

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

from Swearing, Subscribing, Declaring, and Covenanting unnecessary things (which we take not to be true) against our consciences, and from some few unnecessary Practices which we cannot justify, we should joyfully serve the Church in our publick Ministry, though it were in poverty and rags. But of so great a mercy experience hath made our hopes from men to be very small: And the reason of the thing maketh our hopes as small of the happiness of the Church of England, till God shall unite us on these necessary terms.

SECT. VI.

3. *What Separation, and what Gathering of Assemblies or Churches is unlawful, and what lawful.*

I. **T**Hough some mens abuse of the word [Schism] and calling mens duty to God by that name, hath proved a great temptation to many, to take it but for a word of Passion, or of no certain or odious signification (even as the Papists abuse of the word [Heresie] and [Heretick] hath been to others) yet the evill of true *Schism* and the odium that God layeth on it in the Scripture, should move all Christians, to fear the thing and use the name with the disgrace that it truly importeth (without misapplication,) and to avoid all guilt of so great a sin.

II. There are several sorts and degrees of Schism, which greatly differ from each other

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Its one thing to *divide from a Church*, and another to *cause divisions or factions in it*. Its one thing to *divide our selves* from it, and another to *cause others* to divide. Its one thing to *draw men away by words*, and another to *drive them away by laws or execution*, by unjust *excommunication* or by violent *persecution*. Its one thing to *tempt away or drive away a single person*, or a few; and another thing to *draw or drive away multitudes*. Its one thing to *separate from the Universal-Church*, and another from a *particular Church*, or a few only. Its one thing to *separate from the species of particular Churches*, and another from *some individuals only*. Its one thing to *separate from the Churches of Christs institution*, and another to *separate only from those of mens institution*. Its one thing to *separate from such as men make lawfully*, and another from such only as they make *without authority*, and *sinfully*. And here separating from one whose sinful constitution is *traiterous* against Christs prerogative (as the Papal Universal Usurpation) much differeth from separating from one whose constitution though sinful, is of no such perniciousness.

It is one thing to *deny total Communion*, and another to *separate but secundum quid* for some *act or part*; And that is either a *great and necessary part* or some *small or indifferent thing* or *ceremony*. It is one thing to *separate Locally* by *bodily absence*, and another *mentally* by *Schismaticall principles*. It is one thing to *separate from a Church as accusing it to be no Church of Christ*, and another to *separate from it only as a true Church but so Corrupted as not to be Communicated with*. Its one thing to *judge its*

Communion *absolutely unlawful*, and another only to forsake it for a *better* which is preferred: Its one thing to *depart willfully*, and another to be *unwillingly cast out*. Its one thing to depart *rashly* and in *hast*, and another to depart after *due patience*, when reformation appeareth *hopeless*. It is one thing to remove upon *religious reasons*, and another upon *Civil or Domestical, or Corporal*.

It is easy for a confounded head to pass over all such distinctions, and with unjust and confounding censures to reproach others as Schismatics in the dark, before he knoweth what schism is, being guilty of Schism in his very accusations. But sober Christians must be *discerners*, and know that confusion is an Enemy to *truth and love and justice*.

III. I The Union of the *Church Universal* is in the seven things mentioned by Paul *Eph. 4 3. 4. 5. 6.* viz. One Body, One Spirit (of faith and Love) One Hope (of Glory) One Lord, One faith (or Creed,) One Baptismal Covenant, One God and Father of all. He that separateth from this Church directly, is an *Apostate*; *Visibly*, if from its *Essential* profession, and *invisibly* if only from the *inward sincerity* of faith, consent and Love. This is damning separation. And if he separate but from some one *Essentiall* article of faith or duty, it is that which is most usually and strictly called *Hereste*; of which we are now to speak no further.

IV. 2. To make *Factions, Parties, Contentions, and Mutinies* in a true *Church* of Christ, or in any *Community* of Christians, yea or but in *fami-*

Lies, in the Universal Church is a great sin, in all that are the true culpable Causes of it, and are not only the involuntary occasions by unavoidable accidents.

V. 3. To separate from *all the particular Churches* in the world, as if they were *no true Political Churches* of Christ (as those called *Seekers* do, who say that the *Ministry, Scripture* and *Churches*, are lost in the wilderness,) is a very heinous sin, though such as do so, renounce not their *Baptism*, or the *Church Universal*.

VI. 4. To separate from *most*, or *many Churches* by so *unchurching th.m*, is far worse than to separate from *few* or *one*; it being a greater wrong to Christ and men.

VII. 5. To separate from *one* upon a *reason* that is known to be *common to all*, or *most*, or *many*, is virtually to separate from *all*, or *most*, or *many*.

