

and Separatists do) I shall have occasion to say more to them anon.

Sect. 31. Argument 4. If Ordination by such as the English Bishops be of Necessity to the Ministry and Churches, then was there no true Ministry and Churches in the Scripture times, nor in many years after: But the consequent is false; therefore so is the Antecedent. The reason of the Consequence is because there were no such Bishops in those times; and this is already proved, they being neither the Itinerant Apostolical sort of Bishops, nor the fixed Pastors of particular Churches; besides which there were no other.

Sect. 32. Argument 5. If Ordination by such as the English Prelates be Necessary to the Being of the Ministry and Churches, then none of the Protestants that have not such Prelates (which is almost all) are true Churches or have true Ministers: But the Consequent is false: therefore so is the Antecedent. Of this I shall say more anon.

Sect. 33. If none of the Protestants Churches that have not such Bishops are true Churches, and have not a true Ministry, then neither *Roman, Greek, Armenian, Ethiopian, &c.* or almost any through the world are true Churches: For they are defective in some greater matters, and chargeable with greater errors than these. But the Consequent is false; therefore so is the Antecedent. He that denyeth all these to be true Churches, denyeth the Catholick Church: And he that denyeth the Catholick Church, is next to the denying of Christ.

Sect. 34. Having thus proved that there is no necessity of Ordination by such as the English Prelates, I have withall proved that men are not therefore ever the less Ministers, because they have not *their* Ordination, nor our Churches or Ordinances ever the more to be disowned.

Sect. 35. Yet where there is no other Ordination to be had, it may be a duty to submit to theirs: Not as they are *Episcopi ex-ortes* (as even *Grosius* calls them) or of this *species*; but as they are Pastors of the Church, notwithstanding such superfluities and usurpations.

Sect. 36. It is not the duty therefore, but the sin, of any man that was Ordained by such Prelates to a lawful office, to disclaim and renounce that Ordination (as some do.) For it is not every irregularity

irregularity that nullifieth it: There may be many modal circumstances, or accidental miscarriages that may not Null the substance of the Ordination it self.

Sect. 37. Yet it must be concluded, that we may not be wilfully guilty of any sin in the modes or accidents: But that may be a sin in the Ordainer, which the Ordained may not be guilty of, as doing nothing that signifieth an approbation of it, but perhaps disowning it.

Sect. 38. If we have been guilty of submitting to a corrupt ordination, as to the accidents, we must disown and repent of the sinfull mode and accidents, though not of the Ordination it self in substance. As we must bewail the errors and infirmities of our preaching, prayer, and other holy duties, without renouncing the duty it self, which is of God, and to be owned.

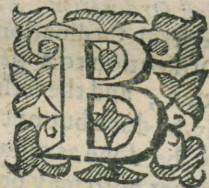
Sect. 39. As to the Question of some, *Whether a man may be twice Ordained, in case he suspect his first Ordination*: I answer, 1. You must distinguish between a General Ordination to the office of the Ministry, and a special Ordination to a particular Church. (As the licensing of a Physitian; and the setting him over a City or Hospital) The first may be done but once, in case it be truly done: but the second may be done as oft as we remove to particular Churches: Though yet both may be done at once, at our first Ordination; they are still two things; Even as Baptizing a man into Membership of the universal Church, and taking him into a particular Church. Its not like that the separation and Imposition of hands on *Paul and Barnabas*, *Act. 13. 2, 3.* was to their first Apostleship.

Sect. 40. If a man have weighty reasons to doubt of his first Ordination, his safest way is to renew it, as is usuall in Baptism, with a [*Si non Baptizatus es Baptizor te*] If thou be not Ordained I Ordain thee. This can have no danger in such a case.

CHAP. VI.

Ordination at this time, by English Prelates especially, is unnecessary.

Sect. 1.



BESIDES what is said against the Necessity of such Prelatical Ordination in it self, I conceive that more may be said against it as things now stand from several accidental reasons, which make it not only unnecessary but sinful, to the most.

Sect. 2. As 1. The Obligation that was upon us from the Law of the Land, is taken off (which with the Prelates themselves is no small argument when it was for them) So that we are no further now obliged, then they can prove us so from Scripture Evidence; and how little that is, I have shewed before. The English Prelacy is taken down by the Law of the Land: we are left at Liberty from humane Obligations at least.

