

plicitely, by some signification of *Consent*, they may be an accidental Assembly, but not a proper *Christian Church*.

If they be not associated [*for this holy Communion*] they may be a *Civil Society*, but not a *Church*.

If they be not associated [*for Personal Communion*] at some due seasons, but only for *Communion at distance* by *Delegates, Messengers* or *Letters*, they are not a *Particular Church* of this *species* now defined, though they may be members of larger associations, *National, Diocesan, &c.*

If they are not associate with one or more *Pastors*, they may be a *Community* of *Christians*, but not a *Political Church*, which we now define.

If they are not joyned with a *Pastor* that hath all the *foresaid Powers*, of *Teaching, Ruling* by the *Word and Keys*, and going before them in *Worship*; and if they consent not to his *relation as such*, they may make a *School*, or an *Oratory*, but not a *proper particular Church simpliciter*, so called [but only a *Church secundum quid*, or as to some part;] for an *Essential* part is wanting. But it is not the defect of *Exercise* that unchurcheth them, while there is the *Power*, and that consented to (for Men cannot be *Pastors* or *Churches* against their wills.)

Sect. V. 3. As all *Christians* grant that the *Apostles* had a *general Commission* to call *Infidels* to *Christ*, and to *plant Churches* with their particular *Pastors* as aforesaid, and to take care that their *Pastor* and they do the duties, (not compelling them by their *Sword*, but by the *Word*,) so we are far from denying that yet  
some



*some Ministers of Christ may, and should seek the conversion of Infidels, and plant Churches of the converted, ordaining Pastors over them by their consent, and taking due care by their grave advise that such Churches walk in the obedience of Christ, as far as they can procure it; And such Seniors which have so planted these Churches and Pastors by Gods blessing on their labours, should be much revered by the Churches which they have planted, and their just advise, exhortations and admonitions should be heard by the People and the Pastors whom they ordained, and all their juniors: And though the Apostles have no successors in their extraordinaries, yet that some should in this ordinary work succeed them, we deny not, because 1. We find that it is a work still necessary to be done: 2. And others as well as Apostles did it in those times; as Silas, Luke, Apollo, Timothy, Titus, &c. and since, all such as have planted the Gospel among Infidels. 3. Because Christ promised to be with them that did this work to the end of the world, Mat. 28. 21. But whether such men be of a different office or order from the junior Pastors; whether any true Presbyter that hath ability, opportunity and invitation, may not do the same work with Infidels; and by his success, and seniority may not so ordain Pastors over the Churches which he gathered; and have an answerable right to reverence and regard from those that he so planteth, and ordaineth; are controversies which we presume not now to decide.*

And we cannot prove that this maketh a distinct form of a Church, no not in the Apostles time and case: For we cannot prove that they



they distributed the Countreys into *Provinces* or *Dioceses* peculiar to each Apostle; and had any Churches which they supposed to be peculiarly under this or that Apostles Government so as that any of the rest might not with Apostolical power have come, resided, preached and governed in the same: No Scripture tells us of such limits & Provinces. Nay, the Scripture tells us, that many of them were as Apostles at once in the same places: As at *Jerusalem* oft. *Paul* and *John* had Apostolical power at *Ephesus*: *Peter* and *Paul* (as is commonly held) at *Rome*: And its probable that as Christ sent forth his disciples by two and two, so the Apostles went in company, as *Paul* and *Barnabas* did: so that such appropriate settlement of Provincial or Diocesan Churches, we cannot see proved; though such a Generall Ministry is easily proved; and we doubt not but by consent they might have distributed their Provinces, had they seen cause, and that actually they did so distribute their labours as their work and ends required: But if they had become proper Provincial Bishops over several Districts or Provinces, it seemeth strange to us that no history telleth us which were the twelve or thirteen Provinces, and how limited; and that they continued not longer; and that instead of three Patriarchs first, and four after, and five next, we had not twelve or thirteen Apostles or Patriarchs seated over all the world, with their known divisions; And that men seek not now to reduce the Churches to this Primitive State, rather than to the said Imperial Constitution; and rather to subject us all to the Apostolical Seats, than to five Patriarchs in the dominions of another



*ther Prince*, and now mostly subject to an Infidel. Yea it is strange to us that the first Seat (*Rome*) should derive its pretended power from two Apostles (as if our Church might have two Bishops) and the second (*Alexandria*) from Saint *Mark*, who was *no Apostle*, and the third (*Antioch*) from the *same Apostle* that *Rome* did, (as if *one Bishop* might have *two such Dioceses*,) and the fourth (*Jerusalem*) from St. *James*, commonly said to be *no Apostle*; and the last (which became the second or the first) from *no Apostle*, nor make any such pretence; if thirteen Apostolick Provinces were then known.

But we easily acknowledge, that as Apostles having planted many Churches staid a while in each, when they had settled it, and some time visited it again; so they are by some historians called the *first Bishops* of those Churches, being indeed the *transient Governours* of them: In which sense *one Church* might at once have *two or many Bishops*, and *one Bishop* many Churches, and he be Bishop of one Church this week, who was Bishop of another where he came the next.

