A Remonstrance, AGAINST PRESBITERY.
Exhibited by divers of the Nobilitie, Gentle, Ministers and Inhabitants of the County Palatine of Chester
with the Motives of that Remonstrance.
Together with a short survey of the Presbyterian Discipline.
Shewing the inconveniences of it; and the inconsistency thereof with the constitution of this State, being in its Principles destructive to the Laws and Liberties of the People.
With a briefe Review of the Institution, Succession, Jurisdiction of the ancient and venerable Order of Bishops.
Found to bee instituted by the Apostles, continued ever since, grounded on the Lawes of God, and most agreeable to the Law of the Land.

By Sir THOMAS ASTON Baronet.

Horace, lib. 1. Epist. 2.
*Vt ingulent homines, surgunt de nocte latrones,*

*Vt te ipsum serves non expurgisceris?*

Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways, from the ancient paths, to walk in paths in a way not castup.

Jeremiah, 10. 15.

Printed for John Aston. 1641.
TO
THE KINGS MOST EXCELLENT MAIESTIE.

Most dread Soveraigne,

Arr bee it from my ambition, to presume your sacred Maiestie should mispend your more precious minutes upon the perusal of this weak essay of my loyal affections to my Parents; My King, the Father of his people, (a) to whom by the Law of nature I owe Faith and Allegiance: (b) My Mother the Church, in whose bosome I have been fostred with the pure food of life, the Word of Truth.

Yet Sir, since your Maiestie was pleased so graciously to approve of the meer Text or Abstract of this Treatise (The Remonstrance of many of your humble loyal Subjects of that your devoted County of Chester) it is a dutie in me humbly to begge your Maiesties leave, that it may under your Princely patronage walke abroad with this Comment, it hauing by misprisyon or malice, beene pursued with some unjust clamours. And the pure intents of the subscribers have been expos'd to a sinister interpretation whose I am certain had no other end but to express their loyal desiers to prevent a growing danger.

I confess my owne insufficiency to performe so great a taske, I foresee the calumny that inevitably attends every good intention, since Traducers barke at those Elephants, whose strength of learning might support a Church, against all the batteries of wit or reason: How must I looke to have these Bats flutter about me,

(a) Bonus Rex nihil a bono patre differt & patria dicitur a patre, quia haber communem patrem, qui est pater patriae.
(b) Ligeance or faith of the subiects is due to the King by the law of Nature.

Cokes Post. nut.
The Epistle Dedicatory.

who in namelesse pamphlets, fill the ayre, and the
care of everyone with nothing, but shrikes and out-
drices, against all Government, Inventives against all
Governors of the Church.

But I have read of one borne dumb, who seeing
his Father in danger, affection supplied the defects
both of art and nature, and in an instant lent him
organs and language to forewarme his Fathers peril.
This excites me to proceed; since God hath given me
ence to speake plaine English; and (I thinke him)
spirit to speake truth: it were an argument of
affection to myselfe, if out of distrust of my owne abili-
ties to write Placentia, (to winne popular applause)
I should silence my apprehension of the danger im-
inent over King and Church, which more leisure,
or perhaps more curiousie, hath given me that occasion
to looke into, (may bee) many better able have
omitted.

Visible it is to every eye, what assaults are made by
such inveighours against the long established Govern-
ment of the Church, under that reverend Order of
Bishops, but it is not so easily discernible how much this
may concerne your Maiestie. Yet Experience will tell
us if we looke abroad, that all those Monarchies have
Suffered an Eclipse where the rights of the Church
have beene deserted. And no marvel, if it be well
look'd into, Crowns carry a charmme with them at the
Consecration of Kings.

Excellent learned and satisfactory I must confesse
are the Treatises of many great Divines in defence of
this Order. But Arsinon habet inimicum praeter
ignorantem, and some of these have erred in wri-
ting above the capacity of their opposers. Artistis judge
best
The Epistle Dedicatory.

best of a Diamond without a foil, know it by it's owne Rayes: but the inexpert only by comparison with other stones. I have plac'd Episcopacy and Presbytery in parcells; such as my selfe doubtlesse wil better distinguish them in plaine prospect, than in meer speculation. The Bishops are suspect as parties, all that is writ by them as partiall: To all but the preindicte sure I stand unsuspect, being as free borne, as independant as any man, I have no interest, but the love of truth and libertie; save that of loyalty; which when I consider how gracious a Prince I owe that duty I confesse it appears a great eye: bee that shall read those publicke professions of grace to both your houses (and tis pitty but they should be read and registered in the hearts of all your people.) I shall willingly concur with you to reforme all Innovations in Church and Common-wealth, to regulate all Courts of Justice according to Law, (and that) what ever part of my revenue shall be found illegall, or, grievous to the publicke, I will willingly lay downe, relying entirely upon the affections of my people. And shall bee privie to that pledge of free grace given under your Maiesties hand and seal to that your County upon the humble representation of their loyall affections to the peace of Church and State, in those words (which I assure my selfe we shall ever keep as royall Record:) We being desirous with the advice and assistance of Parliament to redresse all just grievances, and resolv'd by Gods grace, to preserve the puritie of Religion, and governe according to Law. He I say, that shall but read these, sure needs no oath of Allegiance, but will bend all his endeavours to
support all his prayers to perpetuate that Crowne to all posteritie, under whose Royall shade, wee have such happy assurances to receive justice, to enjoy our Religion, Libertie, and Lawes.

These Considerations have encouraged me to represent the Government of a Presbitery (as it yet appeares) by their owne Writers, Incompatible with your Maiesties Soveraigntie, destructive to your peoples liberties, wherein your Maiestie pardoning the presumption, and casting a favourable eye upon the good intention: such as maligne truth, or your Maiesties prosperitie can vent their venome against no man, lesse values it, then

Your Maiesties most

Loyall Subject,

and humble Servant;

THO. ASTON
To the Reader.

Reader,

I did never expect to salute thee from the Press, yet I am now forced to it, finding my name upon every Stationers Hall, first assumed without my privity, to countenance (an imperfect truth, which yet I must avow (The Cheshire Remonstrance, improperly called, A Petition.) Secondly, abused by an absolute untruth, the spurious issue of some brain-sick Anabaptist, injuriously fathered upon that County, and filed The answer to that Petition, therein disavowing me; yet I must give him more thanks that printed the latter than the first: That exposed me to censure, This invites me to justify my self, to vindicate my Countrey: The first, starting out naked without the papers to which it relates, appears like a shadow without a substance, or a Comment without a Text, yeelds every man discourse, few men satisfaction. To explain this Riddle, I have inserted that Petition, those positions which were annext, and were the occasion of our Remonstrance. Thou that art doubfull or hast censured Ex parte, take in evidence, the whole truth, then give thy verdict. The latter hath nothing in it worth my answer, nor thy note, but that it is meerly fictitious, false In toto, & in qualibet parte.

Never any such Petition seen in Cheshire, never presented to the house, noe such persons ever signed it.

For thy better satisfaction, know we have but five Noblemen in Cheshire, four of which, signed the first Petition; of Knights Baronets, Knights, and Esquires, I know not above two in the whole County, that do desire the abolition of the Episcopall order, we have not in all so many Divines, as are said to have under-
To the Reader

writ, and fourscore and ten of those have signed the Remonstrance, most of the rest were never asked. And for the Gentry and inhabitants, I do confidently believe not one of either, but will protest against that Libell, not one of a hundred, but (that question being singlyly stated, whether they desire the continuance of Bishops, or to submit to a Presbytery) will with their hands witnesse their hearts affections to the preservation of that order, established by our Laws, the observation of which Laws, must preserve the continuation of our liberties.

But thou wilt lesse admire his boldnesse to traduce a Countrey, when thou shalt finde him so impudent as to belie the Gospel.

To delude the (ignorant or negligent) Reader, he stuffs his Margin full of Texts, of which thou shalt not finde one for his purpose: He takes upon him to prove, that the Apostles alwayes ordained sundry Bishops in every particular Congregation, and those of equall power and authority: for proofe whereof, he quotes Acts 11.30. but take the precedent verses with it, and see what thou canst conclude thence (a.) And in those days came Prophets from Hierusalem to Antioch, and there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth, thorough all the world, which came to passe in the days of Claudius Cesar. Then the Disciples every man according to his ability determined to send relief unto the brethren which dwelt in Iudea, which also they did, and sent it to the Elders by the hands of Barnabas and Saul.