VIII. 6 To separate from a *true Church*, accusing it to be *no true Church*, is a greater injury and sin (*ceteris paribus*) than to separate from it only on an unjust accusation or *culpability* consistent with a true Church: Because the charge is more odious and injurious, and tendeth more to destroy Love.

IX. 7. To accuse a Church (its *Doctrine, Ministry, Worship* or *Discipline*) *falsly*, as guilty of such corruption which maketh it unlawful for any *Christians* to have *communion* with it, or *falsly* to pretend such *faults* for his own and others separation from it, is a great sin, though not so great as to *unchurch* it.

X. 8. To hold that *every Error* in the *Doctrine, Worship, Discipline, Pastors* or *People* of that Church, yea though settled and continued,
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and foreknown, not forced on us to consent to or practice, is sufficient cause to make Communion with the Church unlawful, is to hold a principle which would infer separation from all the known Churches in this world.

XI. 9. To draw others to such separation by such false accusations or opinions, is worse than to do it silently ones self; and the more the worse.

XII. 10. The more such accusations strike at the heart of *Christian Love*, which is the life of holy Societies, and of *Holiness* it self; and the more they draw men from *Piety*, and to *hate*, and *abuse*, and *wrong* each other, the greater is the sin.

XIII. 11. When men erroneously and causlessly gather separated Members from true Churches where they should continue, into Antichurches, or Societies, where their business is to make others unjustly odious that differ from them; this is to gather Schismatical Societies: And if they pretend themselves wiser than the Generality of the true Orthodox Churches in the world, and so separate from them, they were for this called Hereticks at first: But if it be but upon a quarrel with some particular neighbour Church or Pastor it was called a Schism.

XIV. 12. If any proud, or passionate, or erroneous person do, as *Diotrephes*, cast out the brethren undeservedly, by unjust suspensions, silencings, or excommunications, it is tyrannical Schism, what better name soever cloak it.

XV. 13. If any should make sinful terms of Communion, by Laws, or Mandates, imposing things forbidden by God, on those that will have

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Communion with them, and expelling those that will not so fin, this were heinous Schism: And the further those Laws extend, and the more Ministers or People are cast out by them, the greater is the Schism.

XVI. 14. If any should not only excommunicate such persons for not complying with them in sin, but also *prosecute* them with *mulets*, *imprisonments*, *banishments*, or other *prosecution*, to force them to transgress, this were yet more heinously aggravated Schism.

XVII. 15. All those would be deeply guilty of such Schism who by *talk*, *writing*, or *preaching*, *justifie* it, and cry it up, and draw others into the guilt, and reproach the Innocent as Schismatics, for not offending God.

XVIII. 16. If any should corrupt such a Church, or its *Doctrine*, *Worship*, or *Discipline* in the very *Essentials* by setting up *forbidden Officers*, and *Worship*, or casting out the *Officers*, *Worship* or *Discipline* instituted by Christ, and then prosecute others for not communicating with them; this would be yet the more heinous Schism.

XIX. 17. If either of the last named sorts, would not be content with mens *Communion* with them, but would also *silence* and *prosecute* such as will not *own*, *justifie*, and *consent* to all that they do, by *subscriptions*, *declarations*, *covenants*, *promises*, or *oaths*; this would yet be a more aggravated Schism.

XX. 18. If the men that do this should be mere *obtruders* and *usurpers*, that have no true Pastoral power over those whom they persecute (as the Pope over other Kingdoms and Churches)

ches) this were yet more aggravated schisme.

XXI. 19. If such Usurpers will claim a dominion or Monarchy over all the world, and unchurch, degrade and unchristen all that will not be their Subjects, or will impose sinful termes of Vnion upon all the Christian World, and declare all Hereticks or Schismaticks, that receive them not, and so cast out most of the Christians on Earth, and all the sounder Churches, this is one of the most heynous sorts of Schism, that the mind of man can think of. Which is the grand Schism of the *Roman* Papacy, worse than all their interior Schisms when they had many Popes at once.

XXII. 20. If such shall send agents and emissaries into the Dominions of Christians Princes or States, to draw the Subjects to that Schisme, and make them believe that Princes are by right the Subjects of the Pope, and that men shall be damned if they will not take him for the Bishop or Vice-christ of all the World and keep up a rich and numerous Clergie in Christian Kingdomes for this use, and make Decrees to exterminate or burn Christians, and to depose temporal Lords that will not obey them and execute their lawes, This is to maintain and prosecute a Schisme against Religious and Civill peace, by open hostility to Princes and People, and to mankind.

