

THE
SUCCESSORS
OF THE
APOSTLES,
OR,

A Discourse of the Office of the Messengers, or
Apostles of Christ and his Church, and how
they are to succeed the chief Apostles in those
things only, which were ordinary and fixed in
that Ministry.

Shewing therewithal,
That it is impious Presumption for any to pretend
to succeed the Great Apostles, in any part of their Office
which was extraordinary.

By *Thomas Grantham.*

Luke 11. 49. } } Matth. 23. 34.
---- I will send to you } } ---- I send unto you Prophets,
Prophets and Apostles. } } Wisemen, and Scribes.
2 Cor. 8. 23.
--- They are the Apostles of the Churches, and the glory of Christ."

L O N D O N,
Printed in the Year, 1674.



T O T H E
CHRISTIAN READER!

It is no outward Glory or Preferment in this world which we seek in Writing the ensuing Treatise, but we seek the Restoration of neglected Verity.

Extreams have undone all, some flying too high upon the wing of Ministerial Titles for Carnal advantages, have advanced themselves to such degrees of Domination as the simplicity of the Gospel never knew, whilest others scandalized thereat, or else prided up in their parts, fall as much below, even to contemn, as insignificant Trifles those Offices which Christ ordained for the well-being of his Church, making meer gifted Disciples, not only their Corivals, but their Superiors also; as if Christianity knew no Reverence due to the Stewards of the Mysteries of God.

The designe of this Treatise is to bring into the good liking of the Church her antient Servants, the Messengers or Apostles of Christ and his Churches, (such I mean as Timothy and Titus, and others of that rank) for the more orderly manangement of her affairs in Religion at home and abroad.

To the Reader.

How suitable the Appellation is to an Itinerate Ministry, and how much more valuable it is to have a Ministry by Divine Institution, then humane prudence only, to agitate the affairs of the Gospel in the World, will soon be perceived, when mens conceits shall prevail (for such conceits there are) to deprive us of the former, and to introduce the latter.

Nor do I desire any favour from the Reader, save this, that thou interpret me fairly, judge impartially, and pass by the Marks of humane frailty.

As for captious zoi⊙, if he peruse me, I value him not, knowing his business is more to find fault with others, then to mend his own.

Thy Real Servant in the Gospel,

Tho. Grantham.



A Defence of the Office of Subordinate Apostles of Christ, or Messengers of his Churches, and the perpetuity of his Ministry by Divine Institution, for the more orderly Promulgation of the Gospel, and the better settlement of Churches to the end of the world.

Seeing all sorts of Christians do allow of an Itinerate or Travailing Ministry, as necessary to promulgate, Publish, or Preach the Gospell where it is not known, and to strengthen the Churches of God, specially where there is a paucity, or Insufficiency of Instruments, it may therefore seem strange that any should give occasion to write a defence of that which themselves do allow, and yet so it falleth out at this time, through some mistake, partly about the Titles or Appellations Perfixed, and partly about the Nature of the Institution of this Ministry, whether it be Divine, or of Human prudence only?

But surely for men to strain more at the word Apostle, [as some do at the word Bishop] then at the work or Office signified thereby, is no other thing (as I conceive) then groundless Humility or hypocriticall subtilty, seeing it is evident that these Titles are as Lowly as any that can be given to suit with the matter thereby intended, [Apostle] signifying a Messenger, or sent; [Bishop] importing an Overseer.

Herefore that I may avoid this humour, I will not fear to call old things by their old names, and therefore shall call the Officers of Christs Church by the same names which the wisdom of God hath given them, not to make men proud, but rather humble, being fitted as a *memento* concerning the work, which by their Office they stand engaged to do.

What

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What the meaning of the other Scruple should be, which Supposes the Office of Messengers or Apostles, as aforesaid, to be only of *humane Prudence*, and not of Divine Institution, is to me very Suspicious, being in effect to make all the Offices in the Church of Christ to be no Divine Institutes, which yet I hope will not be hastily asserted; however, it is by us here affirmed; *That the Office of Messengers or Apostles, as aforesaid, is of Divine Institution in the same manner as the Office of Bishops, Elders, and Deacons, and not otherwise.*

Wherefore, albeit we do say, that as other Officers in the Church have Successors, so the Apostles also have some to succeed them, yet our meaning is not that they, to wit, the Chief Apostles, have any to Succeed them in all the parts of their Office, because there were some things in their Office extraordinary and temporary, and some things ordinary and fixed, the latter are the things by us to be insisted upon only, but for the former we say,

That it is certainly a very sinfull and impious thing for any to pretend to any Power or Office Apostolicall like that of the Twelve, or others of that dignity, in respect

1. Of their immediate Mission, which was so much like the Mission of our great Apostle Christ himself, that he saith, *As my Father sent me, so send I you.*

2. They learned their Doctrine either from the sacred Lips of the Lord Christ, or received it by infallible revelation of the holy Ghost, and were not taught it by man, as Timothy and other their Successors were, *Heb. 2. 3. --- so great Salvation which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him. 1 Job. 1. 1. 5. That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled the word of life, -- that which we have seen and heard, declare we unto you, Gal. 1. 11. But I certifie, you Brethren that the Gospel which was preached of me, was not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*

3. They were to lay an infalible foundation, and to deliver rules for government which all other Teachers are to build upon and to observe as their Pattern and standard, by which to try other Doctrines and Spirits, *1 Cor. 3. 10. -- As a wise Master builder I have laid the foundation and another buildeth thereon, John 1. 4. 6. He that knoweth God, heareth us, he that is not of God, heareth*

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heareth not us, hereby know we the Spirit of truth, and the Spirit of Error.