SECT. VI. Christian Community, (prepared to be a Polity) and a Christian family, and a Christian Kingdom, we doubt not may all prove their *Divine Right*; And if any will call these Churches, let us agree of the definition, and we will not strive about the name.

SECT. VII. We know not of any proof that ever was produced, that *many Churches* of the *first Rank*, must (of duty) make *one fixed greater compound Church*, by Association, whether Classial, Diocesan, Provincial, Patriarchal, or National: and that God hath instituted any such Form: And we find the



the greatest defenders of Prelacy, affirming that Classes, Provincial, Patriarchal, and National Churches, are but humane institutions; of which more anon.

*Sett. VIII.* We find no proof that ever God determined the Churches should necessarily be individuated by Parish-bounds or limits of ground; and that men in the same limits might not have divers Bishops, and be of divers particular Churches.

*Sett. IX.* We never saw any satisfactory proof that ever Christ or his Apostles did institute *any particular Church* (taken in a *Political* sense as *organized*, and not meerly for a *Community*) without a Bishop or Pastor, who had the power of Teaching them, Ruling them by the Word and Power of the Church-Keys, and leading them in publick Worship.

*Sett. X.* Nor did we ever see it proved, that any *one Church* of this *first Rank* (which was not an *Association of Churches*) consisted in Scripture-times of many (much less many score or hundred) such fixed Churches or Congregations: Or that any one Bishop of the first Rank (that was not an Apostle, or a Bishop of Bishops) of whom we now speak not, had more than one of such fixed Societies or Churches under him: Or might have more stated members of his Church, than were capable of *Personal Communion*, and mutual assistance at due seasons, in holy *Doctrine, Discipline* and *Worship*: Though we doubt not but as now, there are many Chapels in some Parishes, where the aged, weak, children, and all in foul weather, or by *other* hinderances may hear, and pray, and occasionally communicate,



nicate, whose proximity and relation to the Parish-Churches do make them capable of *Personal Communion* in due seasons with the whole Parish (at least *per vices*) in those Churches, and in their conversation: And as a single Congregation may prudently in persecution, or foul weather, meet oft-times in several houses; so the great Church of *Jerusalem* (though it cannot be proved a quarter so big as some of our Parishes) might in those times when they had no Temples, hold their publick Meetings oft at the same time in divers houses; and yet be capable of *Personal Communion*, as it is before described.

*Sect. II.* It is not inconsiderable to our confirmation, that so worthy a man as Dr. *Hamond* doth over and over, in his *Dissertations* against *Blondell*, and in his *Learned Annotations* on the new Testament, assert all the matter of fact which we are pleading for, *viz.* That the word [ *Presbyter* ] and [ *Pastor* ] in the New Testament is ever taken for a Bishop: That it belonged to the Bishops office to be the Preacher to his Church, to visit all the Sick, to take care of all the Poor, and to take Charge of the Churches stock, to administer the Sacrament, &c. And (as he saith on *Acts* II. 6.)

“That although this Title of *πρεσβυτεροι*, Elders, have been also extended to a second order in the Church, and is now only in use for them, under the name of *Presbyters*, yet in the Scripture-time it belonged principally, if not alone, to Bishops, there being NO EVIDENCE that any of that second Order were then instituted, though soon after before the writing of Ignatius’s Epistles, there were such instituted in all Churches. ] *Sect.*



*Sect. XII.* By this it followeth, that 1. the office of a subject Presbyter that was no Bishop was not in being (that can be proved) in Scripture-times. 2. That no Bishop had more than one worshiping assembly at once: For all Christians assembled for worship on the Lords dayes, and their worship still included somewhat which none but a Minister of Christ might do, and when there was no other Minister in being but Bishops, and a Bishop can be but in one place at once, a Bishop could have but one assembly. Though for our parts we think that we have just reason to believe, that Churches then had more Ministers than one, when we read how *Paul* was put to restrain and regulate their publick officiating at *Corinth*, 1 *Cor.* 14.

*Sect. XIII.* And it further confirmeth us, that the said Doctor tells us, that for ought he knoweth, the most of the Church then were of his mind: And *Franciscus a sancta clara de Episcop.* tells us, that this opinion came from *Scottus*: And *Petavius*, that Learned Jesuit, was the man that brought it in, in our times, *viz.* That the Apostles placed only Bishops with Deacons in the Churches, and that it is only these Bishops that are called Presbyters in Scripture. So that the Matter of fact, for the whole Scripture-times, is granted us by all these learned men.

