AN
ANSWER
TO TWO
TREATISES
Of M. John Can,
THE
Leader of the English Brownists in Amsterdam.
The former called,
A Necessity of Separation from the Church of England,
proved by the Nonconformists Principles.
The other,
A Stay against Straying: Wherein in opposition to M. John Robinson, he undertakes to prove the unlawfulness of hearing the Ministers of the Church of England.
Very seasonable for the present times.

By the late learned, laborious and faithful servant of Jesus Christ,
JOHN BALL.
And now published by SIMEON ASH.

He that is first in his owne cause seemeth just, but his neighbour commeth and searcheth him, Prov. 18. 17.
Prove all things, hold fast that which is good, 1 Thes. 5. 21.

LONDON,
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in Fleet Street. 1642.
TO

The Christian Reader,

Sound Knowledge and love of the

Truth, together with inward peace and

Spiritual joy, through Communion with

Christ, in the Ordinances of the

Gospel.

Christian Reader,

His ensuing discourse was prepared for
the Press by the Reverend Author, and
committed to one of us, that it might
be made publike: of which we will say
nothing, but shall freely venture it to
stand or fall by the award of an imparti-
all judgement. Neither shall we present thee with the
Authors deserved praises, seeing his rare piety and great
learning were sufficiently knowne to very many of vari-
ous rankes, who were well acquainted with him, and
his workes already Printed have given a competent
proofe hereof unto all others who have perused them
without prejudice and partialitie.

Only by occasion of publishing this piece, wee crave
leave to cleare him from such aspersions, as by some,

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have causethely beene cast upon him, and by others too much and too easily believed against him, (a thing incident to men most eminent, and innocent, as instances in all Ages will evince) not only to the blemishing of his just estimation, but also (as we conceive) to the prejudice of the truth it selfe, and in favour of many spreading errors and exorbitances.

Those aspersions which wee shall endeavour to take off are two, which though they openly contradict each other, yet they unhappily agree to defame our worthy friend, whose credit wee judge ourselves many wayes bound to vindicate and preserve.

The one, intimating some degree of declining from his former inconformitie, in deserting the Nonconformists cause and grounds, being too much inclined to favour the times in our Ceremonies and Service book.

The other, expressing his advancing beyond the wonted limets of a Nonconformist towards the cause and course of separation.

Two things are pretended to confirme the former. 1. A passage in the Preface of his Book called, A friendly tryall of the grounds tending to separation &c. pag. 3. his words are these. Many are the objections which are made against set forms of Prayer, and particularly against our booke of Common Prayer; All which I have endeavoured to answer severally, not because they are of so great weight, but because I desired fully to satisfie every doubt, &c. Secondly, that in the whole frame of the same booke he speakes more covertly and coldly against the corruptions of our Church than became a man who continued steadfast in the wayes of Nonconformity.

For Answer whereunto, we affirme in the Generall, That upon our knowledge he lived and dyed a strict forbearer and firme opposer of all such corruptions as the Nonconformists (heretofore souially called) had commonly by their publike writings disallowed. Nor have
wee knowne any man in that kinde more precise, uniforme, and constant to his opinion in discourse, prayers, and practices, yet alwayes carried on with Christian moderation and meekenesse; which graces are of singular use in controversie of this nature: yea some of us can witnesse his purpose, (if God had lent him longer life) by a set Treatise to have shewed himselfe a plaineffe for the Nonconformists against the corruptions in our Church, as in this hee appears their defendant against the Calumnies of Master Cam. These testimonies may satisfie the sober minded, that he continued cordial to their cause; whereunto more might be added, but wee desire not to revive the remembrance of these differences among deare brethren: Because wee pray and hope that through Gods mercy, by meanes of our Gracious Soveraigne, and of the present Parliament, they will in such sort be buried, that they shall arise no more to our disturbance and discomfort.

More particularly to the passage objected out of the forecited Preface, we Answer, That the words themselvs do not necessarily imply any such sense; but they may admit, yea they will carry a better construction, if the Reader will be candid and well advised. For he faith not, that he hath answered the objections, as suggesting little or nothing blameworthy in our Liturgie, but because they are not of so great weight as to enforce the unlawfulness of those set formes, or warrant a separation from our Churches, and publike worship in regard thereof. All which both the title of the Booke, and the tenour of the whole discourse therein, together with this Treatise exhibited will sufficiently cleare unto the indifferent and attentive Reader. And that this was his meaning, some of us can testifie from his owne mouth, which also he would have manifested to the world (if God had lengthened his life) either in an Epistle annexed to this worke, now brought into the open light, or some other way, as might have been judged most convenient.
But you will say. The other ground of this imputation is more pregnant, for why did he not speak out against the corruptions of the times as others did? Nay, why did he look to clear the book of Common Prayer of some things charged upon it?

Two things we conceive may fully take off the strength of this objection. 1. Because it was impertinent here to aggravate or multiply corruptions objected, but rather to shew, that as in some things the booke by them was overcharged, so notwithstanding all that could be alleged against it, yet separation from our worship could not be lawful, much less necessary.

2. The state of those times wherein this piece was penned would not brooke more plainenesse in that and such like points; this we could (if it were expedient) abundantly evidence, by declaring with what difficultie it passed the Press, what exceptions were taken at some harmlesse expressions, and what amendments were exacted in some phrases, which seemed somewhat openly to hint the Author’s heart-workings towards that Reformation which in these times is much desired and endeavoured.

The second imputation remains to be removed (viz.) that though our Reverend Author had both reasoned and written against the opinions and practice of separation in the time of his health, yet on his death bed he did retract, and with griefe repent what in that kinde he had done.

This is commonly reported, confidently believed, and gladly embraced, not only here at home, but also in forreigne parts, even in America, as by divers letters and other wayes some of us have beene informed.

It is high time therefore to give open check unto these groundles rumours, left the cause here maintained shold thereby suffer prejudice, either in the minde of them who are friends, or of those who be adversaries thereunto. And for this end we intreat the Reader first to consider that this imputation being directly contrary to the former, ei-
ther they must confute each other, or else argue the man strangely light in wheeling from one extreame unto another, or guilty of a fouler fault, in writing one thing and thinking another: from both which charges we affirme our selves his great soliditie in judgement, and pietie in pra-
dice will fully absolve him in the consciences of all such who were acquainted with him.

And as for others, we hope they may bee abundantly satisfied by the ensuing evidence.

First, in that foure or five dayes before his death he expressed to some of us his willingness to have this Treatise presented to publike view, which hee had composed since the former.

Secondly, so soone as he had finished this book, he undertooke a large Treatise of the Church, wherein he intended to discover the nature of Schisme, and to deale in the main controversyes touching the essence and government of the visible Church.

Concerning these matters, we have almost fifty sheets of Paper written with his owne hand, wherein many passages expresle his continued dislike of the separations, both then and now in practice. And these writings, together with his other papers, he on his death bed committed to the care of some of us, to be disposed of for private or publike use, as we should judge expedient.

Had there beeene any griefe upon his Spirit, or alteration in his judgement, in reference to what he had spoken or printed against the separation, we know none so likely to have beeene acquainted therewith as our selves. For one of us dwelling neare unto him, was for many years his bosome companion, and in his last sicknesse seldom from him. Another (being requested during his weakness, to supply his place) sojourning in the same towne, was daily with him.

The other three of us (being his familiar friends) did all visit him, within one, two or three dayes before his end.
end. We are all of us, as we hope (though most unworthy) the Ministers of Jesus Christ, who desire to be faithful. And we doe each for our selves seriously protest in the presence of Almighty God, that we never heard any syllable from him founding that way.

Yea, there is one thing more to be added, which may for ever silence all gainclayers (vix.) That one of us through Gods good providence, suspecting what hath since fallen out, and being desirous to prevent such false rumours, within lesse than two dayes before his death, and not many houres before he was speechlesse, asked him to this effect, Whether he had any remorse or disquiet in his minde for any thing hee had written in opposition to the way of Separation, whereunto he thus answered, I thanke God I have not any, but I rather take comfort in what I have done, and could have desired (if it had beene the will of God) to have lived a while longer to have given further assistance in that worke. And this question was propounded to him, and the Answer returned by him, not only in the audience of some other of us, but also of sundry other godly friends, who can attest the truth of this relation.

Lastly, We boldly challenge any person to come forth, and to make proffe either by word, or writing, that this our Reverend Brother either repented his paines, or changed his judgement against the way of separation, which if he shall accordingly doe, then will we be content to undergoe the severest censures, that are due unto unjust suppressors of the truth. But if any failing herein, shall here-after persist to promote either by scattering or crediting the forenamed reports, wee leave them to the judgement of all indifferent men, whether they deserve not to be accounted defamers of the dead, and liars against the truth, if not subtle promoters of their owne caufe and course, by pretending falsly the Patronage of their Adversary, when they could not stand before his Arguments.

But in probability some will thus reply to our Apolo-
logic, That if your friend did not retract, the more was his sin, and the less his honour. Unto whom we return this answer, That this censure strongly presumes his former discourse in the main matter to be erroneous and unjustifiable, whereas that is the thing still in question, and (as we verily believe) cannot be solidly proved. And though our Reverend Brother be dead, (whom God had extraordinary fitted for disputes of this nature) yet we doubt not but the living Lord will raise up for himself some other instruments to maintain the truth which he had undertaken.

There is one thing more (Christian Reader) which we desire thee to take notice of, viz. That whereas it is often reported, that this Author's former book was fully answered, before it passed the Press, and that therefore further answer thereon cannot be expected, we shall relate the truth for thy satisfaction in that particular.

Our worthy Brother, having by Conference (as some of us, and others know) with unshaken strength defended the lawfulness of set forms of Prayer, he was afterwards by a Letter, sent from a worthy Gentleman, M. Richard Knightly, requested to state that question, then much in agitation, and to give in some arguments for his personal settling. Hereupon in the space of one day (the Messenger staying for an answer to the letter) he did set down his judgment, with some grounds thereof, and sent them unto his much honoured friend: from whom a copy being procured and conveyed into New England, it seems an Answer was undertaken by a reverend brother there. In the meantime, the number of them increasing who withdrew themselves from our Church Assemblies, because of the Liturgy there used, he was importuned both by Ministers and others from divers parts of this Kingdom, to take some further pains in that Controversie. This occasioned the perusal of his former papers, and the examining of those Arguments which he met with, all, either in printed bookes, Manuscripts, or the Relation...
on of friends, against the use of set forms of prayer in general, and of our Common prayer booke particularly. And thus the Embrio biggened, and being ready to be brought forth into the light, an answer unto the first conceptions came to the Authors hand, wherein was nothing materiall (as he conceived) but what was answered in the booke, then about to be licenced: yet by reason of some exceptions in another frame suggested, he judged it sufficient to annex a few marginall notes unto his booke, as thou mayest obserue, page 13, 15, 24, 33. &c. being unwilling in a more open way to reply upon the private answer of him, whom he highly prized, and intending (if God had spared life) to have returned more large and particular animadversions to himselfe in private.

The Almighty speedily cast out of his Church all caufes of offence, cleare up doubtfull truths unto the hearts of his people, Compound all differences amongst Brethren, make us all of one minde, heart, and way in his worship, that our divisions may no longer dishonour the Gospel, distract the weak conscience, disnabuse us to do that good we desire, or put weapons into the hands of them who oppose that reformation, the perfecting whereof our foules long for, through Jesus Christ.

Thomas Langley.
William Rathbund.
Simeon Ash.
Francis Woodcooke.
George Crosse.
An Advertisement to the Reader.

This Booke was divided and sent unto severall Presses, that it might the sooner come abroad, yet by reason of the multitude of Pamphlets which it met with daily, it hath beene thrusting through the throng for the space of halfe a yeare at least, before it could see the light. In which regard also, it pleades excuse, if in the printing it be not found every way so punctuall as might be desired.

Farewell.
A "Agricultura" etc.

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THE ANSWERS TO THE EPISTLES.

Lessed be the Lord, We see now in good measure, that accomplished which the Apostle foretold, touching the revelation of the man of sin, and heartily beg the full consuming of him by the brightness of Christ's coming.

But the discoverie of that mysterie of iniquitie, and consuming of that monster of abominations, standeth not in separation from Christian societies, entirely professing the true faith, worshipping the Lord with that pure worship, which he hath appointed, and holding communion in those ordinances, which God hath blessed to the comfort of thousands and ten thousands; even their soules, who with most bitterness oppose these congregations, if ever they felt sound comfort.
Prayers which Churfey his Ministry and worship (of which sort I shall prove that to be by the Word of God, for which I plead) tend not to the overthrow of Antichrift, but to the renting of the Church, the disgrace of Religion, the advancement of pride, schisme, contention, the offence of the weak, the griefe of the godly, who be better fited, the hardening of the wicked and the recovering or rising againe of Antichristianisme.

They that condemn our Assemblies, Ministerio, and Worship, and voluntarily separate from the preaching of the Word, Prayers, and Sacraments as Antichristian, if in words they doe not maintaine Antichrist, really they doe him more credit than his chiefe upholders. For of necessitie they must confesse, that in Antichristian Churches the entire faith may be purely professed, the doctrine of salvation plentifully preached, the scales of the covenant for substance rightly administered, and by the blessing of God upon his owne means Christian soules ordinarily converted and nourished unto life eternall, which is much more than all the factors for Antichrist shall ever bee able to make good; and if true, nothing could be spoken more to the praise of Antichristianisme. In effect, what doe they leffe, than even persecute the Lord Jesus in his boaste, which they revile in his ordinances, which they dishonour, and in his servants, whose footsteps they slander, whose graces they despise, whose office they trample upon with disdain? Which if the forward abettors and promoters of this separation did advisedly consider, and take the Lord before them,

Ambr. in Luc. 1, 6, 9. tom. 5. Petrusa Christus est, fundamentum Ecclesiae est. "Si in Petra fueris, in Ecclesia ibis. Petra est Chri-
sus. Hieron. in Ps. 133. Ecclesia ibi est, ubi fides, ubi Ecclesia autem vera ille crat ubi fides vera crat, sum habeticii omnis hae ecclesiae possidebat, Aug in ep. 3, Joh. trac. 3. Est autem mater ec-
slesea, & aeternaexit.

duo Testamenta divinum Scri. hinc fugatur lac omnium Sacramentorum pro eterna salute nostra ge-


1. p. 44. Medium tenere hecat. The true and pure worship of God is called groffe idolatry.

CAN stay. §. 4. p. 32. Filthy Superstition. Id. sect. 1. p. 49. Our assemblies the harlots house. Id. sect. 4. p. 61. The best Preachers are the worst. Id. sect. 5. p. 76. In Scriptures are said to be Robbers and Thieves, yea Spirituall forerie is charged upon them. Id. & 8. p. 87.

the: 
they would not furiously brand and aban
don that worship
and ministerie, which hath the approbation, and carrieth
the seale of God. As it is unlawfull to approve that
thing which ought to be condemned, so to co. demne, what
is to bee justified, much more to cast off and reject those
godly assemblies, which Christ hath and doth grace with
the presence of his grace, as false; and that worship which
is tendered to God alone, in the mediation of Jesus Christ
according to his will, as idolatry; and that ministerie
which God hath, and daily doth blesse, to the gaining and
edifying of soules, unto life everlasting, as Anti-
christian.

Humble mindes are afraid of novelies: But this
is the greatest novelie that ever was heard of, in the Chur-
ches of the Saints. All that we speak we should affirm
out of the holy Scriptures, soundly interpreted, and
rightly applied. But this judgement is not of God, is
not taught in Scripture, is not consonant to the doctrine of
Christ, our only Master, as in the examination of parti-
culars shall be shewed? If it bee a great sinne to be rash
and adventurous, upon opinions in matters of Religion,
wheremen are not first well informed in judgement by
ture grounds of knowledge: What is it to condemn the
Churches, Ministerie, Worship and Servants of the Lord
Jesus, against the express Sentence of our heavenly Ma-
ster and Teacher? If an Idol be set up in the Church,
when a new Opinion is broached (as some cite it out of
Hierom) they of the Separation upon tryall will be found
the strangest Idol makers in the world, because they have
broached the strangest novelie that ever was maintained
in the Church.

Such as lay downe rules (faith the author of the
Stay) to find out the truth by, write thus; What the
Fathers all with one consent have held and written,
is a necessarie token to know the truth by. And what-
soever hath been holden at all times and in all places by all
Christians
Christians, that have not beene noted for noveltie, singularitie and division, is to bee received as the undoubted truth of God. If these assertions be true, then is this condemnatorie sentence most unjust and unwise. For not only all old writers generally, but the most learned of later times; yea and all sects and sorts of people professing Christianitie (themselves excepted) are against it.

Therefore did they consider the terror of the Lord, and that great day in which the Lord Jesus shall appeare in the brightness of his Father, to avenge the quarrell of his last Commandement, and to judge the wrongs, injuries and reproaches, which are cast upon his Church and Saints, ordinances and worship, they would not speake evil of what they know not, revile his heritage; despise his worship, condemn the righteous, vilifie the ordinances of grace, abuse Scriptures, misalledge Authors, cause divisions and schisms, in the Churches of God, distract the minde of some, obstinate others, and expose religion it selfe to contempt. Let mee speake to them then, as the great esteameth it in that cause at this day, speakest to his opposit in a cause of lesse importance. When God ariseth up what will they answer him? what will they say, when hee shall not onely charge them, that they have made a rent in the Church, brought an evil report upon his ordinances, spoken contemptuously of that which he approv'd, yea commanded, and perverted his word for that end and purpose: But also that they have laboured with might and maine to draw others into the same transgression, by means whereof his name is blasphemed, the weake scandalized, the godly made sad, and that which was halting quite turned aside?

If it be sure, that a more grievous punishment is reserved for them that cause others to offend, than for them which doe such things themselves, let the advi-

ser weigh seriously, whether it doth not concern him selfe,
as much as any other, to tremble and stand in awe.

It is a vain boast, that at this day there are few, if any, except Formalists and Familists, and men of corrupt mindes, who suppose that gaine is Godlines, that will appeare in defence of our parish Churches, Ministerie and Worship. For the profitor (as he is pleased to stile them) are of the same judgement, touching those things that formerly they have beene of, and stand ready by the Scriptures to prove their godly congregations, to be the true Churches of Iesus Christ, and their worship to be of his holy institution. If of later times they have beene silent in these matters, it is not because they are better informed, or that they see and acknowledge their worship and Ministerie to be fals and idolatrous: but they would not spend good houres in vaine, seeing what soever was written in this kinde had beene learnedly and sufficiently answered, not with reproaches, taunts, and boastings as is suggested, but with solid proofe out of the booke of God. Christian Religion teacheth men to occupie themselves otherwise, than to miipend their time in answering that, which in the eares of all indifferent men carryeth a sufficient confusion with it, or is sufficiently confuted already: specially when experience had lesioned them, that they must deale with such as will overcome by peremptory censuring, when weight of reason is wanting to them.

Neverthelesse, least overmuch silence should be interpreted consent, or beget too great confidence in men, of the goodnesse of their cause, and others should stumble at their vaunts, as if none durft, because they do not undertake their answer, I am purposed by the grace of God to examine the grounds and arguments, whereby they would persuade the Necessitie of Separation from our Assemblies, and from the worship of God performed amongst us.

Sundry things M. Canon requesteth of him that shall

CAN stay. Epist. to the Reader.

The judgment and practice of some men of speciall account in the Church of God, have to this day held this impression in me, that I esteem the Captaines and Anciend-bearers of this solicitude, unworthy the honour of any, yet conflict and publish confusion; S. B. the raising of the foundation of Browne. Ep. to the Christi Reader.

CAN Necel. of Separ., Epist. to the Reader.

Galchall to Martial Epist. Omnia inveni,

parad. 

If not, reply if they please and when they will. GAN stay. Epist. When the undertakers have finished their answer, and Maff. D. published his many things that he hath to say against it. Id. sect. 4. p. 59.
shall undertake to read and answer his bookes. 1 That when he setteth himselfe to read hee should set himselfe in Gods presence, and look on with a single and unpartiall eye. 2 That he live by his owne faith, and build not upon another mans fancie. 3 That he denote himselfe and be contented to be guided by God alone. 4. That for a particular faile hee doe not condemn the whole. 5. That hee change not the state of the Question. 6. That he may finde plaine dealing, and what is brought against him, hee read out of the Prophets or Psalmes, the Law or Gospell.

Whether these conditions be observed by the Author himselfe in his writings, let the indifferent judge, as namely, whether passages of Scripture be truly allledged, Authors rightly quoted, arguments plainly propounded, conclusions soundly drawne, his adversaries ingeniously dealt withall? Whether in writing he set himselfe in the presence of God, and weigh in the Ballance of the Sanctuarie what he commendeth unto his Reader? Whether he censure not before he make proove by Scripture, and rather insult over his adversaries with insolent and reproachfull terrors, than confute their grounds with substantiall reasons? and whiles he commendeth plaine dealing, simplicitie and integritie, he doe not play the jugler, who pretends plainesse, that he might beguile and deceive the sooner.

For when he makes semblance of zeale for the purtie of religion, wisheth tenderness of conscience to his Reader, ever and anon objecteth to his opposites what abominations and vile corruptions they labour to justify, which formerly they condemned, beareth in hand that the Scriptures speake expressly for him, and the learned of all sorts ancient and moderne, who would not espect faire carriage and honest dealing; whereas, let the whole frame of his writings be looked into, with a single heart and unpartiall eye, and it will be found very corrupt, loose, deceitfull for the matter, and
and stuffed with scorn, reproach, slander, insolvency, and falsifications for the manner. Herein whether I speak the words of truth and soberness, let the Reader search, and then give sentence.

But for mine own part I desire to answer in the fear of God, and not to strive with him in the like measure of railing. A good cause needs no such tricks of wit, but as it is of God, so it is able to maintain and defend it self, and the more sincerely it is pronounced, the more it will prevail. In controversies, if men will keep a good conscience, their zeal must be tempered with wisdom, truth, and meekness of spirit, they must speak as in God's presence, give the right sense of Scripture, and make fit application of it, seeks the truth in love, and that victory alone which truth will carry. According to the measure of grace received from God, I shall desire to walk within these bounds and with this resolution I come to compare cause with cause, and reason with reason. Let the Scriptures be the only judge between us, upon which all conclusions in Divinitie, if sound, are grounded, whereby all distinctions, if true, are warranted. After the voice of God in Scripture, the determinations and practices of our Guides, who are no b reeds, but men stable in the truth shall be produced, for they are not lightly to be esteemed, though their consent cannot bee the ground of Divine faith and assurance.


b Mat. 11. 8. Luc. 7. 14, 1 Reg. 14, 17. sc. calamus arundineus, non aromatus sem monstrosus. Can. Ray. anw. sect. 1. p. 47. Howsoever we must live by our owne faith, notwithstanding, we are not lightly to esteeme of the determinations and practices of our Guides, specially when we know they are no reeds, but men stable and unchangeable in the truth. Eikon Christian subject part 2. pag. 351. Many Bishops have taught Icon, and
and reduced Princes in the Church of God: and therefore not their dignity but their doctrine is to be considered. For neither prince nor people stand bound to the persons of men, but unto the truth of God, and unto their teachers, so long as they swerve not from the truth. Id. Absolute judge of truth, neither prince nor priest may challenge to be, for God is truth; and of God's truth, no man may be judge. The sonne of God faith of himselfe, I am truth; erg. Auguf. de sanctis, ad Valentin. l. 2. cap. 33. Optat. lib. 5. ad Parmenian. And. page 357. Only God is to limit and appoint by his word, what shall stand for truth and what for error &c. And as Bishops ought to discern which is the truth before they teach, so must the people discern who teacheth right, before they believe. Idem page. 355. As the pastors have authority from Christ to preach the truth, and woe be to them that resist the preachers of truth, so have all hearers both libertie to discern, and a charge to beware of seducers, given them by the same Lord, and woe be to them that doe it not.
CHAP. I.

The Question betwixt us is, whether by the Scriptures, and principles of the Nonconformists, Separation from the Church of England be necessary or lawful? Those that hold it lawful to be present at the preaching of the Word, but not to partake in the prayers of the Congregations, nor to be present at the Sacraments there administered, I leave to their own defence: The necessity or lawfulness of Separation is that which I deny.

Neither is it here questioned, whether the principles of the Nonconformists be true and justifiable, but whether the necessity or lawfulness of separation can truly and justly be inferred and concluded from them. This position therefore I lay down, as directly contrary to the other; That separation from the prayers, Sacraments, and preaching of the Word of God in the congregations and assemblies of the Church of England, is unlawful by the Scriptures, & that whatsoever complaints (whether just or unjust) the Nonconformists, judicious, learned and holy, have made of the corruptions in our Church government, Ministerie, Worship, Prayers, Administration of the Sacrament, and people, received, or permitted as external members, they do not inferre, either in their judgements, or in truth, a necessity or lawfulness of Separation from our Churches, as no true Churches of Christ, our Ministerie as false and Antichristian, our Worship as Idolatry.
try. And therefore, I shall hope, such as have separated
unadvisedly, if men of tender hearts, they will repent
of their rashnesse, seeing the grounds whereupon they
build are rotten, the building ruinous, and the practice di-
rectly tendency to the scandal of Religion, and discom-
fort of their soules. And now I proceed in the fear of
God, by the beames of Truth, to try and examine what is
objected, to shew the necessitie of Separation from the Non-
conformists principles.

SECT. I.

To Communicate in a false Ministrie, is certainly a breach
of the Second Commandement; For what doe they, but in-
deed set up an Idol, yea and bow downe unto it, who serve God in,
and by a devised and usurped Ministry. In Song 1, 7, 8. The faith-
ful entreat Christ to be shewed where he by his Ministry, with
his Spirit, Word, Seales, Censures, &c., feedeth his Flock; that
there they might place themselves for Instruction and Government,
and not turn aside to the flocks of his companions, that is, the congrega-
gations of false Christes, and false Prophets, which came in his
Name, saying, I am Christ, and deceive many. Againse, E-
phraim is joyned to Idols; What were they? among others
they were Priests which Jeroboam ordained for the high Places:
What follows? let him alone, that is, have no communion with
him, either in his false Ministry, or other Idolatry. Often doe the
Prophets, Christ, and his Apostles, forbid men to heare those,
which thrust themselves into ministeriall offices, not being sent of
God, and from the Church. To communicate in a false ministe-
rie, is to doe a vaine worship; and therefore unacceptable alto-
tgether unto the Lord. In this men doe abet the party in his sin, and
so make their own by imputation, and inwrap themselves in
the same guilts with the offender. God hath promised no blessing
to his Word, but in his own Ordinance, though I confesse he may,
yea, and doth grant oft times that, through his infinite Godnesse,
which no man can challenge by an ordinary promise. To doe other-
wise, is to rebell grievously against the Lord, and to uphold, what
in us lyeth, that which the Lord will consume: therefore, as no
good Subject should assist or communicate with any person in the
A.

Can. Necel. of Separation 1.5.
3 pag. 6, 17.
The Church acts of Anti
christian Ministers and Idol
orous. Id. Stay. sec. 1, pag. 5 &
sec. 4. p. 78, 1.
Rom. 6, 17.
Prov. 5, 3.
Matt. 7, 15, 10.
10 4, 5, Phil. 3
2. See Stay a
against, sect. 12.
Sec. 116, 117.
8, 19, & 1
11, p. 112, 113.
10, 4, 23.
Rom. 12, 12.
Num. 16.
Hab. 50, 18.
1, Tim. 22.
Stay against Stray, sect. 6, pag. 81, 82. & sect. 13. pag. 89. Math. 28, 19, 20. Luk. 10, 16.
2 Thess. 2, 3, 4, Rev. 14, 9, 12, & 18, 4.
administration of civil justice to the Kings Subjects (no although he administer the same never so legally, justly, impartially) except the same person had a commission from the King to do: so neither ought the Subjects of Christ's Kingdom, to partake with any person whatsoever in the dispensation of any Spiritual ordinance (though in it selfe never so holy) without sufficient warrant and commission from the most absolute and Soveraigne King of his Church, Christ Jesus. Such as have spiritual communion in a false Ministry, doe embrace the boseme of a stranger, and so commit spiritual whoredome against the Lord. Christ letsteth it downe as a proprietie of his sheep to be observed, that they follow not strangers, but fly from them, for that they know not their voice.

ANSWER.

This Reason is grounded upon the complaint which Non-conformists make of some great abuses in the Ministry: but in them it is not to be understood of all Ministers, nor to inferre a nullitie of the Ministry. It is not to be understood of all Ministers, for amongst them there be many learned, wise, godly and painfull, as the truth is, and they acknowledge, duly called and approved, whose Ministerie God hath sealed, and blessed. It doth not inferre, a nullitie of the Ministerie of others: for even the idle, unlearned, scandalous, being in the roome of Ministers, are Ministers to others, though not to themselves, and their Ministry, so long as they Minister the things of God, is effectuall to the people of God. If then your meaning be, that the whole Ministry of the Church of England is taine, impure, unlawfull, according to the principles, and complaints of the Nonconformists, it is notorious: If that the Ministerie of the Church of England in generall is a nullitie, by reason of some mains and defects found therein, which they desire might be redressed, in that also you doe them apparant wrong.

In the Proposition, as it is set down, that we may understand the sense thereof, two things are to be considered, and encrease an hundred fold the godly, wise, learned, grave Ministers of this Church, T. C. repl. 1. pag. 25. And so others in their complaints, are to be understood. Nol te done me, quis exstimes mea, quis ecclesiarum pervitianti, magnum omnes profis ecclesiasticos, utile, excepto, comprehende e velle. Nic. Clem. Seciei. Eccles.

A2

What
4.

1. What is meant by a false Ministry. 2. What it is to communicate in a false Ministry.

In plain and distinct dealing, a false Ministry is not to be confounded with a maymed, defective, or impure Ministry, for as the Gospel may be preached truly when it is taught impurely, so may the Ministry be true for substance, when it is impure in some respects. But seeing in your language, every unlearned, scandalous, negligent Minister, is a false Minister, and the Ministry which he executeth, is a false Ministry; therefore to omit further contestation about the word, it must be noted, That a false Ministry is twofold. 1. Absolute, viz. such as is no ways appointed of God, in respect of the substance of the office, whereunto he is set apart, as if a Minister be called to preach pernicious and damnable doctrine, or to offer Sacrifice propitiatory for quick and dead, and this Ministry is a mere nullitie. 2 Comparative, or in some respect, as that which is maymed in the qualities, or care of the party chosen; or designed, as if a man unlearned, scandalous, idle be chosen; if he feed not the flock, or teach without power and authority. And this Ministry is defective, but of force and efficacy to the people of God: for substance, it is of God, for the good of his flock, and what is done in the administration is done by the authority of God, but the persons themselves, if in no measure qualified, are not allowed and approved of God.

The second phrase, To communicate in the false Ministry, may import two things. First, to communicate in the sins of the Ministry, and this is altogether unlawful. For God's people, when the matter commeth to their practice, must have the judgement of discretion (and further they crave not) the judgement, I say, of discretion to try the Spirits, whether they be of God or not. And in case the Church, whether of ignorance or contention, or a man-pleasing humour, determine in doctrine against the Word, or in ceremonial against the

general Rules, their duty is to obey God, rather than man. But the sinnes of the Minister, or other part of the Congregation, shall not be imputed to him, who doth only communicate in the ordinances of worship. 2 To communicate in a false Ministerie, may import, to communicate in the ordinances of worship with them, whose calling is not in every respect approved of God: and this is lawfull.

If then the fende of this reason be, That our Ministerie is absolutely false, or a meere nullitie, it cannot be made good by Scripture grounds, or Non-conformists principles, but the contrary is most evident. And he that shall undertake to prove such a desperate Proposition, must grant that there was neither Church or Sacrament, nor Ministerie in the world for many hundred yeeres past, if he finde not just cause to question his owne Christendome. But if the meaning be, that it is not lawfull to communicate in the worship of God, with Ministers not fitly qualified, disorderly called, or carelessly executing their office and function, then it is directly crosse to the Word of truth, found reason, and content of all the learned.

If you demand, as you doe of your Pastor, where we read in Scripture of these two kinds of false Ministers, and communating with either in the ordinances of worship, We will shew you the place, the chapter and the verse.

When the Priests were dumb dogs, that could not bark, and greedy dogs, that could never have enough, was their Ministerie true or false, were they qualified, as becomes the Ministers of the Lord of hoasts or no? The strangers and uncircumci\$ed, which were set to take the charge of the Lords Sanctuary, were they true Ministers, or false? When the Priests taught for hire, and the Prophets prophesied for money; when the Prophets prophesied lies, and the Priests bare rule by their means; Was their Ministry true or false? Were the Sonnes of Eli true or false Ministers? qualified as becometh the servants of God, they were not, but the function which they executed was of God. When the Priests bought and sold Doves in the Temple, or took upon them to provide Doves, or such like things for them that were to offer, was their Ministerie true or false? Did they that whereunto they were appointed of
God or noe ? When the Scribes and Pharisees corrupted the Law by false glosses, taught for doctrines men's precepts, made the Commandement of God of none effect by their traditions, hurst up the Kingdom of heaven before men, neither going in themselves, nor sufferer them that would, making thole of their profession twofold more the children of hell than themselves : When they taught Justification by works, and perfect obedience to the whole law, and denied in Christ, both the Person and office of the Messiah, blaspheming him in his doctrine, as a deceiver of the people; in his life, as a glutton and wine-drinker, in his glorious miracles, as one that wrought them by the Devill; and when they hated to be reformed, was their Ministerie true or false? Were they called of God, or did they thrust in themselves before they were sent? If their Ministerie was true, then an ignorant, Idol, profane, idle Ministerie, which despiseth knowledge, opposeth Godliness, prophaneth the holy things of God, corrupteth the Law, polluteth the worship, strengtheneth the hands of the wicked, and leadeth the blinde out of the way, may be a true and lawfull Ministerie of God.  

It is besides the marke here to answer, that the Scribes and Pharisees did neither minister to any but the Lords people, nor in an unlawful place, nor by an unlawful entrance: For the Question now is of their Ministerie, & the qualification of their persons to the office, which they took upon them, Whether such a Ministerie as theirs was to be approved of God, and such Persons to be chosen, or continued in their standing. For be their outward calling what it will, and the people to whom they administer, as they may; if the Ministerie be not of God; if the persons be not qualified as God requireth, if they execute not their office for God, according to his will revealed, and the good of his people, but against God; according to their owne corrupt imaginations, and to the griefe of the godly, their standing in that place and room, without question, is not of Gods approbation; nor their calling lawfull. It might be added, that though the tribe of Levi onely was used to the Ministerie, yet all that tribe was not applied, that ways, nor those at all adventure, but by choice, according to their abilities. And therefore, if the Pharisees were not fitted in some measure for their office, the choice was not by approbation from God, nor their entrance lawfull. If
If then their Ministerie was false, either it was unlawful to communicate with them in the ordinances of worship, which is directly crosse to Scripture, the examples of the Prophets, our Saviour, his Apostles, and all the faithful; or to communicate with, or in a false Ministerie, is not a breach of the second Commandement.

They that preached Christ of envie, to add affliction to Paul's hands, were they true Ministers or false? What ever you will say, to heare them preach Christ, was no breach of the second Commandement. If in some respects they were true and false both, then the Ministerie is not absolutely false, which in some conclusions is not pure, as it ought, and is to be desired; then the ministerie may be true in one respect, and false in another; then also it is no sinne to communicate with, or in a false Ministerie, so far, to wit, as it hath truth, and doth carry the stamp of God, so farre as the faithful are allowed to desire, and they have authority (though not approbation) from God, to dispence his ordinances.

An ignorant Minister is an Idol, having eyes when he seeth not, and lo is a scandalous idle Minister, yea an Hypocrite, and hollow-hearted Minister, having only the outside of a Minister, but wanting the life and soule, the approbation and allowance of God. But the faithful doe neither bow downe unto an Idol, nor set up an Idol to themselves, who seek and desire the ordinances of grace from their hands, unto whom God in his Providence hath committed the dispensation of holy things, for the good of his people, though not for the profit of themselves.

Who is blinde, but my servant? to wit, Israel, which should have most light, because of my law: or deafe as my Messenger that I sent? The Priests and Levites whom I sent to teach the people. The Idol Sheepheard, the Lord calleth his Sheepheard, not because he doth the will of the Lord, but he is sent of God to the people, who by just means doth revenge the impieties of men. He entereth sinfully, that is never so well able to teach, if either he live profanely, or teach corruptly, or be altogether remisse in his office: when yet to heare him once being in office, and well gifted, was never deemed an humane invention. Sometimes it doth so fall out, that to avoid some great
hurt or danger, or for some other end, some things may lawfully and ordinarily be intended, which without such peculiar circumstances, whereby evil is separated from them, would be unlawful. And though it be unlawful to choose such a Minister, or to have private familiar societie with such a scandalous person, yet it is lawful to joyn in the ordinances of grace, because God hath called us thereunto, and so ordained.

An ignorant or scandalous Minister is given in judgement, but so, as God rememberth mercy for his, which he will reach forth by them. If God set Tyrants over a people in wrath, may not the Righteous seek protection under them, or receive right by their government. God takes no pleasure in an ungodly Minister, but he is pleased to place them here and there, that the children of blessing might receive by their Ministerie, what the Lord hath promised, and knoweth to be expedient for them. The Church-acts of ungodly Ministers, are to themselves unprofitable, and in them sinful, abominable, but to the Congregation, they may be profitable, effectual, acceptable, as they are done for them, not without some calling, by Providence of God, and authority from God.

The Pastors according to God's owne heart, whom he gives, of his matrimonial love, and speciall favour, are furnished with the gifts of knowledge and holinesse: but others are called of God, not without his over-ruling stroke in that which is done by men. The Lord threatens to reject them, who despise knowledge, that they shall be no Priests unto him: But this threatening is not a present degradation, or turning them out of office, disabillizing them in that they could doe, and making all their acts void, but a menace of future evil in Gods time, for that they ought to have done, but did not. And even from this condemnation it will follow, That if Ministers who despise knowledge and understanding, be permitted, by such as have power to cast them out, but do not; they retain their power and authority still, for the good of the faithful, untill God be pleased to cast them off, and turne them out of office, though their function be not pleasing unto God.

So Tyrants reigne by Gods Providence, but not by his approbation.


do est extra us in Ecclesiast. ver.
Ephraim (faith the Prophet) is joyned to Idols; that is, hath left the true God, and followeth false Gods, or Idols; he is glued, and sticketh fast unto them, that he will not be pulled away; Let him alone, that is, Have no fellowship or communion with him in his Idolatry. But that which is truly alleged against communion with Idolaters in their Idolatry, or false worship, is unjustly wrested against communion with a true Christian Church, in the holy things of God. The faithfull must not enter into Gilgal, nor goe up to Bethaven, though the Priests that there sacrific'd, were of the Tribe of Levi, because Idolatry was there committed, the Office or Service there performed, was directly contrary to Gods Commandement. But they were bound to goe up to Jerusalem, though the Priests there Ministering had entred unlawfully, and executed their Offices corruptly: because God had appointed they should appear before him in that place, and the Service there tender'd was of the Lord, and by his appointment, though the Priests were ignorant, proud, profane, covetous, or the like.

The Faithfull entreat Christ, To shew them where he feedeth his flock; that they might not turne aside (if the words will beare that interpretation) to the flocks of his companions, that is, the Congregations of false Christs, and false Prophets. That which you add, by his Ministerie with his Spirit, Word, Seales, and Censures: And that there they might place themselves for instruction and government, is not found in the Text, and may be received or refused, as it is understood. If your meaning be, that Christ by these means doth feed or rule his Flock, it will easily be granted. If it be this, That no Christian may lawfully sit downe in any congregation, where any one of these is wanting, or not executed in all points as it ought; you speak of your selfe, and not by the warrant of Gods Word. For where Christ doth feed his flock, there may the Saints of God commute in, the ordinances of Grace and Religion, though some be wanting, or not so purely performed, in all.
points as they ought; though the Minister in some particular enter not as he ought, or be not qualified as the Word requir

eth.

It is one thing to sacrifice at Bethel, which God hath straitly forbidden, where is neither God, Priest nor Law; another to worship God according to his owne appointment, though the Minister be not such as he ought. I wonder, if men doe not tremble thus to abuse and misalledge the holy Scripture.

Often doe the Prophets, Christ, and his Apostles (you say) forbid men to heare those which thrust themselves into ministeriall offices, not being sent of God, and from the Church. This last claue, And from the Church, is your gloss, but not found in the Texts of Scripture, quoted by you. Perhaps you would cunningly insinuate, That all Ministers not called by the Church or particular Congregation, where they are to adminifter, be false Prophets. But this is to begge what you shall never be able to prove, not to make prooff of that which is questioned. Most certaine it is, the Prophets, Christ and his Apostles doe all warne us to beware of false Prophets? But who are false Prophets? They who are not chosen, called and ordained by the community of the faithfull, where they are to administer? No; or they whose outward calling in the Church, is somewhat defective and disordered, may corrupt and sinfull? Not to neither. But they are false Prophets, who walk with fulnesse, and strengthen the hands of the Wicked, that they might not returne from their wickednesse, who speak the vision of their owne hearts, not from the mouth of the Lord. Who say to them that despise the Lord, yee shall have peace, who run when they were not sent, and prophesied when God spake not unto them. Who prophesie false things in the Name of the Lord, the deceit of their heart, and thinke to make the people forget the Name of the Lord, and seduce the people with their lies: Who prophesie out of their owne hearts, and follow their owne spirit. The Apostle describes them to be false Prophets, who bring in damnable doctrines, contrary to the doctrine of salvation, which we have received, and denying the Lord that bought them. But this cannot be applied to them,
who preach the Truth of the Gospel intirely, dispence the holy things of God, according as they have received authority from God, and labour to winne men from sinne unto God, though in the entrance into their office, or in the execution thereof, there be somewhat erroneous, faulty and of men. Consider then how loosely the Premisses of the Scripture, and your conclusion hang together: Wee must not joyn our selves to Congregations or Assemblies that are without Christ, to the Scripture: We must forfake Churches, and Congregations of Christ: this is your conclusion. They must be forfaken that refuse the Covenant, and worship strange Gods, to the Scriptures: Wee must forfake them who have received the Covenant, and worship the true God in the mediation of Jesus Christ, because they observe it imperfectly, thus you must conclude, or you say nothing to the purpose.

If Prophets in the Old Testament had an ordinary outward calling, the false Prophets might have a lawfull external calling, as well as the true, and then God faith, He sent them not, because they preached the vision of their own heart, lying and deceitfull words, to strengthen the hands of the wicked, and not the words of Truth, to turne men from sinne. They were not called of God, because the work they went about, was not the Lords, but their owne. But this reacheth not to godly Ministers, who preach the Faith of Christ intirely, and labour to draw men unto God; nor yet unto them, who in some sort are called of God, according to his Will ( but not in favour, or because he is pleased with their Administration) to doe his worke, though they be neither qualified as hee requires, nor dispence the holy things of God sincerely and purely as they ought. When you tell us we must beware of false Prophets, you speake the words of Scripture: but in your application of it to the Ministers of the Gospel, and Congregations in England, you robbe and spoile the sense of Scripture, which is not the least degree of theft.

The Priests many times, were no better than the false Prophets: but the people is never forbidden to communicate with them in the ordinances of prescribed Worship, though they...
must take heed to their foules, that they be not deceived by
them. The Scribes and Pharisees were blinde guides, who did
neither teach the way of life, nor walke therein, and yet our
Saviour forbad not the faithfull to heare or communicate
with them in the Worship of God. He charged his Disciples
to beware of their leaven, and let them alone, because they were
blinde leaders of the blinde: but so long as they preached the
truth, and worshipped God aright, he never prohibited them
to heare and communicate in the ordinances.

To beware of false Prophets then: is not evermore in body
to separate from them, but not to receive their doctrine, or
hearken to the devises of their owne hearts. For of false
prophets that teach corrupt things, and mangle the Word of life,
some have standing in the houle of God, and doe performe the
office of teachers, and dispencers of holy mysteries, whose de-
vises we must foreject, as that we depart not from the ordi-
nances, nor cast off that which is of God. Others set up a
strange worship, which is not of God, teach their owne
dreames, and not the Truth of God, be set apart for reall idolat-
ry, or have no standing at all in the Church of God, and with
thefe, we are not to communicate, because these things are not
of God, nor to be performed by any calling or authoritie from
God whatfoever. But whereas you speake of false Prophets
without any distinction, you faine a new forme of speech, and
bring in a new doctrine.

Solomon exhorteth to attend unto wisedome, and keep under-
standing, because otherwife, he may be deceived by the lips of
the adulterous woman, which drop as the hony combe. But with
what face or conscience can this be applieed to them who
preach the faith of Christ intirely, and administer the sale of
the Covenant for substance according to the pleasure of the
Institutor? Or to them that be not rightly qualified, who yet are
set apart to teach the truth, read the Scriptures, & dispence the
Sacraments in societies, professing the true faith, and doctrine
of salvation? It will be said, False teachers are Adulteresses. In
some resemblance and similitude they may be so called, but
Metaphoricallyall speeches must not be over-retched. And who

...
are those false Teachers? Not every man who is not rightly qualified for the Ministry, enters disorderly, executeth his office remissely: nor every one that now and then mingles his own devotieties with the Truth of God. For any one, or all these may be found in him, who supplieth the place, and standeth in the room of a true Teacher, with whom the people of God may and ought to communicate, not in his sin, but in the true Worship of God. Sufficient hath been said of this matter before, from the example of the Priests, Scribes, and Pharisees: To which this one thing may be added. That if all must goe for such false Prophets, and Adulteresses, with whom it is not lawful to communicate, against whom any exception may be taken, in respect of entrance, execution, doctrine, and administration, I fear there will scarce be found a Church or Ministry since the Apostles times, wherewith the Faithfull might lawfully hold Communion.

It is well knowne, many errors and superstitions crept into the Church, immediately after the Apostles death, and the Pastors had their hands deep in the maintenance of them. What one faith of Chrysoftone (as you cite him) may be said of others before and after him. He was not without his faults. His golden mouth, wherein he passed others, sometime had leaden words, which yielded to the error and abuse of others. I am not ignorant, that in his days many evil customes were crept into the Church, which in his works he reproved not. And so much the aforesaid Author had expressed a little before; There is not any of them (faith he) that the world doth most wonder at, but have had their affections, nor I think, that you (adversaries to us and to the Truth) will in every respect admit, all that any one of the Fathers wrote. My selfe were able from the very first after the Apostles times, to run them over all, and straitly examining their words and assertions finde imperfections in all: and thus farre the Author.

What then, must the Faithfull disclaime them all as false Prophets, and Adulteresses, and shun all Communion and fellowship with them in the worship of God? If boisterous zeal did not blind mens eyes, I should wonder, if you be not also-

us (thinks you) to keep that foundation of the Apostles and Prophets, on which Christes Church is built, than to build upon the boggis of after writers.
nished at your abuse of Scripture in this matter: And when you cite Scripture allegorically in this manner, you may do well to call to remembrance, what your selfe have noted out of Ms. Knewshubs against the Heresies of N. N. pag. 61. To uphold the heresies of N. N. this is one speciall and principlall practice, that the historie, and native sense of the Word of God is altogether neglected of him, and in stead thereof, is entertained an allegorical and bastardly construction, foolish and fond distinctions, which thing utterly defaceth the certaintie of the sacred Scripture, and makes no other thing of it, than a nose of waxe.

The Apostle giveth charge to beware of dogs. But who are dogs? False Teachers, who did barke against the doctrine of salvation by Christ, pressed Circumcision, as necessarie to salvation, were returned to their old vomite, and being formerly of Jews made Christians, were fallen back to Judaism. And is there any Question, but we must take heed of these, and all others of the same kinde? And this is that which Zanchy confirmeth, by many other Texts of Scripture, Viz. That not onely the Teachers, but the Faithfull must learne to know and beware of raving wolves, blinde guides, who bring not the doctrine of Christ, deny all the Articles of Faith, or some at least speake perverse things, and draw Disciples after them. But what is become of shame and honestie, when men apply this against them that preach Christ truely and intirely, and administer the holy things of God purely, by authority received from God? Or against communicating with them in the Ordinances of God, who profess the faith, are called to dispence the ordinances of Religion, because in some particular, their calling was not orderly, as it ought, or the persons endued with gifts, 

Dolfor. Bev. Sup. Cant. serm. 33. A rotten contagion, creepeth at this day through the whole body of the Church, the wider, the desperate, the more inward, the more deadly, &c. Ye be called Pasteors, when indeed ye be spoilers, and would God the milke and fleece did suffice you ye thirst for blood. The Arch Priest visiteth his charge to fill his purse, he betrayeth innocent blood, he feliceth murders, adulteries, incests, fornications, &c. Holo in sap. lib. 2. 18. The Priests of our age are like the Priests of Baal, they are wicked Angels: they resemble the Priests of Dagon, they are Priests of Priapus, and Angels of Hell.

Jussin. Novell. cons. 12. Divers complaints have been brought us against Clerkes, Maggs and many Bishops, that some lead not their lives according to the sacred Canons, others cannot the publike præces, which should be said at the holy oblation, or ha. time.
as God requireth. Further answers may be taken out of that which hath been spoken, to the former passages, for one answer will fit them all.

To communicate in the true Worship of God, with Ministers no better than ignorant, idle, proud, cruel, covetous and profane Priests; no better than Scribes and Pharisees, is neither a vain worship, nor an abetting of the party in his sinne, nor to rebel against the Lord, nor to commit spirituall whoredom, or to embrace the bosom of an harlot. These are great words to affright, but they are of no force to hurt; if a man will not cowardly yield without any combat. No, to communicate with such, when God called us thereunto, is to worship God aright, to reverence his ordinances, to rely on his grace, to hearken unto his voice, and submit unto his good pleasure. To such communicating he hath promised and vouchsagd his blessing, their service is acceptable unto God, because commanded by him; and they have found him graciously present to cheer and refresh them. It is without question, the Prophets, our Saviour, the Apostles, the Faithfull in all ages have communicated with such in Gods Ordinances, but not in their sinne: And what man well advised will say of that practice, that it was either Rebellion against God, or spirituall whoredom, or vaine worship ? The Faithfull must not communicate with those societies in mind or body, where Christ is not at all present with the presence of his grace and love, nor in those polluted Congregations, where reall Idolatrie is so practised, that they cannot be present, but they must partake thereunto: They must not communicate with false Prophets in things of their owne devising, and which they bring meetly upon their owne braine, and not at all from God: but if ignorant, scandalous, corrupt men, who neither please God, nor are approved of him in their Office and Ministration, in a society professing the entire Faith of Christ, doe by authority dispense the Ordinances of God, the Faithfull may and ought to communicate with them, if they want power to redresse and amend things out of order. They must not Communicate of her, for wee should be partakers in her sinnes, and receive of her plagues: otherwise wee have divided our selves neither from God nor his Church. 

Bilson: Chriftian part 3 pag 19.
in sin, but they may and ought to hold Communion in the exercises of Religion, with the true Church of Christ.

The sheep of Christ hear his voice, but will not hear the voice of a stranger? But who is that stranger whom the sheep will not hear? From whom they fly both in mind and body, with whom they must hold no Communion, inward or outward? Thus farre you extend the words of our Saviour, and unless they be so meant, they conclude not what you purpose. Is every unlawfull Minister this stranger? Is every unlearned, scandalous, corrupt Minister this stranger? Is every one whom Christ calleth a thief and a robber, who enters not in by the door, but climbes up some other way, this stranger? Is every one that smiteth, but feedeth not the flock; that maketh sad the heart of the Godly, strengtheneth the hands of the wicked, mingoth the Truth of God with his owne dreams, this stranger? If these be not strangers meant by Christ, much lesse the painfull, godly, sincere Pastor, who feedeth the flock with sound and wholesome food, and leadeth them unto the waters of life? And then this passague is impertinently allledged. But all these cannot be meant according to your interpretation, for then absolutely, all communicating with them in the Ordinances of God is not forbidden, but to receive their doctrine, embrace their errors, or follow their manners, which was evermore unlawfull.

The Godly and Faithfull among the Jews, might not refuse to hear the Seribes and Pharifees, when they had no power to call them out, and yet they were thieves and robbers, who corrupted the Law, and without question spake most reproachfull things against the way and worship of God. The godly could not be sure that the Pharifees would not deliver such things, neither did they offend in being present at the worship of God: and yet it will not follow, that a man may hear any one, or any where. Thieves and murderers in the Church of the Jews, sprung up with them, and continued amongst them, and neither departed themselves, nor were cast out by others that had authentic, In the Christian Church divers falles-
Teachers, ravening Wolves, Antichrists rose up, not from among the heathen, or Jews, but in and from themselves, whereof some went out from the Church, and separated themselves, others were cast out by excommunication, and delivered up to Satan, that they might learn not to blaspheme. Others were tolerated in the Church, either because their heresies were not so pernicious at the first, or the better side had not power to cast them out, or they preached the fundamental Truths, but of evil mindest. These in respect of outward order, were lawfully elected or called, but false Prophets discovered by their doctrine, not by their calling, and some of them continuing in the Church, the Faithful are not forbidden to partake of the Ordinances of God, because they are present, but to beware of their errors, that they be not infected by them. But, if by strangers we understand only such as did arise from without, and brought blasphemous doctrine, directly contrary to the foundation of the Faith, or such as are unjustly cast out by the Church, that they might learn not to blaspheme, then the Faithful might neither communicate with them in publick, nor receive them unto house, but sile from them both in minde and body. But thieves, who lead not in by the doore, Christ, who have strange voices, which the sheep acknowledge not, who bring another foundation besides Jesus Christ, these are not to be enrolled with such as teach the doctrine of Faith truly: for they are not strangers either in respect of Sect, Religion, or Lawes, they are of the household of God, they serve the Lord as he hath prescribed, and walk according to his Law. And what is it to wrest the Scripture, if this be not, when that which is spoken against utter enemies of our Saviour Christ, who refused to be shepheard under him, and his Ensigne, is applied to them who are chosen by the people of the place, and sufficiently examined, and allowed by other Bishops, adjoyning, and openly created in the Church, Conspicuous in stead of the Church, would have his Palace succeed, and for the multitude of people, and right Assemblies (to elect) he commanded three Eunuches to be present, and three of his Spies (or Prolers) for you cannot call them Bishops, that they sitt in his palace, might create one Felix a Bishop. And knowing what manner the Emperor and his Eunuches made, he saith, in illorum locum juvenes libidinosos, & bacarios, carcere quidem imbatos, nec non & biganos, & maximos crimines haec cunctiones, modo verum, & lesti, velit securi esse, & videt, ut Episcopos in summum. Bilson Christian Subj. part 2, pag. 257.
furnished with singular knowledge, wisedome and utterance; teach the truth of the Gospell intirely, and leade the sheep of Christ to the waters of life, whose labours God hath blessed, whose voice the sheep heare and receive, in whose message they rejoice, and whom they follow as they teach Christ. You pretend the testimony of the learned in this matter, but let the places be examined, and they will be found; either to make directly against you, or nothing for you, as I shall have occasion to shew in the next Section, and shall be done more fully, when you shall set downe the words of the Authors, whereupon you build, and attempt from them to make good your conclusion. In the meantime I will forbear to tediously to repeat over and over again, that such and such make nothing for you, and such and such are grossly abused and falsified.

Now let us lay the Principles and Inference together, and see if they close.

The Nonconformists complain of many grosse abuses in the Ministerie, in the Election, Ordination, Qualities of the Person admitted, and execution of the function; as, that ignorant, negligent, profane men are set over the flock; and Non-residents, Pluralists, men of corrupt minde, who discourage the godly, and hearten the profane. But this complaint they put not up against all, but many in the Ministerie. The Inference you would make upon their ground is, That it is unlawful to communicate, not onely with these men, in the Ordinances of Gods Worship, but even with the most learned, godly and painfull, who teach the Truth, live holyly, dispence the Mysteries of Godlineesse purely, be approved of the Congregations, and blessed of the most high.

If I took pleasure in your vein (call it as you please) I could say, I suspect my sight, and I ask of my selfe againe and againe, could the Treat. Writ so unskilfully: For if this be not a Non sequitur, then Fools cannot speake Non-sense. You may take it home, for I know not to whom it can be so fitly applied as to your selfe. When this Inference is made good by Scripture, Reason, or Learned Author, I shall suspect that the Non-conformists doe not walke according to their Principles; But till then, there is just ground to think, that in making such Inferences, you abuse both your selfe and others. That which you
you add concerning the dumbe Ministers out of M. Peir, is besides the point; for he was no Non-conformist, but a Separatist, by your confession; and if no man of piety will please for them, yet men of piety, learning, and judgement doe, and must please (for it is a truth) that there is not an absolute Nul-lity of their Ministrerie; and this I presume upon better advice, you will not deny, or if you doe, you must not stay in the Separation, which you have made.

SEC. II.

Can. Neces. of Separation.

Pag. 29, 30.

Nor may we be of joyne in Spirituall Communion with that Ministrerie, which hath not a true vocation and calling by election, approbation, and ordination of the Faithfull people, where he is to administer: But the present Ministrerie of the Ecclesiasticall Assemblies of England, hath not a true vocation and calling by election, approbation and ordination of the Faithfull people, where they Admiuister. Therefore none must heare or joyn in Spirituall Communion with the present Ministrerie of the Ecclesiasticall Assemblies of England.

Which of the Propositions the Non-conformists will deny I know not; but sure I am, they are both theirs. Howbeit (it may be) they doe not so well weigh their owne Principles, as they should; And hence it is, that their practice is not so strictly answerable to their Profession, and therefore doe give just occasion (I speake it with griefe) unto the Prelates, and their Parasites, to insinuate against them hypocritical ends, in condemning so

Can. 4th. pag. 46. If their Parsons, Vicars, Parish Priests, Stipendiaries, &c. be, neither in election nor ordination made Ministers agreeable to the Word of God, then is their Ministrerie false, unlawful, Antichristian, and so consequentivly they deal with the holy things of God. Can. St. [5.] 11. pag. 113. All these affirm, that whosoever taketh upon him to preach, without a lawfull sending, commeth in not by a lawfull election, and holy Church ordinance but breaketh in against order, by force and favour of men, and by humane lawes, he is a stranger, a thief, a murderer, according to Christis sayings in John 10. And thus have the old Writers expounded the places, as Irenius lib. 4. cap. 4. Clemens Alexand. lib. 1. Strom. cap. lib. 1. Epist. 6. & 76. Didines in John 10. Ruper in John 10. & Tholom. ibid. and others.