4. They were necessarily endowed with the gift of Tongues, Miracles, Signes or mightly deeds, to demonstrate that they were sent of God, and that their Doctrine was from Heaven, *Luk. 24. 49.* But tarry ye in the City of Jerusalem untill ye be endowed with power from on high, *2 Cor. 12. 12.* Truly the signes of an Apostle were wrought among you in all patience, in signes, wonders, and mightly deeds, *Heb. 2. 4.* God also bearing them witness with divers signes, Miracles, and gifts of the holy Ghost. In these and the like respects, the Cheife Apostles can have none to succeed them, for if they had, then must their words and writings have the same force and authority, and thus we should still be receiving new Oracles, and so never know when the whole Council of God is made known to us. Howbeit *this we do say,*

That God hath given to his Church, a Ministry of Messengers or Apostles (though much inferior) yet truly to succeed the first Apostles, in such things as were ordinary and fixed to that Office; as first,

In what respect there are now Apostles;

1. In respect of Lawfull Power or Authority to Preach the Gospell in all places, at all times, to all persons, as occasion and opportunity by Gods providence shall be given them, *Mark 16. 15; Mat. 28. 19. 20.*

2. Unwearied dilligence in Teaching and strengthening both Pastors and Churches, (cheifly those which are but newly settled in the faith) in all the Councell of God; and by labouring to perfect that which is lacking concerning the faith of any Churches, *Act. 20. 31. Act. 19. 1. to the 6. 2 Cor. 11. 28. 2 Pet. 1. 12. 13. 14. 15. Tit. 1. 5.*

3. In being set for a defence of the Gospell, or Doctrine once delivered, against false Apostles, or such as would introduce false Doctrines; *Phil. 1. 16. 17. 1 Tim. 1. 3.* and also to strengthen the hands of Particular Pastours against Usurpers, or such as despise the Ministers of Christ, *3. Ep. John. 5. 1 Tim. 1. 17. Gal. 4. 17. 18.*

Now that the Cheif Apostles have some to succeed them in the Apostleship, as we have affirmed, in these and the like Services, as we have now declared, will appeare; first.

1. From a due Consideration of the perpetuity of every part of that Commission, *Mat. 28. 19. 20. Mark. 16. 15. 16.*

2. From the Duration of these Spirituall gifts which our Lord

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Lord obtained, and gave to his Church by vertue of his ascension.

3. From the order and state of the primitive Churches, their haveing such Apostles or Messengers, and the non-abrogation thereof, by good authority to this day.

4. From the practice of those who most question the being of a Ministry of Messengers, or Apostles, in the Churches at this day.

5. From the state of the world, their necessity to be taught the truth as it is in Jesus, and the danger they lie under by means of false Apostles.

First from the Commission, *Math. 28. Mark. 16.* It is very evident that it is the will of God that the Nations be taught, and that the Gospell should be Preached to every Creature, so that we must of necessity stick to one thing out of three, and that is, either some body in special are bound to Preach the Gospell to those that are without, to the Nations that know it not; or else that all Christians are equally bound to perform this work, if capable, in respect of gifts; or else that this work ended with the Apostles.

The last of these will not be said by any that considers, how the making voy'd any one branch of that Commission, as not obliging the Church, or any person in it, is in effect to make the whole Commission void; for seeing there is nothing more plaine then that this Commission did once empower a Ministry of Messengers or Apostles to Preach the Gospell to the Nations; if this great part of the Commission shall be Supposed to be vanished, and no man bound thereby to Preach the Gospell, how can any man with shew of truth or reason pretend any power by vertue of this Commission to Baptize? sith both works are commanded as it were in one breath; neither can the Church be truly said to observe all things whatsoever Christ commanded his Apostles, if they do not observe this great work to preach the Gospell to the world; by men endowed with fit power to do it.

Nor can it rationally be said that this work belongs to every Gifted Christian alike, because the imployment of the Gospell consists in divers Offices, and all such Members have not the same Office, meer Gifts, do not (in any ordinary way) make men Officers in any part the Ministry, and that the teaching, *Math. 28.*

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28. and the Preaching, *Mark. 16.* is a Preaching not by virtue of Gift only, but by Office or authority also, cannot be denied; and doubtless as this work of Preaching the Gospel to the world, or those that are without, requires the greatest abilities, so it requires the greatest care, that none do enter into that Ministry without fit qualifications, and authority to go forth to plant, and settle Churches, according to the pattern of the first, and best Apostles; *Phil. 3. 17.* But they that would have this work no mans concerne, by virtue of Office, (and no Officer in the Church, as such; is bound to do this work unless he be an Apostle or Messenger) whiles such deny the being of a Ministry of this nature, they contradict themselves, in sending men about this great affair, or if they be not sent, then we demand how they can Preach? and the answer must be silence for ought I can say, sith extraordinary missions are not by wise men pretended.

Against what is said from the Commission, it is objected, 1. that this place containes the aubority by which all that are Christs Ministers do preach or officiate in any Ministerial capacity, 2. others more wise (as themselves believe) tell us this place gives no such authority at all, to any Ministers of Christ, but this Commission was only for the Apostles, to whom it was first delivered, &c. Object.

To the first objection I answer, by granting what is said to be very true, but saying withall, that this confirms rather then weakens that which we have for the Messengers Office, for here our Lord being invested with all power, in Heaven and in Earth, gives a Commission for Preaching the Gospell, Baptizing the Converts, and for teaching them to observe all things whatsoever he commanded to the end of the world, and hitherto we have believed that no power Ministeriall contained in this Commission, died with the Apostles; and therefore the second objection appears, *Levisimus fructus ingenii*, like some light or undigested matter; for how should any sollid Christian, once imagen that any thing, here commanded, is not obligeing to the Church? specially the objectors, who, whiles they hold that here is a Commission for Baptizing to the end of the world, they can with no fairness deny a Commission here also for Teaching them who are to be Baptized, otherwise they must inform us, when this mischief befell this Commission, *Math. 28.* that it lost it's force, for enabling us to Preach to the Nations, and yet

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kept full power to enable us to Baptise disciples.

2. That there is such a Ministry of Messengers or Apostles as we have defined, of right remaining to the Church to the end of the world is yet more evident, from the fixedness of the gifts bestowed on the Church through the ascension of Christ, *Eph. 4.* when he ascended up on high---he gave gifts---and he gave some Apostles and some Prophets &c.--till we all come to the unity of the faith, &c. see *I Cor. 12. 28.* Here we observe, the gifts of Gods Spirit is that which fits men for the Ministry; this Ministry so fitted, is fixed in the Church to the end of the world; part of this Ministry are Apostles, and therefore to continue in the Church to the end of the world, *Diodate* takes the word *Apostles* here in a strict sense; yet grants that the Ministry here spoken of is to remain in the Church till the end of the world, I conceive he had been more consistent, if he had here taken the word *Apostles* Largely, as he doth elsewhere, namely in, *Rom 16. 7.* and *2 Cor. 8. 23.* *Philip. 2. 25.* where, as he grants the Title of *Apostle* to have been given to many beside the Chief Apostles, so, he interprets it to intimate a Larger Ministeriall, or Pastorall authority, then is committed to particular Elders.