XXIII. 21. If, because the *Roman* Emperours and Clergie settled five Patriarchs in the Roman Empire, of which the Roman Bishop was the first, and by Councils called *General* of that Empire, did make Church Laws to bind the
Subjects

Subjects, any therefore will teach that these Patriarchs, (and the Pope as *Principium unitatis*) must be Rulers in the dominions of other Princes, and that such Councils must govern them by their Decrees and that the Universal Church must be united in any one mortal head, whether *Personal* or *Collective* (such as General Councils,) and so would bring Christian Princes and people under the Laws and Government of forreigners, and brand those as Schismaticks that will not fall in with such an Universal Church Policie, This were also a very heinous sort of Schism. For the Universal Church never did, nor will be united on such termes ; And therefore to make such terms of its unity, is to make an Engine to divide it, and tear it all into pieces.

XXIV. 22. If any will confine the *Power* or *Exercise* of the *Church* *Keyes* into so few hands as shall make the Exercise of *Christs Discipline* impossible (as by laying that work on *one*, which *multitudes* are too few to do ;) or shall make *Churches* so great, and *Pastors* so few, as that the *most* of the *people* must needs be without *true Pastoral oversight*, *teaching* and *publick worship*, and then will forbid those people to Commit the Care of their souls to *any others* that will be *Pastors* indeed, and so would compel them to be without *Christs ordinances*, *true Church Communion* and *Pastoral help*, This would be Schismatical, and much worse.

XXV. 23. If any Pastors will deny *Baptism*, which is their investiture in the *Christian Church*, to the *Adult* that refuse to receive the

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transient Image of the Crucifix (or any thing equal to it) as a Dedicating means to consecrate them to God, and to signifie their Covenant Engagement to Christ, and as a badge and symbol of the Christian Religion, it seemeth to us to be Schismaticall, when Christ himself instituted Baptism without such a Covenanting Image, to be the test and bond of his Churches unity : But if those Pastors hold Baptism *necessary* also to *salvation*, and yet will so deny it to such, this seemeth a great aggravation. The same we say of such Pastors as reject from Baptism and the Church, the Infants of true Christians on the aforesaid account : As also of those that reject them from Baptism, because the Parents will not offer them to it, unless they *may themselves be the Covenanters in their own Childrens names*, and the *Express dedicaters of them to God*, and because they either *cannot get credible Godfathers*, or will not put others to *promise the Christian Education of their children*, who they have no reason to believe do at all intend it, or will ever do it, we can excuse no such rejection of Christian Infants from Christs Church, from Schism.

XXVI. 24. If some Christians be of opinion that Christs example bindeth them to receive the Lords Supper in a Table-gesture, or that the tradition of the Universal Church and the Canon 20th of the Nicene Council is obligatory to them, which forbade men to *adore Kneeling* on any Lords day in the year, or on any week day between *Easter* and *Whitsuntide* (which no other General Council revoked, but continued till meer usage by degrees wore it out, saith Dr.

Heylin

Heylin of the Sabbath, above 1000 years after Christ.) Or if the said persons should think that to receive Kneeling were such a scandalous appearance of the Papists Bread-worship, as the bowing before an Image forbidden by the 2d. Commandement was a scandalous appearance of Idol-worship, though these persons did in this mistake, we could not excuse our selves from Schism, if we should therefore refuse them Sacramental-Communion : Nor if we should *Assent* and *Consent* to the rejection of men for so small an error, seeing Christs Spirit, *Rom. 14. 1, &c.* commanded both Pastors and People to receive him that is weak in the faith, but not to doubtful disputations; and to live in Love and Union with those that have greater weaknesses than this.

XXVII. 25. It may be Schismatical to cast men out of the Church for that which yet may be Schismatical in the person so ejected : If he depart from the Church though Schismatically only in some accident, circumstance, or some one act or thing of no necessity to communion or salvation; we think he may not be excommunicated, e.g. for not paying Fees at the Chancellours Court; or such like. For as God departeth not from sinners first, or further than they depart from him; so we humbly conceive the Church should imitate him; remembering how Christ that came not to destroy mens lives, but to save them, rebuked the Sons of Thunder that would have had him destroy those that refused to receive him, telling them, *That they knew not what manner of spirit they were of.*

On the other side, it may be Schism to separate from a Church that hath some Schismatical Principles, Practices, and Persons, if those be not such or so great as to necessitate our departure from them: For alas, it is too few Churches that are so happy as to have nothing, and do nothing which is Schismatical.

XXVIII. 26. Gathering *New Churches* by way of *Separation* from others, or gathering *Assemblies* without the consent of the *lawful Pastors*, who had the charge of the People of those *Assemblies*, is a sin and Schism in all these Cases following.

1. In general, when the Laws, Practices, or Persons of the Church which they separate from, give them *no sufficient cause* of a departure.

2. In general, when in the judgment of true reason, according to the notable evidence of the case, the said *Assemblies* are like to do *more hurt than good*.