By which it is very probable, as is the opinion of C. a Lapide, and others, was chiefly meant the Deacons, (b) whose office was to collect and treasure up the benevolences for the relieve of the Presbyters, and of the poor, as is agreed by all Writers.

Now he would apply the word Elders which is in the Latine Presbyteri onely to the Bishops: whereas that

Acts ii. verse 27, 28, 29, 30.
C. a lapide, Acts xi. 31.

(a) Nec alia tunc fuit Diaconorum ratio quam sub Apostolis oblationes enim sive lium quotidianas et anuos Ecclesiæ pro ventus recipiebant ut conferent in veròs usus, id est partim Ministris, partim pauperibus, alendis distribuenter. Episcopi tamen arbitrio cui & aestimose rationes quotidianas reddibant.

Calvin Institut. lib. 4.
cap. 4. sect. 5.
To the Reader.

that word did usually imply all the Ministers of the Church. As it is explained by that vast learned Lyra, and he harmony of all the Fathers upon that place of Acts 14. (c) And when they had ordained them Elders in every Church, &c. (He says) by the name of Elders is also to be understood all other Ministers of the Church, as Bishops, and Deacons, and such like.

All the rest of his quotations are but mere citing of Texts out of a Concordance where ever he finds the word Elder, quoting it for a Bishop, never observing whether it be for him, or against him; As to prove them of equal authority, he cites, 1 Tim. 5. 17. Let the Elders that rule well be counted worthy of double honour, so is a strange conclusion, ergo, equal in authority.

Likewise to prove that one Bishop is not set over many Churches, he quotes Titus, who as it appears by the subscription of that Epistle, was ordained the first Bishop of the Cretians; Saint Chrysofrone upon that Chapter, says, Paul committed to Titus the judgement of many Bishops. And Lyra (e) upon the same Chapter, that Paul instituted Titus Archbishop of the Cretians, with whom agree our late Writers, amongst which Erasmus more fully in his Argument on the Epistle to Titus observes, (f) that Paul set Titus his Disciple, for his excellent gifts, over the Cretians, and departing thence, consecrated him Archbishop, admonishing him to institute Bishops (which he also calls Presbyters) in every City, prescribe him the fit endowments of a Bishop.

With like liberty doth he abuse History, unworthily assuming the name of that reverend Patriot, Archbishop Yper to patronize his fictions, who only historically recites the several opinions of Authors concerning the first inducing of the Christian faith into England, whether by James the son of Zebedee, Simon Zealotes, Simon Peter, or Joseph of Arimathea, ann. 63.
To the Reader.

(g) Viber ibid. fol. 7. after Christ, or others; which if all admitted for truths quidem Metaphras. x credivimus, and conclude nothing to the governing of the land without quem legimus petrum Bishops (for some hundred yeares from the first planta- tion of the Gospel) but rather the clearer contrari, I shall give thee Reader, that Fathers own words, (whereby) judge what truth is to be expected from such juggler.

First he cites Metaphras. in whom (faith he) we read that Peter was a long time in Britannie, and drew many Country's to the Christian faith, but at last when he had illuminated many with the light of the word, and had constituted Churches, hee ordained Bishops, Presbyters, Deacons returning to Rome the 12. y' er of Nero Cesar; where were the severall degrees of dignities. Again he recites Aristobulus, (b) whom Paul mentions in his Epistle to the Romanes, and was one of his seventy Disciples, him Paul ordained Bishop of the Britains. (This was a large Parish) Next he relates many diversities of opinions concerning Ioseph of Arimathea, his being in England, (i) and concludes, that although it were true (which it was not) yet it follows not that therefore all the land had received the faith; for it might be dispers'd amongst private persons, but was never received by the whole kingdom, nor came they to have Christian Churches till Lucius time, as is con- fect by that reverend Bishop, (k) That the Gospel was first publiquely received here under Lucius and Elutherius, with which accords Master Fox in his Martyrs; That from Peter, Anno 65, after Christ, Elutherius was the twelfth suzerene Bishop of Rome, who about Anno 161. sent Fugacius or Fuganus, and Dimianus or Da- mianus which converted first the King and people of Brittain, and baptized them with the Baptisme and Sac- rament of Christ's faith. The Temples of Idolatry and all other Monuments of Gentility they subverted, con- verting the people from their divers and many Gods to serve one living God: There were in Brittain 28. head Priests, which they called Flamines, and three Arch-
To the Reader.

Archpriests which they called Archflamines, having the oversight of manners, and as Judges. Those 28 Flamines they turned to 28 Bishops, and the three Archflamine to three Archbishops, having their seats in three principal Cities: which being Master Fox his own words according with the Bishop, (m) you may observe how a lyar confounds himself; for he first says, The Church of England was governed some hundred yeers without Bishops from the first plantation: and in the next line he disproves himself, That in the instant of the conversion of the Church, and supplantation of idolatry were planted Bishops, from whence he concludes an excellent Argument: Because they were instituted by Elutherius the twelfth succesive Bishop of Rome from the Apostle Peter (Non interrupta serie) Converted the people to the true God, subverted idolatry, and supplanted the heathen Priests; Ergo, They are of Ethnicall or Diabolicall, not Apostolicall institution.

Truly (Reader) I have spent too much time on him, but it is to admonish the vulgar with the Apostle Paul, to stop their ears against such Libellers, and (n) Not to give heed to fables: The end of the Commandement is Charity out of a pure heart, and of a good Conscience, and of such unfained, from which some have swerved unto vain jangling, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirmed. I do it to persuade some able Divine (not to mispend time to answer the matter of their Pamphlets, but) that it will be time well spent to discover the fallhood of such faucie-untaught-teachers, as here the Apostle speaks of; to display their misquotations, and distortions of Scripture.

It is the best and quickest plea to take away the testimony of a false witness, to prove him formerly perjur’d. And in this point, the works of such persons thorowly traced, they will best be rendred despicable to the world.

For though the Prophese of Saint Paul, (o) That the time

(m) Vnder ibid. fo. 592
(n) 1 Tim.vers. 45. 6.
To the Reader.

Time will come when they will not endure sound doctrine, but after their own lusts shall they heap up to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto falsers.

Is in these dayes most evidently manifested of many, yet charity forbids us to cenfure all to seek untruth for its own sake, many no doubt are deluded with that species of truth, which (the pretended though abus’d quotations of Scripture) they stuffe their books with, all carries with it, which I dare promise any man that will take pains to examine will scarce finde patience to read any more of them.

Reader, I have wandered too long from thee, but now return not to beg thy approbation, (I Court no mans) but to advise thee for thine own sake: That being falseness is so bold to offer to outface truth in print to let all whispered detractions (from which no Good work is free) be rejected by thee, and receive and weigh these following truths of the manner of procuring the subcriptions, and the reasons of presenting that Remonstrance, the carriage whereof is testified the contents avowed by thy friend if thou art either a freeman or a Protestant.

THO. ASTON
THE
REMONSTRANCE
REPRESENTED TO THE HOUSE OF
Peers, by Sir THOMAS ASTON
Baronet from divers Noblemen, and Gent-
lemen, of the County Palatine of
CHESTER, against PRES-
BYTERIAN Government.

To the High and Honourable Court of Parliament,
The Nobility, Knights Gentry Ministers, Free-
holders, and Inhabitants of the Countie Palatine
of Chester whose names are subscribed in the se-
veral Schedules herunto annexed

Humbly Shew

That whereas divers Petitions have lately been
carried about this Country, against the present
form of Church-Government (and the hands of
many persons of ordinary quality solicited to the
same, with pretence to be presented to this honourable
Assembly) which we conceiving not so much to ayme
at reformation, as absolute Innovation of Government,
and such as must give a great advantage to the adver-
saries of our Religion, we held it our duty to disavow
them all: And humbly pray, that we incurve no mis-
centure, if any such clamours have without our privi-
tie) assumed the name of the County.