However, the text, *Ephes. 4.* gives being to the Ministry of Apostles in the Church of Christ, till the whole Church be perfected, as clearly as to Pastours, and Teachers, and a man may as soone deprive the Church of the latter, as of the former, but in vain are the attempts of men to deprive her of either.

Our third Argument is taken from the order of the Primitive

Semb. Divines on Rom. 16. 17.
The word *Apostles* (say they) is
scribed not to the 12. alone,
but in a larger sense to other Do-
ctors & Ministers of the Church.
Dr. Ham. on Rom. 16. *Αποστολοι*
signifies primarily that Office
reserved to the 12. were set apart
to Christ immediately, and so
Paul and *Barnabas*; secondarily
belongs to others that receive
like commission from the 12.
from *Paul*, &c.

Churches, who certainly had many *Apostles*,
beside those which were Foundation Layers,
and Master Builders, such were *Andronicus*
and *Junia*, *Rom. 16. 7.* who are said to be men
of Note among the *Apostles*; by *Apostles* here,
some do understand the 70. and that these 2
were of note among them; however they
were *Apostles*, and men of note in that Mini-
stery; for, it is a strange interpretation, to
turn the words thus, they were noted by the
Apostles, being a plain perversion of the Text
from it's native sense.

Of this sort of Ministers, in all probability (and 'tis the o-
pinion of some interpreters) were those mentioned in 3. *Ep.*
7. 101,

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John, who are said to go forth for the names sake of Christ taking nothing of the Gentiles, whome, *Gains* is commended for courteously entertaining, and *Diotrephes* reproved for rejecting. For, had not these Brethren been sent to Preach, I see not, how *John* should sharply reprehend them that received them not, nor stir up *Gains* to bring them on their journey *whethersoever* they would go. But *John's* care of them and his holding them in reputation, and defending them against opposers of their Ministry, and theirwithall their forsaking all for the name of Christ, Preaching freely to the Gentiles that they might be saved, shews that they were the Ministers and Messengers of Christ, and the Churches; otherwise if they ran before they were sent, they could not mannage the great affaires of the Gospell among the Gentiles; nor doth their being termed Brethren only, argue that they were not in Ministeriall capacity, for we find the same Phrase used concerning those that are expressly called the Apostles or Messengers of the Churches, and the glory of Christ
 2 Cor. 8. 23. ὑποστέλοι ἐκκλησιῶν, διὰ χειρῶ.

Dr. Hammon on 3. Ep. John calls these brethren the Ministers of Christ. But they were not Pastors of particular Churches, Ergo, Irregular Ministers or Messengers of Christ, and the Churches.

To say those Brethren, 2 Cor. 8. were Messengers or Apostles, only as they were sent with contribution from the Gentile Churches to the Church at *Jerusalem* (as some would have it) is a very cold exposition (and justly slighted by our best expositors) for first it cannot be proved that they were employed in that business at all, or if it could, how should they for this service be called the glory of Christ? surely this Character must refer to their being intrusted with better treasure then Silver and Gold, sith either Brethren or Sisters, of very ordinary capacity, (if faithfull) might have been sent with Earthly treasure.

Epaphroditus is not only called the Apostle or Messenger of the Church at *Philipi*, but *Pauls* companion also, and fellow soldier, which shewes, that though he might bring the Churches bounty to *Paul*, yet this did not confer upon him the title of *Apostle*, sith he had a greater employment which better deserved that Title, even to War in the holy Warfare of the Gospel as *Paul* himself.

Of this sort of Ministers of the Gospel was *Barnabas*, *Luke*, *Mark*, *Sylas*, || *Silvanus*, *Titchicus*, *Trophimus*, and *Apollos*, as appears by their being frequently fellow Travellers, and fellow Labourers in the Gospel with the Apostles, concerning whom I argue thus.

|| Some take *Sylas*, and *Silvanus*, to be the same man, but it is uncertain wherefore I note both.

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These persons were Ministers of the Gospel, and not gifted Brethren only, but they were not Ministers of particular Churches, Therefore their Office was general, and by consequence Messengers or Apostles. The *Major* is true, otherwise they ran before they were sent, and then how could they Preach? *Rom. 10.* or be fellow Labourers with *Paul*? The *Minor* is out of doubt, because of their unfixedness in respect of place, as before we have said, being frequent Travellers through sundry Countries upon the business of the Gospel, and some of them are expressly called the Apostles of Christ, *1 Thes. 1. 1.* here *Sylvanus* is joyred with *Paul*, as speaking by this Epistle to the *Theſſalonians*, and *Chap. 2. 6.* It is thus said, *Nor of men sought we glory, when we might have been burthensome as the Apostles of Christ.* Here *Sylvanus* is as openly called an Apostle of Christ, as *Paul* himself, of this opinion was the *Assembly of Divines*, see their Annotations. ||

|| Their words are these, We might have taken upon us and exercised our Apostolical authority as might besit the Ambassadors of Christ, yet we took a contrary course.

Timotheus is evidently a Minister of the same Order, as appears from the place even now alleadged, in which as *Paul* and *Sylvanus*, so also *Timotheus* is expressly called an Apostle of Christ, which is yet further evident from the tenor of those Epistles which *Paul* sent to him, *1 Tim. 1.* As *I besought thee to abide still at Ephesus, when I went into Macedonia, --- that thou shouldst warn some that they teach no other Doctrine, so do.* Now had *Timothy's* charge been only at *Ephesus*, as the Pastor of that Church only, there had been no need to beseech him to abide there, it being not unknown to him that it was by all means needful for particular Pastors, to reside near their respective Congregations, and not to go to forreign Countries to mannage the affairs of other Churches; but evident it is that *Timothy* was *Paul's* fellow Traveller in divers Countries, and frequently sent by him to sundry Churches from the time he was called to go forth with the Apostle, till *Paul* sent for the Elders of the Church at *Ephesus*, which was not long before he was a Prisoner; see to this purpose, *Acts 16. 1, 2, 3, 4.* and *17. 25.* and *18. 5.* and *19. 22.* and *20. 4, 10, 18.*

And though in a certain Postscript added to 2. Ep. to *Timothy*, he is called the first Bishop of the Church at *Ephesus*, yet this cannot be true, seeing the Church at *Ephesus* had Bishops, *Acts 20.* even when *Timothy* was a fellow Traveller with the Apostle *Paul* in divers Countries. Nor are the Antients positive in this matter,