*Sect. XIV.* It being the Divine Institution of the Office of this second Order of Presbyters, which we are unsatisfied about; and these Reverend men confessing that *de facto* they were not in being (as can be proved by any evidence) in Scripture-times, and those times extending to about



about the hundredth or ninety ninth year after Christs Nativity (when *St. John* wrote the *Revelation*) we must confess that we know not how that Order or Office can be proved then to be of God's institution. 1. As to the *Efficient*; *who should do it* as the certain authorized Instruments of God. 2. Or *how it shall be certainly proved to us* to be of God, when Scripture telleth it not to us; and what Records of it are infallible; And whether such pretended proofs of *Tradition* as a *supplement to Scripture*, be not that which the Papacy is built on, and will not serve *their* turn as well as this.

*Seet. XV.* And whereas it is said that the Bishops made in Scripture-times had authority given them to make afterward that *second Office* or *Order of Presbyters*: 1. We cannot but marvel then that in such great Churches, as that at *Jerusalem*, *Ephesus*, *Corinth*, &c. they should never use their Power in all the Scripture-times. And when they had so many Elders at *Jerusalem*, so many Prophets and Teachers at *Antioch* and *Corinth*, that *Paul* was fain to restrain their exercises, and bid them prophesie but One by One; and one said, I am of *Paul*, and another, I am of *Apollo*, &c. there should yet in that age be none found meet for Bishops to ordain to this *second sort of Presbyters*, as well as men to make Deacons of.

2. But we never yet saw the proof produced, that indeed the Bishops had *power given* them to institute this *other Species* of Elders. Sure it belonged to the *Founders* of the Churches (*Christ* and his *Apostles*) to institute the *Species* of Ecclesiastical Officers, though the Bishops might



might make the *Individuals* afterwards. And where is the proof that the *Apostles* did institute it? If Ecclesiastical generation imitate natural, the Bishops would beget but *their like*: men beget men; so Physicians make Physicians, and so Bishops may beget Bishops: But he that saith they could morally first beget this *other Species*, must prove it.

Sect XVI. When *Presbyters* were first distinct from Bishops, we see no proof that it was as a distinct Office or Order in *specie*, and not only as a distinct degree and privilege of men in the same Office: Nor hath the Church of Rome it self thought meet to determine this *as de fide* but suffereth its Doctors to hold the contrary.

Sect. XVII. It much confirmeth us in our judgment, that no mere Bishop then had *more Churches than one* (as afore described) when we find that *Ignatius* (whose authority Dr. Hammond Dissert. cont. Blondel: Laieth so much of the cause upon, and whom Bishop Pierson hath lately so industriously vindicated) doth expressly make ONE ALTAR, and ONE BISHOP with the Presbyters and Deacons, to be the note of a Church Unity and Individuation. And that by one Altar is meant one Table of Communion, or place where that Table stood, is past doubt with the judicious and impartial. Whence learned Mr. Joseph Mede doth argue as certain that then a Bishops Church was no other than such as usually communicated in one place. Yea, saith Ignatius, the Bishop must take notice and account of each person, even of Man-servants and Maids (that they come to the Church). And this was the Bishop of a Seat, that after was

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Patriarchal: Such Bishops we do not oppose.

SECT. XVIII. We find proof that ordinarily Churches were first planted in *Cities* (there being not then in the *Villages* Christians enough to make Churches: ) But we find no proof that when there are Christians enough to constitute Churches, they may not be planted in *Villages* also: Nor yet that there may not be more Churches than one in the same City: For so *Grotius* saith, There were even then when Christians were comparatively but few, and that they were as the Jewish Synagogues in this respect. And Dr. *Hamond* largely asserteth that *Peter* had a Church of *Jews*, and *Paul* another of *Gentiles* at *Rome*, and that so it was in other Cities.

SECT. XIX. Much less is it by Divine Institution, that Bishops, and their Churches or Seats, be only in such as we now call *Cities*, which by their priviledges are distinct from other great Towns and Corporations, whenas the word *Πόλις* then signified a great Town or Corporation, such as our Market-Towns and Corporations now are.

SECT. XX. But it is the Law of God that all things about Churches and Church-affairs which he hath left to humane prudence, should be done according to such general Rules as he hath prescribed for their regulation.

SECT.



## SECT. IV.

*What Princes and Pastors may do in such matters.*

I. **T**Hese foresaid General Laws of God, do both give the Rulers their Power for determining things committed to them, and also limit their power therein.

II. These General Laws are, that All things be done to Edification (the circumstances fitted to the End, the Glory of God, and the Publick Good, the promoting of Truth and Godliness;) that all be done in Love, to the promoting of Love and Unity; and that all be done in Order and Decently, and as may avoid offence or scandal to all, both those without, and those within. Gal. 6. 15, 16. Phil. 3. 15, 16. 1 Cor. 14. 3, 5, 12. 26. 17. Rom. 14. 19. & 15. 2. 1 Cor. 10. 23. Ephes. 4. 12, 16, 19. 2 Cor. 12. 19. & 6. 3. & 11. 7. 1 Cor. 8. 13.

III. Therefore no Rulers, Civil or Ecclesiastical, have their power to scandalize and destroy, but only to edifie, being the Ministers of God for good, Rom. 13. 3, 4 5. 2 Cor. 10. 8. & 13. 10.