Sect. 3. If any man say, that it is an unlawful power that hath made those Laws by which Prelatical Government is taken down. I answer, 1. It is such a Power as they obey themselves, and therefore they may permit others to obey it. They hold their estates and lives under it, and are protected and ruled by it; and profess submission and obedience, for the generality of them. And when another Species of Government was up, that commanded men to make an engagement, to be true to the Government as established without a King and House of Lords, when our Consciences refused that Engagement as unlawful, the generality of

of the contrary minded took it (even all that I was acquainted with, that were put upon it) So that I may take it for granted that they judge the power which they obey themselves, to be obeyed by others.

Sect. 4. And 2. I would be glad to hear from them any remarkable proof that those that Governed when *Paul* wrote the 13th Chapter to the *Romans* had any better Title to their Government; Let them review their own late writings on that subject, and they may have arguments enough that are Valid *ad hominem* at least.

Sect. 5. The Laws of the Land do make the Acts even of an Usurper Valid while he is in possession, and make it treason to them that do against him that which is treason if it were against a lawfull Prince: and therefore if we granted them what they here affirm, it would be no advantage to their cause. Subjects must look at the present Governours with peaceable subjection: For if they be left to try their Princes titles, and suspend obedience upon their single opinions, you know what will follow.

Sect. 6. And 3. It will be hard to prove that many a Prince that hath ruled in *England*, had a better Title: Its known that many of their Titles were naught; And yet their Lawes are Valid still, or were so to Posterity. And how can they convey a better title to their Heirs then they had themselves? If you say that the Consent of the People gave them a better, I must return that if that will serve, the people in Parliaments (more then one) and in their real subjection, have consented to this. But this is a subject that requireth much more to be said of it, or nothing at all: and therefore I shall take up here, with this little which he present cause makes necessary.

Sect. 7. And I may add a further Reason; that we are not only disoblighd by the Laws from former Prelacy, but we are obliged against it. The Rulers have depofed and forbidden it, And in lawfull things it is a duty to obey our Governours. And that the demolishing of the Prelacy, is a lawful thing (in it self considered: For I meddle not with the manner at this time.) I have said enough before to prove. It hath been usual for Princes to deafe bad Priests, and heretical or contentious Bishops, and to correct disorders, and restrain usurpations of Prelates among themselves. And if any such thing be now done

by

by our present Governours, I know not any thing of that necessity in the English *Species* of Prelacy, as will warrant us to do so by them.

Se^ct. 8. And it is a thing that is inconsistent with the Peace and Unity of these Churches : Which is another reason. For 1. We have seen the ill effects of it (which I am not willing to open to the worst) 2. And the multitude of the most conscientious people are against it. 3. And the generality of the most conscionable faithful Ministers are against it ; So that it could not be restored, without the apparent ruine of these Churches. 4. And a Learned Reverend Assembly of Divines, chosen out of the severall Counties by a Parliament, were against it. 5. And many Parliaments have been against it. 5. And the generality of their adherents in the two Nations, that then lived in their Power, have taken a Solemn Covenant against it. Not against all Episcopacy, but against the English sort of Prelacie. So that it cannot be restored, without incomparably much more hurt, then the continuance of it would have done good, and without setting all these Churches on a flame: So far is it now from being a likely means of Unity or Peace among us.

Se^ct. 9. And if yet they plead the obligation of the ancient Laws (which is most insisted on by many) I must by way of just excuse, remember them of one thing, which its like they do not forget : that if those Laws are still in force to oblige us to seek Ordination from the Prelates, and to Authorize the Prelates to Ordain, notwithstanding the Laws of later Powers that have repealed them, then it must needs follow that those later Powers are taken for no Powers: and consequently that the same Laws do oblige the Prelates to put the Oath of Allegiance and Supremacy, as to some other Power, upon the Ordained before they lay hands upon them, and oblige the Ordained to take those Oaths, as well as to be so Ordained. For if they be yet of force in one, they are of force in both. And so no man can be Ordained by you without being guilty of that which the present Lawes make Treason, and forfeiting his life : which I know nothing in the cause that requireth him to do.

Se^ct. 10. And I think I may conclude that it is your own
judge.

judgement, that men should rather forbear your Ordination; then hazard their lives, or violate the present Laws, because when a Declaration or Order came forth not long ago, prohibiting men of your perswasion that had been sequestred to Preach or Administer Sacraments, the generality of you presently obeyed it, and some wrote for the forbearance that they practised. And if an Ordained man should obey the present power; by forbearing to preach and administer Sacraments, or may forbear these to escape a temporal danger; much more may men do so about your sort of Ordination.