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ter, for I find Eusebius only saying that it is reported that Timothy was the first Bishop of Ephesus, and Titus of Creet, but he affirms it not. But this we know is plain, that Timothy's care was as much for other Churches as that at Ephesus, Phil. 2. 19, 20. *It is in the Lord Jesus to send Timotheus unto you, --- for I have no man like minded, who will naturally care for your state, --- But ye know the proof of him, that is a Son with the Father he hath served with me in the Gospel.* Finally, I could shew that in the writings of the Antients, Timotheus was frequently called Timothy the Apostle, and so was Clement, and divers others, || and why this appellation should now be thought strange by any that have considered these things, I cannot easily imagin; but to proceed.

|| Theodoret saith these called Bishops were in the first times called Apostles.
Dr. Hammon

Of Titus the same consideration may be had, seeing he was left in Creet to set in order things that were wanting, and to ordain Elders in every Church, plainly shewing that his power in the affairs of the Gospel, and his care for the Churches was the same for every Church that it was for any of them, which is a far different charge from that which was given to the Elders of the Church at Ephesus, Acts 20. for they are not bid to look to all the Churches in Asia, but only to the Flock over which the Holy Ghost had made them Bishops or Overseers. Neither was Titus his care for the Churches in Creet only, for Paul calls him his Partner and fellow-helper concerning the Church at Corinth, 2 Cor. 8. 23.

Of the same import is that place, Gal. 1. 18, 19. *I went up to Jerusalem to see Peter, but other of the Apostles saw I none save James the Lords Brother.* Here James the Lords Brother is called an Apostle, and yet he was not one of the Twelve, for that James is called the Son of Alphaeus, Math. 10. 3. and of this mind is Eusebius. Jerom indeed would sometimes make these two the same man, yet other whiles he calls him *Decimum tertium Apostolum, i. e.* the thirteenth Apostle. But that James the Lords Brother was not one of the Twelve, may be collected from 1 Cor. 15. 5. to 8. our Lord is said to appear first to Cephas, then to the Twelve, after that he was seen of James, then of all the Apostles. Here we see James distinguished from the 12. Apostles, and the Twelve are distinguished from all the Apostles, by all the Apostles, therefore are meant (probably) the 70. whom Jesus sent forth by two and two, to the places whether himself would go, who were sent forth with these words, *εγω αποσπασσω υμας, I Apostolize,*

or

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or send you, &c. Luk. 10. 3. and these became famous Preachers and Officers in the Church after the Ascension of our Lord, as Eusebius and others have intimated in their writings. We see then partly from evident places of Scripture, and partly from rational demonstration of the places which probably hold forth such things, that the primitive Churches were endowed with a Ministry of many Messengers or Apostles beside those who were the foundation Layers, and Master Builders in the Church of Christ.

The sum of that which hath been said, from the State or order of the first Churches, lieth in this *Syllogism*.

The first Churches had a Ministry of many Apostles or Messengers beside the chief Apostles.

This Ministry was never taken away, or *de jure*, made to cease.

Ergo, Therefore the Church of Christ hath, or ought to have, such a Ministry of Apostles or Messengers to the end of the world.

Object.

Against this, it is objected, that though it be true, that the Primitive Churches had a Ministry of Messengers or Apostles beside the chief Apostles, and that the Church ought now to send her Ministers to Preach to the world, to gather and settle Churches, &c. yet it is denyed that either the former or latter Messengers of the Churches, are or were the Apostles * of Christ, or that they were, or any other are, Messengers or Apostles by Divine Institution.

The twelve
apostles and
others
were excep-
d.

1. Th. 16. 18.
2. Th. 3. 6.

To this objection I answer, That as the Church is of Divine Institution by Christ, so are all her Officers; in whose name she sends them forth, and not in her own, nor any other Creature, and so of no humane Institution, nor to Act in their Ministry by humane Authority.

2. We have shewed some of those Inferior Apostles of Christ from 1 Thes. 2. 6. which may be further evinced from 2 Cor. 5. where Timothy is called in conjunction with the Apostle Paul, an Ambassador of Christ, [now then we are Ambassadors for Christ] and its granted by the Learned, that *Πρεσβυτερος*, here rendred Legatione, or Ambassador, is a word of the same import with that of Apostle; hence the Argument is, if Timothy was an Ambassador for Christ, then he was an Apostle or Messenger of Christ. But, &c. Ergo,

3. That

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3. That this Office is of Divine Institution, may appear thus, It is either of Divine or Humane Institution, not of Humane, Ergo, of Divine Institution. Or thus,

If any other Offices in the Church (as Bishops, Elders, or Deacons) be of Divine Institution, then the Office of Subordinate Messengers or Apostles (such as *Timothy* and *Titus*) is of divine Institution also. But &c. Ergo.

If any deny the *Minor*, he is too far gone in Error to be disputed with by me. And for the consequence of the *Major*, 'tis thus demonstrated.

Such as by virtue of their office are to ordain others to offices that are Divine, must themselves have an office that is Divine, but *Timothy* and *Titus*, and other such Messengers are to Ordain others, by virtue of their Office, to Offices which are Divine.

Ergo, they had, and ought themselves to have an Office which is Divine.

That *Timothy* and *Titus* were by virtue of their Office, to ordain Bishops and Deacons, is evident enough by those Epistles which the Apostle *Paul* wrote to them respectively; and that they should do this, and have no Divine Authority, is not to be imagined; sith here they were not upon an emergency (which may alter the case) but in the ordinary course of the exercise of their Ministerial authority in the Churches of Christ.

4. Our fourth Argument is taken from the Practice of our Brethren, who question the Being of Messengers, as a Ministry remaining in the Church at this day. For, do they not frequently send forth men to act Authoritatively, both in Preaching to the world, and setting things in order in remote Congregations, to exercise Discipline by excommunication of offenders, and remitting the penitent; by ordaining them Elders, and dispensing to them the holy Mysteries or Ordinances? As these things cannot be denied, so we may justly enquire how it comes to pass that they do thus, if indeed the Church hath none to act in the capacity of Messengers or Apostles, as we have defined? sith it cannot be proved, neither do our Brethren affirm, that Elders of particular Churches have equal power, or any power as Elders in other Churches; neither is it in the power of any Congregation to take the Pastour of another Church from them, nor may any Church impose their Pastour

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flour upon another Church; wherefore, unless there be a Ministry remaining in the Church, which is related by virtue of their Commission to all Churches indifferently, we may perceive what confusion is like to ensue.