What better should we expect from them, who seek to put out the light again, which hath been by themselves chiefly revealed unto many... I know what I say, and have good experience of this thing.

**Answer.**

Annibal said once (faith M. Parker) There was not so much as one in all the enemies camped, that was called Gilco: So may it truly be said now, not so much as one of the Godly Ministers, that suffer in England about the Discipline, that may deservedly be called a Brownist. And the Nonconformists do no more lay the grounds of Separation, than the Reformed Churches owe the seed of Libertinism, and Anabaptitrie, which of all others they have most soundly confuted, and judiciously laid open to the world, without seeking to justify ought: that elsewhere upon good reason they condemned to be evil. But it is no new thing to reproach them as the Authors of errors, heresies, or schisms, who principally laboured the suppressing of them. No man cried downe the Error of the Manichees concerning a good God and an evil, so much as Austin: and yet their opinion is charged upon them that hold his opinion of absolute Predestination. The positions of the Stoicks and were to the opinions...
of the Remonstrants concerning Free Will and power in Man: but the contrary side is burdened therewith. The grounds of the Nonconformists stand directly opposite to the special grounds of Separation, and yet they hear from some, that they be Separatists in heart, from others, that they have laid the foundation, and the Separatists build upon it, and that such as have made answer to the Separatists, doe against conscience put out the light, which hath been by themselves chiefly revealed.

It is true, they complain of abuses in the Church (and not to excuse humane frailty) sometimes with heat and fervour excessive, and humbly sue for reformation. But to seek redress of what is out of order, is rather to endeavour the repair of what is ruinous, than the plucking of it down. It is one thing dutifully to urge the proceeding of our Church unto perfection another, schismatically to leave, and forsake her. Between these two, there is as much difference, as is between a child that in tender affection reproves, and laboureth the reformation of his Mother, whom he seeth by her indiscreeet behaviour to become a reproach among women; and him that under pretence of the hate of her uncomely behaviour, should pluck out her bowels, and forsake her.

They complain of abuses remaining in the Reformation, not denying that a wonderfull and gracious reformation is already made, but moving to a through and perfect reformation of what is wanting and out of order. For willingly they confess, that next unto the Lord God, every one of them is most deeply bound unto the Kings and Princes, whom he hath used as excellent instruments to deliver his Church here, out of the spirituall Egypt of Popery. This they willingly confess before men, and in their prayers daily give most humble thanks to God for; And by their earnest suite, and humble desires, which they have for further reformation, they are so farre from unthankfulness, that they desire the heape of felicity to the Church and Commonwealth.

Which of the Prophets doth not cry out against the Priests in time of the law? Against their pride, oppression, covetousness, tyranny; that they despised knowledge, opposed the true Prophets of the Lord, countenanced impietie and profaneness, and shewed themselves enemies to all goodnesse?
Did the Prophets then, who knew what it was to work according to their owne Principles, teach a necessitie of Separation, or give presidents to others to separate by their example? in all ages of the Church, complaints have been made against abuses of this nature, by all sorts, ancient and moderne, who never denied the Churches where the true faith was professed, to be the true Churches of Christ: Cyprian complains thus, That I am grievously troubled, that the Church hath many Pastors, who not onely doe not oppose their bodies against the incursions of wolves, but also they themselves doe play the parts of wolves, whiles they destroy the soules of the simple, they themselves serving their bellies, gaine and ambition; and make merchandize of the Word of God, and adulterate it With ungodly opinions. The Counsell of Nice makes complaint, That many things in the admission of Presbyters and Bishops was done contrary to the Rule. Leo, THAT the office of a Pastor, and government of the Church was committed to men altogether unworthy, Hierom reproacheth the Bishop of Jerusalem, that he could, as himselfe boasted, make in one houre a thousand Clarkes: and condemneth it in others, That Clarkes run to the Bishops suffraganies certaine times of the yeere, and bringing some summe of money, they are ordained, being chosen of none. Ambrose sheweth the abuse in his time, to be this, If a man asked some of them who preferred them to be Priests, answere is made by and by, that the Archbishop for an hundred hillings ordained me Bishop. Nazianzen in Apology, That they which handle holy things with unwashed hands, and polluted soules, are more in number than they, over whom they rule; Miseri in pietate, miseri in splendor. And ad Maximum, Ad Pastoralis munere administrationem nihil contineat, nisi quod comam quam turpiter alere subuerunt, viserunt. And in the same place: De pecunia: jam in ecclesia bellum geri tur. When Basil: of an Heathen was made a Christian, he faith That he did greatly wonder at the discontents, which were in the Church concerning Faith; and the contentions of the Governors: because every one leaving the doctrine of our Lord Jesus Christ, did challenge to himself, by his owne authoritie, certaine rules and orders: Also I perceived discontents to arise from hence, because there was no discipline, no knowledge of God, or it was perverse in any. Chrysostome: Neque immittitos solum ad legem, sed & idoneos eicissent. The Toleran Counsellors complain,
plain, that for eighteen years, no Synod was held, whence came grosse ignorance, and corruption of the Ministers. It would be too long to set down at large the grave, sharp and lamentable complaints, that Nicholas de Clemenç, Petrus de Aliaco, Bernard, and our Gildas, have published against the Ecclesiasticall Governors of their times, for their ignorance, pride, luxury, riot, drunkenness, persecution of all true godliness, covetousness, rapine, contentions, brawls, simonie, and what not? And since the time of Reformation, not the Inconformists only, but the godly Bishops, and Martyrs themselves, have observed, bewailed, and reproved these abuses. Father Latimer, in his Sermons generally, but in his Sermon of the Plough, is plain and large against the pomp and idlenesse of Bishops, who Lord is over, but feed not the Flock of Christ, muzzle the people in ignorance and profaneness, live riotously, hunt after preferment, but seek not the winning of souls unto God. Bishop Hooper complains, laying, It is great pity to see how farre that office of a Bishop is degenerated from the original in the Scripture, it was not so at the beginning; when Bishops were at the best, as the Epift. of Paul to Titus testifieth; that Willed him to ordaine in every City of Crete a Bishop. And as sharply and closely he cenureth the Bishops of his daies, for arrogating to themselves so much witt, as to Rule and serve in both States, in the Church, and in the Civill Policie, and to the contrary, profefteth, That one of them is more than any man is able to satisfy; and that it is not possible that one should doe both well, and that it is a great oversight of the Princes, and higher Powers of the earth, to charge them with two burdens, when none of them as be faith, is able to beare the least of them both. The accusations which are brought against both the Ministers and members in the Separatists Congregations are not few, nor light, nor such as can be wiped away with reproaches. All these have borne witness of the great disorders and corruptions, which
which have been in the Church of God, but they never deem-
ed the societies was to be abandoned, because of these great
and erroneous blemishes, rather they fought the redress and
reformation of what was amiss.

If some things of man be mixed with that which is of God,
as humane superioritie with divine Ministerie, the pure wheat
with some chaffe, the holy Sacraments with rites favouring
of superstition, a found Christian is not to cast away what is of
God, as a nullitie, fruitless, defiled, Antichristian, Idolatrous,
because somewhat humane is annexed unto them, nor in de-
fence of the good to be charged or condemned, as going crose
to that which he taught against the evil. If an unmeet Min-
ister be set in office, by whomsoever the election is made, he
is of men, or humane; but forthwith there followeth not a nu-
litie of his Ministerie. If a fit Minister be chosen disorderly,
in that choice there is somewhat humane, but the Office or
Ministerie is of God. In the body we can distinguish between
the substance and the sicknesse which cleaveth unto it; betwixt
the substance of some member, and a bunch or swelling, which
is a deformitie, but destroyeth not the nature, taketh not a-
way the use of that part or member.

But what answer can be given to the argument drawn from
their grounds? which Proposition in the syllogisme propounded,
can they deny, seeing they are both theirs?

If both be theirs, they cannot deny them, but he that hath
seen them by your writings only, knoweth by experience, if he
hath made any tryall, it is not safe to trust your bare sayings, or
confident Assertion.

The Nonconformists disclaim the Major, as none of theirs:
and the Assumption, so farre as it is true, makes nothing a-
gainst them.

First, the Nonconformists never held Ordination by the
people, where he is to administer, to be necessarie or essenti-
iall in the calling of a Minister. For in their opinion, ordination

Aug. de fid. &
bon. oper. tom. 4.
4. Nos vero ad
piam devotionem
pertinere arbitra-
trumur, ut &
camus in ecclesia
propria pacem
ecclesie tace-
 mus. Iam ani-
mad. in Bell.
contr. 5. d. i. ca. 3.
1. i. ca. 3. not. 24.
Speaking of
Popish ordina-
tion, faith,
A parte ad to-
sum non proce-
dit argumenta-
tio: In ordina-
tione aliquid ni-
hilis facium, ergo
nihil faciunt or-
dinationem.
Quod Dei, quod
ecclesie in ea
eff, permagni-
faciunt; quod a
malo eff facimus
nihilis. Cum autem co in loco agit de vitibus adventitii solum, non de ordinacione tota simplici-
ter. Imposition of hands, whereby the extraordinary gifts of the Spirit were given un-
to Belevers, was peculiar to the Apostles. Act. 8. 14. 15. 19. 6. & vide Beza auct. major, in
oflep. i. p. 8. ium. animad. in Bell. cont. 5. d. i. ca. 3. nos. 9, 10. Bell. de Clar. 1. ca. 3. §. Accedat.
belongeth not to the communitie of the Faithfull but to the Presbytery, or Colledge Ecclesiastical; and may and ought to be performed by the Presbyters of neighbouring Congregations, if they have none of their owne, or not a competent number. Thus you your selues relate their Position. Moreover, every officer in the Church, must be ordained by imposition of hands of the Eidership, the whole Church joyning with them in fasting and prayer.

Secondly, They give not the sole power of Election to the communitie of the Faithfull, but require their consent in the election, by the guidance and direction of their Governors, and the Ecclesiastical Colledge, to whom the Government of the Church is committed. They allow not that every small companie should doe as they please, or stand upon their owne bottome; But as the Church is to be governed by common counsell, and consent of the Ecclesiastical Colledge, to the election and choice of the Pastor or Teacher, is to be made by the direction and counsell of the Senate. A Pastor should not be thrust upon the people without their knowledge and approbation, neither should the people proceed therein without direction of the Governours.

Thirdly, The Minister doth not derive his power or authority, either virtuously or formally from the people, but immediately from Christ, whose servant he is, for the Churches use and benefit, in whose name he must execute his office, whose message he must deliver, whose seals he must dispence, and to whom he must give account. This is that which Francis de Victoria, the master of Canus affirmed (though his words be ignorantly drawne to another purpose, I suppose you know by whom) That all Bishops doe derive Injurisdiction and power immediately from God.

Fourthly, If the people have given away their power of election, or be not fit to chuse, through their ignorance or sim-
publicity, or that libertie be taken from them, they conceive it to be a maine or defect in the calling of the Minister; but this defect doth not make a nullitie of the office, or acts done by virtue of that calling, which he hath: For in every true Church, where the Word of God is intirely Preached, and received, and the Sacraments for substance rightly administered, there is a true Ministerie, and a true calling to the Ministerie, though in some things maimed and faultie. In the Church of God, and no where else, all found and saving truth is to be found: for the Church is the pillar and ground of Truth; and where the profession of all saving Truth, with the right administration of the Sacraments is found, there is the Church, which ordinarily cannot be had, maintained or continued, without a true Ministerie, nor that without a true calling.

The saving truth of God, and a true Ministerie are essential to the true Church, consisting of all it parts, and partaker of the Ordinances of grace. Something of these remaine in every complete Societie, which hath any thing of the Church, and for substance and esseence, they are true in every true and lawfull complete societie; But as the profession of the truth may be found in all fundamentall points, though mixed with many errors: so for Truth and existence, the Ministerie may be lawfull, though in many particular delinquent and deficient.

In the true Church then, there is a true Ministerie. But the true Church hath continued there by the blessing of God, where the Election of Ministers hath been given away by the people, or taken from them.

In later times, the High Priesthood was bought and sold for monie, and somtimes it was made annuall, that every yeere new Priests were created, as those Governours, whom Kings change every yeere: that as every man would lay out more or lesse monie, he should obtaine, or lose the Priesthood. Which may be seen in the examples of Iasen and Menelaus. Nevertheless, so long as the Church of the Jewes continued the Church of God the Priesthood continued also.

In the Primitive Churches, when the people had a voice in the choice of their Teachers, oftentimes there were factiones in the Church, the people stood against their Guides, and the Guides against their people; and the people were divided one
against another. And sometimes, either through sloth, or for peace, the Pastors left the election of Officers to the people, and the people challenged it unto themselves; and sometimes again, they took it from their people, and challenged it to themselves. But in the minds of these broyles, he was accounted a true Minister, who was elected, whether by the Guides, or by the people, or by the Emperor, so he taught the doctrine of Salvation truly. And if this be not admitted, what shall be done, when the people and their Elders be divided in the choice of a fit Officer or Guide. If the people prevail against their Elders, he whom they chuse is no Minister to them, because not chosen by their Suffrages: if the Elders, against the people, he whom they approve is no Minister, because he wants the peoples voice. And if the people dissent, they must separate and excommunicate one another, because to the one part he is no Minister, whom the other approve.

Though Cyprian teach, That Ministers should be chosen by the people, yet this forme of Election was not in some Churches in Cyprians time, who were esteemed true Churches, and true Ministers. And Cyprian himselfe appointed Aurelius a Reader, without advice of the Church, by the authority of his fellow-Ministers then present.

Finianus was ordained of the people, Elder of the Church, against Augustines minde and will. Athanasius made Frumentius Bishop, and sent him to the Indies, he created Presbyters in other Churches, and, when he came into Egypt, as many as he knew addicted to the Arian heresie, hee put them out of their place, and whose Faith he tried and approved, to them he committed the Churches. The Church of Cyzicena gave this honor to Atticus, that without his consent, it could not chuse a Bishop. You will not deny but the Ministerie of the Church for the first, second, and third, and fourth hundred yeeres after Christ, was true, and might be joined withall. For thus wright a friend of yours (and as it is suppoled by your side.) It is affirmed by the Centuries of Magdenburg, that from Christ's ascension, unto Trajans time, which is about an hundred yeeres, every particular Church was governed by the Bishops, Elders and Deacons, and describing the state of Christian Churches, from Trajans reign unto Severus (that is, from the yeere of Christ 100 to 195) thus they write, The order of Government was popular, for all Churches had equall power of teaching purely the Word.
Word of God, administration of the Sacraments, excommunication of hereticks and wicked persons, loosing the penitent, the election and ordination of Ministers, and the deposition of them againe for just cause. And even unto Constantines time, The Primitive purity of Church Government was not yet defloured, with the dregges of mans invention. Neither had Satan brought in Prelatical pride into the sheepfold of the Lord; but Pastors looked every one to the health of his owne flock. And a little after he citeth Epiphanius, Hierome, Ambrose, Cyrill, Hilarie, and Gregorie Nazianzen, as making for him in the matter of choosing Ministers. But most certaine it is, within this space of time, many things were done, in the election and ordination of Ministers, which are directly crosse to that which you require as essentiaill in his calling, if at any time you can prove that all things were observed; which I doe not beleive.

Ambrose himselfe was chosen Bishop, when he was onely Catechumenus, before he was baptized; so that he was constrained to teach that which himselfe had not learned; yester-day catechized, to day a Bishop. The Election in all things not to be approved as consonant to the rule (for the Canons were strong against it, and Saint Paul seemeth not willing that a novice should be a Bishop) but never thought or esteemed to be none at all. Of the election of Neperian, see Suzornene and Socrates. Iustinian ordained, If any man build a Church, or house of prayer, and would have Clerkes to be planted there, if he allow maintenance for them, and place such as be worthy, they shall be ordained upon his Nomination. And the Toletan Council decreed, That as long as the founders of Churches doe live, they shall be suffered to have the chiefe and continuall care of the said Churches, and shall offer fit Reftors to the Bishop to be ordained: And if the Bishop neglecting the founders shall presume to place any others, let him know, that his admission shall be voide, and to his shame, but if such as they choose be prohibited by the Canons as unworthy, then let the Bishop take to promote some whom he thinketh more worthy. In these particulars, the cösent of the people is too much abridged, as in some other particulars they tooke too much upon them, or they gave their right away, when yet the
calling of the Minister, or the office whereunto he was called in those cases; was not a nullity. In many things (faith the Council of Paris, which was the complaint of the Nice Councell long before) the old custom is neglected, and the decrees of the Canons are broken. But the Ministerie of the Word, and Sacraments was not made voide thereby.

The godly learned, consonant to the Scriptures, have evermore distinguished betwixt an error in admission into an office, and a bat nullitie of the office itself. The Ministers election into his office, ought to be according to the Rules of the Word: before he enter into the Ministerie, he should be blameless, apt to teach, found in Faith; and much more is he to approve himself to be such a one in the execution, considering that falls in the execution are much more dangerous to the Church, than before. But defects in the election do not make the calling it selfe utterly unlawful. If one blame-worthy be elected or tolerated after, he is not to be reputed as one that ministers altogether without a calling. Therefore the Non-conformists never taught that the Minister is not to be heard, or that wee must not hold communion with him in the Ordinances of Worship, who is not elected and ordained by the Societie where he is to administer; though they maintain the content of the people to be essentiall to the full compleat call of a Minister to that place and people. Thus they doe profess in answer to this and such like accusations, Where (faith T. C.) doe they reason thus. The Word of God is not preached, because the Ministers are not rightly proved and elected, &c. Is it all one to say it is not purely preached, &c it is not truly preached, &c They never said, that there is no Ministerie in England, nor yet doe ever conclude, that there is no Word, nor Sacraments, nor Discipline, nor Church.

Herein they affirm or teach nothing, but what the godly learned in all ages have acknowledged. Anatolius consecrated of Dioscorus, was approved of Leo and Tharasis. The Orthodox Fathers professed, so the Donatsists would returne to the Catholike, true and Apostolical Faith or Doctrine; they would not disallow their Bishops, that they might understand (faith Augustine) that Catholikes did not detest Christian consecration, but humane error. We use this moderation (faith George Prince Anhalt) Thus they who are called forth to Parishiall offices, if they promise that they for the time to come, will preach the Word purely, and administer the Sacraments, according...
Pareus is prayzed by your self, as an interpreter one of a thousand, and oft cited by you in this matter, as one that condemned the hearing of them that are unlawfully sent. But according to Pareus: He is lawfully sent, who is called, according to the order which is instituted by publicke authoritie in every Church, for order taken, and to edification. Danes harshly taxeth the manner of calling Ministers, which be conceived to be in use in England, and is againe and againe alleged by you in this question: but he doth admonish withall, that we must disingenuously between a calling maimed, and none at all, Ex his antem omnibus (faith hee) apparebat quam nulla sit, vel non legitima eorum verbi Dei Ministerium, vel ecclesiae Pastorium vocatio, qui solus regis, vel regina, vel patroni, vel episcopi, vel Archiepiscopi auctoritate, diplomat, bullis, jusfu & judicio sit vel eligitur: Ide quod dolendum est: abduc fieri in iis ecclesiis, quae tamen parum Dei verbum habent Sequuntur, veluti in media Anglia. Nam Anglos homines aliqui sapientissimos, acutissimos, & pientissimos, in istis tamens papista idolatricia & tyrannidis reliquis aggressendis & tollendis scientes prudentesque cunctisque mirum est. Itaque praclare sentiant, qui omnem illam chartularium, & episcopaticam curionum & pastorum Ecclesiæ creandum rationem, item ex solo episcopi consensi, & diplomata ministriorum verbi celéstis vocacionem, approbationem & inauguracionem damnant, tollendamque ex reformata ad Dei verbum Ecclesiæ consent: quod ordo Dei verbo praeripitus in ordinacione huic modi personarum sit pretissimus, ac violatus, sicur perspicue apparat. Denique & Senatori Ecclesiastic & populo Christiano jus omnium atque suffragium misere sit sacratione & in hoc genere vocationem ecclesiasticarum ademptum, & in unum quendam Episcopum magnâ tyrannide atque absum translatum. Dominus Deus talibus corruptionibus, quæ adhuc in Ecclesiis ipsius superfuerant, & defenduntur, mederi magna sua misericordia dignetur, & velit, quæ tandem certe magnam ecclesiæ Dei ruinam secum trahent & ipsum sacrofanum verbi ministerium reddent efficientissime vel mercenarium, vel omnino contemptibile & abjectum. Quod Dominus avertat.
Una modo Quod eis superest in hoc argumento, Nimium quid de eorum administratione est sensandum, quia non sunt legitime vocati, atque utrum ipsis fane conscientia adhæreere debeat, In qua certe distinguendum est. Aut enim est omnino illegitima vocatio ejus, qui ecclesiam aliquam administrat, vel. non est omnino illegitima, sed tamquam ex parte. Illegitima omnino est ea, in qua omnia Dei verbo prescripta, sunt pratermissa vel violata, ut si quis seipsum intruxerit privatà autoritate. Non omnino sed tamquam ex parte illegitima est ea, in quœ tantum quædam ex illis non observata fuerunt, sed pratermissa. Ergo quia omnino illegitima vocatio est, is certe pro privato habendus est, ac huysmodi vocatio pro nulla. Itaque neque sacramenta conferre potest, neque reliquaque negoquia ecclesiae gerere, & quæ est pro nullis habentur, nisi forasse esset extraordinaria ejus vocatio; id est, quœ signa testimonii etiam certa a Deo confirmata esset. Sola enim propagati Evangelii & fruitus qui inde multis emergit, consideratur, non confirmat huysmodi omnino illegitimam vocationem, utique neque factus enatus illegitimam copulam, qua intercessit inter adulteros. Vitiun autem illud tolli potest, sì potest ex ordine & legitime vocatur, is qui primam illegitimam in Ministerio versabatur. Qui antem ex parte tantum illigitimam est electus & vocatus, veluti si per Simoniam quis minus adēptus est, & non legitimo populi vel Sènatus ecclesiasticum consensu, consensu tamen gradum obiinet, non est habenda pro omnino nulla huysmodi vocatio, sed vitiun illud est corrigendum. Itaque isti Sacramenta conferre possunt, quia ut eaque non omnino veram & lati legitimam vocationem habent, habent tamen aliquam. Sic Scribes & Pharisei in cathedra Mo:iis sedebant, Sic Caiaphas in Pontificatu summo erat, quem pretio redemerat. Itaque exemplo & Apostolorum & Christi ipsius, qui eos monuit & reprehendit, non autem secessio nova a corpore Ecclesiae fecit, ab his nos segregare in alium catum non debemus, nec autem Ecclesiae corporis ( id enim est Donaistae desertae revo- care) sed pacem Ecclesiae, quantum in nobis est, colleremus oportet, est illud vitiun quod in eorum personas & electione inhaeret, dannare oportet, & quantum possimus tum emendare, tum atque emendatum vellesc.

Hac ratione fit, ut eiam a sacrificialis Papisticis callatus Baptisimus non sit in Ecclesia Dei repetendus, & pro nullo habendus.

T. C. to his Sister
An. Stubs.
This is the flone that you often, or rather alwayes humble at, That if there be any thing wanting in the Church, which the Lord hath required, that in stead you should thereof conclude, that the Church is with us imperfect, you conclude it is no Church at all. Whereas in the constitution of a mans body, some parts are required to the being of a man, as the Head, heart, &c, and some to comeliness, as hands, &c. So it is in the holy of a Church: some things are requited to the being of a Church, and other things to the beauty and perfection of it. If it be not of the being of a Church, alwayes...
Ets enim in Ecclesia Deis legitimam vocationem Papistici Sacrificiù habent, tamen ex confessioni populi habent aliquam. Ets autem aliquid (ut et Augusti) aliquid prorsus non habent, aliquid autem perniciosum habere, aliquid autem aliquid falsariter habere.

Quod tertium solum nobis eligendum est. Sed tamen, ut Magistratus vitio creatus, Magistratus tamen est proper populi confessionum, quemadmodum doceat Varro: ita isti Sacrifici, etsi vitio creati sunt Episcopi & Presbyteri, ut particeps potissim quam epiuocari, sint merito appellantes; tamen quandamnum Presbyteri sunt Episcopi, praesertim apud eum populum qui in eo consensit. Thus fare Danes, whose testimony I have rehearsed at large, that every man may see with what fidelity you quote Authors, as making for you. You cite out of the admonition, that the Non-conformists complain, That they have not scarce the face of a Church. But this accusation, long since hath been answered, that in saying the face of the Church doth not so much appear (for to the whole process of their book doth declare, that they mean when they say, That we are scarce come to the outward face of the same: they grant that we have the true Church of God: but that for want of those ordinances which it should have, and through certaine the deformed rags of Popery, which it should not have, the Church doth not appear in her native colours, and so beautifull, as it is meet she should be prepared to so glorious an Husband, as the Son of God.

Mater Cartwright severely reprehendeth the abuses of the Ignorant Ministers, which in respect of the place which they occupy, are Idols: because they stand for that, and make shew of that, which they are not: and therupon he addeth, admit you them as often as you will, the Lord pronounceth, that they shall be no Ministers to him, which have no knowledge. This you cite many times. But in two things, Mater Cartwright explaineth himselfe: first, That through ignorance of that which they doe, some of them may be good men, and secondly, that his meaning was to note, how unworthy they are, as of the office, so of the name of a Minister of the Gospel; not to make void their Ministrie: such as it is, in the administration of the Sacraments, which faith hee, I confesse, as in the Popish Priests Baptisme, for that they be the publike officers appointed thereto, although unduly administered, to be the holy Sacraments of God.

Out of Mater Brightman, you make a large discourse of the base and shamefull beggerliness of the Clergie; as that the Curates
Curates are both in very dead, and in all mens account, a company of beggarly fellows, and that by means of their more full parts, walk more luckily, they run up and downe, bribe, impute, unprofitably, and latter, to compass Ecclesiasticall promotions, &c. But you tell us not, how be done immediately, often in many words, and with strong reasons, conformant to the Non-conformists Principles, dispute and confute your separation, as wise and ungodly, which becaus you omit. I will present unto the Reader. Sed quid ergo (saith he), destinui suis ab omnibus nequaquam sed genitio adhibe semper: electi salutari, siique primum est, invictum Christi ad eos qui operunt, Secundum huicissimum, coram aedibus Christiaccum. Illud est autiquum solatiwm recipiendi: Christum, quad percipimus, sancti, quotes ad verum predicatum operiter corda per sim opera Spiritus sanctum. Turannorum ingratior & nobis, qui caneris, impertiendo sepsium be

vignissime & iucundo lisse, aequat medium quidem. Zacharum quippe librum qui dicitur, & in Scriptorum decedentium descendentem iussit, & fisci parare apud se hortitatum. Luk. 19. 3; &c. Nec tibi hic sem, qui sic amplectetibus eum hoc iussit tribut, ut 

fili Dei simas. Joh. 1. 12. Ille vixissimo nos excipiat, ut unum esco canemus, quas inintegrans animis accedimus ad Sacramentum ca

e. In qua per siem nos carme (sanguineque) tuo pasto LASTISSIMO: delicio, supra omne quod vel dici velit cogitari potest. quo sensu dicitur est apud Lucam, cap. 13. 29. Tunc aemem ab Oriente & Occidente, & Boreae, & Occidentem in regno Dei, homines ex omnibus oris ad Evangelium convenire, amplissimant docebam in regni vereque Christi participes sunt, cujus Libra eciptum, Pater & Deus, discimbat ad eum mentiri in celeb

brand ad Sacram. Locutur enim de vocatione Gentium, quorum fidem & ascensionem in totam veritatem per unum Sacramentalem, ad ian. 1. 25. 26. Hos jam consiciat Christus, vocator cum intime. Inde de quibus aitur in illa parabola, proprius a ratione salutis, ahorrentes uti fidelem jam indicem per multis secula: Quo pertinet erat illud, quod ibidem afferat exclusis. Inde po-

Parker of the Croffe par. 2. cap. 9 § 2. pag. 113.

The second flan
der of the ceremo
nies accusat us for Donatists, whom the Anabaptists revive, with either of whom have we to do? For be

sides that we make no Separation, as they did then, and the
doe now, we are as far both from their judgement, and from their practice, as our 

eclesiastes, &c.

The first position of the Donatists was, That the Church is pure, without spot, and without wrinkle in this life. and whereas Christian Churches tolerated famous men, advanced alio one Cecil an, accused of the like, they held it their duty to separate from them, as being no true Churches. I see here a perfect image of the Brownists; and of the Anabaptists, but not so much as any instrument of any English Protestant Preacher, that is desirous of reformation.
(34)

Stalantes sibi adiuvium; propter pristinam familiaritatem edenda bibendi aequitatem, si quis consedet, S. Pauli, V. 26. q. d. Nos sepé, Domine, communicati, menam uta bilare convivium tecum agitavimus:

cedunt e. c. vitis sacrificialis: an forens none contra nos observabunt? Haec

eminentres index, idem erat cibus sacrificiorum, quod patres &

obstant nobis. Neque tamen haec sta sunt accipienda, quasi iuguri

num electorum fanum bus quis vicit circumfererebatur, sed quia casa

doxa perigitur in terris, est pignus aeterni convivii in celis. Haec

igitur docens duplex adire & ingenia bonum in Anglicana Ec-

desia esideres; Predicationem, minorem verbi, & legitimam Sac-

ramentorum administrationem. In quibus utriusque si Christus

suis inceptis, ministrum convivium cum eis celebratis, sibi primum

per audientem nobis exceptis, deinde cana quis corpus non vi-

cissim excipien. O nos igitur, fortissimis, quibus a verbo an-

diendo refugimus, Christum enim coniectum responsum. O nos

adimos contempores, quibus recipiendo Sacramentum cum ft: nibus

nos substriamus: Christum enim donans ad Caravinae 

Sed haec accusavit in singularem solatium piorum: Etiam qui

meritum erat & se fugiendo quamprimum ad nos Ecclesias cogi-

tarent: cum audirem ex eis esse Christo conditiones ministri-

num, quas brevi nos refiuentes seminturis si ex ore, nisi verbis

ipsius Christi tertiore forent de sua cum eo communicantia? Dana

igitur tibi, millisme Agne, quis foret occisus contra offensas,

non satis te proripis furore perciperis, nolis prae meritis omni-

ratione salutis orbis, sed luculentam adiue tibi cujus copiam relinquis

omnibus, qui sibi per verba pulsatim perint: & maxissimam

tham invitacionen per Sanctam non spernum: Igitur ecleusi

salubrius & blasphemer est corum error, qui non ab hoc ecleuia deficiunt:

quasi Christus hinc poterat extuleret, nec ubi pos saliva manonen-

tibus esse posset. Cogitens hic Christum convivium cum sua

An pudebit eoi illic dicememere, ubi vident Christi non pudere,

An illo sanctiores & mundiores erant? Sed quere se non conser-

tum suo ipse rimu? Non possunt insinuare quis prius in Chris-

sum credidit, quem seferent a nobis dividit: unde hoc fi-

das? Annon ex predicatione in nostra Ecclesia? Namque in e-

dem dicere separato duxit axia licita. Tberi Aquibus ex separate? 1 Tim. 6. 3. 5. Ac loquitur Paulus

de fundam enti corruptions docet illius cui eis secan. subtest. Separavit Differtilis Paulus?

Afc. 19. 9. 18. Ac bene separato & judge eis quia Evangelii fundamenta blasphemenibus. Ysferenti

separatione illamque quae pretium. 1 Cor. 5. 1. Plsl. 17. 4. 2 Pet. 2. 8. 2 Tim. 3. 5. Ac nulla in

bis Scriptura loci miss separati prouta pretium, quae familiaritatem ab hoste miscellaonum bonum

non esseria. Nullem igitur separationis vestra in Scripturis, aut excepsum piorum bonum, aut

preceptum propheticum & Apostolorum xix, &c.
Here wee see the Non-conformists agreeable to the Scripture, found reason, the consent of all Antiquitie, and their own Principles doe plainely distinguish betwixt a meane or defect in the calling of a Minifter, and no calling at all: that it is great ignorance, or (to speak most favourably) inconsideratenesse to charge them, as if they went against their own Principles, in holding Communion with the Churches of England in the ordinations of Gods worship.

And if haft not been blinded, this you might have observed out of the Separatists themselves. There is (faith one speaking of Baptisme) in this point a further consideration to be had, unto which both the Scriptures, and our owne experience doe lead us: namely, that as the Lord hath his people in Babylon, his I meane, both in respect of election, and of personall sanctification: so hath he for their sakes there preserved (notwithstanding all the Apostasie and confusion which is found in it) sundry his holy truths and ordinances, amongst which Baptisme is one. But if his ordinances be preserved, or any one of them true for substance, of necessity some truth of Minifterie, whereby those ordinances be administred, must bee preserved also.

It is an injurie to the people (as the Non-conformists hold) Whittak. de pont. Rom. com. pr. 4. qua. 1. cap. 1. Si velimus Christum ipsam misericordiam, semper ecclesiae reginam parvam, semper ecclesiae Presbyteros, qui in doctrina & disciplina suas partes ageant. Ar. floracutum: si totem corpus ecclesiae, quosnam in eleccione episcoporum & presbyterorum suffragia feribilis, sua tamen & ut unum semper Presbyteris servarum, Demeritragicium. Dan. in 1 Tim. 5. pag. 352.

F 2 that
that a Minister should be thrust upon them against their wills, or whom they never saw, nor heard of. But if the people be few, simple, apt to be deceived, unable to judge of the fitness of a Minister, they stand in need of direction, not only from their own Elders, but from other Churches: The practice of the Apostles will confirm this: for sometimes men were propounded unto the Church to be chosen, and sometimes the choice was wholly left unto them. And was not this for our direction, that more liberty may be given, where the danger is less, and more caution and restraint used, where the danger is apparent; that if they be left unto themselves, either an ill, or an unfit choice shall be made? In reason it is evident, for the child's consent is required in marriage, and the more able he is to choose for himself, the more liberty may Parents grant him in his choice, but if he be not able, or lesser able, the more watchful must they be over him; and so in this matter.

The Presbyters are to goe before the people in the examination, approbation and designdment of a man fit for the Ministerie: for they are guides, to whom the chiefe care and direction of things Ecclesiastical doth belong. As for the people, it is not their office, and for the most part, they are unable to judge of those things. To the people therefore it pertaineth only to give their consent to him that is chosen, or to shew their reasons why they cannot approve of him, who is proposed, but no testimonie of Scripture, no example, no reason teacheth, that the whole businesse should be committed to the desires and requests of the whole and sole multitude.

The consent of the people is not required to the common election, whereby a good, godly, learned, fit Man was chosen to the Ministerie, but to the singular election of a Minister, whereby he is chosen to be set over this or that congregation. Or if that expression be lyable to some exception, The consent of the people is not required in this, whether such a man be fit for the Ministerie and meet to be set apart for the works of the Lord: but whether he be fit or meet to be their Minister, by whom they may be edified, and builded up in Faith and holiness. Of the former, they have no calling or right to judge: but in the latter they have great interest.

Brotherly society requireth, that we mutually admonish, exhort, reprove and comfort each other, as occasion is offered, and when need requireth, it is the duty of neighbour-Churches
torealp helpe to their brethen, in the choice and election of their Minilier. For if Churches have not fit men amongst them for the Minilier, nor able men to make choice for themselves, they are to be holpen in love, without prejudice to their libertie, and not to be discarclcd and cast off as unworthy the name of a Church: When the Scripture willleth, that one should admonish another, it is not only a commandement to every singular man towards his fellow, but also to one whol company towards another society. St. Paul, when he teacheth that all the faithful are members of one mystical body of Christ, who ought to have a mutual care one of another, laid the foundation of this policie. Bellar. asketh, Quo jure unus populus episcopum alterins populi eligere potest? Junius answereth; Certe charitatis jure & communionis sanctorum: nam populus insiditis ipsi non potest eligere, supote nondum vocatus, sed postea vocandus ad Christum. And a little after, to Bellerine, objecting the dangers which may follow in popular elections, hee answereth. The danger is not so great, ubi communio est Clerus, & actionem dirigis Presbyterium, preseritum consilio & autoritate vicinorum Episcoporum & Ecclesiarum accedente. And after that, Et boni vicini quoque accedant ex ordine, & fratres ab ex communi officio. Not. 7.icio charitatis, si quando opus est, prout Ambrosium fecisse Nediolanensis Ecclesiae narrat. Theodor. hist. lib. 4. cap. 7.

In the Primitive times, one Church might elect and chuse a Pastor for another, and the Governours of one Church were chosen by the consent and suffrage of others. Ignatius writeth thus to the Philadelphians, It behoveth you as the Church of God, to chuse a Bishop. Of what Church would Ignatius have the Philadelphians to chuse a Bishop? Not of their owne, for in the beginning of his Epistle, hee greatly commendeth the Bishop which they had already. But hee exhorteth them to elect a Pastor of the Church at Antioch, as the words before goe.

The Church of Christ was guided by the common consent, and mutual agreement of both parts, as well East as West. as appeareth in the case of Athanasius, Athana. apol. ch. 51. Sa. ind. l. 3. c. 7, 10, 11. Ignatius, ad Philadelph. epist. 48, ad Athan. & c. 7. See also, the same at p. 69, Hist. Gallus & 70. Gall. sect. 46. p. 13, etc. See also, Eusebius, Eccl. hist. 17. 3, sect. 28. See also, Eusebius, Eccl. hist. 28. 1. sect. 27. See also, Eusebius, Eccl. hist. 38. 1. sect. 16. See also, Eusebius, Eccl. hist. 48. 1. sect. 1. See also, Eusebius, Eccl. hist. 58. 1. sect. 2. See also, Eusebius, Eccl. hist. 68. 1. sect. 27. See also, Eusebius, Eccl. hist. 78. 1. sect. 47. See also, Eusebius, Eccl. hist. 88. 1. sect. 47. See also, Eusebius, Eccl. hist. 98. 1. sect. 47. See also, Eusebius, Eccl. hist. 108. 1. sect. 47. See also, Eusebius, Eccl. hist. 118. 1. sect. 47. See also, Eusebius, Eccl. hist. 128. 1. sect. 47. See also, Eusebius, Eccl. hist. 138. 1. sect. 47. See also, Eusebius, Eccl. hist. 148. 1. sect. 47. See also, Eusebius, Eccl. hist. 158. 1. sect. 47. See also, Eusebius, Eccl. hist. 168. 1. sect. 47. See also, Eusebius, Eccl. hist. 178. 1. sect. 47. See also, Eusebius, Eccl. hist. 188. 1. sect. 47.
ing doe make it evident. All Bishops (saith Cyprian) sunt
mutua concordia glutine copulata, that if any one hold heresie,
the rest should helpe: and therefore he moved Stephanus the
Pope to write to the Bishops in France, that they should
defy the Bishop of Arles, and to the people, that they should
chuse another in his room. Theodoret testifieth, In the or-
dination of a Bishop, All the Bishops of a Province ought to be
called together: Cornelius, Bishop of Rome, was confirmed of
the Bishops of Africk. Gregorius Presbyter, in the life of Na-
ziazene, affirmeth of the Bishops of Macedonia and Egypt,
that they contradified the election of Naziazene, because he was
made Bishop before they came: Ambrose writeth, That his ele-
cition was confirmed of all the Bishops of the East and West; and
Theodoret, That Valentinian the Emperor confirmed it also.

Election therefore was not ever made by the particular con-
gregation, where the Pastor or Teacher was to administer, but
other Churches, and specially the Guides, by common consent
were called to assist the Church in that weighty businesse. And
this the Non-conformists judge not only lawfull, but meet, ex-
pedient, necessary in some cases. And therefore in many par-
ticulars, they except against the proposition, as none of theirs,
and against your confident assertion, that you were sure the pro-
positions were both theirs, when as it is neither found in them,
nor in any writer, ancient or moderne, nor in the holy Scri-
ptures.

And when you peruse the testimonies allledged, be judge
your selfe, whether you did grossely mistake, or abuse your
Reader, when you cite the Rhemist, as if they pleaded for the
Parochial election of a Pastor, as onely lawfull.

As for the Assumption, It is true, the Ministers of the Church
of England are not ordained by the particular Congregations,
where they administer, nor is it necessarie to a true and entire
calling, that it should be so. That they be not approved of the
particular society, is false in many of them: for they are cho-
zen by their consent, to be their Ministers, though not absolute-
ly to the Ministerie it selfe. And in case they be not so called, it
is a maim and defect, which should be reformed, whether it
be through the ignorance of the people, or the Lawes of the
Kingdome, or the pride and covetousnesse of them that thrust
themselves into that calling, or neglect of Patrons, or what
else foever: But this name doth not make a nullitie of their
calling, nor the Word and Sacraments dispensed by them to be
ineffectuall. For in every Church where the doctrine of sal-
vation is soundly and intirely preached and professed, the cal-
lining of the Ministerie is for substance true and lawfull. The
Nonconformists therefore in reproving the abuses of the Min-
isterie, and yet holding communion with the Church of Eng-
land in the ordinances of worship, doe walke according to
their own Principles, the doctrine and practice of the Chur-
ches of God in all ages, and direction of the holy Scri-
tures.

The Non-conformists reprove the tumults of the people in
election, without the direction of the Presbyters, both their
owne and Neighbouring Churches: so did the Ancients. The
Ordination of Bishops by themselves alone, or their Chap-
laines, and that of many at a clap: so did the Ancients. The
thrusting of Ministers upon the people without their know-
ledge or consent: so did the Ancients. The ordination
of Ministers without cure or charge: so did the Ancients.
The ignorance, idlenesse, pride, luxurie, pompe, covetousnesse, con-
tention and schisme of such as thrust themselves rashly, ambi-
tiously, profanely into offices, by favour, monie, flatterie, or o-
ther corruption: so did the Ancients. They reprove these, and
such like abuses, and humbly seek and sue for reformation, but
tolerate what they cannot amend, and hold communion with
the Churches of God in the Ordinances of Religion: and so did
the Ancients.

And if the Ancients did neither lay the grounds of Separa-
tion, nor walke contrary to their owne Principles, in holding
communion, it is great ignorance, at least, to charge the Non-
conformists, as if they walked not according to their owne
rules, when they doe not separate.

others for the worke of the Ministerie, and guiding the Keys with the advice and content of
such as laboured with them in the Word and Doctrine. Id. ch. 4. Without proofe, the
Church must not believe, nor regard thy speeche; and proofe there hath none. One and the
same person cannot be both Accusant and Deponens: and in the mouth of one witnesse,
though his testimony were received, yet may no man be condemned. See Beza annot. Na-
tor. vi. Math. 18.7.
Nay, if the Non-conformists should not disallow both your positions and practice of Separation, they should not walk agreeable to their own principles, or the truth of Scripture. For you hold, the power of the keys originaliter, and executive, is given to the community of the faithful, many or few, yea though but two or three joined together in a Church way. This the Nonconformists approve not: You hold it is necessary and essential to the calling of a Minister, that he be approved, chosen and ordained only by that congregation, where he is to administer. This the Nonconformists altogether dislike. You hold all Ministers that be not chosen and ordained after your forme propounded, to be unlawful, Idol, Antichristian Ministers. This the Nonconformists judge to be Antichristian. The consequence of your Positions is this, That since the Church of the New Testament was established upon the earth, there was scarce a true lawful Ministerie to be found, where with the faithful might lawfully hold communion in the worship of God. This the Non-conformists do detest and abhorre. Of other your positions in the Sections following.


pag. 4, 5.

W

Whatsoever God hath bestowed upon his Church, as her privilege, the same is to be found in his Word: But it is not mentioned there, that Believers (as their privilege) ought to have Antichristian Teachers.

The proposition is unquestionably certain by these Scriptures. Psal. 19. 7. 2 Tim. 3. 15. 16. 1. Pet. 2. 20. 1. John. 15. 17. Acts. 20. 27. Besides, this is the unanimous consent of learned writers. The Scriptures (faith Athanasius) doe helpe us with the knowledge of every truth, &c.

The first part which is only controversy is evident and clear, by these Scriptures. Levit. 17. 3. 4. Deut. 12. 5. Prov. 5. 8. Hof. 4. 15. Matth. 7. 15. 2 Cor. 7. 15. 16. 17. Rev. 18. 4. Song. 1. 6. 7. To this all sorts of Writers assent, Zanch. on Phil.
The Authors of the Admonition. pag. 27, &c. Yea the Papists themselves, Rhemists and Dornay Translators.

Answer.

The fineswes of this Argument are cut already in the first Section, if ever it had any, and therefore a few words may now suffice. In this reason you take for granted, that which is most false, little lese than blasphemie; to wit, that all Ministers in the Church of England be Antichristian. For they are in respect of the substance of their office, the Ministers of Jesus Christ, set apart to preach the Gospel, dispense the Sacraments, and administer the Discipline of the Lord Christ: and many of them the approved servants of Christ, furnished with gifts from above, sent forth by authority to preach the Gospel of God, and dispense his Sacraments, which they faithfully execute, according to commission received from their Lord and Master, the King of the Church, who worketh by them, and blesteth their labours, if ever ordinary Ministers had cause to speake of, and rejoice in the blessing of God, to the praise of his name.

But to let that passe, Antichristian Teachers (if I must speak in your owne language) be of divers sorts:

1. Such as be not called in every point according to your platforme, or at least whose calling is in any respect mayned or defective, though they be godly, learned, painfull, every way fit, set apart by authority, and approved by the Church. If Antichristian Teachers be taken in this sense, true Beleevers living in societie with them are bound to heare the Word, and partake in the Sacraments, because they be the ordinances of the Lord Jesus, who is present, knocking at the doore of the heart, and will come in and sup with them that open unto him. Look what reasons soever can be alledged to prove that Christians ought to jynge together in holy communion, the same will strongly convince, that ordinarily, or occasionally we must hold societie with such Ministers in the ordinances of piety and godlinesse. And if this Ministerie be Antichristian, divers, if not most worthy Martyrs of Jesus Christ, that have withstood Antichrist unto blood, have stood under some ordinances, in their first originall, Antichristian, or of men in some respects, which

So long as we teach the same doctrine which the Apollles did, we have the same power and authority to Preach, which they had.
did not overthrow, though it might be some blemish unto their Ministerie.

2. Such as be not rightly called by men, because not rightly furnished with gifts, or faithfully executing their place, or teaching erroneous doctrines and traditions of men, but yet set apart to an office which is of God, and in communion of men professing the true Faith, are called Antichristian Ministers. And if it be taken in this sense, the faithful are bound in conscience to hear such, if they live in their societies: because they be the Ministers of Christ in a sort, though they be not approved of him, and doe his worke for the good of them that be heirs of salvation. But in so doing, they do not communicate with the Ministers of Antichrist's apostasie, but with the Lord Christ in his holy ordinance, by such means as he hath appointed. Hierome noteth, that there are foure sorts, who are employed in the business and affaires of Almighty God. The first, such as are sent neither of men, nor by men, but by Jesus Christ. The second, such as are sent of God, but by man. The third such as are sent of man, and not of God, who are they that are ordained by favour of Men, not rightly judging of the quality of them who are to serve in this calling. Who yet are not simply denied to be sent of God, as if they had not commission from him; but therefore only, because if the choosers and ordainers had done their duties, they should have made a better choice. For being sent by men that have authoritie, though abusing the same, wee cannot say they have no true or lawfull Ministry: for then were all ministration of the Sacraments, and other sacred things void, performed by scandalous, ungodly Ministers, and such as by sinister meanes get into these holy places. The fourth are of such as are neither sent of God, nor of men, nor by men, but runne of themselves, and have no calling at all: who are neither Ministers of Christ for themselves, nor others. Thus farre Hierome.

3. Such are Antichristian Ministers, as teach false doctrine, be set apart to an office meerely of men, contrary to the Word of God, and live in communion and societie with men professing real idolatrie, as members of that societie, though somewhat of God be joyned in this their profession. Whereunto may be referred such as being tried, are found to be false Prophets, confuted and cast out of the Church by them that have authority. Of which sort are those Hereticks, which are condemned of their
their own conscience; and after once or twice admonition, are
to be shunned.

4. Such are Antichristian, as be meeuly from men, dispense
only the things of Antichrist, and have nothing of God at all.
If by Antichristian Teachers be meant false Prophets, in this
third and fourth acceptation, I grant the faithfull must hold no
communion with them, because God hath forbidden it; and
these are false Prophets, who have no calling, teach their owne
dreames, minister not the things of God, but of men, and ei-
ther never were members of the true Church, professing the in-
tire faith, or upon their discoverie, are call forth as unfavorie
salt. And this the passages of Scripture, quoted to prove the
controverfall part, as you say, doe confirme, Whereunto answere
hath been given already. And the authors of all sorts allaged,
doe consent: for it is most manifest, they speake of false Pro-
phets, who have no calling, teach false doctrine, were never
members of the Church, or springing up, and continuing in
the Church for a time, are cenfured and cast out, that they might
not molest, tare and devour the Flock. But in this fente, the
Ministers of the Church of England be not Antichristian, that
which is spoken against false Prophets, cannot be applied unto
them.

And here consider how plenitful you are in proving that
which was never questioned; as that the Scripture is perfect;
to make the man of God wise unto salvation, that false Pro-
phets must not be heard or beleived, that the Faithfull must
come out of Babylon, &c. But that the Ministerie of the Church
of England is Antichristian, and the Teachers false Prophets,
as the Scripture useth the word in the Texts allaged, this we
must take upon your bare word, or most grievous misapplica-
tion of the holy Text.

Paul the Fift (you say) in a certaine Bull, sent to the Cath-
olikes in England, chargeth them by all means not to goe to the
Parish Churches, or heare their Sermons, lest they incurre the
wrath of God. If this testimony will stand in any stead, the
Pope himselfe doth not esteeme our Parish assemblies Anti-
christian, for then his Catholikes should not incurre the wrath
of God by going unto them. And what you can gaine by this
witness, I know not, unlese it be to shew, that how contrary
soever you seeme to be unto the Pope or Antichrift, yet in this
you consent and agree with him, to condemne Christian com-

munion in our Assemblies in the holy exercises of Religion:

Nay, the sentence of the Pope is milde in comparison of that brand which you set upon communicating the ordinances of God in our assemblies, viz. That it tendeth to the putting down our true King, Christ Jesus, and to raise up Antichrist again, that bloody Tyrant; which bold ignorant sentence must needs work the soule of every sober minded Christian to suspect, that in defence of this cause, you consulted with furie, more than with truth, and hoped to winne more with swelling words of vanity, than weight of reason. But my purpose is to try your strength, and for unadvised centures, vaine scoffes, and mis-application of common received Truths, I will leave you to the examination of your owne conscience.

S E C T. IV.

C A N. St. y against. Sect. 3. pag. 16, 17. & Sect. 2. pag. 14. & Sect. 4. pag. 62. & Sect. 7. pag. 89.

T O worship God in any other way or manner than he hath in his Word prescribed, is unlawful. But to heare Antichristian Ministers in false Churches, is to worship God in a way and manner which he hath not prescribed. The Major, No man dares denie, I assure my selfe. For it is manifest and certaine by the whole course of the Scripture, Deut. 12, 8. Levit. 10, 20. Psal. 119. 133. Mic. 7, 18. Hos. 9, 15. Joh. 4, 23. Matth. 15, 3. 4. Col. 2, 8. 2 Joh. 16, 17. Moreover, all sorts and sects of writers acknowledge this for a Truth, Zanch. explic. in Colos. 2. 23. tom. 4, pag. 319. Luther com. in Galat. cap. 6. pag. 871. Brent. in Amos. cap. 4.

Touching the second part: I may shew all proofs, and send them to their owne confidences. That this hearing is a worship, the same is manifest and cleere to any that have an eye of reason, and any light of Religion shining in them. None to my knowledge, sauing a Popish Parasite or two, ever held otherwise. That this worship is done in a way and manner, which the Lord never appoin-
This is an old garment new turned, and the same answer which was made to the former, might suffice to this: wherein the thing to be proved, is fairly passed over with a brave flourish of words, and nothing else. If you meet with such company as will be ashamed not to see, because you cry out so vehemently, It is as cleere as the Sun, it cannot be denied with any modest face. You may lead him blindfold. But if a man will build upon his own faith, and not be led by your fancies, he shall never see it proved by any evidence that you have, or can bring. That by communicating in our Assemblies in the ordinances of Religion, God is worshipped in any other way or manner than he hath prescribed. But seeing this reason is brought so often, and for so many purposes, I will examine it more particularly.

If the meaning of your proposition bee, That no positive worship, or substantial means of worship is lawful, but what is in speciall appointed, or instituted of God, and that no duties of Religion be necessary to salvation, but what are taught in Scripture, then we grant it is true, and confirmed by the course of Scripture, though many passages cited by you, will not reach unto it. For the law of nature commandeth all men who have any sense of a Godhead, to receive, and not give rules of Religion and Worship. The holy care of the Patriarchs was to reverence and obey that which they had received, and to attend upon further direction, but of themselves not to appoint or undertake any thing as necessary to salvation. Divine institution of legall and Evangelicall obedience, and worship, is equally full and complete in all things necessary, which...
it seemed good to divine Wisedome to determine, not leaving any thing of this nature more undetermined in time of the Gospel, than it was in time of the Law. As the Jews had a commandment, neither to add nor take from the Law, which the Lord gave unto them: so the Apostles received a charge, to teach whatsoever the Lord commanded them: Whence it is truly observed, that men may not teach their own doctrine, but whatsoever Christ hath taught them: for he reserveth this authoritie to himselfe, to be the only Teacher and Author of the doctrine. The King of the Church is her only Lawgiver at all times.

But if the way or manner of Worship be stretched to the circumstances of time, place, order, phrase of speech, and such like, not determined by God in particular, but left to the libertie of Christians; so the generall rules of Scripture be observed, then the proposition is not true, the Scriptures do not confirm it, it was never acknowledged by Divines of any sort or sect that have appeared to the world. For what is in generall only Divine, but in particular left without determination from God, that in it selfe is indifferent and variable: of which sort were the houres of the morning and evening sacrifice, their Synagogues, Oratories, and places of Worship throughout the land of Canaan, their course of reading, and many the like.

What God hath commanded in his Word, that is not left to the libertie of Christians: What is prescribed as necessary, worship, holy, that be hath not left undetermined: But that which may be done this way, or another, at this time, or another, in this forme of speech and method, or another, that in respect of this order, time, method, or phrase of speech, is not necessarie, holy, or worship.

Any circumstance, as time, place, or whatsoever else, if it be either appropriated or commanded of God, it is necessarie in point of conscience, holy, and worship, as in conscience it must be observed, and submitted unto. But to place necessitie, holinesse or worship in these things, when they be not determined or commanded, is Will-worship, or superstition; lawfull
they be, as agreeable to the Word; but not necessary, because not determined by the Word.

The time was when it was lawfull to offer sacrifices upon the high places, viz. when the place for Sacrifices was undetermined, and then it had been Will-worship to put holiness in places, or opinion of worship. But when God had chosen one, and appropriated one place for Sacrifice, and none other, then it was a matter of necessity, holiness, and worship, to sacrifice there, and a great latitude to doe it any where else.

The reason hereof, was not simply because it was not commanded, for when it was lawfull to the Fathers of Old, it was not commanded; but left undetermined only, and used by them as a circumstance or adjunt allowed, nor as a matter of necessity, holiness or worship; nor could they have used it so without transgression; as on the other side, after the strict commandment given to Israel, to sacrifice in the place which God had chosen, and none other, and the place of worship precisely determined for typical signification, it was a part of true worship, in conference necessary: for them to doe otherwise, was grievously to transgress, and not to doe that which was commanded as necessary, holy, and worship, had been neglected. For that which is commanded, may not be neglected, neither is anything to be done, which is repugnant thereunto.

But many things in the worship of God are not commanded or determined by God, but left to the libertie of Christians; many things were unprofitable, and needless to be determined particularly by divine authority, as being easily discernable by the light of nature, and common reason: and many things could not be determined, because one order in them could not fit all ages, times and places in the world. The divisions of the Chapters and verses, as they are in our Bibles, and the Sections of the Law, as among the Jews, are of men: and so is the phrase of speech and method used in Prayer, Preaching, Administration of the Sacraments, and the very words of Translations, wherein the Scriptures are read, and cannot be one and the same in all societies. And so are the circumstances, how off,
at what hour, on what day, in what place, the Pastor shall preach, which are particular determinations of the Church, and variable. If you say, these things are prescribed in general and by consequence, because they are done according to the rules of direction given in Scripture: Of necessity you must confess the proposition is ambiguous: for sometimes prescribed, shall import, as much as determined, instituted, commanded, sanctified; if not appropriated: and sometimes it shall note no more, but left at libertie, or indetermined. Neither will that sense stand in the proposition, for then it should be lawfull to place opinion of necessity, holiness, or worship in those things which are undetermined, or not commanded of God, which is contrary to the whole scope and drift of Scripture, and the judgement of all Orthodox and sound Divines, new and old.

To proceed more distinctly, because it is a matter much insolent upon, and as much mistaken, and misapplied by many.

Worship is as large as the Commandement, nay as the whole Word of God. For so it is ordinarily defined, A worke commanded, done in faith, and then it must needs extend it self as far as the Commandement. And if to obey God in conscience of his Commandement, in all actions, Civill and Sacred, of Piety, Justice or Mercie, be to Worship him, then to believe whatsoever the Lord hath taught, relying upon the truth and credit of the Revealer, is worship also. And hence it is, that the Worship of God is usually divided into Immediate and Mediate Worship: which comprehendeth all duties which we owe to God or Man. Now if the way or manner of Worship be taken in this acceptance: then the sense of the Proposition must be this, That no action, great or small, done to God or man, religious or social, is lawfull, unless it be prescribed of God.

And let us consider the passages of Scripture, alluded by your selfe and others, whether if rightly quoted, they doe not affirme as much.

