. 40.
in 2. Tim.*

We deny not but that Bishops were in the Primitive times often incumbered with secular business: but these were put upon them, sometimes by Emperours, who sought the ruine of the Church, as *Julian*, of whom *Niceph. lib. 10. cap. 13.* doth report, that in *Clerum coaptatos Senatorum munere & ministerio perverſe fungi jussit*. Sometimes the gracious disposition of Princes toward Christian Religion, made them thus to honour Bishops, thinking thereby to advance Religion, as *Constantine the Great* enacted, that such as were to be tryed before Civil Magistrates, might have leave to appeal *ad Judicium Episcoporum, atque eorum sententiam ratum esse, tanquam ab ipso Imperatore prolatum*, And this the *Histo*rian reckoneth as one argument of his reverend respect to Religion. Sometimes the excellency of their singular parts cast civil dignities upon them, *Tiberius* granted a *Questors dignity* unto a Bishop for his eloquence: *Chrysoftom* for his notable stoutness and freedom of speech, was sent as the fittest man to *Guinas*, with the Emperours command. Sometimes the people observing the Bishops to be much honoured by the Emperour, would solicit them to present their greivances

Recording
this among those
things that he did
Dolo modo ducere
κακοτεχνίας,
Sozo. 1.9.
Nicep. 18.
5.

vances to the Emperour. And sometimes the aspiring humour of the Bishops raised them to such places, as appears by Cyril, who was the first Bishop in Alexandria, who had civil dignities conferred upon him, as Socrates relates it, from whom civil authority did descend upon succeeding Bishops. *Ἐξ ἐκείνου ἢ ἐπισκοπῆ Ἀλεξανδρείας ᾧ δὲ τῆ ἱερατικῆς τάξεως καταδυναπέειν τῆ κτλημάτων ἔλαβε τῆ ἀρχήν,* of whom Nicephorus therefore recorded, *Episcopatum majori cum fastu, profanarum Magistratum more, quam predecessores eius Episcopi, ingressus est, unde adeo initium sumptum est in Ecclesia Alexandrina, ut Episcopi etiam profana negotia curarent:* He entred upon his Episcopacy with more pomp then his predecessors, with a pomp conformable to the Heathen Magistrates. Socra. 7.7.

Both these Historians relate the sad consequence that followed upon this, that Orestes the Roman Governour seeing his power much weakened by the Bishops interposing in secular affairs, hated the Bishop: and this (as the Historian calls it) his *usurped power*. Lib. 14. c. 14.

This president of the Alexandrian Bishop, the Bishop of Rome did soon follow; *Et Romanus Episcopatus non aliter quam Alexandrinus, quasi EXTRA SACERDOTII FINES egressus ad secularem principatum erat jam delapsus;* The Bishop of Rome as well as the Bishop of Alexandria breaking the limits of the Priestly function, did degenerate into a secular Principality: which purchased no lesse envie to him then that to the other. Soc. l. 7. c. 19.

And though these two Bishops went at first abreast in this point, yet in a short time the Roman had out-stripped the Alexandrian in that power, till the Church degenerating more and more, that Roman Priest advanced his power, not only above all the Bishops, but all the Monarches in the Christian Orbe.

Yet notwithstanding, he that shall look into the Ancients shall finde; first, that the best of them held, that they were not to be molested with the handling of worldly affiures, *Cyprian Epist. 66. 1. Singuli divino Sacerdotio honorati non nisi altari, & sacrificiis deservire & precibus atq; orationibus vacare debent, Molestis secularibus non sunt obligandi, qui divinis rebus & spiritualibus occupantur.*

Secondly, that they complained of them as of heavy burthens, *Aug. Possidon. in vita August. calls it Angaria,* yea *Austin* himself in his 81. Epistle complains, that worldly busines hindered his praying and so pressed him, that *vis respirare potuit:* and *Gregory the great,* *non sine dolore in secularibus versabatur, prafat. in Dial.*

Thirdly, *Cyprian* construed it as one great cause of persecutions raised against the Church, *de lapsis, Sect. 4.*

Fourthly, it was much cryed down as unlawful by the holy Fathers, many Canons forbidding it, and that under pain of being removed from their place. *Can. Apost. Can. 6. Can. 81.* he that did presume to administer. *Ῥωμαικῶ ἀρχῶ καὶ ἱερατικῆν δίκην σιν,* a Roman con-

command or Administration of Military affaires or civil place (as *Zonaris* there) he should be deposed, *Can. Apo. Can. 83.* hiring of ground, meddling with wordly affaires is to be laid aside by them. Otherwise they are threatned to be liable to Ecclesiasticall censures, *Conc. Cal. Can. 3. Conc. Carth. Can. 16.*

We will adde this for a conclusion in this point, it is observed by *Attanasius, Subpitius, Severus,* and other Ecclesiasticall Historians, that the *Arians* were very expedite in worldly affaires, which experience they gained by their constant following and attendance upon the Emperours Court; and what troubles they occasioned to the Church thereby, is notoriously known to any that have seen the Histories of their time. And in this our Bishops have approved themselves more like to the *Arian Bishops* than the purer Bishops of purer times: but how ever cleare it is, that our Bishops and the Bishops of former times are Two: Two in election to their office; Two in the discharge of their office; Two in their Ordination, Jurisdiction, Processes, Censures, Administrations; and the difference between our Bishops and those of former times is greater, than between the great Bishops of Rome and them.

SECT. XIII.

But it seems our Remonstrant soared above these times, even as high as the Apostles dayes, for so he saith, *If our Bishops challenge any other spiritual power, than was by Apostolicke Authority delegated to, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be DISCLAIMED as USURPERS.* And the truth is, so they deserve to be, if they do but challenge the same power that the Apostle did delegate to *Timothy* and *Titus*; for *Timothy* and *Titus* were Evangelists, and so moved in a Sphere above Bishops or Presbyters. For *Timothy*, it is cleare from the letter of the Text, *2 Tim. 4. 5. ἐργον ποίησον ἐβανγελιστῆς: Do the work of an Evangelist;* if *Timothy* had been but a Presbyter or Bishop, Paul had here put him upon employment, *Ultra Spharam Activitatis.*

a Let the Reader please to consult *Euseb. Hist. lb. 3. cap. 33:* according to some, after others cap. 37. and view the description, he there makes of an Evangelist, and then judge of what we speak.

And to any man, that will but understand and consider what the Office of an *Evangelist* was; and wherein it differed from the Office of a Presbyter or Bishop, it will be manifest that *Timothy* and *Titus* were Evangelists, and no Bishops: for the title of Evangelist is taken but two wayes, either for such as wrote the Gospel, and so we do not affirme *Timothy* and *Titus*, to be Evangelists, or else for such as taught the Gospel; and those were of two sorts, either such as had ordinary places and ordinary gifts, or such whose place and gifts were extraordinary; and such Evangelists were *Timothy* and *Titus*, and not Bishops, as will appeare, if we consider, what was the Difference between the Evangelists and Bishops. Bishops or Presbyters were tyed to the particular care and tuition of that flock over which God hath made them Overseers *Act. 20. 28.* But Evangelists were not tyed to reside in one particular place, but did attend

tend upon the *Apostles* by whose appointment they are sent from place to place, as the necessity of the Churches did require. As appears first in *Timothy*, whom Saint Paul besought to abide at *Ephesus*, 1 *Tim.* 1.3. which had been needlesse importunity, if *Timothy* had the *Episcopall* (that is the *Pastorall*) charge of *Ephesus* committed to him by the *Apostles*, for then he might have laid as dreadful a Charge upon him to abide at *Ephesus*, as he doth to preach the Gospell. But so far was Paul from setting *Timothy* in *Cathedra* in *Ephesus*, that he rather continually sends him up and down upon all Church-services, for we finde *Act.* 17.14. that when Paul fled from the tumults of *Berea* to *Athens*, he left *Silas* and *Timothy* behinde him, who afterwards coming to Paul to *Athens*, Paul sends *Timothy* from *Athens* to *Thessalonica* to confirm the *Thessalonians* in the faith, as appears 1 *Thes.* 3.1,2. from whence returning to Paul to *Athens* again, the *Apostle Paul*, before he left *Athens* and went to *Corinth*, sent him and *Silas* into *Macedonia*, who returned to him again to *Corinth* *Act.* 18.5. afterward they travelled to *Ephesus*, from whence we read Paul sent *Timothy* and *Erastus* into *Macedonia*, *Act.* 19.22. whither Paul went after them, and from whence they and divers other Brethren journied into *Asia*, *Act.* 20.4. All which Brethren Paul calls, as it is probable, *Ἀπόστολοι ἐκκλησιῶν*, the messengers of the Churches, 2 *Cor.* 8.23 and being thus accompanied with *Timothy*, and the rest of the Brethren, he comes to *Miletum*, and calls the *Elders* of the Church of *Ephesus* thither to him, of which Church had *Timothy* been Bishop, the *Apostle*, in stead of giving the *Elders* a charge to feed the flock of Christ, would have given that charge to *Timothy*, and not to the m. *act.* 20.17.28.

And secondly, the *Apostle* would not so have forgotten himself, as to call the *Elders* (Ἐπισκόπους) before their Bishops face.

Thirdly, It is to be conceived, the *Apostles* would have given them some directions, how to carry themselves toward their Bishop; but not a word of this, though *Timothy* were then in *Pauls* presence, and in the presence of the *Elders*. The clear evidence of which Text demonstrates, that Paul did not leave *Timothy* at this time as Bishop of *Ephesus*.

But it is rather evident that he took him along with him in his journey to *Hierusalem*, & so to *Rome*; for we find that those *Epistles* Paul wrote while he a prisoner, bear either in their inscription or some other passage of them, the name of *Timothy* as *Pauls* Companion, viz. The *Epistle* to the *Philippians*, *Colossions*, *Hebrews*, *Philemon*, which *Epistle* he wrote in bonds as the contexture, which those two learned professors, the one at *Heydelburge*, the other at *Saulmur*, make of Saint *Pauls* *Epistles*, doth declare.

So that it appears that *Timothy* was no Bishop, but a Minister, an Evangelist, a fellow-labourer of the *Apostles*, 1 *Thes.* 3.1. an *Apostle*, a Messenger of the Church, 2 *Cor.* 8.3. a Minister of God, 1 *Thes.* 3.2. these

The S. Scriptures the Holy Ghost gives him, but never the title of a Bishop.
And now The like we finde in Scripture concerning Titus, whom Paul, as it is
callis Titus conceived by learned men, did first assume into the fellowship of his
the 4 Bishop labours in the place of John, and made him his companion in his jour-

*a*Anno 43. ny through Antioch^a to Hierusalem,^b so we finde Gal. 2.2. from thence

*b*Anno 45. returning to Antioch again; from thence he passeth through Syria and Cilicia, confirming the Churches; and from Cilicia he passeth to Creet,

*Anno 46. where having Preached the Gospel, and planted Churches, he left Titus * there for awhile to set in order things that remaine.

Yet it was but for awhile he left him there, for in his Epistle which he wrote to him, not many yeares after, he injoyns him to come to him

*Anno 51. to Nicopolis * where he did intend to winter, but changing that purpose sends for him to Ephesus, where it seemes his Hyemal Itation was,

Anno 51. and from thence sends him before him to Corinth, to enquire the state of the Corinthians. His returne from thence Paul expects at Troas*, &

*Anno 52. because coming thither he found not his expectation there, he was so grieved in his spirit, 2 Cor. 2.12. that he passed presently from thence into Macedonia, where Titus met him; and in the midst of his afflictions

joyed his spirits with the glad tydings of the powerful and gracious effects, his first Epistle had among the Corinthians, 2 Cor. 7. 5, 6, 7. Paul

having there collected the Liberalities of the Saints, sends Titus again to the

*Anno 53. Corinthians, to prepare them for the same service of Ministering to the necessities of the Saints, 2 Cor. 8. 6. And makes him with some

others the Conveyers of that second Epistle to the Corinthians.

All these journeyes to and fro did Titus make at the designation of the Apostle, even after he was left in Creet. Nor do we finde, that after

Anno 64. his first removal from Creet; he did ever returne thither. We read indeed, 2 Tim. 4. 10. he was with Paul at Rome, and from thence returned

not to Creet, but into Dalmatia. All which doth more than probably shew, it never was the Intendment of the Apostle to fix Titus in Creet as

a Bishop, but only to leave him there for a season, for the good of that Church, and to call him from thence, and send him abroad to other

Churches for their good, as their necessities might require. Now who that will acknowledge a Distinction between the Offices of Bishops and

Evangelists, and knows wherein that Distinction lyes, will not upon these premises conclude that Timothy and Titus were Evangelists and NOT

Bishops.

