

the Laws of the Land have cast out. And the Grotians teach, that the Church of Rome is the Mistress of other Churches, and the Pope to stand as the Head of the Universal Church, and to Govern it according to the Canons and Decrees of Councils: and they receive the Trent-Creed and Council, and all other Councils which the Pope receives, excepting only against some School-points, and abuse of minners among the Papists, which their Canons and Decrees condemn.

3. The old Episcopal Divines did take Episcopacy to be better than Presbyterian Equality, but not necessary to the Being of a Church, but to the Better being where it may be had. But the New Prelatical Divines of both sorts, unchurch those Churches that are not Prelatical.

4. The Old Episcopal Divines thought that Ordination by Presbyters without Prelates was valid, and not to be done again, though irregular. But the New ones take it to be No Ordination, nor those so ordained to be any Ministers, but Lay-men.

5. And accordingly the Old Episcopal Divines did hold the Forrein Protestant Churches, of France, Savoy, Holland, Geneva, Helvetia, &c. that had no Prelates, as true Churches, and their Pastors as true Ministers of Christ, and highly valued and honoured them as Brethren. But the New sort do disown them all as no true Churches, though they acknowledge the Church of Rome to be a true Church, and their Ordination valid.

6. The Old Episcopal Divines thought it lawful to joyn in actual Communion with the Pastors and Churches that were not Prelatical. But the New ones separate from their communion, and teach the people to do so, supposing Sacramental administrations to be there performed by men that are no Ministers, and have no authority.

7. The Old Episcopal Divines thought it meet to suspend,  
silence,



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silence, imprison, or undo those Godly Divines that did not bow towards the Altar, or publish to their People Declarations or Instructions for Dancing on the Lords Day, or that did preach twice a day. But many of the New ones practically told us, that this was their judgement.

Of these differences I have given you some proof hereafter : and would do here in the express words of the Authors on both sides, were it not that I should be needlessly tedious, and that I should unnecessarily offend the particular Divines of the New party who are among us, by reciting their words. More of the differences I pass by.

I. And now I would know of those of you that follow the Ancient Episcopal Divines, what hindereth you from a charitable, peaceable Communion with those Orthodox Ministers now in England, that some of you stand at a distance from? Doctrinal differences (at least, requiring such a distance) you cannot pretend. B<sup>p</sup> Hall tels you in his Peace-maker (after cited) that there is none between you and the Foreign (Presbyterian) Churches. And as for the matter of Episcopacy, if you will insist upon the late English Frame as necessary, viz. [That there be but One Bishop over many hundred Churches, and that he have the sole power of Excommunication, and that he rule by a Lay-Chancellor, &c. and be a Lord, and seconded with a forcing power, &c.] then you will forsake the Judgement of your Leaders: For they will tell you that some of these are but separable appurtenances, some of them corruptions and blemishes, and some not Necessary. What need we any more add? You see in the published Judgements of B<sup>p</sup> Hall, B<sup>p</sup> Usher, D<sup>r</sup> Holdsworth, Forbes, and others, (after cited) that they would have all Presbyters to be Governors of the Churches, one of them having a stated Presidency or Moderatorship, and this will content them. And are we not then agreed? I am confident most of the Ministers in

(b) England



England would be content to yield you this : But what if there be some that are not of your mind concerning the stated Presidency which you desire ? will you therefore uncharitably refuse communion with them ? so would not your Leaders ! In this therefore you will forsake them, and forsake many holy Churches of Christ, and forsake charity, and Christ himself that teacheth you another lesson. Will it not content you that you have freedom your selves to do that which seemeth best in your own eyes, unless all others be of your opinion ?