SECT. 11. Moreover 4. We shall be guilty of a fixed Schism among the Reformed Churches, and of making the healing of our breaches impossible; if by our compliance we own your dividing Principle, that [No other are true Ministers or Churches but such as have your Manner of Ordination] For by this Rule all the Ministers in these and other Protestant Nations must be degraded, or taken for no Ministers, and all the Churches for no true Churches (though perhaps they may be confessed Christian Communities,) Nor the Ordinances and ministrations true. And do you think these are likely terms for Peace? Will they ever be yielded to by so many Churches? Or is it a desirable thing? Should *Rome* be so much gratified? And our Churches ruined? and the souls of millions cast away, and sacrificed to your opinions, or Peace? While your Prelacy pretended to no more, but to be the *best sort* of Government, and your Church to be the *best* of Churches, we could submit to you in all things that were not flatly sinful: But when you will be the *only* Churches, and unchurch all others, even the most flourishing Churches for knowledge and holiness, and when you must be the *only* Ministers, and others must be none, unless they will be Ordained by you; this is enough to put a sober man to a stand, whether he shall not be guilty of notorious schism, by complying with so schismatical a principle, if he subject himself voluntarily to a Prelacy that hath such principles and pretences, and to an Ordination that is administered on these grounds and terms. This was not the ground, nor these the principles of the former English Prelates: and therefore we were more capable of subjection to

them or Communion with them. We could have lived in their Communion and in the Communion of the rest of the Protestant Churches that have no Prelacy. But if by innovation, you have made such a change, as that we must separate from all the Reformed Churches and Ministers that have not your kind of Ordination, if we will be your subjects or be Ordained by you according to your grounds, its time for us to look about us, that we escape that separation and schism, that you would lead us into and engage us in by your way of Ordination.

Sect. 12. Among your selves there are many that affirm that if the Pope would have been content with his old Patriarchal Power, and *principium unitatis* or primacy of Order, and wave his last four hundred years determinations, or at least not obtrude them on other Churches (as Bishop Bromhall speaks) they could have held communion with him, that now cannot ; If Rome would have been content to be a Member of the Catholick Church, though pretendedly the noblest, they could have owned it : But when it will be The Catholick Church, and separate it self from all the rest, unchurching all that are not subject to them, and united in their Government, they then drive us further from Communion with them. Imitate them not in any degree in this Notorious schism and separation. Be contented to be Ministers and Churches ; and tell not Christ, he hath none but you, and such as you ; and tell not Satan, that the Kingdom of Christ is thus cut short, to the honour or rejoycing of his adversary.

Sect. 13. It was not so ridiculous as sad to me, to read in Mr. T. Ps. *Self-revenger* against Mr. Barlee, pag. 37. and Ordination called a [" Notorious Comœ Tragedie, equally " sad and ridiculous, which he and others lately acted in Dain- " ery Church, intituled by the Actors, An Ordination of Mini- " sters, but by many of the Spectators, An Ordination of Lay- " Preachers to be Lay preachers still, and (without repentance) " for ever incapable of the Priesthood, by being Ordained by such " Priests as were incapable of Ordaining.] Thus Mr. P.

Sect. 14. And it seems he was of the same judgement, (whoever he was) that would have abused Bishop Usher, by giving out that he told him, that [as for Holland, he question-
ed.

ed if there was a Church among them, or not, or words fully to that Purpose] Against which abuse of the Dr. the Bishop was fain to vindicate himself. See page 124, 125. Of his Posthumous Judgement.

SECT. 15. Moreover, 5. We know not of almost any Bishops in England, by whom men may be Ordained. Four or five Reverend Learned men of that degree are commonly said to survive among us (whom we much honour and value for their worth) But as these are so distant, and their residence to the most unknown, so the rest (if there be any) are known to very few at all, that I can hear of: Its famed that many Bishops there are ; but we know it not to be true, nor know not who they be : and therefore it cannot well be expected, that their Ordination should be sought. If they reveal not themselves and their Authority, and do not so much as once command or claim obedience from the generality of Ministers, how can they expect to be obeyed ? If they plead the danger of persecution, I answer, 1. What Persecution do they suffer that are known (above others of their way ?) 2. If that will excuse them (when we never heard of any that suffered the loss of a penny for being known to be a Bishop, since the Wars were ended) then it seems, they take the Being of the Ministry and Churches to be but of small moment, that are not worthy their hazard in a manifestation of their power : And if this excuse them from appearing, it must needs in reason excuse others from knowing them, obeying them, and submitting to them.