I, but some of the Fathers have called Timothy and Titus Bishops. We grant it true; and it is as true, that some of the Fathers have called them

Archbishops and Patriarks; yet it doth not follow, they were so. We adde, secondly, that when the Fathers did call them so, it was not in a

proper, but in an improper sense; which we expresse in the words of our Learned Orthodox Raynolds;

You may learne by the Fathers themselves, saith he, that when they teamed

termed any Apostle a Bishop of this or that City (as namely Saint Peter of Antioch. or Rome) they meant it in a general sort and signification, because they did attend that Church for a time, and supply that roome in preaching the Gospel, which Bishops did after; but as the name of Bishop is commonly taken for the Overseer of a particular Church, and Pastor of a several flock; so Peter was not Bishop of any one place; therefore not of Rome. And this is true by Analogy of all extraordinary Bishops, and the same may be said of Timothy and Titus, that he saith of Peter.

But were it true that Timothy and Titus were Bishops: will this Remonstrant undertake, that all his party shall stand to his Conditions? *Wabobor*
 If our Bishops challenge any other power then was by Apostolick Authority delegated to, and required of Timothy and Titus, and the Angels of the seven Asian Churches, let them be disclaimed as usurpers. - Will our Bishops indeed stand to this? then *actum est.* Did ever Apostolique Authority delegate power to Timothy or Titus, to ordain alone? to govern alone? and do not our Bishops challenge that power? Did ever Apostolique Authority delegate power to Timothy and Titus, to rebuke an Elder? no; but to *ye pochez*
of ordina
one comit
to Timo
thy or Tit
us alone?
 entreat him as a Father: and do not our Bishops challenge themselves and permit to their Chancellors, Commissaries, and Officials power not only to Rebuke an Elder, but to rayle upon an Elder? to reproach him with the most opprobrious termes of foole, knave, jack-sauce, &c. which our paper blushes to present to your Honours view? Did ever Apostolick Authority delegate to Timothy and Titus power to receive an accusation against an Elder, but before two or three witnesses? and do not our Bishops challenge power to proceed *Ex Officio*, and make Elders their own Accusers? Did ever Apostolick Authority delegate power to Timothy or Titus, to reject any after twice admonition, but an Heretick? and do not our Bishops challenge power to reject and eject the most sound and Orthodox of our Ministers, for refusing the use of a Ceremony? as if Non-conformity were Heresie. So that either our Bishops must disclaime this Remonstrance, or else themselves must be disclaimed as usurpers.

But if Timothy and Titus were no Bishops, or had not this power, it may be the Angels of the seven Asian Churches had; and our Remonstrant is so subtile as to twist these two together, that if one fail the other may hold.

To which we answer; first, that the Angell in those Epistles is put Collectively, not Individually; as appears by the Epistle to Thyatira, cap. 2. *Att n.*
pro Episc
no diocesan
no ex. Reb
lat. c. 1. et
c. 2.
 verse 25. where we read *ὄμιον δὲ λέγω ὑμῖν καὶ τοῖς ἀντιοῖς* &c. But I say unto you (in the plural number, not unto thee in the singular) and unto the rest in Thyatira, &c. Here is a plain distinction between the members of that Church. By you, is signified those to whom he spake under the name of the Angel. By the rest, the residue of the people. The people governed, and the Governours in the plural number. What can be more evident

to prove, that by *Angel* is meant not one singular person, but the whole company of *Presbyters* that were in *Thyatira*.

This also further appears, because it is usual with the Holy Ghost, not only in other Books of the Scripture, but also in this very Book of the *Revelation*, to express a company under one singular person. Thus the Civil State of *Rome*, as opposite to Christ, is called *A beast with ten hornes*: and the Ecclesiasticall State Antichristian is called *the whore of Babylon*, and *the false Prophet*; and the Devil and all his family is called *An old red Dragon*. Thus also the seven Angels that blew the seven trumpets, *Revel. 8.2*. And the seven Angels that poured out the seven Vials, are not literally to be taken, but Synecdochically, as all know. And why not then the seven Angels in those Epistles? Master *Mede* in his Commentaries upon the *Revelation*, page 265. hath these words; *Denique (ut jam semel iterumque monuimus) quoniam Deus adhibet angelos providentiae suae in rerum humanarum motibus & conversionibus sciendis, gubernandisque administris: idcirco, quae multorum manibus peraguntur, Angelo tamen tanquam rei gerendae praesidi & Duci pro communi loquendi modo tribuuntur.*

Add, thirdly, that the very name *Angel* is sufficient to prove, that it is not meant of one person alone, because the word *Angel* doth not import any peculiar jurisdiction or preheminance, but is a common name to all Ministers, and so is used in Scripture. For all Ministers are Gods Messengers and Embassadors, sent for the good of the Elect. And therefore the name being common to all Ministers, why should we think that there should be any thing spoken to one Minister, that doth not belong to all? The like argument we draw from the word *Starrs* used *Revelations 1. 20. The seven Starrs are the Angels of the seven Churches*. Now it is evident, that all faithful Ministers are called *Starrs* in Scripture, whose duty is to shine as lights unto the Churches, in all purity of doctrine and holiness of conversation. And in this sense, the word is used, when it is said, that *the third part of the Starrs were darkened. Revel. 8.12.* And that the *Dragons taile drew the third part of the stars of Heaven, and cast them to the Earth, Revel. 12.4.* Which is meant not onely of Bishops, but of other Ministers, unless the Bishops will appropriate all corruption and Apostacy unto themselves.

Add, fourthly, out of the Text it self, it is very observable, that our Saviour in opening the mystery of the Vision, *Revel 1.20* saith; *The seven Candlesticks which thou sawest, are the seven Churches*, but he doth not say, *The seven Starrs are the seven Angels of the same Churches, But the Angels of the seven Churches*; wherein not without some mystery the number of the Angels is omitted, least we should understand by *Angel*, one Minister alone, and not a company. And yet the Septenary number of Churches is twice set down.

Lastly, though but one *Angel* be mentioned in the fore-front, yet it is evident, that the Epistles themselves are dedicated to all the Angels,
and

and Ministers in every Church, and to the Churches themselves: And if to the whole Church, much more to the *Presbyters* of that Church. This is proved *Revelations 1. 11. What thou seest, write in a Book, and send it to the seven Churches which are in Asia.* And also by the Epiphonema of every Epistle; *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* Upon which words, *Ambrosius Ausbertus* in his second Book upon the *Revelation*, saith thus; *Unâ eademque locutione & Angelos & Ecclesias unum esse designat. Nam cum in principio locutionum qua ad septem fiunt Angelos dicit, & Angelo illius Ecclesia scribe; in fine tamen earundem non dicit, Qui habet aurem audiat quod spiritus dicat Angelo, sed quid Ecclesia dicat.* By one and the same phrase of speech he sheweth, the Angels and the Churches to be one and the same. For whereas in the beginning of his speech, which he makes to the seven Churches, he saith, *And write to the Angel of the Churches;* yet in the close of the same, he doth not say, *He that hath an Ear, let him hear what the Spirit saith to the Angel,* but *what he saith to the Church.* And this is further proved by the whole argument of those Epistles, where-in the admonitions, threatnings, commendations, and reproofs, are directed to all the Ministers of all the Churches, *Revel. 2. 10. The Devil shall cast some of you into prison, &c. Revel. 2. 16. I will fight against them with the sword of my mouth, Revel. 2. 24. I will put upon you no other burthen, &c. I say unto you and the rest of Thyatira, as many as have not this Doctrine, and which have not known the depths of Satan, &c.* And when it is said in the singular number (as it is often) *I know thy works and labour, &c. verse 2. and verse 4. Repent and do thy first works; and verse 13. Thou hast not denied my Faith, &c. and cap. 3. 26. Because thou art neither hot nor cold, &c.* All these and the like places, are not to be understood as meant of one individual person, but of the whole company of Ministers, and also of the whole Church, because that the punishment threatned, is to the whole Church; *Revelations 2. 5. Repent and do thy first works, or else I will come unto thee quickly and remove thy Candlestick out of his place; Revelat. 2. 16. Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth; Revelations 2. 24. I will not put upon you any other Burthen.* Now we have no warrant in the Word to think that Christ would remove his Gospel from a Church for the sin of one Bishop, when all the other Ministers, and the Churches themselves are free from those sins. And if God should take this course, in what a woful and miserable condition should the Church of *England* be? which groaneth under so many corrupt Prelates? By all this it appears, that the word *Angel*, is not to be taken, *ἰδιωτικῶς*, but *συλληπτικῶς*; not properly, but figuratively. And this is the judgement of Master *Perkins* upon the second Chapter of the *Revelation*: and of Master *Brightman*, and of Doctor *Fulke*, who in answer to the *Rhemists* in *Apoc. 1. 20.* hath these words: *St. John by the Angells of the Churches*

meaneth not that all that should wear on their heads Myters, and hold crozier staves in their hands, like dead Idols, but them that are the faithful messengers of Gods Word, and utter and declare the same. Again, they are called the Angels of the Churches, because they be Gods messengers.

Master Fox likewise in his Meditation upon the *Revelation* (page 79. 17.) is of this opinion, and hath gathered to our hands the opinions of all Interpreters he could meet, and saith that they all consent in this, that under the person of an Angel, the Pastors and Ministers of the Churches were understood. Saint *Anstyn* in his 132. Epistle. saith thus, *Sic enim in Apocalypsi legitur Angelus, &c. Quod si de Angelo superiorum caelorum, & non de Præpositis Ecclesiarum vellent intelligi, non consequenter diceret, Habeo adversum te, &c.* And so in his second Homily upon the *Revelation* (if that book be his) *Quod autem dicit Angelo Thyatiræ. Habeo adversum te pauca, dicit Præpositis Ecclesiarum, &c.* This also *Gregory the Great, lib. 34. Moral. in Job cap. 4. Sape sacram scripturam predicatores Ecclesie pro eo quod patris gloriam annunciant, angelorum nomine solere designare: & hinc esse, quod Johannes in Apocalypsi septem Ecclesiis scribens, angelis Ecclesiarum loquitur, id est, Prædicatoribus populorum* Master Fox citeth *Primasius, Haymo, Beda, Richard, Thomas*, and others, to whom we refer you.

If it be here demanded (as it is much by the Hierarchical side (that if by Angel be meant the whole company of *Presbyters*, why Christ did not say, to the Angels in the plurall number, but to the Angel in the singular?

We answer, that though this question may favour of a little too much curiosity, yet we will make bold to subjoyn three conjectural reasons of this phrase of speech.

First, it is so used in this place, because it is the common language of other Scriptures in types and visions to set down a certain number for an uncertain, and the singular number for the plurall. Thus the Ram, *Dan. 8. 3.* is interpreted verse 20. to be the Kings of *Media* and *Persia*. And the enemies of Gods Church are set out by four hornes. And the deliverers by four Carpenters, *Zach. 1. 18. 20.* And the wise and foolish Virgins are said to be five wise and five foolish. And many such like. And therefore as we answer the Papists, when they demand why Christ if he meant figuratively when he saith, *this is my body?* did not speak in plain language, *this is the sign of my body?* We say, that this phrase of speech is proper to all Sacraments: so we also answer here, this phrase of speech *Angel* for *Angels*, is common to all types and visions.

Secondly Angel is put, though more be meant, that so it may hold proportion with the vision which *John* saw, *Chap. 1. 12, 20 He saw seven Golden Candlesticks, and seven stars.* And therefore to hold proportion, the Epistles are directed to seven Angels, and to seven Churches.

And

And this is called a mystery, Revel. 1. 20. *The mystery of the seven stars, &c.* Now a mystery is a secret which comprehends more then is expressed; and therefore though but one Angell be expressed, yet the mystery implies all the Angels of that Church.

Thirdly, to signifie their union in the Ministerial function, and joynt commission to attend upon the feeding and governing of one Church, with one common care, as it were with one hand and heart. And this is more fitly declared by the name of one Angel, then of many. We often finde the name of (one) Prophet or Priest to be put for the generall body of the Ministry, or whole multitudes of Prophets or Priests, in the Church of *Israel* or *Judah*, when the Spirit of God intendeth to reprove, threaten, or admonish them. Thus it is *Jerem.* 6. 13, 18, 19. *Isa.* 3. 2. *Hosea* 9. 8. *Ezek.* 7. 26. *Hosea* 4. 6. *Mal.* 2. 7. Neither should it seem strange, that a multitude or company of Ministers should be understood under the name of one Angel, seeing a multitude of Heavenly Angels (employed in one service for the good of Gods Saints) is sometimes in the Scripture shut up under one Angell in the singular number, as may be gathered from *Genesis* 14. 7. 2 *Kings* 19. 35 *Psalms* 34. 7. compared with *Psalms* 91. 11. *Genesis* 32. 1. 2 *Kings* 6. 16, 17. And also a multitude of Devils or evil Angels, joyntly labouring in any one work, is set forth under the name of one evil or unclean spirit, 1 *Kings* 22. 21, 22. *Mark* 1. 23, 24. *Mark* 5. 2 9. *Luke* 4. 33, 34. *Luke* 8. 27, 30. 1 *Peter* 5. 8. *Hebrews* 2. 14. *Ephesians* 6. 11, 12.