For, if those who go to Preach to the world, cannot justify their calling, as being inabled with lawful power from God, and his Church; how shall they comfort themselves in their undertakings, or answer opposers when questioned, concerning their Commission, specially in such places where the holy Scriptures are received, sith all that read may know that as the Gospel is to be Preached, so those that go forth as Ministers thereof, must be sent, either by immediate Mission from Heaven, or some mediate Mission from him by his Church, which none can pretend to, who deny the Office of Messengers, because other Officers are not by virtue of their Office, to go out into the world to teach the Nations, to plant Churches in remote Countries, or to settle the affairs of remote Congregations.

If now to that which we have said, it should be replied, *That such Churches as want Elders, and are distinct from one another, may allow by consent that the Elders of one Church do Act as Elders in another, &c.* To this we rejoyn, saying, this is sooner said then proved, for seeing Officers have their Commission at what time they are ordained, it cannot be, that they should have their power, *de jure*, made either less or greater, by the consent or non-consent of any person or persons whatsoever, unless it be by conferring another Office upon him, nor can that be done, but by another ordination.

Again, it would be understood how long the power given by our Brethren, to Elders of one Church, to Act as Elders in another Church, doth remain? whether they thenceforth stand equally engaged to oversee those Churches as the Church who first called them to serve as Pastours? and also how many Churches such Elders may Act in as Pastours? and also how many Churches only or ten, or an Hundred, and add *infinitum*. Surely, if once they give particuler Pastours by consent? whether two Congregations then they were at the time of their ordination appointed to oversee, power to Act as Pastours in more then what Messenger of the Church did ever exceed them in that respect? And further, if our Brethren can give their Pastours power to Act as Pastours in many Churches for a Month, or a Year,

Year, then why not for 5. or 10. Years, yea for term of life, the occasion still being the same? and how much comes this short of the power committed to any Messenger in the world at this day? wherefore seeing your Brethren do exercise as great authority in sending men to Preach, or to exercise Ministerial authority in the Churches of Christ as we do, it is strange they should dislike us for calling those Officers by such a name as the Scripture gives them, rather than by such a name as is exclusive of that power which of necessity they must put into exercise, whether they Minister to the world or to the Churches.

True it is Peter calls himselfe an Elder, and that he was an Elder in one Church as well as in another, but this was because he had an Office which was comprehensive of all Offices in the Church, and hence it is that we find the Apostles sometimes performing the office of Deacons when it might be done without let, to the Preaching of the word, *Act. 6. 2. Gal. 2. 9. 10.* But though it be true the greater does thus contain the less, yet the less does not contain the greater, for its evident that the Office of a Pastour of a particular Congregation, and a charge to Teach all nations, and to oversee all Churches, are things inconsistent to the same person.

What may or ought to be done in Preaching the Gospel by persons gifted in the Church, as a generall duty or priviledge, it is not my business here to descourse, but only to shew what is the true intent of the Offices which he hath ordained in his Church, otherwise it were easy to shew, that God hath not only provided a Liberty in his Church, for the modest exercise of the Gifts of his Spirit, that the Church may be edified. But also when by his providence any gifted Disciples are exposed to remote places, or otherwise called to Testifie their Faith, they may then lawfully Evangelize or Preach the Gospel, as is evident both from holy Scripture, *Act. 8. 4. 5.* and other very ancient Authors. See *Socrates Scholasticus, l. 1. c. 15. 16.*

5. Our last Argument, is from the state of the world, in respect of their continual need to be taught the Gospel in the ancient purity thereof; and the rather because of false Apostles which are gone out into the world, and do corrupt the Word, by sundry Artifices, to the hinderance of the salvation of Mankind,

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The world is Gods Harvest, whereinto he is pleased to send his Labourers ; and the Church is Comanded to Pray, that the Lord of the Harvest would send forth more and painful Labourers into his Harvest, *Luk. 10.* now these Labourers (at least generally) must be such as are in Ministerial capacity to Preach the Gospell, and they can no way so well be understood of any particuler function in the Ministry as that of Messengers partly for that the other Ministers are bound to particuler Churches, as is shewed before, partly for that our Saviour gave this direction to his Church, upon the occasion of sending forth

*Which may serve to give some light to the Divine Institution of the Office which we contend for, seeing those that are given to the Ministry at the Prayer of the Church, are here said to be sent by the Lord, and they that are sent by the Lord into his Harvest, are sent by Divine Authority.

*an Inferior order of Apostles or Messengers, to wit, the seventy. * And hence I argue, If it be the duty of the Church in all ages, to pray to the Lord that he would send forth such a Ministry into the world, there is not any room left for any to doubt of the continuance of such an Office, as that of Messengers or Apostles, as by us asserted ; for that very clause of their being sent, and that as Lambs in the midst of Wolves, doth still more familiarly in-*

form us what manner of Ministers these Labourers are. A necessity therefore lyeth upon the Church to dispose of her Members to that needfull work, as the Lord vouchsafes to fit them for it, least otherwise she be like those which make many prayers, for that they never intend to do, but rather to hinder the doing thereof.

It is certain the Church hath no power to cause the world to come to her Assemblies, and yet considering that the Gospell is for the illumination of all, it must needs be, that God should yet have his Ambassadors to beseech the world in Christs stead to be reconciled to God, even as one fruit of Christs ascention, is a gift for the rebellious that the Lord God may dwell among them, *Psal. 68. 18.* which being compared with *Ephes. 4.* may very well be interpreted of a gifted Ministry to turn rebellious sinners from Darknes to Light, and from the power of Sathan to God. To which agrees, *John. 16. 8.* where our Lord doth assure his Disciples, that when he should send the holy ghost, he should convince the world of sin, of righteousness, and of judgment, and this no doubt, as he should operate or work upon men by the Ministry of the word ; which promise either ended

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ended with that age (which is absurd to think) or else remaining to this day, it supposes a Ministry to hold forth to the world the everlasting Gospel, for the obedience of faith, such I mean as are bound by their Office, as debtor to the wise and unwise, to Preach to them that are without.

There is no doubt but Sathan hath his Apostles in the world at this day, as well as in times past, 2 Cor. 11. It were strange if our Lord should have none to withstand them, with an, *Are they Apostles?* so am I, as well as with an, *Are they Bishops or Elders?* so am I; and it's observable Paul did not deny the Appellation of *Apostle* to others beside himself, and the chief Apostles, whereas had it been unlawful to be called so, he had a ready way to discover them to be deceivers, even by their saying their professing themselves Apostles, was proof sufficient, but this Argument he never mentions, but vindicates himself, by shewing he was not inferior to them, no, not to the chief Apostle. The Church, Rev. 2. 2. is not commended for denying any to be Apostles beside the Foundation Layers; But for trying them which said they were Apostles, and were not, and found them Lyers. And like as if any shall arise, saying I am Christ, his very saying so, would be the best evidence he is a Lier, (seeing there is one only Lord Jesus Christ) so, if there were no more Apostles then the 12. &c. it were one of the easiest things in the world to discover a false Apostle, because his saying he was an Apostle, would be the badge to know him for a Deceiver?