Whatsoever I command you, that shall ye observe to doe. Thou

| Synop. parion. theol. | disp. 35. thef. 17 | | | mult. aliquod debere deuis mandatas, negare addere. |
(49)

This not add thereto, neither shall thou take ought from it. To what might they not add? From what might they not diminish? is it not from the whole Law of God, which teacheth the whole duty of Man, both towards God, and towards Man for the Lords sake? Hereby the Lord establisheth his Word, and his only, and his whole word, to be the entire rule of Faith and manners. Hereby God appointeth his own Word and Law, to be the only rule of this Service, without imitating the customs of others, or devising anything of their own, faith Master Ainsworth. But if by the Service of God, he understand the positive Worship of God only, or the immediate only, he straineth the meaning of the Text overmuch: For it speaketh plainly of the whole Law, and is fitly alleged to prove the perfection of the Scripture in all matters necessary to salvation, and not concerning the Worship of God only. Israel might not add either to the Statutes or Judgments of the Lord: and if by Statutes be meant Decrees for Religion, or the Worship of God only, (which cannot be proved by the use of the Word,) by judgments, they cannot be understood likewise. By this faith, Master Ainsworth, God forbiddeth all inventions of men. Excl. 7. 29. the workes of their owne hands. Jer. 25. 6. and the Statutes of the Kings of Israel, which they after made without the Commandement of the Lord. But the inventions of men respect the Commandments of God in general, and not the Ceremoniall Ordinances only; nor yet the immediate worship of God alone. He shall doe good service to the Papists, that shall limit the Texts in that manner: for by such like distinctions, they seek to elude them, when they are produced to prove the perfection of the written Word of God, in all things necessary to salvation.

Ye shall take heed (faith the Lord) to all the things that I have said unto you. But this cannot be restrained to the ceremoniall precepts concerning Gods Worship, but must be referred to all things that God gave them in charge. David prayeth, Annot in DTw. 11. 32. Procopius in loc. Leciba enim Domini complea & perfecta existit antiquarum nullum admittere.

Chyloft. in 1. ca. 2. Epist. ad Tim., hom. 2. Si quidem sidei dogma perceptionis, et anfip angelus fit, obedire noli. Annot. in Lev. 18. 4. Terr. de praescrito: actus nixerit. It is not lawfull for us to devise any thing of ourselves, nor follow that which others have devised. See Cham. p. 8. c. 6. Rainold. apol. thes. sed 2. p. 205, 206, 207.

Hen Ainsw. part 3. p. 150. He inferreth, that generall admonition touching all the ways of God, and not the Ten Commandements only. DTw. 4. 2. c 12. 12. Henry Ainsw. 2. Ainsw. p. 55. Prov. 30. 6. Loc here all additions, and of only things contrary are forbidden. Ex. 23. 13. Chyloft. oper. inepst. 1. hom. 20. in 7. cap. Math. Every Teacher is a servant of the Law, because he may either add unto his owne feme unto the Law, nor according to his owne conceit, taking any thing from the Law, but preach that only which is found in the Law. Qu. Co. p. 67.
If the way or manner of Worship, be put for immediate Worship, then it extends as large as the Commandements of the first Table, and the sense of the proposition must be, That no Worship, publick or private, must be performed to God for substance, manner or time, other than that which God hath prescribed in his Word: which holdeth not true, unless it be added, That no worship must be performed as necessary and holy for substance, manner and time, which God hath not prescribed. For what shall we say of the time of private Prayers in the family or closet, the forms of catechizing, and translations of the Scripture, the times for publick Lectures, and exercises of Religion upon the week day, and ordering and government of Schools, and Universities, for these things are not for time, words and manner prescribed, or determined of God.

If the word, Worship, be taken more strictly for substantial Worship, commanded in, or referred to the first and second Commandements, usually known by the titles of inward and outward worship, Natural and positive instituted Worship (though perhaps the terms be not so fit, if better were found out) then the meaning is, that no Worship of God, inward or outward, natural or positive, is lawful; but what is prescribed and determined of God in his Word. But then there want not difficulties: for how should Worship be natural, if it must be instituted and prescribed? If the light of nature or reason teach it, which is planted in the heart, by the finger of God; how can it be unlawful, unless it be prescribed by an ex-
ternal word of institution. What shall wee say of outward gestures, made in and upon the body, to declare the hidden affection of the soule; must these be prescribed, and determined, or fall under this ceniture? When the Word informeth me to call upon God in the Mediation of Jesus Christ: doth not reason it selfe, without any further institution, teach me to kneele, lift up my hands, &c. At least, if worship be naturally, or positively, must there be a distinction of the institution or prescription of this worship also? Doth not positive Worship require one manner of institution, natural another?

If the way or manner of Worship be restrained to positive, or instituted only, it is most true. No worship is lawfull, which is not in speciall commanded, or appointed of God in his Word. But then the Texts of Scripture, quoted by you for profe, will not speake unto it.

Ye shall not doe (faith Moses) after all things, which wee doe here this day, every man, all that is right in his owne eyes. Some Greek copies have it, et mihi not infra, si qui. Others have it not, which is according to the Hebrew. And the speech of Moses seems to mean the true Service of God, which was not yet perfected; neither could be in their travells, as it was after in Canaan. y. 10. 11. Not that they sacrificed after their fancy (faith the Geneva notes) but that God would be served more purely in the land of Canaan. Joan. upon this place, noteth. Et si oblationum lege una semper sit ab initio prescripta a Deo, non potuisse sancemus quoque aedem in ambulatoriis Israelitarum castris observari, aut summo judic ab illis exiisse, prout ostendit Antisttes, Ver. 11, vide Num. 28. 6. The Doway Divine, on the place, give this observation. In the Delart, they could not observe the Ceremonies of the Law, but coming to rest, they were bound to keepe all one set forme of holy rites. The conclusion from this Text is, That God is pleased to dispence with his people in his owne prescribed Worship, untill, if he hath appointed, determined, or appropriated a certaine forme, time, and place, they have opportunitie to serve him at that time, in that place, and after that forme. But hence it followeth, that he hath dealing of the people. Anstv annot. in Rev 10. 19. Deucat. Ital. in Lev. 10. threwed great wrath against me by the death of my fous, how then can I eat of this sacrifice to bear the sins of the people, according to the ordinary law, the Lord not being pleased with me my selfe. Others would have it, That he could not eate, because he was in heavinesse, it being meet he should eate those things with joy and thanksgiving. Vatable annot. in Loc. termi-
terminated, or appropriated a certaine forme of place; or that no other Worship may be tendered, but what he hath in particular appointed, or prescribed. This I say, cannot be concluded from the Text, though I grant it is a truth rightly understood, as I said before.

Such things (faith Aaron) have befallen me, and if I had eaten the sin-offering to day, should it have been good in the eyes of the Lord? In these words Aaron excuseth himselfe, by reason of his forrow, which made him unfit and unworthy to eate of those holy things. Deut, 12, 7 & 26, 14. Hos 9, 4.

The Doctye Divines, somewhat to the same purpose, Naturall griefe of minde, made Aaron both unwilling to eate, and lefse apt to complete all the ceremonies: so without sin he omitted that pertained to his own commoditie, offering it unto God. The Geneva notes, Moses bare with his infirmities, considering his great forrow, but doth not leave an example to forgive them that maliciously transgresse the commandement of God. The vulgar readeth it, Quomodo potui comedere eam, aut placere Domino in ceremonias mente theologri? Var.ibus, or Leo Inda, Talia que mihi accidereunt, esti comedissim hostiam pro peccato fodiene num hoc bene factum esset in oculis Domini? Or, Mibi autem accidereunt huic modi, si igniur comedissim; hodie oblationem illam pro peccato, an placisset Deo? And the sense of the place he gives thus, Mihit tamen mortuis sunt filii mei, quod certe argumento est illorum sacrificium Deo non placuisse (ignorabas enim Aaron caulam mortis filiorum). Si eisur comedissent quod mihi debebatur, ex e a oblatione quomodo placuissem Deo, quom oblatio ipsa non placuerit. q. d. Non putavi fore Deo gratum, quum ea vielmens non fuerit placatus. Iam, gives the words another sense: Ego quoque non fatis attendi ad officium mihi imperatium legis, sed per impiamentium peccavi ut filium mei superstites: e justa esse negligentia & perturbationis reus sum: gratum uerit, si ego adeo in peccato haren, peccatum populi: expiandum in me transferissim.

The conclusions from this Text of Scripture, may be such as these; That oftentimes the letter of the Law giveth place to great necessities; or that Gods worship, where he hath prescribed and determined the manner, must be performed as he hath appointed. But that, no other service may be tendered unto God, than he hath instituted (though that
that be a Truth) or that in every title he hath determined the manner of his Service, that cannot be gathered from this Text.

All their wickednesse is in Gilgal (faith the Lord by the Prophet) for there doe I hate them: for the wickednesse of their inventions I will cast them out of mine house: I will love them no more: all their Princes are rebels. The wickednesse of Gilgal was that horrible idolatrie; wherewith it was pollute, and by their inventions, we must understand their idolatrous Worship, set up directly against the Commandement of God. And by the house of God, neither the land which the Lord gave them to possesse, or the family of God is meant: but the condition of the people of Israel, will not suffer the Sanctuary or Tabernacle to be understood. For they set up Altars, and sacrificed in Gilgal, where was neither the Ark, nor Sanctuary of the Lord, and when God had expressly forbidden either to multiply Altars, or to sacrifice in any other place than that which he had chosen unto himselfe. But how doe these things hang together, Idolatrous worship, directly contrary to Gods Commandement, is unlawfull, therefore it is unlawfull to worship God in any other way or manner than he hath instituted? The thing concluded is true, but it hangs to the Premisses as a rope of sand.

Two passages of Scripture are rightly allledged by you (the rest are mustered up merely to make a show, and argue your great inconsideratenesse in citing Scripture) against will-worship, and superstitious rites,or empty thewes of Religion. For the souls of Religion, is to doe acts with relation to Gods Commandement, and where there is no Commandement or Institution, there can be no conscience of worship, no expectation of a blessing. In this sense therefore the proposition is to be admitted. But in a matter of such importance, so much insisted upon by your selfe, it became you to deale distinctly, and prove substantially what you affirme, and not to confound things that differ, confidently to affirme what you can never
make good, and heape up Scriptures and Authors to no purpose.

You say, it is a certaine rule (as Logicians teach) Things are really to be distinguished, which in themselves are to be separated each from other. But the rule is, That all things are really distinguished, which may be separated each from other, as the body is really distinguished from the apparel, because the garment may be separated from the body, & the body from the garment. How truly you understand, or truly apply that Maxim, it is needfull to examine further: but what you observe in your Pistolet (as you file him) that is most true in your selfe and some others, that ignorance or neglect of distinguishing things that differ in this matter of Gods Worship, is one maine caufe of great error and going astray.

In proofe of your proposition also, you lay somewhat when you lay without limitation, That all sorts and sects of Writers acknowledge it for a truth; For the Papists generally hold the contrary, as you know. But this is a thing with you very usuall and common.

The later part of your reason, which you smoothly passe o
ver, as a matter cleere, and manifest, and for proofe whereof, you lend us to our confciences, in confcience we utterly deny, and by the Word of God are assured of the contrary, viz. That to joyne with our congregations in the ordinances of Grace, is a Worship of God prescribed in his Word, comended of Christ, and blessed of him to them that in confcience obey his Commandements. The Worship there performed, is that which the Lord hath instituted, the doctrine of salvation is taught intirely, the Sacraments rightly administered, the sacrifice of Prayer offered unto God in the Mediation of Jesus Christ, our onely high Priest, who is present in the Congregations, by the presence of his grace, graciously inviteth men to come unto him, and sweetly refresheth them that in truth of heart draw nigh unto him. Thus God is worshiped in our assemblies, and this worship is performed by such as are called of God, and many approved of God in their Office and Ministerie.

That the Preaching and hearing of the Word is a Worship of God, if the word, Worship, be taken largely to comprehend both all naturall worship, and all means instituted and ordained, whereby God is pleased to teach and instruct his people, will easily be granted; and such as deny it, are justly to be taxed. But that distinction of Worship must be admitted, which is taught
taught in Scripture, and the more exactly termes are distinguished, the more cleerely the fraud of the Adversary is discovered, and the better able shall we be to confute them, unless we had rather doe it with bigge words, than weight of reason.

Onely here observe your partiality. For to shew the necessity of Separation, speaking of outward Worship used in the assemblies of England, you say; As for Preaching, it is held to be no part of Divine Service, and for proofe, you quote Howson, Serm. in Psal. 118. pag. 18. Can. I. 9, Syon plea. 26. And, Touching Preaching, it is no Essetiall part of their Ministerie. But against your Pistoler, to prove that hearing is Worship, you Can. Stay. S. 3, sing another note; None to my knowledge (saving a Popish Parasite or two, Howson, Serm. in Psal. 118. pag. 78.) ever held otherwise; viz. but that hearing was Worship. And they by men of better judgements have been sharply blamed for it. But let us heare how you goe forward in this Argument.

Can. Stay against Stray. Sect. 3.

The Church is an Idol Church, and the Ministry an Idol Ministrie: And if the Church be an Idol, the Ministrie an Idol, the Government an Idol, &c. Is the words then of the Prophet, What have we to doe any more with Idolls? What agreement hath the Temple of God with Idolls? Little children, keep your selves from Idolls? Against my dearly beloved, Flee from Idolatrie. But how, mente & corpore, saith Pareus, that is, the worchip and reverence of Idolls.

Answer.

The Assumption you leave naked, to shift for it selfe, because you finde it an easier matter to declaime against Idolatry, and holding communion with Idolaters, in their Idol-service (which no man ever doubted) than to make proofe, that to
joyne in the ordinances of Religion in our assemblies, is will-worship or superstition. But if you prove little, you have learned to accuse manfully. An Idoll Church, an Idoll Minisiterie, an Idoll-government, who doth not tremble at such thunder-cracks?

But first you should call to minde what you answere to your opposite. As for your bare saying, it is farre from proove. To affirme or denye (according to Aristotle) is of no confequenc. Wee cannot take his bare saying, de jure et side, to be a rule of faith to us. For our confequences are not (like Samsons shoulders) strong enough to beare it. If it may suffice to accuse, who shall be innocent? And if the cause may be carried with clamors and out-cryes, you are sure to winne the victor.

2 Suppose our Church and Ministerie be an Idoll in some respect, it is not a reall Idoll, but Metaphorical, not absolute, but in some consideration: for the Word preached, and the Sacraments Administred in our societies, are the true Gospel, and intire Sacraments of Jesus Christ; which could not be, if our Church and Ministerie was absolutely an Idoll, a mere nothing. But to draw illimited conclusions, from a reall Idoll, to a Metaphorical, from an absolute Idoll, to an Idoll in some consideration or respect, is a new Logick never taught in the Schooles, nor learned from the Scriptures.

The idle, carelesse, unprofitable, covetous, proud, scandalous shepheard, who filleth the roome, but doth not the office of a shepheard, is an Idoll shepheard: But the faithfull were not to flie from them, both in minde and body, so as to have no communion with them in the Ordinances of God.

In the daies of the Prophet Jeremias, the men of Jerusalem in generall, both rich and poore, were Idolls, who had eyes but saw not, ears, but heard not. But the Prophet had not learned in minde and body, to fly from, and have no societie with them in the worship of God. The stiff-necked, and disobedient Israelites, the uncircumcised in heart and life, were they not Idols? A people not a people? Though these their vices must be shunned, yet we have not found, that Moses and the Prophets did fly from the ordinances of God, because they must have nothing to doe with Idols. Every thing that is emptie of goodnesse required, and so doth faile or frustrate expectation, may be called an Idoll, a thing of no worth, vaine and fruit-

Can. Stav. §. 3. p. 20
Arist. de intérpret. l. 1 c. 6. pr prifer non-strum, igitur vel negare nihil sequitur.
Zech. i. 16, 17.
1. v. 56, 10.
Ezek. 34. 1, 2, 4, 5.
They will not be able to doe the worke of Pallors, whereof they bear the name, that is, they will never be but Idolls. T. C.
repl. 3. p. 1. p. 369
Jere. 5. 1, 2.
Disc. 3. 24, 5.
fruitless. So an Hypocrite is an Idol; the husband, wife, father, friends, who are not faithfull, doe not their office, may be called Idols. Job faith to his friends, Ye are Physitians of no value, because they had deceived him, as David faith, All the gods of the people are vanitie, or vaine. The covetous persn is an Idolater, and his goods are Idols: must therefore these goods be destroyed, and the persons be abhorred? Nay the outward Ordinances of God themselves, Circumcision, Baptisme, the Lords Supper may be called Idols, things of no value, that profit not, as separated from the inward grace or thing signified. And if wee shall annex your Assumption, and, now then in the words of the Prophet, What have we any more to do with Idols? What agreement hath the Temple of God with Idols? Will you grant the conclusion, or condemn the inference, as unlearned, foolish, perverse, not free from grosse abuse of Scripture?

3 Our Church and Ministry is not free from spots and stains, wee freely confess to the praise of Gods glorious grace, and heartily beeche his Highnesse to supply what is wanting, to amend what is out of order, and to remove what is superfluous. But not withstanding any defects or corruptions that can be charged upon us, the Church and Ministry is true and found, enjoying whatsoever is essentially necessarie to the life and soule of a true Church and Ministry, given by Christ, and such as the Kings of the earth are bound by Gods law to protect and maintaine. For our Church is built upon Jesus Christ, the sole foundation of his Church. We acknowledge Christ our only King, Priest, and Prophet. God hath given unto us the Tables of his Covenant, and we have received them: and his free and gracious Covenant is confirmed by the true and effectual seals, which he hath annexed unto his promise, and committed unto his Church as their prerogative. Christs Name is truly and only called upon in our Assemblies: his Gospell is inteirely Preached, and savagingly received by his people, and hee is present with his Ordinances

Job 13.4. 
Rom. 2.18. 
Jer. 9.6. 
Sadd. ut Eccles. 
Ibid. 
Eccles. 
S. 
B 
Pac. 3.2. 
Ambr. 
Lect. 6. 
Tom. 5. 
Fides 
Iguin in primum Eccles. 
que eos mandat, in quos Christ. 
habita est sua, et suam 
vetat, etquae Christ. 
S. 
Petr. 
Christ. 
Hier. in Symbol. i. 43 
Eccles. sanctorum, quae sidem 
Christi in graman servat. 
Stapleton relect. om. qu. 4. 
art. 5. 
Fides 
Ecclesiae. 
Bibl. Christi, subj. lib. part. 2. 
p. 325. 
Where faith failles, the Church faltles; and hee that affirmes your doctrine to bee 
safe, denies your Assemblies and multitudes to be the Church.
to blisse them, to the worthy partakers. If any stubble bee laid upon the foundation in respect of the Church or Societies, it is done ignorantly; for ought we can judge, and with a minde teachable and ready to give place when light doth evince it: at least it is not in points fundamentall, that is, such as are so maine, that without them there is no salvation, or of so clear consequence from them, that who so is truly persuaded of the one, cannot but see the other.

The passages of Scripture annexed, are grossly abused, and so are the Authors alleged: for they speak of real Idolatry, and Idols, from which we must fly: but cannot so much as colourably be applied to separation from the worship of God in our congregations, because of some abuses which are not reformed. But you goe forward, and we must follow you.

C A N. Stay. Sec. 3. pag. 18.

If it was Israel's great sin to carry the oblations under the law, to a place (howbeit sometimes lawfull, and where their gods by Ancestors had before truly worshipped) because they had no commandement so to doe: then certainly, more in faults are those (Which with the worship of the Gospel) goe where it was never lawfull publiquely to serve God, and where their forefathers never to this day rightly served him.

A N S W E R.

Here you beg what we shall never grant, nor you be able to prove, to wit, that our Church is an Idol Church, our Ministry an Idol Ministry, and that our forefathers never rightly served God in our Assemblies: which is an easie kind of disputing, if you get a reader as credulous and willing to be mislead, as you are peremptorie in passing sentence. But if we should believe you herein, we should bely the mercy of God, and condemn the generation of his Saints.

As for the high places of which wee read often in Scripture, it was lawfull for the Fathers of old to offer Sacrifices upon them, when it was not precisely commanded, but only the place for sacrifice undetermined. But after that God had
had chosen, determined, and appropriated a peculiar place for
sacrifice where it was to be offered and not elsewhere, then
it was a great sin for them without extraordinary dispensa-
tion or commandment to offer in those places, where their
godly Ancestors had truly worshiped before, not because they
had no commandment so to do (for that may be said of their
Ancestors, they had no commandment to offer there) but
because it was expressly forbidden. And here you may see how
the first part of the sentence doth close the later: For if
godly Ancestors did truly worship God in the high places,
when they were not commanded, then the Israelites did not
sin grievously in carrying their oblations thither, because it
was not commanded. What moved you so to write, and to
allledge Authors, as it they affirmed the same, I leave it to
your conscience to judge. This is sure, neither Scripture nor
Author cited, doth speake with you in that matter, but plainly
professe, that it was unlawful, because it was expressly
forbidden. That exercise (faith Zanchie) did seeme prai-
worthy to the Israelites, and yet it is to play the harlot: Why?
because it is sacrilegious to depart from the Word of the Lord.
But the Word of the Lord had commanded, that they should
worship the Lord only at Jerusalem, and by such rites as hee
had instituted.

The Kings who are commended in Scripture, who yet
tooke not away the high places, as Asa, Jehoshaphat, Amazias,
Azarias, and Jothian, they were not commended for suffering
the high places, but that they were constant in faith and
religion, although they fell into some peculiar sins. But with-
all, the abuse of the high places in the worship of God, was
no light sin, but very grievous, because it was properly
and expressly against the divine law and precept.

As for the ten Tribes who departed from the house of Da-
vied, they sinned grievously, in that they worshipped the
Calves, and that in a place of worship elected of themselves;
contrary to the word of God, leaving and forsaking that place
which the Lord had chosen to himselfe. They professed the
ture God, and turned not aside to the gods of the Heathen,

Alsted precog. lib. 2
p. 323. 369.
Teti de idololat. It is
no hurt, that the
same God by his
law forbade a limi-
tude to be made,
and by an extrao-
dinary precept co-
manded the limita-
tude of the brazen
serpent to bee
made: which may
be applid to this
purpose, with a lit-
tle variation.
23.
1 Chr. 17. 6.
2 Chron 6. 6.
Psal. 78. 68.
Rivet. in Hoft. 4. 15.
Cabora verum De-
sum in collibus de
excepsi contra Dei
legem et nunc prae-
scriptum.
Zanch. in Hoft. 4. 13.
Laudabile exercitum
illud Israelitis vide-
batur, & tamen est
fornicari. Quare?
quia sacrificium est
discerere ac verbis Do-
mini Verbum, De-
minis jussivat ut tan-
tum Hierusalem, &
regionem Dei infula-
tem, pecus eius Deum
coegit.

See. Leav. Annot. in 1.
Reg. 33. & 2 Reg.
21. 4.
1 King. 15. 1. 2. 14.
King 22. 43.

1 King. 12. 2 King. 15. 4 2 King. 15. 35. Bishon Christ, subj. part 4 pag. 340. Gods
act above his law, is no warrant for you to break his law. By his law hee restrained you
not himself from the making of any such similitudes. 2 Kings 4. 15. 19.
and in that respect are called the house and family of the Lord: But as they sacrificed at Bethel, and committed Idolatry in worshipping the Calves, so their service was abominable, and their Priesthood appointed for that service, mere nullity and humane device.

Thus all the Jewes and Gentiles are said to sacrifice unto Divels, who sacrificed in such sort and place as God had forbidden, especially if they sacrificed unto Idols, though in them they sacrificed unto the true God in their imagination, as the Israelites had done when they made the golden Calfe, and sacrificed unto it: and Tereboams Idols are called Divels, and he is said to make Priests for the high places and for Divels. Further this Ordinance of God was typically, and did shadow forth Christ, as the learned do observe, and not without ground and warrant. All Altars, Sacrifices, Priests, and the Temple itself where the Altar stood, were but types and shadows of Christ. You your selfe cite out of Bishop Babington, that hereby was signified, that only in the Church by faith in the chiefe high Priest Christ Jesus, sacrifice and service accepted of God, is, and can be offered and done, and no where els. By the rudiments (faith another) Christ was shadowed among the Jewes, and expiation made on the croffe by his blood.

From hence briefly let these things be observed. 1 That the Jewes sinned by sacrificing in the high places, and the Israelites at Dan and Bethel, because God had forbidden it expressly, but against communicating in our assemblies, no such prohibition can be brought forth, which haply might bee the reason, why you had rather say, because they had no divine precept for it, than because it was forbidden, which yet you know to bee most certaine. 2 Though it bee not lawfull to communicate with the people of God in their sins, yet wee may partake in the ordinances of worship, with such as offend grievously in the worship of God, as the Prophets and faithful, communicated in the ordinances of God at Jerusalem, with them that sacrificed upon the high places. 3. That in Idolatrous and false Churches, that which is meerely of men is vaine and fruitelesse, and a meer nullitie, but if among them, something which is of God remaine, it is not to bee esteemed a thing of nought. 4. Wee must neither forfake all societies, wherein wee espie many things repugnant to the word.
Word of God, nor call off every thing in those societies, wherewith we must not hold communion, as false, vain, and ineffectuall. In Idolatrous societies, there may be some truth which I must not cast away, though I must not hold society in their Idolatry. In the true Churches of Christ, there may be diverse errors and abuses, wherewith I must not communicate, though I must live and hold fellowship in the society.

I am bound to keep the unity of that living body, whereof I am a member, even with some inconvenience of sicknesse and unbound parts, but I must not joyne myselfe to a strange body and so become a member of Satan. 5. They that communicate in the Worship of God in our Assemblies doe neither bring a strange oblation, nor goe to a place forbidden, for the worship is of God, and the Congregation assembled in his Name, and he is there present to feast them that draw nigh unto him in truth of heart.


Ought we not to believe, that as God had commanded us to worship Him, that is, to heare his Word, receive the Sacraments and to use other His Ordinances: so Hee hath also called and separated unto himselfe a Church, a Communion of Saints, and holy ones, in and amongst whom these holy things are to be used, and that we are to looke what fellowship wee receive the holy things of God, as what the things are we doe receive. In a word, ought we not to be perswaded, that as the legall Sacrifices out of the Tabernacle or Temple, within whose circle they were prescribed by the mouth of God, were unlawfully offered: so all the Ordinances and exercises of the Church under the Gospell done out of a true constitted Church are altogether and every way sinfull.

ANSWER.

God hath separated unto himselfe a Church, and amongst them he is to bee worshipped according to his owne appointment. But this Church is of larger extent than that which you.
Deut. 12 5, 6, 7.
Exod. 12 10.
Exod. 29, 33.
Levit. 15, 19.

This is an extract from a text discussing the role of sacrifices in various religious contexts. It includes references to the Lord's instruction on the placement of sacrifices, the Peace Offering, and the Tabernacle. The text also highlights the importance of understanding ordinances and rituals within the context of the Church's history and tradition.

(62)

Call a true constituted Church; wee read that the Lord did chuse a certaine place for sacrifices, after which it was unlawfull to sacrifice in any other; and so we read also that the remainder of the Passchal Lamb was to be burnt and the flesh of the Ramme of Consecration with the bread that remained unto the morning, and the flesh of the peace-offering: But that all Ordinances of the Church done out of a true constituted Church, in your sense, should be altogether unlawfull, or that the Ordinances are tied to your Church constitution, as the Sacrifices were to the Temple, that we read not: and how then shall we be persuaded of it? Remember your owne request. Let the Scripture speake in the points betweenes us, for without it nothing is to be affirmed, and beyond it nothing to be concluded.

Principallie, of old the Temple shaddowed Christ, in and through whom we must present our service unto God, and then the Church of Christians: but that the externall constitution of a Congregational society is represented thereby, in such form as if it be thus, or thus constituted it should be lawful to joyn with them, but if this or that externall rite be laking, it should be unlawfull to joyn in the worship of God, is most unprobable. In all ages the Lord hath had his Church, in which he hath beene worshipped. But evermore the faithfull were not to bring their sacrifices to the Tabernacle, or Temple. And if the Lord had chosen not that place for sacrifice, other service pleasing and acceptable might and ought to bee performed in other places.

Therefore that Sacrifices should presigne all Ordinances and exercises of the Christian Church, and the Tabernacle and Temple the externall frame and constitution of a Church, is an unwritten tradition.

It is more reasonale a great deale to compare the externall frame of the Jewish Church with the outward order which God hath instituted for the Evangelical Churches, and worship with worship, substance of Religion with substance, and then it will follow that as the faithfull and religious Jews might and ought to hold societie in the Ordinances of Religion, when many things were amisse in the externall frame and constitution of the Church; as the Princes idle, covetous, prophan, the people dissolute, impenent, rebellious: so the faithfull in the Christian Church must hold Communion in
in the Ordinances of Grace, though in the constitution of the Church the Officers and members much be out of order. The Down gloss hath much more probability than yours. To conserve unity, (say they) there was but one Tabernacle & one Altar for sacrifice in the whole people of Israel: Whereupon, when the two tribes and a half on the other side Jordan had made a several Altar, all the Tribes that dwelt in Canaan, suspecting it was for Sacrifice, sent presently to admonish them, &c. what end shall we have, if every man upon his own head may devise or Coyne significations of Gods Ordinances? What is this, but to bring in a new word, to set up Sacraments upon our own heads? Herein we lay to you, and them as you to your opposites: I require the voice of the Shepheard, Reade it mee out of the Prophets: Shew it mee out of the Paltmes, &c. In the interpretation of the Types and Figures of the Law, mens judgements if the Scripture goe not before them are of small credit.


If that be true in the Philosopher, Opposite things in nature are alike. Againe, That is good whose contrary is evil: It must needs followes, that all Churches are visibly true in respect of faith and order: so others may bee true too, having outward order, albeit the members thereof have no faith at all. The which assertion is not so bee answered but abhorred. The tene Tribes which departed from the Lord, from his Temple, Sacrifices, Priests, Altar, and other holy signes of his presence at Jerusalem; from the time and after were not Gods Church, so the Scriptures shew, Hos. 2, 2. and 2 Chron. 15, 3. Jer. 3, 8. Amos 9, 7 &c. And the Israelites when they worshipped at Dan and Bethel, were not in respect of faith and Doctrine more corrupt, than the other now is, Mr. Ainsworth, and the Non-conformists, affirm, that the Apostate Jews could justify their way and course of Religion as well if not better than the other.

Ans-

Oppos a fall simul nature, Anst Topic 1, 6.

Because ob cujus contrarium est malum. Rhetor. I.

If we take a fir & view and enquire of that Minillery, Worship and Government, which they left at Dan & Bethel's it will appear evidently, that the same was not more false, idolatrous, and unlawful than the present Ministerie, Worship and Government of the English Assemblys is, by the Non-conformists affirmed to be Jeroboam's Apology, in his Arrow against Idolatry. Can. Acts of Sep. p. 85, 86, 87, 88. Cousin of Comfort. p. 161, 162.
The Philosophical Maxime to which you have reference
is. Posto uno contrariorum ponitur & alterum. But as you
cite it, it is as hard to be found as your translation is to be un-
derstood. That it is not universal, appeareth out of Aris-
himselfe, who putteth down the contrary Maxime as true and
certaine. Non necessarium est, Si contrariorum alterum fit
et alterum esse. Nam somnes, fin sanitas quidem erit, mor-
bus non erit: So in the first Creation of all things, all things
were very good and there was nothing evil. All things cre-
ated are finite in act, but amongst things created there neither
is nor can be a natural infinite. Truth and false-hood, good
and evil, Piety, and Idolatry are opposite, and that before
ever false-hood, evil or Idolatry had any being in the world.
Contraries we know expell one another, Or if one be neces-
sary in the subject the other cannot be in it, at least in the in-
tense degree, as it fire be hot it cannot be cold: Now it is
necessary, that every thing created be finite and good as created,
and therefore good had a being before evil. If it be object-
ed, that opposites are relatives, and relatives are together in
nature, the answer is, they are relatives secundum dicit, as they
speake, not secundum esse, which may bee laid to be together
in nature; Not that both are in act existent out of their cau-
es, but because the nature of one being knowne the nature of
the other may be knowne, whether it be, or be not, whether it
can bee or may not bee. Wee know likewise, that not only
good is opposed to evil, but evil to evil, as covetousnesse to
prodigality and this the Philosopher himselfe confesseth. So
that these propositions must be rightly limited or they are both
fals.

These Philosophical Rules are impertinently allledged by
you, for the external order or government and internal pro-
fession of faith are not opposite; they may be separated in part,
and they may and ought to be joyned together. The faith and
document strictly taken may be infinite, when the external order
is pure and holy: and the order may be maimed and defective,
when the doctrine is found in points fundamentall: And the
document may bee very corrupt and rotten, when the exter-
...
a Church may be true in doctrin and profession of faith, briefly taken when for matters of order it labours under great defects; though in respect of outward order and government, it cannot be the true Church, when it destroyeth the foundation of the faith. For if the faith be taught entirely, and the Sacraments rightly administered, it cannot be but the ministerie in that Church must be true for substance, what other defects soever it labour under.

But if the foundation of faith be overthrowne, or the ministerie whereunto men be set apart be strange and meere devised, there can be no true calling or ministerie, but false and impure.

If this distinction of a true Church and Ministerie, for substance of Doctrine in points fundamentall, and externall calling and government, be denied absolutely, I shall desire you to unty a Knot or two, which your selfe have knitt. The Scribes and Pharifees were blind guides, corrupt Teachers, false Prophets, in respect of their doctrine: covetous, ambitious, and otherwise prophane, in respect of their conversation: upon what grounds then were they to bee heard? because they were called and ordained of God, that they should preach the Law of God in the Synagogues to the people, and exhort them to the observation thereof. Is not here the distinction of true and false Teachers, in diverse respects? Rebellious Indah justified her sister Samaria in some respects, and in some other continued the true Church of God. From the time that the tenne Tribes departed from the Lord, his Temple, Priests, Altar, &c. it was unlawfull to hold communion with them, because they committed Idolatry, and willfully left the place which the Lord appropriated for his service and sacrifice: but still they retained something of a Church, and were not to be esteemed altogether as heathens, as the very places quoted doe tisike.

That the Israelites when they worshipped at Dan and Beth, when they committed real Idolatry with the Calves, played the Harlot upon every high hill, and under every green Tree, forsooke willfully the place which God had appointed for sacrifice, and offered sacrifices in places forbidden, rejected the true Priests, and made of the basest of the people Priests for that service which the Lord abhorred: that they were not

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more
more corrupt in Doctrine and worship than the Church of England by the confession of Non-conformists, is an assertion beyond all credit. I may safely put you in mind, what Origin faith of Celso his workes, which you apply to your adversary; There is no danger lest any faithfull man should be subverted by your layings: for you take but reason not: yea, in your talk you keep no compasse, but all men may see how grossely you mistake.

Master Ainsworths Arrow against Idolatry, I have not seene, nor know not how to come by it. But if you will bring forth his or your owne darts in this kinde, they shall be tryed and examined by the Word of God. You are not afraid nor ashamed to write, that the Non-conformists affirme the worship of our English Assemblies to be as false and idolatrous as the worship of the Israelites at Dan and Beibek. But for proofe, you bring the bare testimony of one alone, and him no English Non-conformist. And if his testimony had been truly alleged, can you with truth and honesty charge that upon all, which you know is disclaimed by many, spoken only by one, and he no member of the English Societies: But that one shamefully abused likewise, for when he taith the Idolatry of these times doth exceed, if not exceed that of Ierobonam, he intends the Idolatry of the Romish Synagogues, but accuseth not the English Congregations, as if they were guilty of that sin, or the like degree. For he acknowledgeth the Church of England to be a glorious reformed Church; though in some things not thouroughly reformed as she ought. Wherefore, saith he, for conforming to a glorious Church, but in that wherein shee was never reformed. And what wonder if all the reformed Churches crept not forth of the Romish deluge equally accomplished? What greater wonder than that any should be found free of the smell of that Wine, of Fornication, whereof they all for so many yeares were drunke.

Your pen tunneth over almost every where with pernicious Idolatry, blasphemy and such like out-cries, and for colour of what you lay, pretend the names of men, who indeed and truth from their hearts detest your rashnesse and inconsideratnes: Whereas if you would be perswaded to talk leffe, and reason more; and give milder words, and bring stronger arguments, and deal sincerely in the testimonies which you use, you should ease your reader, and spare your Conscience.

S.E.C.

The Word preached by false Ministers is not that word unto which God hath promised a blessing of increase. Or it is not the ordinary way and means, which the Scripture speaks of to beget men to the faith. For as a false forged constitution makes a Church a real and substantial Idol, so all that comes from it, is touched with the Idolatry of that constitution. This is a ruled opinion of many Divines, The State makes all the publick actions to be formally good or evil. For as the Temple sanctifieth the gold, the Altar the offerings; so the Ordinances of the Church under the Gospel are sanctified unto us. That is (as Bucer truly speaketh) in the use of them made lawful to us, in that they have their rise from a true and right power.

Seeing therefore the Church in question wants a right constitution it must follow that all spiritual actions, done in it (whether Prayer, Preaching, Sacraments, Covenants) as they are there done, are none of God's Ordinances, though true it is, in themselves they are of God. If the false Churches of whom we disputed, be that spiritual Babylon mentioned in the Revelation, cap. 18, 4, then it is unlawful for God's people to goe unto them, to performe any spiritual or religious action, and so consequentely not to heare the e. But the first is true, Ergo, the later is true also. The proposition needs no proofe, because our opposites and we herein are of opinion alike. The assumption is manifest by these reasons. 1. The words in the Text prove it plainly, Come out of her all your people, that is, remove your selves from all false assemblies, covenant together to walk in all the ways of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come. But repent rather that ye have suffered your Consciences to bee

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wrought upon by any unlawful Officers. And thus doe the Learned interpret the place, namely of such a coming out, as that we may not be bodily present at any of their worship. A false Church state is rightly likened to the leprosy spread in the walls of the houses of the Lepers, because of the pollution which it causeth to the persons and things. Take for instance a Citie or Towne, if the civill State or Corporation, which they have been usurped, devised or derived from a false power, all their publick administrations are unlawful, and every one partaking thereof offendeth: So all administrations done in a false Church (whether prayer, Preaching Sacraments, Censures) are uncleane actions, and do defile every receiver, I say, because of the Idol state, which is devised out of a man's braine, and used as a means to serve God in it and by it.

All the Ordinances done after the invention and will of Antichrist can no otherwise be judged, than a brood common to the nature of the breeders, that is, the Devil, and the Whore of Rome, the Father and Mother that did beget them.

ANSWER.

The Faithfull are commanded to come out of spirituall Babylon and not to communicate with her in false worship or Idolatry, as the Text doth conforme, and your opposites grant. And therein it was needless to murther up the testimonies of the Learned, to give evidence in a case maintained and practised notoriously, se. that we must flye from the society of Rome, and not be present to hold their worship. Your labour herein is superfluous, but that the Names of Learned men here numbed up, might serve to cover your nakednesse, when you come to the point in controversy, wherein you prove just nothing at all.

But our Churches wherein the Gospell of Chrift is purely preached and professed in all points fundamental, the seales of the Covenant of Grace rightly administred, who are separeted from spirituall Babylon in mind and body, and have fled from her worship and Idolatry, who are built upon Chrift the true
true and firm foundation of his Church, and by Christ himself acknowledged for his people, and graced with his favourable presence: Our Churches, I say, cannot be deemed or reputed spiritual Babylon, without great injustice to Christ his truth, his Church and Saints.

By spiritual Babylon in this booke of the Revelation, is meant Rome Christian; departed from the faith, guilty of the blood of Saints, stained with manyfold and fearfull idolatries, the mother of fornications, who hath made drunk the Kings of the earth with the cup of her poysons, as might bee confirmed by the Scripture it self, the joint consent of learned orthodox Divines, and the testimonie of Papists themselves.

But to brand the Churches of Christ since the reformation, who have renounced Antichrist's doctrine, worship, and idolatries, and embraced the entire faith of the Lord Jesus, with that odious hateful name, is contrary to the truth of God, evident reason, and the judgement of all approved godly learned men.

You miserably corrupt and pervert the Text, when you give this to be the sense thereof, Remove your selves from all false Assemblies, convenant together to walk in all the ways of God, serve the Lord among your selves in spirit and truth, and returne not from whence you are come. This is not to interpret Scripture; and learne of them what wee are to thinke, but to racke Scriptures to our sense, and make them speake according to our fancies, which is an high point of Antichristianisme.

If you will stand to your principles, within two hundred yeares after Christ, or leffe, there was not one true Christian societie in the whole world, which did walke together in all the ways of God, and serve God in a Church state among themselves. And will you say, the faithfull are charged of God, in this passage of holy writ, to remove and separate from all Christian assemblies, that then were in the world, and to serve God among themselves. If corruption in doctrine, manners, worship, government, and orders, make a false assembly, Rome was a false assembly long before the Lord gave commandement to his people to depart thence and separate themselves.

Israel for a time continued in Egypt and Babylon, viz. un-till the Lord sent to bring them forth: and the Church lay...
hid in Babylon, and that by the providence and approbation of God, long after Rome was miserably corrupted and defiled. The matter is notorious, and therefore to spend more words about it is needless. Hee that considereth the state of things, long before the faithfull separated from Rome, and what is written in defence of that separation, which the reformed Churches have made, cannot be ignorant thereof. If to come out of Babylon then, had beene to remove from all false assemblies, as you gloss it, it was necessarie the commandement had beene given much sooner, or the faithfull should have departed without leave or commandement from God.

I might say to you in your owne words, This is to gratifie the error of Montanus, who professled that he knew more than the Apostles. For the Apostles knew nothing of our removing from all false assemblies (as you understand it) and covenanting together to walke in all Gods wayses, and serve God among themselves. If this had beene knowne to John, when hee foretold the Apostasie from the faith, and the rising of the great Whore, he would have made more haste to warne the faithfull to bee gone out of the Churches, and to have withdrawn themselves, it being a matter of such weight and importance, and so needfull to be done, divers hundred years,before it was ever once thought upon,When the words of a Text are plaine, agree with the circumstances of the place, the analogie of faith, and other Scriptures, for men then to leave the native senfe, and to force a senfe contrary to that the letter expreseth, it is to wrest the Scriptures, as you say, and not to expound them by the true rules and Canons of Divinitie. Lay this rule to the present interpretation, which you make of this passage in Scripture, and whomsoever you accuse, you shall finde your self to be a perverter of Scripture, in degree farre above him. For your interpretation is contrary to the scope and drift of the place, the rules of faith, and content of other Scriptures. It speakes not of leaving all administrations in false Churches, as you speake of false administrations and false Churches, but of separation from spirituall Babylon, which was the habitation of Devils, and cage of every unclean spirit and of every unclean and hatefull bird: which cannot bee said of all administrations which you are pleased to accuse as false. If it may be, spare your words, and let...
let us hear your reasons, for if they be ought they will carry more weight.

A devised constitution (you say) is an Idol, and all that comes from it is tainted with the idolatry of that constitution. You will say, it is a false Church constitution, if the Minister be not chosen and ordained by the congregation alone, where he is to administer; if a man be received into the Society, who is not a visible Saint; if any idle, ignorant, careless, scandalous, corrupt, usurping Minister be chosen, ordained or suffered; if any notorious or scandalous person be admitted to the ordinances; if any tainted Liturgie, or forme of Catechising, administration or prayer be used; with sundry the like, which in your esteem, are arguments of false constitutions, Churches, Ministerie, and Worship. Now tell us plainly, is every such Church-constitution an Idol, and that which is done in these Societies unholy and unclean? If so, then there was never any one age, wherein the Church-constitution was not an Idol, and the worship of God performed in that Socie, impious, unclean, poysoned with Idolatry. The Temple sanctified the Gold, and the Altar the offering; but the Temple, and Altar are not types and figures of external Church-constitution. Where doe you read this, in the Laws, or the Prophets? And if you read it not, how dare you affirm it. Besides, the sanctification of the obligations depended upon one Temple, and Altar therein, yet doe both Temple and Altar were sanctified by the offering.

But if we may speake as you doe, A devised constitution is twofold, 1. Absoluate and in every respect, when neither Doctrine, Ordinances, office or persons are of God: and this constitution is altogether false, a nullitie, an Idol, if you please so to call it. 2. In part corrupt, maimed, defective, but having something of God: and that which is done in such a constitution is not false, a nullitie, tainted with the idolatry of the constitution. This distinction is neither devised, strange, nor new, but that which hath evermore beene acknowledged in the Church of God, and is manifest in Scripture, if we take the word, devised constitution, as this Author doth. For Heretics and Schismatikes, though they be not of the special number of them, that hold the entire profession of divine truth in unitie, and in that respect be a false constitution; yet as they profess the truth of God revealed in Christ, though maimed-

mainedly or in part only, and as they administer the ordinances or Sacraments of God, that which they doe is not a meere nullitie.

Here is Idolatry, and cannot beare children to God, in that it is here is, but heretics may beare children to God, in that they profess and practice, that which Christians should, and doe both profess and practice: and have receiv'd that degree, order, office, Ministry; and calling, which is holy, by vertue whereof they doe administer the holy things of God.

The Church of Rome is a false constitution, but baptism administered in that Church is not idolatry, nor a meere nullitie. If the Church of Rome were not a Church in some respects, but a meere Idol, the Pope could not be that Antichrist, a principall rebell, a notorious traitor against Christ.

If we speake absolutely, or compare Rome with Churches truly Christian, it is no true Church, but the Synagogue of Satan: But if we speake of it in opposition to the Jews, of Turks, or other professed Insidels, it hath so much of a visible Church, as a man cannot say it is no Church at all; so much true doctrine is in it, as sufficeth to support the title of Antichrist, and some ordinances are so administered, as that it cannot be said, they are meer nullities.

In the true Church many wicked ones are found, that are no lesse profane, sacrilegious, enemies to peace, the vaflals of Satan, possest of the Divell, dead in sin and accursed of God, than heretics or Schismatics, who yet for that they have that order, office, or degree of ministerie, which is holy, doe no lesse nor with lesse effect administer the holy sacraments, than those who are the famplars of all piety and vertue.

The faithfull and holy Ministers administer and receive the Sacraments with good profit, and benefit to themselves and others. The hypocriticall, with benefit to others, not to themselves. The profane being not put from their places, doe officiate with harte to themselves, scandall to others, but to the everlasting comfort of them that partake worthily. The hereticall and idolatrous administer the Sacraments, that are holy, and in their owne nature, the means, pledges, and assurances of salvation, but without benefit to themselves and others, that continue in sin. Thus the Prophets, Apostles, Martyrs, and faithfull, have held communion in the Ordinances
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...ances of grace, with such whose calling and conversation was not approved of God.

You say, the Martyrs first and last would not receive this distinction, lest to save their lives, they should lose their souls, and you reckon up many, who, as you write, would rather give their bodies to the fire, than heare or receive the Sacrament, in false Churches or Societies. But in this you lavish, as in every thing else, and hide the truth under the ambiguity of the phrase. The Martyrs laid downe their lives, rather than they would defile themselves with idolatry, being present at the Maffe, or joyned themselves as members of that Antichristian Synagogue: in all which they did, as becometh the faithful servants of Jesus Christ. But you cannot produce one Martyr of your opinion, who denied, that any thing of God was to be found in those Assemblies, or that refused to joyn in the pure ordinances of God, with Societies separated from spirituall Babylon, because of some defects or mayme in their Church constitution.

In the whole Catalogue of Martyrs, try if you can bring forth one, who in these things was of your minde. And what a vaine thing is it to pretend the example of all the Martyrs, when there is not one among them that doth approve your cause. If the example of the Martyrs be of any weight with you, as here you beare the Reader in hand: of necessitie you must condemme your rash and presumptuous cenfuring, your unadvised sinfull separation, from the worship and ministry in our Church, as Antichristian and Idolatrous. For certaine it is, the Martyrs stood members of our Societies, and dyed in the defence of that doctrine and worship, which we profess and practice. Many words you spend in answer to this reason, and reproaches you cast upon your adversaries, but one word is not to be found that makes directly to take away the force of the Argument.

It was the answer of Frederick Duke of Saxony, who being prisoner to Charles the fifth, and promised releasement, if hee would goe to the Maffe, Summum in terris Domi-

N N. Necel. of
Separation, p. 190.
191, 192.
Divines in this matter, is egregious ignorance, or impudence, for it is well knowne they are all generally of another minde.

Your instance from a City or Towne, if the Civill power be usurped, is not to the purpose, nor true in all respects. Not to the purpose, because what is of God in these Societies, is not done by power, nor strictly usurped, but by power, and virtue from God, though in the ministration, that which is civil be not approved of God; for wheresoeuer any supernatural truth of Christian Religion is taught, and any ordinances of grace dispensed truly for substance, there is some truth of ministrition though many ways polluted. And where the entire faith is professed and received, and the ordinances of grace administered truly, there is a true ministry for substance ordained of God, what other defects or maines soever it may labour under.

Not true, because in the Civil estate, That which is done by power, usurped, and unlawful, in some cases is a nullity, but in other some it is available and stands in force. For it is a rule in the Civil law, That it is one thing to be a true Magistrate, another to be in the Magistracy, or to execute the Magistrates office. From which distinction, is gathered this general rule of case, or sentence, That the acts of him that was a false or unlawful Magistrate may be lawful and just. And the same may be said, and was ever held in the Church of God, of corrupt and ungodly Ministers, though they be not true Ministers, that is, approved fit, and rightly qualified, yet so long as they be in the place of Ministers, the acts of their ministry be good, that is, effectual, and of force, if they observe the forms of administration prescribed by Christ.

Can Stay. Sect. 15. pag 133.

The Lord hath not promised to them his blessing and acceptanece. what the Lord may accept or will, we dispute not, only this, I say, Whoseover heareth in a false Church, cannot by any promise that he hath in the Word of God, expect Gods blessing on that which he doth: the reason is, because a true constitution of a true Church, that is, where men are gathered according to the Gospel of Christ, is that only lawfull religious society, or communion of Saints, wherein God will be
be honoured, whereby hee will bee served, and whereto hee hath promised his presence and acceptance, so then howsoever we are not bound unto hearing in a true Church, necessitate medii; as if Gods grace were tied to the means this way, yet as they say in Schooles, necessitate praecepti: if we consider Gods commandement, so we are bound to Church hearing only in a true Church, and in no other Church can we expect Gods presence, promise and acceptance. Such Churches unto whom God hath made no promise in his Word, to bless the things there done, ought not by Gods people to be referred to; but God in his Word hath made no promise to bless the things done in a false church; therefore Gods people are not to goe unto false churches. The proposition cannot be excepted against: for, 1. The Scriptures prove it clearly, Jer. 23, 21, 22. Exodus 20, 4, 5, Psalme 134, 3, and 147, 13. Again, there is no duty charged upon us, but there is a blessing promised unto the due performance of it. The assumption is as clear, and thus wee prove it. If false churches have not the promise of Gods presence, they cannot from the word of God expect his blessing upon what they doe, but the first is true, Ergo, the second. The Major which is only controver- fall we prove thus. If every false church be an Idol, Exod. 20, 4, 5. And God require his people to come out thence, Rev. 18, 4. threatened to destroy it, Rev. 20, 8, 9. and will doe it, and promise his presence unto his true church, Mat. 18, 20. Then he is not present in the false : But the first is true, therefore the second.

**Answer.**

You struggle hard, as all men may perceive, but set not one foot forward. Our Church is an idol, therefore wee must not hold communion with it: God hath promised no blessing to his ordinances therein, because the Church is an Idol. This is your circle wherein you walke up and down. But to helpe you out of this mire, if it may be: 1. Where you take it for granted that our Church is false, and therefore Christ is not present with us; we on the contrary are assured, that we are a people in covenant with Christ, to whom hee hath committed his heavenly oracles, and seales of the covenant, amongst whom he feedeth his flock in greene pastures,
causeth them to lye downe by the still waters, with whom he is present when they meet together. He hath set up his tabernacle amongst us, and dwelleth with us, and watcheth over us, and worketh by his Ministers, not only to call men unto salvation, but to nourish and build them forward unto life everlasting. We are separated from Idols, we heare the voice of the true Shepheard, and follow not strangers, but fly from them; we believe in the Lord Jesus Christ for salvation, and worship him sincerely, according to his will. He standeth at the doore knocking, and to such as open unto him hee commeth unto them, and they sup with him, and he with them. And therefore Christ is our Shepheard, our King, our Saviour, and of his rich grace and love doth embrace us as his people, and the flock of his pasture, heareth our prayers, and accepteth our service. This is our glory that Christ is ours, and we are his, and it were better for us to dye, than that our glorying herein should be made void.

Secondly, seeing this teareme, False Church, is so familiar with you, we will consider what it meaneth, and how farre it doth stand true, that God hath made no promise to bless things done in a false Church. These words, True and false Church, are used oft to signifie, as much as pure and corrupt, sound and languishing Church. And as there is scarce a Church so pure, which hath not some impuritie, nor so true, which hath not some falshood admixed, so there is no Church so false or impure, which hath not somewhat of God, or some supernaturall Christian truth within it. For if no supernaturall Christian truth be received or professed, there is no Church. Infidels being clean without the Church, deny and utterly reject the principles of Christianitie. Heretikes or false Christians, in respect of generall truths which they openly professe, are Christians, or of the Church, but in respect of their particular errors, condemned of all men that be of sound beliefe. A Church is not to be esteemed false for some corruptions, nor impure for some disorders; no more, than we account him a sickly man, who now and then findes some wearinesse or distemper. Neither is a Church to be accounted true, because of some truths which they professe, worship, which they practise, or use of the Sacraments, which they retaine. The notes of a pure Church are, entire profession of the Gospell, and saving truth of God, the right
use of the Sacraments, holiness of conversation, the sound preaching of the word of life, devout and pure calling up
upon Gods name, subject to their spiritual guides, where
by they may bee directed and built forward in the ways of
life, mutual communion in the ordinances of worship, and
Christian fellowship with all Saints; and true visible Churches
of Jesus Christ.

Those Churches to which all these notes agree truely, are
to be esteemed pure in their measure: but those to whom all
does not agree, or not so truly, they are to be esteemed lesse
pure or true, and that in comparison more or lesse according as
more or fewer of these notes, common, speciall or proper, shall
be found more or lesse pure amongst them.

Where all these notes are to be found purely, the Church
is excellent for degree, pure and famous; where any of these
is wanting or impure, the Church is so much defective or im
pure, though it may be pure in comparison of others.

The profession of the true faith, and the sustaining of our life
and conversation according to the direction of the word, with
the right administration of the Sacraments and comely order;
are signes of a Church in a good state and condition. But
may fall out, that the profession of faith alone by publike
preaching and hearing of the word, administration of the Sa-
craments, prayers and thanksgiving doth take place, when good
order is neglected, and it life degenerate from the profession:
for in this case the church is not to be the true Church of
Christ, so long as it pleaseth him not to give her a Bill of di
vorce.

True doctrine in all points, and the due and right admini-
stration of the Sacraments in all things according to the word
both for substance and circumstance, is the note of a pure
Church, and in good plight. But true Doctrine in the maine
grounds and Articles of faith, though mixt with defects and
errors in other matters, not concerning the life and soule of
Religion, and the right administration of the Sacraments for
substance, though in the manner of dispensation some things
be not so well ordered as they might and ought, are notes and
markes of a true and sound Church, though somewhat crazed
in health and soundnesse, by errors in doctrine, corruptions in
the worship of God, and evils in life and manners.

A false Church is that which holds neither the truth of faith
entirely.
intirely, nor the integrity of divine worship, nor comely order, which God hath appointed, for the government of his house, nor holiness of conversation. But addeth to the Articles of faith, to that which is worshipped, and to the substantial means whereby God is worshipped, and to the holy Commandements, which God hath given for the direction of his people, or detraucteth and perverteth the right sense of faith, not considering that which is worshipped as is meete, mangling the Ordinances of God, and transforming the lawful manner of worship into another forme, and inverteth the holy Commandement by corrupt glosses and sinister interpretations, which destroyeth the life and power of godli

One false Church may bee more corrupt and rotten than another, as being more deeply tainted in matters of higher importance and more generally than another: as some may bee corrupt in matters of faith, others in doctrine and worship both, and some in all the particulars mentioned. Thus Israel worshipped God and the Calves, yea the Lord and Baal.

And as one false Church may be more corrupt than another, or at one time than another; so one false Church may have more of God in it than another, and at another time. For the less grievous the errors are which the false Church holdeth, or the less abominable the idolatry which it maintaineth, the more divine truth it embraceth, the more effectual is that worship of God which it retaineth.

The true Church of God which is comparatively pure, may be called false though improperly, in respect of that corruption in doctrine and manners, errors, schisms, divisions, superstition or profanities, which through humane frailty and negligence cleaveth unto it.

Ier. 2. 11, 13. 2 Reg. 16. 3. I Reg. 18. 21, Ezek. 16. 20

Heb. Ains. 2. part page 62. Did not the Priests, rulers, and people condemn the Prophets of God sent in all ages and was not Jerusalem the holy City & seat of the Priest-hood guilty of their blood? Luke 13. 33, 34. was not vile and gross idolatry practiced often in Judah and Jerusalem by the Priests and Princes? Ezek. 23. 11. Did not Iuda forfake the Lord and turne their faces from his Tabernacle, shut the doores of his house, quench his Lamps, and neither burn Incense nor offer burnt offering in the Sanctuary, unto the God of Israel? 2 Chro. 29. 6, 7. Uriah the Priest made an Altar Idolatrous like that in Damascus, and polluted Gods Worship in the Temple. 2 Reg. 16. 10, 11, 12, 16. That the sonne of Inmar the Priest being Governor in the House of the Lord perfecuted Jeremie for preaching the truth, Jer. 20. 13, 12 and him falsely prophesied lyes, ve. 6. See Ier. 32. 33, 32, 33, 34, 35, 36. Mic. 3. 11. Mal. 2. 8, 9.
And a false Church may comparatively be called a Church true or pure in respect of them that be more grossly defiled, as it hath more truth and purity in it.