Now let us suppose (which yet notwithstanding we will not grant) that the word *Angel* is taken individually for one particular person, as Doctor *Reynolds* seems to interpret it, together with Master *Beza*, yet nevertheless, there will nothing follow out of this acception, that will any wayes make for the upholding of a Diocesan Bishop, with sole power of Ordination and Jurisdiction, as a distinct Superior to *Pesbyters*. And this appears.

First, because it never was yet proved nor ever will (as we conceive) that these Angels were Diocesan Bishops, considering that Parishes were not divided into Diocesses in Saint *Johns* dayes. And the seven Stars are said to be fixed in their seven Candlesticks or Churches, not one Star over divers Candlesticks. Neither can those Churches be thought to be a Diocesan, when not onely *Tindal* and the old translation, calls them seven Congregations, but we read also *Acts* 20. that at *Ephesus* which was one of those Candlesticks, there was but one flock.

And secondly, we further find that in *Ephesus* one of those seven Churches, there were many *Presbyters*, which are all called Bishops, *Acts* 20. 28. And we find no colour of any superintendency or superiority of one Bishop over another. To them in general the Church is committed to be fed by them without any respect had to *Timothy*; who stood at his Elbow, and had been with him in *Macedonia*, and was now waiting.

Knolls. And learned Master *Beza* also saith something to the same purpose in his *Annotations upon Revelations 2. 1.* *Angelo i. πρὸς ὃν quem nimirum oportuit imprimis de his rebus admoneri, ac per eum ceteros collegas totamque adeo Ecclesiam. Sed hinc statui Episcopalis ille gradus postea humanitus in Ecclesiam Dei inuectus, certe nec potest nec debet, immo ne perpetuum quidem istud πρὸς ὃν munus esse necessario oportuisse, sicut exorta inde Tyrannys Oligarchica (cujus apex est Antichristiana bestia) certissima cum totius non Ecclesie modo, sed etiam orbis pernicie; nunc tandem declarat.*

If therefore our *Remonstrant* can produce no better Evidence for his Hierarchy then *Timothy* and *Titus*, and the *Angels of the Asian Churches*, Let not this *Remonstrant* and his party, cry out of wrong, if this claimed Hierarchy be for ever rooted out of the Church, seeing it is his own Option. And yet we cannot conceal one refuge more out of Scripture, to which the Hierarchy betake themselves for shelter. And that is the two Postscripts in the end of *Pauls* second Epistle to *Timothy*, and of that to *Titus*; where in the one, *Timothy* is said to be the first Bishop of *EPHESUS*, and in the other, *Titus* is said to be the first Bishop of the Church of the *CRETIANS*: to both which places we answer.

That these two Postscripts (and so all the rest) are no part of Canonick Scripture. And therefore our former and ancienter English Translations, though they have these Postscripts, yet they are put in a small Character different from that of the Text. Although our Episcopall men of late in newer impressions have enlarged their Phylacteries, in putting those Postscripts in the same full Character with that of the Text, that the simple might beleevè they are Canonick Scripture. The *PAPISTS* themselves (*Baronius*, *Serrarius*, and the *Rhemists*) confesse that there is much falsity in them. The first Epistle to *Timothy*, is thus subscribed: *the first to Timothy was written from Laodicea, which is the chiefest City of Phrygia pacatiana*. Here we demand, whether *PAUL* when he writ the First Epistle to *TIMOTHY*, was assured he should live to write a second, which was written long after? And if not; How comes it to be subscribed, *the first to Timothy*, which hath relation to a second? Besides the Epistle is said to be writ from Laodicea, whereas *Beza* in his *Annotations* proves apparently, that it was written from *Macedonia*; to which Opinion *Baronius* and *Serrarius* subscribe. It is added, *Which is the chiefest City of Phrygia Pacatiana*. But this Epithet is now here read in the Writers of those Ages, saith *Beza*, *Sed apud recentiores illos, qui Romani imperii jam inclinantis provincias descripserunt*. So that by this place it is evident, that the subscription was added a long while after the writing.

The first Epistle of Paul to Timothy was written from Macedonia saith Beza and not from Laodicea.

writing of the Epistles by some men, for the most part *vel indoctis*, saith Beza, *vel certe non satis attentis*, Either by a Learned, or negligent man.

The second Epistle is thus described; *The second Epistle unto Timothy, ordained the first Bishop of the Church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.* Now these words *Ordained the first Bishop*, is wanting, saith Beza, *in quibusdam vetustis codicibus, in veteri vulgata editione, & apud Syrum interpretem.* If Saint Paul had written this postscript, he would not have said, *To Timothy the first Bishop, &c.* Whereas it was not yet certain whether ever there should be a second. Neither would it be said when *Paul was brought &c.* But when I was the second time brought before Nero. The Syriack Interpreter reads it, *Here ends the second Epistle to Timothy written from Rome.*

The Epistle to Titus is thus described: *Written to Titus, Ordained first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.* Here it is said that this Epistle was written from *Nicopolis*, whereas it is clear that Paul was not at *Nicopolis* when he wrote it. *Titus 3. 12. Be diligent to come to me at Nicopolis, for I have determined there to winter.* He doth not say, *Here to Winter.* but *There*; Where note, for the present he was not there. And besides it is said, that *Titus was Ordained the first Bishop, &c.* And who was the second? or was there ever a second? And also, *He is said to be a Bishop, not onely of a Diocels, but of all Creet.* Was there ever such a second Bishop? Add lastly, that it is said, *Bishop of the Church of the Cretians*; Whereas it would be said of the *Churches of the Cretians.* For the Christian Churches of any Nation are called Churches by Luke and Paul, not Church. Therefore *Codex Claremontanus* subscribes; *Here ends the Epistle to Titus, and no more.* So the Syriack; *Finitur epistola ad Titum qua scripta fuit à Nicopoli.* The old Vulgar Edition hath nothing of the Episcopacy of *Titus.* By all this it appears, that if the Bishops had no more authority, to urge us to subscribe to their Ceremonies, then they have authority for their Episcopal Dignity by these Subscriptions, there would be no more subscription to Ceremonies in the Churches of *England.*

But some will say, that there is one objection out of Scripture yet unanswered, and that is from the inequality that was between the twelve Apostles, and the seventy Disciples.

To which we answer.

First, that it cannot be proved that the twelve Apostles had any superiority over the seventy, either of Ordination, or Jurisdiction, or that there was any subordination of the seventy unto the twelve: but suppose it was: yet we answer

Secondly

Secondly, that a superiority and inferiority between Officers of different kinds, will not prove that there should be a superiority and inferiority between Officers of the same kind. No man will deny, but that in Christs time there were Apostles, Evangelists, Prophets, Pastors, and Teachers, and that the Apostles were superiour to Evangelists and Pastors. But it cannot be proved, that one Apostle had any superiority over another Apostle, or one Evangelist over another. And why then should one Presbyter be over another? Hence it followeth, that though we should grant a superiority between the twelve and the seventy, yet this will not prove the question in hand. Because the question is concerning Officers of the same kind, and the instance is of Officers of different kinds, amongst whom no man will deny but there may be a superiority and inferiority, as there is amongst us between Presbyters and Deacons.

Presbyter
doctus et
Episcopus
sunt huius
et quibus
ordinat
officij. Ex
Jo. Apter
aliove sup
rior non
est iudicandi
nos

And now let your Honours judge (considering the premisses) how far this Episcopal government is from any *Divine right*, or *Apostolicall Institution*: And how true that speech of *Hierome* is, that a Bishop as it is a superiour Order to a Presbyter, is an *Humane presumption*, not a *Divine Ordinance*.

But though Scripture fails them, yet the indulgence and Munificence of *Religious Princes* may support them, and to this the *Remonstrant* makes his next recourse, yet so as he acknowledgeth here, *Engagements to Princes onely for their accessory dignities, titles, and Maintenance; not at all for their stations and functions*, (wherein yet the author plainly acknowledgeth a difference between our *Bishops* and the *Bishops of old* by such accessions.)

For our parts, we are so far from envying the *gracious Munificence of pious Princes*, in collating honourable maintenance upon the *Ministers of Christ*, that we believe, that even by *Gods own Ordinance*, double Honour is due unto them.

And that by how much the *Ministry of the Gospell* is more honourable then that of the *Law*, by so much the more ought all that embrace the *Gospell*, to be carefull to provide, that the *Ministers of the Gospel* might not onely live, but maintain Hospitality, according to the Rule of the *Gospell*. And that *worthy Gentleman* spake as an Oracle, that said, *That scandalous Maintenance is a great cause of a scandalous Ministry*.

Yet we are not ignorant, that when the *Ministry* came to have *Agros, domos, locationes, vehicula, equos, latifundia*, as *Chrysoft. Hom. 86. in Matth.* That then *Religio peperit divitias, & filia devoravit Matrem*, Religion brought forth riches, and the Daughter devoured the Mother; And then there was a voice of Angels heard from heaven; *Hodie venenum in Ecclesiam Christi cecidit*. This day is poison shed into the Church of Christ.

And then it was that *Jerom* complained, *Christi Ecclesia postquam ad Christianos principes venit, potentia quidem & divitiis major, sed virtuti-*

bus minor facta est. Then also was that Conjunction found true ; That when they had wooden Chalice, they had golden Priests ; but when their Chalice were golden, their Priests were wooden,

And though we do not think , there is any such impossibility , but that large Revenues may be happily managed with an humble sociableness, yet is very rare to finde History tells us , that the superfluous revenues of the Bishops not onely made them neglect their Ministry , but further ushered in their stately and pompous attendance ; which did so elevate their spirits, that they insulted over their brethren, both Clergy and People, and gave occasion to others to hate and abhor the Christian Faith, Which Eusebius sets forth fully in the pride of Paulus Samosatenus, who notwithstanding the meanness and obscurity of his birth , afterwards grew to that height of insolency and pride in all his carriage , especially in that numerous train that attended him in the streets , and in his stately Throne raised after the manner of Kings and Princes, that *Fides nostra invidia, & odio, propter fastum & superbiam cordis illius, facta fuerit obnoxia* ; The Christian Faith was exposed to envy and hatred through his pride.

And as their ambition (fed with the largeness of their revenues) discovered it selfe in great attendance, stately dwellings, and all Lordly pomp, so Hierom complains of their pride in their stately seates *qui velut in aliqua sublimi specula constituti, vix dignantur videre mortales & alloqui conservos suos* : who sitting aloft as it were in a watch-tower, will scarce deigne to look upon poor mortalls, or speak to their fellow-servants.

Here we might be large in multiplying severall testimonies against the pride of Ecclesiasticall persons, that the largeness of their revenues raised them too : but we will conclude with that grave complaint of Sulpitius Severus.

Ille qui antè pedibus aut a sella ire consueverat, spumante equo superbus invehitur ; parva prius ac vili cellula contentus habitare, erigit celsa Laquearia, construit multa conclavia, sculpsit postes, pingit armaria, vestem respuit grossiorem, indumentum molle desiderat, &c. Which because the practice of our times hath already turned into English, we spare the the labour to translate.

Onely suffer us (being now to give a Vale to our Remonstrants arguments) to recollect some few things.

First, whereas this Remonstrant saith ; *If we do not shew out of the true and genuine writings of those holy men, that lived in the Apostles days a clear and received distinction of Bishops, Presbyters, and Deacons, as three distinct subordinate callings, with an evident specification of the duty belonging to each of them: Let this claimed Hierarchy be for ever rooted out of the Church.* We beseech you, let it be remembered how we have proved out of the genuine and undeniable writings of the Apostles themselves, that these are not three

three distinct callings: *Bishops* are Presbyters, being with them all one, Name and Office, and that the distinction of Bishops and Presbyters was not of *Divine* Institution, but *Humane*: and that these Bishops, in their first Institution did not differ so much from Presbyters, as our present Bishops differ from them.

Secondly, Whereas this Remonstrant saith, *If our Bishops challenge any other power then was by Apostolike authority delegated to, and required of Timothy and Titus, and the Angels of the Asian Churches*: Let them be disclaimed as usurpers. We desire it may be remembred, how we have proved first; that *Timothy* and *Titus* and the Angels who are Diocesan Bishops; and secondly, that our Bishops challenge (if not in their Polemicks, yet in their Practicks) a power that *Timothy* and *Titus*, and those Angels never did. Page 24.

Thirdly, Whereas this Remonstrant saith, *If there can be better evidence under heaven for any matter of fact, let Episcopacy be for ever abandoned out of Gods Church*. We beseech you remember how weake we have discovered his Evidence to be; and then the *Inference* upon all these we humbly leave to your Honours *Wisdom* and *justice*. Page 23.

SECT. XIV.

HAVING thus considered the validity of those arguments, whereby this Remonstrant would suffult *Episcopacy*, we descend now to inquire what satisfaction he gives to those objections, which himself frames as the main, if not the sole arguments, that *Episcopacy* is assaultable by, and they are two.

First, that pleading the *Divine* right of *Episcopacy* is to the prejudice of *Sovereignty*. Secondly, that it casts a dangerous imputation upon all those *Reformed Churches* that want this Government.

To the first, the *prejudice of Sovereignty*; he answers there is a comparibleness in this case of *Gods* Act, and the *Kings*: it is *God* that makes the Bishop, the *King* that gives the Bishoprick.