But perhaps you will say that you have not Liberty yourselves to practise according to this your judgement. To which I answer, 1. Your Brethren of the Ministry have not the power of the Sword, and therefore do neither deny you Liberty, nor can give it you. It is the Magistrates work. And will you separate from us for other mens doings ? For that you have no rational pretence. If you know of any that perswade Magistrates to restrain your Liberty, thats nothing to others : Censure none but those that you know to be guilty. 2. I never knew that you were deprived of the Liberty of exercising such an Episcopacy as the forementioned Bishops do desire. I do not believe you could be hindered, and we that are your neighbours never hear of it. I know not of either Law or Execution against you. If you think that the clause in the Covenant, or the Ordinance against Prelacy, or the late Advice that excepts Prelacy from Liberty, are any restraint to you, I think you are much mistaken. It is only the late frame of Prelacy as it stood by Law, exercised by Archbishops, Bishops, Deans, Chancellors, &c. and that by force upon dissenters, that is taken down. You have not Liberty to force any by corporal punishment to your obedience. But you have full Liberty (for ought that ever I heard) to exercise the meer Episcopacy desired by Hall, Usher, and such like, on all that are



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of your judgement, and will submit to it. That we may hold constant Assemblies of Pastors we find by experience: And in these Assemblies if you will choose one for your stated President, who will hinder you? No one I am confident; Tell us whoever suffered for so doing? or was prohibited, or any way hindered from it by any force? Nay more, if you will give this President a Negative vote, in Ordination and Jurisdiction, who will hinder you? yea who can? If twenty Ministers shall resolve that they will never Ordain, or Excommunicate any without the consent (yea or Command if you must have it so) of such a man whom they take for their President, who can or will compell them to the contrary? And all the People that are of your mind, have Liberty to joyn themselves with such Pastors on such terms, and submit themselves to you, if they will.

But you will say, that this is no setting up of Episcopacy, while every one that is unwilling to obey us, may refuse it. I answer, This is all that the Nature of Episcopacy requireth: And this is all that the Church saw practised (even Rome it self) for above three hundred years after Christ. And is not that now tolerable for your Communion with us, which served then for the Communion of all the Churches on earth? Is the Primitive pattern of purity and simplicity become so vile in your eyes, as to be inconsistent with Christian Communion? Let not such principles be heard from your mouths, or seen in your practises. Whether the Magistrate ought to compell us all to be of your mind or way, I will not now meddle with: but if he will not, will you therefore separate from your Brethren? Or will you not exercise the Primitive Episcopacy on Consenters, because you have not the sword to force Dissenters? And are you denied your Liberty, because you are not backed by the sword? This concerneth other mens Liberties, and not yours. You have the Liberty of

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Episcopal Government, ( though not of smiting others with the Magistrates Sword ) and as much Liberty for ought I know as Presbyterians or Independents have ( though not so much countenance ) And how comes it to pass that the other modes of Government are commonly exercised upon meer Liberty, and yours is not ? Is it because you have no confidence in any Arm but flesh ? If your Episcopal Power be of Divine appointment, why may you not trust to a Divine assistance as well as others, that you think are not of God ? If it can do nothing without the Sword, let the Sword do all without it, and retain its proper honour. If it can do less on voluntary Subjects, then other ways of Church-government can do, say so, and confess it most infirm, and give place to them. But if yours have most Authority from Christ, and spiritual force upon the Conscience, exercise it, and let us see it by experience ; or else expect not that any should believe you, or take you to be resolute servants of Christ, and true to your Ministry.

But perhaps you will say, that you cannot have Communion with us, because we are schismatics : For so much B<sup>p</sup> Usher himself doth seem to charge us with. ] To which I answer, 1. B<sup>p</sup> Usher chargeth none with Schism, but those that cast off Bishops to whom they had sworn obedience. But if I may judge of other Counties by this, there are so few of those, that they can afford you no pretence of scruple against the Communion of our Assemblies. I know not ( to my remembrance ) of one Minister in this County liable to this charge : but most never swore to them, and the rest had no hand in their exclusion. 2. Whoever among us did either swear to, or disobey such Bishops as Bishop Usher there assureth us were the Bishops of the antient Churches ? If they set up another ( intolerable ) sort in stead of the Bishops which he himself requireth, judge whether it were a greater sin to swear to them, or to disobey them. 3. And

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the schism which he mentioneth is not such in his own judgement as makes men uncapable of your Communion. This pretence therefore is frivolous.