Finally, the Gospel must be Preached in all the world, for a witness to all Nations, and then shall the end come, Math. 24. 14. which supposes the being of a Ministry, whose work it is to Preach to all Nations, even to the end of the world, Rev. 14. A Ministry must go forth to Preach the Gospel to every Nation, Kindred, Tongue, and People, immediately before great *Babylon* fall, so then, though darkness hath much prevailed since the first publication of the Gospel, yet Light shall rise out of obscurity, and the Earth shall still be enlightened. The wisdom of God, said he, would send Prophets and Apostles, Luk 11. 49. which is interpreted of Wise men and Scribes, Math. 23. 34. and that they should be persecuted and slain. This Prophesie was not so amply fulfilled by the Jewish Nation, but that Mystery *Babylon* shall bear a part in the fulfilling of it, Rev. 18. 20. which doth further shew a succession of Apostles, after the

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Jewish Nation had done their worst at those, whom God sent unto them.

Object. The Signs of Apostles are Wonders and Mighty deeds, these signs are not found, Ergo, there are no Apostles.

Ansꝛ. This objection is deceitful, because it distinguisheth not between the cheif and subordinate Apostles, signs were a necessary concomitant to the Office of the cheif Apostles, because they were to deliver new Oracles, and to abrogate old ones, but the Inferior Apostles needed no such signs, nor do we read of any mighty deeds done by *Timothy* and *Titus*, who yet were Apostles of the order which we contend for.

2. Though we hold it unsafe to say Miraculous gifts are so ceased, as that the Church may in no case ask them, yet we say if men should shew signs to prove themselves Apostles, it would now rather prove them deceivers.

Object. If there be any Messengers or Apostles in these days, shew us the men, and that sufficeeth us, less then this will not satisfie.

Ansꝛ. Ezra. 5. 4. What are the Names of the men that make this Building? or what would it profit you to tell you their Names?

2. Is not this curiosity the *syllum certissimum*, or leading thred to call in question your *Bishops*, *Pastors*, *Deacons*, yea in fine, your Church it self?

3. Therefore, let the Office contended for be granted or denied upon the grounds of holy Scriptures, and not asserted because of the eminency, or rejected because of the meanness of the persons concern'd in this Vocation.

Object. If there be any such Apostles as you contend for, why do they not magnifie their Office, and impose themselves upon the Churches where they come?

Ansꝛ. Although he that gave this Ministry, hath endowed them with power and capacity to serve his Churches, yet have they no dominion over their faith, to force themselves upon them whether they will or no, specially such Churches as they never planted: For *Paul* (that great Apostle) hath taught them more modesty, *1 Cor. 9. 2.* *2 Cor. 10. 12.* to 17.

2. These Messengers or Apostles do magnifie their Office in defending it against gain-sayers, and by doing what they can, in the services they are obliged to by it, and when *Diotrephes* hath learned more modesty, then to reject them, they may be more serviceable then now they are.

But do you not give to these Ministers or Messengers, a Superintendency over Bishops or Elders? and may not this in time lead to the setting up Arch-Bishops, or some Antichristian Usurpation? Object.

1. There is no better way to prevent such Usurpation, then by preserving the Ministry by us contended for, because it preserves all particuler Churches right, to send forth such Ministers as there is occasion for them so to do, and no one Church is herein Priviledged above another. Answ.

2. We give them no more Superintendency then Timothy and Titus had, whose care was for the Churches indifferently, so that their preheminance was only a degree of honor (not of power) in being greater Servants then others, as Christ taught them; He that is greatest let him be your Servant.

3. The necessity of this Ministry lieth in three things chiefly, 1. To plant Churches where there is none. 2. To set in order such Churches as want Officers to order their affairs. And 3. To assist faithfull Pastours or Churches against Usurpers, and those that trouble the peace of particuler Churches by false Doctrines. 3 Ep. John. V. 10. 1 Tim. 1. 3.

But do you not give the sole power of Ordination to your Messengers or Apostles. Object.

In no wise; for though we say they only are in a regular capacity to ordain Elders in Congregations newly planted, which have no Officers; yet where the Churches have an Eldership, there they are in a capacity to ordain their own Officers; yea, they may ordain and send forth Messengers; 1 Tim. 4. 14. Answ.

But who shall deal with, or correct those Messengers, if they shall fall to errors in life or Doctrine? Object.

1. It is meet every Christian (and so every Minister) be a member of some particuler Church, and this Church is the most proper judge to execute justice (as far as it concerns the Church) against such Offenders. Answ.

2. Any true Church may lawfully anathematize or hold in execration an Angel; or an Apostle of the greatest dignity if they prevaricate in Doctrine, Gal. 1. And therefore these subordinate Messengers may be dealt with accordingly, if they deserve it.

To Conclude, the sum of that which we have said, is this, that as God hath given to his Church a fixed Ministry of Bishops, Elders, Pastours, &c. to take the care of particuler Churches, so

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so he hath given her a travelling Ministry, unfixed in respect of particular Societies, to whom it pertains by virtue of their Ministry or Office, to take all occasions to cause the light of the glorious Gospel to shine unto such as sit in darkness, to plant Churches, to confirm or settle them in the faith, to visit and comfort those who have believed through grace.

And when we say the Messengers are unfixed, in respect of particular Societies, our meaning is not thereby to deny, but that for the more convenient managment of the great affairs of the Gospel, they may divide themselves into divers parts, and accordingly be called the Messengers of such Countries, as with whom they most frequently converse of the Gospel, *Gal. 2.9.*

In *Asia* we read of seven Messengers, and those related to seven Churches, in seven principal Cities in that Country, yet it may not be doubted, but that there were many Churches, and scattered Disciples in Country Villages, and so many Elders also in *Asia*; yea, in these very Churches which are particularly named; for in the Church of *Ephesus*, there were divers Bishops long before *John* wrote these Epistles from the Isle of *Patmos*, *Act. 20. 17, 28.*

It is true the *Antients* call these seven Messengers Bishops, or cheif Ministers; But then we know by Bishops, they mean ordinarily, such as had the care of many particular Societies or Churches; Thus they make *Timothy* a Bishop, yet confess him to be a Preacher of the Gospel throughout *Hellas* in *Achaia*, and from *Ephesus* unto *Iliricum*.