But we have proved already, that *God* never made a Bishop, as he stands in his *Superiority* over all other *Presbyters*, he never had *Gods* Fiat: and if they disclaim the influence of *sovereignty* unto their creation to a priority, and assert that the *King* doth not make them *Bishops*, they must have no being at all. Sure we are, the *Laws* of the Land proclaim, that not onely *Bishopricks*, but *Bishops* and all the *jurisdiction* they have, is from the *King*: whereas the Remonstrant acknowledgeth no more, but the bare place and exercise to be from *Regal donation*, which cannot be affirmed without apparent prejudice of that *Souereignty* which the *Laws* of the Land have invested our Princes with. 37 Hen. 8. cap. 17. * The Remonstrant here acknowledges the same of a Bishop was de

the *King*, that *Frier Simon* a *Florentine* did of the *Pope*, who affirmed the degree of a *jure divino*, but every particular Bishop *de jure Pontificio*. *H. St. con. Trid. pag. 28, 29.*

And for his unworthy comparison of *Kings* in order to *Bishops*, and *Patrons* in order to their *Clerks*, when he shall prove that the *Patron* gives ministerial power to his *Clerke*, as the *King* according to our *Lawes* gives *Episcopal* power to the *Bishop*, it may be of some conducement to his cause; but till then, we leave the unfitness of this comparison, and the unthankfulness of those men to the indulgence of their Sovereign, to their deserved recompence.

His learned answer to such men as borrowing St. *Jeroms* phrase, speak *Saint Pauls* truth, is in sum this :

That he knows not how to prescribe to mens thoughts, but for all his Rhetoricke they will think what they list; but if they will grant him the question, they shall soon be at an end of the quarrell: which one answer, if satisfactory, would silence all controversies to as good purpose as he did Bellarmine, who said, Bellarmine saith it is thus, and I say it is not, and where is Bellarmine now?

Page 29.

To the second objection, that *Episcopacy* thus asserted casts an imputation upon all the reformed Churches, that want that Government, he saith, that the objection is intended to raise envy against them; who (if they may be believed) love and honour those sister Churches, and bless God for them.

But do they out-pluck all this envy upon themselves, who in their Conferences, Writings, Pulpits, Universities, Disputes, High Commissions, Declamations, have disclaimed them as no Churches, that have disclaimed the Prelates and have honoured the most glorious Lights of those reformed Churches, Calvin, Beza, and others with no better titles then of Rascals, Blasphemers, &c.

But the pith of his answer after a few good words is this, that no such consequent can be drawn from their opinion; for their *Jus divinum* pleads onely for a justifiableness of this holy calling: not for absolute necessity of it, warranting it where it is, and requiring it where it may be had; but not fixing upon the Church that wants it, the defect of any thing of the Essence of a Church, but onely of the glory and perfection of it; neither is it their sin, but their misery.

And is it so, doth not this *Jus divinum* argue a Necessity, but onely a justifiableness of this calling? nor is the want of it a want of any thing of Essence, but onely of perfection? we had thought, that page the 20th. where this Remonstrant strives to fetch the Pedegree of *Episcopacy* from no lesse than *Apistical*, and in that right *Divine institution* he had reckoned it among those things, which the Apostles ordained for the succeeding administration of the Church in essentiall matters: but here it seems he is willing to retract what there fell from him: there it was to his advantage to say, this Government was a thing essentiall to the Church, and here it is no lesse advantage to say, it is not essentiall.

But if it be not Essentiall, then what is the reason that when a Priest who hath received Orders at *Rome*, turns to us, they urge not him to receive

ceive Ordination among us again : But when some of our brethren, who flying in Queen *Maries* dayes, had received *Imposition of hands* in the Reformed Churches beyond the Seas, returned again in the dayes of Queen *Elizabeth*, they were urged to receive *Imposition of hands* again from our Bishops, and some did receive it. If those Churches that want Bishops, want nothing essentiall to a Church; then what *Essentiall* want was there in the Ordination of those *Ministers* that received *Imposition of hands* in those Churches, that might deserve a *Re-ordination*, more than if they had first received their Ordination at *Rome*?

And what is the reason that Bishop *Mountague* so confidently affirms, that Ordination by Episcopall hands is so necessary, as that the Church is no true Church without it, and the Ministry no true Ministry, and ordinarily no salvation to be obtained without it? And if this *Remonstrant* should leave Bishop *Mountague* to answer for him himself, yet notwithstanding he stands bound to give us satisfaction to these two questions, which arise from his own Book.

*Originum Ecclesiasticorum
tomi prioris
pars posterior,
463, 464.*

First, whether *that Office*, which by *divine right* hath the *sole power of Ordaining*, and *Ruling* all other *Officers* in the Church, (as he saith *Episcopacy* hath) belong not to the being, but onely to the glory and perfection of a Church?

Secondly, there being (in this mans thoughts) the same *Jus divinum* for Bishops, that there is for *Pastors* and *Elders*, whether if those *Reformed Churches* wanted *Pastors* and *Elders* too, they should want nothing of the *Essence* of a Church, but of the *perfection and glory* of it.

But this *Remonstrant* seems to know so much of the minde of those Churches, that if they might have their option, they would most gladly embrace *Episcopall Government*, as little differing from their own *Moderatorship*, save onely in the perpetuity of it, and the new invention (as he odiously calls it) of *lay-Elders*. But no question those learned *Worthies* that were intrusted by the Churches to compile their *Confessions*, did comprize their *Judgements* better then the *Composer* of this *Remonstrance*. And to his presumption, we oppose their *Confession*. We will begin with the *French Church*, who in their *Confession* speak thus:

Credimus veram Ecclesiam gubernari debere eâ politia, quam Dominus noster Jesus Christus sancivit, ita videlicet, ut sint in ea Pastores, Presbyteri, sive Seniores, & Diaconi, ut doctrina puritas retineatur, &c. Art. 29. Credimus omnes Pastores ubicun-

We believe that the true Church ought to be governed by that policy which Christ Jesus our Lord established, viz. that there be Pastors, Presbyters, or Elders, & Deacons. And again, We believe that all true Pastors where e-

que collocati sunt, eâdem & equali potestate inter se esse præditos sub uno illo capite summoque & solo universalis Episcopo Jesu Christo. Art. 30. Gallicæ Confessionis. Credimus veram hanc Ecclesiam debere regi, ac gubernari, spirituali illâ politiâ, quam nos Deus ipse in verbo suo edocuit; ita ut sint in ea Pastores ac Ministri, qui purè & concionentur, & Sacramenta administrant; sint quoque Seniores & Diaconi, qui Ecclesiæ Senatam constituent, ut his veluti mediis vera Religio conservari, Hominesque vitiis dediti spiritualiter corripi & emendari possint. Tunc enim ritè & ordinatè omnia fiunt in Ecclesiâ, cum viri fideles, & pii ad ejus gubernationem diliguntur juxta divi Pauli præscriptum, 1 Tim. 3. Confes. Belgic. Art. 30. Cæterùm ubicunque locorum sunt verbi Dei Ministri, eandem atque æqualem Omnes habent tum Potestatem tum Authoritatem, ut qui sunt æquè Omnes Christi unici illius universalis Episcopi & capitis Ecclesiæ Ministri.

ever they be, are endued with equall and the same power, under one chief Head & Bishop Christ Jesus Consonant to this the Dutch Churches: We believe (say they) the true Church ought to be ruled with that spiritual policy wch God hath taught us in his Word, to wit, that there be in it Pastors to preach the Word purely, Elders and Deacons to constitute the Ecclesiastical Senate, that by these meanes Religion may be preserved, and manners corrected. And so again, We believe where ever the Ministers of God are placed, they All have the same equal power and Authority, as being all equally the Ministers of Christ.

In which Harmony of these Confessions, see how both Churches agree in these five points:

1. First, That there is in the Word of God, an exact form of government set down; *Deus in verbo suo edocuit.*
2. Secondly, That this form of Government Christ established in his Church; *Jesus Christus in Ecclesiâ sancivit.*
3. Thirdly, That this form of Government is by Pastors, Elders, and Deacons.
4. Fourthly, That the true Church of Christ ought to be thus governed; *Veram Ecclesiam debere regi.*
5. Fifthly, That all true Ministers of the Gospel are of equall power and authority.

For the reason he assigns, why those Churches should make this Option;

on, we cannot enough admire that such a passion should fall from his pen, as to say, There is little difference between their *προσῳδία*, and our *Episcopacy*, save onely in perpetuity and lay-Elders ; for who knows not that between these two there is as vast a difference as between the *Duke of Venice*, and an *absolute Monarch*. For, 1. the Moderator in *Geneva* is not of a superiour order to his brethren ; nor 2. hath an Ordination differing from them ; nor 3. assumes power of sole Ordination or Jurisdiction ; nor hath he 4. maintenance for that Office above his Brethren ; nor 5. a Negative voyce in what is agreed by the rest ; nor 6. any further power then any of his Brethren. So that the difference between our Bishops and their Moderators is more then *Little* : But if it be so little as this *Remonstrant* here pretends, then the *Alteration* and *Abrogation* of *Episcopacy* will be with the lesse difficulty, and occasion the lesse disturbance.

SECT. XV.

But there is another thing, wherein our *Episcopacy* differs from the *Geneva Moderatorship*, besides the perpetuity ; and that is the *exclusion of the Lay-Presbytery*, which (if we may believe this *Remonstrant*) never till this age had footing in the *Christian Church*.

In which assertion, this *Remonstrant* concludes so fully, with Bishop *Halls Irrefragable Propositions*, and his other Book of *Episcopacy by Divine right*, as if he had conspired to swear to what the Bishop had said.

Now, though we will not enter the Lists with a man of that learning and fame, that Bishop *Hall* is, yet we dare tell this *Remonstrant*, that this his assertion hath no more truth in it, then the rest that we have already noted. We will (to avoid prolixity) not urge those * three known Texts of Scripture, produced by some for the establishing of *Governing Elders* in the Church, not yet vindicated by the Adversaries.

Nor will we urge that famous Text of * *Ambrose* in 1 Tim. 5.

seniores habuit quum sine Consilio nihil agebatur in Ecclesia. Quod quum negligentia obsoverit nescio, nisi forte Doctorum desidia, aut magis superbia, dum soli volunt aliquid videri. Origen. Lib. 3. contra Celsum.

But if there were no *Lay-Elders* in the Church till this present age, we would be glad to learn, who they were of whom *Origen* speaks, when he tells us, it was the Custom of *Christian Teachers*, first, to examine such as desired to heare them, of whom there were *two orders*; the first were *Catechumens*, or beginners; the other was of such as were more perfect: among whom *εἰσι τινες τεταγμένοι πρὸς τὸ φιλοπευθεῖν τῶν βίβλων καὶ τῶν ἀγαθῶν τῶν προσόντων*, &c. *Nonnulli prepositi sunt qui in vitam & mores eorum qui admittuntur inquirant, ut qui turpia committant eos communi Catu interdiciant, qui verò ab istis abhorrent, ex anima complexi, meliores quotidie red-*

A
Differenti
betwixt Bri
tanical Ep
iscopacy
and Gene
vatorship
is that
and yet
copied
about.

Ruling of
at proven in
* 1 Tim. 5. 17.
1 Cor. 12. 28.
Rom. 12. 8.
* Unde et Sy
nagoga, & ps
sca Ecclesia

Origen says
that
Teachers
Church
Heavenly
novum
um, & dicit
some begin
ners
dant :
to humors

also from the Clergy: *Tabellarium cum consensu SENIORUM & Cleri meminere Ordinandum.*

These Seniors had power to reprove offenders, otherwise why should *Augustine* say, *Cum ob errorem aliquem à Senioribus arguantur, & imputatur alicui cur ebrius fuerit, cur res alienas pervaserit, &c.* when they were by the Elders reprov'd for their *errours*, and drunkenness is laid to a mans charge, &c. So that it was proper to the Seniors to have the cognizance of Delinquents, and to reprove them. Aug. Serm. 19. de Verb. Dom.

The same *Augustine* in *Psalms 36.* *Necesse nos fuerat Primiani causam, quem, &c. Seniorum literis ejusdem Ecclesie postulantibus audire.* August. in Psal. 38. Conc. 2. Being requested by Letters from the Seniors of that Church, it was needful for me to hear the cause of *Primian*, &c.

So again, *Optatus*, who mentioning a persecution that did for a while scatter the Church, saith, *Erant Ecclesia ex auro et argento quam plurima Ornamenta, que nec desodere terra, nec secum portare poterat, quare fidelibus Senioribus commendavit Albaspinus*, that learned Antiquary, on that place acknowledges, that *Besides the Clergy there were certain of the Elders of the people, men of approved life, that did tend the affairs of the Church, of whom this place is to be understood.*

By all these testimonies it is apparent; first, that in the ancient Church there were some called *Seniors*. Secondly, that these *Seniors* were not Clergy men. Thirdly, that they had a stroke in governing the Church, and managing the affairs thereof. Fourthly, that *Seniors* were distinguished from the rest of the people.