Also the true Churches of God have sometimes bin distinct visible Societies from the false Churches, and by many degrees in themselves more pure from infection, than at other times and some others have beene. As in the days of Abia, Israell was by many degrees more free from pollution than afterwards.

In Pauls time the integrity of Rome was famous: Corin th many, ways reproved: They of Galatia much more out of square. But the true and Orthodox Church hath sometimes beene so mixed with others in outward society, that it hath beene hard to find in the whole world a distinct Congregation of sound and entire professors of all supernatural truths, who joynd in the use of Gods Holy Ordinances, but the members of the true visible Church were dispersed and scattered, and mingled with false Christians or false worshippers in society, and the true Church lay hid in the false.

Now to apply these things.

1. If by a false Church you understand a Church erring in points of faith exceeding dangerous, and corrupting the pure worship of God with real idolatry, with whom the faithfull may not lawfully hold Communion: yet then that which they have of God amongst them, though not rightly administered, is effectuall by the blessing of God according, to promise.

As Baptisme administered by the Heretikes holding the forme of Baptisme, and of Popish Priests, is true Baptisme, and not to be reiterated. For one and the same society may in one sense have somewhat of the true Church, and in another bee the Synagogue of Satan: and their Ministers excercite the Ministry and Service of Christ, when they themselves bee the bond-slaves of Satan. It is true, God threatens to destroy such societies, and is highly displeased with the service that is done there as such, because it is not done as it ought: but as he is pleased to continue his Ordinance, so he is pleased to give it force and validity according to his institution. And it is not strange that God should bee displeased with a thing not done according to his institution, when the institution it selfe
felle hee doth approve and blesse to some according to his free covenant.

2. If by a false Church you understand a Church maimed and corrupt with errors in doctrine and manners, neglect of discipline, disorders in Ministers and people, then as occasion may be offered Christ hath bound the faithfull to bee present at his ordinances in such Assemblies, and promised to blesse them that draw nigh unto him therein.

In the Church of Corinth there were Divisions, Sects, E-mulations, contentions and quarrels; going to Law one with another for every trifle, and that under Infidels. Pauls name and credit was delitefully called into question there, the resurrection of the dead was denied by some; that wickednesse was there wincked at, which was not heard of among the heathen; the Lords Supper was horribly profaned, things indifferent used with offence. Fornication not repented of, and idolatry practised in eating meats sacrific'd to Idols in the Idoll Temple. And all this notwithstanding, the assemblies were kept, the faithfull frequented the Ordinances and God did blesse them according to promise. Ephesus was extreamly decayed in her first love, and though threatened to have her candlesticke removed unlesse she repent, Christ doth never lay his charge upon the faithful to depart from his Ordinances. Of Laodicea it is said, that she was neither hot nor cold, and then we may easily conceive she was overgrown with corruptions, the proper fruits of negligence, security, felfe conceitednesse, &c. For which unlesse the repent, a terrible judgement is denounced against her: and yet the faithfull are never exhorted to flee from her society, but to repent of her finnes, and the promise is made for encouragement, that if they open unto him, hee will come in and Suppe with them, and they with him.

If by a false Church you understand a visible society, wherein the faire greater part is corrupt in the profession of Faith concerning the Articles of Religion, and in the worship of God, by adding and detracting in the substance all means, and transforming the object of worship it selfe; corrupt in the calling and ordination of Officers, the forme of government, the Officers set a part for the worke of God, and the lives and conversations of the members of that society: If in this sense the false Church bee taken, then it may and hath fallen out for a long
long time together, that the true Church of God hath been hid in the false, and that by God's allowance and approbation, in which case the LORD commanded the faithfull to be present at His Ordinances, and promised His blessing unto them, though administered in a corrupt Church and after a corrupt manner.

The true Church in corrupt times hath been mixed with the false, not as actual members of that society as corrupt, but as they have been hid in that society, as good Corne overtopped with Weedes; or a little gold or purer metal in a great cloud of earth; God of his infinite mercy so providing for and preserving his poor people.

In time of the Judges the Israelites did every man that which seemed good in his owne eyes, that is, worshipped God as he pleased. The Prophets testified, that the Church did not only taile in Israel, but in Judah likewise. I have brought up Children and they have rebelled against me. Ah sittfull Nation, a people laden with iniquity, a corrupt feede. How is the faithfull City become an Harlot! Thy silver is turned into dross, and thy Wine mixed with water. They shall be confounded because of their Oakes wherein they delighted. The Land (viz. of Judah) is filled with Idols, they worship the worke of their Hands, the Priests said not, where is the Lord? and they that should minister the Law, knew mee not faith the Lord. The Pastors also offended against me, and the Prophets prophesied by Baal, and went after things, that did not profit. My people have changed their glory for that which did not profit. My people have committed two evils; they have forsaken me the fountain of living waters, to digge them pits, even broken pits, that can hold no water. The house of Israel is confounded, they, and their Kings, and their Princes, and their Prophets, saying to the wood, Thou art my Father. All of you have forsaken me, faith the LORD. Her treacherous Sister Judah feared not, but went and played the Harlot also. The backe-flinding Israel, hath justified her selfe more than treacherous Juda. And as she was thus horribly corrupted with Idolatrie, so with profaneness, impeniteney, impudence in sinning, rebellion, stubbornnesse, oppression, and what not? But when all things were thus miserably disordered, the faithfull in Juda did not separate themselves from the Ordinances of Religion, or withdraw themselves into a distinct
visible society from the rest. In the age before our Saviour's
time it grew exceeding wicked againe. But neither did our
Saviour, nor his Disciples before his death take upon them to
erect a new visible Church altogether distinct from the erring
Synagogue, but lived in that Church and frequented the Ordi-

dances, neither as absolute members of the Synagogue, nor
yet as the visible Church distinct from it. But as visible mem-
bers of that Primitive Church from which that Synagogue had
degenerated.

In the New Testament, the Apostle telleth us the mystery of
iniquitie began to work in his dayes: whereby he under-
stands not common heresies, and corruption of manners, but
some great and hidden thing began in the Apostles time to
creepe on by degrees, not suddenly to vanish, but to continue
for many ages, and to grow into an exceeding high mountaine.
As the mystery of godline, which began presently after the
full, took it complement by degrees, and that at a certaine and
appointed time: so it was in this also, which at the first was
small, but grew as things durable by degrees into an exceeding
hugue bigneffe. The spirit hath foretold, that there should come
an Apoftasie or defection, not from the Roman Empire (for
that was not oppofite to Christ) but from the faith, and that
not light or in some particular point, or for a short time (for
such Hereickes there had beene already) but grievous, gene-
rall, and of long continuance.

That which the Prophet Jeremiy, when he spakeoth of
false Prophets and their Prophecies, calleth לֹ, that is, as
the 70. tranlate it, and the thing it selfe requireth, a declining,
revolt or Apoftasie, not every one, but that to which the
authority of the true God is pretended.

And so the departure from the faith is not a revolt to Gen-
tiles, but a giving too easie heed and attention to some do-
ctors professing, yet indeed corrupting the Christian Religion.
As when it is said of Paul, that he taught Apoftasie from the
Law, the meaning is not that he had revolted to the Gentiles,
or denied the Messiah, or the Law or the Prophets, but that under pretence of the Messiah he had polluted the purity of the doctrine of the Law and the Prophets. This Apostasie then was small in beginning, increased in time, and grew greater and greater, not perceived at first, not opposed by godly men, but possessed the successors of holy Teachers themselves. This corruption of the faith was so brought in by degrees, that the most vigilant could scarce discern it, when it was first sowed. The successors of godly men received it, and the godly themselves for a great while groaned under it, for it was a clandestine Conspiracy and opposition of the faith, not directly but obliquely, not in express tearmes but by consequences.

So that of the first fifteene ages of the Church, of the New Testament, that cannot be denied which Carolus Lotharingius the Cardinall uttered in Porisac, &c. Porsac, &c. That the first was golden, but the rest, the further they departed, the worse, and more corrupt they were. Whereas the Apostles lived, the Church remained a Virgin, pure and uncorrupt: but within the three first ages from the rising of the Gospell, her health was crazed by errors in doctrine, superstitious abuses crept into the worship of God, breach of comely order in Government, and offences in life, whereof we finde the Pastors to make large complaint. It cannot be denied but that they that succeeded the Apostles did excell in Piety and Godliness, but withall it is most certaine they did neither attain the vertue of them that went before them, nor teach so purely and truely as their masters and instructors, as Nicephorus observeth; And what is said of Homer in another matter is not unjustly applied to this purpose, few Children are like to their Parents.

The liberty of mans will and dignity of workes was too much advanced; Many thought the duties of the just should not see God untill the day of judgement. The Sacrament of the Supper was diminished to infants, which abus is reformed
by the Church of Rome her self: They dipped the Sacramental bread into the Wine sometimes, and so administered them together. They carried it home with them, and laid it up in Chests to be received privately; Wine was mixed with water in the administration of the Sacrament of the Supper. Deacon

preached. Women Baptized. Baptism was ordained with superstitious rites and ceremonies in daily use, many rites and Customs practised which had no ground in the Word of God, and sundry things observed as Apostolical, which were directly contrary to the Apostles Doctrine or example. Within two hundred years after Christ, there was crept into the Church many idle ceremonies, and the simplicity of Christ's Ordinances refuted. Each man as he had either credit or authority, presumed of himself to add somewhat to Christ's institution, and the flesh delighting in her own devices, delivered the same with a strait charge, as if Christ Himself had taken order for it. In Tertullian's time we may find many strange inventions taken up in Baptism. Three dippings in the Water; Tafting Milk and Honey; Abstaining from all other washing for a seven night after. In Cyprian's time, there was consecration of water, and such estimation of oyle, that no man was thought to bee a Christian, that was baptised without it: of the memorials of Martyrs, and what blest things appeared in the conservation of Christians, who lift may read in Cyprian and others.

In the three ages following, though the doctrine of salvation and substance of God's Worship, was maintained in all fundamental points, and the Omnipotency of the Pope was not knowne, nor Images worshipped, the Scripture was read and Prayers made in a knowne tongue; the Sacrament of the Supper was administered to the People in both kinds; men, women, and Children had free liberty to read the holy Scriptures, the Sacrament was not adored, nor the doctrine of Transubstantiation heard of. Nevertheless manifest seeds of Antichrist.
tichristianisrne were sowed and began to appeare in some strength. The state of the Church was lamentable, the corruptions many and great, both in respect of doctrine, worship, government, and holiness of conversation. The Pastors of this age spake more unvariably of justification, and grace, than was meet, prayer for the dead was ordinance, the foundation of prayer unto Saints, was laid and defended by the teachers themselves, with overgreat zeal, in the superstitious vigils, and frequenting the Sepulchres of Martyrs. The former prophanation of the Sacraments by superstitious rites much increased, some whereof are abolished by the papists themselves. Libertie is taken from the Ministers, the Bishops contend among themselves, with ambition, hatred, affecting high titles and precedencies, more than the good of Gods Church, the pleasure of peace and security tooke away all care of godlineesse. Now they seeke the relics of Saints, goe on pilgrimage to Jerusalem, consecrate Temples to Martyrs, esteeme it more religion to build certaine places and to pray in them, than in others, and to live by prescriptions and will-worship of Monkes, &c. than to walke according to the rule of Gods Word. Now they give themselves to corrupt religion, with idle and impure rites: Images that were not mentioned in the first and second ages of the Church, in the fourth, fifth, and sixt age, were brought into the Church in some places, painted upon the walles, retained for Historiall and Rhetoricall use, to informe the understanding, and stirre up devotion, and of some began to be worshiped, which Gregory himselfe disliked. Monkes kept the communion at home, and wanting a priest, communicate themselves. No publike assemblie could be found, in which the ordinances of God did flourish intirelie. Augustine comphained of the multitude of rites and ceremonies which were in his time, wherewith the Church was grievously burdened, but in the ages following was much more intolerable. Of the particular slips and errors of the ancients it is needless to say more.

Here I would demand, was this Church all this while

Chry. tom. 4. ad pop. 66. in 1 Cor. 16. Rom. 41.
Cham. pan. tom. 2. lib. 30. c. 5. sect. 19.
Socrat. hist. 7. c. 11. About the year 430, the Romane and Alexandrian Bishops left the sacred function, & degenerated, into secular rule, Eusba. de civ. Conr. 1. 4. 1. 4. 43.
Ambros. de Civ. 1. 8.
Culf. c. 7. sect. 6. hist. Pref. to the reader.
Chamier. pan. 1. 12. 
Lactantius and others, were of opinion, that no particular judgement palled upon the Saints, until the last day, Sixt. Sen. Bibl. c. 5. can. 3. 45.
thus corrupted, the true church of Christ or a false was the true worship of God performed in these assemblies the true worship, or was it pernicious Idolatry? If a true Church, then a society, wherein corruption of Doctrine and of the Sacraments, hurtful Ceremonies, dominion and pomp of the clergy, new orders and functions of the Ministerie, is to be found, may be the true Church of God. And what then can you object against the Church of England, to prove it a false Church? If a false Church, then neither the faithfull were bound to avoid all society and fellowship with it in the ordinances, which a sober minded man will not affirm: or all communicating with a false Church in the ordinances of God, is not pernicious idolatry. The faithfull which lay hid in this corrupted state of the Church, and did partake in the ordinances of worship, were never held and reputed Idolaters.

In the ages following the mystery of iniquitie did grow amaine, for the worship of Images first began, and after was concluded; the Pope obtained to bee called head of the universal Church, Saints were invoked as Mediators, the Communion was mangled and delivered in one kind, the meritt and dignitie of works advanced to the prejudice of Gods grace; the doctrine of real presence, and orall eating of Christs flesh in the Sacrament by good and bad, and the adoration of the Eucharist, was taught and received. These gross corruptions prevailed for a time in the Church, before they were concluded upon in Synods or Councils, opposed by some, condemned by others, and manfully withstood, especially the worshipping of Images. During which time the faithfull who condemned these abominations did lie hid in the Church, keeping themselves undefiled from these errors, but separated not themselves from the ordinances of grace, nor gathered themselves into a distinct body.

After these abominations were concluded, the first that separated themselves were the Waldenses, Albigenses, or poore men of Lyons, who withdrew themselves from the society of the Romane Synagogue, and worshiped God in distinct
companies according to his will. These are reported to be men of sound life and godliness, by the testimony of very enemies themselves, notwithstanding they were most shamefully traduced, and grievously persecuted for Christ's sake.

But after this separation made by them, divers other godly men did patiently endure the tyranny of Antichrist and groaned under that heavy yoke, bewailing the misery, and reproving the sinnes of the time, sought to reclaim others, and labour to keepe their owne selves free, but did not actually separate from the societie. And this (as the learned judge) was done, if not by God's commandement, at least by gracious indulgence. Untill the time of the Trent Councell (faith one) the Church although oppugned with errors and deceits of divers kinds, opprest with tyranny, did not patiently endure the tyranny of the Pope, and the impudence of the Fraterculi. And though oftentimes before they had thought of separation, yet they could never effect it, untill that was fulfilled which the Scripture had foretold.

It is here to be further noted, that neither the Waldenses, who first separated, nor the reformed Churches which in after times cast off the yoke of Antichrist, and abolished his idolatry, did make such a pure and perfect reformation in all things as was to be desired. And therefore if they be measured by your meat-wand, they must all lye under the censure of false and idolatrous Churches, who worship God with a false and Idolatrous worship, or else you must confesse your great words of false Church and false constitution to bear no weight, or to be a mere slander.

If you will tell us distinctly what you mean by false Churches you shall see your whole building to fall of it self. For, if you understand thereby every Church, that labours under some disorder, or corruption in gathering and constitution, doctrine, or discipline it is apparently false. If you mean that the better part may not oftly hid under the worse, the true Church in the corrupt, which may joyned in the use of God's holy worship by his approbation and with promise of blesing, then the proposition is crosse to the maine current of Scripture. If by a false Church you understand that whose doctrine and worship is corrupt in the very maine grounds and essentials of faith and worship necessary to salvation, you assumption hath no truth in it.
May you therefore be pleased here to take notice of that which you observe, as a cleare difference betwenee truth and fallhood, betwenee Christes institutions and mens inventions. Whosoever God will have us to doe or not to doe, hee lays downe the same openly, precitely, manifeestly. All the words of his mouth, are plaine to him that understandeth. The Spirit speaketh expressly, &c. that the truth is simple and plain. Ethnicks, by the light of nature, could sufficiently see into such things, one of them touching this matter faith thus: The truth is simple and plaine, and needs not varietie of windlasses. Another of them hath these words: That phrase or form of speaking hath truth in it, which is common and ufed of all, having in it nothing craftily devised, neither cloaking some other thing then is professed. Contrariwise when Satan speaketh by his instruments, he speaketh to ambiguously, and cloakedly, that one knoweth not how to take it, nor which way to apply it. And so you goe on in many words to the like purpose, which if you will apply to your owne manner of disputing and alleding testimonies, You shall discover your selfe to be the deceiver, who affect ambiguous and equivocal speeches, and secke by mists, and fogs of strange and unuall arguments and sentences wrested to a contrary sense, to blinde the eyes, and puzzell the understanding of the simple. For you hide your selfe under the termes of; false Church, false ministry, false Prophets, false worrship, flying from Idolatry, taking heed of idols, &c. which you have taken up in a peculiar sense; and running along in that straine, you pervert the Scriptures, wrong Authors, confound things to be distinguished, dispute sophistically: and whiles you boast of cleare proofes, divine precepts, example and practice of forefathers, from the first age of the world hitherto, positions holde in all Schooles, written in all books, preached every day in Sermons, taught in all Churches, you doe only raise a dust to daile the eye; for let the matter be looked into, and you have neither precept divine, nor example of godly forefather to justifie your separation. What you teach hath beene ever-
more condemned in Schooles, cryed downe in Sermons, dis-
allowed in all Churches of the Saints, from the very beginning
to this day.

CAN. Stay. Sec. 5. pag. 41, 42. &
Sect. 6. pag. 86.

To heare Antichristian Ministers in their unlawfull assem-
bles, is superstition and Will-worship. Therefore it is sin to
doe it. The first proposition is grounded upon, Levit. 10. 1, 2,
and the same is without exception. The second proposition is
thus proved. 1. From the nature of superstition which is
as Zanchie describes it, a taking into the Worship of God
more than he requires in his worship. 2. According to the
Schoolemen, that is superstition, when divine worship is not
exhibited, either to the person it should be, or not in the way
or manner it ought. And this is held to bee a sound truth
by all Orthodox Divines. 3. This hearing cannot be free of
superstition, in regard men are present at false worship. The
which presence (as the learned Write) is a certaine commu-
nication therewith. 4. It is a great superstition to approve,
countenance, or give honour to any of the Wayers of Anti-
christ. They that are sincere christians (saith Bucer) cannot
abide anything that is his, &c. 5. It is vittious and
superstitious to symbolize with idolaters. The Scriptures
forbid it, and the Saints in all ages have carefully shunned it.
6. Superstition is committed, when more estimation is had of
a thing, more dignitie and excellency placed in it; and more
regard had to it, than God allowed, or can stand with his
Will.

in the same page. The hearing ftood for, is a spirituall eating with Idolaters, and men
cannot receive the food without pollution. And page 80, 81. Herein men worship God, by
and in a way and means which Idolaters will have instituted.

ANSWER.

You rowle the same storne up and downe. Is there any
thing here for substance, but what hath beene repeated oft,
but not proved once? You take of superstition, false worship, idolatry, giving honour to the ways of Antichrist, and such like great abominations. But if we call for proof of these accusations, you are glad to fly off, and to play least in sight. Superstition, false worship, idolatry is unlawful, that you can say, and no man will deny it. But that it is false worship, idolatry, or superstition to hold communion in our assemblies in the ordinances of grace, in this if your bare words will not be received, here is nothing to beare you out.

This reason therefore, that is, for the substance thereof nothing but a new furnishing over of the same broken staffe, might well be pasted over in silence. But left the credulous reader should conceive it is slighted, because it containeth some matter of importance, I will in few words lay open the weakness and vanitie thereof. First you translate the Schoolman's words (vel qui non debei, vel non eu modo quo debei)-very improperly, when divine worship is not exhibited, either to the person it should be, &c. and indeed make his speech absurd or senseless. For it was never imagined to be superstition, not to exhibit divine worship to God; but Atheisme or prophane ease rather. You say, superstition is that which is done supra statum, when more estimation is had of a thing, more dignitie placed in it than is meet, which is contrary to the not exhibiting of divine honour to God: but this is your common practice. 2. Your reasons to prove it superstition to heare Antichristian Ministers in their false assemblies (as you title them) are none of the best, though all should be granted which you desire, for though it be no particular ordinance in respect of time or place, yet it followeth not that it is superstition: For if for substance the duty be of God, it may be done without superstition, when it is not in particular commanded. May not the case fall out, that it is free for a man whether he will heare the word at such a time, or follow the duties of his calling? and if hee doe the one or the other, in so doing he is not to be deemed superstitious? To place opinion of necessitie, holiness, or worship, in which God hath not instituted or sanctified, is superstition. But to do this, or that act which is commanded or allowed of God, cannot be called superstition, though in some particular circumstance above mentioned, it be no particular ordinance; You say, who-
whosoever takes to himselfe a practice, which is not grounded upon Gods word, and is strict therein, hee is just overmuch, why do you addde, (and is strict therein) if every act simply not commanded be superstitiion?

And if by such hearing a man did approve, countenance, or give honour unto any the wayes of Antichrist, or did symbolize with Idolaters, yet could not this hearing be condemned as will-worship, or superstitiion, unless the breach of every commandement be will-worship, or superstitiion. Men may be superstitious, in the use of Antichristian rites or devices, and so they may in the use of their owne devices, yea of the ordinances of God themselves. But whosoever doth countenance or approve any of the wayes of Antichrist, he is not therein (though hee brake the commandement some other way) superstitious or a wil-worshipper.

3 If superstitiion be committed when more estimation or regard is had to a thing, than God alloweth, or can stand with his will revealed in his word, beware, lest you convince your selfe superstitious in an high degree. For when you magnifie your Church order and constitution as an ordinance of that absolute necessitie, as that God cannot lawfully be worshipped, in any other societie or assemblie, and that none other Church is true. You place more excellency and dignitie in it, and give more estimation and regard unto it, than God alloweth in his word. I might adde, that in many particulars you advance your owne imaginations, as the necessarie and holy ordinances of God, which if it bee not idolatry, at least is superstitiion in your language. Observable it is (you say) whereas one Evangelist setting downe the Tempters words to Christ, faith, worship me, another hath it, worship before me, shewing it is all one to worship before the Divell or to worship him. Whereupon you addde, now hee is worshipped when Idols are worshipped, or any false institution is observed, or practice used; which if it was true, I should not feare to charge you as a pernicious idolater, or worshipper of the Divell: But I will not make use of such leaden weapons, For it is a most notorious and grosse abusitie: For if every false institution and practice be the worship of the Divell, it must necessarily follow, that every error concerning the worship of God, concerning the commandements of the first table, is the worship of the Divell, which

Chemnit. Exams
par. 1. in Steff. 13,
cav. 10.
Calvin dicit, re-
form. Eccle. Quam
pataventur observa-
7
C
n

Magdebr. pref. 7. tom.
It is not lawfull for
civil Magistrates
to declare forms of
Religion in destruc-
tion of the truth
and to reconcile
truth and error
that they may both
be pulled ansepe.
They may not pre-
scribe religion al-
one, they must not
engender new arti-
cles of faith, they
must not strangle
the truth with erro-
rors, nor shackle it
when it is revealed
that they may let
loose the bridle of
corruption, &c.
Matthew 4.9
See Par. in loc.
Luke 4.7,
2 Chroni. 11.15
1 Cor. 10.20
Rev. 9. 20 1 Tim.
4.1

Can. Stav. Steff. 4,
page 63.
which a Christian should blush to speak, and abhor to hear.

4. In your esteem all Churches are false which are not constituted after your manner, and all Ministers Antichristian, who are not called and ordained by that particular congregation where they are to administer: and being so taken, of answer, it is neither superstition nor will-worship to hear Antichristian Ministers (in your style, but indeed the true lawfull approved Ministers of Jesus Christ) in their Assemblies. To hear or to communicate with them, is not to approve or honour any Antichristian way, or symbolize with idolaters: but to approve, maintain, and exercise purely the ordinances of grace, to yield obedience to God's commandment, to regard, honour and esteem what hee alloweth and honoureth, and to worship him, both for matter and manner according to his will. The precepts, promises and institution of God, the approved practice of the Saints, from the beginning of the world unto this day, doth plentifully warrant this practice to be holy, profitable and necessary, in respect of divine institution. This doctrine hath evermore been professed in all Churches, defended by Orthodox Divines, taught in Sermons, received by the faithful, and most plainely confirmed by the Scriptures. But not to repeat so many things spoken already, I proceed to examine what you have to say out of the Nonconformists against our Ministracy, in respect of their orders and degrees.

Section 6.

Can. Necess. of Separation,
Pag. 37.

I. If the calling and office of their bishops be (as the Nonconformists say it is) of the earth, false, divellish, Antichristian, &c. then it follows, that the calling and office of the whole Ministry must necessarily be of the same nature, quality, and condition, to wit, of the earth, false, divellish, and Antichristian, &c. which is wholly derived from it, which receives, I say, and
and takes it life and being of it only, and nowhere else. For if
their Bishops have not a right power in themselves, they can they
not transferre it to another. As the Law faith, Nemo potest
plus juris transferre in alium, quam sibi competere dignocfa-
tur. No man can give more to another, than he hath himselfe. If
Corah, Dathan, and Abiram, when they usurped the priesthood
and government of the Church, should (by that false power
which they assumed) have ordained some of the people unto the
Priests office, no doubt all the Israelites which feared God, would
have judged them and standing unlawfull, because they
which made them had no commissiion from God so to doe. The
case of their Ministry is just so.

ANSWER.

If some things of men bee mixed with that which is of
God, as the holy Sacraments with humane rites, and hu-
mane pompe and glory, with the Ministry that is from
above, a prudent Christiann must separate or, from another,
and not cast away what is of God as a nullitie, fruitlese, un-
profitable, defiled, because somewhat humane is annexed to
them. Accidentall defects or superfluities in, or about the
Ministry, doe not destroy the nature and substance of the
Ministry.

In the office and calling of Bishops, two things are to be
considered.

1 The substance of their office and Ministry whereunto
they are separated, to wit, to preach the Gospell, dispense
the Sacraments, and administer the discipline of Jesus Christ, and
this is of God.

2 The superioritie they take or challenge over their bre-
thren, which makes not a difference or nullitie in the sub-
stance of their ministry; and this is of men. All Ministers
of the Gospell are stewards of Jesus Christ, set apart to doe
his worke, wherein if any one shall challenge more than of
right appertaineth unto him, or doe ought out of pride, parti-
aility, minister affection, tyranny or sedition; or receiveth
such authoritie to himself alone, as belongeth not to his place
and office, or is common to many; in that he is blameworthy:
but thereupon his Ministry or ministerial acts done by him,
are not made voide and of none effect.
Thus the Church of England, at least the prime maintainers of Religion, against the Papists have taught, That there is little or no difference betwixt a Bishop and a Presbyter: to which purpose Jewell cites many passages out of the Ancient Fathers; as of Ambrose, there is one Ordination of a Bishop and a Presbyter: Chrys. betwixt a Bishop and a Presbyter there is almost no difference. Aug. what is a Bishop but the first or chiefest Presbyter. And both Conformists and Non-conformists agree in this, that ministers rightly qualified with gifts, and preaching the doctrine of salvation purely, be the Ministers of Jesus Christ, whether ordained by Bishops or the Eldership. They that hold Bishops by Divine right greater than Presbyters, and that the power of Ordination belongeth unto them, do yet acknowledge Ordination, given by the Eldership to be true, by the judgement of the Catholike Church. And they that maintain the equalitie of Bishops and Presbyters by the Word of God, deny not those Ministers to be of God, who teach sound doctrine, and feed the flocke of God committed to their charge, though they received Ordination from Bishops.

The learned among the Papists themselves freely confess, that that wherein a Bishop excelleth a Presbyter, is not a distinct and higher order or power of order, but a kind of dignity or office and employment only. Episcopacy is not another order distinct from the Priest-hood, faith Caproctus. No Prelate hath more concerning Sacramentall power, or of order, than simple Priests. So Armachanus. As conceiving Sacerdotall order, and things that pertaine to order, they are equall. Thus Bellarmin himselfe. Although a Bishop and Presbyter are distinguished, yet as concerning Sacrifice they exercise the same minifter, and therefore they make one order and not two. Cusanus goeth further. All Bishops and happily also Presbyters are of equal power in respect of jurisdiction, although not of execution: which executive exercise is hust up and restrained by certaine positive Lawes. And Johannes de Parisius, de potest. Regal. & Papal. in. 10. Some say
say a Presbyter hath the same power in his Parish, that a Bishop hath in his Diocese. From which their profession it will evidently follow that Ministers ordained by Presbyters, to whom the care and government of the Church belongeth are true Ministers.

And hereof the grounds and reasons are evident. For on the one side it appeareth, the Ancient Church did not hold her Constitutions to be absolutely essential to the calling of a Minister or to the \textit{semper esse} thereof, as if the omission or non-observation thereof did make them no Ministers. Bishops by the Ancient Constitutions of the Church were to be ordained by three other Bishops neere adjoyning: But instances there be manifest, that the Church hath dispensed with these Canons: \textit{Pelagius the first} (as it \textit{fascius} writeth in \textit{vitæ Pelagii}) was consecrated of two Bishops only. \textit{Iohannes de Perviio, & Bonus de Ferentino, & Andreas Presbyter de Ostio, Evagrius Bishop was consecrated of Paulians only.} Moses refusing to bee ordained of \textit{Lucius} was created Bishop of them who were banished into the mountaine. The Bishops of France only \textit{Dionysius} ordained. It is an humane constitution, faith \textit{Johannes Major}, that a Bishop should be ordained of three, invented for solemnity, not as absolutely necessary. \textit{Presbyters} or Elders were ordained by the Bishop. The rest of the Presbyters then present laying on their hands. But seeing Bishops were greater than Presbyters, rather by the Custome of the Church, than by divine institution, this was not simply required to the essence of ordination; but according to the Custome and Ecclesiasticall Ordinances. The \textit{Chorepiscopi} also who were nothing but Presbyters, were allowed to oordaine by the leave of the Bishop.

And on the other side, if they bee not lawfull Ministers who receive their Ordination from Bishops, the Churches of God throughout the world, have beene destitute of lawfull Ministers for the space of this fourtieene or fiftene hundred


Succession in the Apostles Doctrine is an essential and unchangeable note of the Church, which wherefoever it is found, doth argue truth of ministry in that society, for the Preaching of the Word and administration of the Sacraments, to draw men to internall Communion. For that particular Church is the true Church of Christ which retaineth unity with the Catholicke, &c. the unity of the head, the unity of the body, the
unity of Doctrine, and unity of the Spirit. Aelius was called an Heretic in the time of Epiphanius, not for his opinion, but for his separation which he made together with it. For so the Fathers of the first Constantinopolitan Council, Can. 6, which in the booke of Canonizis 162. Hareticos aeterni dicimus eos qui olim ab Ecclesiae abdicati sunt, & qui postea nonis anathematis: prater hos autem & qui se sanci quidem fidem professi esse burning et se & adversus Canonicos nostros Episcopos congregations faciunt.

Howsoever therefore the Non-conformists dissent from others touchinge the Office and calling of Bishops: as it is esteemed a degree of ministrity above Pastors and Ministers of the whole Diocesse, who leave the care of Preaching to particular flockes, unto others, and challenge that as peculiar to themselves which is common to others, or properly belongeth to many: yet they never denied the word Preached by them that professe the intire faith, and the Sacraments administered by them, to be the true effectuall Ordinances of Jesus Christ. And most that approve the calling of Bishops, deny not that there may be a Presbytery, but that a Presbytery is fit for a Monarchy, being of opinion, that the forme of government is left to the discretion of every Church. And both sides profess, that there is not any difference between them, which may either deprive them of salvation by the death of Christ, or barre them from living brotherly and Christianly: s members of one and the same Church.

It is a rule, you say, That no man can give more to another than hee hath himselfe. But this rule of Law is unskilfully applyed, or else while you dispute against one false ministry you set up another, or destroy the ministry altogether. For the community of the faithfull have not power to preach the Word, or administer the Sacraments, and hee that derives his authority from them, which they have not to give, is no true Minister. If they be false Ministers, who derive their authority from them that have it not, then they that derive it from the Church as the Primitive and immediate subject must goe in that number. For the Church hath not that authority, delivered this power of Ordination to the Presbytery just dieing; afterward the Presbyter conferred just humane this power upon them, who were specially called Bishops, &c.
and the cannot give what thee hath not. The Classified or Prel.
bytery (you will say) hath no authority to ordain a Minister,
which is to administrate in another congregation, and he that
derives his authority from them that have it not to give, is no
true Minister. If the people and guides of the Church both
content, they have no authority to call or consecrate an un-
learned, covetous, profane, heretical Minister, and he that de-
scribes authority from them that have it not to give, is no Min-
ister; and that which is done by him is of no validity, his pray-
ers are not heard, the Sacraments administered by him are not
seal of the covenants or internal communion with Christ
or his faithful people. A false Church or ministry hath no
power to call and ordain a Minister or to give him power to
preach the pardon of sins, or dispense the scales of grace;
and the authority granted by them that have it not is a mere
blanke. These and such like are the proper consequences of
this rule misapplyed; All which no sort of Christians ever
admitted as sound and true. The Papists are very forward to
challenge the reformed Churches as no true Churches, because
they have no true Ministers, but such as were ordained by He-
retickes or are fallen into heresie. And yet when they have
spent their breath they dare not deny, but baptism administr-
ated by Heretickes who hold intyre the forme of Baptisme, is
true, and so the Lords Supper and ordination likewise. For
the impiety of the Minister cannot pollute the purity of divine
mysteries, neither shall they be ineffectual to the children of
God, although dispersed by Indas the Traytor. Heretickes
have not (laith Bellarmine) the remission of sins formally;
but they have it ministerially, as a servant who hath not one
farthing of his owne, may carry many thousands of his Ma-
sters to some other man. In things naturall and artificiall the
effect is not like to the instrument, but to the principall cause;
as heat is the instrument of fire, though it have not the sub-
stantiall forme of fire, and the baptisme which is administrated,
and the word which is preached of wicked men, is not the
baptism or word of wicked men, but of Christ. Anatolius was
consecrated of Dioeces, Felix of the Arians. See
Gratian: decret. cap. 1. qu. 1. cap. 32. 33. 34. 35. 36. 37. 47.
Every Minister of the Gospell derives his authority, gifts
and office immediately from Iesus Christ; the Church, people,

The Conformists keep much better to their grounds than the other doe. For they profess a downright right that their ministry is from the Church of Rome, so that if the Popish Bishops, Priests and Deacons be good, theirs be good also, they being from them. Now no doubt these men doe well perceive that their ministry cannot possibly be justified unless it bee by this way of dispute. In this respect their judgment and practice is one, and so farre they are to be commended, and I verily think, that if they were sure that the ministry brought into the Land by the Prelates from Rome is false and Antichristian, as the Non-conformists affirm, it to be, that many of them would not hereafter ever have any spiritual communion with it. Truely it would make a man admire if he should understandingly compare together the writings of these two companies, touching a Church ministry. For in their opinions about it, they are as contrary each to other, as light to darkenesse, Christ to Belial, righteousness to unrighteousness, notwithstanding though so different in judgement, yet they will communicate together in one ministry; but one of these against knowledge offend surely, let them look well to it. For to him that knoweth to doe good and doth it not, to him it is sinne, that is, his fault is so much the more, and proportionably his condemnation shall be without repentance.
Instead of sound arguments, we have here your rash and unadvised censure, the one of these (you say) against knowledge offend surely.

But what evidence can you bring to justify this condemnatory sentence? or how can you reconcile your self with your self here? Here you tell us, the Conformists many of them at least offend not against their Conscience, and formerly you express your Charity to the Non-conformists, that although their practice is not strictly answerable to their profession, and therefore do give just occasion to the Prelates to insinuate against them hypocriticall ends: yet you for your part are otherwise minded than the Bishops in this thing, and do think that they do of Conscience condemn the state of that Church: but does not maturely consider the responsive conclusions which follow upon their principles. There were your thoughts then, and what should occasion this sudden change? And if you will weigh what you have written, of necessity you must accuse your self of grosse inconsideratenesse in saying you know not what, and perverting mens words of all sorts, or of sins against Conscience if you write what you know to be false. Considering how you deal in both your bookes throughtrout, I scarce know an Author, who hath more need to look home than your selfe.

It is true the Conformists and Non-conformists have written on both sides one against the other in matters of Church Government and Ceremonies, (and perhaps with bitterness more than becometh) wherein always the forwardest men have not been of the greatest judgment or best moderation: And therefore every thing that is written must not be interpreted as the judgment of all, or most of either side, but as the private opinion of the pen-man; which falleth out in all controversies amongst all sorts. But whatsoever outcry you make of contrarieties, there is no point of that weight and moment controverted betwixt them, as might justly hinder communion together in the Ordinances of Religion. If their contention had broken forth to such an head, they would have been answered more justly, the one or both sides, to offend of furies if not against conscience.
The Conformists (you say) keeps much better to their grounds than the other do, for they confess downright that their Ministerie is from the Church of Rome. If so, methinks, you did neither much care, nor inquire what they profess, else you might have seen, they say and profess in this point as the others doe. The Conformists (I use that word because you are pleased so to speake) maintaine against the Papists, that the first Bishops who laboured reformation in this kingdom, did receive their ordination from Romish Bishops, and had such calling as was to be found in that Church. But do they only acknowledge so much? was not this evermore received for a truth in the ancient Church; that ordination received from heretikes, not erring in the maine fundamental truths directly, was true and effectual? Doe not all reformed Churches which have separated from the abominations of Rome profess, that the first reformers amongst them received some ordinary calling in the Church of Rome, which remained in that time of the visible Church corrupted? For some of them were Bishops, some Priests and Doctors approved of the Universities, and ordinarie Churches: many of them preached the Gospell and administered the Sacraments before excommunication or persecution, raised by the Adversaries, in that they were sent unto, or set over several Churches or congregations, in which they ought to execute their office or ministration, therein they received commandement to preach the Gospell. If men that sent them did mix anything else to their calling, they must be obedient to divine institution, not to humane addition. So being after an ordinary manner sent of God singularly, they were extraordinary stirred up of him to promote and set forward his kingdom. Thus Luther, Hus, Wickliffe and others were called both ordinarie and extraordinary: an ordinary calling they received in a corrupt Church, and extraordinary they were stirr'd up to fulfill the Ministerie they had received, according to the commandement of God, and not after the traditions of men.

_Calv. against Marc. cap. 1. pag. 21. b._
_Some build timbers, and hew, and bubble, yet must wee not take the hope of God's victory from such evil carpenters, as lay forgotten a covering upon to sure a building, whereas otherwised, they offending in trifles, be found enough in other matters, and stick to Christ, the only substantial and true foundation._

Rivet._ Cathol. Ordine._
vell. 2. q. 8. f. 39
Behbazz._ Lydus._
in disp. Tabani. c. 0. 11.
Whit._ de eccl. s. c. 6.
Bucer._ Siquid boni_ fidei in succedaneo, vocatone ordinatione.

_Ecclesiae, qui sunt primos nostris doctores. Dominus excitatus, in totum illius fuisse divinitas, quid contra obseruit pontificis._ Num enim eum vel Judaei, vel Turri, vel Barbari, ac prophetas homines de reformanda Ecclesiae primiturba faceret, ac nobis posuit uni gracissimi de officiis._

_Ecclesiae pasforest._
It is generally received for a truth at this day, that Baptistme administered by heretikes, who erre not in the maine fundamentall truths of Baptistme, or deay not the essentiaall forme of Baptistme, is true for substance. And if Baptistme be true and must bee reverenceed as Gods ordinance deserveth, there is some truth of Ministerie amongst them. They that minke the baseflt of Rome, will acknowledge the Baptistme administered by Priests and Jesuites to bee true for substance. And if the Baptistme of God may bee receiv'd or derived from their Ministerie, it is no absurditie to affirm, that the first seecers of reformation derived authority from God to preach the Word and administer the Sacraments by their Ministerie, or by them, as Stewards used of God to set them in office. The differences which they put betweene Baptistme and the Ministerie are to no purpose at all to the point in hand. For let them differ in what they will, herein they agree, that in what societie foruer, the truth of Baptistme is to bee found, therein is some truth of Ministerie to bee found, though marvellous corrupt and polluted.

The calling of the Pope and his adherents is earthly, false, and divellift, as they stand in relation to him. But so is not the calling of every one that was set in office, by them in every respect. For some things might bee of men, and some things were of God. For they derived their authority from God, and not from them, and therefore though the qualitie of the proper calling of Priests and Jesuites bee earthly and carnall, it is not necessarie the calling that others receive by them, but from God, should be of the same nature, qualitie or condition. And though that calling amongst the Papists was whole corrupt, yet not whollie, because that which is instituted by God, is not made void by the corruptions of men. The Ministry of Priests considered in the Maffe (if I may so speake) is corrupt and rotten, as they are ordained to offer sacrifices propitiatorie for the quick and dead, it is the ministerie of the papall apostacie and not Christs, but as they are ordained to preach the Gospell and to baptize, so we cannot lay their ministerie is not of Christ at all, or that it is a meere nullitie. If you had considered this distinction advisedly you would have beene more sparing in your censure, or at least given some weightie reasons of your affirmation.
section. But it is easier to blow away an argument with big words, than to untie the knot in due order. The popish themselves teach, In Episcopo baratico manere potestatem conferendi ordinem, quia id facit nomine, institutione & authenticate Christi, idque ab aristis Episcopis ordinarios, & al Ecclesiis re-
dentes, non iterum ordinari. Aliique sciam tener haristas Episcopos potestatem quaque jurisdictio non amittere.

If the Nonconformists hold any thing extraordinary in the calling of those prime reformers and servants of God, it is not absolutely but in some respect only. And the same is as-

firmed by Conformists also. Extraordinarios dicitur quon-

rundam ordinarios Ministeria vocatorem, eo tantum sen-

fui quo Sacerdote posset sibi quodam ab ipsius suis dictur 

legitimo jure extraordinario: And a little after, Sic et

nominc 

tantum vocatur, quia recedit in aliquo parte ab ordine jam deprava-

uto, ut possit illum restaurare.

Compare therefore what they have written together, and

you shall find nothing which might hinder their commu-

nication in the worship of God. You say the Scriptures approve

not, of rending away from true Churches, for any corruption:

I use the word (any) because so long as we acknowledge the

Church to be true (whatever her sins are) a separation from all communion with it, is utterly unlawful. But whatso-

ever the Conformists or Nonconformists have written one aga-

inst another in this point of the Minifterie, they never de-

nied the nature and essence of a true church to bee found a-

mong us, and therefore cannot bee thought to offend against con-

science, in that they hold communion together, in that

which is good, and of God.

Sect. 7.

Can Stay ag. Sect. 3, pag. 58

The infall office of the Teacher becomes his sin who pre-

tiseth will-worship with him. For hereby he enwrap-

peth himselfe into the guilt of his office. To heare such a

Minister is to honour, approve, and uphold a snare of Mi-

nifterie. To yeeld any approbation, liking, reverence, unto
mens institutions in the exercise of religion, is sin. But in hearing Antichristian Ministers, there is approbation, liking, and reverence, yielded unto mens institution in the exercise of religion, therefore it is sin. The Major cannot be denied, for the Scriptures teach us the very thing. Besides the most judicious Writers affirm it too.

The Minor is as clear. For first, It is not possible that men can come to Antichristian Churches to worship God, but they must by their presence there, shew reverence and honour to the public false state and ministerie.

**ANSWER.**

Here you come over with the same text of Scripture and the same arguments, whereunto answer hath beene given already. But I must follow you in that path, wherein you are pleased to goe before mee. Will-worship is unlawful, both in the teacher, and them that communicate with him. in that worship. But the preaching of the word and administration of the Sacraments in our assemblies is not will-worship, but the ordinance of Christ. To yield any approbation, liking, or reverence unto mens institutions, devised, and to be exercised with opinion of holiness, necessity, and worship, is sinne. And if this be the meaning of your proposition, we confess the Scriptures teach this very thing, and judicious learned Divines affirm it. And what use there is of heaping up Authors to prove that which is most willingly assented unto, I cannot tell. The Lord hath laid downe the way and manner of his worship, and hath not left it to any creature to meddle with, but according to his prescription and appointment. The outward worship of God must be strictly done according to his commandement. A good intention, there hath no place; workes devised by men, have not only no promise of reward for doing of them, but contrariwise great threatenings and maladitions of God. But all institutions of men in the exercise of religion, such, to wit, as be simply matters of order, or appurtenances of worship, as time, place, method, phrase of speech, hallowed catechizmes, forms of blessing and administration of the Sacraments, &c; bee not of that nature, neither doth e-
very thing concerning the qualification and exercise of ministerie belong to the second Commandement. So that all institutions in generall are not condemned in Scripture, nor disliked by godly and learned men, to the generall given for direction in such cases be observed. 3 We hold it unlawfull outwardly, and but in appearance, to joyn with Idolaters in their Idolatry: Many words in this matter might well bee spared: But wee desire to see your commandement, why for every particular act, that in a large sense is Idolatrous, adjointed to the true worship of God, we should forbear our presence at the worship itselfe, or be said to communicat in the same there committed? For then no man might present himselfe with good conscience, at any publike worship of God, where any thing is done amisse, for matter, or manner, which in effect to say, hee cannot bee present at any at all. 4 To communicat in the ordinances of God with the Minifters of the Church of England, is not to like, approve or reuerence the institutions of men, in the exercises of religion, nor to communicat with the Teache in his sin, nor in ought else that is amisse. For the worship is of God both for matter and manner. And put case, the Minifter bee disorderly choien, enter not as hee ought, be Symoniacall, covetous, froward, corrupt, idle, scandalous, doe the people partake in his sin, in that they make use of his Miniftery? No Scripture teacheth any such thing, no reason doth confirm it, noe approved authors ever said it. That which you alledge for prooфе, falleth utterly short.

It appertaineth to the verite of truth, that as a man sheweth himselfe by external signes, so he is indeed to be esteemd. And such as frequent or repair unto unlawfull assemblies, for the publike worship of God, by their being there, are to be reputed of the same religion, or else dissimblers, as it were to have no care of religion, knowing God, but not glorifying him as God. But herein you have mislaid the Downey translatours, for their words are, But in a Christian countrey, where all beare the name of Christians, especially where men are at controversie about the true Christian Religion, all that frequent or repair unto the same assemblies, for publike service of God, are to be reputed of the same religion, or else dissimblers. Bodily presence at false worship by which they shew a liking unto it is unlawfull. To ceate of meats sacrifeced
Your condemning the worship of God performed in our assemblies as pernicious idolatry wherein is in a lesser sense than the Popes prohibition of publick prayer, and restraint of the Word and Sacraments throughout the Realm? you can neither shew us warrant for it in the Scriptures, nor example of it in the Church of God. You that so teach and enjoin stand guilty of great impiety, and they that hearken unto your perverisions, are partakers of your iniquity in some sort, of the wrong imaginations of Christians, Aug. Instr. 10. 19. faith, Quod omnia idola cordis sunt. T. Crept. 1. art. 3. pag 4.

...as it is agreeable to the Word of God, they are glad the Word of God is preached, that the Sacraments are administered; that which is wanting they desire to be added, that which is overmuch cut off. But that a Christian must separate from the Word and Sacrament, by reason of some superfluities or defects, is no responsive conclusion, that can be gathered soundly from their writings.

C A N Stay. Sect. 5. pag. 66.

In preaching of the truths of the Gospel by a false Minister, an idolatrous act is performed. For Divine worship is not so be determined by a particular thing (howbeit in itself good) but as the essential parts belonging thereto (whether they are persons or things) are kept and observed. The Church of Rome in Baptisme useth water, and in the Sacrament of the Lords Supper gives bread and wine otherwise too; doth...
this clear their administrations of Idolatry? I think all men
does thinke that Vzziah committed an Idolatrous act, when
he invaded the Priests office. But What made it so? tooke he
unlawfull incense? no. Fed he strange fire? no. Offered bee
prohibited Sacrifice, or upon a wrong Altar, No: Where
then lay the fault, the Scripture tellleth us, it pertained
not to him to burne incense unto the Lord, but to the sons of
Aaron. To apply this, if his act were Idolatrous because he
wanted a calling, howbeit observed many truths of the law.
By the same reason the Church acts of Antichristian Mi-
nisters are Idolatrous; yea, and as for the truths which they
preach, this clears their acts no more from Idolatry, than
Vzziahs true Incense and the Altar quitted him from tran-
gression.

**ANSWER.**

Your great words are of small force, for should I speake
my conscience, (it is your phrase,) They are words with-
out weight of reason. For still you presuppose the Minist-
rie of the Church of England to bee false and idolatrous,
which is to beg, not to conclude the question. But that be-
ing presupposed, let us see how you goe forward. In preach-
ing the truth of the Gospell by a false Minister, an Idolatrous
act is performed, you say. But doth the Scripture say so? Do
you read it in the Law, or in the Prophets, in the Apo-
fles or in the Evangelists? The Scribes and Pharisees were false
Ministers, but it was not an Idolatrous worke in them to
expound the Law of Moses, or dispence other Church ordi-
nances, at that time commanded. The popish Priests and Bi-
fshops are false Prophets, but the simple administration of Ba-
pitisme by them is not an idolatrous act. The Minister that
is prophane, and hateth to be reformed, is a false Minister,
and hath nothing to doe to take the covenant of God into his
mouth, but the Word preached by a treacherous Judas, proud
Diotrephes, covetous Demas, or one that envieth the pros-
peritie of Saints, and peace of Jerusalem, is not an Idolatrous
act. If it be Idolatrous in him that performeth it, yet it doth
not follow, that it is idolatrous in them that joyned in the or-
dinance. Let it bee idolatrous in the priests, who despite
knowledge, and live prophanely, put cafe Elies sons, to offer

P 2  sacrifice
That Zæziah committed a grievous offence, when he invaded the Priests office, all men think. In what respect all men conceive it to be an idolatrous act I cannot say: but all false Ministers do not usurpe the Priests office, as Zæziah: nor all things done by false Prophets, to be matched with Zæziah offering incense. For the offering of Incense was typical, and might be a shadow of Christs intercession, and so the act of Zæziah might be Idolatrous, and in that particular distinctly crosse to the institution of God. But many Church actions typifie no such thing. Zæziah had no calling to offer incense, but some false Ministers may have some calling to administer the things of God, though they be not approved of God. Zæziah could not offer incense in any respect by authoritie from God, but a false Minister in one respect may be called of God, in some other to doe an act ministeriall, that is, by authoritie from God, hee may doe some acts for the service lawful and effectuall, though the Minister himselfe be not approved. Thus the Nonconformists, upon whose grounds you pretend to build your conclusions, let it be as the cerife reporteth, that his words are of a Minister, which cannot preach. Doth he doubt whether he be in any respect a Minister or no, because he faith, if I may so call him? Indeed this manner of speaking declareth that he judgeth him that cannot preach a man unworthy to bee a Minister, but he doth not deny him altogether.

But in your esteeme, all Ministers not called and ordained of that particular Church, wherunto they doe administer, and performing their authoritie by vertue and authoritie derived from them, are false Ministers, because all other minister by power usurped and Antichristian, which is with one breath, to blast all the worship and service, which hath beene done unto God in the congregations of his Saints, for this fourteene or fiftene hundred yeares or more.

C A N. Stay. Sec. 5. pag. 76.
in itself is so, and this is true, in things divine, so in humane too. For it is a knowne tenet of Philosophers, That the whole is composed, measured and determined of all the parts.

**Answer.**

It is true, an action is not good, unless all circumstances required to the doing of a good act be observed; but the act good in itself is evil in the doer, if one circumstance be evil. For every thing that is morally good must be conformable to the rule, which that which is defective in any part required, cannot be. But how shall this be applied to the purpose? Is every deficient act forthwith Idolatrous? Or that which is by circumstance unlawful in the doer, because of his failing, unlawful to every one that doth communicate with him in the Ordinance, but not in the default? If a Minister preach Christ of envy, doe they finde that heare sincerely and receive the truth in love? If a man give almes in vaine-glory, doth the poor man finde, who receives it in humilitie and thanksgiving: An action done in one forme and manner may be finde, which in another forme and manner is the true worship of God, which may be observed of him that is present in our Assemblies.

**Can. Ibid.**

As Job saith, who can bring a cleane thing out of an unclean? Not one. But the false office is unclean, as is acknowledged. And this further may be amplified by that passage of the Prophet, where it is shewed, That holy things are polluted by touching things which are unclean.

**Answer.**

That which is unclean cannot causally, univocally, and properly.
properly bring forth that which is clean, but instrumentally it may. A profane Minister may be the instrument of God to convert a sinner from the error of his way, and dispensation of the sacrament, a false to the worthy receiver the pardon of his sin, though he himself reape no profit or benefit thereby. For herein the good that is wrought is not effected by any virtue or power in the Minister, who is the Lord's officer or instrument, but by the power of God's Spirit, and his free grace, who knoweth how to use and bless evil instruments for his own purpose. An unclean Officer or person pollutes the holy things of God to himself, but not to others, who use them in faith according to the Lord's appointment. Why you should referre us to Junius annotations. Hee not, unlese it be to shew us your forwardness to quote Authors, which make nothing to your purpose. For all that Junius observeth is this, That the Lutes being impure and polluted in heart, did receive no sanctity from the touch of Temple or Altar.

**Can. Ibid.**

If in preaching the truth no idolatrous act is performed then it will follow, that a man may remaine a minister of a false Church all his life time, provided hee onely teach the truths of the Gospel. Our reason is, for in this, if he doe no idolatrous act, then hee sinneth not, and so consequently no just cause of his comming out from among them.

**Answer.**

Ill might you twit your adversarie with his little skill in Logick, unlese it was done in policie to hide your own losenes in this and the like arguments. For though it be not an Idolatrous act to preach the truth of the Gospel in a false Church, in other respects it may be sinne to continue a member in that societie, and so also to teach the Gospel's Truths, As it may be scandalous and offensive, an appearance of evil. A man may doe that whereunto he is not called, from an evil mind. Also
it may bee fit to continue in a false Church, though a man
teach nothing but the truth of the Gospel, because he cannot
professe all maine and fundamental truths, or that border
thereupon, nor testifie against all corruptions, grosse, hetereticall,
reallhe Idolatrous, which in Conscience cannot bee tolerated
or borne withall without grosse hypocrisie or dissimulation;
or hee cannot keep himselfe from the tincture of Idolatrie in
practice. As for example, though it be not an Idolatrous act
for a Popish Priest to preach the Gospel, or administer the Sac-
crements of Baptisme, yet it is not lawfull for a Christian to
remaine as a member in that society, because he cannot partake
with them in the Ordinances, but he shall commit real Idolatrie,
or must dissemble many grievous and hateful abomina-
ations, which cannot bee dissembled, and shall bee thought to bee of the same Religion with them, or of no
Religion, &c.

The multitude of Authors which you quote against hear-
ing false Prophets, or continuing in false Churches, doe they
give other reasons why wee ought to separate from them? or doth any one ever lay this down, as a truth or foundation of
separation?

In the page following you allledge sixe reasons, which you
say may bee applied against the going with others to an Idol
ministerie, Church or worship, &c. But if they bee of any
strength, this reason whereof now wee speake, is sorne
worth, for they are directly crosse. Here you say, If in preach-
ing the truth of the Gospel he doe no Idolatrous act he finneth
not, but there, you say, he finneth many other ways.

But in all this you take that for granted, which we confi-
dently denie, &c. That our Churches, worship, or Ministerie is
false and Idolatrous. And therefore taking the proposition
in your sense, we say, It is not only lawfull, but necessary to
remaine Ministers or members of some Churches, which lye
under your ceniture as false and Idolatrous, but indeed are the
ture Ministers and Churches of Iesus Christ, graced with his
presence, covered with his banner, and beautified with his Ord-
inarces and tokens of love. And that which you call an
unblessed standing, wee make no question but it is appro-
ved and blessed of Christ, and therefore regard your reviling
the leffe.

CAN.
Can. Stay. Sect. 5. Pag. 73.

If a man performe an action in a state, and of publike na-
ture he is to be considered (in respect of himselfe) as is that
state and according to the publike Ordinances: For if the
state be false and the officer unlawfull, it is familiisme for
him to say, I know this state is set up against the Lord Jesus
Christ, and every summer here to worship, according to the
constitution, is an Idolater, but I will have in my selfe a
secret meaning from the rest. This is a sure thing, (and
let it bee noted) No administration performed in a state,
and by a power and constituted office, can be sought, de
ded and received. But in so doing, the doer (ipso facto)
ready approves of that state, power and office, bee the
same lawfull or unlawfull. And as for any mans saying
to the contrary, it is fine capite fabula, a vision of his
owne Head, and will prove as good as the miracles which
Iannes and Iambres wrought, even meanes to harden his
owne heart, and some others, as they did Pharaohs, by doing
them.

ANSWER.

6. pag. 66. Wée
are no such Chil-
dren as to give the
cause so away,
Can. Necess. of
sep.p. 226. But this
wee cannot give
him, though hee
begge it shamefull-
ly, because the
thing is otherwise,
a: their owne wri-
tings manifest.
5. pag. 74.
Calv. against Matt
art. 3. pag 86.

You say it is an easie thing to Conquer, if begging might
procure it, and if confident assertions will carrie a matter, you
will not seee without it. But we must not be driven from the
Church, the Ordinances and worship of God, communion
with Christ and society of Saints, by an emptie blast of
words: No, though you shamefully boast you have proved it
by your owne writings. Doe you think your bold impudent
affirmeration, that any mans saying to the contrarie is fine capite
fabula a vision of his owne head, will make us by and by
yeld to your deffitative sentence, for which you can produce
neither Scripture, nor reason, nor authority but your owne, as
if your ipse dixit. Pope-like were to be restated in? Wée are no
such Children, We are not to be feared with rattles. You must
bring better matter than your vaine fictious, and founder
proofe than vaine repetitions of the same things over and over,
or else you must expect small credit to be given the words.