SECT. 16. And when they shall declare themselves to be our Bishops, they must in all reason expect that the proof of it as well as the naked affirmation, be desired by us. For we must not take every man for a Bishop that saith he is so. They must shew us according to the Canons that the Clergy of the Diocese lawfully Elected them, and Bishops Consecrated them ; which are transactions that we are strangers to. If they take the secret Election of six or seven or very few in a Diocese, to be currant, because the rest are supposed to be incapable by Schism ; 1. Then they shew themselves so exceedingly unjust as to be unmeet for Government, if they will upon their secret presumptions, and unproved suppositions, cur

put off or censure so many parts of the Clergy, without ever accusing them, or calling them to speak for themselves, or hearing their Defence. 2. And if upon such presumptuous Censures you make your selves Bishops besides the Canons, you cannot expect obedience from those that you thus separate from, and censure unheard.

Sect. 17. Its known that the English Bishops (as *Grotius* himself affirmeth) were chosen by the King according to the custom here, the Chapter being shadows in the business: And if the King may make Bishops, he may make Presbyters; and then Ordination is unnecessary. But if you say that the Consecrators make them Bishops, and not the Kings Election, then *Rome* had many Bishops at once, when ever three or four Popes were consecrated at once (which marring all succession thence derived,) and then if some Bishops consecrate one, and some another, both are true Bishops of one Diocess, and many Pastors may be thus Ordained to one Church.

Sect. 18. And it concerneth us before we become their subjects, to have some credible Evidence that they are so Orthodox, as to be capable of the place. And the rather because that some that are suspected to be Bishops (how truly I know not) have given cause of some suspicion: Either by writing against Original sin, or by owning *Grotius's* Religion, (which what it was I have shewed elsewhere,) or by unchurching the Protestant Churches, and Nullifying their Ministry that have not their kind of Ordination, while they take the Roman Ordination to be Valid, and their Church and Ministry to be true, with other such like.

Sect. 19. And 6. If we should now, when better may be had, subject our selves to the Ordination and Government of the abolished Prelacy, we should choose a more corrupt way of administration, and prefer it to a more warrantable way: (That this way is corrupt, is proved in the former Disputation. That a way more warrantable may be had, I shall prove anon.) Though submission to a faulty way in some cases of Necessity is excusable, yet when we have our choice, the case is altered.

Sect. 20. And a tender Conscience hath very great reason so fear lest by such voluntary subjection, they should incur moreover this double guilt; 1. Of all the hurt that this corrupt
sort

fort of Episcopacy did, before the abolition. 2. And of all the hurt that it might do again if it were introduced: which is neither small, nor uncertain: He that hath seen the fruits that it brought forth but for a few years before the abolition, and weighs the arguments brought against it, methinks should fear to be the restorer of it.

SECT. 21. If any man (as Mr. *Thorndike* and others do) shall write for a more regular sort of Episcopacy, its one thing to find a tolerable *Bishop in his Book*, and another thing to find him existent in *England*: For we know not of any New sort of Regulated Episcopacy planted: and therefore must suppose that it is the Old sort that is in being. Let them bring their Moderate forms into existence, and then its like that many may be more inclined to submit to their Ordination: but their moderate principles having not yet made us any Moderate Episcopacy, I see not how we should be ever the more obliged for them to submit to the Old: but rather are the more justified in disowning it, when their own reformed modell is against it.

CHAP. VII.

*The Ordination used now in England
and in other Protestant Churches, is
Valid, and agreeable to Scripture and
the Practice of the Ancient Church.*

Whether many
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Ordained, or
sometime one
only, Calvin
and after him
Daniel Colomi-
us (lib. 4.

Disp. 2. ex
Calvin Insti-
tut. l. 4.

c. 3. Sect. 16.)
thought un-
certain

because of

2 Tim. 1. 6, &c.
Read their
words.

Sect. 1.



versaries, and because in a case of so much weight, we should walk in the clearest light that we can attain, for the satisfaction of our own Consciences, I shall further prove the Validity of our Ordination, and the truth of our Call, and Ministry, and Churches.

Sect. 2. Argument 1. The Ordination is Valid which is performed by such Bishops as were instituted and existent in Scripture times. But our Ordination (used in *England* and other reformed Churches) is performed by such Bishops as were instituted and existent in Scripture times: therefore such Ordination is Valid.

The Major will not be denied (being understood with a supposition of other requisites that are not now in controversy:)

For

Having already proved that the late English Bishops Ordination is not of necessity; it is satisfactory without any more ado, to them that would nullifie our Ministry and Churches that have not their Ordination. But because we may meet with other ad-

For those that we have to deal with do grant, that such Bishops as are mentioned, *Acts 20. 1 Tim. 3. Tit. 1. Phil. 1. 1.* and in other passages of Scripture, had the power of Ordination, and that it belonged not only to the Apostles and Evangelists, and (such as they call) Archbishops ; but that the fixed Bishops of particular Churches had it.