Neither would we desire to chuse any other Judges in this whole Controversie; then whom himself constituted; Forreign Divines, taking the General Suffrage and practice of the Churches, and not of particular men. Page 32.

As for the learned *Spanhemius* whom he produceth, though we give him the deserved honour of a worthy man: yet we think it too much to speak of him, as if the judgement of the whole Church of Geneva were incorporated into him, as this Remonstrant doth. And for *Spanhemius* himself, we may truly say, in the place cited, he delivered a complement, rather than his judgement, which in *Dedicatory Epistles* is not unusual. We know that reverend *Calvin* and learned *Beza* have said as much upon occasion in their Epistles, and yet the Christian world knowes their Judgement was to the contrary.

Little reason therefore hath this Remonstrant, to declaim against all such as speak against this Government as unlawful, with the terms of *ignorance and spiteful Sectaries*, because they call the Government unlawful: had they proceeded further to call it Antichristian, (which he charges upon them) they had said no more, then what our ears have heard some of their prin. ipall Agents, their *Legati a Latere*. speak publicly in their visitations: *That how ever the Church of England be as sound and Orthodox in her Doctrine as any Church in the world, yet in our Disci-* Page 33. Page 33. Doct. Duck.

pline and Government we are the same with the Church of Rome; which amounts to as much as to say the Government is Antichristian, unless they will say the Government of Rome is not so, nor the Pope Antichrist

SECT. XVI. *Whether hath prolatie Bishops suffered for the Truth? Resp. non per se of quatenus talis.*

Now our Remonstrant begins to leave his dispute for the Office, and flows into the large praises of the Persons, and what is wanting in his Arguments for the Place, thinks to make up in his Encomiasticks of the Persons; that have possesst that place in the Church of God: and tells us, that the Religious Bishops of all times are and have been they that have strongly upheld the truth of God against Satan and his Antichrist. It is well he sets this Crown only upon the Heads of Religious Bishops, as knowing that there are and have been some Irreligious ones, that have as strongly upheld Satan and his Antichrist against the truth of God. But the Religious Bishops are they that have all times upheld the Truth? What? they? and only they? did never any uphold the truth, but a Religious Bishop? did never any Religious Minister or Professour preach, or write, or die, to uphold the truth, but a Religious Bishop? if so, then there is some perswasive strength in that he saith; and a credulous man might be induced to think: If Bishops go down, truth will go down too; But if we can produce for one Bishop many others that have been valiant for the truth, this Rhetorical insinuation will contribute no great help their establishment. Nor indeed any at all; unless he were able to make this good of our times, as well as of all others, which he assaies; for saith he, Even amongst our own how many of the reverend and learned Fathers of the Church now living, have sie in their spirits, and worn out their lives in the powerful opposition of that man of sin? how many? Sir, we would fain know how many: that there are some that have stood up to bear witness against that Man of sin, we acknowledge with all due respect, to the Learning and worth of their Persons. But that their Episcopall dignitie hath added either any flame to their zeal, or any Nerves to their ability, we cannot believe, nor can we think they would have done lesse in that cause, though they had been no Bishops

Page 34.

Page 35.

* We may rather think that they would have done more Remembrance what Mart nus was wont to say to his friend Sulpitius, Nequam sibi in Episcopatu eam virtutum Gratiam suppet se quam pr us se habuisse meminisset Sulpitius Severus Dial 2.

Page 35.

But what if this be true of some Bishops in the Kingdom, is it true of all? are there not some that have spent their spirits in the opposition of Christ, as others have in the opposition of Antichrist: and are there none but Zealous, Religious Prelates in the Kingdom? are there none upon whom the guilt of that may meritoriously be charged, which others have convincingly and meritoriously opposed? And are there not some Bishops in the Kingdom, that are so far from opposing the Man of sin, that even this Remonstrant is in danger of suffering under the name of Puritan for daring to call

call him by that name? we doubt not but this *Remonstrant* knowes there are.

But if he will against the light of his own Conscience, bear up a known error out of private respects, (we will not say these papers) but his own Conscience, shall one day be an evidence against him before the dreadful Tribunal of the Almighty. Page 35.

n. But there is yet a second thing that should endear *Episcopacy*, and that is the careful, peaceable, painful, conscionable managing of their Charges; Page 35. to the great glory of God, and the comfort of his faithful people: Which (in not seeming to urge) he urgeth to the full and beyond. This care, conscience, pains of our Bishops is exercised and evidenced, either in their preaching, or in their ruling; for their preaching, it is true, some few there are the Labour in the Word and Doctrine; whose persons in that respect we Honour: but the most are so far from preaching, that they rather discourtenance, discourage, oppose, blaspheme preaching.

It was a Non-preaching Bishop, that said of a Preaching Bishop, He was a Preaching Coxcomb. As for the discharge of their office of ruling, their entraining their Chancellors, and other Officers with their visitations, and Courts (as ordinarily they do, whiles themselves attend the Court) doth abundantly witness their care in it. The many and loud cries of the intolerable oppressions and tyrannies of their Court-proceeding; witness their peaceableness their unjust fees, exactions, commutations; witness their conscionableness in managing their charges, to the great glory of God, and the comfort of his faithful people. A certain Bish
op do not labo
r in preach
ing of the word
Dd fall ano
ther preach
ing Bishops
A Preaching
Coxcomb.

And hence it is that so many at this day hear ill; (how deservedly, saith this *Remonstrant*, God knowes;) and do not your Honours know, and doth not this *Remonstrant* know; and doth not all the Nation (that will know any thing) know how deservedly Some, nay, Most, nay, All the Bishops of this Nation hear ill, were it but onely for the late Canons and Oath? But why should the faults of some diffuse the blame to all? Why? by your own argument, that would extend the deserts of some to the patronage of All; and if it be a fault in the impetuous and undistinguishing Vulgar, so to involve all as to make innocency it self a sin; what is it in a Man able to distinguish; by the same implication, to shrowd sin under Innocency, the sin of many under the innocency of a few? Page 36.

But have our Bishops indeed been so careful, painful, conscionable, in managing their Charges? how is it then that there are such manifold scandalls of the inferior Clergy presented to your Honours view, which he cannot mention without a bleeding heart; and yet could find in his heart (if he knew how) to excuse them? and though he confesse them to be the shame and misery of our Church, yet is he not ashamed to plead their cause at your Honours B A R R E, Onaphrius-like, that was the Advocate of every bad cause; and to excite you by Constantines example (in a different caute alledged) if not to suffer those crimes, which himself calls hateful, to pass Page 37.

unpunished, yet not to bring them to that *open and publick punishment* they have deserved.

But what, if pious *Constantine* (in his tender care to prevent the Divisions that the emulation of the Bishops of that age, enraged with a spirit of envy and faction, were kindling in the Church, lest by that means the Christian Faith should be derided among the Heathens) did suppress their mutual accusation, many of which might be but upon surmises; and not in a *Court of Justice*, but in an *Ecclesiastical Synod*; shall this be urged before the highest *Court of Judgement upon earth*, to the Patronizing of *Notorious scandalls and hateful enormities*, that are already proved by evidence of clear witness.

But oh forbid it to tell it in Gath, etc. What, the sin? alas? that is done already; Do we not know, the Drunkenesse, profanenesse, superstition, Popishness of the English Clergy rings at *Rome* already? yes undoubtedly; and there is no way to vindicate the Honour of our *Nation, Ministry, Parliaments, Sovereign, Religion, God*; but by causing the punishment to ring as far as the sin hath done; that our adversaries that have triumphed in their sin, may be confounded at their punishment. Do not your *Honours* know, that the plastring or palliating of these rotten members, will be a greater dishonour to the Nation and Church, then their cutting off; and that the personal acts of these *Son of Belial*, being connived at, become National sins?

But for this one fact of *Constantine*, we humbly crave your *Honours* leave to present to your wisdom three Texts of Scripture, *Ezek. 44. 12, 13.* *Because they ministred unto them before their Idols and caused the house of Israel to fall into iniquity, therefore have I lift up my hand unto them, saith the Lord, and they shall bear their iniquity. And they shall not come near unto me, to do the Office of a Priest unto me, nor to come near to any of mine holy things in the most holy place, &c.*

The second is *Jerem. 48. 10.* *Cursed be he that doth the work of the Lord negligently: and the third is, Judges 6. 31.* *He that will plead for Baal, let him be put to death while it is yet morning.* We have no more to say in this; whether it be best to walk after the *Precedent of Man*, or the *rescript of God*, your *Honours* can easily judge.

SECT. XVII.

BUT stay, saith this *Remonstrant*; and indeed he might well have stayed and spared the labour of his ensuing discourse, about the Church of *ENGLAND*, the *Prelatical* and the *Antiprelatical* Church: but these Episcopal Men deal as the *Papists* that dazle the eyes and astonish the senses of poor people, with the glorious name of the *Church*, the *Church*; *The holy Mother the Church*. This is the *Gorgons head*, as Doctor * *White* saith.

Page 39.

* In his Preface to his Book called, *The way to the True Church. Solinus.*

faith, that hath enchanted them, and held them in bondage to the Errors: All their speech is of the *Church*, the *Church*; no mention of the *Scriptures*, of *God the Father*; but all of the *Mother the Church*. Much like as they write of certain *Aethiopians*, that by reason they use no marriage, but promiscuously company together, the Children onely follow the *Mother*; the *Father* and his name is in no request, but the *Mother* hath all the reputation So it is with the Author of this *Remonstrance*, he stiles himself, *A Dutiful Son of the Church*. And it hath been a Custome of late times to cry up the holy *Mother the Church of England*, to call for absolute obedience to *holy Church*; full conformity to the orders of *holy Church*; Neglecting in the mean time *God the Father*, and the *holy Scripture*.

But if we should now demand of them, what they mean by the *Church of England*? this Author seemes to be Thunder-stricken at this Question; and calls the very *Question*, a *New Divinity*; where he deals like such as holding great revenues by unjust Titles, will not suffer their Titles to be called in Question. Page 39.

For it is apparent, *Ac si solaribus radiis descriptum esset* (to use *Tertulians* phrase) that the word *Church* is an *Equivocal word*, and hath as many several acceptions as letters; and that *Dolus latet in universalibus*; And that by the *Church of England*; first by some of these men is meant only the *Bishops*; or rather the two *Archbishops*; or more properly the *Archbishop of Canterbury*: Just as the *Jesuited Papists* resolve the *Church* and all the glorious Titles of it into the *Pope*; so do these into the *Archbishop*, or at fullest, they underiland it of the *Bishops and their party met in Convocation*; as the more ingenious *Papists* make the *Pope and his Cardinals* to be *their Church*: thus excluding all the *Christian people and Presbyters of the Kingdome*; as not worthy to be reckoned in the number of the *Church*.

And which is more strange, this Author in his *Simplicity* (as he truly faith) never heard, nor thought of any more *Churches of England* then one; and what then shall become of his *Diocesan Churches*, and *Diocesan Bishops*? And what shall we think of *England*, when it was an *Heptarchy*? had it not then seven *Churches*, when seven *Kings*? or if the *Bounds of a Kingdom* must constitute the *Limits and Bounds of a Church*, why are not *England*, *Scotland*, and *Ireland*, all one *Church*? when they are happily united under one *gracious Monarch*, into one *Kingdom*? We read in *Scripture*, of the *Churches of Judea* and the *Churches of Galatia*: and why not the *Churches of England*? not that we deny the *Consociation* or *Combination* of *Churches* into a *Provincial* or *Nationall Synod* for the right ordering of them. But that there should be no *Church in England*, but a *National Church*: this is that which this Author in his *simplicity* affirmes, of which the very rehearsal is a refutation.

SECT. XVIII.

There are yet two things with which this *Remonstrance* shuts up it self, which must not be past without our Obelisks.

First, he scoffes at the *Antiprelaticall Church*, and the *Antiprelaticall Divisions*; for our parts, we acknowledge no *Antiprelaticall Church*. But there are a company of men in the *Kingdom*, of no mean rank or quality, for *Piety, Nobility, Learning*, that stand up to bear witness against the *Hierarchy* (as now it stands:) their usurpation over Gods Church and Ministers, their cruel using of Gods people by their tyrannical government: this we acknowledge: and if he call these the *Antiprelaticall Church*, we doubt not but that your Honours will consider, that there are many thousands in this *Kingdom*, and those pious and worthy persons, that thus do, and upon most just cause.

It was a speech of *Erasmus of Luther*, *Ut quisque vir est optimus, Ita illius Scriptis minimè offendi*; The better any man was, the less offence he took at *Luthers* Writings: but we may say the contrary of the Prelates, *Ut quisque vir est optimus, ita illorum factis magis offendi*; The better any man is, the more he is offended at their dealings. And all that can be objected against this party, will be like that in *Tertullian*. *Bonus vir Cajus Sejus, sed malus tantum, quia Antiprelations*. But he upbraids us with our *Divisions & Subdivisions*, to do the Papists upbraid the Protestants with their *Lutheranisme, Calvinisme, and Zuinglianisme*. And this is that the Heathens objected to the Christians, their Fractures were so many, they knew not which Religion to chuse if they should turn Christians: And can it be expected that the Church in any age should be free from Divisions, when the times of the Apostles were not free? and the Apostle tells us, *It must needs be that there be divisions*: in *Greg. Naz.* dayes there were 600. Errours in the Church; do these any way derogate from the truth and worth of Christian Religion?