We as others, are sensible of the Common grievan-
ces of the Kingdome, and have just cause to rejoic at
The Remonstrance.

(a) Wee conceived it not proper for us by way of prayer to intermeddle, but by way of submission to leave these to the Judgement of the Parliament.

(b) philip. r. r.

1 Tim. 3. r.


(d) Vid. Eusebius Fox his Martyrs.

(e) Vid. booke of Martyrs. Cranmer Tutor to Ed. 6.


(g) Bishop Jewel, Bishop Andrewes, Bishop White, Archbishop Visher, Bishop Moreton, Bishop Davenant, and our English Seneca, Bishop Hall.


(i) Particular men's errors cannot be aken for the Tenets of the Church. (j) The petition annexed, note 6. (m) The positions annexed, note 5. 11.
The Remonstrance.

 formas of government, and their several intimations of the desire of the power of the keys; (n) And that their congregations may execute Ecclesiastical Censures within themselves; (o) We cannot but express our just fears, that their desire is to introduce an absolute Innovation of Presbyterial Government, whereby we who are now governed by the Canon and Civill Laws, dispensed by twenty six Ordinaries (easily responsable to Parliaments for any deviation from the rule of Law) conceive we should become exposed to the meer Arbitrary Government of a numerous Presbytery, who together with their ruling Elders, will arise to noere forty thousand Church Governours, and with their adherents, must needs bear so great a sway in the Common-wealth that if future inconvenience shall be found in that government, we humbly offer to consideration, how these shall be reducible by Parliaments, how consistent with a Monarchie, and how dangerously conducible to an Anarchie, which we have just cause to pray against, as fearing the consequences would prove the utter loss of Learning and Laws, which must necessarily produce an extermination of Nobility, Gentry, and Order, if not of Religion.

With what vehemenec of spirit, these things are prosecuted, and how plausibly such popular infusions spread as incline to a parity, we held it our duty to present to this honourable Assembly; And humbly pray that some such present course be taken, as in your wisdom shall be thought fit, to suppress the future dispersing of such dangerous discontents amongst the common people; we having great cause to fear, that of all the distempers that at present threaten the wellfare of this state, there is none more worthy the mature and grave consideration of this honourable Assembly, then to stop the torrent of such spirits, before they swell beyond the bounds of Government, Then we doubt not but his Majestie persevering in his gracious
inclination to heare the complaints and, relieve the grievances of his Subjects in frequent Parliaments, it will so unite the head and the body, so indissolubly cement the affections of his people to our Royall Soveraigne, that without any other change of Government, he can never want Revenue, nor wee Justice.

We have presumed to annex a Copie of a Petition (or Libell) dispersed, and certain positions preach'd in this County, which we conceive imply matter of dangerous consequence to the peace both of Church and State: All which we humbly submit to your great Judgements, praying they may be read,

And shall ever pray, &c.

Directed to the house of Peeres,

And subscribed by the Lieutenant of the County.

Three other Noblemen.

Knights Baronets, Knights, and Esquires, fourscore and odd.

Divines fourscore and ten.

Gentlemen, two hundred threescore and odd.

Freeholders and other inhabitants, above six thousand:

None of them Papish Recusants,

And all of the same County.
The Petition which was spread abroad in the Countrie amongst the Common people, by some private Persons to procure hands, but was concealed from the Gentry: A Copy whereof was annexed to the Remonstrance, and was complained of, having injuriously assumed the Name of the Humble Petition of the Freholders, and the rest of the Inhabitants within the Countie of Chester (which might seem to involve the whole Countie,)

Sheweth,

That whereas the manifold unsupportable burdens wherewithal our Consciences and estates have beene long oppressed, with a continuall increase thereof, have at last so tyred and infeebled our strength, that we find our selves unable to subsist any longer under the weight thereof: wee dare not now neglect to take the present opportunity of serving the Lords providence in the use of this meanes, which we hope is of his owne appointing for our reliefe: But as we have in some measure implored God, who is the blessed Author; so wee thought our selves bound humbly to Petition this honourable and renowned Assembly (convened in Parliament) for redresse of our miseries, being the most likelyest instrument, so farre as we apprehend (not limiting the Holy one of Israel) for that end and purpose, which we humbly pray may be duly considered, as we make bold to tender them in these few Lines following.

Our miseries are such as are either Ecclesiastical or Civill; first Ecclesiastical, and that in regard of the usurping Prelates, their lawlesse dependent officers, and their irregular manner of worshipping God prescribed unto
unto, and cruelly imposed upon us by them: for as touching the Prelates themselves, we conceive them to be the Popes Substitutes (per accidens) at the least, if not by solemnly covenanting allegiance, as it may appear, by their Lording it over God's heritage, both Pastors and People, and assuming the power of the Keys only to themselves, contrary to God's sacred word.

Therefore we humbly Petition you this honourable Assembly, as you tender the glorie of God, the King's Prerogative, the Subjects liberty, the purity of God's sacred Ordinances, and the welfare of Posterity, or with the downfall of Antichrist and his adherents, to stirre up the zeale and strength wherewith the Lord hath endued you, and courageously proceed (unto your immortall praise) against these his mightie enemies, and secret underminers of the good estate of our Church and Common-wealth, and utterly dissolve their Offices, which give life to the most superstitious practices in or about the worship of God: And so together with the ruine of their Antichristian Offices and Government, we also humbly pray may fall to the ground their impious Courts, with all their dependant Officers, (even from the Chancellors to the Parators) their corrupt Canons, booke of Articles, the English refined Masse-booke of Common Prayer, with all their popish significant Ceremonies therein contained, the strict imposing whereof hath driven out of this our English Nation many of our most godly and able Ministers, and other his Majesties loyal Subjects, able both for person and estate, to have done good service to God, our King and Country.

Secondly our Civill miseries are chiefly these.

First, That the tenths of all our goods should bee taken from us, by Parsons, Impropriators, and in some places by Reculants, under a pretence of maintaining the Ministerie; and yet notwithstanding wee forced in divers places to maintaine a Ministerie out of the rest of our estates,
estates, if we will have any, and to repair our Churches, which have beene of late very excessive and superstitious.

Secondly, That Sutes in Law are so long unnecessarilily detained in Civil Courts before judgement be had, whereby divers persons have their estates utterly ruined, and others much decayed.

Thirdly, That the Oath in Courts Lect and Baron is usually administered without limitation, and before the charge be given, so that the jurors cannot swere in judgement as the Lord requires they should.

Fourthly, That the Countie Court is kept upon the Munday, and thereby we are put unto excessive charges in travelling thereto, unless we should labour upon the Lords day next before.

Fiftly, that our Countrie is verie destitute of sufficient Schoolmasters for the educating of our Children, and fitting them for the service of God, our King, and Common-wealth.

Sixtly, that there are such excessive fines by some Gentlemen imposed upon their Tenants, as that thereby they are both disabled to maintaine their families, (whence ariseth so many poore people) and to doe his Majesties service, and pay him lawfull tribute.

Therefore that these our grievances both Ecclesiasticall and Civill may be redressed, and that the contrary privileges which Christ hath purchased and commanded us to stand unto, may be obtained and establisshed;

We most humbly beg that the revealed will of God contained in the Books of the Old and New Testaments, and recorded for our practice in the days of the gospel, may be that Rule which your Honors would be pleased to follow. O what glory would it be unto our God, our King and Nation, what beauty unto our Church, what honor unto this Noble Parliament, and what confusion to the exca-
mies of his Majesty and loyall Subjects: if wee might see
the moral Doctrine of the Prophets and Apostles made old
Englands Canons; then might our Ministers have li-
berity to preach Gods world, and administer the Sacra-
ments according to the mind of Christ, and our Congre-
gation power to execute Ecclesiastical Censures within
themselves: Then might his Majesties Subjects meete toge-
 ther; and pray for the King and Queene and their Poste-
riety, without punishment and false Calumniation. O this
would make our peace with God, and good men; this would
gaine our friends, and scatter our enemies: This would
make our Land impregnable, and our Souldiers couragea-
ble: This would unite our Kingdome in peace, and cause us
and our little ones to sleepe in safety: This would call backe
the banished, and release the Lords imprisoned: This would
advance our Mordecais, and hang our wicked Hamans:
This would replant our conscionable Ministers, and sup-
plant our Lordly Prelacy: This would take away illegall ex-
actions, and bring our people to due subjection: this would
take away extorted Herriots, excessive Fines, and unlimi-
ted Boones, for it would learn land-Lords more compas-
sion, and Tenants due submision; yea, this would make a
sweete Harmony betwixt Rule and Obedience in all Re-
lations.