3. When such *Assemblies* are gathered in *opposition* to some *Truth* which the Separaters would thereby disown (e. g. Infant-Baptism, the lawfulness of Set-forms of Praise or Prayer, or any sound Doctrine;) or for the profession and propagation of some *Herésie* or *Error* (as Antinomianism, Popery, &c.)

4. When such Churches are gathered by men that have no true *Fitness* and *Calling* for the Sacred Ministry, or the work which they undertake.

5. When they are gathered by the pride of the Ministers, that would thereby unduly set up themselves, and draw away Disciples after them; or by their covetousness, seeking not the good of the

the Flock, but the Fleece ; not *them*, but *theirs* ; not serving the Lord Jesus, but their own Belies: Or when gathered, by the *Pride* of the *People*, that unjustly think those that they separate from, men unworthy of their Communion, and say to them, *Come not near to us, we are holier than you*, Isa. 65. 5.

6. When they are gathered by a quarrelsome Passion, falling out with the Pastors and People whom they separate from. The parting of *Paul* and *Barnabas* had some evil in it.

7. When they are gathered to encourage and strengthen a sinful Faction or Party, or when men separate from others for fear of being censured by such a party, as *Peter* did withdraw from the Gentile Christians, lest he should displease the erroneous Jewes Gal. 2.

8. When it is done out of a proud overvaluing of mens own opinions, or some odd singularity, whereby men cannot bear those that are not of their mind, or whereby they would fain be more conspicuous as more Orthodox and wise than others.

9. When it is done mistakingly to set up some wrong course of Church Government or worship (As that the *People* may have the *Power of the Keyes*, or of *examining* and *judging* all *admitted members*, or that *Papal Government* or the *mass* may be introduced *enthusiastical* disorderly *talking* by pretended inspiration, by ignorant uncalled men, or to introduce such *traditions* and *superstitions*, as the *Papists* use, &c.)

10. When it is done upon a false conceit that a mans presence with any Church that hath known error or faults in doctrines or worship,

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is a guilty approving of them, and therefore that they must separate from all such.

11. When they separate out of an *unruliness* of spirit, because they will not be governed by their lawful Pastors in lawful things, as time, place, order, &c. or because a *Minor* part in elections is overvoted by the major part, and cannot have their wills.

12. When they separate out of a prophaneness of mind, not enduring the power of the Preachers doctrine, or the holiness and discipline of the Church, but would be licentious, while they would be called Religious. All these are unlawful separations, and assemblings.

Yet that which is unlawful as to the *Principle, End and Manner, secundum quid*, is not alwaies unlawful *simply*, and in the *thing it self*, for a proud, covetous turbulent person may sinfully do a Lawful thing.

XXIX. 27. When Pastors by concord, or Magistrates by Laws have settled Lawful *Circumstances* or *Accidents* of Church Order or *Worship*, or *Discipline*, though they be in *particular* but humane Institutions, it is Sinful disobedience to violate them without necessary reason: *e. g.* Parochial Order, Associations, Times, Places, Ministers, Maintenance, Scripture-Translations, &c.

XXX. 28. When able faithful Pastors are lawfully set over the Assemblies, by *just Election* and *Ordination*, if any will causelessly, and without right silence them, and command the people to desert them, and to take others for their Pastors in their stead, of whom they have no such knowledge as may encourage them to such a

change, we cannot defend this from the charge of Schism, which puts a Congregation on so hard a means of Concord, as to judge whether they are bound to that Pastor that was set over them as Christ appointed, or must renounce him and take the other when they are Commanded. So *Cyprian* in the case of *Novatian* says that he could be no Bishop because another was rightfull Bishop before.

XXXI. 29. In *England* it belongeth 1. to the Patron to present, 2. to the Bishop to ordain and institute and therefore to approve and invest 3. to the people *jure divino* to be free Consenters, 4. and to the Magistrate to protect and to judge who shall be protected or tolerated under him : If now these four parties be for four Ministers or for three, or two several men, and cannot agree in one, the culpable dissenters will be the causes of the Schism.

XXXII. 30. If a Church have more Presbyters than one, and will be for one way of worship, discipline or doctrine and another for another, (as at *Frankford*, Dr. Cox. Mr. Horn and others were for the Liturgie, and others against it) so that the people cannot possibly accord, it is the culpable party, which ever it be, that must answer for the Schism. So much of enumerated Schisms.

XXXIII. On the Negative, we suppose that none of these following are Schisms in a culpable sense.

1. All are agreed that it is no Schism for the Christian Church to separate from the ancient Jewish

Jewish, or from the Infidel Heathen World.