IV. The great Dispute is (handled excellently against the Papists for Kings by Bishop Bilson of Christian Obedience, Bishop Andrews Tortura Torti, Bishop Buckeridge, Spalatensis, and many more) whether the Kings of Christian Kingdoms have not the same power about Church-matters, as the Kings of Israel and Judah had



(*David, Solomon, Hezekiah, Josiah, &c.*) which cannot be answered by an only *Yea* or *Nay*, without a more particular consideration of the compared Cases.

V. We suppose it certain that Christian Kings have *no lesser* power than the Kings of *Israel*, except 1. What any such King had as a *Prophet*, or in peculiar, by an *extraordinary* grant. 2. And what alteration is made by *alteration of Church-offices, Laws, and Worship*, which may make a difference; of which hereafter.

VI. And 1. It must be remembered that God then reserved the *Legislation* to *himself*, which he exercised by *Revelation*, and by special *Prophets*: And so the *Prophet Moses* delivered them that *Law*, which no King had power to abrogate, suspend, or alter by adding or diminishing, *Deut. 12. 32. Jos. 1.* But they had a *mandatory* power, and of making some *subordinate By-laws*, as Cities and Corporations have from and under the King.

VII. 2. *Yea great and special Mandates* were oft sent from God by *Prophets*, against which the Kings of *Israel* had no power.

VIII. 3. The *Executive* or *Judicial* Power was *divided*: part was in the Kings and Magistrates; and part was in the *Priests* and *Levites*, which the King could not usurp himself (as appeareth in *Uzziah's* offering Incense,) nor yet forbid the *Priests* to use it, according to God's Law; nor change or abrogate their Office. For *he* and *they* were subject to God's Laws.

IX. 4. God himself settled the *High Priesthood* on the line of *Aaron*, and all the *Priesthood*



hood on the *Tribe of Levi* ; and it was not in the power of the King to alter it.

X. 5. God stated the High Priesthood on the Priests *during life*, *Numb. 35. 25, 28. Jos. 20. 6, &c.* which Law the Kings had no power to violate.

XI. 6. There are more particular Laws made by God for the duty of the Priests, describing their office and work, than for any other particular case, as many hundred Texts will tell us : And none of these Laws might be altered, or suspended by the Kings of *Israel* : Nor those by which God stated some of the Judicial Power in the Congregation, *Num. 35. 12. to 26.*

XII. 7. *Solomon's* putting out *Abiathar*, and putting in *Zadok*, is not contrary to any of this : For (supposing the words *1 King. 2. 35.* to be not only a history of the bare matter of fact, but a justification of it *de jure*.) 1. It poseth learned men to resolve how *Zadok* and *Abiathar* are oft said to be both High Priests before, and *Zadok* still put before *Abiathar*. 2. It is certain that *Zadok* had the right both of *Inheritance* and *especial Promise*, *Numb. 25. 11, 12, 13. 1 Chron. 6. 3, 4, &c.* And what *Solomon* did was that the word of the Lord might be fulfilled. How the possession came into the hands of the line of *Ithamar*, Expositors cannot find : It is like it was by occasion of the confusions of their oft Captivity and Anarchy in the interspace of the Judges. 3. Even the Priests were the King's subjects, and might be punished for their crimes, so it were according to God's Laws. And if *Abiathar* forfeited his life, he forfeited his Office.



XIII. 8. The Priesthood then depended not on the institution or will of the King or People: He might not put out a lawful Priest, that had not forfeited his Life or Office: He might not have put any one in his place that had not right from God, or that was unqualified: He might not have forbid the Priests the work appointed them by God: But yet if *he had injuriously deposed one Abiathar*, and put in a *Zadok*, the loss had been little to the Church: But if he had deposed so *great a number* of the Priests and Levites, as that a great part of God's commanded work must needs thereby have been left undone, and Religion so far destroyed, or had as *Jeroboam*, put of the basest of the people (or uncapable persons) into the Priesthood, the loss had been greater, and the thing unwarrantable, and such as he had not power from God to do.

XIV. And the quality of *Moses Law* and its *Works*, as different from the Laws of Christ, and the Works thereof, must be considered, that we may discern the difference of the Cases. A man that did attempt to draw the people to Idolatry, was then to be put to death; yea, the City to be destroyed that concealed him, *Deut. ch. 13* so were they that blasphemed, and such as committed other heinous crimes against Religion; yea those that would not enter *into*, or renew their Covenant with God, were by *Asa's* command to be put to death: But Christ will have mens Atheism, Irreligiousness, Idolatry and Infidelity, cured by the Preaching of the Truth, which therefore requireth that the Preachers for number and qualification be answerable to  
their



their work: especially seeing they are things so mysterious and supernaturally revealed, which men are to believe: And the works of *Moses's* Law lay very much in ceremony and outward actions, which a man of mean qualifications might easily do: But the great work of the Gospel is to *bring Life and Immortality to light*, and to Preach Christ, by whom came *Grace and Truth*, and more notably than the Law of *Moses* did, to call men to Mortification, Self-denial, Cross-bearing, contempt of the World, by Faith and Hope and Love of a better World, and to bring them to a heavenly mind and life: And mens salvation is laid on this. If it were but to offer Sacrifices, and do over the task of outward Ceremonies, a Mass-Priests qualifications might serve the turn: And if it were but to put men to death that will not be *Jews*, and take their Covenant, and that draw any from their Religion, neither so *many* nor so *excellent* Ministers were necessary: But we are under a better Covenant, even a Law of Love which is more eminently become the first and last, the great and new Commandment, and the regent Principle in Souls and Churches; and the number and quality of the Preachers of it must be answerable.