Which that it may now happily be effected, we earnestly
implore the Lord of Heaven to bend your noble spirits
to this great work of God, which so sweetly ashereth all
other comforts.

And so we shall ever pray, &c.

THE
The Positions annexed also to the Remonstrance.

Certaine Positions preached at St. Iohns Church in Chester by Mr. Samuel Eaton a Minister lately returned from new England upon Sunday being the third day of January 1640. in the afternoone.

First, That the names of Parsons and Vicars are Antichristian.

2. The Pastors and Teachers of particular Congregations, must be chosen by the people, or else their entrance is not lawfull.

3. That all things which are of Humane invention in the worship of God (under which he seemed chiefly to comprehend the book of Common prayer, and the rites and Ceremonies therein prescribed) are unsavory and loathsome unto God.

4. That Ecclesiastical censures of admonition and Excommunication, ought to be exercised by particular congregations within themselves.

5. That the people should not suffer this power to be wrested out of their hands and usurped by the Bishops.

6. That the supreme power in Church matters, next under Christ, is in the Church, meaning (as he clearly explained himselfe) particular Congregations; for he denied all National, Provincial, and Diocesan Churches, as well as Bishops, and so expounded that text, Math. 18. Go tell the Church, &c. of particular Congregations, or as we call them parochiall Churches.

7. That all good people should pray earnestly unto God, and not cease to petition the Parliament for the razing of the old foundation (meaning as he plainly discovered himselfe) the abolishing of Episcopall Government, and the establishing of their new Presbyterian Discipline;
as also for the purging all filth and Ceremonies out of the house of God.

8. That they, that put not to their hand to helpe forward this worke, may justly feare that curse pronounced against Meroz. Judges 5. Curse you Meroz, because they come not to helpe the Lord against his mighty enemies; & there he expressly called the Bishops the mighty enemies of God and his Church.

Certayn other Positions preached by the same man at Knutsford a great market Towne in the same County.

9. That every particular Congregation is an absolute Church, and is to have all ordinances and officers within it selfe; the members of it must be onely Saints; these must enter Covenant amongst themselves, and without such a Covenant no Church.

10. That the power of the Keyes is committed neither to the Pastors nor Governours, but to the whole Congregation, and to every particular member of the same; and Christ having committed them to every one, would of every one demand an account of them, and therefore charged the people, as they would answer it at the dreadfull day of judgment, to keep the keyes amongst themselves, and not to suffer any authority to wrest them out of their hands.

11. That it is an heinous sin to be present when prayers are read out of a Book, either by the Minister or any other.

By which, and other such Doctrines, many of the common people are brought into that odium of the Book of common prayer, that divers of them will not come into the Church, during the time of Divine Service.

THE
The spreading of the foresaid Petition, and the publicke and frequent preaching of these and such like seditious Doctrines, having stirred up a general discontent in many common people, divers of the Gentry without any sinister respect whatsoever, but only out of a care of the publicke peace, (being thereunto induced by the presidents of London and Essex, into which the Lords had formerly directed orders for suppression of such disorders) did humbly desire the Earle of Darby, Lord Lieutenant of the County to joyne in a Remonstrance of the distempers likely to ensue, and to represent the same to the house of Peeres, praying their care for prevention thereof.

The Remonstrance being resolved of, upon a conference of many of the Gentlemen of the Country, some Divines were sent unto, to know if they would joyne in subscription with the Gentry, and for the clear carriage and quick dispatch, several Letters were sent into the several hundreds, directed to some of the principal Justices there with copies of all inclosed, to procure the subscriptions of their neighbor-hood, all of the same contents, and subscribed by those few who undertook this following, being foureteene persons of quality.

Gentlemen:

Upon consideration of the copy of a Petition inclosed from the Freeholders of this County which hath been spread abroad and signed by many hands, we conceive it would much reflect upon the Countrey to let it passe in the names of the Countie without any protestation against it, being not onely clamorous against the governement of Church.
Church and State, but against our Country in particular: And beeing the shortenesse of time would not permit a generall meeting, yet such as wee have consulted both with Divines and others are pleased to approve of the copy inclosed: Therefore for the speedy dispatch of it, we have thought fit to send severall Coppies into the severall hundreds, intending that you will be pleased to assemble or send unto all the Gentrie of your hundred, and such Divines as you conceive will joyn in it, and some of the chiefe Free-holders before wednesdy next, and signe the Paper annexed to the Petition with as many hands of quality as you can get, and return them to Cholmley, where wee shall some of us meete and annex them all to the originall it selfe which wee have signed; and will so send it up to bee preferred: the dispatch is the life of the businesse. Wee hope no man will be slack in that so much concerns the Country. So we rest your very loving friends.

We desire that you would be pleased not to let any Coppies be taken, and return it on Thursday next at farthest, and let no Papist subscribe whatsoever. January 30. 1640

The Direction or Supercription: To the Right Honourable the L. Brereton, Mr. Doctor Dod, and Henry Mainwayring Esquire, or one of them; and to others the Gentlemen of the Hundred of Northwich.

This publike carriage, I hope, will satisfy all ingenious men how injurious such clamours have bee, as pretended undue practises to procure Subscriptions, And if some few timorous people by pretence of trouble have beene frighted to retract their former Subscriptions, I presume no judicious man will conceive it either to reflect on the Gentry, or dis-value the substance of the Remonstrance.
The Preface.

It is a time of Censures; nor actions nor persons escape (if perhaps) the power, (yet not) the tongues of men, certainly the Goose-Quill did never more licentiouly, less civilly bedabble both times and persons.

No action (of so pure intention) hath beene more bespatter'd than the deliverie of this Remonstrance: No man with more confidence, less cause, hath beene more mistaken, misse-censured than my selfe. Yet some I presume that have now seene those Motives, which before they did not, are satisfied; there was just cause for us to complaine, none for them to judge.

We alas are none of those that live in Goshen, (a) seuer'd from the sorrowes of our brethren; a Exod: 8. 22.

Wee
The Preface.

wee have had our (b) swarme of flies to destroy
our fruits: we have felt the storme of a distempered state, as well as they; (c) But we had rather with prayer and patience wait and hope for the reunion of our distracted peace, than rend the breaches wider, by pulling on our heads a greater plague than wee have yet felt, or then the Egyptians suffered, till their (d) Chariots were taken off their wheels, or then we hope we can till our Lawes the Hinges of the State be disjoyncted, the reines of Government let loose: Then alas, how some (with them) should we be overwhelmed with disorder and confusion? how easily become a prey to the first invader?

Yet I feare we undergoe more censure, who pray the preservation, than those that seek the abolition of those Lawes that give us Life and safety, by preserving Order, which is the Soule of Government.

Wee meet with severall sorts of Censurers some seem to robbe the Gentrie of the right of their owne free thoughts, as if they were but properties to serve the ends of others, act the designes of the Bishop and his Clergy, who I doe absolutely affirma, never knew of it till it was done: yet I doe confidently assume, if he required, it might have as many free testimonies (of qualitie) of his moderation, as any man of that reverend Order.

Others of the same stampe seeke to impeach the credit of the Subscribers, as if a great part were
The Preface.

were papists: All may see our instructions were not to admit such: I resolutely affirm, no one Gentleman of quality there is such, and I confidently believe, not one at all of the whole number.