They that joyn together in the worship of God, & ordinances of Religion, they approve the faith professed in points fundamentall, the worship performed for the subsistence, Ordinances administered and the truth of Ministrerie for subsistance, whereby these things are dispensed. For of necessity, if the doctrine of salvation be restored, the lawfull use of the ministry is restored also. Where God is truely called upon in the Congregation, and the Sacraments rightlie dispensed, there is a true ministrerie, whereby these offices are rightlie exercised. But the particular Lawes, manner of Government and orders in the Church, the qualifications or qualities of the Minister or Communicants, their disorders, carelesnesse, or other miscarriage in the administration, he doth not approve reallie or interpretatively by his presence at the Ordinances. If the Ministers be carelesse, proud, covetous, superstitious, enemies to true godlinesse, friends to profanenesse; if they aspire after dignitie, love preheminence, pride against the brethren, they that communicate with them in the Ordinances of Religion, doe neither in so doing countenance them in sinne, nor approve their doings. If the Communicants be ignorant, earthlie minded, disobedient, profane, scandalous, they that communicate with them in the true worship of God, and therein hold externall societie, because they have not libertie to depart themselves, nor power to call the others out, they are not defiled with their sinne, nor partakers in their transgression. And the same may be laid of orders and rites established by the constitution of men presence at the ordinance doth not enwrape a Christian within the guilt thereof, nor was it ever the pub like intention of the State, that all present should approve every particular institution or order. It sufficeth if they approve the faith professed, and worship performed, which are of God.

It is true, that by words, works, example, fencing, men may become guiltie of others sins, and that some kind of dissimulation is a denying of Christ. But it is true withall, the presence at Gods Ordinances is no dissimulation, nor participation in the sinnes of others, by word, example, silence or other ways. If a man doe one thing and pretend another, and hope to save himselfe, by his secret meaning, you may repute
But we say, in preparing to the Ordinances of God, our heart and actions go together, and both are allowed and approved of God.

And here consider, whether you do not directly confute your selfe by the Engine of your owne acknowledgment, as you phrase it.

For here you say, no administration performed in a state and by power and constituted office can be sought, desired and received. And in your Margin, There is a maine difference betweene a mans bare presence in a constituted state, as being there unawares, unwillinglie or by compulsion, and presence there, of purpose to partake of the administrations. And a little before you argue thus, whosoever takes to himelie a practice, which is not grounded on Gods Word, and therein is strict, he is just overmuch: And many times you inculcate, that you are to bee understood of hearing in a Church way, and of Church officers. Now if you deal plaine herein, let the indifferent judge whether you doe not more than ininate, that all hearing in our assemblies is not absolutely to be condemned, but that wherein a man is strict, that which is sought and desired. And how then can it be esteemed an act of Idolatrie, or compared to bowing downe before an Image? For the worship of an Image, though occasionally done, and that but once, with what intent or purpose soever, you wil acknowledge to bee sin: and if hearing the Word preached in our assemblies occasionallie be not a sin, you have sinned grievously in matching it with Idolatrie of the most hainous kind, and abused both Scripture and learned Authors to countenance your impietie.

**SECTION 8.**

*Can. Stay against. Sect. 5.*

Pag. 74-75.

If to heare in a false Church, bee any lawfull ordinary means of edification, which Christ the onely Teacher of his Church hath appointed, then it is set downe by the Apostle.
The Apostle in Eph. 4. 11, 12, 13. The reason is, because Paul there mentioneth all ministerial officers for the perfect and compleat building of the Church, from the first to the last. And if Christ, who in some last days speaks evidently by his Gospel and Spirit, had judged it fit, that his children should go unto false Churches, hee would certainly have made known the same unto them.

**Answer.**

The Apostle in the place allledged describes what officers Christ hath given to; and doth approve in his Church, for the ministerie of the word and dispensation of the heavenly mysteries, and intimateth also how they should be qualified and behave themselves in the execution of their Office. But the Apostle faith not, that the Church hath, or shall evermore joy such officers, both for substance of their office, qualification of gifts and manner of dispensation, as are there commanded: Nor yet that the Church is oneley to heare such as be rightly qualified, and doe faithfully execute their office.

It derogates nothing from the glory of Christ's wisdome and faithfulnesse in providing for the full and perfect instruction of the Church, that such Pastors be sometimes wanting and cannot bee had: for he never promised to provide otherwise for them in all ages of the Church, but told them of the scarcity which might come before, and in wisdome law it to be most for his owne glory. Christ never laid this charge upon the faithful to separate from those teachers, which preached truly the doctrine of salvation, if any exception could bee taken against their calling qualification, manner of life or execution of their office. The Pastors of the Church should be wise, vigilant, holy, examples to the flock both in doctrine and conversation; not seeking their owne but that which is Jesus Christ's; And after they be chosen, they should execute their office with all diligence: But if they be careless, covetous, pompous, insinuating themselves in things of this world, leasous, yeares they preach Christ, and be not, or cannot be removed, the faithful are bound to heare them. The Primitive Bishops and Martyrs, were neither Pastors nor Doctors according to the purposes of God.
In the Officers of the Church, two things are to bee considered.

1. The substance of their calling, which is to feed the flock of God.

2. Their qualification for this office, their care in execution, and other accessaries which may be added of man. If for substance of office their calling be of God, we are bound to hold communion with them, though in the qualification, execution and other adhering circumstances, some things be amiss, which it is not in our power to redresse. This our Saviour Christ hath expressly taught and made knowne unto us, both by his Doctrine and example, as hath beene shewed already.

Hereunto this one thing may be added, that many Pastors and teachers in the Church of England be called, qualified and doe carry themselves in their charges and places according to the direction of IESVS CHRIST the chiefest shepheard of his sheepe, and other for substance of Ministry are Pastors and Teachers.

CA. Sect. 6. Pag 79.

If by heare Antichristian Ministers bee to serve God in and by an Ordinance, way or institution devised by Idolaters and with Idolaters, then it is unlawfull. But the first is true, Therefore the second. The proposition is undeniable by the Treatisers owne confession (you should have, said the assumption, for if the Treatisers words prove ought, they must be applyed thereunto. As for the proposition they speake not to it at all. But forwardly here and in many other places hath made you forget your tearmes of Art). He that heares the Ministers
of the Bishops sending, and of the Parishes sending, the hearing of false Prophets. But it is not lawful to hear false Prophets. The Major is proved clearly in defense of our twelfth objection. The Minor is certain by these reasons. 1. The hearing of false Prophets is forbidden in the Word of God, &c.

Answer.

You busie your selfe to weave the Spiders web, which is good for little, long in weaving, but soon swept downe. Our Ministers be not Antichristian Ministers, nor false Prophets, (in the Scriptures sense) because they preach the whole counsell of God in all points necessary to salvation, and rightly dispense the seals of the Covenant, by authoritie derived from Jesus Christ, the Lord and King of his Church, the great Shepheard of his Sheep. At least they are set apart to this office, which was never deemed Antichristian in the Church of Christ.

But if we take these words (Antichristian Ministers, and false Prophets, in your sense, for you use them in a peculiar dialect) then it is not only lawfull but necessary to heare such as you call Antichristian Ministers. For it is commanded in the word, and acceptable service unto God, the means to build up the Church. It is to hold communion with God, to reverence his name, to lay hold upon Christ and lodge him in our bosom: It sheweth that a man is one of Christ's sheep, because he heareth his voice, and a member of his shepfold, the servant of the most high God: it manifesteth love and zeal to God, and is ordinarily blessed to the soul and conscience of the dutifull hearer. And in that which you allege to the contrary, you misallege Scripture, speak evill of the truth, revile the heritage of the Lord, and grievously wound your owne conscience.

The religion professed, and worship performed in our assemblies is true, not only in respect of the object, but of nature, use, and end, and whatsoever circumstances are necessarie required to lawfull worship. And the false Prophets mentioned in Scripture are of one sort, yours of another, even the true Ministers of Jesus Christ.

Q3
But let us turn to the twelfth objection, to hear the cleare proofe of that which here you affirm, for thither you send us.

The Treatifer (as you call him) propounding this objection of yours, that the Scriptures of the old and new Testament, warne Gods people of false prophets, which the Ministers of that Church are, having an unlawfull calling, maketh an answer, By denying that the Scriptures warn men simply not to hear false Prophets, i.e. any false prophet whatsoever. And then propounds a distinction of false Prophets; that some false Prophets were in the Church of God, and these might be heard, as they had place in the Church, till they were orderly repressed, or at least discovered; others were not in the Church, but simply without, and these were not to be heard. This is the plain and direct answer of the Treatifer, as every man may perceive, that is not grossly ignorant, or wilfully blind. But see how you jealously daily with it unconceionably when you had nothing to answer. 1. You say he peremptorily denies the whole objection, and so consequent affirmes, that all false Prophets may be heard. But what new Logicke is this, whereby we may learne to draw such consequencés. In former times it hath beene thought reasonable to deny an universal negative for affirmative proposition, when they hold not true in all Individuals. No false prophet is to be heard. This proposition may justly be denyed, if any false Prophet may be heard, though all might not. 2. You add, presently and with the same breath, He meaneth what he said before. But this is a palpable and groffe calumny: For he said not, that all false Prophets might be heard by all, nor denyeth what he granted at the first, that some may be heard: but plainly implyeth a distinction of false Prophets, which I can hardly think you did not perceiue, though you be pleased so to pervert his words.

If there appeare any deep and inextricable riddle in the words, you may finely apply to your false, what in this very place you report of Marcus Antonius's soldiers, who una-wares fell upon an earne that greatly disemembered their heads. You tell us, The Treatifer since he lighted upon this Gourd, he is not like himselfe in his other writings, and I can easilie believe it, for in his other writings for separation he is insolent, cen- corious, scornfull and slighte: In this mild Christian, and for the most part more substantiall.
As you deal with your Treatise, to scorn what you cannot answer, & you do with others in this very argument, and that much more absurdly, to be in maintenance of the Ministerie of the Church of England, as it is established by Law, distinguishing between the substance of the Ministerie, and the execution thereof, the essential parts of the Ministerie, and some accidental circumstances adhering unto them by man. For substance (faith he) the present Ministerie of our Church assemblies, is the very Ministerie which Christ hath set in his Church, however it may in some particular parts of the execution happily be defective in some places. The ordinarie ministerie of our Church, is the ordinarie and perpetuall Ministerie given by Christ to his Church, and such as the Princes of the earth are bound by God's law to protect and maintain. And if there be any corruption in and about the same which they ought to abolish, it is accidental or personal, and not essential to destroy the true nature of the ministerie of God. And though it should be granted that our people stand under some kinde of observances and offices, which in their own nature and first originall are in some kind Antichristian, yet such a manner of standing cannot be said to overthrow, though it somewhat stain the Ministerie of Christ. Thus is the substance of the answer throughout the book. But how doe you confute or take away this distinction, or weaken the force of this answer? That you do not once assay by Scripture or sound reason, but you cry out of shifts and trifling, and contradictions, beggetly I say's, or its base maintenance of the vilest abominations, and justification of corruptions generally condemned, by the same carnall and corrupt reasons which the Prelates use to doe: That it serves to strengthen the hands of the wicked, grieve the hearts of the righteous, and to discover his owne vile halting, and double dealing. The dumb dogs, caterpillars and idle bellies, never had a better proctor than this man to pleade for their unlawful standing. For he saith, The Magistrate is bound to protect their Ministerie. But how can we believe him, seeing the Nonconformists teach otherwise? The rest of your answer is of the same marke, which for shame I will not stand to confute. You say, any one may see by his worke, that he meant not to tye his conscience short, but would make a little hold with it or the present, and so he might fetch over a sure blow upon

The unreasonable
of separation, p. 2.

Id pag. 10.

Page 8.

C A N N e c e f. 9
Separ. p. 216, 227.

Id, pag. 220.

Page 228.
He cared not though with every stroke he made wounds through the sides of his brethren. But if you be able, bring forth one sentence, wherein the indifferent may see, that he hath made bold with his conscience, or made the least wound in the side of any brother, wherein he hath contradicted himself or the nonconformists, justified any abomination, pleaded for any corruption, or spoken one word in defence of dumbe dogs, caterpillars or idle bellies. And if you cannot do this, let the indifferent judge, whether you have not offered violence to your conscience, and made bold to wound your soule, that you might defame the Ministers of the Gospell, and slander the gifts of God in his servants. This practice is Antichristian, borrowed from the vilest bondslaves of that man of sinne, if not from Satan himselfe. But I will not defend the Treatizers opinion, nor trouble my selfe further to examine your answer to Master Br. That which I aim to enquire into, is, How you prove all the Ministers of the Church of England, in respect of their office and standing, to be false Prophets, or Antichristian, If ought can be found to this purpose, bare words excepted.

Can Stay sect. 12 pag. 119, 120.

If an unlawfull outward calling make an unlawfull Minister, then it makes a false Prophet. For according to the Scriptures, it is all one thing, only expressed in divers terms, &c. We know no meane betweene true Prophets and false, for whosoever is not a true Prophet is a false Prophet, and Whosoever is a false Prophet cannot be a true Prophet of God. He that is of God is a true Prophet, he that is of the Devill is a false Prophet; neither doth the deliverie and utterance of some truths, make him a true Prophet, for then the Devill should be a true Prophet, who sometimes speaketh the truth, albeit to a sinister end. Balaam was a very witch, a wizard, a false Prophet, a true sorcerer, famous, or rather infamous for his Divilish magick, which he practised among the Wicked idolatrous nation. So Aterfol and many others so too, as Junius, Simpson, Ferus, Canutus, and before them Origen, Greg, Nazianzene, Basil.


**ANSWER.**

As for Balaam, whether he were a Witch, Wizard or Magician, it is not material to the point in hand. If the Treatier did put that instance amiss, it will not follow, that you have truly proved the Ministers of the Church of England to be false Prophets, or foundly confuted what hee answered for himselfe. And if the Treatiers friends be of your disposition, you may soone heare from them that you have answered nothing, for you have brought the sayings and opinions of men, but reason out of the Scripture you have allledged none to prove him simply a Witch and a false Prophet. And if the opinions and sayings of men will serve the turne, there bee some that have thought Balaam to be a Prophet of God, and that for reasons not to be disregarded, Tertullian amongst others, thought Balaam to be a true Prophet, and such a Prophet, as should be numbered among the servants of God, because he professed that he would ask counsel of God, and that he would speak nothing but what God should say unto him: And he did not only say so, but indeed, he propoundeth those things which he had received of God, and which consist with truth and piety. In Scripture he is called a Diviner, which word is sometimes used in a good sense, to note one that doth prophesie true things, or wisely and truly divine things to come. Divination or a wise sentence is in the lips of Kings. The Judge and the Prophet, the Diviner, and the old Man,

Tertul. cont. Marc. lib. 4.
Numb 22. 19. & 23. 7.
Isa. 3. 3. June 13. 22.
Sept. 
Pis. Tert. Trem. &
Jn. Divination, id est qui divinat.

Prov. 16. 10. Sept.

Dios. 16. 10. Sept.

The Prophets divine for silver: which is spoken of the Prophets in Judah. Nevertheless, seeing he is called a Diviner, as they are said to take divinations in their hands, soil, the

precium divinationis. 2 Pet. 4. 15. Numb 23. 27. See Rainold, censur. prele. 201. 2. Hi
cron. adhuc nullam illustrarem de adventu Dominii, quae prophetiam dicit scil. quam Balaam. Qui
& interrogationes Christianorum bana fuisse dixit, quia Balaam tam manefulix de Christo prædivixisset.
Quam & ipsa ad 1ob 32. de cognitione Abrahae ista fuisse dixit. D. Heins. exercit. sac. in Mar. 1.
wages of iniquity, and as there is no divination against Israel, that is, magickal incantations cannot avail against Israel, whom God doth protect with his presence, I do rather subscribe to them, who conceive that he was a Witch or Wizard, than the prophet of God.

Neither doth the deliverie and utterance of some truth make a true prophet, for the Heathen Witches and Wizards, nay the Devil himself hath spoken some truth, that he might the better deceive. But as the possession of all supernatural truth necessary to salvation is proper to the Church: so to preach the whole counsel of God unto his people, is the special badge of a true Prophet, and the fruit whereby he is known. Marke this well, for (to use your owne phrase) it sheweth all your answer to be cæcum insomnium, a vain dream and nothing else. It is the note of a false Prophet to run when God doth not send him. But can it be shewed, that ever Minister did teach the whole counsel of God unto his flocke, who was not sent of God? The places cited make it evident, that they whom God did not send, they taught false things in his name: as they run when he sent them not, so they prophesi when he spake not unto them. In some cases it is true the Church for a time may bee without Ministers, as when the pastor is taken away by death, or the Church dispersed by persecution, or the people negligent to procure teachers, and the like. But ordinarily the Church is not destitute of true Ministers, nor is there a true ministerie to be found but in the Church. And therefore seeing the societie professing the true faith entirely, and holding the communion of Saints, is the true Church: the Ministers teaching sound doctrine in those societie, and maintaining the unitie of the Spirit, must of necessitie be true Ministers.

But every unlawfull Minister (fay you) is a false Prophet, for these two are all one. This is spoken ambiguously and must be distinguished before any direct judgement can bee passed upon it. What then do ye understand by unlawful Minister? Is he an unlawful Minister, who is not approved of God, designed by Christ, qualified as he ought, chosen orderly, but out of favour, partialitie, faction or schisme? Or is he an unlawful Minister, who teacheth corruptly, seeketh not that which was lost, bindeth not up that which was
broken, puts not the weake into his bosome, grieveth the godly, strengtheneth the hands of the wicked and walketh prophane? Is he an unlawfull Minister who being a secret heretike, is chosen and ordained by the communite where he is to administer, without due truall and examination, or being rashly and unadvisedly elected, doth after neglect his dutie altogether, teach perverse things, administer corruptly, sing Maffe and Mattens? If none of these be unlawful Ministers in your esteeme, it will be no losse to us. If we grant the proposition: for we may boldly affirme, if you search our Ministerie with a candle and lanthorn, it will bee found true and of God. If you take a false prophet and unlawful Minister in that strict sense as to exclude all the former, there is not one Minister a member of our Church, that can be a false Prophet. If you take all these for unlawful ministers, then all unlawful Ministers are not false prophets in your account. Or else, it is unlawful to hold communion with some false prophets, which you peremptorily would seeme to deny.

also: and if he himselfe had not wanted some wit in this point, he would not thus have confounded one thing to anotherly with another, for as a person may bee a servant or subject truly and fully, and yet doe afterwards the actions of thieves, rebels, traitors: so a man may take a true Ministerie by ordination, and yet in his life and doctrine doe wickedly, and deserve justly to be deposed.

The want of an outward calling, you say, makes a man an unlawful minister: and so you might say, doth the want of right qualification and conscionable discharge of his duty, for God hath threatened both the one and the other, that they shall be no priests unto him. But he cannot be a minister in a societie of Christians, professing the true and intire faith, and enjoying the blessing of the Sacraments, who is utterly delitute of an outward calling. In some Churches the calling is more compleat and exact than in others, and at some times things have beene more orderly handled than at others: but in all Churches there is an outward calling, and effectuall to the truth of the ministerie.

Long since it was objected against the Nonconformists, that they say, the Gospell is not truly preached in England, because there is no lawful calling to the ministerie, whereunto they have returned this answer: We do not say, that there
is no lawfull, or no ordinary calling in England: for we do not deny, but that he may be lawfully called, which is not ordinarily, as Luther, Melanthon, Zuinglius: and there be places in England, where the Ministers are called by their parishes, in such sort as the examples of Scripture doe shew to have been done before the Eldership and government of the Church was established. I know not any that faith, the Gospel is not truly preached in England, and by those that are not of the same judgement, that the admonition to the Parliament is of:

**CAN. NECES. OF SEPAR. PAG. 55.**

The Ministry of England, as it is established by law, doth certainly depend upon the Bishops calling wholly, and no man else: and if any in the Land stand otherwise hee cannot properly be said to be a Minister of that Church, but rather is a schismaticke from it, according to the formall constitution of it, &c. The most free Parish hath but only a liberty to admit of a Minister, before made by the Bishops, so that the people give him not any part, much lesse the substance of his calling, but a bare permission only to exercise by vertue of that calling. But none may heare or have spiritual communi

**Id.p. 57.**

**Id.p. 67.**

**Id.p. 213.**

**Id.p. 229.**

**Id.p. 41.**

**See CAN. STAY. S.**

**5 P. 73. 79.**
over the Church Assemblies in England, deals with the holy things of God, and works upon men's consciences by virtue of an Antichristian power, office and calling.

**Answer.**

Upon this one principle all the weight of your building, wherein you strangely triumph, as if you had stopped the mouth of the Non-conformists for ever, that either they must goe backe from what they have written against the abuses of the ministry, or confess they have said and unlawd as occasions have changed, now maintaining that as right, which even now they condemned as false and Antichristian. And this you press severely and over with great confidence and insolence. But this stay I have plucked out of your hands already, and shewed that this exception hath no weight or soundness, either from truth or Non-conformists principles.

In answer to this renewed blast of words, I will briefly repeate what hath been proved more at large.

First, the Ministers of the Gospell, derive not their authority or office from the Bishop, Patron, Presbyterie or people, but immediately from Jesus Christ, whose servants they are, whose words they preach, whose Sacraments they administer, whose flocke they feed, by whom they are protected, and to whom they must give account. If he be an Antichristian Minister who derives his authority from the Classis or Bishop, he is Antichristian likewise who derives it from the community of the faithful: for neither the one, nor the other can justly challenge that authority to themselves.

**Bilsom Christian**

*Subject & part 2. page 296. Bishops have their Authority to preach and administer the Sacraments, not from the Prince, but from Christ Himselfe. Go teach all Nations; &c. only the Prince giveth him publicke liberty, without let or restraint. The charge which the Preachers and Bishops of England have over their flocke proceedeth neither from Prince nor Pope, nor dependeth on the will or word of any earthly creature. *Chalmer* *Credo*, second part 8, 2. He which conferres Baptisme and Orders as the principal Donor is Christ: the Bishop or Pastor confers them only as his instrument. *August. com. Crofto, I. 4. c. 6. p. 6. per ministros dispensant Dei munus aquae Fili, quibus in ilorum sed super. C AN. Stat. S. 3. p. 66. August. in Psalm 10. Christ sent him that betrayed him: Bilsom Christ. Subject & part 2, p. 860. The ghostly worke is Gods, the bodily service is the Priest, whereinIndas the thiefe: Simon the Sorcerer, &c. may challenge as James, &c.*
The Bishop, Colledge Ecclesiastical or Church, cannot make a Minister formally or virtuously, but only as Stewards they put him in office whom Christ the King of Saints and head of the Church hath designed. Wherein, if Pastors or people shall walk disorderly, challenging more than of right belonging unto them, or giving up their right through sloth, negligence, ignorance or security: or not attending unto the direction of the great Shepheard of the flocke, shall chuse a man unfit or not well qualified, or shall proceed rashly, tumultuously upon misguided affection, in that weighty business; though they incure just blame and reprehension, yet that makes not a nullity of the Ministrity, or of the Ordinances dispensed upon that Election and Ordination. Yourselfe telleth us, and that from the example of the Scribes and Pharisees, That men being lawfully called to the Ministrity are to be heard, howsoever in some qualifications defective. And if disorderly proceeding in election, or want of just and fit qualification in the person elected, do not make the election void: how shall the meere want of consent in the people cause a nullity in the ministration? If the careless or wilfull neglect of administration and execution of his office cause not a nullity of the choyce, why shall the lacke of the peoples suffrage, which they voluntarily have given away, or otherwise lost, make the ordinances dispensed by him that is chosen to be ofnone effect?

2. The consent of the people is not required to make a man simply a Minister, neither doth Episcopall Ordination make a man the Minister of this or that people. Therefore it doth not hinder, but a man may bee made Minister by the Bishops according to the constitutions of the Church, and a Minister of this or that people, by the free choice, approbation and consent of the faithful. So in the fourth age of the Church, sometimes the people would chuse a Minister, whom they thought meete, and afterward bring him to the Bishop to be admitted by him, as appeareth in the worke of Chrysostome de Sacer: of the chusing of Basil, when John Chrysostome himselfe gave him the lip. Sometimes the Bishop would espie a meete man himselfe, and require the consent of the people to chuse, as it appeareth by Augustine in the election of Eradius to be his successour.

3. The Papists themselves who stand so much upon the necessity of succession, and ordination by three Bishops, ac-

If I were not unwilling to give occasion unto the Bishops to insult over these men, I could hence manifest much bad dealing in them; but I will forbear for the present, and do referre the Reader to their owne principles, which is, that all Ecclesiasticall officers ought necessarily to be made by the free choyce of the Congregation, wherein they are to administer. And, if they can prove all this, I doe not see, but the Controversie may easie be taken up, betwene them and the Bishops, only then they have just cause to begge pardon of them, for their pleas against their Prelacy, and the maine heavy accusations which they have put up both to Princes and Parliament against them.

A n s w e r s.

Here you play the Rhetorician, and make shew what you could doe, but that you will for the present take some compassion upon the Non-conformists. Whereunto I will returne no other answer, than what you have made to my hand. As for your minisit figure of extenuation, (I could hence manifest) I like it not. For you do here none otherwise than if a
Thieves, when he hath [script a man out of all that he hath] would faine yet bee counted mercifull, in that he doth not murder him or bind him, as some others have done. Let any indifferent man read your writings, and he will say, you have not spared your opposites, but holp at them. Arrows of bitter words, and made them as odious and vile as man can do. But blessed is he that is not offended at the truth for such things. Looke upon your selfe in that which you say against your opposites. You referre your selfe to their Principles, and they make nothing for you, as it hath bene already shewed, and you might see your selfe, if you did not shut your eyes.

The reason which here you bring, is but your own sayings, laid over many times, and indeed bewrayeth more cunning, than reason, truth or Conscience, and (to speake in your phrase) sophistry than civility.

For in plaine terms this is your forme of arguing; If the Episcopal ordination be not a meere nullitie; if the minifterie of the idle, carelesse, proflane, yea of the learned, godly and painefull, be not a meere Idol, then have the Non-conformists just cause to begge pardon of the Prelates; which hangeth together as a rope of sand. The ministry of the Priests, Scribes and Pharifees was true in time of the Old Testament, and in the days of our Saviour Christ; had the Prophets then and our Saviour just cause to beg pardon, because they accused them of ignorance, pride, tyrannie, contempt of the truth, oppressions, hypocrisy, as blind guides and raving Wolves, who spoyle and made havocke of the flockes.

The Non-conformists never deemed the ministry of the Church of England for the substance and essentiaall parts therof to be false and Idolatrous, nor craved the aide of the Prince and Parliament, to have it quite, or in part, abolished (you have just cause to begge pardon that slander them in this manner) But they complaint of abuses in the ministry, and these they desire might be reformed; That the ministry might be more pure and incorrupt. They complaint of the usurpation of some, who challenge that as peculiar to themselves, which belongeth to their brethren in common; who admit the basest of the people, into the office of the minifterie; doe that by their sole pleasure, which should be done by common Council,
Counsel, and disregard the consent and approbation of the Church, both in Ordinations and excommunications; and if the ministers of the Church of England be true for substance, might they not without blame desire and crave the reformation of this abuse? they complain of the pompous Non-residents who feed themselves and regard not the poor, strive after preferment and heape up livings, but labour not in the word and doctrine, nor look after the welfare of men's souls; they accuse them as the poxyon and bane of the Church, or unfaithfull shepheard, who leave the flock to be dispersed and scattered, and yet they will not say, their ministry is false, or Idolatrous or a mere nullity, where they then shamefully mocke or abuse the Prince or Parliament, in petitioning, that this grose corruption might be reformed. They accuse the ignorant, careless, proflane Ministers of neglect of their office, and unworthy any place or standing of honour in the house of God: have they cause to aske pardon of this? if they shall think their ministration may be effectuall to the faithfull?

A Minister lawfully called (say you) according to Christ's institution, is incommodiously upon his outward lawfull calling for a Minister, let his practices afterward be good or bad. But if then the Church should accuse such a Minister, uttering neglecting his charge, or inclining to say Malise and Matters, or loose and scandalous in behaviour, as unworthy his place and office, have they just cause to crave pardon of him, because they acknowledged him to be a Minister, but unworthy? Many abuses not to be tolerated may cleave to the Minister, why the minister itself is not to be call'd off, as altogether effectuall.

S E C T I O N V

Can. Necell of Separ. pag. 2728

The Learned generally assume, that it is unlawful to communicate in a false ministry. Par. Com. in Matt.

All this without doubt are to be taken for delinquents, who take upon them the office of teaching, with-
Blaming your Treater that he comes so naked into the field, you say, I never saw in my life an error held by a man of Learning, that hath been brought to as muchnesse, than this. For whereas others doe commonly quote Scriptures (albeit mis-applied) and alledge for themselves the judgements of other men, He goeth not this way to work. And better it is to goe plainly and simply to work in the defence of his cause, than to wret Scripture, mis-allege Authors, and abuse a shew of Learning to seduce and beguile the simple. But you have made choyce of the more common, though the most infull course. You pretend Scriptures, but handle them amiss. Quote Authors, but chop and change their words, force them to speake, what they never meant; and when all is done, they will bee found to make nothing for, but direct against you. You make use of LogicaMaximes and Theological Principles, but your mistakes are groste and palpable in the application of them. Some men (you say) in matters of controversy, are not though they lost the peace of Conscience, so they may gain their supposed victory. And if you have not offered violence to your Conscience in your writings, you have not advisedly considered what you have done.

To make this mantle, in some particular, not formerly mentioned, It is an infallible Maxime you say; as Doctor
Usher and others observe out of Tertullian.) Whatsoever is first, that is truest, and what comes after, is adulterate. The first in any kind or sort of things, is truest and best, so Field. This is spoken of the prime, first, original being of each thing, which is a sure proofe of goodness and perfection. For all defects found in things are swarvings, declinings, and departures, from their original and first estate. For truth is before falseness, and good before evil, and habit before privation. But you miserably apply that Rule to the first judgment of the separated Church in London, concerning the hearing of the Word preached, in our English Assemblies, as if it must be truest, because it was first, and their after judgement adulterate, because it followed.

You distinguish not betwixt the effect and the event; which I will not say was done ignorantly or unadvisedly. To reason from the effect of things (you say) is unfound, and un

concludable by the Scriptures. This is, as if a man would say, the Midwives which lyed to Pharoah, did much good to the Israelites, &c. And then you go forward to produce testimonies, that things are to be esteemed by their causales, and not by the event, and that things are not true, because useful.

But your Pilfoier argueth from the effect, not from the event, from the proper effect, not the effect by accident, as you might easily perceive, but that you tooke liberty to determine what you could not answe. Thus he argueth, The Doctrine taught in the Church of England is the found and true doctrine of salvation, profitable to beget faith, and to build men forward unto life eternall (not by accident, but of its selfe) and is ordinarily blessed of God to that end and purpose: Therefore it is not unlawful to heare the word preached in their assemblies. What you talke of Caines murder, Isdas his Treachery, the good that comes by Schismes and Heresies, is only to plea se your selu with by-matters: for the argument is drawne from the proper effect, in respect of meanes instituted, appointed and blessed of God.

This Canon is true, if truly applied, and rightly limited, parium par ratio est, & contrariarum cadem est ratio. But as you apply it, no good Logician would acknowledge it. For though the word which doth ordinarily beget men unto God, ought to be heard, yet wee cannot conclude on the contrary,
the word which doth not ordinarily beget is not to be heard.
For the word is but a moral cause or instrument of faith and
repentance, whereby the Spirit worketh not necessarily, but at
pleasure. If therefore the Spirit worketh by the word as his in-
strument, it is of God and we be bound to heare it: But if
God worketh not by it, effectually to saving conversion, it is of
him notwithstanding: So this affirmative is true, sinner defer-
ners death: but this negative will not follow on the contra-
ry, good works deserve life. For if justice death is due to the
sinner as his wages, but eternall life is the gift of grace. The
Papists argue thus. Disgrace done to an Image tendeth to dish-
honour God; and therefore by the Rule of Contraries: Ho-
nour done to an Image, tendeth to the honour of God. Their
inference and yours turne both upon the same hinges.

And I might truly say unto you in your owne words. Have
you not here shewed your selue an acute disputer, for to pull
downe Betbel you build Babell: to condemne the true hear-
ing of Gods Word, you commend Idolatry. Consider there-
fore your owne reasons, and be not so rash and haltie to dis-
grace your brethren.

Your obscure translating of Philosophicall Canons, I will
pass over, as Relata sunt simul natura, which you English
thus; Relations in nature are alike: and apply it as strange-
ly. Qualis causa, tale causatum, you translate thus; As is
the cause, so that which is caused, of the doing of the thing:
Idem quae idem semper facit idem; which you render. As is
the same so always follows the same effect: whereby you
turne principles or Canons at least into riddles, and it is hard
to say, whether your interpretation bee more obscure, or
misapplication unreasonable (to speake in your language) as
vaile as ever man made.

For that which is spoken of causes univocall, necessary and
proper at least, that you referre to moral instrumens; as if
the word preached by wicked instrumens might not bee effe-
tual, or a man could not heare an ungodly Minister preach
the Gospel, but he must partake in his sin.

You are large in proving what is not questioned; as that
God must bee served as he hath appointed: That it sufficeth
not to intend a good end, but the meane must bee lawfull:
That men must not bow their knees to an Idol, under pretence
that they releve their hearts unto God: That wee must bee
earnest and zealous against idolatry: That the matter of worship must be grounded on the word, and that it must be done in a right and lawful manner, order, form or way. That the law of God is the rule of conscience; That custom must not prescribe against truth; That we must not do evil that good may come thereof; with other the like, which you know well; your Opposites do believe and maintain. But, that God is not worshipped in our assemblies as he hath appointed: That to heare the word preached in our congregations is pernicious idolatry: that the means therein be unlawful, that the minis-
terie is Idolatrous; or the worship vain; that you prove not, either by Scripture or any learned & approved Author, whatever you bring in both your bookes to this purpose, besides your own peremptorie actions may be that up in few words.

The Authors which you quote, are oftimes abused, you mangle their words and make them seeme to speak what they never meant or intended. The truths they teach (you say) speaking of the Ministrers of the English Church) are from God, but the office which gives them power and charge to speake them is from Antichrist, and a speciall character of marke (as the learned write of the beast). Thus said John Chaydon a Martyr of Chrift: The Bishops licence to preach the Word of God: is the true character of the beast, that is, of Antichrift, The like M. Bale and others. But no word founding that way, is to be found in M. Simons, Since their law of Confirmation was made (faith hee) the Bishop with the Chrisme doth signe the partie in the forehead with the character of the croffe, And since they made their new office or face:dottall, thus they make their catechumine. The child or partie is brought to the Church doores, where the Priest maketh a croffe with his thumb on the forehead of the child, and at the font, the priest maketh a croffe in the right hand of the child, &c. Thus this Author, but to your purpose not one word, M. Bale was so farre from condemning the office of Bishops simply as Antichristian, that hee himselfe was Bishop of Olyris in Ireland: And how likely it is then, that he should absoltutely condemn a Bishops licence to preach the Gospel of Jesus Christ in the Churches of Christ,as the mark and Character of the beast, let any man judge? What he might condemn, in some respect and consideration in popish bishops, as they stand sworne slaves, to that Antichrift of Rome; that

Consciences shall never find any sure port to run unto, but only God's law. p. 22.

C A N Stay lest; p. 57.

Simon on Rev. pag. 120.
Afts & Mon. edit. 5. pag. 588.
Though Priests & Deacons for preaching Gods word, minifying the sacraments, with provision for the poor bee grounded on Gods law, yet have these facts so manner of ground thereof. L. Godh. A 9. a. & Mon. p.
514 575
cannot be drawn to the testimonie of Bishops, who have call off the authoritie, and renounced the doctrine of Antichrist; And the fame may be answer'd to the testimonie of John Chrysostom.

You many times repeate, that upon the Nonconformists grounds to returne unto the service in the Church of England, is to joyn with Idolaters in Idolatry. This no doubt is a vehement acculation, if it can be proved, if it be rashly surmised, then it is as pestilent a slander. But ground out of the Nonconformists for such conclusions you have shewed none nor once take notice of that which is allledged to the contrary, which you could not but see, if you could have found any exception against it. They do not deny, but there is a visible Church of God in England, and therefore your sayling of them, that they doe almost in plaine and flat teares, say that we have not so much as any outward face, and shew of the true Church, argueth that you have almost no love in you, which upon one word once uttered, contrary to the tenour of their booke, and course of their whole life, surmise this of them. Thus a chiefe Nonconformist long agoe. Another in the booke, which you pretend to answer, and in these very pages, He most shamefully and lewdly, as a man void of all common honesty and grace, maketh the Ministers of Lincoln to affirm, that the Prelates are reviled to be great Antichrists and their Ministrie and constitution, to be great troublers of the Church at this day, and that it cannot but be very sinfull and hurtfull to retaine or communicate with them. The Divell himselfe would have beene ashamed in this open manner to have told such a lie, and therefore he is to be trusted no further, than he is seen. This you passe over in silence; and if the substance of the accuation bee applied unto your selfe, I know not what apologie you can make.

Christ (as you quote him) the Pastor of his Church, doth tell us, that he feeds not in Antichristian asembleys, in the denne of theeves; neither is it his will, that his flock should there rest at noone: But in the plenteous pasture, by the still waters, that is, in the shadowes of the true Christian Churches detesting Idolatry. But D. Rainolds words are, not in catibus papistico, spelunca idololatrarum, &c. but in umbraeulcis orthodonorum cecum. Whether this change of Antichristian Asembleys, for popish Assembleys, and true Christian
Christian Churches for Orthodox Assemblies, was made in
Christian Church, your credulous reader might conclude, be
Christian, and not true. Churchs, but popish Assemblies, and
not Orthodox he could not imagine them to be.

You allege, D. Ames saying, It cannot be a true Church
that wants order. For by this the parts and members thereof
are knit together. But this is not to be found in the place
mentioned. But D. Ames moving the question, whether it
be lawful to kick to that Church, from whom power of re-
moving scanda.s, and purging out the wickedly is taken away?
He answerth. That power, de jure no odn absum primam,
cannot be separated from the true Church, but is immedi-
ately, and necessarily, a lowereth from the essence it selfe, for it
is contained in that covenant, whereby the faithful are ga-
tered into a Church. The life of this power cannot be ta-
kien away, without the great sin of them that take it away, and
the haughty opinion of them from whom it is taken. Neither
ought the Church to rest in this, that, she suffer her selfe un-
justly oppressed of others. For it belongeth to the office
of the Church to defend that libertie, where with she is endow-
ed of Christ. But yet if the faithfull contending for their
libertie, cannot obtaine their right in that part, nor without
gruous inconveniences come to a more free Church, and
can keepe themselves from the approbation of evil, and doe
also finde as much as in them lieth to supply that want, they
shine not, if they joyn to themselves to such a Church, or con-
tinuing in it. Thus D. Ames, saith, contrary to that which you
make him affirme.

Mater Bates, as you allege him to write, That no peo-
ple can worship God in reparing to any Church or minis-
tery without warrant of the Word. Let the Reader note it, say
you. And it is barely noted, it makes nothing against par-
king in our Assemblies, in the ordinances of grace, be-
cause that is warranted, approved, commanded of God in his
holly Word. But Mater Bates, says, Any people can
worship God in reparing to this place and ministry, with-
out warrant of his Word. And he speaks of a Diocesan
worship, and ministry, peculiarly appropriated to that place,
as it was at Hierusalem, which is nothing to your purpose.
You pretend that you have taken your principles out of
the
the Nonconformists, ever the chief of them, which for learning, zeale, judgement, holinesse of life, &c. have ever held that cause. But some things brought in their names, is neither the opinion of all, nor of the most, nor of the best learned, nor of many, but either the private opinion of some one, or the conceit of such indeed, as were separated from the communion of the Church of England, and not from the abuses only which were in the Church.

You cite Master Penny saying, 'It is most certaine, Satan rules in the consciences of men, not only by false doctrine, but also by his false power and ordinances; his kingdom of darkness not only consists in the lies, false doctrine and worshipping, which he hath coined, but also in the false and Antichristian ordinances, which he hath invented, for the ruling of his idolatrous denye.' And therefore the children and Saints of God, ought to avoid both the one and the other. But whatsoever his meaning bee, in that or other passages cited, Master Penny was not a Nonconformist but a Separatist by his owne confession, and therefore his sayings are not to be received for the Nonconformists principles.

Master Br. faith, It is lawfull to communike in that worship where the ceremonies are used, but wee cannot believe him, (say you,) for his brethren both affirm and prove the contrary. And here now is a fit place, to write downe the words, whereof mention was made in p. 99. partly because the author is a principle Nonconformist, and partly to discover the rashnesse and folly of this inconsiderate man, why, durst without any reason, more than boldnesse, till justify the very thing, we say his brethren by many sound arguments, have manifested to be evil and unlawfull, and then you goe on to rehearse the words of the author, of a dispute upon communicatig at confused communions, pag. 68. 69.

Who that Author is I know not, the booke I have not seen, but by the words which you relate, it appeares he was no English Nonconformist, neither doth he speake of communicatig in our English societies. And if he did, he speakes but his private opinion, and not what is the judgement of Nonconformists. It may be questioned, whether Master Br. booke was not penned and published, before he could either see or thinke of the other. But whatsoever is to be thought in that particular, Mr. Br. knew it to be the common practice
forthe most part of the
reformed Churches in observing holy days, cannot
command them in the Church of
Scotland. Because she did punish them out with so
great detraction, that she is more bound to abhor
them, than other Churches, which
did not the like: & I may well apply
that tothem which
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C A N S T A Y S E C T. 5. P 75.76.

Psal. 119.120. Ha'. Antiq. Rom. lib. 11.
come at him, left hee should communicate with them in their fin. Sustenance for himselfe and his Children was brought unto them, and put it at some hole or window, but hee suffered no man to come in to minister unto them; no not when his children and he himselfe lay sick in great misery. When by order his house was broken open (for the Justices of peace in consideration of his case were constrained thereunto); two of his children were found dead in the house, and one had lain so long unburied, that the body was corrupted and did annoy the roome. The Gentleman himselfe lay on his bed, in wofull plight. His Bible he had gone thorough, and cut out the contents, titles and every thing, but the very Text it selfe. This I have received from credible hands, and it is a matter known through that country where he lived. And if you mark it wisely, you may see the originall of his sorrow and heavinesse, was not from the hearing of the Word in our assemblies, but from your principles, which he had too deeply drunk in, and out of a desire to keepe and observe, made himselfe deolate. It is very likely he thought with himselfe, that if by hearing the doctrine of grace he did communicate with men in their sins, much more was guilt contracted by civill converings. And if you will try it in right reason, I cannot see how that consequence from your principles can be avoided. Now he desirous to flick to what he had learned, and not to delude himselfe with vaine distinctions, as too many of the separation doe, fell first into deepes perplexities, and then at last came unto that desperate conclusion, to shut up himselfe and his children. It is one of your principles, that all humane devices whatsoever in the worship of God are idolatrous: and therefore conceiving the contents of the Chapters, and titles of the bookes to be of men, hee cut them out. And further it is likely he would have gone, if his thoughts had reached further in this matter. It was your great sinne to perswade him to separation; and it is your great sinne now to impute the cause of his sorrow, distresse, and anguish, to his hearing the Word in our societies, when as it was the natural fruit of his rash and sinfull separation; or of those positions, whereupon his separation was built, wherein if he was not first instructed, he had been built up by you. Let false Churches be shops of wickednesse, and the shamles of the Saints: In our societies, the doctrine of faith and piety is soundly and purely taught, our adversaries being judges: a thousand thousands can testify by experience what soul-ravishing comforts, and sweet communion with God may be.
be had therein. When you wrote these things, you had just
cause, to take shame and sorrow, that you had brought a poore
foole thus into the snare of your seducelements, but to take oc-
casion thereby to encourage others, harden your selfe in an evil
way, and to revile and slander the heritage of the Lord, is an ar-
argument of how great perversenesse? You are confident he is with
Christ in paradise, and I will not goe about to lessen your con-
idence therein. But if you may bee confident of him, may not
we be confident of the Martyrs, who dyed cheerfully for the
testimonie of the Lord Jesus, being professed members of our
societies? Infallible knowledge of another's salvation we chal-
lenge not; but what you can pronounce confidently of one, we
may with equall or greater confidence pronounce of many, who
laid downe their lives for the truth of God. And therefore the
reason drawnne from the practice of the Martyrs, professing a-
gainst Antichrift, who lived and dyed members of our Societies,
and are received into glory, to prove that our societies are not
Antichristian, idolatrous, false worship, is neither absurd nor
childish, howsoever you are pleased to spurne and kick at it. Per-
use your owne manner of arguing implied here, and then speak
of your answer to the other: be not rash and partial.

As for the particular point in hand, the authors alluded by
you, speake nothing to your purpose. For men may run when
they bee not sent two wayes. First, when they are outwardly,
called; but not inwardly qualified, as with knowledge, truth,
holinesse, or care to doe the duties of their place, and these are
lawfull and unlawfull Ministers both: lawfull as Ministers of
God's providence, for the punishment of some, and the good of
others, unlawfull as not approved of God in their place and
standing. Secondly, when they have no manner of calling, nei-
ther set apart by men in authoritie, nor received by the Church,
nor qualified as they ought, and these are every way unlawfull.
Againe false Prophets are of two sorts. 1. Such as spring up in
the Church, teaching corrupt or perverfe things, but either not
discovered, or not convicted, or not cast out. These the faith-
full must not believe, though they may not forake or cast off the
Societies where such are tolerated. 2. Such as teach damnable
dothrine, are not set apart to offices false and idolatrous, and
either never were in the Societie of the true Church, or bee
lawfully convicted, and justly cast out, and with these the faith-
full must hold no communion.

This is that which the learned teach, as it hath beene shewed.
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1 1 is needleffe to proceed further in tht examination cf par^icular Authors ,becaufc you your (cUe doe affirme as much .The

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reafon or Nonconformifts princi-

i."

C^dlj'C^^y you)are admoniflicd to examine dodrincs delivered to
them in aright way and order. And if they find any by teaching

Prophet, they are to depofc him, and afterwards not
it is a quedion whether the godly
in the Jewifh Church, having by hearing difcovercd the Screes
and Pharilees tobc ftrangcrSjthat is, falle Prophets, might aftcrMtmf.hxMeik' "Ward heare them aeaitie. The Treatifet was onccof minde,
par aup 4 j 4.
tbat they might tidtf, and gave fo me reafons for it. But howfoeYerthe cafe is not eafily to be determined, confidering the ftate
of that Church and time j yet this is cleate to all men of found
judgement, that in the C hurchcs now under the Gofpell, falfe
Pro^h^ts-may iibt bclf&ffcred ; But after due and orderly convielioh'ffeeing fpuEndfo, and dbftinate) they are to bee rcje^ed,
and fo no outward hearing of them any moire. Whence briefly
ht thefc things be noted Firft , that the efFe<Ss may be tigli
ahd lawfully when the inftrumcnts are wrong and unlawful! ia
tbdfrffelves, and that a man may lawfully communicate, in the
cSh&i of fuch anions, whofe inftrumcnts are unlawfiill. For tbe
Scribes and Phariiccs were unla wfull inftruments>by your own
cotifeffibn , but the ctkds of their minifterie , in- which the
fitter
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T c. to
falfe Prophet
Ame Stubs. You faithfiill migbt.and did lawfully communicate.
hAYc indeed e- notdifcovcrcd,not con\i(5ied orderly, before he Can be decmcd
Boughilm bitter- ©bftftjatc and caft forth, isanurilawfuiIinftrument,butyou
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thecffcfts of his Minifterie are unlaw&U , and not to
bc^communicated iti. I might ih ere add e,tfaat is unskillfull to
mouihs, nor ar^u- confound inftrumcHts and Working caufes, or linke them togem-nts to confmc ther,asifthcre wcrcthefamercaion of both^ feeing all inftru^^^^^ are ndt Working caufes. Secondly the Minifters of the
'if^'ud'cmcntalld
c«ildemnation,arc ChuTchof England„havenotdiicly and ordcrly^ bccneconvinin dbdhine, efpccially in points fundamcnlikc headUffe ar- ccdof corrupt
rovrcs, oottafccn tall, or that their plattc abdftanding is unlawful! : muchlefle

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faithful!,

and true members of the Church, but approvcd,raain-

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the faithfull in the reformed Churches doe acknowledge them the servants of Jesus Christ, approve their standing, reverence their gifts, hold communion with them, profess the same doctrine which they maintain, and praise God for his blessing upon their labours. And now consider with what uprightness and integritie you have alledged these Authors, against the hearing of the word in our English Assemblies, as if all the Ministers of the Church were false Prophets, convicted, obstinate, and outed the Church.

You tell us peremptorily, If the reformed Churches doe justify the English, therein they condemn greatly their own practice: for in their constitution, ministrie, worship and Government they are as opposite as light and darkness one to the other. Can you find nothing to object, that the Sun doth not shine at Noonday? Is it not apparant to all the Christian world, that the reformed Churches doe give unto us the right hand of fellowship, and esteem as us the true Churches of Jesus Christ? In manner of government they differ from us, and they have abolished some rites and Ceremonies, which we retaine as matters indiffernt, not as matters of holines, necessity, or worship (this is the profession of our Church) but in doctrine, worship and ministrie for the substance thereof, there is a sweet agreement. And the differences, that are betwixt them and us in other matters, they have so learned to tolerate, as neither to condemn their owne practice, nor to dischour us: and the like Christian moderation, they receive from us backe againe. The Churches of Christ have not learned to cure every scratch of a pin, with a knife or lance: This art of curing they leave to you, who was never admitted into the society of discreet Physicians among them or us. Thirdly consider how uncertaine their wayes are who walke in darkness. Sometimes the Scribes and Pharisees were to be heard, because they were lawfully called: Sometimes they might not be heard: sometime it is a case not easily determined: and sometimes in the Churches now under the New Testament false Prophets are not to be suffered; as if the passages of Scripture forbidding to heare false Prophets, must be restrained to the times of the Gospel. Such flaggerings and grosse delusions in others, would have occasioned outcries to raise the Countrey.

As for that which you allledge against ignorant, idle, profane Ministers, it is not to the purpose, for that respects not the office it selfe, but the men in the office, who may enter unlawfully, and
The Church of Corinth had then, as all other Churches now have (or should have) both praying & preaching annexed and adjoined to the ministration of the Lords Supper. Both these yet are and ever were the means which God ordained to prepare us to be guests for that Table. Bishop Jewel his Sermon on Is. 6, 1, 2, 3. This care must shew itself felt in removing blinde watch-men, which have no knowledge, who are, but dumbe dogges, that cannot bark, &c. Nonresidence and absence from their cure is a fault that would be amended. CAN. Neeff. of Separ. page 44. 45. Admonit. 1. page 15. 16. Sold. Barm. in the shep-heard's of the Lords flocke. Though they be never so able to instruct, and therefore worthy to have roomes in the Church, yet if they have not a defire of doe good, &c. CAN. Neeff. of Separ. page 216. Another fault no leffe hurtfull to the Church of God is the suffering of pluralities, when one taketh the profit of two or more Benefices, &c.

Parsons, Vicars, Stipendaries, Parilh Priests, Chapleines are but various Titles given to the same kinde of Ministerie in divers persons, which is Evangelicall, instituted of Christ, and to be exercised and maintained in the Church, until the comming of Christ to judgment. You affirm with great confidence, that the Non-conformists condemn both their names and offices as wholly from that Roman Antichrist. These be your words. If you will know (say the Non-conformists) whence all these came, we can easily answer you, that they came from the Pope, as out of the Trojan horeses belly, to the destruction of Gods kingdome. It is certaine that their name and office is wholly from that Roman Antichrist, never instituted either by Christ or his Apostles. For the Church of God never knew them, neither doth any reformed Church in the world know them. These are clouds without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all abundance of iniquity, such as seek not the Lord Iesu, but their owne bellies. Againe touching their Parsons, Vicars, Stipendaries Chapleines, &c, we have proved from their writings, that these names and offices came wholly from the Divell and Antichrist: and therefore his pleading for Baal is altogether here unusefull, as to say, All is one kinde of Ministerie, and in this respect they are Parsons, and in that respect Vicars, &c. For at much
much may a Papist say, of their Parsons, Vicars, &c. and as true too. If therefore he would have justified these men, he should first have manifested that his Brethren have notoriously slandered their ministry, and so have quite taken away their reasons better, by showing better, &c. But we have learned to try before we trust. To contend about the bare names and titles of Parson, is vain and frivolous; but if we speake of their office and ministry as it is exercised by the godly, learned, and painfull Ministers in the Church of England, for the substance thereof, it is instilled of Christ, acknowledged by all true Churches in the world, ever since the first plantation of the Christian Church, knowne by all reformed Churches, at this day blessed of God abundantly, and so maintained by the Non-conformists. Against the Name (it may bee) some have taken exception, and against the pride, idleness, covetousnesse, &c. of some much hath bin written, but that the office itself of Parson or Vicar, as they preach the Gospell of Iesus Christ, or administer the Sacraments according to the Institution, and watch over the flock of Christ committed to their charge, that this office (I say) for substance should bee condemned, as Antichristian by the Non-conformists, is notoriously false, and the contrary is apparently known unto your selues. For many of them have publiquely maintained the truth of their ministry in writing, others have publiquely professd, they acknowledge the Church and ministry to bee true and of God, and divers have exercised the functions, of Vicars and Parsons in our Assemblies. And whether it be probable that so many seeking for reformation would publiquely condemn that office, as altogether Antichristian, which they exercised in the Church, let your Conference judge. In that which you alledge out of the admonition to this purpose, you grossely play the juggler. For it speakes not of the office of Parsons and Vicars at all, much lesse of them all. Their words (let them bee compared with that which you write in their name) are these; wee should be too long to tell your honours of Cathedral Churches, the Dens aforesaid of all loving men, where, M. Deane, M. Vice-Deane, M. Canons or Prebendaries the greater, Mr. Pettie Canons, or Canons the lesser, Mr. Chancellor of the Church, M. Treasurer, otherwise called Lucius the Pursebearer, the chief Chantor, Singing men, speciall favours of Religion, Squealing Choristers, Organ-Players, Gospellers, Pistleers, Pensioners, Readers, Vergerers, &c. live in great idleness, and have their abiding. If you would know whence all

We strive not with you for names and words, but about the substance of the Office and Ministry. Non enim in nominibus, sed in rebus, iste nostri religios, ut censeo nobis morem Gregorii Theologus in Orat. quam habuit coram. 150. Episcopi, in Conrad. Secundo Constantino, anno, 382. Nihil apud me dixit in verbo, quod non dixit in senatu, Ambr. com. in Lact. lib. 2. Every godly and learned Minister & Pastor of the Church, hath more interest & right in respect of his office &c. for as much as he hath an ordinarie calling of God and function appointed in Scriptures which he exercised, T. C. rep. 1. pag. 21.

It is observed by the Learned that this hath beene not the least of Satans fleights in conveying Popery from step to step and point to point, to keep the speech, &c. change the sense of the Learned and Ancient Fathers: As the Papists deal with the Fathers, so doe you with the Non-conformists.
all these came, we can easily answer you, that they came from the Pope, as out of the Trojan horses belly, to the destruction of God's kingdom. The Church of God never knew them, neither doth any reformed Church in the world, know them. And birds of the same feather are covetous Patrons of Benefices, Parsons, Vicars, Readers, Parish Priests, Stipendaries, and riding Chaplains, that under the authority of their Masters, spoil their flock, of the foode of their foules: such seek not the Lord Jesus, but their owne bellies, clouds they are without raine, trees without fruit, painted Sepulchers full of dead bones, fatted in all abundance of iniquitie, and leane Locusts in all feeling, knowledge, and sincerity. Can any Legerdemain be more palpable, than to apply these words to the office of Parson, and Vicar, and their Ministerie, who painefullly, diligently and profitably, spend and have spent their time and strength, in the service of the Lord Jesus Christ, and of his Church? If you will so grossely mistake or pervert their writings, how shall we beleive you upon your word, when you report that this or that you have heard or seen?

That a man from those principles may infer a lawfull separation from all spirituall communion, in the ministerie of our English Churches, you think every one (if he understand what a principle is) will freely grant. And for my part I thinke, every man that understands what the Non-conformists principles are, or what a true conclusion rightly deduced from sound or true principles is, will freely grant, that your separation from the minister y of the Church of England in the Ordinances, of worship, is rash, groundlesse, and anfull, contrary to right reason, the Non conformists principles, and the holy Scriptures. And so I commend the worth or weaknesse of what I have written to your consideration, intreating if you can, to bring gentle words and weight of matter, as best besemeth a good cause.
Hat God must be worshipped according to his owne will and commandement, and that nothing must goe under the name of worship, which he hath not commanded, or instituted in his Word, is a truth confessed and maintaied by the Church of England, Conformists and Non-conformists. So that it is altogether needless to spend many words and quote many Authors to prove that which is commonly received, if it be not a wrong to mention that as a principle of the Non-conformists, which is the doctrine of the Church, with one consent professed of all the members of the societie: Else where you write (but your speech is over-lavish as most commonly it is) that all sorts and sects of Writers acknowledge this for a truth, that to worship God in any other way or manner, than he hath in his Word prescribed, is unlawfull: And therefore this paines here taken might well have been spared; but the plenty here in may serve to hide your poverty in that which is to be proved.

Your Reason to prove the necessitie of separation from the Non-conformists Principles, is thus laid downe.

1. The Lord in Scripture hath laid it as a straight charge upon all the faithful, to separate themselves from Idolaters, and to be as unlike to them as may be, specially in their religious observations and ceremonies. The second Commandement proves this effectually; for there is absolutely forbidden all participation in any seignned service, whether it be to the true God or any other. When Jeboam had set up a false worship, we read, that the good Prophets

Bilsom Christ, subj. part. 3. p. 301. It is only Gods office to appoint, how he will be served.