Especially considering that most of us have no Prelates that so much as claim a Government over us. In this Country since B<sup>p</sup> Prideaux died (who was one of the ancient moderate sort) we know of none that ever made a pretence to the place. And are we schismatics for not obeying a Bishop when we have none? And surely none can justly lay a claim to such a superiority, even according to the ancient Canons, unless he be first chosen by our selves, yea and the people, as a Reverend Bishop (I hope yet living) of the ancient sort hath told you, Morton Apolog. Cathol. Part. 1. cap. 85. p. 257. Bellarmine himself confessing that ut Clerus & populus Episcopum eligeret, hic modus fuit in usu tempore Chrysostomi, Ambrosii, Augustini, Leonis, Gregorii. Bellarm. l. 1. de Clericis cap. 9. And other of our Bishops say the same.

I conclude therefore that we are not only of one faith and Church with you, but differ so little in our opinions about lower things, that you can thence have no pretence for an alienation: And therefore with those of you that are godly and peaceable, I take it for granted that we are actually agreed. But if any will sacrifice the Churches Peace, their Charity, their souls to their parties, or passions and discontents, I leave them to God, and to the reading of other kind of Books, that tend to change an unrenewed mind.

II. And to those of you that follow the newer strain of Prelatical Divines, I shall adventure a few words, how small soever the probability is of their success. And 1. To those of you that are not departed from the Communion of all Protestants; nor gone with Grotius over to the Romanists. I beseech you, as before the Lord, proceed not in your bitterness, uncharitableness, or separation from your



Brethren, nor your hindering the work of God in their ministration, till you are able to produce such solid grounds for what you do, as you dare stand to at last, before the Judgement-seat of Christ. 1. Some of you charge us with no less then Heresie, as following Aerius in the rejecting of Bishops, or equalizing Presbyters with them: and can you hold communion with Hereticks? I answer, 1. All is not heresie that every angry man hath called so, no not of the venerable Ancients. Do you indeed take your Dignity and preheminence to be an Article of our Faith? Why then was it never in the Creed? 2. Many among us are for Episcopacy, that are not for your sort of Prelacy. It is that species that our Controversie is about. 3. I shall answer you in the words of our Reverend Morton (a Prelate, though not of the New strain) Apolog. Cathol. Par. 1. cap. 33. pag. 96, 97. who answereth the Papists that use against us the same objection [Non de differentia omni, sed de differentia Ordinis, seu Potestate Ordinandi (NB) quaestio est instituenda. Adversar. Aerius hæreticus ordinis differentiam negabat esse jure divino; idem Protestantes: Resp. Quod idem forte sanctus Hieronymus, nec aliud Patres alii asseverarunt: hoc scholæ vestræ Doctor primarius non ita pridem facile largiebatur: Mich. Medina, lib. 1. de sac. orig. affirmat, non modo S. Hieronymum idem in hoc cum Aërianis hæreticis sensisse, verum etiam Ambrosium, Augustinum, Sedulium, Primasium, Chrysostomum, Theodoretum, Oecumenium, Theophylactum. Beliarm. lib. 4. de Eccles. milit. c. 9. Ita, (inquit Valent. Jesuit. Tom. 4. disp. 9. qu. 1. punct. 2.) isti viri alioqui sanctissimi & orthodoxi — At (inquit id. ibid.) non est tolerabilis hæc responsio. Probabo vero hoc non modo ferendum, sed etiam omnibus aliis responsis præferendum esse. Advocatus. Erasmus Annot. in 1 Tim. 4. [Antiquitas inter Præsbyterum & Episcopum