Some (that certainly never saw it) Censure for company, that wee onely swimme against the streame, and contrary to the Torrent of other Countries, have put in a justification of a plea for Bishops: such I said before sure never saw it: when they doe, they will finde, that we have the same fence of disorder in Ecclesiastical Jurisdiction as others have: That to us (e) the suppressing of Poperie, the increase of able Pastors, the removing of Innovations, will be equally acceptable as to other Subjects: onely we conceiued our modest submission to the judgement of that great Counsell, to regulate the rigour of Ecclesiastical Courts to suit with the temper of our Lawes, and the nature of Free-men, would to so grave a Senate administer as much matter of serious consideration, implie as much need of Reformation, as a large invective full of bitter reviling, which might more convince us of want of Charitie, than the Bishops of Moderation: being virulence of Spirit never argued either Civility, or Christianitie, never tended to piety or unity, nor advanced either Religion, or good Order.

(e) The Remonstrance.

Remonstrance.

Hoc reperiemus, nimi-am mor ostarem ex superbia magia & falsa, falsa que sanctitatis opinione, quam ex vera sanctitate veroque ejus studionae, itaque qui ad factendum ab Ecclesia defectiones sunt alias audaciae & quasi Antefignani, iut plurimum nihil alud, causa babent, nisi ut omnium contempus offenent se ad lignos esse mel fours.


Calvin observes, that too much bitterness or obstinacy springs rather from pride and disdaine,
The Preface.
dilaine, and a false opinion of holinesse, then from true sanctity, or the desire thereof. And that such as are forwards, and the leaders of others in their defection from the Church, have for the most part no other cause, but their own selfe conceipt, thinking themselves better than all men else.

But if either process of time, or discontinuance of Parliaments have admitted any superstructures of exorbitant power, doubtlesse the wise-dome of the House, (instructed with the steerage of the State) would reduce such without our clamours.

For such complaints as are against the temporall power of the Bishops, wee know of no such thing inherent to the Order. (b) Melanthon tells us, if they have any power of the sword, it is of humane institution given them by Kings and Emperours: if so, certainly ejus est revocare, ejus est dare. And where a gracious Prince, (ex mero motu, and I may say, ex puro amore) out of a tender affection to the peace, and welfare of his people, hath freely offered a retraction of such temporall authority, (i) as is not necessary for the government of the Church; it is more proper for the debate of his great Councell to decide the poynct; than besitting the importunity of us, his (much satisfied) subjects, especially with such violence, as relishes rather a sentence than a supplication: Quia non consensum querit, sed disidium anget, qui quod factis praestatur, verbis exigit.

b Si quam habent Episcopi potestatem gladii, hanc non habent ut Episcopi ex mandato Evangelii; sed jure humano donam a Regibus & Imperatoribus ad administrationem civilem suorum honorum. Hac interim alas functio est, quam ministerium Evangelii Melanthon Articul sibi.

37. In his speech the 23. of January.

i. If upon serious debate you shall shew, that Bishops have some temporall authority, not so necessary for the government of the Church, and upholding of Episcopall jurisdiction, I shall not bee unwilling to desire them to lay it downe.
The Preface.

But for the Office and Order it selfe, 'tis confessed, we were so farre from joyning with them, either in their prayer of abolition, or the indecency of their Language, that 'twas thought, it became us to vindicate the Countrey, consisting of Civill Gentrie from the imputation of such incivilitie, as that petition, if it had past as the Act of our Countie might perhaps fixe upon us:

And more then in our owne excuse of not joyning with them, we presumed not to move any thing for, or against the Bishops: but being wee intimated our feare that these practises and tenets tended to introduce a Presbyterie, 'twas necessary to shew we had no hand in that Petition, which would have no Bishops, lest we might seem to desire neither.

These prejudices of opinion thus removed, I hope men will with more cleare eyes see the Integritie of our intentions, and will with us in time take heed of Wolves, especially when they appear in sheeps cloathing.

As we are a Gentrie, who for Antiquity shall subscribe to none; so I hope shall we ever testifie our zeale as great, our resolutions as firme to preserue our ancient liberties, as any Countrie whatsoever: And I believe if any had our provocati-
on, they would have made our complaint.
A Survey of Presbytery.

SECT. i.
The Designe of some Presbyterians.

IS an ill presage of worse events, to begin with the subversion of God's house, the Church: It is not Reformation, but total Innovation many men look for.

'Twas a signe of no good intent, when such a petition must bee smother'd up from the knowledge and Counsells of the Gentrie: And though it were suppress after it had beene spread abroad, as (perhaps) finding the times not ripe for a full discovery of their occult designes: yet (to those that will see) it gives light enough, that under pretext of Reforming the Church, the true aime of such spirits is to shake off the yoke of all obedience, either to Ecclesiasticall, Civill, Common, Statute, or the Customarie Lawes of the Kingdome, and to introduce a meere Arbitrary Government.

But it may perhaps be said, this is but the fancy of some distempered Zelots in that part onely: and that I doe but raise a shadow and fight with it: let such compare well the harmonie of other licentious raylers (whose pamphlets garnish ev'ry stall) and the concurrence of those of the same straine in the times of Queen Elizabeth and King James, with the present positions and petition complained of; and I dare promise they shall
shall finde them all of a piece, all champions for the Presbyterie, which they then cal'd, The great cause, the Holy cause, which (as they then declared) (k) they will never leave suing for, though there should be a thousand Parliaments, untill either they obtaine it, or bring the Lord in vengeance and blood upon the State, and the whole land for repelling the same.

With what Method, Justice, and Moderation they goe about it, is worth the observation.

SECT. 2.

The Method of their proceedings.

In this Chart of their petition, we may find ourselves plac'd among the Antipodes to all order, rather than in a State govern'd by Lawes. It hath been the Method of former times, that the Parliament, the Primates, the Nobles, with the minores Nobiles, the Gentry, consult and dispence the rules of government, the Plebeians submit to and obey them. But in their Petition ordine converso, petitioners Plebeians assume to give judgement, the Parliament must execute, the Nobility and Gentrie suffer by it.

They make not any one proof or complaint against any one Bishop, or their order; yet clearly sentence them all, (l) for the Popes substitutes per accidens at least, if not by solemne covenanted allegiance: They condemn them (m) for the mighty enemies, and secret underminers of the Church and commonwealth: They judge them offices and

Rogers his Preface to the Articles

And lately preach'd by Eaton in Chester in the pulpit to the like effect.

Their Petition, note.


That the Hierarchie is that beast to which the Dragon gave his power. f. 11. All Prelaticall government is papal. ib. The Bishops the limbs of the great beast, of no other spirit than Atheistical, Prelacy is misery. f. 4. Scarebudge set up by the Devil. The horned beasts of the Popedome. A Bishop or no Bishop. f. 4. Their Petition. note.

m They are cruel Harpies against Religion.

Protest. 27. Febr. 1639. f. 6. They are the makebates, the Achans of Israel. L. Bishops no Bish.

fo. 71. Prelacy is an open rebellion against Christ and his Kings.

f. 71. They steal Gods word from the people. fo. 29.
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and (n) government Antichristian, leaving the Parliament only to execute their doome upon them: no more, (nor no more adoe) but (o) utterly to dissolve their Offices, & together with ruine of their Antichristian offices and government, their impious Courts, (p) their dependent Officers, even from the Chancellor to the Paritor, (q) The booke of Articles, (r) The English refined Maffe-booke of Common Prayer, with all the Popish significant Ceremonies therein contained.

Here is neither men nor discipline spared, (s) others tell us, Prelates, Discipline, and Church of England are all concluded Antichristian; therefore good Christians should separate themselves from such a Church. And is this the language of our Country, of our times only? If so, 'tware some argument to convince our present Prelates, to have stained the honour of their Coats, as degenerate from their pious predecessors. But O Tempora! O Mores! is no new exclamation, all ages, all people condemn the present, and still applaud the times past. With what reverence do we call to mind those precious days we yet stile the purity of Queen Elizabeth's reign, as if then the Church were all innocence, had no spot in her infant whiteness: but if we shall as well look back, and consider the spirit of the fathers of these Disciples in those days, we shall then find, 'tis not the Churches purity, 'tis not the Pastor's piety, can stop the foule mouths of such traducers; 'tis envy and ambition barks thus in emulation of their Order, not in zeale against their Doctrine or Discipline.
SECT. 3.
The Presbyterians censure of the Clergy in Queen Elizabeths time.