XV. As *Moses* was God's ministerial Law-giver to the *Israelites*, and was faithful in all his trust; so Christ is the *great Prophet like unto him*, as typified by him, whom God hath raised up to his Church, whom they that *hear not*, shall be cut off by God, and from that Church as he hath appointed: The *Legislation Universal* is now the *work of Christ* by himself,



and by the Holy Ghost, which he promised and gave for that use to his Apostles, that they might infallibly understand his will, and remember what he had commanded them to teach the world.

XVI. *Kings* or *Pastors* may not now alter or suspend any of these *Laws of Christ*, any more than the Jewish *Kings* or *Priests* might alter or suspend the *Laws of Moses*.

XVII. Christ hath instituted a Ministry to be for ever stablished in the world, to Preach his Gospel, to convert volunteers unto Faith and Holiness, and to gather by Baptism all Consenters into his Covenant and Church, and to teach them all that he hath commanded them. And this none have power to overthrow.

XVIII. He hath stated on the Pastors of such Churches, the Power afore described, of Teaching Assemblies and particular persons, of leading them in publick Worship, and Sacraments, and of judging by the power of the Keys, whom to receive into their communion by Baptism, and profession of Faith, and whom to admonish, and for obstinate impenitence to reject: And this Institution none may alter.

XIX. He hath instituted ordinary Assemblies, and stated particular Churches, as is aforesaid, for these holy exercises, and forbade all Christians to forsake them; and he and his Apostles have appointed and separated the Lord's day hereunto. None therefore may abrogate or suspend these Laws. All this is proved, *Matth.* 28. 19, 20. & 16. 19. & 18. 18, 19. *Joh.* 20. 23. *Luk.* 12. 37. 38. *Mat.* 21. 26. & 22. 4, 5 &c. & 24. 45, 46. *Heb.* 10. 25, 26. *Act.* 11. 26. 1 *Cor.* 14. *Ephes.* f.



*Ephes. 4. 4. to 17. 1 Thes. 5. 12, 13. Heb. 13. 17, 24. Tit. 1. 5, 6, &c. 1 Tim. 3. Act. 14. 23. Act. 20. 1 Cor. 16. 1, &c.*

XX. Christs Laws empower and oblige the Bishops or *senior* Pastors to Ordain others for this Ministerial service of the Church, and so to propagate their order to the end of the world: By which Ordination, 1. They are *Judges of the persons qualifications*, whether he be such as Christs Laws admit into his Ministry. 2. And they *solemnly invest him* in the office. But the Power with which they ministerially invest him (delivering him possession as Christ appointed) *resulteth directly from the Law or Donation of Christ*; As the power of a *Mayor* from the *Charter of the King*, and not from the *Electors or Investors*. None therefore have power given them by Christ, to *hinder such Ordination and Propagation of such a Ministry*, *Act. 14. 23. Tit. 1. 5.*

XXI. So exceeding great are the benefits and privileges of being *members of Christ*, and *his Church universal and particular*, that no *unwilling person* is immediately capable of it: Nor is it possible *ex natura rei*, for any (adult) person that *consenteth not* to be a Christian, or a Member of any particular Church. He cannot be a *just Communicant against his will*; nor *pray and praise God with the Church*; nor take a man for *his Pastor*, or *use him as a Pastor, against his will*: And God hath laid *mens salvation or damnation* on the choice or refusal of their wills. Therefore no man can be the *Bishop or Pastor* of a Church, either *de jure*, or truly *de facto*, against the Church or Peoples will, or without their



their consent. And as the *Nature* of the thing  
proverh this, so doth the sacred Scripture, *Act.*  
14. 23. & 2. 37. 38. 1 *Joh.* 1. 7. *Mat.* 28. 19.

And so doth the judgment and practice of  
Christ's Church, for many hundred years; which  
is so fully proved by *Blondell, de jure plebis*, and  
confessed by the Papists themselves, and so ex-  
press in all antiquity, that we need not add the  
proof. Therefore no power may change this  
*Law of Nature*, and of *Christ*; nor can they by  
any Law, Mandate, Choice, Ordination, Institu-  
tion, Imposition, or other act, make any man a  
*real Pastor* to that People that consent not to the  
relation. Nor are they any true particular  
*Churches*, where *Pastor* and *People* do not con-  
sent. No more than the relation of *Husband*  
and *Wife*, *Master* and *Servant*, *Tutor* and *Scho-*  
*lars*, can be without consent.