XXXIV. 2. All Protestants are agreed that it is no Schism to deny obedience to the *Roman Pope*; nor to deny that communion with them, which they will not have *without obedience*: To separate from *other Churches*, is to deny them *meer Communion*; But to separate from the *Roman as Papal*, is but to deny them *subjection*: To deny any other Christian Church to be a *true Church* is Schismatical, if they have the *Essentials* of a Church: But to deny the *Papal Church* or *Monarchy* to be a *true Church* of *Christ's institution*, is true, just and necessary; though they be *Christians*; because we mean only the *Papal Church form*, as it is an *Universal Ecclesiastical Monarchy* of the whole Christian world, which no other Church but that doth claim.

XXXV. 3. It is no Schism to deny *Subjection* to *Pope, Councils* or *Patriarchs*, of other Kingdoms, or to any foreign Power by what names or titles soever called.

XXXVI. 4. It is no Schism to deny that *Christ* hath any such *Visible Church* on Earth as is one by *Union* with any *Universal Head*, *Personal* or *Collective*, besides himself.

XXXVII. 5. It is no Schism to *Preach*, and *gather Churches*, and *elect and ordain Pastors* and *Assemble* for *God's Worship*, against the *Laws* and *will* of *Heathen*, *Nahometan*, or *Infidel Princes* that forbid it. For thus did the *Christians* for 300 years. And if there be the *same cause and need*, it is no more Schism to do it against the *Laws* and *will* of a *Christian Prince*. Because, 1. *Christ's Laws* are equally obligatory;

2. Souls equally precious. 3. The Gospel and Gods worship equally necessary, 4. And *his Christianity* enableth him not to do *more hurt* than a Pagan may do, but *more good*. If therefore either out of Ungodly enmity to his own profession, or for fear of displeasing his wicked or Infidel Subjects, he should forbid Christian Churches, he is not to be therein obeyed.

XXXVIII. 6. If a Prince, Heathen, Infidel or Christian, forbid Gods Commanded worship, and any Commanded part of the Pastors office, (as in Papiests Kingdoms Prayer in a known tongue, and the Cup in the Lords Supper is forbidden, and as they say, all preaching save the reading of Liturgies and Homilies is forbidden in *Moscovie*, and as the use of the Keyes is elsewhere forbidden;) It is no *Schism* to disobey such Laws, (what Prudence may *pro hic & nunc* require of any single person we now determine not.)

XXXIX. 7. If any Prince would turn his *Kingdom*, or a whole *Province*, *Diocefs* or *County* into *One only Church* and thereby overthrow all the *first order* of Churches of Christs institution, which are associated for *Personal present Communion*, allowing them no Pastors that have the power of the Keyes, and all essential to their office; though he should allow *Parochial Oratories* or *Chappels*, which should be no true Churches, but *Parts* of a Church, It were no *Schism* to gather Churches within such a Church against the Laws of such a Prince. Many write that there is but One Bishop in *Abassia* (though some say that others have Episcopal power under

under him:) some that read the old Canons, which confine Bishops to Cities, and take not the word as then it was taken, for any great Town or Corporation, but for such priviledged Towns only as are called Cities in *England*, hence gather that as the King may disfranchise Cities and reduce them to ten, two or one in a Kingdom, he may by consequence do so by Churches that have Bishops; which if it be spoken but of *Episcopi Episcoporum* we resist not; But if of *Episcopi Gregis* of the first Order of Churches called [Particular] we suppose that out of such a Kingdom-Church *Provincial* or *Diocesan-Church*, it is no *Schism* to gather particular *Parochial* Churches though forbidden. And the same reason will prove that if in a lesser circuit, the same things be done though in a lower degree, viz, were it but three, four or ten particular Churches of the largest size capable of *Personal Communion* turned into one which is capable only of distant Communion *per alios* it is lawful to gather particular Churches out of that larger sort of Church. If the Bishop of *Rome*, *Alexandria*, *Antioch*, *Cesarea*, *Heraclea*, *Carthage*, &c. should have put down the Bishops of ten, twenty, an hundred or many hundred Churches about them, and set up only Oratories and Catechists in their stead making them all but part of their own Churches, it would have been lawful to have gathered Churches in their Churches: For God never made them proper Judges whether Christ should have Churches according to his laws, nor whether God should be worshipped, and souls be saved, or his own institutions of Churches be observed.

XL. 8. If Bishops would ordain Presbyters by *limiting words*, restraining them from any *Essential* or *Integral Part* of the Office or Power as instituted by Christ, and yet profess that they ordain them to the Office which Christ hath instituted, it is no Schism for those Presbyters afterward to *claim* (and execute in season) all the power which by Christ's institution belongeth to their Office, though against the Bishops Wills. Because the Bishops are not the *Authors* or *Donors* of the *Office Power*, but only the Ministerial Deliverers and Investors; And therefore it is Christ and not they, that must describe it.