Were the Clergy then more meek and humble? will you believe the Brethren of that time, speaking of the Clergy in Generall? They are wolves, (t) Intollerable oppugners of God's glory (u), A crew of monstrous and ungodly wretches, (w) an Antichristian Swinish Rabble.

Were the Bishops then of purer lives, or Doctrine? The charitable Brethren stil'd them The most pestilent enemies of our State (x), The Ordinances of the Divell, (y) petty Popes, petty Antichrists, Incarnate Divels, cogging, cozening Knaves.

Were they lesse rigid in their Censures? They tell you, (z) They are Butchers and Horse-leeches; these Dragons tyranny, and blood-thirsty proceedings are inexcusable.

Is it onely our present Arch-bishop hath op'd the gap of Calumny? They say, Their, then Arch-bishop of Canterbury was more ambitious then Wolsey, (a) prouder then Stephen Gardner, more bloody then Bonner: Belzebub of Canterbury, (b) a monstrous Antichristian Pope, (c) a most vile and cursed Torant. C Was
Was the State more favourable to them? they complaine (d) The Magistracy and Ministry have walked hand in hand in the contempt of true Religion, and unto both the word of the Lord is made a reproach.

Did the Parliament yet please them better? (e) All good consciences (say they) shall condemn that Court: It shall be easier for Sodom and Gomorrah in the day of judgement, then for such a Court: There shall not be a man of their Seed that shall prosper, be a Parliament man, or bear rule in England anymore.

Nay, the Queene her selfe escapes not their censure, (f) Do you thinke our Church government to be good and lawfull, because her Majesty and the State allow the same? why * the Lord doth not allow and approove of it: her Majesty and the State doe maine and deforme the body of Christ, and so do bid God to battle, and either her Majesty knoweth not what they desire, or else shee is negligent of her Duty, and unthankful to God.

Who that reades these would envy our Ancestors, or pray for the restoring of their dayes againe? Had those times or persons no better testimony given of them, certainly a stranger that should have come amongst these to seeke a Religion, would enquire as the Moore did of the Spaniard, what Religion they were of; not out of desire to learne that, but that he might choose the contrary, as concluding the opposite to so extream bad, must needs be good: for doubtles
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no man would lay the foundation of his Faith, where he neither finds in practise the principles of Christian Charity, nor natural Civility.

But let us examine better witnesses of those times, whether were more guilty, the accused, or the accusers.

Beza (a strict Reformer) in his Epistle to some English Brethren writes thus:

"(g) I promise to myself even the best things of that Kingdom, wherein the restauration of Christian Religion hath been sealed with the Blood of so many excellent Martyrs: (b) And exhorts them, that leaving all bitterness, they would beare one another with patience, and obey the Queenes Majestie, and all their Prelates with a free heart. And writing to Bishop Grindall (i) he com-
mends his Christian lenity and patience, for bearing with the self-conceited pride of some, and faith they shall deserve a greater punishment that will re-
ject against his authority.

But Beza is but a single witness, take another then, though later in time, yet no lese eminent in worth: Peter Du Moulin (both superintendens of the Reformed Churches:) In England, faith he, (k) where God hath used Bishops to strive a-
gainst, and to resist Papistry, And where God hath given them soveraigne Princes, which maintained and upheld them by their power: Episcopal ordire continueth and flourisbeth at this day, And God hath here raised up, and still doth, excellent Bishops, bath for learning and piety, which courageously

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maintaine (g) Bez. Ep. I. 12. s. 290. Fanno optima omnia nobis de eo regno pollicit
mur, in quo tunc multorum etiam excellentissi-
merum martyrum Sargunum obligata eft Christianae
regni 
iturac.
maintaining God's cause both by word of mouth, and writing, and some of them also have received the Crowne of Martyrdome for the Confession of the Gospell. If the men were without exception, was their Discipline the cause of quarrell? Aske them, they will tell you yea.

They say (l) The Communion Booke is called and picked out of that Popish Dung-hill, the Portuise, and Maffe book; (m) The Sacraments are wickedly mangled and profaned. (n) They eate not the Lords Supper, but play a Pageant of their owne. The publique Baptisme. (o) is full of Childish and superstitious toyes, the Ceremonies (p) are popish fooleries, Romish Reliques, and ragges of Antichrist.

If all were thus farre amisse, what hope was there yet of Reformation? They tell us (q) England with an impudent forehead hath said, I wil not come near the Holy one; and (r) bateth them to this day that faithfully doe their office. What miserable condition shall any charitable Christian consider this distressed Nation to bee in? that views it either in such colours, those Fathers, or these our Brethren have sett us forth in? What must be the comfortable Contemplation of that great day of which (s) Job sayes, I know that my Redeemer liveth, and that I shall stand at the latter day upon the earth, and in my flesh I shall see God, whom I shall see for my selfe, and my eyes shall behold. And as Sr. Paul sayes, (t) see face to face, and know
know even as also we are known. When we call to
mind our primegenitors were Heathens deny-
ing God: our predecessors Apostates fallen from
the true God to Romish Idolatrie and supersti-	ion: our Fathers and our selves such Schisma-
tiques from whom all good Christians must sepa-
rate themselves.

Miserable indeed were the condition of this
forlorn state, if other Reformed Churches
spake not better of us, than wee of one an-
other.

S E C T. 4.
The opinions of the Reformed Churches.

Here Calvin's opinion in his Epistle to the
Lord Protector of England—(u) The forme
of prayer, and the Ceremonies of the Church
I doe exceedingly approve of, as that from which
the Ministers ought not to depart.

(w) Martin Bucer a learned Reformer being
requested by the Arch-bishop Cranmer to give
his censure of the English Liturgy, sayes, "I praise
God that gave you light to reduce these Ceremonies
to such purity; for I finde nothing in them, which
is not taken out of the Word of God, or at least wise,
(if clearly interpreted) not repugnant to it.

(x) Beza writes from Geneva, That in England

(u) Calvin in his Epistle to the L. Protector.
(w) Martin Bucer, Scrip.
(x) Beza superintendens Genevae. Doctrina puritas vigit in Anglia, purë & sincere.
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true Doctrine flourishes purely and sincerely.

The German Zanchie, (y) That by this Queen comming to the Crowne, God hath againe restored his Doctrine, and true worship.

-And Danæus (z) gives this large testimony, That the whole compasse of the world hath never seen any thing more blessed, nor more to bee wished for, than is her Government.

If then we find, that neither Queen, Parliament, State, Clergie, Doctrine, Ceremonies, nor the Church it selfe can please such Separatists, but they revile all, whom all the world else admires, approves: Though they speak with the tongues of men and Angels, and have so little Charity, let us value them, but as sounding Brass, and tinkling Cymballs: Let us weigh their noyse no more, let it be said to them as Jehu to Joiam, (a) What hast thou to doe with peace so long as the whoredomes of thy mother Jezabel, and her witch-crafts are so many? what do these men with religion in their mouths, when they have no Christianity in their hearts?

(b) Being without naturall affections, truce-breakers, false-accusers, fierce, despisers of those that are good, heady, high minded, having a forme of godliness, but denying the power thereof, from such turne away. And from the delusions of such, God turne the hearts of all loyall Subjects.

'Tis the nature of Man-kinde, that being deceived by the species of an imaginary good, they many times covet their owne ruine. These sugred baits of parity and libertie, infused into vulgar apprehension.
apprehensions under the pretext of pietie, and reformation, are such popular poisons as will soon o're spread the body of the Common-wealth, and corrupt or dissolve the Nerves & Ligaments of Government (conformity to Lawes) if not early prevented by those precious Antidotes against Confusion, Loyalty, and Constancy.

SECT. 5.
A Discussion whether they seek to pull downe, or advance the Clergie.