XXII. Christ and his Spirit have com-  
manded his *Ministers* to preach the Word, to be  
instant in season and out of season; to reprove, re-  
buke and exhort, 2 *Tim.* 4. 1, 2. And having put  
their hand to Christ's Plough, not to look back;  
and none hath power to alter this Law of Christ,  
or to suspend it. His Ministers by his Authority  
preached against the will of Princes for above  
three hundred years; and since then against the  
wills of erroneous Princes who professed Chri-  
stianity.

XXIII. If Church-History be not to be  
believed, the pleas thence used for Prelacy must  
cease: If it be to be believed, God hath wrought  
miracles to justifie those that would not cease  
Preaching, when Princes, yea Christian-Princes,  
have forbidden them: And the Church hath  
honoured



honoured their fidelity herein : The case of *Athanasius*, *Basil*, *Meletius*, and abundance more, evince the later : And for the former, we will now instance but in the case of the Bishops of *Africa*, whose tongues were cut out by the King's command ; and they spake freely by miracle after they were cut out ; as is testified by *Aeneas Gazarus*, and by *Victor Uticensis*, who saw and spake with, and heard the persons when this miracle was wrought upon them ; and by *Procopius*.

XXIV. It will be objected that *Constantinus*, *Valens*, *Genfericus*, *Hunnericus*, &c. were Arrians, and the later conquering Usurpers.

*Ans.* 1. Even *Heathen* Emperours and Kings are our Governours, though they want due *aptitude* to their duty (as also do many wicked Christian-Princes :) And we owe them obedience when their Laws or Mandates are not against the Laws of God. We must not say as *Bellarmino*, that *Christians should not tolerate such Princes*, and that the *ancient Christians suffered for want of Power to resist*. 2. Let the Emperours called Arrians be made no worse than they were : Some were for Concord and Toleration of both Parties, and so are more suspected than proved to be Arrians : And Arrians themselves, (though unexcusably erroneous) were not like the Socinians, that utterly deny Christ's Deity : They subscribed to all the *Nicene Creed* save the the word [*ὁμοούσιος*] They would say that Christ was [*Light of Light, very God of very God, begotten not made, &c.*] They thought that as the *Sunbeams* or *Light* are its immediate emanation, but not its substance (as commonly Philosophers say



say they are not, how true we say not) so Christ was an immediate emanation from the Father, before and above Angels, by whom all things else were made. And how dangerously *Justin*, and most of the ancientest Doctors before the *Nicene* Council speak hereabout, and how certainly *Eusebius* and other great Bishops were Arrians, and how lamentably the Council at *Ariminum* endeavoured an uniting Reconciliation, by laying by the word [*ὁμοούσιος*] And even old *Osus* by their cruelty yielded to them; as *Liberius* subscribed to them, we need not send any men to *Philostorgius* nor *Sondius* for proof, it being so largely proved by D. *Petavius de Trinitate*, who fully citeth their dangerous words.

And if the *heterodoxies* of the Prince shall be made the reason of the Subjects disobeying him, in a matter lawful in it self (as some that we speak to now suppose) we shall hardly know where to stop, nor what bounds to set the Subjects when they are made Judges of the Princes Errours; and what examination or cognisance of it, they must have.

3. *Constantine* that banished *Athanasius* (who kept in while he could against the Emperours will) is not proved an Arrian: Nor *Valentinian*, who commanded *Ambrose*, (not to cease Preaching himself, nor to forsake his Church, nor to subscribe to Arrianism, but only) to tolerate the Arrians to meet in one spare Church, which was in *Millan*, as an act of moderation: But *Ambrose* resolutely disobeyed the Emperour (we justifie not the manner) because he thought that God's Law made it his office as Bishop, so to do.

4. And



4. And as to *Genfericus* and *Hunmericus's* Usurpation, it was then ordinary with the Bishops even of *Rome*, to submit to men that had no better title; and alas, how few of many of the old *Roman* Emperours had any better (at least, at first.)

XXV. We doubt not at all but that Kings are the Governours of Bishops, and Churches, by coercive power, as truly as of Physicians, or other Professions: And though they have no Authority to abrogate or suspend the Laws of Christ, yet they have a Power of Legislation, under Christ, as Corporations for By-laws have under them: which power is only about those things which God hath left to their determination; and not either *above Christ*, *against Christ*, or in *coordination with Christ*, but only in such *subordination to him*, and to his *Laws*.

XXVI. How far Rulers have power (or not) to command things indifferent, and how far things scandalous and evil by accident, some of us have opened already distinctly, and need not here repeat.