Sect. 3. The Minor I prove thus (that our Ordination is by Scripture Bishops.) The Scripture Bishops were the Pastors of Particular Churches, having no Presbyters subject to them. Most of our Ordainers are such Pastors : therefore most of our Ordainers are Scripture Bishops.

Sect. 4. The Major is asserted at large by the foresaid Reverend Dr. H. H. *Annot. in Art. 11. b. p. 407.* Where he shews that [*Although this title of Πρεσβυτερος Elders have been also extended to a second Order in the Church, & is now only in use for them, under the name of Presbyters, yet in the Scripture times, it belonged principally if not only to Bishops, there being no evidence that any of that second order were then instituted —*] So that the Scripture Bishops were the Pastors of single Churches having no Presbyters under them ; for there were no inferiour Presbyters (that had not the Power of Ordination) instituted in those times. This therefore may be taken as a granted truth.

Sect. 5. And that our Ordainers are such, is commonly known:
1. They are *Pastors* : (it is but few of the Prelates that denyed this :) They are * *Rectors* of the People, and have the Pastoral charge of souls. 2. They are Pastors of *Particular Churches*. 3. They have (for the most part at least) no subject or inferiour Presbyters under them : therefore they are Scripture Bishops.

* Mr. T. P.
calls himself
Rector of
Brington;

Sect. 6. Object. The difference lyeth in another point : The Scripture Bishops had the Power of Ordination : our Pastors have not the Power of Ordination : therefore they are not the same. *Ans.* That is the thing in Question. I am proving that they have the power of Ordination, thus : In Scripture times all single Pastors of single Churches had the Power of Ordination, there being no other instituted : But our Ordainers are the single Pastors of single Churches, (and of Christs institution :) therefore they have the Power of Ordination. If the Pastors now are denyed to be such as were instituted in Scripture times,

1. Let

1. Let them shew who did institute them, and by what authority. 2. The sole Pastors of particular Churches were instituted in Scripture times: But such are ours in question, therefore, &c.

Sect. 7. There is no sort of Pastors lawfull in the Church but what were instituted in Scripture times: But the sort of Pastors now in question are lawfull in the Church: therefore they were instituted in Scripture times: The Minor will be granted us of all those that were Ordained by Prelates: They would not Ordain men to an office which they thought unlawful. The Major is proved thus: No sort of Pastors are lawful in the Church but such of whom we may have sufficient evidence that they were instituted by Christ or his Apostles: But we can have sufficient evidence of none but such as were instituted in Scripture times, that they were instituted by Christ or his Apostles: therefore no other sort is lawfull. The Major is proved in that none but Christ and such as he committed it to, have power to institute new Holy Offices for Worship in the Church; But Christ hath committed this to none but Apostles (if to them,) therefore, &c. Whether Apostles themselves did make any such new Office; I will not now dispute; but if they did, 1. It was by that special Authority which no man since the planting of the Churches by them can lay claim to, or prove that they have. 2. And it was by that extraordinary guidance and inspiration of the Holy Ghost, which none can manifest to have been since that time communicated.

Sect. 8. Moreover, if there were a Power of instituting new Offices in the Church since Scripture times, it was either in a Pope, in Councils, or in single Pastors. But it was in none of these: not in a Pope; for there was no such Creature of long time after, much less with this authority. Not in a Council: For 1. None such was used: 2. None such is proved. 3. Else they should have it still. Not in every Bishop, as will be easily granted.

Sect. 9. If such a Power of instituting New Church-Offices were after Scripture times in the Church, then it is ceased since, or continueth still; Not ceased since. For 1. The Powers or officers then left continue still; therefore their authority continueth still. 2. There is no proof that any such temporary power was given to any since Scripture times. Nor doth any such continue still; Otherwise men might still make us more New Offices, and so we should not know when we have done, nor should

should we need to look into Scripture for Christs will, but to the will of men.

SECT. 10. Argument 2. No men since Scripture times had power to change the Institutions of Christ and the Apostles, by taking down the sort of Pastors by them established; and setting up another sort in their stead. But if there be lawful Pastors of particular Churches that have not power of Ordination, then men had power to make such a change. For the sort of Pastors then instituted were such as had but one Church, and were themselves personally to guide that Church in actual Worship, and had the power of Ordination, and there was no subject Presbyters, nor no single Pastors that had not the Power of Ordination: All single Pastors of particular Churches had that Power then: But all, or almost all such single Pastors of particular Churches are by the Dissenters supposed to be without that Power now: Therefore it is by them supposed that Christs form of Church Government and sort of Officers are changed, and consequently that men had power to change them, for they suppose it lawfully done.