Le us then ere wee imbrace the thoughts of such a total subversion of the Fabrick of a Church and State, examine whether such Reformers aime at our liberty, or their owne advancement, whether such bitternesse of Spirit proceed from zeale to truth, or emulation of the order. (c)

Is it to clip the wings of the Clergie that they soare not too high, that these men crie out against Episcopall jurisdiction? or rather is it not to impout their broken Feathers, that they may mount above the reach of all Lawes? Is it to regulate any exorbitant power in them? or rather is it not to make their power as indefinite, as their numbers are infinite? Is it not really to pull downe 26 Bishops, and set up 9324 potentiall Popes? when in effect the Pastor of every parish Church must be such.

The
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The consequences these men promise to themselves in their petition (seconded by the writing of their fellow-laborers) promise no lese, which are, First, to quit themselves from the circumstiction of any Ecclesiasticall Authority, either in discipline or doctrine, (d) They pray that the revealed will of God, contained in the books of the old and new Testament may be the rule that wee should follow: As if certainly this whole State and Church had all this while followed a wrong Guide. (d) That the moral doctrine of the Prophets and Apostles may bee old Englands Canons, (of which themselves must be Expounders) as if all Canonicall obedience were a meere intrusion upon Gods word, and had no foundation in Scripture.

Doe wee not know, that Timothy and Titus were by Saint Paul set over the Churches of Ephesus and Crete, and in the sile of both the Epistles, by the interpretation of the Fathers, appeare to have beene Bishops, and to have Canonicall power committed to them? (f) To suppress false doctrines; (g) To direct time and place for prayer and supplications; (h) To prescribe forms of apparrell, (i) To impose silence upon women, (k) To institute Bishops and Deacons, (l) To receive accusations, and to punish Elders, (m) To ordaine Ministers, (n) To admonish and reject obstinate Heretiques, (*) To excommunicate such as blaspheme. And these things not transmitted to them as doctrines, but as part of their jurisdiction.

(o) These
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(o) These things command and teach, and rebuke with all authority. (*) And let no man despise thee.

So that here we may see a foundation of Ecclesiastical Government laid even by the Apostles themselves, and to us enjoined obedience.

And though in the infancies of the Gospell, when (q) The Son of man had not where to lay his head: when his Disciples all past thorow the fire of Martyrdom, and no free State, scarce any whole Village had received the Gospell, even Rome it selfe was for many ages after, the seat of the Heathen Emperours, (r) under whose terrible persecutions the Church was scattered into corners and deserts, where they could best hide themselves: It could not then (I say) be expected, that so exact a platforme of Discipline should be laid down to governe handfuls, as was after necessarie to be extended to sway the converted Christian world.

Yet then did Paul see the necessity both of instituting rules of government, & putting the execution into the hands of some supreme power: To which purpose, as Erasamus observes, (s) Hee elected Timothy, a hopeful young man, and learned in holy writ, into the ministerie; and that hee might commit to him the care of the Churches, instituted him (as also Titus) in the office of a Bishop. And Saint Hierome (t) gives the reason of the necessitie of such superintendence in the Church, for sayes he, The safetie of the Church depends upon the dignitie of the chiefe Priest, to whom if some extraneous as
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ordinary power above the rest bee not given, there would bee as many schismes in the Church, as there are Pastors.

If then the Institution of Ecclesiastical Government were Apostolical, the administration committed by Saint Paul himselfe to prime Presbyters, or as all ancient Fathers agree, to Bishops; Let us next see, whether such Ecclesiastical Lawes have bee deduced downe to our fore-fathers in a continued current, from (the fountaine head) the Apostles; or are but as these charitable men style them, The Reliques of Romish Tyranny.

SECT. 6.

The Ecclesiastical Lawes agreeable to Gods word.

I have in the Epistle formerly fer forth the first plantation of the Gospell in England, in the time of Lucas, (u) about the yeare 169. when as Eltherius (then Bishop of Rome) shewes from what principles wee, derives our Ecclesiastical Lawes: In his letter to Lucas King of Britaine he writes thus:

Yee require the Roman Lawes, and the Emperors to be sent over to you: The Roman Lawes and Emperours we may ever reprove, but the Law of God
we may not. (m) Yee have received of late, through
God's mercie in the Realme of Britaine, the Law
and faith of Christ; yee have within your Realme
both the parts of the Scriptures: out of them by
God's grace, with the Counsell of your Realme, take
you a Law, and by that Law rule your Kingdom of
Britaine; for you be Gods Vicar in your Kingdom.
A King hath his name of ruling, and not of having
a Realme; you shall bee a King while you rule well,
but if you doe otherwise, the name of a King shall
not remaine with you, and you shall lose it, which
God forbid.

Sure none will so much honour Popery, to say
these were Popish infusions, they will not grant
them a plea for such antiquitie, which is more
than by some hundreds of yeares they can justly
lay claime to. Calvin does some right to the an-
tiquitie of these Lawes, in his Treatise concern-
ing the state of the ancient Church and the
manner of government thereof before the Papa-
cie, (x) Which (sayes hee) will represent unto our
eyes a certaine image of the divine Institution; for
although the Bishops of those times made many Ca-
 nons, whereby they might seeme to express more
than was expressed in the holy Scriptures, yet with
so good caution they framed their whole adminis-
tration according to that onely rule of Gods word, (y)
that you may easily perceive that they had almost no-
thing in this behalfe, dissounant from the word of
God.

Nay further (sayes hee) If wee looke into the

D 2 form
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form of government itself, we shall find that the ancient Bishops would not devise another form of Church regiment differing from that which God hath prescribed in his Word.

And there is none I am sure can say this was Kingly flatterie; Happie were it, that every King laid this counsell to heart, had it engraven in characters of gold for his Memento vivere. It is so consonant too, that it is incorporated with our Common Law. (t)

If then this Ecclesiastique Discipline were deduced from the Apostles, built upon the Basis of the Old and New Testament, continued ever since, and is now so confined within the limits of our Lawes: (u) That the Clergie can enact no Canons or Constitutions without the Kings Royall assent, and that none formerly made shall be in force, but such as by Commissioners of both Houses shall be adjudged worthy to be kept. And that it is provided, that no Canons, Constitutions, or Ordinances shall be made, or put in execution within the Realme, which shall be contrariant or repugnant to the Kings Prerogative Royall, or the Customes, Lawes, or Statutes of the Realme. Then this Ecclesiastical Law becomes a meere regulated Law by the judgement and consent of the Civil State: If so; That the continuation of this Discipline, in the dispensation of such Ministers, whose deviations are punishable as misdemeanours, should bee inconsistent with the government of this State, I confesse I understand nor.

SECT.
SECT. 7.

They must not be prescribed in Doctrine.

But is this all? No: They must be free in Doctrine as well as Discipline, prescribed by no Ecclesiastical Authoritie. (w) They must preach the word of God, and administer the Sacraments according to the mind of Christ, (And God forbid they should not) but we must believe them more familiar with Christ's mind, than all the Fathers of the Primitive times, or the Church ever since, or admit them an infallibilitie of Spirit, as that they are unerring.

Why so? belike (they say) they are: Some of them tell us, their (x) Presbyterian Discipline is the Scepter of Christ, swaying his owne house according to his hearts desire. And another of them, (y) They that reject this Discipline, refuse to have Christ reign over them, and deny him in effect: That it is the eternall counsell of God.

They are as well privie to his doctrine as his will. If you ask them Saint Paul's question, (z) How shall they heare without a preacher? and how shall they preach except they bee sent? They will tell you, (a) The Word is not taught by the Sermons of Ministers, but by the Revelation of the Spirit. And though the Prophet makes a great complaint, (b) My people are destroyed for lack of

And the Epistle before the Supplicat. Anno 2. El.
This Discipline is the Scepter alone, whereby alone Christ Jesus ruleth among men.

T. c. lib.1. pag. 220.
Suckliffe 163.
1 Rom. 10. 15.
H. N. Evangel. c. 15. sect. 6.
Spirland, c. 48. sect. 5.
Hos. 4. 6.
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knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me.

And as the Apostle saies, (c) Some things are hard to be understood, which they that are unlearned, and unstable wrest (as they doe also the other Scriptures unto their owne destruction: Yet these men will tell you learning is not necessary; when the Spirit inclines them to the worke of the Ministerie, they must not doubt of gifts. For faith Cartwright, * When men are called to a publique calling, God doth pour his gifts on that person, which is called so plentifully; that he is as it were suddenly made a new man, which presumption they derive high.