XXVII. And we have there shewed, that as they may regulate Physicians by General and Cautionary Laws, but not overthrow their *Calling* on that pretence, by prescribing to the Physician all the Medicines which he shall use, to this or that Patient, at this or that time, &c. so they may make such General and Cautionary *Laws, circa sacra*, 1. As shall drive Bishops and Pastors on to do their certain duties: 2. And as shall duely restrain them from sin and doing hurt: 3. And they may punish them by the sword



sword or force, for such crimes as deserve that punishment. And a King of *England* may depose, or put to death a traiterous Bishop, Priest or Deacon, as lawfully as *Solomon* deposed *Abiathar*.

XXVIII. And as we have there said, we suppose that there are *some circumstances* of the Ministers work, which it belongeth to his *own office* to determine of, and are a true part of his *Ministerial* works: But there are *others*, which it is meet should be *universally* determined of, for the Concord of *all the Churches in a Kingdom*. These the Pastors and Churches by *consent* may agree in without a Law, if Kings leave it to them. And Kings (by the advise of such as best understand Church Cases) may well by their *own Laws* make such determinations. As for instance in what *Scripture Translations*, what *Versions and Metres* of Psalms, the Churches shall agree. Much more may they determine of the *Publick Maintenance* of Ministers, and the *Temples* and such other extrinsick accidents.

XXIX. Princes and Rulers may forbid Atheists, Infidels, Hereticks and Malignant opposers of necessary truth and godlyness, and all that preach rebellion and sedition, that propagate such wicked Doctrine, and may punish them if they do it. And may hinder the incorrigible, and all that provedly or notoriously are such whose Preaching will *do more hurt to men than good*, from exercising the Ministry or Preaching in their jurisdiction or Dominions: For such have not any power from Christ so to Preach, but serve the Enemy of Christ and man.



XXX. Princes and Rulers may for order sake distribute their Christian Kingdoms into *Parishes*, which shall be the ordinary bounds of particular Churches: And such distribution is very congruous to the Ends of the Ministry and Churches, and conduceth to orderly settlement and peace: And experience hath shewed us that such Parish Churches where the Pastors are faithfull and fit, may live as Christians should do to their mutuall comfort in Piety, Love and Peace: And such *Parish-order* we desire.

XXXI. But no Rulers may hence conclude,  
1. that *Parishes* are distributed by God immediately, or that he hath commanded such a distribution as a thing of *absolute necessity* to a Church; But the Generall Rules of order, and *Edification* do ordinarily in Christian Kingdomes require it. 2. Nor may any make a *Parish*, as such to be a *Church*; and all to be Church members that are in the Parish, as such: for Atheists, Infidels, Hereticks, & Impenitent Rebels may live in the Parish; and many that *consent* not to be members of that or any Church: And not only in worse lands but in *Ireland* and in *England*; (as part of *Lancashire*,) the far greatest part of the Parishioners are Papists, (who renounce the Protestant Churches) in some places.

XXXII. Neither dwelling in the Parish, nor the Law of the Land, makes any Christian a member of that Parish Church, without or before his own consent: But proximity is part of his extrinsick aptitude and the law of man or command of his Prince may make it his *duty* to *consent*, and thereby to become a member when greater



greater Reasons mollify not that obligation.

XXXIII. *Parish Bounds* and such other humane distributions for conveniency, may be altered by men; and they bind not against any of Christs own Laws and predeterminations; nor when any changes turn them against the good ends for which they are made; of which more afterward, when we speak of separation.

XXXIII. And about these humane Church-Laws the general Case must be well considered, how far they are obligatory to conscience, and in what cases they cease to bind. *Sayrus, Fragofo* and other the most Learned and Moderate Casuists of the Papists, ordinarily conclude, that Humane Laws bind not, when they are not for the Common good. We had rather say, that when they are notoriously against the Laws of Christ, or against the Common good, or are made by usurpation without authority thereto, they bind not to formal obedience in that particular, (though sometime other reasons, especially the honour of our Rulers, may bind us to material obedience, when the matter is indifferent; and though still our subjection and loyalty must be maintained. But of this before, and more largely by one of us, *Christian directory, Part. 4. Chap. 3. Tit. 3. &c.* The Council of *Toletum*. 1355 decreed that their decrees shall bind none *ad culpam* but only *ad poenam* see *Bin. Inoc.* 6th.

Sect. XXXV. Kings and Magistrates should see that their Kingdoms be well provided of publick Preachers and *Catechists*, to convert Infidels and Impious men where there are such, and to prepare such for Baptisme, and Church privileges



viledges and Communion, as are not yet Baptized, but are Catechumens: And they may by due means compel the ignorant to hear and learn what Christianity is, though not to become *Christians* (for that is impossible) nor to profess that which is *not true*, nor to take *Church-Priviledges*, to which they *have no right*, and of which at present they are *uncapable*. But they may grant those rewards and civil Priviledges to Christians and Churches for their encouragement, which they are not bound to give to others, and which may make a moving difference, without unrighteous constraint.