But as for the Divisions of the *Antiprelatical* party, so odiously exaggerated by this *Remonstrant*: Let us assure your Honours, they have been much fomented by the *Prelates*, whose practice hath been according to that rule of *Machiavil*: *Divide & impera*, and they have made these divisions, and afterwards complain'd of that which their Tyranny and Policy hath made. It is no wonder, considering the paths our Prelates have trod, that there are divisions in the Nation. The wonder is our divisions are no more, no greater; and we doubt not but if they were of that gracious Spirit, and so intirely affected to the peace of the Church, as *Greg. Naz.* was, they would say as he did in the tumults of the people, *Mitte nos in mare, & non erit tempestas*; rather then they would hinder that sweet *Concordance*, and conspiracy of mind unto a Government that

*Tertull. ad-
rs. Gent.*

*Tru.
Solim.*

shall be every way agreeable to the rule of Gods Word, and profitable for the edification of the Church.

A second thing we cannot but take notice of, is the pains this *Author* takes to advance his *Prelatical Church*: and forgetting what he hath said *Page 2.* in the beginning: *that this party was so numerous*, it could not be summed; tells us now, *these several thousands are punctually calculated.* But *Page 41.* we doubt not but your Honours will consider that there may be *multi homines, & pauci viri*; and there are more against them then for them

And whereas they pretend, that they differ from us onely in a Ceremony or an Organ-pipe, which however is no contemptible difference) yet it will appear that our differencies are in point of a superiour alloy. Though this Remonstrant braves it in his multiplied *Queries.* *What are the bounds of this Church? what the distinction of the professors and Religion? what grounds of faith? what new Creed do they hold different from their Neighbours? what Scriptures? what Baptism? what means of Salvation other then the rest? yet if he pleased he might have silenced his own Queries: but if he will needs put us to the answer, we will resolve them one by one.* *Page 41.*

First, if he ask what are the bounds of this Church? we answer him out of the list of their late founded Canons: where we find the limits of this Prelatical Church extend as far as from the high and lofty Promontory of Archbishops, to the *Terra incognita* of an, &c.

If what *Distinction of professors and Religion*; we answer, their worshiping towards the East, and bowing towards the altar prostrating themselves in their approaches into Churches, placing all Religion in outward formalities, are visible differences of these professors and their Religion.

If what *new Creed* they have, or what grounds of faith differing from their Neighbours? we answer, Episcopacy by divine right is the first Article of their Creed, Absolute and blinde obedience to all the Commandments of the Church (that is, the Bishop and his Emisaries) election upon faith foreseen, the influence of works into *Justification*, falling from grace, &c.

If what *Scripture*? we answer, the Apochrypha and unwritten Traditions.

If what *Baptism*? a Baptism of absolute Necessity unto salvation; and yet insufficient unto salvation: as not sealing grace to the taking away of sin after Baptism.

If what *Eucharist*? an Eucharist that must be administered upon an Altar or a Table set Altar-wise, railed in an Eucharist, in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its Administration the *throne of God*, the place of the *Residence of the Almighty*; and impresseth such a holiness upon it as makes it not onely capable, but worthy of adoration.

If what Christ? a Christ who hath given the same power of absolution to a Priest that himself hath.

If what Heaven? a Heaven that hath a broad way leading thither, and isreceptive of Drunkards, Swearers, Adulterers, &c. such a heaven as we may say of it, as the *Indians* said of the heaven of the *Spaniards*: Unto that heaven which some of the *prelatical Church* living and dying in their *scandalous* sins, and hatefull *Enormities* go to, let our souls never enter.

If what means of Salvation? we answer, confession of sins to a Priest, as the most absolute, undoubted, necessary, infallible means of Salvation.

Far be it from us to say with this *Remonstrant*, We do fully agree in all these and all other Doctrinal, and Practical points of Religion, and preach one and the same saving truths. Nay, we must rather say as that holy Martyr did, *We thank God we are none of you.*

Nor do we because of this dissension fear the censure of uncharitableness from any but uncharitable men. But it is no unusual thing with the Prelates and their party, to charge such as protest against their corrupt opinions and wayes, with uncharitableness and Schism, as the *Papists* do the *Protestants*: and as the *Protestants* do justly recriminate, and charge that Schism upon the *Papists*, which they object to us: So may we upon the Prelates: And if *Austin* may be judge, the Prelates are more Schismatics then we. *Quicumque* (saith he) *invident bonis, ut quarant occasiones excludendi eos, aut degradandi, vel crimina sua sic defendere parati sunt (si objecta vel prodita fuerint) ut etiam conventiculorum congregationes vel Ecclesie perturbationes cogitent excitare, jam schismatici sunt.* Whosoever envy those that are good, and seek occasions to exclude and degrade them, and are so ready to defend their faults, that rather then they will leave them, they will devise how to raise up troubles in the Church, and drive men into conventicles and corners, they are the Schismatics.

And that all the world may take notice what just cause we have to complain of Episcopacy, as now it stands, we humbly crave leave to propound these *Queries*.

Queries about Episcopacy.

1. **W**Hether it be tolerable in a Christian Church, that Lord Bishops should be held to be *Jure Divino*; And yet the Lords day by some men to be but *Jure Humano*? And that the same persons should cry up *Altars* instead of *Communion-Tables*, and *Priests* instead of *Ministers*, and yet not *Judaize*, when they will not suffer the Lords day to be called the Sabbath-day, for fear of *Judaizing*? Whereas the word *Sabbath* is a general word, signifying a day of rest, which is common as well to the Christian Sabbath, as to the Jewish Sabbath, and was also used by the Ancients, *Ruffinus* in *Psal.* 47. *Origen.* *Hom.* 23. in *Num.* *Gregory Nazian.*

Whether

Whether that assertion, No Bishop, No King; and no Ceremonie, no Bishop; be not very prejudicial to Kingly Authority? For it seemes to imply, that the civill power depends upon the spiritual, and is supported by Ceremonies and Bishops. 2.

Whether seeing it hath been proved, that Bishops (as they are now asserted) are a meer humane Ordinance, it may not by the same Authority be abrogated, by which it was first established; especially, considering the long experience of the hurt they have done to Church and State? 3.

Whether the advancing of Episcopacie into *Jus Divinum*, doth not make it a thing simply unlawfull to submit to that Government? Because that many consciencious men that have hitherto conformed to Ceremonies and Episcopacy, have done it upon this ground, as supposing that Authority did not make them matters of worship, but of Order and Decencie, &c. And thus they satisfied their consciences in answering those Texts, *Colos. 2. 20, 21, 22. Matth. 15. 9.* But now since Episcopacy comes to be challenged as a Divine Ordinance, how shall we be responsible to those Texts? And is it not as it is now asserted, become an Idoll, and like the Brazen Serpent to be ground to powder? 4.

Whether there be any difference in the point of Episcopacy between *Jus Divinum* and *Jus Apostolicum*? Because we find some claiming their standing by *Jus Divinum*; others by *Jus Apostolicum*. But we conceive that *Jus Apostolicum* properly taken, is all one with *Jus Divinum*. For *Jus Apostolicum* is such a *Jus*, which is founded upon the Acts and Epistles of the Apostles, written by them so as to be a perpetual Rule for the succeeding Administration of the Church, as this Author saith, *Pag, 20.* And this *Jus* is *Jus Divinum*, as well as *Apostolicum*. But if by *Jus Apostolicum* they mean improperly (as some do) such things wch are not recorded in the Writings of the Apostles, but introduced, the Apostles being living, they cannot be rightly said to be *Jure Apostolico*, nor such things which the Apostles did intend the Churches should be bound unto. Neither is Episcopacie as it imports a superiority of power over a Presbyter, no not in this sense *Jure Apostolico*, as hath been already proved, and might further be manifested by divers Testimonies, if need did require. We will only instance in *Cassander* a man famous for his immoderate moderation in controverted Points of Religion, who in his *Consultat. Article 14.* hath this saying, *An Episcopatus inter ordines Ecclesiasticos ponendus sit, inter Theologos & Canonistas non convenit; Convenit autem inter omnes, Apostolorum aetate inter Presbyterum & Episcopum nullum discrimen fuisse, &c.* 5.

Whether the distinction of *Beza*, between *Episcopus Divinus, Humanus & Diabolicus*, be not worthy your Honours consideration? By the Divine Bishop, he means the Bishop as he is taken in Scripture, which is one and the same with a Presbyter. By the humane Bishop he means the Bishop chosen by the Presbyters to be President over them: and to rule with them by fixed Laws and Canons. By the Diabolical Bishop, he means a Bishop with

with sole power of Ordination and Jurisdiction, Lording it over Gods heritage, and governing by his own will and authority. Which puts us in mind of the Painter that Limned two pictures to the same proportion and figure; The one he reserved in secret, the other he exposed to common view. And as the phansie of beholders led them to censure any line or proportion, as not done to the life, he mends it after direction: If any fault be found with the eye, hand, foot &c, He corrects it, till at last the addition of every mans fancy had defaced the first figure, and made that which was the Picture of a man, swell into a monster: Then bringing forth this and his other Picture which he had reserved, he presented both to the People; And they abhorring the former, and applauding the latter, he cried, *Hunc populus fecit*: This deformed one the people made: This lovely one I made. As the Painter of his painting, so (in *Beza's* sense, it may be said of *Bishops*, God at first instituted *Bishops*, such as are all one with *Presbyters*; and such are amiable, honourable in all the Churches of God. But when men would be adding to Gods institution, what power, preheminance, Jurisdiction, Lordliness their phansie suggested unto them, this divine *Bishop* lost his Original beauty, and became to be *Humanus*. And in conclusion (by these and other additions swelling into a Pope) *Diabolicus*.

7. Whether the Ancient Fathers, when they call *Peter, Mark, James, Timothy*, and *Titus* *Bishops*, did not speak according to the Language of the times wherein they lived, rather then according to the true acceptation of the word *Bishop*? and whether it be not true which is here said in this *Book*, that they are called *Bishops* of *Alexandria, Ephesus, Hierusalem*, &c. in a very improper sense, because they abode at those places a longer time than at other places? For sure it is, if *Christ* made *Peter* and *James* *Apostles* (which are *Bishops* over the whole world) and the *Apostles* made *Mark, Timothy* and *Titus* *Evangelists* &c. it seems to us that it would have been a great sin in them to limit themselves to one particular *Dioecesis*, and to leave that calling in which *Christ* had placed them

8. Whether *Presbyters* in *Scripture* are called *πρωτεύοντες* & *πρωτάμενοι*, and that it is an office, required at their hands, to rule and to govern, as hath bin proved in his book: the *Bishops* can without sin arrogate the exercise of this power to themselves alone, and why they may not with the same lawfulness, impropriate to themselves alone, the *Key of Doctrine* (which yet notwithstanding all would condemn) as well as the *Key of Discipline*, seeing that the whole power of the *Keys* is given to *Presbyters* in *Scripture* as well as to *Bishops*; as appears, *Mat. 16. 19* where the power of the *Keys* is promised to *Peter*, in the name of the rest of the *Apostles*, and their successors; and given to all the *Apostles*, and their successors, *Mat. 18. 19. John 20. 23*. And that *Presbyters* succeed the *Apostles*, appears not only, *Mat. 28. 20*. but also *Acts 20. 28*. where the *Apostle* ready to leave the *Church* of *Ephesus* commends the care of ruling and feeding

Hunc populus
fecit.

feeding it to the Elders of that Church. To this *Irenaeus* witnesseth, *lib. 4. cap. 43-44.* This *Bishop Iewel* against *Harding*, *Artic. 4. Sect. 5, 6.* saith, that all Pastors have equal power of binding and loosing with *Peter*.

Whether since that *Bishops* assume to themselves power temporal (to be *Barons*, and to sit in Parliament, as *Judges*, and in Court of Star-Chamber, High Commission, and other Courts of Justice) and also power spiritual over *Ministers* and *People*, to ordain, silence suspend, deprive, excommunicate, &c. their spiritual power be not as dangerous (though both be dangerous) and as much to be opposed as their temporal? 1 Because the spiritual is over our consciences, the temporal but over our purses. 2 Because the spiritual have more influence into Gods Ordinances to defile them, then the temporal. 3 Because spiritual judgements and evils are greater then other. 4. Because the Pope was Antichrist, before he did assume any temporal power. 5. Because the spiritual is more inward & lesse discerned: and therefore it concerns all those that have spiritual eyes, and desire to worship God in spirit and truth, to consider, and endeavour to abrogate their spiritual usurpations as well as their Temporal.

9.

Whether *Aerius* be justly branded by *Epiphanius* and *Austin* for a Heretick (as some report) for affirming *Bishops*, and *Presbyters* to be of an equal power?