Tertul.de præscript. advers. heres. Nobiis nihil licet de nostro arbitrio indulgere, sed ne eligere quod alquis de arbitrio suo induceret. Apostolos Dominii habemus. Quasi nec ipsiquidquae de suo arbitrio quod induerent, elegendum, sed acceptum à Christo, &c.


Sect. 1.

Can. Necess. of Separat. cap. 2. sect. 3. pag. 83, 84.

Hos. 4. 14. 15. Amos 5. 5.
prophets of that time and after, called the godly Israelites away from it, and bid them in plain terms not to joyn therewith, but on the contrary to keep God's Commandements, and for his service, without adding anything to them, or taking any thing from them. And this they must doe, although the King had confirmed his new Religion, by act of Parliament, or Council, and therefore no doubt would persecute most grievously all the refusers thereof, &c.

Thus you goe on in foure leaves or thereabouts to confirm your proposition, and yet it may be questioned, whether you doe confirm or explain every particular contained therein. For if it be demanded what it is to be as unlike to Idolaters as much as may be, and how that is proved to be necessary, either by the commandement of God, or practice of the godly, without some fit or due limitation, which is not added, I suppose you will be to seeke, much lesse can it be concluded out of this discourse. But let us heare your Assumption.

But the worship of the English-Church-Service-Book hath no warrant by Gods word, but it is a devised, false, and idolatrous worship. If we take a strict view of that ministry, worship, and government, which they left at Dan and Bethel, it will appeare evidently, that the same was not more false, idolatrous and unlawfull, than the present ministry, worship and government of the English Assembly, is by the Non-conformists affirmed to be.

And because none may thinke, that I speake more than can be prooved, I will therefore here lay downe an apologie or pretext, which an idolatrous Israelite might frame in the defence of the Kings Religion, taken out of their own writings. And if Dr. Ames phrase be tolerable, I will pawne my head, that there is never a Nonconformist this day in the world (let him keep to his grounds) that is able to give more prettie reasons, and colourable shewes, to justify the Religion of the Church of England.

That all worship, which hath not warrant from Gods word, is unlawfull; that all devised, false, and idolatrous worship is to be abhorred, is confessed and professed by Conformists and Nonconformists. It is a constant received position, That nothing ought to be tolerated in the Church as necessarie unto salvation, or as an article of faith, except it be expressly contained in the word of God, or manifestly to be gathered therefrom: and that all ceremonies are to be rejected, wherein there is placed opinion of merit, worship, or necessitie to salva-
That the Non-conformists should affirme the worship of
God, or ministery in the English Assemblies, to be as false,
idolatrous, and unlawfull, as was the worship of Jeroboam at
Dan and Bethel, is a most lewd and impudent slander; which
the sworne shavelings of Antichrist, whose profession is to lye
and slander for the catholique cause, would blufh to vent.
You know it is contrary to their judgement, practice, profeffion,
and protestations many times renewed. Whether the
phrase be tolerable or no, if you will be prodigall to pawne
your head in this cause, take heed lest you loose it, not in Gods
cause, but in your owne. And if you shall be desperate herein,
your forwardnesse will move no wife man; for Religion is to
be learned from the truth of God, and not from the high
adventures of inconsiderate men. The Non-conformists can
prove the Religion and worship of the Church of England
to be of God, not by petty reasons and colourable shewes
(which they leave to them that maintaine a bad cause) but by
pregnant evidence from the word of truth; not by similitudes,
allegories, and forced interpretations of Scripture (as you
dispute against it) but by plaine texts of Scripture; and sound
reason deduced therefrom, against which the gates of hell
shall never prevail.

lab and Jeroboam
grievously offended; for whosoever
brings into God's service any thing
of his own device, he sinneth deadly.
But Images, Crosses, and Crucifixes
are mens devices, whereby they flatter
themselves in pleasing God; therefor they ought to be abhorred. Calfe.
against *Martiall.
Preface to the reade.
Bellarm. Lib. 3. de jure . Non
potest aliquud cert.

Non-conformists

Burthother.

in verbo Dei, aut
ex verbo Dei per
cenfus conclusurus.
Park. de polit. Ecl. 1.
1. 6. 14. Separabunt
se faceret separat.

14. Atqui hoc separatio ab Israelitis
idolatriis erat, qui legem inputit.
Dei per idolateriam
boom fundamentali
liter sustulerunt.
Aug. de unit. eccl.
c. 1. 6. Let the Donatists, if they can
show their Church, not in rumors, and
speeches of the men of Africa, nor in
the concels of their
Bishops, nor in the
discourses of any writer: whatsoever, nor in the signes and miracles that may be forged; but in
the precept of the Law, in the predictions of the Prophets, in the verses of the Psalms, in the
voices of the Shepheard himselfe, &c.
The Author of that Booke, intituled, The course of Conformity, sheweth that the Israelites might in general pretend for Jeroboams calves the same excuses that were made in defence of some corruptions thrust upon the Church of Scotland; but the corruptions he doth not make to be like, nor the pretences to be of equall validitie, nor the state of the Church where such corruptions are tollerated, to be the same with the state of the Israelites who worshipped the Calves. Abuses that agree in the generall nature of abuse may be coloured, with the same pretences, when they be not of the same weight, quality, or degree: the one may be small, the other hainous. The same distinction may be brought to countenance the vilest heresie, and a petty error; if it may so speake. Heresie and Idolatry are both talkative, and who doubts but corrupt wits can say much in defence of both; shall we thence conclude, that errour or heresie are both one; every abuse is gross idolatry.

The Author, you quote, was not so unadvised: His drift was onely to shew the vanitie of such excuses, and not to match the things pleaded for with Jeroboams Idolatry, as hath been shewed before. But let us see whether you can alledge any colourable shew, or petty reason, to prove our worship to be false and idolatrous.

The whole forme of the Church service is borrowed from the Papists, prised and patched together. Without reason or order of edification: yea not onely is the forme of it, taken from the Church of Antichrist, but surely the matter also: For none can deny but it was cull'd and picked out of that popish dunghill, the portias and vile Massbooke, full of all abominations. From three Romish Channels, I say, was it raked together, namely, the Breviari, one of which the common prayers are taken out of the Ritual or booke of Rites, the administration of the Sacraments, Buriall, Marriage, Visitation of the sick are taken; and out of the Mass- booke, are the Consecration of the Lords Supper, Collects, Gospels, and Epistles. And for this cause it is, that the Papists like so well of the English Mass, (for so King James used to call it) and makes them say, Surely the Romish is the true and right Religion. Else the Heretiques in England would never have received so much of it. For some have avouched it to my face (thath the Author of the Curtaine of Church-power) that the service there is...
wishing to the Mass in the English; others that it wanteth nothing but the Popes consecration. These things thus retained, it was also thought that popish Kings and Princes would be the least offended, what marvailed, seeing the Jesuits themselves are so well pleased with the ceremonies and service, that I heard one of them (God is my witness herein) make it his hope, that the maintenance of them against the Puritans, would make England the sooner return to Rome in the rest. Mine eyes and ear (faith Bishop Hall) can witness with what approeve and applause divers of the Catholic royal (as they are termed) entertained the new translated Liturgies of our Church, which is the less wonder, seeing Pope Pius the fourth sending Vincentio Parpatia, Abbot of Saint Saviours to Queen Elizabeth, offered to confirm the English Liturgy by his Authority, if they would yield to him in some other things. Indeed it pleased them so well, that for the first eleven years of Queen Elizabeth, Papists came to the English Church and service, as the Lord Cooke shouldeth, Others of them affirm the same, namely, their Church-service pleaseth marvellous well the Roman Beast, and his ungodly followers. Witness the Pacification of the Devonshire-Papists in the time of King Edward the sixth, when as they understood it was no other but the very Mass-book put into English. Witness also the assertion of Dr. Cartier, a dangerous seducing Papist; The common-prayer book (faith he) and the Catechism contained in it, hold no point of doctrine expressly contrary to Antiquity (that is, as he explaineth himselfe) the Roman-service, only hath not enough in it: And for the doctrine of predestination, Sacraments, grace, freewill, and sin, &c. The new Catechisms and Sermons of the Puritan-preachers, run wholly against the common-prayer, and Catechism therein contained, &c. And thereupon be comforteth himselfe upon the hope of the supply of the rest. To this effect speaketh Bristow and Harding. If these things be right, why not the rest? It shall not be amiss to mark one occurrence in Queen Elizabeth's time, who being interdicted by the Popes Bull, Secretary Walsingham tried a trice of State-policy, to reverse the same. He caused two of the Popes Intelligencers, at the Popes appointment, to be brought (as it were) in secret into England, to whom he appointed a guide (being a State Intelligencer) who should shew them in Canterbury and London service solemnly sung and said, with all their pomp and procession. Which order the popish Intelligencers seeing, and so much admiring, they wondred that
their Master would be so unadvised, as to interdict a Prince or
State. Whose service and ceremonies so symbolized with his own:
So returning to the Pope, they showed him his oversight, assuming
that they saw no service, ceremonies, or Church-orders in Eng-
land, but they might have very well beene performed in Rome:
whereupon the Bull was presently called in.

That which you alledge against the English-Service-booke
In particular, you intend against all set-formes of prayer, or
diven Liturgies whatsoever: For the use of them is a false
deviled, idolatrous, antichristian worship in your account.
Thus you know your Brethren of the Separation have disallow-
ed all set and slanted formes, as humane inventions, for-
bidden in the second Commandement, Images, Will-worship,
Idol-prayers, False worship, Lip-labour, &c. And you your-
selves insist upon this principle of the Nonconformists, as the
cause of Separation from the Church of England; that all
formes of worship not prescribed of God, are will-worship;
which if it maketh against one, holdeth against all prescribed
Liturgies. Again, you confess that every Church is not to
be first taken or left, which hath something in it, by partici-
pation, idolatrous: And therefore our Service is not devised
worship, because it is taken out of the masse-booke, as you
allege, but simply, because it is devised; whereassoever it
had its originall, if it be devised worship. First therefore we
must consider the matter in generall, and then try what is al-
ledged against our booke of Common-prayer.

These words, Formes of worship, may be taken two wayes.
First, to note the substantiall parts, or means of worship;
and in this sense it is most true, That all formes of worship
not prescribed of God, are unlawfull and false worship, be-
cause devied by men.

Secondly, To note a bare order, methode, or phrase,
wherein divine Service is performed: And in this sense, the
Nonconformitists never faied, That all formes of worship not
prescribed are false, or devised worship. For they know, that
no forme is determined and prescribed of God precisely in
all parts of his worship, and where none is set apart by his
Majestie, it is a breach of his Commandement, and devised
worship, to place an opinion of worship in the simple order
or phrase of speech used in prayer, or administration of holy
things.
The Nonconformists condemn not a Liturgy or dinted forme of prayer, but desire that all things therein might be ordered as doth tend most to edification. Whatsoever exceptions they have taken against our Booke of Common-prayer, they never disliked the use of it, so far as they judged it found and good. They doe not condemn it wholly, but finde fault with it, as in some points disagreeing with the word of God. What hath beeen their seeking from time to time? a razing of the Communion Booke? No; but a purging and filing of it, after the patterne of that care, which former examples set us. The Booke of Common-prayer, they condemn not as a wicked and ungodly Booke, much lesse the Service as false, devi-
sed, and Idolatrous; but they have and doe use the booke, and professe their readiness to doe orderly they desire to be excused in some things, which they judge to be amisse.

In the admonition presented to the Parliament An. 1570, thus they profess. We have at all times born with that which we have could not amend in this Booke, and have used the same in our Ministry so farre forth as we might, reverencing those times, and those persons, in which, and by whom it was first authorized.

Though therefore they write, that it was taken out of that Popish dunghill, the pontius, and vile Mass-booke, that the Papists sucke no little advantage out of our Communion-Booke, which they terme an English translation out of the Mass-booke, and out of the difficulty, whereby it came in, many Protestants themselves, adjudging that the stable of popish superstition was not throughly purged out of it; that Briftom draws the likenesse of our Service-booke to the countenancing of their Mass-booke; And the Rheniists the abso-
lution of the sicke prescribed in our Communion-booke, to an approbation of their abolution, Auricular confession, and Sacrament of penance: Howsoever they disallow the service, as it is practised in visitations, and injoyned in the late Canons, which denyth libertie, not onely to omit a ceremo-
y, but also to adde, alter, or omit any one word of the whole Liturgy, when we affime the words of the Lords prayers, and the forme in Baptisme, and the Supper, may be altered, without fault. Though in these things they take exception against the Booke, and the manner of urging it, yet they never dis-
liked the use of it altogether, much lesse condemned it as a false, vice of God they please, what forms of administration of the Sacraments they thinke best, is no part of our thought, or point of our doctrine: & yet that Princes may by their lawes prescribe the right faith to bee pres-
ched, the right service of God in spir-rit and truth to be used, &c.

T. C. repl. pag. 8.
Park, of the Croffe. par. 1. ca. 4. sect. 7.
A. W. ans. to late popish Artic. p. 7.

Admonit. 1. pag. 9.
Park, of the Croffe. part. 1. ca. 3. sect. 6.
pag. 135.

Parsons of the 3.
conversions of Eng-
land. pag. 2.

Brift. moti. 34.
Rhem, in libn 30.
sect. 5.

Park, of the Croffe.
par. 2. ca. 5. sect. 11.
pag. 19.
false, devised, and idolatrous worship. Their profession and practice from time to time, both before and since the Controversies were moved about the Booke, speake plainly in this matter. Judge then your selfe, whether it be not a notorious calumni in you to write, That our stinted service, devised by the Bishop, and translated from the Maffe, is affirmed by our owne Writers, to be a false and forged worship, and that it is even so, I appeale to many of your consciences: For why do you loath to use the same in your Families, but because you know it is not the incense made by fire from the Altar of the Lord. Is it a small thing thus to slander and reproach the servants of Christ, contrary to their writings, professions, and practices, and your owne Conscience? And what a vaine formifie is this, that because they forbear to use it in their houses, therefore in conscience they know it to be strange incense? As if many things might not be forborne, which in themselves are lawfull? In reading the Scriptures a Christian may use one translation, when he doth not condemne others as abomination. I may presume, in private you make not use of the Lords prayer, and so of some others; and yet you would not, that another should sit in your conscience, and judge, that you know it is not the incense made by fire from the Altar of the Lord? Or if you be so presumptuous, sober and well advised men will admit no such conclusions. But here you must remember againe, that no method, order, or phrase of speech in prayer left undetermined of God, can truly be called or esteemed the incense made by fire. Prayer itselfe, and not the phrase of speech, whether devised by another or by our selves, is resembled thereby.

But the whole forme (you say) of the English-Church-Service-Book, is borrowed out of the Maffe-Book, picked and culled out of the Dunhill, as the Nonconformists write. You adde, That not only the forme, but the matter also was taken out of the Maffe-Booke.

It is true, the Nonconformists say, it was in great part picked and culled out of the Maffe-booke; but it followeth not thence, that either it is, or was esteemed by them a devised or false worship; for many things contained in the Maffe-booke itselfe, are good and holy. A Pearl may be found upon a Dunhill; we cannot more credit the man of sinne, than to say, that every thing in the Maffe-booke is devilish and Antichristian,
christian. For then it should be Antichristian to pray unto God, in the mediation of Jesus Christ, to read the Scriptures, to profess many fundamental divine truths necessary to salvation: if any have disliked the Booke, because it hath too much likelihood to the Maffe-booke; that hath not beene the judgement of the Nonconformists alone; others have said and written as much, who never yet condemned the use of the Booke, or all things therein contained. Popery is a scab or leprosie which cleaveth unto the Church: It standeth mostly in erroneous, faultie, grosse and abominable superstitioues upon the true foundation, whereby they prey on or overthrow the foundation it selfe. But take away the superstitiouns, and the foundation remaineth: remove the leprosie, and the man is found. Many supernaturall divine truths of God are mixed in the Popish Synagogue; as pure gold with much dross or earth, which the refiner is to purge and separate, but not to cast away. Our service was picked and culled out of the Maffe-booke, you say; and so it might, and yet be free from all fault and tindure, from all shew and appearance of evil; though the Maffe-booke it selfe was fraught with all manner of abominations. For if Antichrist sit in the Temple of God, and profess himselfe the servant of Jesus Christ, of necessitie, some treasures, riches and jewels of the Church must be gathered into his den, which being collected, purged, and refined, might serve to adorne the chaste spouse of Christ. Neither in so doing doth the Church honour Antichrist, but challenge her owne right. If shee retaine ought that belongeth to Antichrist, that is her blaine and blemish: but the recovery of that, which Christ, the King and Bridegroome of his Church hath given, as her wealth or ornament, must not be imputed a fault. Christes Religion is not so needie or unperfect of it selfe, so needly and beggarly, that it must borrow Embring days of the Heathen, Altars of the Pope, or Vellments of the Jewes: But as the Church is plentifully furnished by Christ, and needeth supply from none other; so it is her part to retaine what is freely and graciously vouchsafed of him.

If it be wholly taken out of the Maffe-booke, how comes it to have those things, which are so directly contrary to the Maffe, that both cannot possibly stand together. In our booke of Common-prayer, we pray to God only in the mediation

William Salisbur, in his Battery of the Popes Batter, An, 1550.

Bilson, Christ, Subject, part, 4, p.490. Eating and drinking are not essentiaall parts of the Sacrament, but of the
Supper they are, or of the Lords institution. For Christ's institution containeth as well the use as the matter or forme that must be used. A Supper is not onely the meat provided, but also the act of eating that which is provided: And so the Lords institution implies the use and action, as well as the word and elements.

Bilson, Chris, subj. part. 4 p. 336. To the Papists objecting that as Magistrates & Parents have part of Gods externall honour, because they present his persons in judging and blessing so many Images have part of his externall, though not of his internall honour: Answer is truly returned, it is not in your hands to make allowance of Gods honour to whom you lift: and againe, God himself hath made a plaine prohibition in this case, that Images shall have no part of his externall honour. The words are as cleare as day-light; Thou shalt not bow downe to them.

Thos. Beccac, Catech. in his works in fol. printed at London, Ann. 1583. f. 434. F. 78. 0 ser. lib. 3 p. 27. The Booke of Common prayer, before the Communion.

Curists pretend in that particular is a mere juggling trick, that he might insinuate a change of Religion, might be made among us without any great alteration, which is as likely as the light should be turned into darkness and not espied. If many points of Popery be not condemned expressly in the Catechisme or Service-booke (which are for the instruction of the people in the grounds of Religion, and the administration of the holy things of God; and not to shew what is condemned in Religion) yet so many points are there taught directly contrary to the foundation of Popery, that it is not possible Popery should stand, if they take place. And whereas Antichristianisme standeth in ungodly superstitions and additions to the truth and worship of God; both matter and object, if the Catechisme and Service-booke have not enough in them in his sense, of necessity they contradict the whole bulke of Popery, which consisteth in abominable superfluities, or impious inventions of their owne.

It is more proper to say, the Maffe was added to our common-prayer, than that our common-prayer was taken out of the Masse-booke. For most things in our common-prayer, were to be found in the Liturgies of the Church, long before the Masse, whereof we speake, was heard of in the world. And the Masse was patched up by degrees, and added to the Liturgie of the Church, now one peice, then another; so that the ancient truths and holy Liturgies were at last stained with the Idoll of the Masse, which was sacrilegiously thrust into them. But the prayers and truths of God taught in that Booke, pertained to the Church, as her prerogative: the Masse and the abominations thereof belonged unto the man-officke. And if a true man may challenge his goods, which the theefe hath drawne into his denne; the Church of God may lawfully make claine unto those holy things, which Antichrist hath unjustly usurped: That answer which is returned to the accusation, makes against them that sue for discipline, viz. That a great part of their discipline is borrowed from the Anabaptists, will serve as a buckler in this case: And it is this; which (I doubt not) you will approve: Whatsoever is proper either to the heresie of Papists and Anabaptists, Donatists, or Puritane, that wee utterly condene to the pit of hell: But if amongst the filth of their heresies, there may be found any good thing (as it were a graine of good

Bishop Jewell, Ser. on Jesi. 6. 7, 8. 9. The things that may be reserved (viz. in the destrucction of Hiero-cho) must not bee dust, or chaffe, or hay, or stubble: But gold, silver, iron and brass: I mean, they may not bethings meet to furnish & main- taine superstition, but such things as be strong, and may serve either directly to serve God, or els for comeliness and good order.
good comme in a great deale of Darnell) that we willingly receive, not as theirs; but as the jewes did the holy Arke from the Philistines, when of they were unjust owners. For herein that is true, that is said; The sheepe must not lay downe her fell, because shee seeth the wolfe sometimes cloathed with it. August. lib. 2. Ser. de Monte: yea, it may come to passe, that the Synagogue of Satan may have some one thing at one time with more convenience, than the true and catholique Church of Christ: If our Booke please the Papists, it is but in some things, wherein in reverence to Antiquitie, we come too nigh them in some rites and ceremonies; but with the substance of the ministration it selfe, they cannot be pleased, unless they be displeased with their owne service, and will renounce their owne Religion.

If Pope Pius the fourth, promised to Queene Elizabeth, that if shee would reconcile her selfe to the Church of Rome; and acknowledge the supremacy of that see; he for his part would bind himselfe to declare the sentence pronounced against her Mothers marriage, to be unjust; to conform by his authotitie the English Liturgie, and to permit the administration of the Sacraments here in England under both kindes. It is no new thing for the Pope to permit, and conform both, for his owne finaller end, what he doth not like or approve. It is no strange matter that the Pope should preferre his supremacy, before the purity of Religion. And by the words of the offer, the promise of the Pope seemeth not to be extended to the whole Liturgie, and service of the Church, as it is established by Law, but to some part alone; perhaps as it was practised, before the Sacrifice of the Maffe was abolished. For why should it be added, that he would permit the administration of the Sacraments in both kindes, if he would conforme the whole English Liturgie, as it is now set forth. After Queene Elizabeth was proclaimed, a Proclamation came forth, that the Litanie, the Epistles and Gospels, the Dialogue, the Creed, and the Lords prayer should be read in all Churches in the English tongue: but it was the fourteenth of May after, being Whitunday, before the Sacrifice of the Maffe was abolished, and the booke of the uniformitie of common prayer, and the administration of the Sacraments publiquely received, but whether the whole Service be meant or no, it is not much materiall; for he could not conforme it, but he must condemme himselfe.
If the Papists for the first ten years, resorted to our public Congregations and service, what can we thinke but that the hand of the Lord was with us for good, whiles we sought him unfaignedly, who caused our enemies at least lyingly to submit themselves. For in the first ten years of Queen Elizabeth there was sweet consent amongst brethren. The Pope durst not curse, the Gospel flourished and was glorified: the Papists durst not oppose themselves, and I thinke there was not a man that thought of separation. The pressing of subscription and conformitie in the tenth yeare of Queen Elizabeth's Reign, was that which brought in all the troubles and contentions following. For after that Brethren wrote one against another, the Papists they fell backe to their vomit, and in processe of time, and not long after, some of fiery spirits advanced the Controversies to such an height, as they forsooke their brethren, renounced their Mother, and drew themselves into voluntary separation, or schisme. Which rents have beene increased unto this day by the violent urging of subscription and conformitie on the one side, and the maintenance of that rash and sinfull departure on the other. But these things convince not our service to be idolatrous.

In few words, if our publique worship be false and devised, it must be, either because it is a stilted or set Liturgie, devised by man, or for some speciall reason in respect of the former matter. If because it is a stilted or set Liturgie devised by man, then it is in vaine to say, it is picked out of the Massebooke, or it pleaseth the Papists, or the Pope would have confirmed it: For this doth not make it devised worship, but it is devised worship, because it is a set or stilted forme: And then the same sentence must passe against all set formes of Psalms, Blessings, Confessions, and Catechismes. Then the publique worship of all the Churches of God throughout the whole world, for the space of this fourteene hundred yeares, if not more, was false, devised and idolatrous. If in respect of the peculiar matter or forme, then either the bare forme of words, order, and methode, must be a part of worship, or the matter and substance of prayers and administration of the Sacraments, be forged and devised worship, neither of which was ever laid by any Nonconformists, nor can be avouched with colour of truth. The forme may be too like the Masse-booke in some things, and the matter in every point not so pure as

The seditious Bull of Pius Quintus, was set up & published by Felton, a rebellious traytor, in the twelfth year of Q. Elizabeth, which bare date the fifth of the Calends of March, Anno 1569. An.13. The statute for subscription to the Doctrine of faith & Sacraments. An.17. of Q. Elizabeth, there was great stirre about Ceremonies and Discipline, Scripsit becile (faith Mr. Parker speaking of Dr. Whiteg.) ante natam separatione nofram (que urinam, O utinam, non unquam quisque!)


Necque dictabant probare portunum, et adhibit in sancta Ecclesiae presisione, Sacrilego furere, forebantur.

Sixthly, infeRiorts even and many reasons, while their things liJhy perfition, and many reasons they have given in severall Treatises, to prove their condemnation of it, just and lawfull. First, because it is an infectious Liturgie, Romish-stuffe, a devised service; and in it are many Religions mixed together, of Christ and Antichrist, of God and the Devil: besides, a booke full of fancies, and a great many things contrary to Gods Word; and prayers which are false, foolisf, superstitious, and starke naught. Secondly, They cannot account it praying, as they use it commonly, but only reading or saying of prayers: even as a childe that learner to read, if his lesson be a prayer he readeth a prayer, and doth not pray: even so it is commonly a saying, and reading prayers, and not praying. Thirdly, In all the order there is no edification, but confusion. Fourthliy, Wee reade not of any such Liturgie in the Christian Church in the days of the Apostles, nor in many ages following, till blindness, ignorance and lazieresse occasioned a prescript forme to be made for idle and dumbe Priests. Fiftliy, If this were not, many would make more profession of Love to preaching, and hearing Gods Word, but by this means it is neglected and despised: for worldlings, usurers, drunkards, whore-mongers, and other earthly and profane people, away with nothing so well as English Maffe; and why? but because it doth not sharply reprove them of their sines, nor disclose the secret of their hearts, but that they may continue in all kinds of voluptuousnesse, and all other kinds of wickednesse, and therefore rightly it is called their serve-us-booke. Sixthliy, God hath no where appointed that the Church should be tyed to reade the Booke of Common-prayer for his worship: and therefore to doe it is an high transgression before him, as great as the sinne of Nadab and Abihu, and such are liable unto the like or greater punishment. Seventhly, If this were praying, and there were never an ill word nor sentence in all the prayers, yet to appoint it to be used, or to use it as Papists did their Mattens and Evening-song, for a set-service to God, though the words be good, the use is naught. The words of the first Chapter in John be good, but to be put into a Tablet of gold, for a soveraigne thing to be worn,
worne, the use is superstitious and naught, and so is the use of this Service.

The Nonconformists never passed any condemnatorie sentence against the Booke of Common-prayer, as if it was false or deviled worship, or against the use of a form, as if to read it, was an high transgression before the Lord. Enough hath been said of their opinion in the former section, whereunto add this testimony of a man of another Nation, whom you are pleased to style a chief Nonconformist: The famous confession of faith well known and commended at home and abroad, the formes of prayer publiquely used in the Congregations and families of Scotland, must be cast in a new mould.

It is true, the Nonconformists judge it unlawful to subscribe to that Booke, that every thing contained therein is agreable to the Scripture, but they condemn not the Booke as an Idol or profane, nor the use of the Booke in those things which are consonant to the truth: And of this their judgement there is evident ground: for we must not approve the least error (though in it selfe never so harmelesse) for truth, because that were to lie against the truth, and the God of truth needeth not my lie: But many things must be tolerated, when it is not in our power to amend them, which we cannot approve, otherwise we must hold communion with no Church or Socieitie in the world. And of this marke are the corruptions noted in the Common-Booke, as hath been shewed, and is evident by the particulars mentioned in passages which you allledge.

It is true likewise, they judge the Booke in the forme thereof to come too nigh the Papists (and so have others as well as they) and therefore have petitioned that it might be reformed, that we might depart further from them, and come nearer to the reformed Churches. But herein they shew what they judge most convenient, not condemning the Booke for the substance thereof, as a forged worship: How much more convenient were it ( faith T. C. ) that according to the manner of the reformed Churches: first the Minister with an humble and generall confession of faults, should desire the assistance of the Lord, for the fruitfull handling and receiving of the Word of God; and then after we have heard the Lord speake unto us in his Word by his Minster, the Church should like-
wise speak unto the Lord, and present petitions and suits at once, &c. But how carefull he was to prevent such wayses and speeches as some professors of the Gospel being private men, might be emboldned to brke forth upon such like exceptions, is evident by that solemn request he makes unto them that profess the Gospel, in the name of God, that they abuse not his labour to other ends, than he bestowed it, and that they keep themselves in their callings, commit the matter by prayer unto the Lord, leaving to the Ministers of the word of God, and to the Magistrate that which pertaineth to them. The Protestants in France for substance of matter agree with the Nonconformists herein.

The use of the whole Booke for matter and manner in every thing without addition or alteration they doe not approve, because they conceive some things faulty, others inconvenient, and some things defective: and strictly to be eyed to words and syllables, is more than the Lord hath bound us unto in the administration of his holy Sacraments: But the substance of prayers in the Booke they never disallowed, nor the use of the booke, as of a vile and filthy thing. Thus the Authors of the Admonition must be understood, when they say, The Booke is such a peice of worke, as it is strange we will use it. And now they are bound of necessitie to a prescript order of service, and booke of common-prayer, in which a great number of things contrary to Gods Word are conteined, &c. For they profess they have tolerated what they could not amend, and used the Booke in their Ministry, so farre as they might, even where they object as great corruptions against it, as in any other place.

To reade or repeate a prayer by heart, as if the bare rehearse fall thereof in so manie words and syllables, and none other, was a part of Gods worship, is a transgression of his commandement, whether it be prescribed by others or devised of our selves, or set downe in Scripture. And the same may be said of the preaching of the Word, to place opinion of worship in the meere act done in such words or methode, is willworship or superstition. And we may say of both these exercises so used, as the Admonition doth, wee cannot account them praying or preaching, but onely reading or rehearsing or saying of a Sermon or prayer, even as a childe that learneth a prayer or Sermon without booke; if he rehearse what he
he hath learned, he rehearseth a prayer or Sermon, but he doth not pray or preach. But this is onely the fame of him that useth not these prayers as he ought, it argueth not the prayers themselves to be evil, nor the use of a tinted forme publique or private in them that use it, or them that joyneth to be disallowed. If it be not praying as it is used ignorantly for custome, without affection, it is praying when used aright with understanding, faith, feeling, and such like affections required in holy prayer.

We reade not of any such Liturgie in the Church of Christ in the dayes of the Apostles, and therefore no such Liturgie is any part of God's worship or substantive means thereof, to be used without addition or alteration of all or any Church, with opinion of necessitie, holinesse, or merit. But a set Liturgie might be in use in their times, though we reade not of it, for the Apostles set not downe a Catalogue of all and every particular order that was in the Church, but give us a perfect rule or cano of faith and manners in all things necessary to salvation, and all things unchangeably concerning the government of the Church unto the end of the world. And if there was no tinted Liturgie in their dayes, yet for order a set forme of prayer to be used in publique meeting is not unlawfull, because it is of the number of things which God hath not determined in his Word, and where God hath not prescribed any forme, there no forme must be esteemed any part of worship, or condemned as simply unlawfull. For as to call that holy which God hath not sanctified is superstition; so it is erroneous to condemne that as unholy or prophane, which God alloweth or is consonant to his Word, though it be not precisely commanded. But that there was no such Liturgie in many ages following, till blindness, ignorance and lazinesse occasioned a prescript forme to be made for idle and dumbe Priests, is your addition to the Nonconformists reasons, and not their saying; and more then can be proved by good Authoritie. Of the precise antiquitie of tinted Liturgies, it is hard to determine, but that they have beene in use in

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1. *Billou Chrifh subiect. part. 4. f. 407.* You may well perceive by the Apostles words, that they had neither Sermons nor Service prefixed, nor limited in his time: but when the churche, came together, the Elders and Ministers instructed the people and made their prayers by miraculous instinct or inspiration. This was all the church-service they had: to which they added the celebration of the Lords Supper, but without any prefixed or prescript order of prayer, except it were the Lords prayer, which they observed in all places, &c.

b In the additions to the Admonition it is read thus; Remove Homilies, Articles, Injunctions, and that prescript order wherein they declare, that their meaning is not to disallow of prescript service of prayer, but of this forme that we have. T. C. repl. i. pag. 105. Dr. White, answer to the Admonition, pag. 143.

c *Billou ibid. pag. 409.* Had they set an order for the service of the church, durst any man after have broken it? or any church refused it?
The Bishops of Rome were 600 years and upward, pasting & painting the Malle, before they brought it to any settled forme. Polyedor.De Inventor. l. 5. c. 6. Rome had one forme of service: Millain, another: France, a third: Greg. respons. ad 2. interrogat. Aug. Sec T. C. repl. pag. 106.

Admon. pag. 14.

In the Church of Corinth, some of their Elders, strangers or inhabitants, to vendicate themselves and the gifts they had of God, might sometimes bless or make their prayers at the Lords Table in a tongue not understood of the whole multitude. But this abuse doth not condemn the exercise it selfe.

T. C. repl. 4. p. 108.

Rutgef. Metaph. instit. lib. 1. c. de Bono. Effectus per accidentes secus ex actione vel omissione alienarum, non impetus aut ei, nisi intercedet obligatione, causendi unum ad aliud sequatur. Hoc pacto non bene nec preter juscele recte intendere permisionem lapfus alterius.

the Christian Church for the space of this fourtieone hundred yeares, if not above, no man can denye. It is more than probable that flintecl formes were in use in the Grecke Churches, before they came to the Latine, at least many things were translated out of the Grecke Liturgies into the Latine. But in the Latine Church we finde a flinted forme was in use in Cy- prian times, in the administration of the Supper; not to inuit upon that which some mention of the Lords prayer used in the celebration, from the very times of the Apostles. And some the chiefest promoters of a flinted Liturgie are renowned for their constant and unweared paines, in pasting every day in the weeke, and sometimes twice. So that there is no probabilitie, that the first occasion of a flinted Liturgie was to helpe the ignorant, idle or dumbe Priest, as you are pleased to phrase it. Where you borrowed this clame I know not, but I cannot finde that ever the Nonconformists have thus written.

In all the order there is (you say') no edification, but confusion; but the Author of the Admonition faith, In all their order of service there is no edification, according to the Rule of the Apostle, but confusion: which seemeth to be referred rather to the abuse in too many places, than to the order it selfe prescribed in the booke, as the instances following, of tolling the Psalmes like tennis-balls in many places, and the peoples standing, walking, talking, reading by themselves, doe evidence. But the Booke is not to be burdened with the faults of men, though too ordinary and common.

The Nonconformists dislike that nothing els should be required of Ministers, but barely to read Service: and the ordaining of ignorant Ministers they condemn, as contrary to the Word of God, and the meanes to muzzle people in ignorance, securitie, lukewarmnesse and sinne. But the use of a flinted Liturgie, or the reading of prayers in the publique assembly, they never gainesaid as unlawfull or inexpedient. We agree ( faith T. C.) of a prescript forme of prayer to be used in the Church. And in the other, no question many Conformists doe consent with them. A prescript service therefore and an ignorant or careless Ministry, have no necessa- ry coherence; the one is lawfull, the other unlawfull, the one may be retained, the other ought to be taken away. It is no consequence to reason thus; The Nonconformists disallow a Mini-
a Ministry that can doe nothing but reade, as that which makes men neglect the preaching of the Word, therefore a prescript Liturgie is disliked.

To appoint or use a prayer conceived or stinted as the Papists doe their Mattens and Even-song, for a set service to God, howsoever it be uttered ignorantly, for custome with lips only, alone or with others in publique or private, as if the rehearre all of such words, though neither understood nor heard, were an acceptable service, from which he must not depart one word for any good, is a superstition justly to be condemned. Thus to repeat the words of a prayer, though never so good and holy, is not to pray. But this makes nothing against the lawfulness, holy, religious use of a stinted forme of prayer publique or private, which is that we plead for. And this is all that can be gathered from the Author of the Admonition. There needs no great skill to discern the inconsequence of this manner of arguing which here you use; To use a stinted forme as the Papists doe for a set service is naught, though the words be good; therefore a stinted, or prescribed forme is altogether unlawful.

And put case some private or singular person hath spoken roughly in heat and passion of the Booke of Common-prayer, or seemed to disallow the stinted use of a publick forme of prayer or Liturgie, his speech or position, delivered as his private conceit, (and perhaps not rightly apprehended) must not be interpreted the principle of the Nonconformists, contrary to the tenour of their writing, profession, and practice, much lesse must his words be racked contrary to his meaning, as if he condemned all stinted Liturgies as false, devised and idolatrous worship, or did leane unto favour, or uphold the practice of separation from the assemblies, because such Liturgies are in use among them.

Howsoever the grounds of the Nonconformists laid downe in the second section, separation must necessarily follow from all communion with them in the worship of their Church-service-book, yet to have the points more fully proved, I will here shew that every particular thereof, is affirmed of themselves to be idolatrous, false, Antichristian. Touching the Booke we may consider two things: First, The divers services thereof: Secondly, The Ceremonies used in and about the same. Wee will speak first of their Ceremonies, that is, of the Crose, Surplice, and Kneeling in the act of reciting
ceives the Lords Supper: Against these many Treatises have
been purposely written: I will here only observe some of their
speeches, referring the Reader to their Bookes, if he desire more sa-
tisfaction, &c.

Voluntary separation from the ordinances of Religion in
our assemblies, is neither commanded by God, nor taught by
the Prophets, or Apostles. It is not approved by the practice
of the Saints, nor grounded upon the principles of the Non-
conformists, as hath been shewed. That there be abuses and
corruptions in the Bookes, the Nonconformists do not deny;
and therefore in all humility they have sought to have them
reformed: but that they affirm the whole service thereof to
be idolatrous, false, Antichristian, that is your impudent lan-
der. That many Treatises have been written against the Cer-
emonies imposed upon the Ministers and people, is very true:
But in the relation which you make out of them, these few
things must be observed. First, what is spoken of one Cer-
emony, you apply to all, when there is not the same reason of
all, in the judgement of them that wrote. Secondly, what
they write of the Ceremonies as they are used amongst the Pa-
pists, that you report as if they understood it of the use of the
Ceremonies as they are imposed and injoynd amongst us.
Thirdly, The private opinion of one, you alledge, as if it was
the common principle of the Nonconformists, though you
doe, or might know, that generally they are of another mind.
Fourthly, Amongst your chiefest Nonconformists you al-
ledge, such as be not English Nonconformists, non speake of
English Conformitie, but that which was lately brought in
among themselves; whose case doth much differ from ours in
their judgement. But the further examination of these things
is needless; let us heare how from these principles of the
Nonconformists, you can conclude the necessitie of Separa-
tion.

From all which, this argument may be framed: That worship
in which a man cannot possibly communicate without sinne, he is
bound necessarily to separate from. But that worship in which these
Idols are made and used, viz. the Cross, Sundry, and Kneeling,
a man cannot possibly communicate without sinne. Therefore from
that worship wherein these Idols are made and used, a man is bound
necessarily to separate. The proposition is certaine, and by Doctor
Ames, in his cases of Conscience acknowledged. Although (faith
Can any man believe, that the Nonconformists say both parts of your reason are true, viz. That a man is bound to separate from that societie, wherewith he is not permitted to hold communion in the worship of God without sinne; and that a man cannot hold communion with the Church of England in the worship of God without sinne.

The first of these propositions is most true taught in Scripture, which forbiddeth to doe evill that good may come thereof, or to tell a lie for the glory of God, and acknowledged by the learned of all sorts and professions whatsoever. If the Church shall deny communion to any member, because he will not approve the least sinne, or acknowledge the least knowne error for truth, in that case the Church is schismaticall, which doth cast out such a member, and not the member which doth suffer himselfe injuriously to be cast out. For God needs not my lie, and by divine precept I am obliged not to allow against conscience what the Lord condemmeth. You need not therefore take such paines as you doe, to prove the corruptions in our Books of publique service to be so many in number, or hainous in quality, as you would make the world beleive; much lesse to straine your conscience in misreporting as you have done: For if you can shew, that by...
communicating in the ordinances of worship, in that or any other society or Church under Heaven, we necessarily partake in sinne of what sort soever, great or small; either approving what is unlawful, or subscribing to an error knowne to be, it will easily be granted that it is unlawful to joyn in that community. Be the corruptions few or many, great or small; if by communicating in the ordinances of grace in that society, I must necessarily partake in sinne, small or great, one or many, my communicating is unwarrantable: And let the abuses be many and great, yet if I may be present at the true worship of God without sinne, consent unto, or approbation of such abuses or corruptions, in voluntary separation I sinne against God, his Church, and mine owne soule, withdrawing my selfe from the ordinances of grace, the comfortable presence of Christ, and the society of his Saints, without allowance or approbation from God, to whom I owe my selfe wholly.

Your long Catalogue of corruptions to be found in our Liturgie, is to small purpose, unlese you could prove some of them to be fundamentall, heretickall, and really idolatrous, which you can never doe, or that by communicating in the ordinances of grace, we doe approve such corruptions, and then be they one or many, great or small, wee must not communicate in the ordinances with them. Which if any man shall lightly beleue, he may know from whom, but not whether to flie: For there will be found no society in the whole world, whereunto a Christian might lawfully joyn himselfe, and yours much leee than many others.

You tell us very confidently, that as zealous and judicious Nonconformists as ever held that cause, affirme, that a man cannot without sinne communicate in that worship, where the Ceremonies are used. But whether should a man admire more your impudence, or vaine confidence herein? Must not he mistrust you in every thing, that shall consider how notoriously you lavish in this particular? Is it not contrary to their profession, profession, profession, and practice? Doe they not usually frequent the Congregations? have they not written in maintenance and defence thereof? who have caryed downe by conference, preaching, writing, the neglect of Gods ordinances, or the practice of separation more than they? And yet you blush not to write, that our Assumption is attenced unto by as judicious
judicious and zealous Nonconformists as even held that cause, and they have brought good reasons for it; so that is reason.

At first you quote Mr. Parker, "That men might flee from Idols and Idolaters; but men when they come to worship God in societies where the Ceremonies are used, they do not flee from Idols, but draw nearer unto them. But if a man should have sought out a place of purpose to manifest your fraudulency and unconfessable allegedy of mens words and sayings, he could scarce have found a second more pregnant. The whole passage in Mr. Parker, to which you send us, I will set down at large, because it serves to declare the matter in many particulars; and all men may take the better notice of your fidelities. There is an Idol more strictly taken (faith the) and an Idol of larger fence, which will include the Cross. For the better understanding whereof, we must borrow a distinction from the Schoolmen, by which a thing may be guilty of Idolatry, Essentialiter, participative, and causativer, which our doctrine at home doth backe, that is confirmed by act of Parliament, affirming that to be an Idol in Gods service, which hath beene or is like to be worshipped. What is worshipped by our selves, that is an Idol essentially; what hath been worshipped or is now worshipped abroad by others, that is an Idol by participation; what is likely to be worshipped, that is an Idol, causing Idolatry in time to come. In which sense, Gideon Ephod may be termed an Idol quodammodo, and that it may be even before it was adored. And hereby are many objections answered. Our Writers deny an Image in the Church, say some, to be an Idol, in case it be not worshipped. True, an Idol essentially, but as many of them as desire to have Images thrust out of the Church (of which sort there be a great number) they hold them guilty of Idolatry by participation, and by occasioning, or els why will they thrust them out. A second objection is wont to be made: If the signe of the Cross be an Idol with us, then must men separate from our Church, and from our Baptisme; which followeth not. From Idols essentially men ought to separate by the example of the Levites and the two tribes that made separation from the Calves of Jeroboam. From Idols of participation and occasion, men ought to keepe their owne selves pure, but not to separate, by the ensample of the godly, who separated not from the Temple of God, for Damascus Altar there; and from the
the Church, because of her high places. It is objected once more against us; If our signs of the Cross be an Idol, then our Ministrers that doe make it be Idolaters, and our Church Idolatrous also. This followes not neither. For denomination being from the forme, and the crose not being formally an Idol amongst us, but materially (I speake in comparison of the Popish Cross, in regard whereof we may be said to use that which is an Idol, but we doe not use it idolatrously;) therefore as Dr Fulke concludes of the Lutherans for having Images in their Churches, the same must be said of all those Protestants, that will retaine croses, they sinne against the two first Commandements; through Idolothisme, not directly through Idolatry, and therefore they may not be termed Idolaters. Hobeit, by way of reduction, Idolothisme is in some sort guilty of Idolatry, as sheweth the 4 Apostke, who instead of saying, Flipe from Idolothisme, faith, Flipe from Idolatry. This Idolatry by reduction what is it els, but Idolatry by participation; as doth appeare by the 18, 20, and 24. verses following. But this participation is not in our Cross (will our opposits say) who first left haply they should mistake us, we desire to recount the ancient distinction; Plus est comminio, quam participatio; nam ad hanc satis est partem habere, sed ad illam requiritur ut prorsus uniamur, arg. tosum percipiamus, quod nobis proponitur. This being premised, wee charge the Crose not with a totall communion, but with a participation in part onely, wee doe thus bring in our evidence against him. Thus Mr. Parker. Nor consider how many ways you falsifie his testimomy, and whether you did willingly or no, let your conscience judge? Mr. Parker faith, The Cross is an Idol materially but not formally, that is, amongst the Pupists it is an Idol essentially, and so the use of the Cross, is the use of that which is an Idol, but not used idolatrously amongst us. You make him to say, because we must flye from Idols, therefore wee cannot communicate in the worship of God divinitus institutum, cuxus vim significationes, intelligit, non hoc veneratur quod videour, sed illud potius quo tala cuncta referenda sunt. But Images are signes unprofitable to serve God with, and dangerous; And since the Law of God expressly and strictly chargeth us not to much as to bow our bodies or knees to the likeness of any thing in Heaven or Earth, which is made with hands, it can neither be Christian nor catholicke to doe it. See Bilson. Chriss. subject. part. pag. 391 & 524. Theodoret. Dial. 2. ut hie the word Adoration for an externall regard and reverence. Veneration is a word that Augufline foundeth all the signes & sacraments of the old and new Testament: Adoration he reserveth to God onely. Aug. de doctr. Chrift. lib. 3. cap. 9. where
where the Cross is used without sinne: He faith, Men must keepe themselves pure from Idolotrites, and not partake in the use of them, but not separate from the Church or ordinances of grace, because such rites or ceremonies are used in the administration: you clean contrary make him to say, That men cannot communicate in the ordinances, or worship God in that societie, where such things are practised: but if necessitie they must communicate in the same. He teacheth That he that useth the Idolotrite or materiall Idoll, is not an Idolater, because he doth not use it idolatrously: but you make the Nonconformists to say, that it is an idolatrous worship, and that it defilet the true worship of God, to all that are present: Mr. Parker extendeth the guilt of participation in part only, to him that useth the Idolotrite, you make him to affirme, that every one present at the worship, doth communieate in his offence. Perhaps you will say, it is your inference upon his words: But the consequence is absurd and senseless: And to charge men to affirme directly as a principle, what you would inferre contrary to their express words, is far from honest and plaine dealing.

Secondly, You produce Mr. Bates, saying, That bare presence argues approbation or yeelding in you to Ceremonies, I cannot say, you deale with Mr. Bates, as you have done by Mr. Parker and others, for I have not seene his Booke: But if any such passage be found in him, it is his private opinion, not the judgement of the most learned and zealous Inconformists: It is a bare assurance, not confirmed by Scripture, or backed with reason, as is meeete and convenient, when it is the maine thing in question, and might easily be opposed by the testimonies of Scripture, approved practice of the Saints in all ages of the Church, the judgement of the godly learned, found reason, and the consent of all States that ever upheld or maintained Christian Religion. If bare presence be approbation, I desire to know, how you can reconcile your selfe to your selfe. When Dr. Ames alledge, that every Church is not to be left, which hath something in it by participation Idolatrous, You answer, I know, no man holds the contrary: therefore I cannot tell for what end he speaks it: much lesse why he puts a schifmaticall conceit upon the Reji whose words, if they be well rectified, have substance and weight in them: But if bare presence be approbation, how.

\[ g\text{.} \text{Can. Nec. of Se-} \]
\[ \text{par.} 14, 15. \]
can we hold communion with that Church, wherein any thing is left, which is by participation idolatrous, when this is that which the Nonconformists impute to the Church among us, that it is by participation idolatrous in them that use it. And if the reason following be well weighed (though in itself it hath neither weight nor substance,) it will overweigh this: For if bare presence be approbation, why should not the personal sins of the Minister hurt the people? or why are they not guilty of his personal sins by participation, when they communicate with him in the worship of God where they are practised, as in prayer, preaching, administration of the Sacraments, reading the Scriptures, &c. Presence in the Idol-Temple at Idol-worship is unful, though in heart men pretend to detect Idolatry in vain, needlessly, presence where Idolatry is used, as to赛车 of things sacrificed to idols in the place of their Idol-banquet, or to it done, though he do not eat, is scandalous and offensive: but presence at God's worship, which God hath commanded, where Christ is present to meete, welcome and bless his servants, though some things by participation Idolatrous be retained, or used therein, is neither unful nor offensive, it carrieth no evil to appearance of approbation or content:

This distinction of personal and ministerial sins, as it is here applied, I never found in the writings of Nonconformists, and in it selfe it is a meete invention and device, which hath no ground from Scripture, and must have no place in Divinitie. For if the Minister be ignorant, proud, careless, prophan, corrupt in judgement, superstitious in some observations, be these sins personal or publique and ministerial, If personal, then should not they hurt the people, if this be true which here you affirm: But when you are directly cross to your selfe throughout your whole booke. If publique and ministerial, then the people are guilty of the Ministers ignorance, carelessnesse, pride, passion, indiscretion, &c. And if these be publique and ministerial, I desire to know what is a personal and what a ministerial fault. If a Minister in preaching or prayer put up a rash petition, or deliver a rash sentence, give a weaker reason, an unfound tryall, use vaine repetitions, a confused method, if he mis-interpret the Scripture, or does not soundly deduce his doctrines out of the Text he taketh upon him to expound; if he divide it not aright, or some way mis-
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...unless it be that there be publick and ministerial, or personal and private faults, if personal, I desire to know what makes a fault ministerial and publick, and see it proved. If that were done by a Minister in preaching and prayer, blessing and administration of the Sacraments be ministerial, I know not what is to be called ministerial. If they be publick and ministerial, then whatsoever communicates with a Minister in the worship of God, he is guilty of all the sins publicly committed by him in that kind, if that distinction be of any worth. Which if it be granted. (If I may judge of your preaching by your writing) it is high time for all your hearers to halt from you, for you must alledge Scripture, flander the godly, speak evil of the ways of God, teach many falsehoods, and whiles they joyne with you in the worship of God, they are partakers of your transgression.

The exposition which is made of publick and ministerial faults, to wit, such as he performeth for the people to God, is as strange, if not more strange than the distinction itself, as it is applied. For in preaching the Word, and reading the Scripture, a ministerial fault may be committed, which is not performed for the people to God. In prayer, the faults of the Minister are not ever ministerial, if we may believe the forenamed distinction, and yet prayer is an action performed for the people to God. And let that description stand, and the use of our ceremonies are no ministerial faults; for they are neither performed for the people unto God, nor from God unto the people, as the Church professeth. But I have stood too long about these things; because in the first Chapter the contrary hath been shewed at large.

And if Mr. Bates be truly alleged in this particular, that bare presence in his conceit was approbation, yet this is a piece of cunning in you not very commendable; that you bring the private judgement of one man, as if it was the common principle of the chiefest Inconformists. For so you doe in this place, and in a little before you say, the strictest Inconformists affirm, that it is utterly unlawful for Parents to bring their children to be crossed, for which you cite onely the testimony of the forenamed Author: And yet within a few leaves, you are not ashamed to say, in the names of many, at least. Note here how greatly they contradict one another. They said even now, that their ceremonies are such Idols,
as a man cannot lawfully joyneth with that worship where they are used, yet here they say, that they are not worse than were the superstititions in the Jews' worship, unto which Christ and his Apostles joyned. The chief thing here to be noted is your unconscionable dealing. First, you pretend to set downe the principles of the Nonconformists, and to inferre upon their grounds the necessity of separation, when you relate nothing lesse, than that which they affirme. Secondly, The opinion of one man walking alone, you charge upon all, or the chiefe of the Nonconformists, who dissent as much from him therein, as he doth from the most rigid Separatist. Thirdly, He faith not, That our Ceremonies are Idols, but speaks of the Cross onely: and if he say of the use thereof, as it is amongst us, that it is Idolatry, it is that which he can never prove, nor Inconformist will take upon him to justify. And if bare presence be approbation and consent, all worship must be for taken, which hath anything annexed unto it erroneous, irreverent, superstitious in the manner of performance by the Minister: for wee must not doe the least evil for the greatest good. Fourthly, Whatsoever you can make of our Ceremonies or other abuses and corruptions in the worship of God, I doe not thinke you can bring forth any one Nonconformist, that ever said the use of the Ceremonies amongst us, are worse than the superstititions and corruptions in the Jews' worship in the days of our Saviour Christ and his Apostles, unto which worship our Saviour and his Apostles joyned themselves: but both you and your Kunnoon. Thirdly, You alledge the Author of the Dispute upon communicating at confused Communions, affirming that the sitter is necessary to the sinne of the kneeser. But he was no English Nonconformist, nor doth intreate of English conformation. And if there be any speciall reasons, why presence should be accounted approbation with them, in that particular, it is no equity his private opinion should be brought to the prejudice of them that maintaine another cause. But as yet we cannot see either from Scripture grounds, or Nonconfor-
Your long labour in setting downe the faults to be found in our Liturgie is to small purpose. The Nonconformists doe except against many things appointed in the Booke, as inconvenient at last; and such as should be taken away or reformed; as The reading of Apocryphall books, under the title of holy Scripture, specially such parts as be corrupt for matter: The Croffe and Surplice as Idololathites by participation and signes of mystical signification: The corruptions in the translations: and some things in the forms of Buriall, Matrimony, Thanksgiving for Women after child-bed, &c. But these they condemne not as Idolatry, nor as that which maketh the worship it selfe a false and idolatrous. It is one thing to say such a rite is inconvenient, superflitious, scandalous, borrowed from the Papists, not warranted by the word of God, in the use will-worship, if the word be taken largely; another that the worship it selfe is false and idolatrous. Therefore I will not stand to examine the particulars therein, but proceed to examine what you bring further to shew the necessity of Separation.

Sect. IV

Here is a fit place to propound a Question or two: First, whether to hold, teach, and practise the errors and liyes contained in their Canons, Service-booke, Bookes of Articles, and the ordering of Bishops, Priests, and Deacons, doe make a false Prophet. Secondly, Whether to hide from the people the knowledge of all the maine truths, which concerne the outward regiment of Christis visible Church, make a false Prophet. Thirdly, Whether it be lawful to heare any false Prophet knowne so to be. Qu: In what ranke of Prophets, unlawfull Ministers be, and under what Scripture they are comprehended. I would have a private Christian ask this Question of some learned Divine, whom he knowes doth hold it lawfull to heare false Ministers. And it is very likely he will answer him with deep silence. There is one Question more, viz. Whether the Lords lawfull Priests, which served at the Altar in Jerusalem, might not as well urge their people to heare Jeroboams Priests at Dan and Bethel, as the Ministers now under
To your two last Questions, answer hath been made divers times in sundry Treatises, and in the first chapter of this present answer, and you know the Scriptures plainly alleged, to confirme what is said, which you should have confuted if you had been able, and not againe and againe to come over with the same thing. If any learned Divine shall answer the demand with deep silence, it may be because the partie demanding is incapable of an answer, not because there is any great difficulty in the matter. It is a received Rule, That the Accuser, Plaintiff, and Affermer, should make proof of what they say, and if you erre, your Questionist will affirm, it is all one for the people of the feues to heare Jeroboam's Priests at Dan and Bethel, and the people in England to heare the word of God in our assemblies, you must either bring good evidence for what you say, or heare the brand of Slanderers or false Accusers. Is it sufficient thinke you to say, If it be not so, let them shew the contrary. Your second Question will come to be handled in the next Chapter, and there it shall be answered. Your first Question only which I scarce thinke another man would have asked, pertaineth to this place whereunto I answer directly and plainly, That a Minister of the Gospell, may hold, teach, and practice, according to the Book of Common Prayer, Articles, and Ordination, and be a true Minister of Jesus Christ. Nay, he cannot truly hold and practice according to them, but of necessitie he must be a true Minister in respect of his office and administration. For the worship for substance there prescribed is of God, the doctrine professed in respect of faith, and Sacraments, found and true. No error either in speech heretically, or which doth tend to overthrow the foundation which is taught in them. Suppose the seventie errors which you reckon up were all true, and justly taken against the Books, and as many more to them might be named; as it is not the number but the qualities of the errors which make a false Prophet, false Church, or false worship. One fundamentall error (as the word is commonly used) overthroweth the faith: and twenty errors of inferior alloy,
alloy, do not much hurt the truth and soundness of faith. The main truths which concern the very life and soule of Religion be few, and the failings which may stand with the substance of Religion many. Let it beke a better wit and head then ever Mr. Dar. (or your selfe) had, to prove that there are half so many corruptions in the Religion profess'd by the English-Anabaptists (add if you please, the Separatists, Pelagians, Arrians) as are to be found in the English-Liturgy: It will not be hard to prove that errors must be weighed, and not numbered; and that the errors of all these sorts are in specie much more dangerous and pernicious, though not so many. If you can prove any one error in specie heretically, to be taught in those Bookes, according to the true meaning and intent of the Bookes, then I will content unto you, that he which administers in all things according unto them, is not a true Minister of Jesus Christ: But if that cannot be done (and I presume you will hardly be drawn to attempt it) in all your raging termes and reproachfull taunts cast upon our worship, Church, and Ministry, you doe but soame out your owne shame. The true Ministers of Christ may erre in many things, else it will hardly be found, that there is any true Minister, and therefore to prove a Minister to be a false Prophet, it sufficeth not to say; he err eth in many things; but wee must shew the errors for qualitie to be such, as cannot be in a true or lawfull Prophet of the Lord.