XLI. 9. No Prince or Prelate hath power from Christ to set over, or impose upon any Church or Christian people, any person as a Pastor who through Ignorance, Heresie, Malignant opposition to piety, or utter defect of Ministerial ability, is incapable of the Office or unfit to be trusted by the people with the Pastoral care and conduct of their soules. Nor is it Schism in them to refuse to commit their soules to such, nor to chuse and use better; when they may do it, without greater hurt to others than their gain will compensate.

XLII. 10. Princes or other Magistrates are not appointed by God to be the *ordinary Electors* and *Imposers* of Pastors on *all the Churches*; and the people bound to consent to whomsoever they elect. But Christ hath given the *Bishops* the power of free *ordaining*, and the people the power of free *consenting*, and made Magistrates the *Governours* of them that have this power. Even as he hath not given power to Princes
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to chuse Wives or Husbands, Servants or Masters, Tutors or Pupils, Physicians or Patients, for all their Subjects, but hath antecedently given such Subjects power to chuse for themselves, and to Princes to be civil Rulers of such as have this Choice, by which Governing Power they may regulate their Choice in subordination to Christs Universal Laws, and may punish them for gross misdoing : Therefore it is no Schism for Pastors to ordain, or People to chuse the Overseers of their souls, without or against a Magistrates will or command as such (submitting to his Government.)

XLIII. II. When faithful Pastors truly ordained and elected, or consented to, are in possession, if a lawful Magistrate cast them out (not only of the Temples and Tithes, but also of their *Pastoral Relation* and *Overfight*, and put others in their places of untried and suspected parts and fidelity; 1. The Princes imposition maketh not such the *true Pastors* of that Church before and without the *Peoples consent* : 2. Nor will it alwaies bind the People to consent, and to forsake their former Pastors, nor prove them Schismatics because they do it not.

For 1. God in Nature and Scripture hath given them that consenting power antecedent to the Princes determination, which none can take from them. As he hath in nature given men the Choice (or Consent at least) with what Physician they will trust their lives : God hath not put all sick mens lives so far in the Princes power as to bind them to trust and use whomsoever he shall chuse : For men are nearest to themselves, and their lives are at their own wills in the first in-

stance, before they are at anothers : And mens souls and everlasting happiness are preciouser to them than their lives, and it is first under God their own wills by which they shall live or die ; though all their friends should do their best to make them willing of what is best.

2. They are supposed related duely to their tryed Pastors, in the bond of fidelity, which they may not unnecessarily violate.

3. Otherwise one *Roman* Emperor might have undone all the Churches and Souls in the Empire in a great degree ; by imposing on them insufficient, heretical, or malignant Pastors: Where it must be noted, 1. That God doth ordinarily work on souls according to the quality of the means : To say that *He can do otherwise*, is impertinent, while we see that he *doth not*, nor hath *promised it*. We see that Heathens and Infidels are not converted without Preachers : We see that Heretical Preachers make Hereticks, and Schismatical ones make Schismaticks, and ignorant ones leave the people ignorant : In several Countries the people are Greeks, Papists, Lutherans, &c. as they are taught. We see that one clear, convincing, experienced, serious Preacher, turneth more souls among us from ignorance, error, fleshly lust, and worldly wicked hearts and lives, than abundance of raw young Readers or Preachers, that ignorantly say over a dry prepared speech in a School-boys mode and tone. It is not every Preacher of whom it can be said as Dr. *Ames* doth of old Mr. *Midsley*, a Non-conformist of *Lancashire*, *That he was the means of converting many thousand souls, (from Popery, Ignorance, and a wicked life : Nor whose labours*
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are blest, as Mr. *Dods*, Mr. *John Rogers*, Mr. *Thomas Hookers* (Nonconformists) or Mr. *William Penners* (a Conformist) and such others were. Even as we see by experience that a few skilful, prudent, experienced Physicians cure more than abundance of young beginners, who too oft kill more than they cure. We see that the *Abassian*, *Armenian*, *Greek*, and most Popish Countries, are lamentably ignorant (and usually proportionably vicious) for want of a learned, pious, skilful, and laborious Ministry. History tells us, that the Kingdom of *Nubia* forsook Christianity for want of competent Teachers: The industry of the Jesuits and Friars in *China*, *Japan*, *Congo*, and other Countries, telleth us how much they laid on the diligent use of means. *Jos. Acosta* tells us how much the *West-Indies* suffer in Religion by the ignorance and wickedness of the Priests. How barbarous and sad a state the Empire of *Moscovy* is in, for want of able, faithful Pastors, while the Emperours put down Preaching, and confine them to Liturgies and Homilies, as is affirmed commonly without contradiction. How miserable a state the *Roman* Church; yea, the Papacy was in, in the ninth and tenth Ages, even *Baronius*, *Genebrard*, and the greatest flatterers of the Pope lament; and this for want of able, faithful Pastors and Teachers among them.