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pum nihil intererat, ut testatur *Hieronymus* : Sed post propter schisma à multis delectus est Episcopus, & quotquot Presbyteri, totidem erant Episcopi. ] Tua, *Erasme*, apud Jesuitas sordet autoritas ( *but not with you that I write to* ) — Advocat. *Alphonsus à Castro* advers. hæres. tit. Episcop. [ *Hieronymus* in ea opinione fuit, ut crederet Episcopum & Presbyterum ejusdem esse ordinis & autoritatis ] Ecce etiam alterum : *Bellarmin. lib. 1. de Rom. Pontif. c. 8.* [ Videtur REVERA *Hieronymus* in ea opinione fuisse. ] An ille solus ? [ *Anselmus & Sedulius* opinionem suam ad *Hieronymi* sententiam accommodarunt. ] Quam eandem sententiam *Medina* vester Patribus pariter omnibus tribuit — Quid ex his, inquires ? ostendam ; si cognovissent Patres hanc in Aereo hæresin damnatam esse, tantum abest ut ei errori verbis suffragari viderentur ; ut potius in contrarium errorem abriperentur : si non cognoverunt hanc opinionem in Aereo damnatam, cur vos eam hoc nomine in Protestantibus damnandam esse contenditis ? *Cassander lib. consult. art. 14.* [ An Episcopatus inter Ordines Ecclesiasticos ponendus sit, inter Theologos & Canonistas non convenit : convenit autem inter OMNES in Apostolorum ætate inter Episcopos & Presbyteros NULLUM DISCRIMEN fuisse ; sed postmodum Schismatis evitandi Causa Episcopum Presbyteris fuisse præpositum, cui Chirotonia, id est Ordinandis potestas concessa est ] *If you will not keep company with Reverend Morton, I pray you go not beyond these Moderate Papists.*

2. But you say, that at least we are Schismatics, and you must not hold Communion with schism. And how are we proved Schismatics ? Why, [ 1. Because we have cast off Bishops. 2. Because we now obey them not. ] I have



have answered this already; to which I add:] 1. Its a fine world, when men will separate themselves from the Churches of Christ to avoid schism, and they that are against separation, and offer Communion to the Separatists, must be taken to be the Schismatics themselves. It is schism that we detest, and would draw you from, or else what need we say so much for Concord and Communion? 2. I have told you already, that it is not one Minister of a Multitude in our Communion that did cast off the Prelates; half of them did nothing to it, and the other half were Ordained since. 3. Nor can you truly say, that now they refuse obedience to Bishops, where there are none to obey, or none that command them. 4. Again I tell you, it is not Episcopacy, but only the sinful species of Prelacy, which the Parliament, and Assembly, and Covenanters did cast off. And what if you think this species best? must all think so, or else be Schismatics? And why not all Schismatics then that are against the Papacy, which is thought by others the best form? I have here given you some Arguments to prove your Prelacy which was cast off, to be against the will of Christ, and the welfare of the Churches. And I shall not believe that its schism to be against sin and the Churches ruine. And I cannot but admire to read in your writings, that Discipline and Piety are pretended by you, as the things which you promote, and we destroy, when I am most certain that the destruction of Piety and Discipline are the very things by which you have so much offended your Brethren; and we would heartily come as near you as we can, so that Piety and Discipline may not be destroyed. Had we not known that the able faithful Preachers whom you called Puritans (conformable and not conformable) that laboured in the word and doctrine, were fitter to promote piety then the ignorant, drunken, worldly Readers, and lazy Preachers, that once a day would preach