10.

We say, as some report, for the truth is, he is charged with heresie merely and only because he was an *Arrian*. As for his opinion of the parity of a *Presbyter* with a *Bishop*; this indeed is called by *Austin*, *proprium dogma Aerii*, the proper opinion of *Aerius*. And by *Epiphanius* it is called *Dogma furiosum & stolidum*, a mad and foolish opinion, but not an heresie neither by the one nor the other. But let us suppose (as is commonly thought) that he was accounted an Heretick for this opinion: yet notwithstanding, that this was but the private opinion of *Epiphanius*, & borrowed out of him by *Austin*, and an opinion not to be allowed, appears:

Epiphanius saith he did *Arrianum* *dogmatam novitate superari* *Austin* saith *Arrianismum* *haeresim* *Epiphanius* accused him, because he said that *superstitium peccatis dicitur popularibus quae ex hac vita discesserint.* And *Austin* accused *Aerius*, because he said, *Non licet orare, et offerre pro mortuis oblationem.*

First, because the same *Authors* condemn *Herius*, as much for reprehending and censuring the mentioning of the dead in the publique prayers, and the performing of good works for the benefit of the dead. And also for the reprehending *stata jejunia*, and the keeping of the week before Easter as a solemn Fast; which if worthy of condemnation, would bring in most of the reformed Churches into the censure of Heresie.

Secondly, because not only Saint *Aicrome*, but *Austin* himself *Sedulius*, *Primasius*, *Chrysostome*, *Theodore*, *Occumenius*, *Theophylact*, were of the same opinion with *Aerius* (as *Michael Medina* observes in the Council of *Trent*, and hath written, *Lib. 1. de sacr. hom origine*) and yet none of these deserving the name of Fools, much lesse to be branded for Hereticks.

Thirdly, because no Council did ever condem this for Heresie; but on the contrary, *Concilium Aquisgranens.* sub *Ludovico Pio Imp.* 1. anno 816 hath approved it for true Divinity out of the Scripture, That *Bishops* and *Presbyters* are equal, bringing the same texts that *Aerius* doth, and which

Whitaker. Re-
 pons. ad Cam-
 pian. rat. 10.
 hath these
 words.
 I I
 Hierum Epipha-
 nius & Augu-
 tinus in hæreti-
 is numerant,
 & præter eos
 antiqui pauci.
 Et si Presbyte-
 rum Episcopo æ-
 quare fit hære-
 ticum, nihil Ca-
 tholicum esse
 potest. Cum Ae-
 rio Hieronimus
 de Presbyteris
 omnino sensit il-
 los enim jure di-
 vino Episcopis
 quales esse sta-
 uit.

Epiphanius indeed undertakes to answer; but how slightly let any indif-
 ferent Reader judge.

Whether the great *Apostasie* of the Church of *Rome* hath not been, in
 swerving from the Discipline of *Christ*, as well as from the doctrine? for
 so it seems by that Text, *2 Thes. 2. 4.* And also, *Revel. 18. 7* and divers
 others. And if so, then it much concerns all those that desire the purity
 of the Church, to consider, how neer the Discipline of the Church of *En-
 gland* borders upon *Antichrist*; lest while they endeavour to keep out
Antichrist from entering by the door of *Doctrine*, they should suffer him
 secretly to creep in by the door of *Discipline*, especially considering, what
 is here said in this book, that by their own confession *the Discipline of the
 Church of England is the same with the Church of Rome.*

Whether *Episcopacie* be not made a place of *Dignity*, rather than *Du-
 ty*, and desired only for the great revenues of the place? And whether, if the
 largeness of their revenues were taken away, *Bishops* would not decline
 the great burthen and charge of souls necessarily annexed to their places
 as much as the ancient *Bishops* did, who hid themselves, that they might
 not be made *Bishops* and cut off their ears. rather than they would be
 made *Bishops*: whereas now *Bishops* cut off the ears of those that speak a-
 gainst their *Bishopricks*?

12.
 Rozomon. hist.
 b. 6. cap. 10.
 13.

How it comes to pass, that in *England* there is such increase of *Popery*
Superstition, *Arminianism*, and *prophaneness*, more then in another *Re-
 formed Churches*? Doth not the root of these Disorders proceed from
 the *Bishops* and their adherents, being forced to hold correspondencie
 with *Rome*, to uphold their greatness, and their Courts and Canons, wher-
 in they symbolize with *Rome*? And whether it be not to be feared, that they
 will rather consent to the bringing in of *Popery*, for the upholding of
 their dignities, then part with their dignities for the upholding of *Religi-
 on*?

14. Why should *England* that is one of the chiefest Kingdoms in *Europe*,
 that separates from *Antichrist*, maintain and defend a Discipline different
 from all other *Reformed Churches*, which stand in the like Separation?
 And whether the continuance in this Discipline will not at last bring us to
 communion with *Rome*, from which we are separated, and to separati-
 on from the other *Reformed Churches*, unto which we are united?

15. Whether it be fit that the name *Bishop*, which in Scripture is common
 to the *Presbyters* with *Bishops*, (and not only in Scripture, but also in *An-
 tiquity* for some hundreds of yeers) should still be appropriated to *Bishops*
 and ingrossed by them, and not rather to be made common to all *Presby-
 ters*; and the rather because,

First, we find by wofull experience, that the great *Equivocation* that
 lieth in the name *Bishop*, hath been, and is at this day a great prop and
 pillar to uphold *Lordly Prelacy*; for this is the great *Goliath*, the master-
 piece, and indeed the only argument with which they think to silence all

opposers; to wit, the Antiquity of Episcopacie, thae it hath continued in the Church of Christ for 1500. yeers, &c. which argument is cited by this Remonstrant *ad nauseam usque & usque*. Now it is evident that this argument is a *Paralogism*, depending upon the Equivocation of the name Bishop. For Bishops in the Apostles time were the same with presbyters in name and office, and so for a good while after. And when afterwards they came to be distinguished, the Bishops of the Primitive times differed as much from ours now, as *Rome* ancient from *Rome* at this day, as hath been sufficiently declared in this Book. And the best way to confute this argument is by bringing in a Communitiy of the name Bishop to a Presbyter as well as to a Bishop.

Secondly, because we find that the late Innovators which have so much disturbed the the peace and purity of our Church, did first begin with the alteration of words; and by changing the word *Table* into the word *Altar*, and the word *Minister* into the word *Priest*, and the word *Sacrament* into the word *Sacrifice*, have endeavoured to bring in the *Papish Mass*. And the Apostle exhorts us, *2 Tim. 1. 13. To hold fast the form of sound words*: and *1 Tim 6. 20. To avoid the prophane novelties of words* Upon which text we will only mention what the Rhemists have commented, which we conceive to be worthy consideration. *Nam instruunt nos non solum docentes, sed etiam errantes.*) The Church of God hath alwaies been as diligent to resist novelties of words, as her adversaries are busie to invent them, for which cause she will not have us communicate with them, nor follow their fashions and phrases newly invented, though in the nature of the words sometimes there be no harm. Let us keep our forefathers words, and we shall easily keep our old and true faith, that we had of the first Christians; let them say, *Amendmment, Abstinence, the Lords Supper, the Communion-Table, Elders, Ministers, Super-intendent, Congregation, So be it, Praise ye the Lord, Morning Prayer, Evening Prayer*, and the rest as they will; Let us avoid those novelties of words, according to the *Apostles* prescript, and keep the old terms, *Penance, Fast, Priests, Church, Bishop: Mass, Mattin, Even-Song, the B. Sacrament, Altar, Oblation, Host Sacrifice, Hallelujah, Amen; Lent, Palm-Sunday, Christmas*, and the words will bring us to the faith of our first *Apostles*, and condemn these new *Apestates*, new faith and phrase.

Whether having proved that God never set such a Government in his Church as our Episcopal Government is, we may lawfully any longer be subject unto it, be present at their *Courts*, obey their *Injunctions*, and especially be instruments in publishing, and executing their *Excommunications* and *Absolution*? Quest. 16.

And thus we have given (as we hope) a sufficient answer, and as brief as the matter would permit, to the *Remonstrant*. With whom, though we agree not in opinion touching *Episcopacie* and *Liturgie*; yet we fully
con,

consent with him to pray unto Almighty God, *Who is great in power, and infinite in wisdom, to pour down upon the whole Honourable Assembly the spirit of wisdom and understanding, the spirit of Counsel and might, the spirit of Knowledge and of the feare of the Lord: That you may be able to discern betwixt things that differ, separate between the precious and the vile, purely purge away our dross, and take away all our tin, root out every plant that is not of our heavenly Fathers planting: That so you may raise up the foundations of many generations, and be called the Repairers of breaches, and Restorers of paths to dwell in. Even so, Amen.*

A P O S C R I P T.

THough we might have added much light and beauty to our Discourse by inserting variety of Histories upon several occasions given us in the *Remonstrance*, the answer whereof we have undertaken; especially where it speaks of the *bounty and gracious munificence of Religious Princes* towards *Bishops*, yet unwilling to break the thread of our discourse, and its connexion with the *Remonstrance* by so large a digression, as the whole series of Historie producible to our purpose, would extend unto: we have chosen rather to subjoyn by way of *Appendix*, an historical Narration of those bitter fruits, *Pride, Rebellions, Treason, Unthankfulness, &c.* which have issued from *Episcopacy*, while it hath stood under the continued influences of Severeigne goodness. Which Narration would fill a Volum, but we will bound our selves unto the Stories of this Kingdom, and that revolution of time which hath passed over us since the erection of the *See of Canterbury*. And because in most things the beginning is observed to be a presage of that which follows, let their Founder *Austin* the Monk come first to be considered. Whom we may justly account to have been such to the English, as the Arrian Bishops were of old to the Goths, and the Jesuits now among the Indians, who of Pagans have made but Arrians and Papists. His ignorance in the Gospel which he preached is seen in his Idle and Judaical consultations with the Pope, about things clean and unclean; his proud demeanour toward the British Clergy, appears in his Council called about no solid point of faith, but celebration of Easter, where having troubled and threatned the Churches of wales, and afterwards of Scotland, about Romish Ceremonies, he is said in fine to have been the stirrer up of *Ethelbert*, by means of the Northumbrian King, to the slaughter of twelve hundred of those poor laborious Monks of *Bangor*. His Successors busied in nothing but urging and instituting Ceremonies and maintaining Precedency w^o pass over.

Till *Dunstan*, the Sainted Prelate, who of a frantick Necromancer, and suspected fornicatour, was shorn a Monk, and afterwards made a Bishop. His worthy deeds are noted by *Speed*, to have been the cheating King

Seda.
Hollinsh.
Speed.

Hollinsh. out
f Ca, graze
sborn.
Higden.

Eldred of the treasure committed to his keeping; the prohibiting of marriage, to the increasing of all filthiness in the Clergy of those times; as the long oration of King *Edgar* in *Stow* well testifies.

Edw. Conf.

In *Edward* the Confessors dayes, *Robert* the Norman no sooner Archbishop of *Canterbury*, but setting the King and Earl *Godwine* at variance for private revenge, broach't a Civil War, till the Arch-Bishop was banisht.

Holsh. 191.

Now *William* the Conquerour had set up *Lankefranke* Bishop of *Canterbury*, who to requite him, spent his faithfull service to the Pope *Gregory*, in perswading the King to subject himself and his State to the Papacy as himself writes to the Pope, *Suasit sed non persuasi*.

Woll. Cong.

Speed. p. 442

The treason of *Anselm* to *Rufus* was notorious, who not content to withstand the King obstinately in money-matters, made suit to fetch his Pall or Investiture of Archiepiscopacy from *Rome*, which the King denying as flat against his Regal Sovereignty, he went without his leave, and for his Romish good service received great honour from the Pope, by being seated at his right foot in a Synod, with these words, *Includamus hunc in orbe nostro tanquam alterius orbis Papam*. Whence perhaps it is that the See of *Canterbury* hath affected a Patriarchy in our dayes. This *Anselm* also condemned the married Clergy.

Will. Ruf.

Henry the First reigning, the same *Anselm* deprived those Prelates that had been Invested by the King, and all the Kingdom is vext with one Prelate, who the second time betakes himself to his old fortresse at *Rome*, till the King was fain to yeeld. Which done, and the Archbishop returned, spends the rest of his dayes in a long contention and unchristian jangling with *Yorke*, about primacy. Which ended not so, but grew hot between *Yorke* and *London*, as Dean to *Canterbury*, striving for the upper seat at Dinner, till the King seeing their odious pride, put them both out of doors.

Holshin. 37.

To speak of *Ralph* and *Thurstan*, the next Archbishops pursuing the same quarrel, were tedious, as it was no small molestation to the King and Kingdom, *Thurstan* refusing to stand to the Kings doom, and wins the day, or else the King must be accurs'd by the Pope; which further animates him to try the mastery with *William* next Arch Bishop of *Canterbury*, and no man can end it but their Father the Pope. for which they travel to *Rome*. In the mean while, marriage is sharply decreed against, *Speed* 448. and the Legate *Cremonensis*, the Declame against Matrimony taken with a Strumpet the same night.