SECT. 11. Argument 3. The Pastors of City Churches may ordain (especially the sole or chief Pastors :) Many of our present Ordainers are the Pastors of City Churches (and the sole or chief Pastors in some Places :) therefore they may Ordain. The Major is proved from the doctrine of the Dissenters, which is, that every City Church should have a Bishop, and that every Bishop is the chief (and sometimes only) Pastor of a City Church. If they say that yet every Pastor (though the sole Pastor) of a City Church is not a Bishop: I answer, that then they will infer the same power of changing Scripture Institutions, which I mentioned, and disproved before. Let them prove such a Power if they can.

SECT. 12. The Minor is undeniable, and seen *de facto*, that many of our Ordainers are such Pastors of City Churches, and that of two sorts: some of such Cities as have both the Name and Nature of Cities: And some of such Cities as have truly the nature, but in our English custom of speech have not the name: such as are all Corporations, in the several Market Towns of *England*.

SECT. 13. Argument 4. Those Pastors that have Presbyters

under them, have power of Ordination : But very many English Pastors at this day have Presbyters under them : therefore they have Power of Ordination : By Presbyters I mean not men of another office, but gradually inferiour in the same office. The Major is proved *ad hominem* from the Concessions of the Dissenters : For (though I rarely meet in their disputations for Bishops, with any Definition of a Bishop, yet) This is it that they most commonly give us as the Essential difference of a Bishop, that he is one that is *over Presbyters*. Yea this agreeth with their higher sort of Bishops that they say were in the Church in *Ignatius* daies, when subject Presbyters were instituted : and therefore those Pastors may ordain that are of that higher sort of Bishops.

Sect. 14. The Minor is notorious : Many of our Pastors in Market Towns and other large Parishes have a curate with them, in the same Congregation, and one or two or more Curates at several Chappels of ease, that are in the Parish. And these are under them 1. *De facto*, being chosen and brought in by them, Ruled by them, and paid by them and removed by them. 2. *De jure*, the Bishops and Laws of the Land allowed this.

Sect. 15. Argument 5. The stated or fixed President of a Presbyterie may Ordain (with his fellow Presbyters) But many of our Parish Pastors are the fixed Presidents of Presbyteries: therefore they may ordain. The Major I take for granted by all that stand to the Ordinary descriptions of a Bishop : For the stated President of a Presbyterie, is not only a Bishop, in the judgement of *Forbes*, Bishop *Hall*, Bishop *Usher*, and such other, but is indeed the Primitive Bishop in their judgement, and such a Bishop in whom they would *rest satisfied*, and do propose such for the Churches Peace.

Sect. 16. And the Minor is notorious : For 1. In the most of our ordered Churches there is a Presbyterie of Ruling Ecclesiastick Elders. 2. In many there are divers preaching Presbyters (which may satisfie them that are against meer ruling Elders) as I shewed before. And if these be not inferiour to the chief Pastor in Ecclesiastical Degree, yet they are his Compresbyters, and he is (in all Parishes that I know where Curates or Assistants are) their *stated President* or *Moderator*, so that we have in all such Congregations (according to the doctrine of the Bishops them-

themselves) not only such Bishops as were in the Apostles days when there was no subject Presbyters, but also such Bishops as were in *Ignatius* daies, when the fixed President or Bishop had many Presbyters, to whom he was the President or Moderator.

SECT. 17. Yea if you will make his Negative voice *Essential* to a Bishop (which Moderate Episcopal men deny) yet commonly this agreeth to such Parish Bishops as have Curates under them : For in the Presbyterie they have ordinarily a Negative Voice.

SECT. 18. Yea where there are no such Presbyteries with a President, it is yet enough to prove him a Bishop, that he hath Deacons under him, or but one Deacon : saith Dr. H. H. *Annotat. in Act. 11. b.* [*When the Gospel was first preached by the Apostles, and but few converted, they ordained in every City and Region, no more but a Bishop, and one or more Deacons to attend him, there being at the present so small store out of which to take more, and so small need of Ordaining more —*]

SECT. 19. Argument 6. The Moderator or President of many Pastors of particular Churches assembled, may Ordain, and his Ordination is Valid. But such a Moderator or President is ordinarily or frequently One in our Ordinations : therefore they are Valid. The Major is granted by many of the Dissenters, and all their principles, I think, do infer it : For such a one is a Bishop, not only of the Apostolical institution : Nor only such as was in *Ignatius* days, but such an Archbishop as next afterward sprung up. When it is not only one Church and its Presbyters that are under him, but the Presbyters (or Bishops) of many Churches that he is Moderator or President of, methinks those that are for the highest Prelacy, should not deny the Validity of his Ordination.