Titus they make Bishop of *Creet*, yet such an one as Preached the Gospel in all that Country which was very large; and our modern Writers call him and *Timothy*, *Evangelists*, which they say was an Office much inferior to that of Apostles, and so say we, if by *Apostle* be understood the cheif Apostles; However the difference between us is not great, lying more in the name of the Office, then that Office it self.

Sylvanus also is by some Writers made Bishop of *Theffalonica*, but the Scripture, as we have seen, calls him and other such Ministers as he was, *Apostles*. Now, whether it be more safe to call these Travelling Ministers of Christ, Bishops after the manner of men, or *Messengers*, or *Apostles*, after the manner of the holy Scriptures, is the business for the sober and unprejudiced Reader to consider; which that he may the better do, I shall
 note

note briefly what is granted by the Learned in this particular.

1. And first, *Euseb. lib. 2. cap. 24.* calls *Mark* an *Apostle*, when *Nero* (saith he) had reigned 8. years, first after *Mark* the *Apostle*, and *Evangelist* *Anianus* took the government of the Church of *Alexandria*.

2. *Anonim.* in *Photius*, calls *Timothy* Τιμόθεος Ἀπόστολος, *Timothy* the *Apostle*, and *Theodoret* calls him Ἀσιανῶν Ἀπόστολος, the *Asian* *Apostle*.

3. The same *Theod.* calls *Titus* Κρητῶν Ἀπόστολος, The *Apostle* of the *Cretians*.

4. He also calls *Epaphroditus* an *Apostle*, Ἀπόστολον αὐτῶν, &c.

5. *Clem. Alexandrinus*, calls *Clement*, *Pauls* Companion, Ἀπόστολος Κλημῆς, The *Apostle* *Clemens*.

6. *Chrysoptom* terms *Ignatius*, (who lived in the first Cent.) both *Bishop* and *Apostle*.

And saith *Dr. Hammon* (out of whom these Collections are taken) *Ireneus* informs us, that the followers of *Marcus* contemned the very *Apostles* in respect of themselves, which he expounds of the *Bishops* or *Apostles*, which were in the time of *Ireneus*, who flourished, Anno 175.

Now saith *Theodoret*, in process of time they left the Name of *Apostles* to them that were immediately sent by *Christ*, and Imposed the Name of *Bishops* on those that had been antiently called *Apostles*.

Hence its evident, the Office in respect of the very Name and Authority, which now we assert, continued in the Church unquestionable for about 200. years, and by what authority that title so suitable to the Office, was taken away, and another imposed (as is confessed) instead thereof, may admit of consideration.

For when the Churches had thus deprived themselves of their subordinate *Messengers* or *Apostles* of *Christ* and his Churches, then were they constrained to set up *Diocesan Bishops*, *Local Bishops*, *Arch-Bishops*, &c. For seeing the word *Bishop* was formerly used to express the office of particular Pastors or Elders, (as *Jerom. Episcopum & Presbyterium unum esse*) and yet having given divers of their *Bishops* the government of whole Countries or many Churches, they were forced to devise distinctions of their own, to know one sort of *Bishops* from another. Nor can this miscarriage or disorder be rightly reformed, till the good old

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old way of the primitive Churches be re-assumed to the glory of God, and better settlement of the Churches, which is the real and only design of this Treatise.

A P O S C R I P T.

In answer to three Queries received from a judicious friend in London, since the finishing the precedent work.

Object.

Whether there be Messengers or Apostles of Christ to exercise a Ministerial Authority in the Churches of Christ by divine Institution to continue to the end of the world?

Answer.

This Query doth not deny a Ministry of Messengers to be sent to Preach the Gospell where it is not known; to plant Churches where there is none; to ordain Elders in Churches remote, and to assist in dispensing the holy Mysteries, &c. for it is known the enquirer allows of this.

The question therefore is only about the nature of their Office, (*viz.*) *whether it be of divine Institution, or of humane prudence only?*

To which I answer, 1. Negatively, this Ministry is not of humane prudence only; Because no men, or Society of men, meerly as such, though endued with much prudence, are in any capacity to transact affairs of the Church of God, specially those that relate to the Ministry, 1 Cor. 2. 12, 13, 14. 1 Tim. 2. 2.

Secondly, I say this Ministry is of divine Institution, because the whole Ministerial authority, which the Church hath received as such, is of divine Institution; yea, the very Church her self is of divine Institution; and therefore said to be built up a Spirituall House to offer Spirituall Sacrifices, called also an holy Nation, a Royall Priesthood; The Temple of the holy ghost, which also is holy. The house of the Son of God, dignified above the house or Church under Moses, which yet was an holy people, and their ordinances divine, specially those that concern'd the Ministry of that Church, Numb. 3. 3. 9. 10. &c. sith therefore I suppose it will not be denied that the Offices in the Jewish

Jewish Church was of Divine Institution, It were strange that the Church of Christ should only enjoy a Ministry *jure Humano*, or of human prudence only; for albeit this Question doth only suppose the itinerating Ministry, or Messengers of Christ and his Church to be of *humane prudence*, yet it's well known there is the same opinion of the Office of Elders, Deacons, &c. and the Messengers Office is only made the mark to shoot at, whiles yet the rest do stand or fall with it, as to the nature of their Institution. From the premises therefore I shall Offer this Argument.

The Ministry of the Jewish Church was of divine Institution. Ergo the Ministry of the Church of Christ is of divine Institution.

That the Ministry of the Jewish Church was of divine Institution (though said to be but carnal in respect of that which was more glorious) will not (I think) be denied, and so the antecedent is certain. That the Consequence is good, is evident because the Ministry of the Church of Christ is more excellent then the Legall Ministry. And to this very purpose doth the Apostle argue, 2 Cor. 3. the whole Chapter, compared with the Latter part of the 2. Chap. and the beginning of the 4. Chap. And as he most clearly sets out the Glory both of the *Ministration* and the *Ministers* of the Gospell to be such as that, that of the Law, had no glory in respect of the other, the Ministers of Christ being Ministers not of the Letter, but of the Spirit, &c. so it is very remarkable, that he gives this Character, and commendation to the subsequent Ministers, as well as to himselfe, *viz.* to *Timothy*, whom he joynes with himselfe in the Dedication of the *Epistle*. 2 Cor. 1. 1. and likewise personates him frequently with himselfe in the greatest part of the *Epistle*, and particularly in *Chap.* 4. 1. Therefore seeing WE have this Ministry, as we have received mercy, we faint not, otherwise they must both have fainted under those pressures which did attend them.