Holinsb. 38.

Holinsb. 42,

43.

In King *Stephens* Reign, the haughty Bishops of *Canterbury* and *Winchester* bandy about Precedency; and to *Rome* to end the Duel. *Theobald* goes to *Rome* against the Kings will; interdicts the Realm, and the King forc't to suffer it; till refusing to Crown *Eustace*, the Kings Son, because the Pope had so commanded, he flies again.

K. Stephens

Holinsb. 57.

58, 59.

Becket's pride and outragious treasons are too manifest; resigning the King

Henry 2.

King

Speed 462. Kings gift of his Archbishoprick to receive it of the Pope ; requiring the
 out of Nu- Cultody of *Rochester-Castle*, and the Tower of *London*, as belonging to
 rigens. his *Seignorie*. Protects murdering Priests from Temporal Sword ; stan-
 Yet this mans ding lustily for the liberties and Dignities of Clerks , but little to chastise
 fe is lately their vices, which besides other crying sins, were above a hundred mur-
 rited in en- thers since *Henry* the Seconds crowning, till that time : to maintain which
 sh as a thing most of the Bishops conspire , till the terrour of the King made them
 to be imitated. shrink ; but *Becket* obdures, denies that the King of *Englands* Courts
 Holinsh 73. have authority to judge him And thus was this noble King disquieted
 Speed 469. by an insolent Traitour, in habit of a Bishop , a great part of his *Reign* ;
 the Land in uproar ; many Excommunicate, and accursed ; *France* and *En-
 gland* set to War, and the King himself curbed, and controlled ; and lastly,
 disciplin'd by the Bishops and Monks : first, with a bare-foot penance, that
 drew blood from his feet, and lastly, with fourscore lashes on his anointed
 body with Rods.

In the same Kings time it was that the Archbishop of *York* striving to sit
 above *Canterbury*, squats him down his lap , whence with many a cuff he
 was thrown down.

Holinsh 98. Next the pride of *W. Longchamp*, Bishop of *Elie*, was notorious , who
 Richard 1. would ride with a thousand horse ; and of a Governour in the Kings ab-
 Page 129, sence, became a Tyrant ; for which flying in Womans apparel he was taken
 130, 132.

To this succeeds contention between *Canterbury* and *York* about carriage
 of their Crosses, and *Rome* appeal'd to: the Bishop of *Durham* buyes an
 Earldom.

No sooner another King, but *Hubert* another Archbishop to vex him ,
 and lest that were not enough, made Chancellour of *England*. And besides
 144. him, *Jeffery* of *York*, who refusing to pay a Subsidy within his Precincts ,
 King John and therefore all his temporalities seiz'd ; excommunicates the Sheriffe ,
 beats the Kings Officers, and interdicts his whole Province. *Hubert* out-
 brave the King in Christmase house-keeping: hinders King *John* by his
 Legantine power from recovering *Normandy*. After him *Stephen Langton* ,
 Speed 503. set up by the Pope in spite of the King, who opposing such an affront ,
 falls under an interdict, with his whole Land ; and at the suit of his Archbi-
 shop to the Pope, is deposed by papal Sentence ; his Kingdom given to *Phi-
 lip* the French King, *Langtons* friend ; and lastly, resignes and enfends his
 Crown to the Pope.

Speed 509. After this tragical *Stephen*, the fray which *Boniface* the next Archbist op
 but one had with the Canons of *St. Bartholmews*, is as pleasant: the tearing
 Hen. 3. of Hoods and Cowls, the miring of Copes, the flying about of Wax Can-
 Stow 188. dles and Censors in the scuffle , cannot be imagined without mirth : as his
 oaths were loud in this hickering , so his curses were as vehement in the
 Hol. 247. contention with the Bishop of *Winchester* for a slight occasion. But now
 the Bishops had turned their contesting into base and servile flatteries , to
 advance themselves on the ruine of the Subjects. For *Peter de Rupibus*
 Bishop

Bishop of *Winchester* perswading the King to displace English Officers, and substitute Poictivines, and telling the Lords to their faces, that there were no Peers in *England*, as in *France*, but that the King might do what he would, and by whom he would, became a fire-brand to the civil wars that followed. *Speed.* 529
530.

In this time *Peekam* Archbishop of *Canterb.* in a Synod was tampering with the Kings liberties, but being threatned, desisted. But his successor *Winchelsey* on occasion of Subsidies demanded of the Clergy, made answer, That having two Lords, one Spirituall, the other Temporal, he ought rather to obey the Spirituall governour the Pope, but that he would send to the Pope to know his pleasure, and so persisted even to beggery. The Bishop of *Durham* also cited by the King flies to *Rome*. *Edward 1.*
Holsh. 280.
Holsh. 301.
Holsh. 315.

In the deposing of this King who more forward, then the Bishop of *Hereford*? witnesseth his Sermon at *Oxford*, *My head, my head aketh*, concluding that an aking and sick head of a King was to be taken off without further Physick. *Edward 2.*
Speed 574.

John the Archbishop of *Canterbury*, suspected to hinder the Kings glorious victories in *Flanders*, & *France*, by stopping the conveyance of moneys committed to his charge, conspiring therein with the Pope. But not long after was constituted that fatall *præmunire*, which was the first nipping of their courage to seek ayd at *Rome*. And next to that, the wide wounds that *Wickleffe* made in their sides. From which time they have been falling, and thenceforth all the smoak that they could vomit, was turned against the rising light of pure doctrine. *Edward 3.*
Speed 586.
Holsh. 409.

Yet could not their pride misse occasion to set other mischief on foot. For the Citizens of *London* rising to apprehend a riotous servant of the Bishop of *Salisbury*, then Lord Treasurer, who with his fellows stood on his guard in the Bishops house, were by the Bishop, who maintained the riot of his servant, so complained of, that the King therewith seized on their liberties, and set a Governour over the Citie. And who knows not, that *Tho. Arundell* Archbishop of *Canterbury* was a chief instrument and agent in deposing *Richard*, as his actions and Sermon well declares. *Richard 1.*
Holsh. 478.
Page 506.

The like intended the Abbot of *Westminster* to *Henry* the fourth, who for no other reason, but because he suspected that the King did not favour the wealth of the Church, drew into a most horrible conspiracy the Earls of *Kent*, *Rutland* and *Salisbury*, to kill the King in a turnament at *Oxford*, who yet notwithstanding was a man that professed to leave the Church in better state then he found it. For all this, soon is *Richard Scroop* Archbishop of *Yorke* in the field against him, the chief attractor of the rebellious party. *Henry 4.*
Page 514.
Speed 631.
Holsh. 529.

In these times *Thomas Arundel* a great persecutor of the Gospel preached by *Wicklefs* followers, dies a fearful death, his tongue so swelling within his mouth, that he must of necessity starve. His successor *Chickeley* nothing milder diverts the King, that was looking too neerly into the super-

- Speed 638. fluous revenues of the Church, to a bloody war.
- Hen. 6. All the famous conquests which *Henry* the fifth had made in *France*, were lost by a civill dissention here in *England*, which sprung first from the haughty pride of *Beaufort* Bishop & Cardinal of *Winchester*, and the Archbishop of *Yorke* against the Protector, *Speed* 674. In the civill Wars the Archbishop sides with the Earl of *Warwicke*, and *March* in *Kent*, *Speed* 682.
- Edward 4. *Edward* the 4th. *Muontacute* Archbishop of *Yorke*, one of the chief conspirators with *Warwicke* against *Edward* the 4th. and afterwards his Jaylour, being by *Warwicks* treason committed to this Bishop.
- Edward 5. In *Edward* the fifts time, the Archbishop of *Yorke* was, though perhaps unwittingly (yet by a certain fate of Prelacy) the unhappy instrument of pulling the young Duke of *Yorke* out of Sanctuary, into his cruell Uncles hands.
- Richard 3. Things being setled in such a peace, as after the bloody brawls was to the afflicted Realm howsoever acceptable, though not such as might be wished: *Morton* Bishop of *Ely*, enticing the Duke of *Buckingham* to take the Crown, which ruin'd him, opened the veins of the poor Subjects to bleed afresh.
- Hen. 8. The intolerable pride, extortion, bribery, luxury of *Wolsey* Archbishop of *Yorke*, who can be ignorant of? selling Dispensations by his power Legantine for all offences, insulting over the Dukes and Peers, of whom some he brought to destrnction by bloody policy, playing with State-affairs according to his humour, or benefit: causing *Tournay*, got with the blood of many a good Souldier, to be rendred at the French Kings secret request to him, not without bribes; with whom one while siding, another while with the Emperour, he sold the honour and peace of *England* at what rates he pleased; and other crimes to be seen in the *Articles* against him, *Holinsh.* 912. & against all the Bishops in general, 911. which when the Parliament sought to remedie, being most excessive extortion in the Ecclesiasticall Courts, the Bishops cry out; Sacriledge, the *Church* goes to ruine, as it did in *Bohemia*, with the schisme of the *Hussites*, *Ibid.* After this, though the Bishops ceased to be Papists; for they preached against the Popes Supremacy, to please the King, yet they ceased not to oppugn the Gospel, causing *Tindals* Translation to be burnt; yea, they agreed to the suppressing of Monasteries, leaving their Revenues to the King, to make way for the fixe bloody *Articles*, which proceedings with all cruelty of inquisition are set down, *Holing.* p. 946. till they were repealed the second of *Edw.* the sixth, stopping in the mean while the cause of Reformation well begun by the Lord *Cromwel.* And this mischief was wrought by *Stephen Gardiner*, Bishop of *Winchester*. The six *Articles* are set down in *Speed*, p. 792.
- Speed 784. The Arckbishop of *St. Andrews*, his hindring of *Englands*, and *Scotlands* Union, for fear of Reformation, *Speed* 794.
- Holsh 992. As for the dayes of King *Edw.* the 6th, we cannot but acknowledge to
- Speed 792. the
- Speed. Anno 35. Edward 6.

the glory of the rich mercy of God, that there was a great Reformation of Religion made even to admiration. And yet notwithstanding we do much dislike the humour of those, that cry up those days as a compleat pattern of Reformation, and that endeavour to reduce our Religion to the first times of K. *Edw.* which we conceive were comparatively very imperfect, there being four impediments which did much much hinder that blessed work.

The 3. Rebellions. One in *Hen.* the 8ths time, by the Priests of *Lincoln* and *York shire*, for that Reformation which *Cromwel* had made. The other two in K. *Edwards* days, one in *Cornwal*, the other in *York-shire*.

The strife that arose suddenly amongst the Peers, emulating one anothers honour, *Speed*, pag. 837.

The violent opposition of the Popish Bishops, which made *Martin Bucer* write to K. *Edw.* in his Book *de Regno Christi*, lib. 2. cap. 1. and say; Your Majesty doth see, that this restoring again the Kingdome of Christ; which we require, yea, which the salvation of us all requireth, may in no wise be expected to come from the Bishops, seeing there be so few among them which do understand the power and proper Offices of this Kingdom; and very many of them by all meanes (which possibly they can and dare) either oppose themselves against it, or defer and hinder.

The deficiency of zeal and courage even in those Bishops who afterwards proved Martyrs, witness the sharp contention of *Ridley* against *Hooper* for the ceremonies. And the importunate suit of *Cranmer* & *Ridley* for toleration of the Mass for the Kings sister, w^{ch} was rejected by the Kings not only reasons, but tears; whereby the young King shewed more zeal then his best Bishops, 139.

The inhumane butcheries, blood sheddings, and cruelties of *Gardiner*, *Bonner*, & the rest of the Bishops in *Qu. Maries* days, are so fresh in every mans memory, as that we conceive it a thing altogether unnecessary to make mention of them. Onely we fear the lest the guilt of the blood then shed, should yet remain to be required at the hands of this Nation, because it hath not publikly endeavoured to appease the wrath of God by a general and solemn humiliation for it.

What the practices of the Prelates have been ever since, from the beginning of *Qu. Elizab* to this present day, would fill a volume (like *Ezekiels* Roll) with lamentation, mourning, and wo to record. For it hath been their great designe to hinder all further Reformation; to bring in doctrines of Popery, Arminianisme, and Libertinisme, to maintain, propagate and much increase the burden of humane ceremonies: to keep out, and beat down the Preaching of the Word, to silence the faithfull Preachers of it, to oppose and persecute the most zealous professors, and to turn all Religion into a pompous out-side; and to tread down the power of godliness. Insomuch as it is come to an ordinary Proverb, that when any thing is spoiled, we use to say, *The Bishops foot hath been in it.* And in this (and much more which might be said) fulfilling Bishop *Bonnors* Prophecie, who when he saw that in King *Edwards* reformation, there was a reservation of Ceremonies and Hierarchy, is credibly reported to have used these words: *Since they have begun to taste of our Broath, it will not be long ere they will eat of our Beef.*

... ..

... ..

An Algebra containing the
Mysteries of the Art

... ..

... ..

FINIS