And here I would ask you this one Question; Whether there was any true Ministry in the Christian Churches, within the space of the fourth, fifth, or sixt ages after Christ. If not; what is then become of the promisef of God made to the Churches of the New Testament? If yes; whether was not their course of administration polluted with as many, or more dangerous errors, than can truely be named in all the Bookes forementioned? And to expecting your resolution of this one demand, I proceed to your third ground of Separation, drawne, as you say, from the Nonconformists Principles.

C H A P.
If the publick Assemblies of England have not the power of the confecration, and excommunication, but stand under a government which came wholly and every part from the Devill, and Antichrist, then is their condition naught, then are they false and Anti-Christian Churches. The reason is, because this power is of absolute necessity for the Churches of Christ, an essential property thereof, and serves not only for their well-being, but the being itself, or without this, there can be no coupling of the parts and members together. And so much Dr. Ames testifieth. Now the Assemblies of England were not gathered by any such power, but in their first constitution wanted the same, and had this false power which is exercised at this day, as the Nonconformists doe acknowledge. Our arguments which we have used in this point, have been to this effect: Every true visible Church hath a power immediately under Christ to execute Church-government. But the publick Congregations of England, have not any such power under Christ to execute Church-government. Therefore they are not true visible Churches. What they will say to this I know not, but hitherto they have been silent, or answered to no purpose in the world. For it is usually their manner to tell us, how the Churches in Corinth, Pergamus, Thyatira, &c. neglected to execute discipline, as though there were no difference betwixt omitting to administer the ordinance, and the want wholly of it; yea, and to have an Antichristian and devilish in the room of it.

A N S W E R.

You undertooke to prove the necessity of Separation from the Nonconformists Principles: But here you reject their Principles with disdaine, and build your responsive conclusions, as you call them, upon your own foundation, which you know doth not accord with their Principles.

The Nonconformists hold discipline necessary to the well-being of a Church, the safety of Religion, the preservation of God's
Gods ordinances from contempt. They compare it to the wall of a Citie, hedge of a Vineyard, fence of a Garden, and bounds of an Orchard: but never said it to be of absolute necessity, that there could be no Citie, Vineyard, Garden, or Orchard without it. But this in your judgement is broken-stuffe, not worthy any answer. For where doe they read, say you, in Scripture, that this power which Christ hath given to his Church, is compared to a wall, or hedge &c. But rather it may be likened to the power of the body, which receiveth food, and thereby excrements are purged, and avoided, the want whereof were in nature prodigious, neither could the body possibly subsist and live. In the same page you take up Dr. Laveron roundly after your manner, for saying, that the want of an integral part of the whole is no sufficient ground of Separation. He speaks, you say, as a man most ignorant of the nature of Church-power; for were he able truly to define, he should see that it is of such necessity as a people cannot constitute themselves in the right order of the Gospel without it, as we have before expressed. Expressed it may be, but not proved by Scripture or reason, drawn from Scripture. How palpably you abuse Dr. Ames testimony is shewed before, and it makes as plainly against your reason as a thing can be spoken. But that is broken-stuffe which pleaseth you not, and he is ignorant that applauds not your dictates. To be taunted and reviled is answer sufficient to be given to us simple poore ignorants, who know not truly to define what Church-power is. But whether this stuff be broken, or the Non-conformists ignorant what Church-power is or no: this is evident, your inferences in this point are not correspondent to their Principles, nor can be deduced from them, as in the beginning you promised: And then upon what bottome doth this reason stand, or by what prop is it underlaid, but your own bare affirmation, which is much too weake to beare so great a weight. Whosoever meanes (as you say) to settle well the conscience, especially in a maine point of faith and Religion, ought necessarily to bring good prooves from Scripture, for also theves, robbers, riddlers, murdreders, plagiaries, incendiaries, traytors and all other hainous offenders, when their lives be spared by Princes, should be driven to earnest and open repentance before they be received into the Church, or admitted to the divine mysteries: yea, rather I thinke it very needfull in a Christian Common-wealth, that God be pleased, and the Church preferred from all communion with these monstrous impieties, &c.
the things whereof he speaketh. For otherwise men must give no
trust unto his words, or if they doe, it must be unadvised-
ly. And what thinke you then, if men upon your bare word,
give credit unto this argument, is it not unadvised? You bid 
prove the contrary, if any man be able. But that is not to
ground the conscience upon God's truth. If your assertion be
not taught in holy Scripture, it is an unwritten tradition, an
humane invention, and dreams of your owne, in your conceit,
salfe worship, and flat Idolatry, though your opposites be a-
able to say nothing against it but this, that it is not taught of
God.

What the Nonconformists will say to this argument you
know not, but hitherto they have said nothing, or as good as
nothing. It is well you say not both Propositions are theirs,
as you doe in the former with as little truth, as if you had said
it here. But if you had perused their writings against Separation,
as you have observed what sharp words they let fall ag-
ainst the corruptions in our Church and Liturgie, you might
have knowne, that they say somewhat, and somewhat to the
purpose, not worthy your answer, but what can never be truly
answered: First, Discipline, they say, is taken two ways.
First, Largely, for the whole order pertaining to the gath-
ering and governing of a Church, the ordering of divine wor-
ship, and manner of men. And in this sense, * Discipline is
neither the matter nor forme of the Church, but an insepаrable
propertie, and so there can be no Church without some
Discipline. Secondly, It is taken stricly, for the administra-
tion of the censures: in which sense, it is not absolutely ne-
necessary to the being, but to the well-being and safetie of the
Church. Secondly, They answere that by divine right the
power of the keyes is given to every compleat, Apostolicall
Church, but the execution of this power may be wanting,
be frequented, for which purpose some must be taken to the publique service, and ministry of
the Church, &c. Neither only the lack of the Word and Sacraments, but the prophanation
and abuse of either, how greatly doth it endanger the state and welfare of the whole Church
of Christ? yea, the calling of holy things to dogs, and of pearls before swine, how dreadful
a judgement doth it procure, as well to the consenters as presumers? A little Leaven fowreth
the whole masse: So that power to send Labourers into God's harvest, and to separate proph-
ane persons for defining the mysteries and assemblies of the faithfull, must be retained and
used in the Church of Christ, unleas we will turne the house of God into a den of thieves,
&c. A. & B. 32. 43. 44. 45. 46. 47. & 11. 20. 21. 26. & 13. 31. 43. 48. & 14. 7. 15. 28.
either through their negligence, or because they are hindered; as in Sardis, Thyatira, Ephesus, &c. And this is to the purpose, for the Question is of the power to execute the Discipline of Christ, and not of the simple right to execute it. And in your opinion the execution of Discipline is absolutely necessary to the being of the Church, without which it can neither be gathered, nor subsist. Take your own comparison, unless the body doe both receive food, and purge out excrements, it is not possible it should subsist and live. If therefore Sardis, Pergamus, Thyatira, &c. continued the true Churches of Christ, when the greater part would not, and the better could not purge out excrements, or all were grossly negligent, it followeth that the execution of discipline or power to execute discipline, is not absolutely necessary to the being of the Church. Thirdly, The Church of England wanteth not the discipline of Christ for substance either in respect of right or execution, though it be not administered as it ought. These are the Answers which they give, and they are too heavy to be spurned away with scorne, when ever you shall try their weight.

Thus I might dismiss your first band, as being put to flight already. But I will spend a little time to examine both propositions. And first it is to be noted, that the word Church (to let passe other significations) is taken: First, For the community of the faithfull few or many, two, three, or more, men or women, without guides or officers; for believers dispersed and scattered by persecution, spoyled of their guides, or such as being newly called never had guides set over them, are yet the true Church of Christ. Secondly, The societie of the faithfull, joyning together in the ordinances of worship under a lawfull Pastor, is a true Church, though defective in many officers and ordinances required to the perfection of the Church. Thirdly, A competent number of faithfull people joyning in societie under lawfull Pastors, Teachers, and Elders, to watch over, rule, feed and guide them in the waies of God, are a true and compleat constituted Church of Jesus Christ.

The word Discipline also is used two ways, as hath been said: First, In a larger sense, as comprehending all order and behaviour concerning a Church in outward duties, and so (among the rest) the daily planting and building by the calling
ling and offering of the Word by the Ministers and the hearing, receiving, and obeying by the people. As military discipline is put for the whole art or manner of ordering Soldiers. Secondly, In a more strict signification it is the political guiding of the Church, and is exercised principally, if not only, in the administration of Church censures; and this is that discipline which generally, all Ecclesiastical Writers speak of. And this power likewise must be considered either in respect of right or the first act, as they call it, or in respect of execution and the second act.

These distinctions thus plainly propounded, the answer to the Proposition is distinctly this: First, If the word Discipline be taken in the largest acceptation, it is necessary to the Church, because no Societie can be held or gathered without some order. Secondly, If it be taken in the strictest signification, it belongeth not to the Communitie of the faithful few or many. For the power of governing the Church belongeth to them primarily and in respect of the execution, to whom Christ hath communicated it. But Christ hath not given this power to the faithful, few or more, but to his officers, whom he hath appointed to feed and govern his folks. Thirdly, If a societie enjoy but one Pastor or Teacher for the time, the power of government doth not belong unto him. For Christ hath not committed this power unto one but unto many. The power of preaching and administration of the Sacraments is given to one, and may be executed by him alone; But the power of guiding or governing is given to the Colledge Ecclesiastical, or company of Governors, and must not be executed by any others. And if one alone may not challenge that which is committed unto a societie, it is not for one Pastor to excommunicate his people. And hence it follows necessarily, that discipline or power of governing or dispensing the keys, is not absolutely necessary to the being of the Church. For if there may be a true Christian Church without Pastours or Teachers, but not a power...
of the keyes or Ecclesiastical government, then the power of
government is not absolutely necessary to the being of a
Church. And if the Presbytery be the onely executioners of
the cenfuring discipline, then if the Church may be without
a Presbytery, it may want the discipline in respect of execution.
For where the Officer is wanting, there the office also is
wanting as touching the execution thereof. If all the Officers
of discipline should dye at once, or the Church should want
her officers; the faithfull have not power of discipline either
originally or actually, either to conveigh it virtually or formally
to her Ministers, whom she might charge, or to execute
it herself. But the faithfull doe remaine a Church, when her
officers are dispersed by persecution, taken away by death,
or wanting through her negligence, or some other way. In
your own way and constitution, the Church may be without
both Pastor and Teacher, and that for a long time, till men may be chosen unto that office; in all which time it must
want the administration of the Sacraments, and execution of
discipline.

We have not learned, that every Christian is a King and Prince, to rule with Christ by open rebuke, if no other doe
rebuke in season, or by debarring them from communion
and fellowship of the Church, whom he judgeth or censurseth
worthy to be cast out, as men out of covenant. For if all that
are made of Christ by communion with him Kings & Priests
unto God, should be made Kings and Priests unto God in or-
der politicall to rule and governe his Church, then power to
governe should be given to every singular person, not to the
community alone, to women and children no lesse than unto
men. The life and being of a Church standeth in the very
knitting of the faithfull unto Christ: for it is Christ that giveth
salvation to the body: and if union give it the forme of
a Church, it must necessarily be a Church before it practice
this discipline, because it hath no place but in an united body
or Congregation. Those three thousand foules that were
gained at one prosperous sermon of Peter, were the Church
of God, when they received the Word with gladness, and
were baptized, before any power of Government was given
unto or established among them. The like is of the Church
or Congregation of Samaria.

Fourthly, Of right the communicated power of govern-
ment,
ment belongeth to every compleat Societie, or rather to every Ecclesiasticall collège or assembly, set apart by Christ for the guidance of his people: but the execution of that power may be hindered through ignorance, negligence, unjust usurpa-

tion, or the like. The right of government in Christ’s name belongeth unto them, because it flowes from the ordinance and constitution of Christ, as a proper adjunct which cannot be separated from the subject. But the action it selfe of government may be hindered divers ways, when the being of the Church is not destroyed. The Paltours and Teachers may be ignorant of their priviledges, and so give away that which of right belongeth unto them; or they may be negligent in the execution of their office, and not heedfully attend to the Min-
nistry committed unto them. The greater part may prevail against the better, or some few may usurpe into their owne hands the power which belongeth unto the Societie, which being once gained cannot easily be regained or redeemed, in which cases the lawfull action of government is hindered, when yet the Church remaineth the true Church of Christ. Thus it hath been with the Church of God in all ages, ever since there was a Church upon the face of the earth. And from this fountain have sprung the errors, abuses and corruptions, which have prevailed in the Church of God. For if disorders get head, of necessitie the action of government is some way hindered or neglected:

Now to your Assumption. First, Every particular Societie of beleevers in the Church of England, or singular Paltour of this or that Congregation hath not the power of government, neither doth it of right or by divine gitt belong unto the communitie of the faithfull, or one singular Paltour. Sec-

ondly, The power of Government as it consisteth in discerning betwixt the precious and the vile, admonishing the inor-
dinate, and excommunicating the obliuate, is considered ei-

er in respect of the substance, parts and duties thereof, or in respect of the ordering and administration by such persons, and in such a course. This distinction must be granted or else all the Churches which administer discipline amisse in any circumstance at any time, must be charged to have no discipline at all; and they that commit the administration of discipline to persons in mens opinion not designed by Christ, not to have the discipline of Christ for substance: For example, they
they that commit the execution of discipline to the Presbytery or Classis, have not the discipline of Christ, in the judgement of the Separation, because Christ (as they say) hath committed it to the communitie or body of the Societie. And they that commit the power of government to the people or communitie joynedly with the Elders, in the judgement of reformed Churches, have not the discipline of Christ, because he hath committed it to the Presbytery. And every act of government may be excepted against as a nullity, because in some circumstance or other the order prescribed by Christ is not fully observed. This then considered, the Church of England is not without the discipline of Christ for substance, whether the word be taken largely or strictly, whether we respect right or execution; but the outward form and ordering of the discipline is not in all things according to the Word of God. If by divine right the power of government belongeth, either to the societie of Church-governours, or the communitie of the faithfull, it belongeth also to the Pastours, Teachers, Elders, Assemblies among us. As for the execution of discipline largely taken, all men know the Word is truly preached, and the Sacraments are duly and rightely administered; and in what societie soever God is truly worshipped, of necessity the discipline of Christ is in some sort observed. If we speake of discipline more strictly, all men know the Church of England by doctrine, profeffeth, by Law hath established, and daily practiseth for substance, the execution of the very discipline of Christ. The ordering and administration of the censures as it is in the Church of England, is faultie and corrupt, and now the godly have laboured, according to their places, the redresse of that evil, is not unknowne to the world in part. But the want of due execution of discipline or disordered administration thereof, doth not argue the Church to want discipline, but the due ordering of discipline, nor to be no Church, but to be defective and much out of order.

In the Church of the Jews in the old Testament there was many times great neglect of discipline and abuse thereof. In hazard their lives than baptize Princes which beleeveth not, or distribute the Lords mysteries to them that repents not. Bilson. Christian sub. part 2. p. 328. If you mean they may not minister the Sacraments unto Princes without faith & repentance which God requireth of men that shall be baptized, or have access to his Table, we grant they must rather:
the Churches of the New Testament, as in (corinths, galatians), the Churches to which James and Jude wrote, and Rome, the execution of discipline could not take place, or was much neglected. Diotrephes usurped over the Church, and corrupted the discipline, when the Church continued the true Church of Christ, and the faithfull abode in that society: This instance Dr. Ames truly allledged, to shew that the reprovers of abuses do not lay the foundation of schisme or separation from the Church, which you doe well to spurn at, because you know not how to remove it. For what if you doe not reade that Diotrephes was an unlawfull and Antichristian Minister? you reade that he usurped over the faithfull, hindred the due execution of Church-censures, abused excommunication, pratized against the Brethren, and practised a false government. And if the want of discipline or neglect of due execution, prove a Church to be no Church, the faithfull in that society were bound to separate. If the Church had not the power of government at this time, (if we may beleve you or receive your position) they were no church: if they had power in their hands, and suffered it to be abused, their sinne was the greater. And if you take a view of your dealings in this or other particulars, vilifying what you are not able to confute, and wresting mens words contrary to their plaine meaning, if your paper blush not, I can hardly thinke but your conscience will limite.

Sect. II.

To the Church of England hath not Christ's keyes, saith is not his, I saith Mr. D. But the Church of England hath not Christ's keyes, saith Mr. Brightman and others. Therefore see is not his house, and consequentely to be separated from.

Answer.

Our former reasons out of Mr D. I passe over, because they have been answered already, and are here thrust in to no purpose, but onely to cover the insufficiency of your reply. His answer was, the want of discipline, though an integrrall part, is no sufficient ground of separation. This you offer not to disprove by any substantiall reason, but with rai-
ling and reproach to disgrace, wherein whether you more wound your own conscience, or hurt your adversary, be judge your selfe. * You say truly, it is a Christian part not to render rebuke for rebuke, and thousand times better were it, to sustaine even a legion of reproaches, than for a man by turning (though but one) to give cause of suspicion, that evil hath got some part of conquest over him. But if you looke into your own writings, you shall finde them stuffed with insolent boasting, scornfull taunts and reproaches, unbeseeming your place, person, and a good cause. I dare say, all the Nonconformists that ever wrote in the cause of discipline, never went in practice so much against their Principles, as you in this one particular, goe against your profession in the foresaid passage, and a good conscience.

The matter in hand betwixt you and M. D. is the absolute necessitie of Church-discipline to the being of a Church; To what end then doe you bring, That the Book of common-prayer used in the Assemblies of England, is an infectious Liturgie, Romish-stuffe, a devised service, raked out of three Romish Channels? That the Ministry of the Church of England is unlawfull and Antichristian! That the Ministry, worship, and government of England are corruptions! Doth this make ought to confirme your position; or weaken the answer which was truely given? But some thing must be said, whether to or besides the purpose, it matters not.

Another stratagem you put in practice in the same place, not very commendable. You would seeme to confute the D. out of himselfe. What say you, if it appeare that M. D. arguments, doe lead rather to separation; and that he speaketh one thing, and practiseth another; would not this be a strange sight, especially, to himselfe? Now whether this be so, we will here try by some reasons in his owne mode and figure. But though the mode and figure be his, the reasons be your owne, and not his, and the conclusions unjustly drawne from the Premises, as the D. answered, and we have shewed before. Perhaps in warre stratagems may be of use, but in the cause of God such cunning devices are dangerous symptoms. This I note, to entreat your serious reexamination of what you have done: and now I come to the argument here propounded, whereunto I make answer as you relate it, for I have not the D. Booke to search out what he hath written.
The power of the keys is twofold, **Concilialis et Judicialis**, as it is usually called. The first consists in the preaching of the Gospell, wherein the kingdom of heaven is opened to the penitent, sines remitted, life promised, and heaven shut to the obstinate: which is the sword and the scepter of Christ, whereby he saveth his people, and conquereth his enemies, beateth downe every strong hold, percheth to the division of soule and spirit, and of the joynts and marrow, and judgeth the very cogitations and thoughts of the heart. These effects Christ executeth by his Word, even when it is not assimilated by the discipline spoken of. Now if it be rightly understood, the Church of God cannot be without this key. For the Church is gathered by the Word, and is a company or societie which hath received the Word in profession at least, and doth possess it, and amongst whom it dwelleth. The Judiciall power of the keys is the power of government, which consisteth principally in the right ordering and dispensation of Church canturies; and so of the manners and necessities of all men: which agreeeth not to any one member, nor to the community of the faithful, nor to any one singular governour, but to the Ecclesiastical Senate, yet with due respect had to the community of the faithful. In the first sense, the Church of England hath the power of the keys; not so much as is to be desired, but in an eminent sort, and that with Gods blessing upon the labour of his servants, if any other Church under Heaven. In the second signification, the power of the keys for substance is in our Church, but the manner of ordering and administration of them is corrupt and faultie. But this power of the keys is not of absolute necessitie to the being of the Church, but to the well-being onely. Here is a fit place to answer your Question: Whether to hide from the people the knowledge of all the maine truths, which concern the outward regiment of Christ's visible church, make a false Prophet.

> 2 Cor. 1. 17.
> 2 Cor. 10. 4.
> 2 Cor. 3. 18.
> 3 Cor. 1. 4.
> Rom. 1. 16.
> [1] To excommunicate is to remove the wicked & irrepentant from participation of the Lords Supper: least by sacrilegious presuming to violate that Table, the ungodly should condemn themselves, and defile others.

**Bilton. Christian.**

> part 3, pag. 52.

I hardly persuade the people, yea, I am forced to write it from them, before they will suffer such to be admitted.

**Bilton. perpet. gov.** c. 9. Great reason had those godly Fathers to see the whole Church satisfied, before they released the sentence of excommunication, &c. and so doing they shewed not what right the multitude had to sit Judges with the Bishop, but what care themselves had to remove from the people all occasions of stumbling.

**Id. pag. 113.** If you take Excommunication for removing the untruth from the civill society of the faithful, until they conforme themselves unto a more Christian course of life; I am not altogether averse, that the whole Church should conclude in that action, &c. See Augustin. *Conc. Par. Ep. 3. 1. 2. ca. 1.* *Can. Stoy. Steil. 3. 2. pag. 113.*
It would be knowne what you call maine truths, which concern the outward regiment of Christ's visible Church. The power of government is proper and communicated: Proper, that which Christ hath reserved peculiar to himselfe, and is executed according to his infinite wisdome, by the secret hand of his divine power, and the effectuall worke of his holy Spirit, making the word of exhortation and reproofe, comfort and instruction, to some theavour of life unto life; whence followeth effectuall answering to their calling, rejoicing, comfort, and growing up to perfection. Not to mention further, how he succoureth the godly, bestoweth some gifts, (though not such as accompany Salvation upon the wicked; bridleth, curbeth and confoundeth his enemies. His communicated Government is that which being limited within the compasse of certaine Lawes and Canons of his holy Word; he hath committed to be exercised and executed in and by Societies, according to his appointment. The chiefe and principall means Christ useth here, is the preaching of his Word, whereby he saveth his people, and conquereth his enemies. The discipline is as a Chariot for the Word to ride upon, and to keepe other ordinances from contempt; but it is not the most ordinary or mighty meanes of Christ's government or administration of his Kingdom.

These things being thus, The Ministers of the Gospell are to teach the people the maine grounds and chiefe heads of Christian Religion, even all things necessary to salvation in respect of faith and manners, otherwise they stand guilty of the blood of soules. They are to teach them also what the Lord hath instituted for the well-ordering of his house, but in season, order, and as they are able to beare it. It is not for men to set up the roofe, before they have laid the foundation. Experience for many yeares hath taught us, that divers who have much busied themselves in the doctrine of Church-government, have been unable to make 'use of that which they have time excommunicate, and thrust out such as they thought offenders, out of their Synagogues: But the Pharifes never learned that out of Moses. A separation of the Leaper from the company of men, and of uncleane for comming neere holy places or things, Moses prescriveth, but not excommunication, that I remember, &c. Aliens were not admitted to be of the number of the Lords people; and any uncleannesse of the flesh did separate for a season, the J ewes themselves from approaching neere to the Congregation or Tabernacle of God: but neither of these is excommunication, &c. So in the use of excommunication in the Christian Church, &c, and many such like.
learned from others. If I should bring your selfe for instance, who have received many good truths from the writings of the Nonconformists, but miserably pervert them to your owne hurt, the disturbance of Gods Church, scandal of the Gospel, and the strengthening of such as are turned aside into dangerous errors; I should not much misse the mark, and you have more cause to take heed than to be offended. Also godly men, who follow the truth in love, may be of different minds in these things, and for men to hide that from the people, whereof they are not persuaded that it is the truth of God; is not the note of a false Prophet.

Moreover, Those things which you call maine truths, concerning the external government of Christ's visible Church, may justly be questioned, whether they be truths at all. If I may conjecture by your writings, the maine truths you intend are such as these; That power of Church-government is absolutely necessary to the being of a Church; That all certain or set-formes of prayer or Liturgie, are forged or devised worship; That there is no lawfull Minister, who is not chosen, called, or ordained by that particular Congregation, where he is to administer; That the Minister of one congregation may performe no ministerial act in another; That the power of Government is in the communie of the faithfull, and from them derived unto the Pastours, Teachers, or Elders, &c. These and the like are the maine truths in your esteem, which I conceive have no bottonning in the holy Scripture. And if the Nonconformists, or some other, should ask of you this Question, whether to teach such points as maine truths necessary to salvation, and to condemn all Churches who conforme not to your platforme, as false and Antichristian, and their worship as false and idolatrous, and whether to wrest and abuse Scriptures, and pervert Authors to that purpose, make you not a false Prophet, consider advisedly what sound and satisfying answer you could returne.

**Sect. III.**

Before we proceed to another point, we may here frame this argument ; If the professors of the Gospel in England, have not among them a true Church-government, but are under that which came from the great Antichrist, then are they bound to set up the ordinance.
ordinance of God, and practice it, notwithstanding the Magistrate doth forbid the said practice. But the professors of the Gospel in England, have not among them a true Church-government, but are under, &c. Therefore they are bound to set up the ordinance of God and to practice it, notwithstanding the Magistrate doth forbid the said practice. These are both their own positions, and so soundly proved, that no man living is able to confute them.

ANSWER.

If your meaning be as the ordinary signification of the words import, it is not to the purpose; for it is one thing in our owne persons to practice according to the ordinance of Christ, another, to separate from that societie, which doth not practice in all things according to the institution of our Saviour. But you give cause to thinke, that by these words (creating this power, and exercising the same among them) you meane, that they are to separate and draw themselves into such a societie, where they may exercise that power. For thus you write: I doe not meane, that any private person should meddle with the affairs of the Realme, but that every one in his owne person, doe place himselfe about the throne of God, leaving the abuses of the publique State, to be reformed by such as have a calling thereto. And if this be your minde in that clause, you greatly wrong the Nonconformists, and reformed Churches, in charging them with this position. For it is their direct assertion to the contrary, that for want of orderly administration of discipline, Christians are not to separate from the true and sound Churches of Jesus Christ. Your phrase likewise of placing themselves about the throne of God, is in no sort approved of them, or of the truth itselfe: As if none were placed about the throne of God, or God did not graciously vouchsafe his presence unto, or reign over any assembly, wherein discipline is not rightly and orderly in all points administered.

But here it must be noted, that the power of government must be considered, either in respect of the substance of it, or the orderly manner ofadministration, as was said before. And a thing or office is called Antichristian in two respects. First, as whatsoever is not of Christ is Antichristian; in which sense, they of the Separation call all silled Liturgies Anti-
christian. Secondly, as that which is derived from the authority and headship of the great Antichrist of Rome, and dependeth upon him as his own institution, is Antichristian. And to apply these things to the purpose, if we take the word Antichristian, in the first signification, the true Church of God may be under Antichristian government, in respect of the manner of dispensation of the censures, that is, the dispensation of the censures may be committed to such persons as are not instituted, approved, and set apart from Christ for that purpose, and in such manner. As if it be committed to an usurped power over the Brethren, or to some few of many, or to such as be ignorant, prophane, or the like.

It is true, the light hath no fellowship with darkness, nor truth with falsehood: but in this life light in men is mixed with darkness, and the best Christians infected with errors of Antichristianism. In many of the Martyrs of Jesus Christ, both before & since the revelation of Antichrist, their knowledge was mingled with more darkness, and their Christianitie with more antichristianitie, if you will so call it, than can be found in our Church and Ministry. It is true, the faithfull must labour every one in his place to bring in the ordinances of God, and reforme abuses; but if they cannot prevail, they must not cut themselves off from the body, and excommunicate the societie. For if the Church may want yea, neglect the use of the Sacraments for a time, and yet continue the true Church of God, then it may want the orderly use of discipline in respect of the officers, by whom, and the manner how it should be duly exercised. For the politcall guiding of a Church by the censuring discipline, is not to be compared to the want & neglect of the Seales. If the Church shall thinke good to keepe in a member, which some private man judgeth worthy to be excommunicated, must he cut off himselfe, or cast out the offender contrary to the order. If the Power of government be exercised by the whole body of the Societie, which I conceive to belong onely to the Colledge Ecclesiasticall, must I needs separate from them as no Church of Christ?

Affirmative precepts binde perpetually, but not to all times; to disposition and readiness alwayes, but to practice, onely, when time, place, and opportunitie occurreth. For example, a man is ever obliged to thinke the truth, if he know it, but not
not either to profess or speak the truth at all times. Of affirmative duties, some are absolutely necessary in men of age and discretion, without which there can be no salvation, as believe in Christ, and repentance from dead works. Others are necessary when God giveth an opportunitie, and calleth a man forth thereunto; as profession of the faith, by joining our selves to the Church of God, and partaking of the Sacraments. Others oblige in a time free, which do not oblige in a time not free, as when urgent necessitie, the circumstance of time and place, the state and condition of things doe restrain and keepe backe. As the exercise of Ecclesiasticall discipline against open obstinate offenders, is an affirmative duty, imposed by divine law upon the Governours of the Church, or (as you say) upon the whole Societie. But it lyeth not upon this or that particular member to doe it, or separate, when others be remisse, and either be not perswaded of, or doe neglect their dutie, and will not be drawne unto it. They be not of the lowest ranke who thinke it may and ought to be borne, when it cannot be used without open and unavoidable schisme. When a doctrinall error of leffe importance and small evil consequence prevaleth in a Church, by publique authoritie, it is not the dutie of a private Teacher publiquely to strive against it, to manifest & apparent schismes, but rather in a milde and peaceable manner to cure them, and peaceably to tolerate some things, when the good of Gods Church doth call for and require it. Who doth not calmly and peaceably moderate that which he thinketh, but is readie incontinent to contentions, diffentions, and scandals, although he have not an hereticall sense, most certainly he hath an hereticall minde. And though the Government of the Church dependeth upon the ordinance of God, yet it is not for every particular and private man to set up that order in Societies, professing the faith publiquely and established by Law, against the mind and pleasure of the Christian Magistrate: And this the Nonconformists doe both teach and practice, and therefore they have humbly sued for reformation, but never either practised or approved your separation. That which you cite out of the Harmony of confessions, as if the reformed Churches did allow or teach what you practice, I will set downe, and leave it at Neither doe I know what warrant any ordinary Minister hath by Gods word in such a case, to to draw any such Church or people to his private ministrs, that therby they should hazard their outward state & quiet in the Common wealth where they live, when in some certain measure, they may publique ly with the grace and the favour of the Magistrate, joy the ordinarie means of their salvation. Par. pag. 61.

Aug. epift. contr. Parm. l b. 3. cap. 2. Beza contr. Eras. de Exem. Field of the Chb. lib. 1. cap. 17. Eccl. Lugdum. libi: de tenenda verit. script. post medium in Biblioth. par. tom. 4. par. 2. edit. 4. i The Apostles never erected & planted publique Churches and Ministers in the face of the Magistrate, whether they would or no, or in despite of them. But such in respect of the eye of the Magistrate, were as private as might be. Impreca-
to every man to judge of your fidelitie. The Church faith thus; Credimus igitur nemini licere, se secatibus subducere, in seipsos acquisiere, sed potius omnibus simul tuendum & conservandum esse Ecclesiae uniam, esse communi institutioni & judo Christi subiciendo, ubicunque Deus veram illam disciplinam Ecclesiasticam constituerit, etiam si Magistratum edita reclamation, a quo ordine quinque seipsos sejungunt, ordinatione Dei resistant. Psal. 5. & 42. Ephef. 4. 11. Act. 4. 19. & 5. 29. Heb. 10. 25. And the Belgick thus; Credimus quod omnes sacer his catu & congregatio, sit eorum qui servari debent, & salus nulla sit extra eam: neminem ( cujuscumque dignitatis aut nominis is fuerit) se ab ea subducere aut segregari debere, ut sua tantums constituentes contentus solus, ac separatim vivat. Sed contra omnes ac singulos teneri hinc cati se adjungere, & Ecclesiae unitatem sollicitte conservare, sed illius tum doctrinatum tum disciplina sub jicere, collei demis; Christi juge pone Submittere, & tantum communia ejusdem, corporis membra edificationis fratrum infer vire, prout Deus unicus suum dona fuerit largitus. Porro ut hac melius observentur, omnium sidelium partes sunt, sejusjuxta Dei verbum ab eis omnibus disjungere, qui sunt extra ecclesiam constitu nti: hinc; sidaelium cati ac congregationis, se sejungere, ubicunque illam Deus constituerit: et id contra principium vel Magistratum edita prohibeat, indicat etiam in eos capitis & mortis corporis poena, qui id fecerint. Quia, igitur a vera illa Ecclesia receat, aut se se illi aggregere recusant, aperte Dei mandato repugnant. Thus the Conclusion.

If you will have the assistance of the Magistrates sword to settle the truth and prohibites error, and by whole some punishments to prevent the disorder of all degrees, that authoritie lieth only in the Prince.
I I. true visible Churches gathered and planted according to God's Word, consisted in their constitution of Saints only. But the Churches of England after Popery were not so constituted. For the greatest number of them were profane people, even mockers and contemners of Religion, as Atheists, Idolaters, Sorcerers, Blasphemers, and all sorts of miscreants and wicked livers. Therefore the Churches of England are not true visible Churches. There is never a part of this argument they can deny, unless they will let fall their own principles. For the Assumption I make no question, but it will pass without exception, and none of them will have the face to oppose it, considering how generally the thing hath been affirmed, and still is upon all occasions both in word and writing. Now that the proposition may appear as true also, I will prove the same; first, by Scriptures; secondly, by reason; thirdly, by the testimonies of the learned.

**Answer.**

If both parts of this Argument be Nonconformists principles, why do you labour to prove the proposition true, more than the assumption? If it had been a confessed principle, why do you not fight against them with their own weapons, as you pretend to do throughout your Booke. He is very dull, that doth not smell somewhat herein. But if it so please you, The proposition is the Nonconformists, and it is not. For if this be the meaning thereof, That all true Churches should consist of visible Saints, not onely in their first gathering, planting, and constitution, but also in their after continuance and propagations, the Nonconformists doe acknowledge it; for when sinne and wickednese springeth or groweth in the Church, the ordinance of God is violated. But if this be the meaning; That the societie which consisteth not of Saints onely, is not the true Church of Jesus Christ, that the Nonconformists utterly deny. Also it is one thing to

say, The Church is not planted and gathered in all things according to God's Word; another to say it is no Church at all, which is not planted and gathered in all things agreeable to the Word of God. If then the meaning of the proposition be this; That all true Churches planted and gathered according to God's Word, consisted of Saints only, because the ordinance of God is violated, and his house polluted, when notorious offenders are received or tolerated; the Nonconformists will acknowledge it: But if you understand it thus; That it is no true Church at all, which consisted not of Saints only, because it is not gathered, planted, constituted, reformed in all things agreeable to the Word of God; they never received it. If you could not discern this in their writings, you were very blind and partial. If you did discern it and yet would pass it over, that you might with some colour traduce them as going contrary to their own principles, or beguile others with an equivocation, where was your sincerity? The Nonconformists will not deny, but some things in the gathering and planting, or rather the refining and government of the Church of England was and is done amiss, not agreeable to the Word of God, which they heartily desire and labour might be reformed; but for things done amiss, they dare not condemn the Church, deny the grace of God, separate from her communion, or approve them that do it. It may be questioned also, whether you dare not put a tricke upon your Reader in the phrase, gathered and planted, as if a church in continuance might consist of such as are not Saints; but if it be not gathered of such only at the first, it is no Church. If this be your close intendment, the proposition is farre from true, the minde of the Nonconformists, and the matter in hand; for, in the reformation, a new Church was not planted, but a corrupt Church refined or purified. And thus I might passe over that which followeth in your next Section, because every man may easily perceive it reacheth not to the point in hand, but that you should not complain as if your reasons were neglected, I will follow you therein.

Sect. II.

First take a strict view of all the Churches which the Lord hath constituted since the beginning of the world, it will appeare, that
as the orderly gathering and planting, the members of them were all holy and good. I there intend of visible and external holiness, and so farre as men may judge, and not of that which is within, and hid from us. For I doubt not, but in God's sight the purest Congregation on earth, might consist at first of good and bad, and yet of men, every person to be indeed truly faithfull and sanctified, until all one by his inequity (outwardsly committed) appeared otherwise. Not to speak of the Church of the Angels, which God created in heaven, and were all good and holy, till some by transgression fell away. Neither of it in Paradise, consisting of two persons, and both true believers. After the fall the constitution of the first Church, in the covenant of grace, was of good matters, and such was the Lord's care to have the purity of it still preserved, that he thrust out Cain from the same, for the great wickednesse which he fell into. The Lord gave not Circumcision to Abraham, the seal of the righteousness of faith, until he left his Father's house, and that idolatrous place wherein he had lived, which signifieth to us, that all men must necessarily come out of the world, and from worldly corruptions, or else they are uncapable to have a Church covenant in Christ, confirmed unto them of God. As for the visible Churches planted by the Apostles, it is evident, that in their collection, they consisted of such and none other, as were called by the Gospel, confessed their sinnes, believed, walked in the spirit, and separated themselves from the false state, in which they stood members before. Such a beginning had the Congregations in Rome, Corinth, Galatia, Ephesus, Philippi, Collosse, Thessalonica, &c. And who dares affirm, that there was one man or woman admitted a member at the constitution of any of these churches, which had been known to be an ill user, and did not first manifest sound repentance thereof.

A N S W E R.

V Vhen you speake of visible Churches, and visible and external holiness, so farre as men can judge, it is to small purpose to mention the Church of Angels in heaven. For the Church whereof you intreat, is a society of men, holy in profession, and outward conformitie, but not evermore in truth, whereas the society of Angels (if it be comprehended under the Church) is invisible and perfectly holy. I speake of them as they were by creation, and of as many as flood in...
their integrity, who onely are to be understood by that title.

It is to as little purpose, to speake of the Church in Paradise in the state of innocency: For the Church understood in this present businesse, consists of men considered in the estate, which they now have promis'd by God being made man: or man fallen by sinne and restored by Christ, who tooke them by the hand and lifted them up. That is properly the Church, which was gathered after man fallen, and is restored in Christ, which as it is visible consists of good and bad, as you say. But the Church in the state of innocency, consists of such onely as were created of God, perfectly holy, as besittted such creatures, untitle by transgression they fell from their integritie. The state of the Church, which we must enquire into, is that which God hath gathered, planted, constituted, preserved, continued and propagated since the fall of man.

After the Fall, God entered into Covenant with our first Parents, Adam and Eve, who received the promise, and were partakers of the good things promised. Their seed also was within the Covenant, until they did discommom themselves; and so Cain and Abel, as members of the visible Church offered Sacrifice: In phrase of Scripture therefore Cain was a Saint in profession, but whether he had given testimony of sound and true holinesse, so farre as man could judge, is more than can be proved. The Scripture saith plainly, He was of that wicked one, and therefore slew his brother. And if no man suddenly become desperately wicked, it is probable Cain had given no great signes of pietie in former times. Afterwards many and great corruptions came into the Church, when the sonnes of God tooke unto them wives of the daughters of men, whom they would; and it is strange to imagine all the members of the visible Church in those times to be visible Saints in conformitie, so farre as man can judge. The Church of God continued in the family of Noah, whereof Cham remained a member, after the sentence denounced against Canaan: In this Church therefore all visible members, were not visible Saints, so farre as man can judge. The world after the Deluge was replenished by the sonnes of Noah, and the Church of God was conserved in their families, perhaps in the family of Cham, and Canaan his youngest sonne, at least for a time. For it is probable, that Melchisedec, King of Salem, was some King of
of Canaan in flock divers from the Hebrewes, of the posterity of Canaan, who planted in those parts, whom God did preserve in the midst of an ungodly people. And the promise of God made to the posterity of Shem, and so of Abraham, did not exclude all other families from communion of pietie and godliness. At that time we may well thinke there were some others in the Land of Canaan, who did know and worship the true God. For not to mention Anan, Eshel, and Mamre, confederates with Abraham, at that time a stranger in the Land, with whom they would not have entered covenant, it is probable, if they had bene grosse Idolaters, without all knowledge of the true Religion. As Abimelech King of Gerar (not to excuse his fault) carried himselfe in the whole businesse of Abraham, as a man not altogether delitute of the true fear of God.

That the true Religion was maintained in the family of Shem, is acknowledged by all sorts, but in that family it was greatly corrupted: for the Scripture telesicheth, that Terah the father of Abraham, and the father of Nachor, and Abraham himselfe before his calling served other Gods. Iob. 24, 2.

The Church of God did spread in the family of Abraham, to whom God gave Circumcision, as the seale of the righteousnesse of faith: but the members thereof, were as well they that were bought with his money, as they that were borne in his house. For so we reade that God commanded, and Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that were bought with his money, that is, every man-childe among the men of Abrahams house, and he circumcised the foreskin of their flesh. Not onely Abraham and his seede, but all that lawfully appertained unto him, and were in his power, did partake of the seale of the covenant, as such as formerly had been, or now were received into covenant. And by analogie we may gather, that not onely the children of believing parents, but of Infidels, if they come lawfully into the power and hand of Christians to be trained and brought up by them in the Christian faith, ought to be admitted unto Baptisme. Now in what sense, Ismael and some others in Abrahams family might be esteemed holy, let others judge. Esau was a member of Isaacs family, which was the visible Church of God in those times, after that he had sold his birth-right for a mease of pottage, and many other ways.
ways had discovered himself to walk, as a man could hardly judge him to be truly holy. The family of Jacob was received into covenant, according to the pleasure and dispensation of God, and all his sons were members of the visible Church, when foulé offences were amongst them unrepented of. Not to mention the facts of Ruben, Simeon, and Levi, and Judah, it is noted of the sons of Zilpah and Bilhah, that they run into flander, whereof we cannot think, they repented suddenly. Joseph his Brethren conceived such hatred against him, that they first conspired to kill him, but changing their minds therein, they sold him unto the Ishmaelites. The whole body of Israel was a peculiar people, of whom every one was by the word of God separated into the covenant of mercy: and if the whole Nation was the people of God, every particular person in that Nation did stand under the same relation. But what the state and condition of that people was when they were admitted into Church-covenant, we may learn from the holy Scripture.

When I passed by thee I saw thee polluted in thine own blood, and I said unto thee when thou wast in thy blood, Thou shalt live; even when thou wast in thy blood I said unto thee, Thou shalt live. Now when I passed by thee, and looked upon thee, behold, thy time was as the time of love, and I spread my skirts over thee, and covered thy filthinesse: yea, I sware unto thee, and entered into covenant with thee, faith the Lord God, and thou beakest mine.

When God brought Israel out of Egypt by the hand of Moses his servant, he separated them to himself, from among all the people of the earth, for an inheritance: and every singular person in that huge multitude was a visible member of that Church, and all of them by profession Saints or holy, the flock of God. But oftentimes they sinned and rebelled against the Lord, being a stubborn and stiffe-necked people, uncircumcised in heart, unbelieving, forgetfull of God's works, despising his covenant, idolatrous, which had neither eyes to see, nor ears to hear, nor an heart to understand. And what probabilitie is there, that this whole people was truly holy in the judgement of charitie, or so farre as man can judge, or that they ceased to be the Church of God, when they had grossely corrupted their ways? If the true Church be gathered of Saints onely (externally and so farre as man can judge) and of them alone framed, as of the subject matter: which is
only true, whilest it continueth such, and false when it degenerates from this disposition, and so as rotten and putrid stuff to be cast out of the Church: let it be considered how the Congregation in the Wilderness could be the true Church of God, which so oft, grievously, and in many particular sinned against the Lord. It is more true, the Church and every member thereof entred into Covenant, either expressly or implicitly to take God for their God, and to keep the words of the Covenant, and doe them: to seek the Lord with all their hearts, and to walk before him in truth and uprightness. But Moses faith of them that entred into Covenant, that they had not eyes to see, nor ears to heare, nor an heart to understand, and with many of them God was displeased, because they obeyed not his voyce. Ye stood this day all of you (faith Moses) before the Lord your God, your Captaines of Tribes, your Elders, and your Officers, with all the men of Israel: your little ones, your wives, and thy stranger that is in thy Camp, from the hewn of thy wood, to the draver of thy water, That thou shouldest enter into the Covenant with the Lord thy God, &c. But he testifieth against them also, that they had corrupted themselves, that their spot was not the spot of his children; that they were a forward and perverse generation, a foolish people, and unwise: Who forsooke God that made them, and regarded not the strong God of their salvation. Joshua circumcised all the people which were borne in the Wilderness (for all that time that Sacrament was neglected,) and his fact is approved. But we read not of any inquiry that was made of all that great multitude, what worke of grace God had wrought in every mans soule, and it is very improbable, that there was not one, who did not give good hope of sound and true cleaving unto the Lord with all his heart. When God did cast out the Heathen before them, and caused them to fall to the lot of his inheritance, and made the Tribes of Israel to dwell in their Tabernacles, they tempted and provoked the most high God, and kept not his testimonies, but turned backe and dealt falsely like their Fathers: they turned like a deceitfull Baw.

Israel then was a chosen people, an holy nation, the peculiar people of God, his treasure of delight or choice jewells; a people in Covenant; the children of the Prophets, and of the Covenant; and yet a stiffnecked people, corrupters, set on mischief, foolish and unwise. The Lord protesteth that Israel did
did rebell against him, that they did not understand but were a most sinfull Nation. yea as Sodome and Gomorrah, yet he calleth them his people and children, yea passing Sodome in iniquity, and yet the daughter of his people, and the daughter of Zion, his pleasant plant, and a noble Vine.

We read oftentimes that Israel after some grievous fall and revolt, renewed their covenant to walke with God, and serve him onely, and to obey his voyce, as in the dayes of Josua, Judges, Samuel, David, Asa, Josiah, Nehemiah, &c. But herein particular scrutinie was not made. what worke of grace God had wrought in the hearts of particular persons, but the confession of sinne, and profession of obedience was renewed. And if we looke into the state of things in all ages of that Church, and particularly under these religious and godly Princes, by whose authoritie the Covenant was renewed, it will easily appeare, many did but slatter with their lips, neither was their heart tied fast in the covenant. The Prophets every where cry out against the great iniquitie of the Princes, Priests, and people, their idolatry, injustice, oppression, contempt of the Word, impenitency, stubbornnesse, so that it is superfluous diligence, to referre to the severall passages which mention these things.

When John the Baptist began to preach the Gospell and gather a new people for Christ, he admitted none to Baptisme but upon confession of their sinnes, which was both a renouncing of them, and a promising of amendment of life. But we finde not that he repulsed any that voluntarily submitted themselves, nor tooke time for tryall, whether they made confession in truth of heart, or no. It appeareth many wayes, that when the Apostles planted Churches, the people whom they received did enter into Covenant with God: But it is diligently to be observed, whom they did receive upon confession of sinnes and profession of faith, and whom they suffered after they were received, Simon Magus beleaved and was baptized, who not long after offered money that he might obtaine the gifts of the holy-Ghost. In Corinth Galatia and other Churches, many were admitted into the societie, who in short time turned aside both in practice and opinion, as to deny the resurrection, and joyn the ceremonies of the Law with Christ in the point of justification, and many other abuses: which is a great presumption, they gave no sure testimony of any
any found worke of grace in their soules, when first entertained into fellowship. And though the Apostles required a confession of faith, and profession of obedience of them that joined in Christian societie, yet they tolerated great abuses in private persons, which they could not redresse. For without question they condemned the having of many wives at once in all men, but when that custome at least secret and indirect, prevailed among the Jews and Gentiles both in those times, they gave no Commandement that each beleever having two wives, should be cast out of the societie, but onely that he should not be chosen into the place of a Bishop or Deacon. Great and manifold abuses crept into the Churches, even whilst the Apostles lived, and shortly after they were planted, and some of those were reprehended onely, calling the Churches to reformation and amendment; the grosse, obstinate, and most abominable transgressors, either they gave up to Satan, or gave commandement to the Churches that they should cast them out: but evermore, with such mildnesse and moderation, as it is most evidente, they forbore to plucke up the tares, lest they should plucke up the good corn also.

It is also manifest, they threaten some Churches with Gods displeasure, as that he would remove his Candlestick, cast them into the bed of sickness, spew them out of his mouth, unless they repent: but they dischurche them not, because of the disorders committed by some, tolerated by others, nor yet did they command or counsell the godly in those societie to separate from the ordinances of Religion, but to keep themselves pure.

The History of the Gospel in the New Testament containeth but a short time, viz, from the time wherein John the Baptist began to preach, to the end of the acts and writings of the Apostles, which is not full fourscore yeares: so that we cannot shew the repetition of the Covenant from time to time, or what patience was shewed in tolerating abuses, or when men were adjudged obstinate, or what repentance and profession was required in generall abuses or revolts: but by that which is said, we may discern who in pharse of Scripture are called Saints, and holy, faithfull, and called, and chosen; even, all and every member of the common-wealth of Israel, and Christian Churches, untill they were cut off, or cast out, though they lived not according to their profession, but were stiffe-necked, scandalous, prophane.

Hh

The
The practice of the Church according to the example of the Apostles in receiving Heathens and them that were without into society was this. First, They were taught in the principles of Religion, and then the doctrine of Christ being received, profession made, with promise to renounce the world, the flesh, and the devil, they were baptized. Justin sometime an Heathen Philosopher, but after a famous Martyr of Christ, in his second Apology for Christians, reporteth, That if any Heathen man desired to be received into the fellowship of the Church, he was first catechised in the principles of Religion; and then hearing further the word of God, as it were, the Conditions of the Covenant of grace: afterwards came into the face of the Congregation, and confessed that he did believe, and promised that he would obey the word of God; whereupon he was baptized, and received into the fellowship of the Church. And that this order might be the better observed, the Church appointed certain times, and in some places a longer space; at other times, and in other places a shorter time, for catechising of Heathens, before they were baptized. Socrates writeth, that when the Burgonians desired to be initiated into the number of Christian people, after they had been catechised seven days, they were baptized the eighth. Hierome faith, the catechiz in his days was to catechize them forty days, and then to baptize them. Tertullian witnesseth, that there were two times in the year, Easter and Whit, and especially appointed by the Church for Baptism; and strangers from the Covenant were initiated in the principles of Religion, all the rest of the year, against these two times.

The profession at first required of all that were received to Baptism, was that they believed in the Father, Sonne, and holy Ghost. The Creede is honoured of the Ancients with glorious titles, as the rule of faith, the Summe of faith, the body of faith, the persuasion of faith. But by the Creede, they understand the Rule of truth, and law of faith, and institution of Christ, which was then given, when he was about to ascend into heaven, and commanded his Disciples, saying, Goe and teach all Nations, Baptizing them into the name of the Father, Sonne, and holy Ghost. Regulam sibi praebat Baptismus accepimus. Iren. lib. 1, cap. 2. Persifsan Baptismi traditionem habemus confessionem. Basil. de spir. sanct. cap. 10. Regula quidem sibi,
cap. 7. & lib. 8.
cap. 19.
Erasmi ad censur.
Erasmi, ad censur.
facult. Theolog.
Parisentit. 119.

Apud. Epiph. in
hacref. 72.

Euseb. epiff. apud
Socrat. lib. 1, ca. 5.
et 8. Theodor. lib.
8, ca. 12.
The Church was troubled, & professing him to be begotten not made, and to be of one substance with the Father. The second general Council, which was assembled fifty-six years after at Constantinople, approving this confession of the faith, as most ancient, and agreeable to Baptisme, enlarged it somewhat in the Article that concerned the Holy Ghost especially, which at that time was most opposed by the Macedonian Heretiques. And whereas the Nicene confessio proceeded no further than to the belief, which we have in the Holy Trinity, the Fathers of the Constantinople made it up, by adding that which was commonly professed, touching the catholique Church, and the privileges belonging thereunto. Epiphanius repeating this Creed at large, affirmed it to have been delivered unto the Church by the Apostles. Cæcilianus avouched as much, where he urgeth this against Nestorius, as the Creed anciently received in the Church of Antioch, from whence it came. The Romane Church after the dayes of Charles the Great, added the Article of the procession of the Holy Ghost from the Sonne, unto this Symbol. In the Symbol which Cyprian expounded there, is added, The resurrection of this flesh; because of the Originall, who professed we should rise againe, not with these, but with other bodies. For things to be believed, this was the acknowledgement which the Church required of them that were to be received into the Congregacion of Christ's Flocke. And for the practicall part, or things to be done, shee required of them an abrenunciation of the Devil, the world, and the flesh, with all their sinfull works and lusts, which being solemnly done, they were then baptised into this faith.

The meanes whereby men were brought to the knowledge of Christ were divers. Some were wonne by the preaching of the Word, others, by private teaching, conference, admonition, the constancy of the Saints in suffering, and the same fame and report of the great things which the Lord was pleased to worke by his people, as Rahab was converted by the same of the great things which the Lord had wrought for Israel. Thus the Countrey of the Iberians was converted by a captive woman, who after she had instructed the King and the Queene, they both became Teachers of the Gospell to the people, Thedidas is reported to be called to the Christian Religion, by a wonderfull and divine vision, which appeared
red about his house, and by his Edict he commanded all his Subjects, that they should adhere themselves to the faith of Christ. The Persians were brought to the faith by the conference which they had with the Osseians, and Armenians. Origen when yet he was not allowed for a Minister by the Church, did by the blessing of God, turne many to the faith, who gave testimony thereunto, by the loss of their lives. He preached also publickly by the consent of the Church-Governours, when he was not made Minister, which Alexander Bishop of Hierusalem, and Theophilus, Bishop of Cesarea, defend against Demetrius; by the like examples of Eusebius, Paulinus, and Theodorius, and as they adde it is likely the same was done in other places. Hence we may perceive, whom the Church both in the first planting and reforming of Religion, judged to be Saints, who were to be received into societie; wherein we are further to note, If ought were done amisse, in this or that particular circumstance, it did not nullifie the worke, or reformation.

Now to apply this to the state of the Brittan Churches, both in their first plantation, continuance after, and that reformation which was made by King Edward first, and after by Queen Elizabeth, and so is continued. Some learned men are of opinion, that the Druides did infruct the Britaines, in the knowledge and worship of one God: but it is more probable, they lay drowned in the daies of ignorance, as other Nations, in the most miserable and fearfull idolatry, of serving and worshipping many and strange gods. But when the light of the Gospel began to shine unto the world of the Gentiles, it pleased God of his free and boundlesse mercy and compassion to looke upon this Island, and to send unto us the word of reconciliation, which was received & brought forth fruit, grew and encreased, untill at length it filled the Land. Which of the Apostles first preached the Gospel among us, is uncertaine, but that from the springing forth of the light, the faith of Christ was received, is a thing generally acknowledged. Of the yeare when King Lucius received the faith of Christ, and was baptized, there is great diversitie among Historians: but in the thing it selfe they all agree in the times of Hadrian and Antonius, Emperours, the Christian faith re-
... received mighty encreas, as in the rest of the world, so in Britaine, and amongst some, remained intire and undefiled, until the persecution of Dioclesian, which persecution burned furiously for the space of ten years in many Provinces, but in Britaine, it continued one only one year. For Constantius Chlorus, being declared Augustus, restored peace to Christian in the Province of his Dominions, that Spaine, France, and Britaine. After the death of Constantius, Constantine his Son, borne in England, and present with his Father at Yorke when he dyed, was made Emperor, in whose time and reignie persecution ceased, peace was generally given to the Church; Temples built, which before had been made equal with the ground, and the profession of Christian faith restored. Under Constantine two great Councils were called. The first at Arles in France, An. 314, to take knowledge of the cause of the Donatists, where were present out of our Britaine Eborius, Bishop of Yorke, Restititus, Bishop of London; Adelphius Bishop of Colchester, and Arminius Diaconus, Presbyter. The second was the Nicene Councell in Bythinia, An. 325 against Arius, where the Britaines also were assembled. And though in the Councell of Ariminum, in Italy under Constantius, where Bishops out of Britaine were assembled with others, it was concluded for Arius; yet Britaine was preferre safe from the Arian infection, both in the reignes of Constantius, and Julian the Apostata. Pelagius a Britaine by birth, troubled the Churches with his pestilent Doctrine, denying the grace of God, attributing power and libertie to man to live without sinne, and keepe the Commandements, as he would. This Heresie arose about the yeare 405, or 406, and the Author thereof drew his first breath in Britaine, but he sowed not this heretical doctrine in Britaine, And though it must be confessed, That these Churches were not altogether free from that infection, yet at first it was opposed, and after it was banished, by the blessing of God. About the yeare 420, flourished Faustinus, of whom Cennedius in his catalogue of Ecclesiastical Writers, faith, Faustinus Bishop of the Britaines, wrote to Eutali: one booke of Christian life, and another of keeping Widdow-hood, in sound doctrine, and according to the truth of God. And John Trithemius, Faustinus Bishop of the Britaines, was a man learned in the holy Scriptures, and an excellent Preacher, of the word of God, famous in life...
and conversation, in speech and writing. He wrote some
devout little works, &c. And by the vigilance and care of E\[\text{ol}
\text{pis}, and Germanus Antipodrensis, the Britains were deliv-
ered from the contagion which had begun to infect the Chur-
ches. After this the face of things was miserable in that King-
dom, by reason of the invasion of the barbarous enemy, the
terrible famine, the direful contagion of the Pelagian and
Asian heresies, and the loofenchfe, negligence, drunkenneffe,
contentions, and other vices of the Clergie. The Christian
Religion thus corrupted, was restored againe by the second
comming of Germanus: but after that grievously oppressed
by the comming in of the A\[\text{nglo-Britains}, which could not yet
extinguish the truth of God, but it did revive, spread and
grow, though sometimes more ptrst, sometimes more cor-
rupt, and sometimes with greater, sometimes with lesse free-
dome.