XXXVI. Christ and his Apostles having (as is aforesaid) settled the Right of *Ordination* on the *Senior Pastors* or *Bishops*, and the Right of *Consenting* in the People, (and this continued long even under Christian Emperours) Princes or Patrons may not deprive either party of their Right, but preserving such Rights, they may

1. Offer meet Pastors to the *Ordainers* and *Consenters* to be accepted, when there is just cause for their interposition:
2. They may hinder both *Ordainers* and People from introducing intollerable men:
3. They may, when a Peoples *Ignorance*, *Faction* or *Wilfulness* maketh them refuse all that are truly fit for them, urge them to accept the best; and may possess such of the Temples, and Publick Maintenance, and make it consequently to become the Peoples duty to consent, as is aforesaid; so also when they are divided.

XXXVII. Princes ought to be Preservers of Peace and Charity among the Churches, and to hinder Preachers from unrighteous and uncharitable



ritable reviling each other, and their unpeaceable controversies and contentions.

XXXVIII. Christ himself hath instituted the *Baptismal Covenant* to be the *Title* of Visible Members of his Church, and the *Symbol* by which they shall be notified : And he hath commanded all the baptized as Christians, to *Love each other as themselves* ; and though weak in the faith, to receive one another, as Christ receiveth us, but not to doubtful disputations ; and to far as they have obtained to walk by the same rule, of Love, and Peace, and not to despise or judge each other for tolerable differences (much less to hate, revile, or destroy each other ; ) and it seemed good to the Holy Ghost, and the Apostles, to lay no greater burden on the Churches, even of the Ceremonies which God had once commanded, but *Necessary things*, *Act.* 15. 28. And these terms of Church-Union and Concord which Christ hath made, no mortal man hath power to abrogate. All things therefore of inferiour nature, though *Verities* and *Good*, must be no otherwise imposed by Rulers, than as may stand with these universal Laws of Christ, which are the true way to prevent Church-Schisms.

XXXIX. Princes by their Laws, or Patrons by consent where Princes leave it to them, may so associate many particular Churches for orderly correspondencie and concord, and appoint such times and places for Synods, and such orders in them, as are agreeable to Gods aforesaid generall Laws, of doing all in Love, to Edification and in order ; And how far, if Rulers should miss this generall Rule, they are yet to be obeyed, we have opened elsewhere.



XL. As we have there also said that Princes may make their own Officers to execute their Magistratical Power *circa sacra* ( which we acknowledge in our King in our Oath of Supremacy ; ) and if such be called, *Ecclesiastical*, and their Courts and Laws so called also, that ambiguous name doth not intimate them to be of the same *species* as Christs ordained Ecclesiastical Ministers, or as his Churches and Laws are ; so now we add that if Princes shall authorize any particular Bishops or Pastors to exercise any such visiting, conventing, ordering, moderating, admonishing, or governing power as it belongeth to the Prince to give, not contrary to Christs Laws, or the duties by him commanded, and priviledges by him granted to particular Churches, we judge that Subjects should obey all such, even for conscience sake : However, our consideration of Christs decision of his disciples controversie, *who should be the greatest* and our certain knowledge how necessary, *Love*, and *Lowliness*, and how pernicious, *wrath* and *Lordly-Pride* are in those that must win souls to Christ, and imitate him in bearing ( not making ) the cross, together with the sad history of the Churches distractions and corruption by *Clergy-Pride* and *Worldliness* ( lamented by *Nazianzene*, *Basil*, *Hilary Pictavus*, *Socrates*, *Sozomen*, *Isidore Pelusiot*, *Bernard*, and multitudes more, yea by some Popes themselves ) these and other reasons we say doe make us wish, that the Clergy had never been trusted with the sword, or any degree of forcing power, or secular pomp ; yet if Princes judge otherwise, we must obediently submit to all their Officers:



XLI. It seemeth by the phrase of His Majesties Declaration about Ecclesiastical affairs 1660, in which (after consultation with his Reverend Bishops) *the Pastoral way of Perswasion, reproofs and admonitions* are granted to the Presbyters that a distinction is intended between *this Pastoral* and the *Prelatical Government*, And we must, with very great concern, profess that if the Churches of the lowest sort (*Parochiall*) be but indeed made true Churches, such as Christ by his Apostles instituted, and not only Parts of a Diocesan Church as if that were the lowest rank; And if these particular Churches have but Pastors that have the power of the Keys in these Churches, and all that the scripture maketh essential to the Office which was then set over every such particular Church; And if the Discipline instituted by Christ himself, be but made possible and feasible in such Parochiall Churches, yea if we that were trusted by our calling with the mysteries of God, may not be forced our selves, to administer the Sacraments against our own knowledge & consciences, and against our consciences and knowledge of mens cases to pronounce men absolved, or excommunicate upon other mens decrees, or to pronounce the notoriously wicked to be saved, and to deny worthy Christians the seal of Christs Covenant, nor their infants their visible Christianity by baptism; we say, might we but have this much, we should be so far from using the Controversie about the Divine Right of Episcopacy as a distinct Order from Presbyters, to any schism, or injury to the Church, that we should thankfully contribute our best endeavours to the concord, safety, peace and prosperity thereof. And might we but also be freed from