preach against doing too much to be saved; and had we not known, that Piety was better promoted by Learning the will of God, and praying, and meditating on the Lords Day, then by dancing; and by cherishing men truly fearing God, then by scorning, imprisoning, persecuting and expelling them; we would never have been so much against your doings as we have been. But mens salvation is not so contemptible a thing, as to be given away to humour the proud, that cannot live in Communion with any, unless they may drive them to destruction. We will not sell mens souls to you at such rates, nor buy your Communion, nor stop the reproachful mouths of any by such horrid cruelties. We talk not now to you of matters that are known by hearsay only: we see which way promoteth Piety, and which destroyeth it: we see that most of the ungodly in the land, are the forwardest for your wayes. You may have almost all the Drunkards, Blasphemers, and Ignorant haters of godliness in the Country, to vote for you, and if they durst, again to fight for you at any time. I cannot be so humble as to say, I am blind, and see not what indeed I see, because another tells me, that his eyesight is better then mine, and that he seeth things to be other then I see them to be. I doubt not but there are some Pious persons among you: I censure you no further then experience constraineth me. But I know that the common sense of most that are serious in practical Christianity, is against your formal wayes of worship, and against the course that you have taken in this land; and the spirit of prophaneity complyeth with you, and doteth on you, in all places that ever I was acquainted in. Bear with plain truth: it is in a cause of everlasting consequence. There is somewhat in a gracious soul, like health in the body, that disposeth it to relish wholesom food, and perceive more difference between it, and meer air, or toyish kickshaws, then it can easily express. In abundance of  
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your most applauded Preachers, the things of God were spoken with so little life and seriousness, as if they had not been believed by the speaker, or came not from the heart; yea Godliness and Diligence for Heaven, was the thing that they ordinarily preached against under the name of preciseness, and being righteous overmuch. And the Puritans were the men that Pulpits rendered most odious to the people, and your Preachers exercised their wit and zeal against; while almost all their hearers through the Land did take a Puritan to be one that was seriously Religious. Many a place have I lived in, where there was not a man that ever spoke a word against Bishops or Ceremonies; but a few there were (alas, a few) that would sometime read a Chapter in the Bible, and pray with their Families, and speak of the life to come, and the way to it, and for this they were commonly called Puritans. If a man had but mildly askt a swearer why he swore, or a drunkard why he would be drunk, or had once named Scripture, or the life to come, unless prophanely, the first word he should hear, was, [O you are one of the holy Brethren! you would not drink or swear, but you will do worse in secret! It was never a good world since there was so much talk of Scripture and Religion: but the King and the Bishops will take an order with you, and all the Puritans and Precisians in the Land] I profess upon my common sad experience, that this was the common language of the people that were ignorant and prophane in all parts of England that ever I came in (which were not a few;) and these were the men that they called Puritans, and on such accounts. And what could the Prelates and Preachers of the Land have done more to mens damnation, then to preach them into an hatred of Puritanism, when it was known by all that lived among them, that Piety was Puritanism in their account, and no man was so free from it,



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as he that would scorn at the very name of Holiness, and drink and swear, as if he had defied God. This is true, and England knows it: and if you will after this think that you have wiped your mouths clean, by saying as Mr Pierce, that by Puritans, he means none but [men of blood, sedition, violence, despisers of dominion, painted sepulchres, Protestants frightened out of their wits, &c.] the righteous God that loveth righteousness, and hath said, Be ye holy for I am holy, will make you know to your penitent or tormenting sorrow, that the thing which commonly was reputed Puritanism in England, was no such thing as you describe: And that its none of your wisdom to kick against the pricks, and play with the apple of Gods eye, and bring men to hate the members of Christ, and then tell them you meant the members of the Devil, and to thrust men into Hell in jest: I have heard before the King many a Sermon against Puritans, which I judged impious, but yet had this excuse, that much of the auditory partly understood, that it was not Piety as such, that was directly reviled: And so perhaps it might be in the Universities, and some few intelligent auditories: but so it was not among the common people through the Land. A Puritan with them was of the same signification as a serious Christian is with me. And if you bring the Land to an hatred of such as are called Christians, and then say that by Christians you meant none but mad men, seditious, bloody, &c. you shall answer in earnest for spitting in the face of Christ in jest, and that before him that will not take your jeers or jingles, or adding reproach unto reproach for a sufficient excuse.

I know also that the casting out of the Ministers of your way, is much that offendeth you: concerning which I shall only say, that I meet with none, or very few that profess not their willingness that all men of your mind that truly fear God, and are able and diligent, should be kept in.