But to come to the last reformation which was made of Re-
ligion in this Land, and it was not the conversion of England
from A\[\text{ndendite} to the protection of the Gospell, but the re-
forming of it from a corrupt state of protection to a more perfec-
t from Christianitie corrupted to Christianitie uncorrupted.
Christians they were who inhabited this Land, baptized into
the true faith of this Christ, but Christians deified with ma-
nifold superstitions, let into manifold errors, which er-
ors and superstitions removed, they become sound and true
Christians indeed. The true Church lay hid in Popery, as a
little core in a great lump of dross, not refined, not purified,
not coined, but true gold, for substance, yea, that very same
for substance which being purified and refined, it eftablish-
coyne. When the invocation of Saints, worshipping of Pil-
ges, the Latine Service, and fabulous Legends, the Sacri\[fice
of the Maffe, and adornation of the Sacraments, with such like ab-
ominations, were taken away, and in the room thereof the
true worship of one true God in the mediation of Jesus
Christ, and the right administration of the Sacraments, and
the reading of the holy Scriptures in a knowne tongue, as the
of Rome for a thousand years after our Saviour, profeted no other faith, nor publisht any other belief but those fundamentall, other negatime or affirmativem, than we doe, &c. After a
thousand and some few yeares most were exasperat (Tsraelish trasnscation, and adoration of the
Hoft with other drugs of Antichrist being established) though we cannot say, that the Church
of Rome was from thence forth absolutely our Church yet we may boldly say, that our church
was from that time untill Luther, both within the Romane Church and wisefourit
...when the omnipotency of the Pope is abandoned, with all corrupt superstitions, which did undermine the foundation it selfe: and in stead thereof the entire faith of the Lord Jesus, in all points necessary to salvation, taught, professed, and received, then is the Church refined and separated from that drosse. To bring Infidells from the state of infidelitie to the faith, it is necessary that instruction goe before, either by reading, exhortation, preaching, or report of Christian faith; for faith commeth by hearing. But where men profess Christianitie, abuses may be reformed by the Edict of the Magistrate, without such particular instruction going before, as in the former case is requisite. Many times heresie departeth from the Church, or Heretickes goe out from the Church; and sometimes the Church is compelled to goe out from heresie, the heresie still remaining. *Come out of her my people, saith the Lord: the godly then departing from Babylon, according to Gods commandement, & gathering themselves into Christian societies, the religious Magistrate, by his Edict or Proclamation going before them, are the true churches of Christ.*

The Papacy was not the church, but the church lay hid in the Papacy, until the time of separation, which being made, according to Gods commandement, by the authorities of the Lords Viceregent, the church, which was before obscured, doth now shine forth. Thus our Divines doe, soundly and truely answer to the Papists demanding, where our Church was before Luther. That it was where now it is, but unrefined, unstamped; that it lay hid among them for the time, as some fit stones for the building, under a great heap of rubbish; and that we have not erected a new Church, but repaired and restored a ruinous decayed and corrupt Church. If any of our men deny the Churches wherein our Fathers lived to be the Churches of God, their meaning is limited in respect of the prevailing faction that was in the church, and including them and all the wicked impieties by any of them defended; in which fence, their negative is to be understood. These things standing thus, might not the christian Magistrate take away the Idol of the Masse, injoyne the reading of the Scriptures in a knowne tongue; appoint that prayer should be made to God only in the mediation of Jesus Christ, and take order that the Sacrament of the Supper might be administr'd in both kindes, according to the institution? Might he not...
command all people throughout his Dominions professing
the faith, to learne the grounds of Religion, to call upon the
Name of the Lord, to heare his Word and to worship him
truly and purely, according as the Lord himselfe hath ap-
pointed? And when the people could not, or were careless
and negligent, might he not provide means for their instruc-
tion and edification in the faith of the Lord Jesus? This the
Christian Magistrates did amongst us by authority from God.
They provided that the Scriptures should be read in a known
language in all Congregations, Ministers injoynd to cate-
chize in the grounds of Christian Religion, the Gospell was
preached in many places, disputation was proffered to the
learned for satisfaction. If these things be advisedly con-
considered, we shall heare no more from the Brethren of the Separa-
tion, that our Church was gathered without the Word, by
meere Proclamation, not called but made up a Church in one
day, at the commandement of the evil! Magistrate: at least, no
man that hath truly tasted of the Word of life, will be moved
with such like cavills, unlefe it be to condemne their rashnesse
and unthankfulness so much the more. It might here be add-
ded; that before reformation many did earnestly desire it;
some lay hid all the dayes of Queene Mary, who never came
to the Maffe, but trained up their children and servants at
home in the grounds of Christian Religion; others fled into
fornaine parts: some met together in private in their owne
Countryes, as they had opportunitie; and many groaned un-
der that bondage in which they were held; all which did glad-
ly welcome the truth, when it shined forth, and rejoiced
when they might joyn in the Congregation, understand their
prayers, heare the Scriptures, and be instructed in the princi-
pies of faith and holinesse. And if I should say, that at the first
reformation, there were more godly, learned, painfull Prea-
choers:

Nabuchadnezzor
made a law, That
no man should blaf
pheme the God of
Shadran, &c. Dan.
3. 29. Darius, that
men fable & feare
before the God of
Joshua made a co-
ventar with the
people; that they
should put away
their strange gods,
Jos. 24. 23. Afe de-
stroyed Idolatrie,
& commanded the
people to serve and
fekke the Lord, 2
Par. 14. 3. 4. &
15. 8, 9, 10, &c.
Jebo/ophat sent
Princes to teach in
the Cities of Ju-
dah, & with them
Levites, 2 Chro. 17.
7. 8, 9. & 19. 3.
Here/iah sent to
all Israel & Judah,
that they should
come to the house
of the Lord, 2 Par.
30. 1. 6. Also he
took away the high
places, 2 Reg. 18. 4.
Iefah brake downe
the altars of Baal,
and brought backe
the people to the
worship of God, 2
Chron. 34. 3, 4, 5, 7.
29, 30, 32, 33. Polonia, Russia, Lithuania was forced at the
commandement of their Rulers to forfake their ancient Idols, and receive Baptisme. Munster
Cosmograph. fol. 894, 902. and divers good Princes maintained long and sharpere warres, of purp-
se to compel the Saxons and Vandals to the faith, Idem lib. 3. fol. 719. 743. It is a (trange
& new kind of preaching (for Bishops) to drive men to beleive with whippings, as Bonner did;
but in Princes, who bare the sword, and are Gods Lievetenants, not only to procure peace be-
tween men, but also by Lawes to maintaine Religion towards God, we neither did, nor doe
difpirne moderate correction, when neede for required, Auguf. Epif. 127. Idem contra Eref-
con. lib. 3. cap. 50. Idem contra lit. Petilian. lib. 2. cap. 86. 87. Codex. lib. 1. tit. 5. de Hare-
tic. Socrat. lib. 2. ca. 34. Gr. lat. 21. 22. Eusbeh. de vitra Conf. lib. 1. cap. 37. Theodoret. lib. 5,
cap. 20. Multa enim cogit ferre necessitas qui tamen non probantur.
chers, that endeavoured to bring forward the people in the ways of godliness, by an hundred to one, than ever were of your Separation since the Gospell shined unto the world, I conceive you shall not be able to finde an Hyperbole in the speech.

And now suppose in this great and admirable worke, such a course to be held, as cannot be justified in all things, shall this make a nullitie of that which is prosperously effectted by the blessing of God? If ignorant Ministers should not have been set over the people, when better could not be had; if people should not have been admitted to the Lords Supper, before better instruction in the grounds of Christian Religion (when yet the Law doth presuppose them in some sort instructed;) If prophane and notorious wicked persons, which should have been cast out, unless they had repented, were received into communion, without any due course held before to reform and amend them, this argueth o imperfection in the reformation, and just causeth that we should strive forward to perfect what was happily begun, but proveth not the assemblies to be Antichristian, or the reformation to be of no worth and validitie.

Looke through all the Reformation mentioned in Scripture, or recorded in other Antiquities, and see if this reformation be a nullity, whether ever there was a reformed church in the world for any continuance.

S e c t. I I

The matterall Temple was a type of the visible Churches under the Gospell; Now we read, that it was built from the very foundation of costly stones, of Cedars, Alguim, Fivre, and the like choice and speciall trees, and those all prepared beforehand, bowed and perfett for the building, so that neither hammer, nor axe, nor any tool was to be heard in the House, in the building of it; no common or vile thing was used towards it; neither might any polluted person enter it and offer, until he had repented and embraced the faith, and beene cleansed from his filthinesse. But the gates of the house were Porters set to keep the unprofitable. Upon the Altar there might be offered no unclean meat, no nor that which was cleave, having a blinsing upon it. What in all this was signified? Only this: Such as will build a spirituall house for the Lord to dwell.
dwell in; must be an holy people: for he is of that infinite puritie, that he will not vouchsafe his speciall presence unto profane companie, which joyn their selves together; and therefore let it be far from all men to prepare a place for him, with such trash, or to defile his holy things with such unclean persons, or to offend his nostrils with the stinke of such sacrifices.

**A N S W E R.**

If this reason by ought worth, not only such as would build a spirituall house to the Lord for his Majesty to dwell in, but such as would preserve it being built, must be an holy people, holy in truth, and not onely in the judgement of charitie: for he is an holy God, who will not be worshipped of the hypocrite or profane, will not take the wicked dissembler by the hand, will not heare the prayers of them that with delight looke unto iniquitie. If the Temple was built from the very foundation with costly stone, hewn and prepared, after it was built, it must be kept from all pollution. And then if the Temple was a type of the visible Church in such sense as this reason affirmeth, it must be gathered of a people truely holy and separated from the world, and onely of such, so that if any hypocrite shall craftily creep into it; or any wicked person be tolerated afterwards, it must cease to be a Church: which is directly contrary to the whole current of Scripture, and to that which your selfe many times affirm. The Temple is thought to be a type of Christ, of a Christian, of the Church, but whether of the true Catholique Church, whereof every member is a living stone, elect and precious, or of the visible congregationall assembly, consisting of good and bad, sincere and hypocritical professors, it may well be questioned: For the visible Church is not built all of costly stones, hewn and prepared: Therein many persons inwardly polluted doe offer, though outwardly they appeare cleane, and some may be suffered to offer, which inwardly and outwardly appeare to be unclean.

And if it was a type of the visible Church, it must be considered how farre the signification is to be extended, and wherein the resemblance standeth. For as it appertaineth to God onely to designe a type, so it is peculiar to him alone to expound or notifie the signification of the type wherin it con-

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**P A. disputation, pag. 3; cap.8, pag. 169.**

Men may never at their pleasure desribe to any rite whatsoever, a holy signification of some mysterie of faith or dutie of piccie,
fiftheth: It is an addition prohibited for us to interpret divine
instituted types upon our owne heads, without ground and
warrant from God. The common Rule is good, if rightly li-
mited; Theologia symbolica non est argumentativa, which you
had need to study better, for here and else-where throughout
your bookes; you thrust such significations of types used in
the old Testament upon your Reader, as are not taught in
Scripture, not for the matter it selfe consonant to the Scripture: and your whole frame of arguing is drawne from simi-
litudes and comparisons, which is the most popular, but de-
ceitfull and loose kinde of reasoning, if they be not rightly
drawne and well proportioned. Let this particular in hand
be for example, and let us grant you more than you will de-
fire, sei. That the Temple was a type of the visible Church,
and that all the members thereof ought to be holy, truly holy
and not in appearance onely, sincere Christians in the sight of
God, and in the judgement of charitie alone, Saints and faith-
full, and not onely in profession and conversation in some measure answerable: be it that no uncleane thing must
be offered upon the altar, that no hypocritical service shall be
accepted: Hence it will not follow, that the societie is no vi-
isible Church of God where such are tolerated, or that the pure
and unseigned worship of the faithfull, shall not be accepted,
when it is tendered in a societie amongst whom there be some
rebellious, which hate to be reformed.

If the Temple be a type of the visible Church as it was built
from the very foundation of costly stones, what can it signifie
in your sene, but that the spirituall house of the Lord must
consist of them that are truely holy, faithfull, and called, so
that they should need, neither axe, hammer, nor any toole
(so you preffe the matter) to fit or square. And then by your
owne confession we are to expect no Church upon the earth,
if ever there hath beene any: For in the visible Church hypo-
crites are and have beene mixed with the faithfull, as rubbiff or
counterfeit with costly stones, which could have no place in
the Temple. *Thus (I might say to you, as to your Pisto-
ler.) The man is shewed in his owne words, and may say with
the Poet; Hen! patior telis vulnora faicta meis! If the Temple
might be a type of the Church this notwithstanding, then it
shewes onely what the Church ought to be, not what it is;
of whom it doth consist as prime, chiefe, principall members,
partakers of all the Royalties and privileges thereof, and not who are tolerated and suffered there, as members in an inferior degree, or as names and blemishes: And then you must lie under the just imputation of abusing this instance to another purpose, not agreeable to the truth. When you are pressed with the examples where wicked and ungodly men were tolerated in the Church and did bear chiefe way, and possessed the greatest places and offices in the Church, you fly to this, that you plead against the first building of a Church of such wicked and ungodly men, and here you say, He that will build a spiritual house to the Lord, and the orderly gathering and planting of the members of them, were all holy: But if this reason be of any force, it concludes for the continuance of the Church as well as the first planting or gathering, that the members thereof must be truly holy. And if this be not more cunning than besemeth the sincere handler of Gods Word in a matter of such importance, let the indifferent consider.

Sect. III.

The reasons upon which our proposition is grounded are these; first, All wicked men are forbidden expressly by the Word of God, for muddling with his ordinance or covenant. Now if men to escape temporal punishment are afraid to transgress against the Lawes of worldly Princes: much more fearfull should they be to break his, who is the King of Kings, and will inflict for it upon their soules and bodies torments eternally. 2. That which destroyeth a Church and makes it either to become a false Church or no Church at all, cannot be a true Church, or be true matter whereof it is made: But men visibly wicked and prophane, make the Church a Synagogue of Satan, Babylon, Sodome, Egypt, and so be spied out and removed. 3. It is against sense and common reason, that a Church should be constituted of unholy people: For as in a materiall house the wood and stone must be first prepared, and then laid orderly in the building: So in the spiritual, men and women by the word of God must necessarily be first reformed, before they are any way fit to have any place therein. 4. They which have no right to the holy things of God in the Church, are not to be admitted into it, neither is that Church which is so gathered, rightly constituted. But men of wicked conversation have no right to the holy things of God in the Church.

Can. Needs of Separat. pag. 195. It will not be found that ever we have denied, but many hypocrites may be in the true church, &c., of open and vile transgressors; but here lyeth the point; if any man shall affirm that the same may be first gathered of knowne lewd, and unconverted men, that indeed we deny utterly, &c.
And therefore that Church which is gathered of such, is not rightly constituted; for they are spiritually dead. If a Master will not covenant with one to be his servant, which hath in him no natural life; much lesse, &c. 6. They have not Christ for their head, and therefore cannot be of his body; for as in the natural body, there must first be a natural union of the parts, with the head, before there can be any action of natural conjunction; so one the head and the members, and one member and another: so in the spiritual body, the members must be first united with Christ the head, and become one with him, before they can any way partake in his benefits, or have communion one with another, as members of the same body, under him the head. 7. They are altogether incapable of this covenant: For a woman, which hath been once a wife, cannot marry again with another man, until her first husband be deceased, or free from him lawfully divorced. So neither can these be married to the Lord, till they have forsaked their corruptions, and put the world and Satan away, unto which they were before (as it were) married. 8. The godly and wicked are contraries, guided and lead by different causes: Now true contraries are not capable of one and the same forme.

A n s w e r

The best way to be secure from the force of your darts, is to run unto the mark. For here we have reasons numbered up which have weight in them for some purpose: (some of them at the least,) but direct them to your mark; and they recoyle backe upon your selfe. When you have reckoned up first, second, and third, &c. the conclusion is ever wanting, and not so much as one premise which lookes to the right conclusion to be confirmed. The thing to be proved is this, that it is no true Church of God, which is not planted, gathered, or built of Saints onely: but that consequence will never follow from those premises. For every thing in those reasons must as well be applied to the continuance of the church, as to the first gathering and planting of it. The wicked are expressly forbidden to meddle with the covenant, or ordinances of God, men visibly wicked make the church a Synagogue of Satan: Men must be heven and reformed before they are fit to have any place in the Church of God: Men of wicked conversa-
verfation have no right to the holy things of God; they cannot perform the duties of members, they have not Christ for their head; they are incapable of the covenant, &c. Also any thing here spoken peculiar to the members of the Church at the first planting thereof, which doth not hold true of the members of the Church established and confirmed. Are not the wicked at all times forbidden to meddle with the ordinances of God, incapable of the covenant, spiritually dead, not fit to have place in the house of God? And if this hold true against such members of the Church at all times, why do you bear the Reader in hand. That you only plead against the first building of a Church of such wicked and ungodly persons? * The Question (you say) hath ever been about the true and natural members, whereof God's Church is orderly gathered, and planted, and not about the degenerate and decayed estate thereof. But if any of these Reasons will conclude ought, there was never so ostent to be esteemed the true Church of God, all whose members were not Saints and holy, spiritually enlivened, fit to perform the duties of members, fitted, prepared and laid orderly in the building, married to the Lord Christ. What you hold, that is not material in this point, but what your Arguments conclude, for if they infer one thing, and you maintain another, of necessity they are weak, or you are cross to your selfe, or both. * If they shall say (thus you write) that obstinate and incorrigible sinners, may lawfully be suffered there; This we affirm to be untrue: But if they say, that in a true visible Church, there may be wicked souls committed; you and a long time tolerated, we answer unto it. Howbeit this is certaine (as Dr. Ames saith) This forbearance is a grievous sinne before God. Of the lawfull toleration of obstinate and incorrigible persons, we have no controversy with you; But if any one reason here be brought by you to the purpose, it cannot be the true Church of God, where any obstinate knowne offender is suffered, or which hath not right to the holy things of God. That the members of the Church ought to walk in holinesse, you need against wilfull and obstinate sinners, without the knowledge and consent of the people. *Euseb. hist. lib. 5. cap. 34. Theodoret. lib. 5. cap. 17. Bilsen. Christian subject part 3. pag. 81, 82, 83, &c. The Question is not, whether Bishops shall receive Kings with open and obstinate vices in the Lords Table: but whether they shall chafe them from their Kingdomes or no: we mislike not repentance in Princes, but resistance in subjects, &c. But mark what care Augustine will have observed, how and when discipline should be administered. * Can. Nectes of Separat. pag. 194, 195. * Can. Nectes of Separat. pag. 195.
not prove: but that the Congregation cannot be the true Church of God, where such things are suffered as ought not to be: And yet your Reasons goe higher than so.

For if he be duely examined, whether doe they speake of such as be truly holy, or onely visibly holy? Saints and faithfull in the sight of God, or onely in the eyes and approbation of men? Onely the Saints are capable of the Covenant, spiritually alive unto God, married unto Jesus Christ, and have communion with him: onely they are hewed, fitly prepared and layd truely upon the spirituall foundation; onely their service is accepted of God in Jesus Christ. It is nothing here to answer, the members of the Church are such in the judgement of charitie: For in the degenerate state, the Church doth not ever consist of such as you confesse: and your reasons here speake of them that be such indeed, in the judgement of truth, quickned by the Spirit, acceptable to God, Saints, by Covenant, the living members of Jesus Christ, and so heires of salvation.

And if we looke into this matter more narrowly, the conclusion fighteth with the premisses, and doth manifestly overthrow what you would build. The wicked are expressly forbidden to meddle with the Covenant. But those wicked ones to whom the Lord speaketh at that time, more visible members of the true Church. The wicked make the Church of God (you say) a Synagogue of Satan, Sodome, &c. And doth not the Prophet call them Princes of Sodome, and people of Gomorrah, who were the people of God by covenant, members of the true Church? Doe they provoke God to spew them out of his mouth, or to remove his Candlestick? But untill he remove his Candlestick, or spew them out of his mouth, they continue his Church and people. Rebellious Judea justified her Sisters Sodome and Samaria, and yet shee continued the Church of God, when they were cast off; A tree unhewen and unprepared is unfit matter for an house, and so are tares, blasted corne, and dry eares, to grow together in the field with good corne, as wheat, &c. But the house ceaseth not to be an house, though a piece of timber unprepared be put into it, or the corne-field to be a field of corne, because the eares are suffered to abide untill the harvest. A dead man cannot perform the office of a living member, but instrumentally he may doe the office of a member, or he may be an instrument which the
the head is pleased to use, for the good of the body; otherwise no hypocrite who is spiritually dead could be any means of good unto the societie. So wicked man is spiritually married unto Christ, not hypocrite, but hypocrites and wicked men may be members of the societie which in respect of externall covenant is married unto Christ, or else the Church of the Jews was not beloved of him. The godly and wicked are lead by different causes, and so are hypocrites and sincere Christians, but they may be linked together in the same outward societie. Hypocrites, you confess, are members of the Church, until they be disfellowshipped and cast out; but the upright and the double-hearted are contrary, lead by different causes, and so incapable of the same forme, to use your phrases.

Sect. IV.

For this we have the judgment of the learned also. There must be (saith Mollerus) a profession of true Religion and obedience yeelded thereto, at least, outwardly to become a member of the visible Church. Beza saith, He is rightly joyned to the Church, which separates himself from the wicked. Paul calls the Romanes Saints (saith Aretius) to put a difference between their former estate wherein they lived, which was unholy and impure, and the condition to which they were now called. Piscator affirms the matter of a particular Church to be a company of Believers, &c.

Answer.

You may easily bring heapes of testimonies for that which these Authors affirm. For I suppose there is not, nor ever was, godly, godly orthodox, Divine, of another judgement. But that which they say, and you maintaine, are incompatible. Their Assertion is taught in Scripture, professed by the godly learned in all ages, and is most evident to right reason, illuminated by faith. But that which you contend for, is neither taught in Scripture, nor confirmed by reason, or professed by godly and learned Authors, ancient or modern, of one sort or other, parties excepted. For it is one thing to say, the Church is a societie of faithfull people, joyning together in the ordinances of worship: Another, that it is no Church where
where the ignorant or profane are tolerated. The first of these is affirmed: The latter is that which you must prove out of those Writers (which you can never doe) or else you abuse both your selfe and them. Order is requisite in every administration of the Church, as the Apostle teacheth, and chiefly in the collection thereof, you say. But the want of order in every point requisite, either in the collection or government of the Church, doth not make it no Church. You know it is an ushall received distinction, that hypocrites and ungodly men are in the Church, but not of the Church. And if at any time you read that notorious offenders are neither of the Church, nor in the Church; The same Author hath explained himselfe, that when he faith, There be no knowne Drunkards or Whoremongers in the Church, he speakes of that which should be: As when Paul faith, That the Church of God hath no custome to contend, he setteth forth, not that which always commeth to passe, but what ought to be always. For it may be that contention may continue in a Church many yeares, and yet it ceasse not to be the true Church of God.

In Mollerus I can finde nothing that makes to your purpose, but many things directly against you. First, he entreateth in that Psalme of the true lively members of the Church, and therefore your gloss (at least outwardly) corrupteth the Text. Thus in the argument of the Psalme he writeth, \textit{Osten-}dit qui sint cultus, aut opera qui Deo placeant, \& quomodo vera & 
\textit{viva membra, Ecclesia ab hypocritis \& alijs manifeste impis,} 
discerni possint \& debeant. And in the whole Psalme he sheweth that he speaketh of the living members of the Church, for whom salvation is prepared, and to whom it is reserved, and not of visible members only. Thus upon the first verse, \textit{Ut autem hoc verbo, ut osten-}
dant discrimen \textit{inter perpetuos Ecclesi-}
sae, civis, \& inquilinos, \textit{eui hypocrisias; qui ad tempus sunt illis persim-}
\textit{tis. Hi enim etiam veniunt \textit{se pro veris Ecclesiae mem-}
bris, externa \textit{professione, \& observatione rituum: tamen quia ve-}
r\& \textit{solidis pietate carent, \& varijs sortibus sunt polluti, tandem 
judicio divino \textit{parabuntur \textit{ad veris Ecclesiae membri.} \textit{And in his third observation upon the} first Verse; Quia sap\'e contingit,} 
\textit{Ecclesiam Dei multo inquinamentis deformem cernere, ne quis ad \textit{hoc scandalum impingat, discrimen consuendum est, inter perpet-
uos Ecclesi\'ae civis \& inquilinos, qui ad tempus sunt illis permisi.} 
\textit{Dammandi sicutur \textit{Anabaptist\'i, qui non putant veram esse Ec-}
clesiam,
celsam, qua vitia quaedam tolerare cogitur. If this be not sufficient, see what he hath upon the fifth Verse. And his observations upon the first and fifth Verses. But what you allege out of him I cannot finde.

Mr. Beza hath that which you cite out of him, but he meeneth nothing lesse, than that a Christian should separate from the Church and ordinances of grace, because ungodly men are suffered, which should be removed but are not. In his Major Annotations, he explaineth himselfe thus; Expressisse est hoc verbo Lucas, ut ostenderet ipsarum animarum salutem positiones esse in discussione a prophanorum catibus. But the Church of God, wherein prophane persons are suffered to abide, is not the congregation of prophane men in Mr. Beza's judgement, from which we must depart. Let this or that be faultily done or pretermitted of some (faith he) are they not therefore Christians, or to be esteemed brethren? But they will say, This is at least to communicate in their sinne, nay, this consequence is most false. For if I come, prepared to the Supper, I am not to search with what conscience any man doth come to it with me, but I must take care of mine owne conscience. Therefore if I come to the Supper, chaste and free from wickednesse, though I communicate with adulterers, with murderers, and with most wicked wretches, so they be such by no fault of mine, their impuritie shall not hurt me. And what I speake of manners, I also say of doctrine, which sometimes the Pastours doe not purely deliver, nor the hearers receive well and holily. I will say more, if some Pastour either ignorantly or advisedly, should admit a Jew or Turk, the whole fault of that fact shall fall upon him, and I would not come no more slackly to the Table of the Lord; because his impure conscience, so I be without fault, doth not pollute mine which is pure; and that very Supper is pure to me, which that impure person prophaneeth. Thus Beza. And this may be shewed to be the constant judgement of all orthodox Divines, not parties in this case, and it is a thing so well knowne, that it is superfluous labour to examine the rest particularly. And here let it be noted, That it is usuall to define the Church by the better part, by the true and living, chiefe principal, and perpetuall members, partakers of the royalties and liberties of the catholike Church, knit unto Christ, quickned by the Spirit, heires of salvation, & one with the triumphant church:

And
And not by all sorts, as in outward societie and profession are linked together, who yet are not excluded from the societie in respect of profession, nor denied to be members of the Church in their kinde or in a sort such as are called onely by externall vocation, are members in their kinde of that company called, or externally selected, but not true members of the Church militant, nor militant members of the Church catholique, whereof Christ is the head. And thus the church is a company of faithful people, sincere, upright, walking with God, which is mixed with hypocrites and wicked liuers, not as living members of Jesus Christ, but as members in a sort of the visible societie, as members in the church by outward profession, but not of the true militant church.

**Sect. V.**

Before I end this point, I will here lay downe some few Syllogismes, intirely made up, between the Inconformists and Conformists, all concluding the forenamed position, That Church which hath not a lawful Ministry, is not a true visible Church: But the Church of England hath not a true lawful Ministry: Ergo, The Church of England is not a true visible Church. The proposition is affirmed of the Conformists, as Burton, Sutcliffe. The Assumption is granted by the Nonconformists, as we have in the first-chapter largely shewed. The true visible Church of Christ is a societie of believing and faithful people, and a communion of Saints, so say the Conformists, But the Church of England is not a societie of believing and faithful people, a communion of Saints (thus write the Nonconformists; see page 169.) Ergo, the Church of England is not the true visible Church. The true Church is the Kings daughter, described in Psalme 45, But the Church of England is not the Kings daughter so described, Therefore the Church of England is not the true Church of Christ. The proposition is laid downe by the Conformists, whereby they prove Rome a false Church. The Assumption is the Nonconformists; For if they say the truth, their members have not those qualities belonging to the Kings daughter, neither the Priest nor people. See pag. 15, 16, 39, 137, 169, 170. The true Church of Christ is the flocke of Christ: But the Church of England is not the true flocke of Christ, therefore the Church of England is not the true Church of Christ. The proposition (say the Conformists) is undeniable. Song 1, 6, 7: Aet. 20.
AG. 20, 28. Joh. 10. 16. The Assumption is proved by the Nonconformists Principles, compared with Joh. 10. 31. 4. 27. Christ's flock hear his voice; and know it, and follow it. But the Church of England submitting to an unlawful Ministry, worship, and discipline, hear not Christ's voice, nor know, nor acknowledge, nor follow it, but the voice of Antichrist. The Church of God doth keep the doctrine of the Apostles and Prophets, without addition, alteration, or corruption: (thus the Conformists.) But the Church of England keepes not the doctrine of the Apostles and Prophets, without addition, alteration and corruption, say the Nonconformists; See pag. 108. Ergo, shee is not the Church of God. No society can be armed Gods Church, which retaineth not Gods true worship, (this the Conformists.) But the Church of England doth not retain Gods true worship, say the Nonconformists. See pag. 78. So the 113. Ergo, shee cannot be armed Gods church.

The true Church consisteth not of fierce Lyons, Wolves, Tigris, and such like Wilde and fierce beasts; But of Sheepe and Lambes, which learn of Christ, and are meek, humble, gentle, &c. So say the Conformists. But the English Church doth consist of Lyons, Wolves, Tigris, and such like Wilde and fierce beasts, and not of Sheepe and Lambes, which learn of Christ, and are meek, humble, and gentle, &c. Thus the Nonconformists; see pag. 31. &c. 145. 169. Therefore it is not the true Church. Here the Reader seeth clearly how the Conformists Majors and the Nonconformists Minor's, make up entire Syllogismes, of Separation. And how they will be able to loose these knots, I know not, except by reviking utterly their own grounds, which if either of them doe, yet I doubt not but we shall be well enough able to maintaine them against men.

AN. 5. VV. E.R.

You please your selfe, with the same Song, which here we have over againe and againe, tuned with the same art. But that which you tale of the Conformists Majors and the Inconformists Minor's (your flanders set aside) is idle and viole. For in that matter there is no difference betwixt the Conformists and the Inconformists. The Conformists Majors as they are truely was, the Inconformists doe assent unto: And the abuse of ignorance, idleness, prophanenesse, both of Ministers & people, whereof the Nonconformists complain, the Conformists doe acknowledge and bewail. And your
felfe a little after in a matter of the same nature affirme, that
therein you lay no more then what in effect is fully acknow-
ledged, by the Nonconformists, Conformists, the Church of
England, the learned generally, and all the reformed Chur-
ches upon earth: and for profe you quote the same Authors
you here allledge. And why then doe you trifle thus with the
Conformists Major, and Inconformists Minor: Did the sound
of those words please you so well? But let the Majors and Mi-
nors be whose they will, no intire or perfect Syllogismes of
Separatists can be made up of them, but such as ignorance in
not understanding, or an evill conscience in perverting or fals-
ifying their sayings, doth conclude. They may well stand to
their grounds and unloose those knots, and if they un-
stand their owne principles, they cannot but unte them. But
how you can free your selfe from the guilt of an evill consci-
ence; unless you recant what you have written, repent of your
Separation, and acknowledg the wrong you have done to the
Nonconformists, by mifreporting, perverting and falsifying
their principles, as you call them, I leave to your serious con-
sideration, and the reexamination of what you have done.

For the right understanding of the Conformists propo-
sitions (I speake in your phrase) against the Church of Rome,
we must note, That the Romanists hold the Church of Rome
to be the catholique Church of Christ here on earth, under the
Pope the Head; in which sense their propositions are to be
understood: For the true catholique militant Church is a
faithfull people, a communion of Saints, the flocke of Christ,
that heareth his voyce, keepeth the doctrine of the Prophets
and Apostles, without addition or alteration, and worshippeth
God truly according to his will: And there is truly and pro-
perly no member of the militant Church catholique, which
doeth not this sincerely in truth and measure. But they never
thought nor taught, that every member in a sorte, of the vi-
ible Churches, were holy and sincere, the true sheepe of Christ,
faithfull, and effectually called: much lesse, that it was no
Church of Christ, wherein abuses were to be found, or ungod-
ly prophane men were tolerated. The Church militant and
triumphant, are not two Kingdomes, but two degrees of one
Id.part 2,p.230. The Church in heaven, is it another Church from this on earth, or the same? Certainly, Christ hath but one body which is his Church, and of that body seeing the Saints (in heaven) be the greater and worthier part, they must be counted the same church with us.

King
Kingdome. The Church visible and invisible are not two Churches, but distinct considerations of the same Church. If then we speake of true, sound, living, chiefe, principle members of the militant Church, such as partake in all the royalties and priviledges of members, every member of the Church militant is a true branch in the Vine, knit firmly unto Christ, quickned by the Spirit, and shall be an inheriter of eternall glory. But if we speake of members in a sort of visible societies, so hypocrites may be members, and ungodly men, as they are tolerated in the societie, when the better part cannot reforme or amend them.

But to the Arguments in order.

First, The Church may be true though the Ministry be deficient in the order of calling, qualification of persons, and execution of their office: But that Church is false whose Ministry is altogether false for substance of their office, that is, the doctrine which they teach, Sacraments which they administer, and functions whereunto they are set apart. Thus the Conformists and Inconformists both. Now if we speake of the Ministry of the Church of England, indefinitely, both Conformists and Inconformists will confesse some things to be faulty both in the entrance and execution of their callings; as that some are ignorant, proud, covetous, careleffe, corrupt, not watching over the flocke: But absolutely that their Ministry is false in respect of the substance of their office, that was never said by either of them, as you doe or might well know. The knot to be unloosed now remaineth in your conscience, in that either you equivocate in your Major, or against knowledge, charge the Nonconformists in your Minor, with that which they never said.

Secondly, The true Church of Christ, that is, the true and lively members of the militant church, and militant members of the catholique church, is a company of faithfull people, a communio of Saints, the true flock of Christ, which hear, know, acknowledge, beleive, and obey the voyce of Christ; the kings daughter which is all glorious within, knit to Christ whereby it is knowne, pure and found doctrine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiastical discipline, Hom. 2. book, bom. for Wbites. 2. part. The Church consisteth not of men, but of faithfull men, and they be the Church, not in respect of flesh and bloud, which came from earth, but of truth and grace, which came from Heaven. Bilsom. Christ. Subject. part 2. pag. 231.

and
and married unto him: But in this society there are mixed not
only secret hypocrites, but fierce Lyons, Tigres, Wolves,
Beares, wicked Teachers, and ungodly livers. Thus the Con-
formists and Inconformists. And in this sense the Church of
England is a society of faithfull and believing people, the
flock of Christ, the Kings daughter, quickned by the Spirit,
enriched with grace, decked with Gods ordinances, walking
in sincere constant conscionable obedience, though in out-
ward society and profession, mixed with many ignorant,
vaine prophane persons, who have received the preffe-money
of Christ, but indeed fight under the Devils banner, as do all
hypocrites and ungodly wretches; that is, in the Church of
England, there be some truly of the Church which heare the
voice of Christ, mixed with those which in words profess
Christ, but in their deeds deny him: Thus the Conformists
and Nonconformists. The knot here lyeth onely in an equi-
vocation or grosse abuse of the word Church, which sometimes
notes the whole visible society, linked in an external profes-
sion, and sometimes the true and living members of Jesus
Christ, against which the gates of hell shall not prevale.

Thirdly, The sheep of Christ doe heare his voice, but
what theepe is not all that be theepe in profession, but all that
be theepe indeed and truth, effectually called and gathered in
to Christs sheep-fold. They heare, that is, acknowledge, be-
leeve and obey Christ's voice sincerely, but not perfectly, ful-
ly, and compleatly: for the faithfull may erre of frailtie and
infinitie, both in faith and manners: sometimes they are
mislaid through ignorance, drawne aside by passions, foiled
by temptations. Christ's theepe doe obey his voice, but all
that are linked with them in outward society, doe not sin-
cerely obey, nor yet in conversation fashion themselves to the
direction and commandement of Jesus Christ. And thus the
Church of England, that is, the true and faithfull people in
those societies, doe heare and obey the voice of Christ in
truth, others mixed with them doe heare and profess but not
obey. If the Church doe erre, it is of ignorance, not of wil-
fulnesse, or stubbornesse: In matters of lesser importance, not
fundamentall or bordering thereupon: It is the error of
some onely, add not of the whole Church, which errors
cannot make that shee is not the flocke of Christ. The knot
here to be unloosed, is your sinne in charging that upon the

Non-
Nonconformists, the contrary whereunto they have ever main-
tained.

Fourthly, In the true Church of Christ, the true doctrine
of Jesus Christ, the Prophets and Apostles in matters funda-
mentall is kept, but so as the living members may erre both in
doctrine and manners, and others in societie with them may
erre grossely, impenitently, finally. And thus the Church of
England doth keep the doctrine of "Christ, the Prophets and
Apostles entirely without addition or alteration, though in
the government and administration there be many things a-
misse; though in the societie there be many who be not qua-
lified as sheepe, humble and meek, but fierce and cruell.

Fifthly, No societie is the Church of Christ, which retai-
neth not the true worship of God, but in the true Church of
God, his pure worship may be stained with rites and cere-
monies, which might well be spared, and are justly disliked.
Thus both Conformists and Nonconformists, and all other
farts and sects of men. And thus in the Church of England,
the true worship of God is for substance rightly maintained,
though the Nonconformists dislike, and the Conformists
groane under some ceremonies not abandoned. The onely
knot here to be unloosed againe is your flander against the
Nonconformists, in that you charge them to say, that the
Church of England doth not retain the true worship of
God.

And now I shall desire you calmly to consider how ac-
cording to your principles you can untie a knot or two, if
they should be knit for you in this wise.

First, He is no true Pastor of Jesus Christ, who grossly
perverteth the Scripture, falsifieth Authors, deceiveth with
equivocations, condemneth the true worship of God as per-
nicious idolatry, and the * societies of Saints as idolatrous
and Antichristian Assemblies, and labouret to draw Chris-
tians from the communion of Saints, which ought to be kept
and maintained. Examine your writings in the seare of God,
and adde the proposition wanting.

w Chaloner. Credo
Sanct. 2 part. sub-
ject. The church in
respect of its out-
ward part (as it en-
ters the Creed) is
not onely an outward profession of
adoption or disci-
pline, but a profes-
sion of the same
under the notion
of truth. And that
the Church in this
sense is invisible.
Gregory de Valent.
confes. i. his third
Tom. upo Thomas
disp. i. qu. i. pag. 7.
sect. 16, and Bel-
larm. in his third
Book de Eccles. ca.
15. Bilton Christ.
subject. par. 3. pag.
305. The visible
Church consisting
of good and bad,
elate & reproba,
hath no such pro-
mise, but thee may
erre: only the cho-
en of Christ, which
are the true mem-
bers of his body,
properly called his
Church, they shall
not erre unto per-
dition, &c.

x Jewell upon the
first to the Thes.
chap. 1. v. 1. The Church of God is in God the Father,
and in the Lord Jesus
Christ; it is the company of the faithful, whom God hath gathered
together in Christ, by his
Word, and by the holy Gholf, to honour him, as he himselfe hath appointed. This Church
heareth the voice of the Shepheard. It will not follow a stranger, but lyeth from him. Of this
Church: Hieron. in Mic. lib. 1. cap. 1. faith, Ecclesia Christi in tota orbe Ecclesi\n
dens, &c.
Secondly, He is no true Minister who derives his authority from them that are not able to give it. But he that derives his authority from the people, derives it from them that have no authority to give it. You know the conclusion, and where it will light.

Thirdly, The true Church of God is the true flock of Christ, the Kings Daughter, quickened by the Spirit, married unto Christ, gentle, meeke, humble, retaining the true worship of God, without addition or alteration, and keeping the unitie of the Spirit in the bond of peace; But the society of Separatists is not the true flocke of Christ, quickned by the Spirit, humble, meeke, gentle, keeping the unitie of the Spirit in the bond of peace. These properties do not agree to all and every one in that society in truth, according as in the former propositions, you say, they belong to the true Church of God. If you shall be able to maintaine the former propositions against men, as you vaunt, I doe not beleve you shall be able to unloose these few knots.

**C H A P. V.**

**S E C T. I.**

It may be some will expect that I should write something of their Letters; and the rather because they in the judgement of many, are thought to be the best Ministers. Of their life and doctrine I say nothing. But as for their Ministry, surely it is new and strange. For the Originall of their name, manner of entrance, and Administration, is unknowne wholly to the Scriptures, and I thinke never before heard of, till in these latter broken and confused times. Therefore it is no marvell, when the Question hath bee propounded to some of them, as it was by the Pharisees to John, Who art thou? That they have not been able for their life to answer...
fiver to answer the point. Neither could agree among themselves what kind of Ministry it is that they have taken up. And being hard pressed for resolution, they have ingeniously confessed, that unless they be Evangelists, they could not see how their Ministry doth accord with any Ministry mentioned in the New Testament. This I write upon my own certain knowledge, the persons I think are yet living, whose names for some reason I forbear to express. Howbeit, I can and will doe it if I see there be a just and necessary occasion.

I do not thinke it strange that they should thus speake: for indeed I know not what they can say better in defence of their standing. Fassours, I am sure, they will not say they are: For,

First, They doe not take any particular charge of a flocke upon them.

Secondly, They performe not the office thereof, for they agree with the people onely to preach, and not to administrer either the sealles or censures to them.

Thirdly, Their comming unto the people is in a strange sort: for they make a covenant each with other for some certaine yeares, and when that time is out, both parties are free, and so may leave one the other, and doe many times: but a true Pastor may not do so: For if he should he were worse than an hirpling, which leaves not the sheepe till he see the Wolfe comming. But many of these when they see a richer Lecturership comming towards them.

Fourthly, He that is a Pastor or Vicar, is taken generally for the Minister of the place. And truely, howsoever their calling be false and Antichristian (as the Nonconformists say) yet in many respects they doe better resemble a true Minister than any Lecturer whatsoever. Therefore not without just cause, doe the Reformists utterly condemn this extraordinary office of Preachers: And affirm, that they are neither Pastours nor Teachers which the Scripture alloweth of.

A N S W E R.

This point concerning Lecturers, I have purposely deferred unto this place, because it is distinct from the former in your apprehension, and in this you doe not pretend the Nonconformists principles, as you did in the former. The exceptions also which you take against them, are not in respect of gifts, learning, or diligence, nor that they are brought into F 2
into the Church by Antichrist, but chiefly in respect of the office and Ministry it selfe. That which you object concerning the name, that it is new (as you doe before against Parsons, Vicars, and Curates, that they are Popish) is too slight to be insisted upon. For these and divers other names or titles given to the Preachers of the Word, doe not note different Ministries for substance and kind, but different accidents whereby the Ministers are distinguished, and sometimes the employment whereabout they are principally exercised. But the Ministry which is exercised under those names, is for substance one and the same, which Christ hath appointed and set his Church. If any man hath not been able to answer this Question when it hath been propounded, what kind of Ministry the Lecturers have taken up, it was from his weakness, not from the difficulty of the matter. And this is no marvaile, seeing many Questions seeme Riddles to you, which very easily untie themselves, or be knit in conceit one by. As to the Papists many Questions touching the certaintie of our Religion, the calling of our Ministers, the continuance of the faith, seeming indissoluble, which a true hearted Christian can quickly dissolve. But you write upon certaine knowledge, that some have ingeniously confessed, that unless they be Evangelists, they could not see how their Ministry doth accord with any Ministry mentioned in the New Testament.

I am not so diffident as to distrust every word that is spoken, nor must I be so simple as to beleive every thing. In the quoting of mens words in writing, and giving the sense of them, I finde you trip so often ignorantly or upon set purpose; and so many times to quote that as making for you, which is as direct against you as can be spoken, that without breach of charitie, I may suspect some such thing in this particular; either that you missoke their meaning, or misrelate their words, or set downe your owne consequence for their position, or the like. Instances of your mistaking enough hath beene formerly mentioned, in this very place there be two o of no small note, nor hard to be disproved: First you say, The Nonconformists condemn the calling of Parsons and Vicars (their office you meane) as false and Antichristian. But their practice and profession both, doth evidence the contrary to the whole world, as hath beene shewed. And if you will mistake their writings so palpably and againe and againe affirme
affirme them from their writings, what is not there to be found, but is direct contrary to their judgement, writing and practice, how can we believe that you truly report their words. Secondly, you say; The Reformists doe utterly con-
demne this extraordinary office of Preachers. Lecturers you un-
derstand by extraordinary Preachers; but extraordinary they are not, either in respect of their calling, or the worke wherein they are employ’d. And the Noneconformists are so farre from condemning that office, that it is well knowne many, if not the greatest part of them, had none other calling, or office in the Church. And I presume every reasonable man, will conceive it an unlikely thing, that so many godly and learned men, suffering many and great troubles against other abuses, should choose to live in such a calling, against the light of their conscience. And you know some have maintai-
ined, (whose judgement therein and worke are approved by others of the same ranke,) That the Ministry of godly Prea-
chers (and so of Lecturers) in the Church of England, in all substantiall and essentiaill parts, is that very Ministry which Christ hath instituted and ordained in the New Testament, and which he hath blessed for the gathering and building for-
ward of his Church in faith and inolinesse.

It is not then the common judgement of the Reformists, nor the private opinion of any particular man of that minde, that I have seen or heard of, that the office or calling of a Lea\rner is utterly to be condemned. Who the Author is, or what the worke which you quote, entituled, The Necessitie of Discipline, I know not; nor what he faith.

Perhaps you alledge him, as you have done others wrong-
fully; It may be he speaks of some circumstances, not of the substance of the calling. If he goe any further, it is his private conceit; and must not be imputed to the Reformists, as you stile them.

We need not here dispute of the difference, betwixt the Pa\lour and the Teacher, nor to enquire whether of these they are to be esteemed, untill the difference betwixt them be exactly defined, and substantially proved: If for substance of Ministry they doe the worke of the Lord Jesus, and by his approbation, this sufficeth.

First then here it is to be noted, that the Officers of the Church are not so distinguished by their speciall limits and bounds,
bounds, but the superiour may doe the office of the rest, if necessary require. As if the societie be small, meet Officers cannot be had, or be wanting for a time, or taken away by death. The Paftour may supply the roome of the Teacher, Elder, or Deacon, that is, he may teach, watch over the manners of the people, and take speciall care of the poore, as the Apostles did for a time.

Secondly, If the Paftour be aged, weake, sickely, unable to bear the burden of his charge alone, he may take unto him, with consent of the societie and collcde Ecclesiasticall, Assistors or Helpers. Ut tam presentes in urbe stabilevuntur, quam ut absentibus ipsius Ecclesia pastoribus desitutum esse, delegarent (vel, Apostoli) eti adjuvantes. Quid nominatim ex Epiphanio hœres. 27. appareat. Tales fuerunt his: Cres. Clemens, Linus, Cleitus, Anton. moletor. Author aut, Anacletus. So Maximus helped Macarius until his death, and Augustine Valerius. And, if the Paftour be careless or negligent, it is lawfull for the people to provide for themselves, by the best means that they can, or God is pleased to afford unto them, that they might be taught and instructed in the wayes of holinesse.

Thirdly, Paftours are to feede the flocke committed unto their care, yet so, as many Paftours may be set over one flocke, which they must feede in common. And to this purpose some write, that the Apostolique and Primitive times, knew neither Parishionall nor Diocesan Churches, but Christians lived then in Cities onely, not in Villages because of the perfection. And it is to be remembred, that in Rome, Corinth, Ephesus, Philippi, Colosse, Thessalonica, and such other Cities, inhabited by Christians, there were more Paftours than one, which did in common governe all the Churches within that Citie, and there was not any one Paftour, who by himselfe, governed a certaine part of the Citie, peculiarly assigned to his charges. Thus also the Ancients write, that Peter and Paul, were the first Bishops and Apostles at Rome. Paul had Linus and Timothy; Peter, Clement and Anacletus. Liberius and Felix, both governed the Apostolicall Seatt: Valerius and Augustine, Narcissus and Alexander in the Church of Hippo. It is apparent, the Apostles ordained many Overseers in one societie, and it is not repugnant either to Scripture or reason, to thinke there might be many Paftours of one flocke;
And the flocke might be one under the joyn't care of many Shepheards, though they did not ordinarily meete together in one place. For to assemble together in one place, is meerely accidental to the unitie of a societie; Certaine it is, in times of persecution they cannot so meete; and it is most probable, in the Apostles times, many Churches were too populous in that manner to assemble together. Those that know the state of France in time of persecution, doe well understand that every Church almost was gathered of Townes, whereof some were six miles, some seven, some more from the place of meeting, and keeping theri Congregations. And therefore could not meete so often, nor know one another so well, as we by the grace of God may doe.

Fourthly, No one Paftour or Teacher hath the power of the censures belonging unto him, and whether the power of dispensing the Seales belong to every Minister of the GosPELL, I leave it to your consideration. (for I know not what you will resolve) but the actual dispensation of the Seales may be forborne by some, to whom the right of dispensing doth appertain, specially when there be others at hand to doe that office. The Apostles had power to baptize, but we may well thinke, they did not ordinarily baptize themselves. It is possible (you say) a man may be a true Ecclesiasticall Officer, and yet never doe the services thereof.

Fifthly, The Minister of the GosPELL is not made absolutely a Minister by the choice or election of this or that people, but onely their Minister for the time of his abode and continuance with them. Lay these things together, and then your exceptions against the office of Lecturers will vanish. For if they have not the chiefe charge or cure of soules, they be not sole Paftours or Teachers of the flocke; but joyned in care or charge with others as Helpers or Assistants, or chosen by the people to supply the want of such as should, but doe not feed the flocke. If they dispence not the Seales, neither is that necessary in respect of their standing: for right and power from Christ they have to dispence them, but in the execution of that power they may be hindered, or forbear it for a time. If they leave their place being lawfully called to another flocke, it may be with content of the societie and of the Church, and what then doth make it unlawfull? or if the charge should be unlawfull, it doth not make the Ministry strange or new, which is the thing in question.

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Bilson, perp. Gav. ver.ca. 10. pa. 155.
Every church with them had many Prophets, Paftours and Teachers, the number and need of the people, and time so requiring.
T. Crepl., i. pa. 340.

1 Cor. i. 14, 15, 16.
Can. Neces. of Ecc. parat. pag. 236.
That Ministry which is instituted and set up besides those which God hath appointed in his Word, is unlawful and false.

But the Ministry of Lecturers in England is instituted and set beside these, which God hath appointed in his Word. Therefore that Ministry is unlawful and false. The proposition is plain and undeniable, and we have their own words to confirm it. For thus they say. All the Ministry is by the Word of God, and not left to the will of man to devise as their pleasure, as appears by that which is noted of John, where the Pharisees comming to him, after that he had denied to be either Christ, or Elias, or another Prophet, conclude if he be neither Christ nor Elias, nor of the Prophets, why baptizest thou? Which had been no good argument, if John might have been of other function, than of those which were ordinary in the Church and instituted of God, &c. Again to devise another Ministry, to which which God hath appointed, is condemned by the second Commandment.

The Assumption is thus proved. First if their Lecturers have taken admission from the Bishops, and exercise by that power one-

ly, then is their office false, by the reasons before laid down. Sec-

ondly, If it be objected, that they never received the Prelates or-
ders, or have repented thereof, I answer. This proves not that they are therefore true Ministers. For as Jehu, though he did well to suppress Ahab's idolatry, yet in that he followed the ways of Je-

roboam, he himselfe continued still a grosse Idolater: Even so,

howsoever some may privately report, that they stand Ministers by no relation to the Bishops, yet are they notwithstanding unlawful Ministers, seeing they were never elected, chosen, ordained according to God's Word. If any reply, that they have their calling of the people: I answer, the thing is surely otherwise, as shall be manifested presently. But if this were granted, yet I deny that any Church under heaven, hath power from Christ to ordaine such a kinde of Ministry, and therefore if any people should doe it, seeing it is against the Scripture, it must needs follow, that it is an unlawful Ministry, and so consequently not to be communicated with.

A n s. v e r.

You are strangely taken with this note; for you have brought nothing but a bare repetition, of what you have said.
said over and over. If you speake of the substantiall and essentiall parts of the Ministr ery, it is freely granted, that the true Ministry is by the word of God, and heavenly. But if you extend it to every circumstantiall order, whereby in this or that Societie, the Minister is to execute the function he hath received of God, it is not approved. But of this you need not to have made so many words. To your assumption, answer hath been returned already.

First, That the Ministers of the Gospell receive their office and authoritie, neither from the Bishop, Patron, people, or College Ecclesiastical, but from Christ immediately, whose servants they are, in whose name they minister, whose flocke they attend, and who hath afforded them their worke. And if you receive your Ministry from the people, as their servant, from whom you derive your office and authoritie, and from whom you receive your Commission; your Ministry in that respect is no less false and antichristian, than theirs that derive it from the Bishops.

Secondly, If Lecturers have received ordination from the Bishops, and be called and chosen by the people, their calling is just and lawfull, according to the rules of Scripture, and their Ministry heavenly and from above, if they preach the entire faith, and feed the flocke of God. For they preach the pure doctrine of salvation, not by authoritie from men, but by commissiion from the chiefe Shepheard and Bishop of our soules: their calling may be justified by the Word and warrant of truth, which shall stand for ever; the more hainous and fearefull is your sinne, in matching the Ministry of such men, to the idolatry of JeHu.

Thirdly, You are bold to affirm, That no Church under Heaven, hath power from Christ to ordaine such a kinde of Ministry, &c. And it is true, the Church hath no power to ordaine any Ministry; for Christ is the Author and institutor of the Ministry for his Church. But your meaning is, That this kinde of Ministry is against the Scripture not ordained, and then if we call for your proofe, we have nothing here, but I deny it. You take up Mr. Br. (how well it becomes you, let the Reader judge) as a bold Sophister, because he makes flat deniall of expressed truthes. As thus, I say it is false, I deny it, &c. As if the weight of an argument were sufficienly removed by empty denials. But when you should make

Can. Necess of Se-
parat. pag. 217.
proofe of what you affirme, it sufficeth you to say I deny, or this proves it not: or I have proved from their writings, when you have falsified them onely. And if an empty denial be not sufficient answer to an empty affirmations, it is very strange. I may justly say to you, as Dr. Billon to the Papift whom he answered; If great vaunts were found proofes, the victory were yours; you have words and cracks at will; they cost you nothing.

S E C T. III.

That it is so I prove it thus; That Ministry is unlawfull, which none may lawfully give. But none may lawfully bestow the Ministry of a Lecturer. Therefore that Ministry is unlawfull. The Assumption for shame cannot be denied, if the nature of it be considered. For as we but even now said, their Lecturers take no charge of a flocke, nor them; they make covenants with the people, but for a certaine time. The peculiar worke of a Minister is not by the people laid upon them, neither expected of them. If any object, that they preach the Word. To this Dr. Ames gives an answer fully, that the preaching of the Gospel is not a worke peculiar to a Minister: for such as are private men, and one of office, may and ought to preach the Word, as occasion is offered, and not only privately, but faith he, in the publique Congregation, &c.

A N S W E R.

We have here the same thing, over againe, and when all is said, it is but this, I deny it, or I say it. The assumption cannot for shame be denied. The proposition rightly understood is true and sound, but it may carry divers constructions. As first, the meaning may be, That Ministry is for substance unlawfull, which none may lawfully give to such or such persons, &c. to such as be unfit, or prophane. And in this sense, the proposition is not found. For the Ministry is unlawfully committed to an ungodly man, an hypocrite, but the Ministry itself is heavenly, and from above. Or the sense may be, That Ministry is unlawfull which men may not lawfully give virtually or formally: And then it is weake; For Pastours and Teachers are the gifts of Christ unto his Church, from whom they receive their office, and not
from men. Or it may beare this fentre. That, Ministry, is un- 
lawfull, which none may lawfully give, in such forme, and 
manner, as it is executed: And then it is liable to exception. 
For of right the power of adminiftration of the Seales and 
Censures of the Church, belong to the Pastours, Teachers, and 
Governours of the Church; when in the execution of this 
office, they may be hindered. It is lawfull to be an affiftant or 
helper to a Pastour for a time, when it is not lawfull to give 
the office of Ministry to a man for a time onely, and then to 
expire. To the assumption; The Lecturers of whom we speak, 
have derived their office from the Lord Jesus Chrift, by the 
Minifterie of his Church, as instruments, their entrance into 
it lawfull, the service and worke it selfe holy, the manner of 
performing it warrantable, and the authoritie they have re- 
ceived the fame which Chrift hath communicated to the Mi-
nifters of the Gofpell. To publifh the truth by way of instru-
tion or exhortation, is not peculiar to the Ministers of the 
Gofpell, but by authoritie, or minifterially to preach is pecu-
lar to the Minister. For the Scripture joyneth together the 
preaching of the Word, and dispensation of the Seales, as both 
belonging to the Officers, who have received commiffion from 
Jesus Chrift. And if private persons may preach the Word in 
this fentre, we fee no reason why they may not administer the 
Sacraments likewife, and so the Governours of the Church 
shall have power to doe nothing, which every private mem-
ber of the societie may not doe as well as they. But Lecturers 
preach the Gofpell by authoritie, and as men set in office by 
the Lord of the harvest. And this may suffice to shew the va-
nitie of fuch exceptions as are taken againft our Church, Mi-
nifterty, and worship, to prove it to be no true Church, wor-
ship, and Ministry; and how untruly and unjustly the Non-
conformifts are charged to lay the grounds of that rash and 
affected Separation, which fome have run into. To examine 
what argument is returned to Dr Ames, Mr Daw, Mr Br: is 
needleffe; for nothing of weight is faid againft them, but the 
same things vainly repeated, with insolent scoffes and repro-
aches, as if by evill speaking you hoped to get the victory. 
It is to be obserued generally you fay, that those which stand 
for bad caufes doe after this forte still reproach the Adverfa-
ries. Thus doe the Papifts the Proteftants, fo the Proteftants 
the
the Puritans, and so they use here and in other writings unusually. Now I would entreat you to review your two books, and speak in good earnest, whether in scoffing, reproaching, falsifications, you do not ordinarily exceed all men that ever you met with all. Consider seriously, and then let conscience be Judge whether it be the note of a good or evil cause, &c.

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