2. No man hath his power to destruction, but to edification. The *bonum Publicum* is the end of Government: Therefore it is not Schism in Subjects, not to cast their souls on notorious peril of damnation, in obedience to any mortal man.

3. Every man, (especially experienced Christians)

stians) have more sense and knowledge of what is profitable and congruous to them, than standers by have, how learned soever : As ignorance maketh a *few, short, plain, oft repeated words*, in a *familiar style*, more profitable to low-bred persons, than an accurate learned Discourse would be; so mens several tempers and vices maketh that matter and manner of Preaching profitable to them, which to others seemeth otherwise : And as a nice Lady must not tie her family of labouring persons, to the matter and measure of her diet, nor revile them as gluttons or fools if they like it not; no more must learned men confine plain people to wordy Orations, (whether Learned or Pedantick) and say, This is best for them : Much less must they silence causlessly such Teachers as truly profit them, or tie them to Homilies or Liturgies only, and say, *Here is as much as is necessary to salvation* : Nor is it any Schism in the people, if they refuse to be so confined by them, and denied such helps to their salvation as God hath sent them, and made their due.

4. Order is an excellent means of edification, and of preserving *Truth, Charity and Peace* : But it is but a *Means* to the *Ends* of the things Ordered, and the publick good : Therefore if Order should be made the advantage of *Heresie, Church-Tyranny or Iniquity*, and be turned against the good of Church and Souls, (as it is in the Policy of the *Roman Church*, and in well ordered Armies of Rebels, or such as have unlawful wars) this would make it no Schism or sin to break such order. These notices interposed, we add, 4. That it hath been the Judgement of the
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most honoured Ages of the Church, that it is no Schism in the forementioned Cases, to cleave to the faithful Pastors that were duly ordained and consented to, and to refuse subjection to such as lawful Princes have imposed in their steads.

1. That even in the Jewish State the Kings had not the Election of all the Priests and Levites (much less the Prophets) is before proved; though they had the Government of them according to God's Laws.

2. That the Apostles sent by Christ performed their Office against the will of the *Roman* and *Jewish* Rulers, is not denied.

3. And because some think that this was proper only to Apostles or men sent immediately by Christ, we add, that it is not denied that this was the case of others in that Age: As *Timothy*, (who is charged before God and Angels to Preach in season and out of season, *2 Tim.* 4. 1, 2.) *Titus*, *Apollo*, *Silas*, and such others; and of all the settled Elders of the Churches, *Act.* 14. v. 23. *Tit.* 1. 5. *2 Thes.* 5. 12, 13. *Heb.* 13. 17, &c.

4. And it is not denied that this was the case of all the ordinary Pastors for the first three hundred years, under the unbelieving Emperors. And as is aforesaid, even these were Governours of the Christian Pastors and Churches (who are commanded *Rom.* 13. to obey them) and they wanted not Governing power, though in part they wanted *aptitude to use it well*; so that Christians were to obey even Heathen Governours in lawful things.

5. And it is undeniable that this was the judgment and case of the Fathers and People of the Church under the Christian Emperours that were

were *Arrians*, or favoured the *Arrians*: And as is aforesaid, the *Arrians* would have subscribed to all the *Nicene Creed*, (that Christ is *Light of Light, God of God, very God of very God, begotten, not made*, till they came to that one word *ὁμοούσιος*. Yea, *Eusebius* subscribed to that also, and to the whole, who yet (notwithstanding *Socrates's* charitable excuse) is by his own Epistle from that Council to his People, plainly proved to be an *Arrian*, as *Petavius* hath fully manifested: And yet how the Churches of the East did commonly cleave to their Pastors when *Constantius* and *Valens* ejected them; and how they resolutely refused the imposed Bishops, some as *Arrians*, and some but as suspected, saying, *We have lawful Bishops already*, and how stiffly they refused to forbear their forbidden Meetings, and Publick Worship with their former Pastors, Church-History puts us out of doubt.