SECT. 20. But two things will be here objected : The one is, that he was not consecrated to this Presidency or Moderatorship, by Bishops. To which I answer, 1. That Consecration is not of Necessity to such a Bishop according to the principles of Episcopal Divines; it being no new Office or Order that they are exalted to, but a new Degree; Ordination (which was received when they were made Presbyters) may suffice, and is not to be iterated. 2. The Election of the Presbyters served (as *Hierom* testifieth) in the Church of *Alexandria* : therefore it may

serve now : (of which more anon.) 3. He is chosen by true Bishops, as is shewed.

Sect. 21. The other Objection is, that *our Presidents are but pro tempore, and therefore are not Bishops*. To which I answer, 1. That in some Places they are for a long time, and in some for an uncertain time. Dr. *Twiss* was Moderator of the Synod at *Westminster*, for many years together, even *durante vita*; and Mr. *Herle* after him was long Moderator: The *London* Province hath a President for many moneths; even from one Assembly to another. 2. I never yet met with an Episcopal Divine, that maintained that it was essential to a Bishop, to be such *durante vita*: I am sure it is not commonly asserted. If a man be made the Bishop of such or such a Diocess, for one and twenty years, or for seven years, it will be said to be irregular; but I know none of them that have averred it to be so great an Error as nullifieth his Power and administrations. And if it may stand with the Being of Episcopacy to be limited to seven years, then also to be limited to seven moneths, or seven weeks, or days: Especially when (as usually with us) they fix no time at the first Election, but leave it to the liberty of the next Assembly to continue or to end his power. Let them prove that affirm it, that duration for life is essential to a Bishop.

Sect. 22. Argument. 7. Where all these forementioned qualifications of the Ordainer do concur, (*viz.* 1. That he be the Pastor of a particular Church, and the chief Pastor of it, and the Pastor of a City Church, and have Deacons and Presbyters under him, and be the fixed President of a Presbyterie, and the Moderator or President of a larger Presbyterie of the Pastors of many Churches,) there (according to the principles, even of the rigidest sort of Dissenters) the Ordination is valid: But all these forementioned qualifications do frequently concur to some of our present Ordainers in *England*: therefore even according to the more rigid Dissenters, their Ordination is Valid: The premises are so plain that they need no confirmation.

Sect. 23. Argument 8. Ordination by a Presbyterie is Valid. But in *England* and other Reformed Churches we have Ordination by a Presbyterie: therefore our Ordination is Valid. The Major is proved from 1 *Tim.* 4. 14. [Neglect not the gift that is in thee which was given thee by Prophecy, with the laying on of the hands of the Presbyterie.]

Presbyterie. Also from *Act.* 13.1,2,3. They were the Prophets and Teachers of the Church of *Antioch* that imposed hands on *Barnabas* and *Saul*, (whether it were for their first Ordination to the Office, or only for a particular Mission, I now dispute not.) The Church of *Antioch* had not many Prelates, if any: but they had many Prophets and Teachers, and these and none but these are mentioned as the Ordainers. As for them that say these were the Bishops of many Churches of *Syria*, when the Text saith they all belonged to this Church of *Antioch*, they may by such presumptuous contradictions of Scripture say much, but prove little.

Sect. 24. As for them that grant us, that there were no subject Presbyters instituted in Scripture-times, and so expound the *Presbyterie* here to be only Apostles and Bishops of the higher order, I have shewed already, that they yield us the Cause: though I must add, that we can own no new sort of *Presbyterie*, not instituted by Christ or his Apostles. But for them that think that Prelates with subject Presbyters were existent in those times, they commonly expound this Text of Ordination by such subject Presbyters, with others of a Superior rank or degree, together: Now, as to our use, it is sufficient, that hence we prove that a *Presbyterie* may ordain: and that undeniably a *Presbyterie* consisted of Presbyters, and so that Presbyters may ordain. This is commonly granted us, from this Text. That which is said against us by them that grant it, is, that Presbyters did Ordain, but not alone, but with the Bishops.