*And if you be angry for the casting out of the ignorant, insufficient, negligent or scandalous, there's no remedy. But be ashamed to reproach us for casting out such from the service of Christ, as Julian the Apostate would have cast out from the Priesthood of his Idols: and let us crave your leave to expect as much Devotion in the servants of Christ, as he expected in his enemies. Vid. Julian. Oper. pag. 549, 550, 551, &c. fragment. [*Facessant itaque procul à nobis illeberales joci, ac petulans omne colloquium ——— In his occupanda sunt studia, & cum privatim, tum publice Diis saepe supplicandum est; maxime quidem ter de die: sin minus, saltem diluculo ac sub vesperam. Neque enim Sacerdotem decet, diem ullum ac noctem sine sacrificio transigere. Est autem ut initium diei diluculum, ita noctis vespera. Itaque rationi consentaneum est, ut amborum intervallorum, velut primitiæ quædam Diis consecrentur ——— Equidem sic statuo, sacerdotem oportere noctes atque dies purum se ab omnibus & integrum servantem ——— p. 555. Non enim mediocriter adversus Deos delinquimus cum sacras vestes ostentamus, & omnium oculis tanquam mirum aliquid objicimus. Ex quo id accidit, ut cum multi ad nos impuri homines accedant, sacra illa Deorum symbola contaminentur. At vero nos sacerdotali uti veste, nisi ut sacerdotibus dignum est vitam instituamus, id ipsum noxas omnes criminum, ac Deorum maxime contemptum in sese continet. — Ad obscæna illa theatrorum spectacula nullus omnino sacerdos accedat — neque cum histrione ullo vel auriga, vel saltatore, sit amicitia conjunctus, ad eorumve foras accedat. — Placeat eos ex omnibus constitui qui in Civitatibus optimi sunt, & imprimis quidem Dei, deinde vero hominum amantissimos quosque, sive pauperes sint, sive divites. — p. 557. Duo-

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bus hisce præditus sit ornamentis, Religione erga Deum, & in homines benignitate — Et *Epist.* 49. p. 203. [ Sed velim omnes nostros sacerdotes omnino, qui Galatiam incolunt, vel minis impellas, vel ratione persuadeas, ut sint honesti; vel sacerdotali ministerio abdicēs, si non una cum uxoribus, liberis, & famulis Diis colendis sedulo animos attendant — Deinde sacerdotem quemque hortare ne accedat ad spectacula, neve in taberna bibat, neu' artem aliquam aut opificium turpe infameve exerceat. Et qui tibi in his rebus morem gerunt, eis honorem tribuito: qui autem resistunt expellito. ] *Leg. & fragm. Epist.* 62. *We crave your leave to use the Presbyters as strictly as Julian did these Priests, and to expect as much piety and sobriety in them; and that you will not condemn all those for Puritanism, that will not be worse then this Apostate Pagan.*

*And for Discipline, could we have any from your Episcopacy worth the naming, we should be the more reconcilable to it: But it hath not been, nor it cannot be. Common drunkards that were for twenty or thirty years together drunk usually once or twice a week, and abundance as prophane in other kinds, were the stated members of this Parish Church where now I live, in the Bishops dayes; and were safer from any trouble then the Puritans among them that would not imitate them. Let me here mind you of two of the following Arguments, which perswade us that your Prelacy is not of God, because it is destructive of Discipline.*

1. *When Episcopacy was first known in the Church, every Presbyterie, or Conventus Presbyterorum had a Bishop; and every Presbyter had right to be a member of some such Presbyterie. And seriously, would you have all the Presbyters in a Diocess to be a Presbyterie, where your Bishop must preside for the ordinary Government of the*



*Diocess as one Church? Are you strangers in England? Or do you not know what abundance we have that in one Parish are every week scandalous, by drunkenness, cursing, swearing, railing, or such like? And can all the Pastors travail so far to the Presbyterie so frequently without neglecting their Pastoral work? Or can all these people be perswaded without the Magistrates sword to travail so far to answer for their impiety? Will they not tell us, we have somewhat else to do? Are we not like to make them wait seven years and seven, before the most of them can have a tolerable tryal, when so many hundred Parishes, of which some one may have hundreds of obstinate scandalous persons, must all go so far, and have but one Judicature?*

*2. I beseech you give me leave but from Scripture, and from Dr. Hammonds Paraphrase, to lay before you the work of a Bishop, and then tell me whether one man, or ten, or an hundred can do this work for one of our ordinary Diocess, any more then one man can build a City?*

*1. A Bishop must be the publick Teacher of all the flock which he is to Overseer. And can one man undertake this for many score or hundred Churches?*