Athanasius oft staved with his flock till banished by violence by *Constantine*, *Constantius* and *Valens*:

Eustathius Bishop of *Antioch* did the like yea came to the Imperial City *Constantinople*, and there lived in secret to confirm the People and presumed to ordain a Patriarch of that City chosen against the Emperours will: For when *Eudoxius* was dead, the orthodox people chose *Evagrius*, a man of their own judgement, and refused *Dionophilus*, *Socr. l. 4. c. 13*. Both the consecrator and the consecrated Bishop stayed with them till the Emperour sent souldiers from *Nicomedia* to master the people, and banished them both into several Countries, and at once put fourscore Priests to death (burning them in a ship

ship at Sea,) to whom the people adhered, who came to petition him for justice and forbearance. Saith Socr. cap. 14. When the Emperour at Edessa gave the Lieutenant a blow with his fist because he had not scattered the Conventicles, as he had charged him, the Lieutenant, for all this great disgrace, set himself, though unwillingly to obey the Emperours wrath and displeasure; but gave notice secretly of it to the people (for it was far from his mind to fall a murdering so many godly Citizens,) that none should shew his face in the Temple, that none should be found raising of any Conventicle: But not one made account of his advice, nor regarded his threats, for the day following all flocked in great companies to the Temple. Then followeth the mention of a woman that with her little Child hastned through the crowd to the meeting hoping to die with the rest. The citizens of Cyzicum banished Eunnomius from their City, whom Eudoxius had preferred to that Bishoprick, not so much for his Errors as for his arrogant and insolent manner of Preaching, with Logical tricks and sophisms which they could not bear, and so they drove him to Constantinople where he layd by his Bishops Office Id. c. 7.

And when Eleusius repenting of his sin in a forced subscribing to the *Ariminum* faith would have had them have chosen another Bishop, they would have or acknowledg no other but him; being the undoubted Chusers of their own Bishop Ib. c. 7.

The City of Antioch fell into two parties of the Orthodox, besides the *Arrians*, and chose two Bishops *Paulinus* and *Meletius*; Though it was then

then contrary to the Canons that one City should have two Bishops, none questioned the peoples right to chuse, nor denied either of them to be true Bishops: And though the Emperour forbore *Paulinus* for his rare parts and virtues, and banished only *Meletius*, the people would not obey his Orders, but still assembled as before.

We are not ignorant what tumults popular Elections of Bishops have oft caused: But two things all acquainted with antiquity know which much serve to counterballance this objection: 1. That where Emperours and Synods of Bishops have made themselves the Electors, the tumults or confusions, or at least the consequent evils were not less but greater: 2. And when they did thus assume the Election (which was for the most part but in a few great seats and not of ordinary Bishops) still they suppose a necessity of the peoples consent. When the Emperour chose the Patriarchs, what one Emperour did another undid: And the peoples dissent undid it sooner: and the Ruling Bishops so oft disagreed, that their synods and Churches were lamentably militant. By the favour of the Emperour, *Dioscorus* was the strongest at *Ephesus* having the Souldiers and Rulers on his side, and by them the Major Vote of the Bishops: But it was more *Theodosius* and his Officers that carryed it than equity; even to the condemning of *Eusebius* and such others, and the beating of *Flavianus* the Patriarch of *Const.* unto death: And when by the Emperour and prevailing Bishops will, new Bishops were placed (*Anatolius* at *Const.* *Maximus* at *Antioch*, *Nonus* at *Edessa*, *Athanasius* for *Savinian* &c,) saith *Liberatus* in

Breviario

Breviario cap. 12 schisma factum est inter eos quale antea nunquam contigerat. Egypti, Thraces & Palestini Episcopi Dioscorum sequebantur, Orientales, Ponticis & Asiani Sanctæ Memoriæ Flavianum: Quod Schisma Permansit usque ad obitum Theodosii Principis. But when Martianus was made Emperour, all was undon again: that went for Heresie, which before went for the right belief, Dioscorus was banished, Proterius was chosen; and how chosen: saith Liberatus c. 14. ut cum omnium civium voluntate eligerint ordinandum Episcopum, sacris ob hoc literis præcedentibus, ad Theodorum tunc Augustalem collecti sunt ergo Nobiles Civitatis, ut eum qui esset vita & sermone Pontificatu dignus, eligerint: Hoc enim & Imperialibus sanctionibus jubebatur, N. B. Yet all this quieted not the people because Dioscorus was still by the most taken for their true Bishop; so that Proterius was fain to live under the guard of Souldiers among them: Timothy Ælurus, and Peter Moggus keeping separate Congregations, would not communicate with Proterius; and no sooner did they hear of Martians death, but the people in tumult murdered Proterius in the Church, mangled him, cast out, and burnt his carcass, and scattered his ashes in the wind, and made Timothy Ælurus their Bishop: And thenceforward Alexandria had two Bishops: And both sides petitioning the new Emperour Leo to be for them, he commanded (upon examination) his General to cast out Timothy, & alium decreto populi qui Synodum Calced. vindicaret, inthronizare, This Stila the Captain performeth, and another Timothy Salophaciolus is chosen: But when after Leo's death

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