Sect. 25. But, 1. if this were proved, its nothing against us: for if Presbyters with Bishops have power to Ordain, then it is not a work that is without the reach of their Office, but that which belongeth to them: and therefore if they could prove it irregular for them to Ordain without a Bishop, yet would they not prove it Null. Otherwise they might prove it Null, if a Bishop Ordain without a *Presbyterie*, because according to this Objection they must concur. 2. But indeed, they prove not that any above Presbyters did concur in *Timothies* Ordination, whatever probability they may shew for it. And till they prove it, we must hold so much as is proved and granted.

Sect. 26. As for 2 *Tim.* 1.6. it is no certain proof of it. It may be Imposition of hands in Confirmation, or for the first

giving of the Holy Ghost after Baptism (ordinarily used by the Apostles) that is there spoken of : which also seemeth probable, by the Apostles annexing it to *Timothies* Faith, in which he succeeded his Mother and Grandmother ; and to the following effects of [*the Spirit of Power, and of Love, and of a sound mind,*] which are the fruits of Confirming Grace : admonishing him, that he *be not ashamed of the Testimony of our Lord* ; which is also the fruit of Confirmation. However the probability go, they can give us no certainty, that *Paul* or any Apostle had an hand in the Ordination here spoken of : when the Text saith that it was [*with the laying on of the hands of the Presbyterie*] we must judge of the office by the name : and therefore 1. we are sure that there were Presbyters. 2. And if there were also any of an higher rank, the Phrase encourageth us to believe, that it was *as Presbyters*, that they imposed hands in Ordination.

Sect. 27. Argument 9. If Bishops and Presbyters (as commonly distinguished) do differ only *Gradu, non Ordine*, in Degree and not in Order, (that is, as being not of a distinct office, but of a more honourable Degree in the same office) then is the Ordination of Presbyters valid, though without a Bishop (of that higher Degree) But the Antecedent is true : therefore so is the Consequent. The Antecedent is maintained by abundance of the Papists themselves ; much more by Protestants. The reason of the Consequence is, because *ad ordinem pertinet ordinare*. Being of the same office, they may do the same work. This Argument Bishop *Usher* gave me to prove that the Ordination of meer Presbyters without a Prelate is valid, when I askt him his Judgement of it.

Sect. 28. Argument 10. If the Prelates and the Laws they went by did allow and require meer Presbyters to Ordain, then must they grant us that they have the Power of Ordination : But the Antecedent is true, as is well known in the Laws, and common Practice of the Prelates in Ordaining : divers Presbyters laid on hands together with the Bishop : and it was not the Bishop but his Chaplain commonly that examined and approved : usually the Bishop came forth, and laid his hands on men that he never saw before, or spoke to, but took them as he found them presented to him by his Chaplain : so that Presbyters Ordained

as well as he, and therefore had power to Ordain.

Sect. 29. If it be Objected that *they had no power to Ordain without a Bishop*: I answer, 1. Nor a Bishop *quoad exercitium*, without them, according to our Laws and Customs, at least usually. 2. Ordaining *with a Bishop* proveth them to be *Ordainers*; and that it is a work that belongeth to the order or office of a Presbyter: or else he might not do it at all, any more then Deacons, or Chancellors, &c. may. And if it be but the work of a Presbyters office, it is not a *Nullity*, if Presbyters do it without a Prelate, if you could prove it an irregularity.

Sect. 30. Argument 11. If the Ordination of the *English Prelates be valid*, then much more is the Ordination of Presbyters, (as in *England* and other Reformed Churches is in use.) But the Ordination of English Prelates is valid, (I am sure in the judgement of them that we dispute against:) therefore so is the Ordination of English Presbyters much more.

Sect. 31. The reason of the Consequence is, because the English Prelates are more unlike the Bishops that were fixed by Apostolical Institution or Ordination, then the English Presbyters are, as I have shewed at large in the former Disputation: the Scripture Bishops were the single Pastors of single Churches, personally guiding them in the worship of God, and governing them in presence, and teaching them by their own mouths, visiting their sick, administering Sacraments, &c. And such are the English Presbyters: But such are not the late English Prelates that were the Governors of an hundred Churches, and did not personally teach them, guide them in worship, govern them in presence, and deliver them the Sacraments, but were absent from them all save one Congregation. These were unliker to the Scripture fixed Bishops, described by Dr. H. A. then our Presbyters are: therefore if they may derive from them a Power of Ordination, or from the Law that instituted them; then Presbyters may do so much more.

Sect. 32. Argument 12. If the Ordination of Papist Bishops be valid, much more is the Ordination of English Presbyters so: but the Antecedent is true, in the judgement of those against whom we dispute: therefore the Consequent must be granted by them on that supposition.

Sect. 33. The reason of the Consequence is, because the Popish Bishop