And here we have a full Argument for the Divine Institution of *Timothy's* * Office; (who was a Messenger) and consequently of all such Ministers as he was. The Argument is this;

Such Messengers, or Subordinate Apostles as have received their Ministry [not their gifts only] of the Lord are Ministers by Divine Institution. But *Timothy*, and all such Messengers or Apostles as he was, have received their Ministry of the Lord, Ergo such Messengers or Apostles as he was, are Ministers by Divine Institution.

* Note, it hath been told me in words at length, that *Timothy* and *Titus* his Office was not of Divine Institution, which is a dangerous Errour.

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This Argument *a pari* between the Institution of the Legall and Gospell Ministry might be abundantly improved, but I speak to wise men, I hope a word to them will suffice.

Argument 2. from 1 Cor. 4. 1.

Those that are to be accounted Ministers of Christ, and Stewards of the Mysteries of God, they are Ministers by Divine Institution; but the subordinate Ministers, such as *Sosthenus*, *Apollo*, and *Timotheus*, are to be accounted Ministers of Christ, and Stewards of the mysteries of God. Ergo, as they are such Ministers, they are of Divine Institution.

|| Though its certain he was some degrees above them.

If any deny the Major, he fights against Paul himself; and for the Minor, it is evident Paul includes such with himself as were his companions, or fellow helpers, calling them also Ministers of Christ, and Stewards of the Mysteries of God, and that in conjunction with himself, as a Steward or Minister, || and that *Timothy* and *Sosthenus*, were his companions, doth appear 1 Cor. 1. 1. and 4. 17. whom also he calls Apostles, *vers.* 9. 10, 11, 12. for surely as they were his companions, of whom he saith, to this present hour we both *Hunger* and *Thirst*, and are *Naked*, and *Buffeted*, and *Labour*, working with our hands, &c. so *vers.* 9. he expressly calls the same persons Apostles, and that in conjunction with himself also, (though they were much inferior to him) so that we conclude these subordinate Ministers of Christ, Stewards of Gods Mysteries, Messengers, or Apostles, had this their Ministry by Divine Institution.

As for *Apollo* and *Cephas*, (who are also included in 1 Cor. 4. 1. it appeareth not that they were Pauls companions at this time, and so all things said concerning the other that were with him, cannot be so applicable to them, yet that they are included also in the Ministerial Appellations, is not hard to be demonstrated.

Quest. 2.

Whether you are such [Messengers] or Apostles? this you must answer before any one is bound to obey you?

Ans.

The Apostle Paul was constrained to become a fool, 2 Cor. 12. 11. and it is no marvel if such as are not worthy to loose the latchet of his Shoes, be constrained by the unfriendly dealing of some of their Brethren, to come into the same predicament. And therefore (leaving others to do as they see cause) I here expose my self to your contempt (if so it must be) and I am the rather content

content to do this, for that I am the last, and therefore the least of all my Fathers children in this Nation (that I know off) called to this so much despised employment. Thus I am become a Fool. But ye have compelled me.

Whether all Churches of Christ are bound to receive you as such, or whether any Church is guilty of sin if they refuse to receive you, by being bound or guilty I mean, by virtue of some Divine Institution antecedantious to any compact or agreement of their own, &c. Quest. 3.

That such Messengers, as Timothy, Titus, Sosthenus, and Apollo, Answ. 1. and consequently our selves, if such ought to be received by the Churches generally as Ministers of Christ, and Stewards of the Mysteries of God, 1 Cor. 4. 1. Let a man, viz. every Christian man, so account of us, &c. Nor know I any agreement of their own necessary, antecedantiously, save the knowledg of the same truth in this particular. But the Churches ignorant of the mind of God in this particular, are to be instructed in it, which being faithfully performed, I say the Churches which shall then reject such servants of Christ, do sin, and are to be blamed as Diotrephes was, who would neither receive such Brethren himself, nor suffer them that would, 3. Ep. John. And it were well if he had none in this age to follow his ill example:

2. Yet in this answer these things are to be considered, 1. That they bring the Doctrine of Christ, 2. Ep. John vers. 10. 2. And that they either are such whose praise is so in the Church as not to need, or else that they have Letters of Commendation from the Church of Christ, for some do not need such Letters, 2 Cor. 3. 1. Yet others had such Letters to the same Church, Acts 18. 27. However for the greater security of the Churches, such Testimonials are expedient for all, and necessary in remote places.

|| viz. The Companion of Paul as well as himself.

3. How far the Justification of this Ministry is Divine, and so obliging to the Churches, may be considered from what hath been said before.

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consent to do this, for that I am the last, and therefore the
last of all my Father's children in this Nation (that I know of)
called to this so much desired employment. Thus I am be-

come a fool. But your care is called for.
Whether all churches of Christ are bound to receive you in such, or
whether you have a right of your self to receive you, by being
bound or guilty I mean, by virtue of some Divine Institution unques-

tioned to any church or agreement of their own, &c.
The such Ministers, as Timothy, Titus, Solomon, and others,
and consequently ourselves, if such ought to be received by
the Churches generally as Ministers of Christ, and stewards of
the Mysteries of God, &c. I. For a man, and every Christian
man, is account of us, &c. For know I any agreement of their
own necessity, antiochianously, have the knowledge of the same
truth in this particular. But the Churches ignorant of the
mind of God in this particular are to be instructed in it, which
being usually performed by the Churches which shall then
be left their stewards of Christ, do you, and are to be placed as
stewards, who would neither receive such Brethren himself,
nor suffer them that would. For John. And it were well if he
had done in this age to follow his ill example.

2. Yet in this answer these things are to be considered. 1.
That they bring the Doctrine of Christ, as John says, to 2.
And that they either are such whole parts as to in the Church
as not to need, or else that they have Letters of Commendation
from the Church of Christ, for some do not need such Letters,
2 Cor. 3. 1. Yet others had such Letters to the same Church, as
18. 27. However for the greater security of the Churches, such
Letters were an expedient for all and necessary in remote places.
3. How far the Jurisdiction of the Ministry is Divine, and
so obliging to the Churches, may be considered from what
 hath been said before.

F I N I S

|| Mr. Tho.
Comyngham
of York, as
well as Mr.
1651