*2. A Bishop must personally oversee and take care of all the flock, as Ignatius speaks, enquiring of each one by Name; and can a Bishop know and personally instruct so many hundred Parishes? These two parts of his Office I prove together: Act. 20. 20. [I taught you publickly, and from house to house. 28. Take heed therefore to your selves and to all the flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own blood. 31. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. See Dr. Hammond on the Text, who tells you that it is spoke to Bishops.*



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1 *Pet.* 5. 1, 2, 3. The Elders which are among you I exhort, who am also an Elder — Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being Lords over Gods Heritage, but as ensamples to the flock ] See Dr. Hammond expounding it as spoken to Bishops, q. d. [ The Bishops of your several Churches I exhort — take care of your several Churches, and govern them, not as secular Rulers by force (NB) but as Pastors do their sheep, by calling and going before them, that so they may follow of their own accord. ]

*Heb.* 13. 7. Remember them that have the Rule over you, who have spoken unto you the word of God ] Dr. Hammond *Paraphr.* [ Set before your eyes the Bishops and Governors that have been in your Church, and preached the Gospel to you — ] O all you Inhabitants of Yorkshire, Lincolnshire, Norfolk, Suffolk, Essex, Middlesex, Kent, Worcestershire, &c. how many of your Parishes did ever hear a Bishop preach the Gospel to them ?

*Vers.* 17. Obey them that have the Rule over you, and submit your selves, for they watch for your souls as they that must give account ] D. H. [ Obey those that are set to Rule you in your several Churches, the Bishops, whose whole care is spent among you, as being to give account of your proficiency in the Gospel. ] O dreadful account, for him that must give it for so many thousands whose faces he never saw, and whose names he never heard, much less did ever speak a word to them !

1 *Tim.* 5. 17. Let the Elders that Rule well be counted worthy of double honour, especially they who



who labour in the word and doctrine ] *see Dr. H. expounding it of Bishops.*

1 *Thes.* 5. 12. And we beseech you Brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake ] *Dr. H.* [Pay all due respects to the Bishops of your several Churches — ] *Tell us ye Parishes of England, what labours have Bishops bestowed among you ? or how many of you have they admonished ? and which of them are you hence obliged to honour for their works sake ? and is it them, or is it the Presbyters ? I mention none of this as blaming Bishops for negligence ; but as blaming them that will plead for, and undertake an impossible task ; and after all with an hardened forehead will defend it with violence and separation from dissenters, when so many ages have told the world to their faces, that the undertaken task was never done.*

3. *It is the work of Bishops to confirm the Baptized : and is now made peculiar to them.* *D. H.* [ *on Heb.* 13. a. To teach, exhort, confirm, and impose hands, were all the Bishops office in that place ] *And if so, then the examining all the persons in a Diocese, till they have just satisfaction that they are fit to be confirmed, and the actual Confirmation of them all, will be a considerable task of it self.*

4. *It is the Bishops work to exercise Discipline in the Church, by admonishing the unruly and disorderly, and hearing the case when the Church is told of those that have continued impenitent, and openly to rebuke them, and to cast them out by Excommunication, if they remain impenitent and unreformed.* *Dr. H.* *on Tit.* 3. 10. [ *It is thy office and duty toward such an one, first to admonish him once or twice, and if that will not work upon him*



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him or reduce him, then to set a mark upon him, to inflict the censures on him, and to appoint all men to break off familiar converse with him. ] *And O what abundance of work is this in the severall parts, even in one Parish, much more in a Diocess, see Dr. H. on Mat. 18. 17, 18.*

5. *It is the Bishops work to take the principal care of the poor, and their stock, or the contributions for them, which contributions were made at every Assembly. See Dr. H. on 1 Cor. 12. 28. c. [ The supream trust and charge was reserved to the Apostles and Bishops of the Church. So in the 41. Canon of the Apostles: A Bishop must have the care of the monies, so that by his Power all be dispensed to the poor by the Presbyters and Deacons; and we command that he have in his Power the goods of the Church. So Justin Martyr Apol. 2. That which is gathered is deposited with the Prefect or Bishop, and he helps, relieves the Orphans and Widdows, and becomes the Curator or Guardian to all absolutely (NB) that are in want. So Ignatius to Polycarp; After the Lord thou shalt be the Curator of the Widdows. And Polycarp himself speaking of the Elders or Bishops, They visit and take care of all that are sick, not neglecting the Widow, the Orphan, or the poor. ] So Dr. H. read him further. Remember this, all you that are for our English Prelacy. See that the Bishop be at once in every Parish in his Diocess to receive the contributions. Or see that you put all into his hands and custody: see that he take care of all the poor, and widdows, and orphans, in all your Country, and that all their monies be disbursed by him, or his special appointment, and be the common Overseer of the poor for his Diocess. And when you and he have tryed this one seven years, come then and tell us, whether he will be*

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any



any longer a Prelate; or you will any longer be for Prelacy. In the mean time judge in your Consciences by these passages of Antiquity cited by D. H. whether the antient Bishops had one Congregation, or many score or hundred to be their Pastoral charge?

6. Also it is a part of the Bishops work to visit the sick, and pray with them, and for them, Jam. 5. 14. Is any sick among you? let him call for the Elders of the Church, and let them pray over him ] see Dr. H. that by *Elaers* is meant the Bishops, e. [ Because there is no Evidence whereby these (inferiour Presbyters) may appear to have been brought into the Church so early, and because *πρεσβυτεροι* in the plural, doth no way conclude that there were more of these Elders then one in each particular Church (any more then that the sick man was bound to call for more then one) and because *πρεσβυτεροι* Elders of the Church was both in the Scripture stile, and in the first writers the title of Bishops: and lastly, because the visiting of the sick is anciently mentioned as one branch of the Office of Bishops; therefore it may very reasonably be resolved, that the Bishops of the Church, one in each particular Church, but many in the Universal, are here meant ] so far Dr. H. Remember all you that are all for Prelacy, to send for the Bishop when you are sick, every person in the Diocess, according to this expresse command: And if he would do his work by a Deputy, remember, that in all that Diocess which was the Bishops charge in the Scripture-times, there was no Presbyter existent but himself, as is here confessed. So in the following words the same Learned Dr. further proveth from Antiquity, [ that one part of the Bishops office is set down, that they are *ἐπισκοποι παντες ασθενων*, those that visit all the sick ] Let us have such Bishops as can and will do this, and our Controversie will soon be at an end about Episcopacy.

Were



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Were it not that I have spoken of these things afterwards, and fear being tedious, I should have shewed, that 7. Baptizing, 8. Congregating the Assemblies, 9. Administring the Lords Supper, 10. Guiding the Assembly in the whole publick worship, 11. Blessing the people at the dismissal, and 12. Absolving the penitent; and more then all these were the works of the ancient Episcopal function. And now I leave it to the Conscience of any man that hath a grain of Conscience left him, whether one man be able, were he never so willing, to do any one of all these duties, much less to do all of them for many hundred Parishes? Can a Bishop teach them all, and Catechise and confer with all, and counsail, and comfort, and admonish all, and Govern all, and try all cases of every scandalous impenitent person of so many thousand, and Censure, and Absolve, and Confirm, and Try them for Confirmation, and receive all the Churches stock, and be the Overseer of all the poor, and take care of all the Orphans and Widdows, and visit, counsail, and pray with all the sick, and guide every Congregation in publick worship, and give the Sacrament to all, and pronounce the Blessing in every Assembly, &c. and this for a whole County or more? O wonderful, that ever this should become a Controversie among men, that vilifie others as unlearned and unwise in comparison of them? I must lay by respect to man so far, as plainly to profess, that I take these for such errors as must need proceed from want of Piety and Conscience, and practice of the duties that are pleaded for. If these men did not talk of Governing a Church, as those talk of Governing a Navy, an Army, or a Commonwealth, that never set their hand to the work, it is not possible sure that they should thus err. O how many Bishops never tryed what it is to Govern the Church, or faithfully perform any one of all these works! I solemnly profess, that with