God (say they) rebuked Moses, for excusing himselfe to be a man of imperfect lips. And though the Apostle saies, (d) I am ordained a Preacher, which implyes the necessity of a lawfull Calling, whereupon is grounded an Article of our Religion, (e) That no man ought to Preach or Minister the Sacraments, before he be lawfully called or sent: (with which accord the Confessions of all the Reformed Churches) (f) And St. Paul seemes to rebuke all intruders into the Ministry, asking, Are all Teachers? (g) Yet they contrary to the example of the Apostle, in absolute opposition to the Article of our Religion, will answer St. Paul in the Affirmative, yes. (h) Lay men may teach to get Faith (i) may preach to Congregations to exercis their abilities, Nay, (k) that every
every member of the Church hath power to examine the manner of administering the Sacraments: To restrain this liberty with them is the Roake of Bondage. As also to enjoyne a decent forme of outward reverence, to accompany the inward devotion of the heart; in humbling the body as well as the soule at the reception of the pledge of our salvation; in standing up in the profession of our Faith in the Creed, or in celebrating the obsequies of such as dye in the Lord, with thanks for their deliverance, and with prayers for the surviving faithfull, with the like, (though the Maxime be unanswerable, Non servatur unitas in credendo, nisi eadem adsit in colendo.)

And though againe it be unquestioned by all Ancient, uncontroverted by most of the late Writers, and concluded in one of our Articles, (1) That the Church hath power to decree Rites and Ceremonies, with which agree all the Reformed Churches, (m) Ne una Contradicente: And that great light of Germany, (Melanthon) holds them inseparable from the Church, judging it a wicked thing, (n) to thinke that all Ceremonies were instituted by bad Bishops, recommending to us an excellent place of the use of Ceremonies in Joshua: That it may be a witness betweene us and you, and our Generationes after us; That your Children may not say to our Children in time to come, yee have no part in the Lord: For children and the tweke were such Ceremonies instituted. And although we are required by the Holy Ghost, To submit
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submit to every Ordinance for the Lords sake, whether it bee to the King as supreme, or to Governors. Yet, these men teach us new Doctrine; that such Ordinances as these, (though becoming Christian humility and piety, derived from Antiquity, imposed by Authority, and obedience commanded by Holy precept, are an (o) evacuation of Christ's death, and so an Apostacy from Christ; and suit not with the liberie of the Gospel, whereby Christ hath made them free. (p)

In which extravagancies, such men runne into all the desperate Schisme that formerly rent the Church: In their contempt of our Service, Rites, and Ceremonies, being Brownists, (q) In their false pretended libertie, Familists, (r) In their neglect of due calling, & disdain of learning, Anabaptists. (fanatici homines) (s) Brain-sick men in times past would take example from David, to despise all learning, as now our Anabaptists, who only hold themselves inspired with gifts, because they are ignorant of all Literature. These obey none of their pretended Patrons. Baxt says, (t) he abuses Christian Liberty, who submits not freely to the Magistrate, And Melanthon holds, (u) 'Tis a mortall sinne to violate the Edicts of the Magistrate. St. Austin gives these men good Counsell, (x) That which is neither against Faith, nor good Manners, is to be held indifferent, and observed for their society with whom you live.

Zanchie, is a little sharper with them,
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These Anabaptists (saies he) and others that withdraw themselves from the Communion of the Church either for the pretended vices of the Minister, or other excuses are to bee cut off from the Church: But if none of these incline them to the peace of the Church,

Their pretended great Master Calvin, (a) hath a sharper Rod for such State-troublers: Amplissime Domine, audito esse Deoseditionum genera, quae adversus regem ac regni status caput extulerunt; Alii enim Cerebrosi quidem, videlicet, sub Evangelii Nomine, passim invectam vellent, Alii vero in superstitionibus Antichristi ita obdurerunt, ut earum revulsionem ferre non possint; Ac merentur quidem tum hi, tum illi gladio utore coerceri, quem tibi tradidit Dominus, Cum non in regem tantum in surgent, sed in Deum ipsum, qui & Regem in Reginasede constituit, & te protectorem instituit tumpersonae, tum etiam Regiae Majestatis.

SECT. 8.

They must be free from Civill Miseries.

But all this tends yet but to free their Consciences, over which (say they) No man (b) on Christ on his throne, earth hath power in matters of Religion: If sol. 60, so, 'twere more tolerable.

But this large Conscience will have the E body
A survey of Presbyterie.

body as free as the minde: They must hold their Conventicles, intimated by that their meeting, (c) together to pray for the King and Queen without punishment, or falseCalumniation.

This is a gap to let our Law, and take in liberty; Thus may they infuse what Doctrine, contrive what stratagems, accumulate what multitudes they please, not only without punishment, but without enquiry of the Lawes: Nor is this all.

Freedome of their Consciences and persons is not enough, but they must have their purses and estates as free too. They tell us, they have Civill miseries, as well as Ecclesiastical: such as (a)The payment of Tithes to Parsons or Impropriators, which whether due Jure Divino I dispute nor, but by Civill, Common, and Statute Law, wee know they are.

The prescription is somewhat ancient, for 'tis said, Melchizedeck (y) blessed Abraham, and hee gave him tythes of all things. And under the Law it is ordred, That (z) the Levits might have the tythes in all their Cities of our tillage. This we find not discontinued under the Gospell, (a) They which are children of Levi, which receive the office of the Priesthood, have a commandement to take according to the Law, tythes of the people. And Saint Paul holds it good equitie, That as they which wait at the Altar, are partakers of the Altar; even so hath the Lord ordained, that they which preach the Gospell, should live of the Gospell. Our Statute Lawes

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Lawes have established and incorporated them into our estates; for, (b) Tythes in the hands of Lay-men become temporall inheritances, and shall be accounted Assets: And Lay-men proprietaries of tythes, (c) have election either to sue for the treble value by the Common Law, or for the double in Ecclesiasticall Courts.

The ancient jurisdiction of Court-Leets, and Court Barons, (d) they would subtly undermine by quarrelling at the oath, whereby the Court must fall, Ex consequentiis, taking away the use of Juries, or the testimonies of witnesses. Though we find them held in the time of Edward the Confessor, and so called, Barones vero qui suam habent curiam de suis hominibus: and continued ever since. And indeed they would have no Courts at all to have jurisdiction over them, as appeares by many of their writings, as that they would have Courts to proceed only against sins by the word of God, of which the Presbyterie would be Judges, and (as they say) it would free us from weekly Courts.

The would withdraw the customarie right of (e) Heriots taken in the Saxons times, in which language it is called Heregeat, or the Lords best; for Here is Lord, and Geat is best. And in the Lawes before the Conquest it is said, (f) Whether by a judicall sentence, or by sudden death, any man dyes intestate, yet the Lord shall take none of his goods, but that which is due by Law in the name of a Herriot.

E 2

Nay,
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Nay, they yet goe higher, even to the denyall of the right of proprietie in our estates. They would pay no **Fines**, (g) do no **Boons** nor **Duties** to their Land-lords, or at best bring them within the Arbitrarie Jurisdicction of the Presbyter, who must be Chancellour betwixt Lord and Tenant.

And these things are not represented by way of complaint, or submitted to the consideracion and determination of the Parliament, but seeme to be inforced by intimation of a strong, occult, implied **Covenant**; in that they say, (b) The contrarie priviledges Christ hath purchased, and commanded them to stand unto. If this be not to subvert Lawes, I know not what is? It is not onely a defiance to Civill Government, but a Band against it.

**Nor Law nor Gospell** scape such censures: If Saint Paul teach us not to resist authoritie, but rather to submit to punishment: Some tell us, *This is a dangerous doctrine, taught by some, by the permission of God for our sins.* Certainly these are dangerous doctrines indeed, and God open our eyes in time to fore-see and prevent the consequences: So much are people infatuated with these false glosses of pretended libertie, that they are easily seduced to swallow such guilded pilis, with open armes to embrace, with eager hands to pull upon their owne heads their owne ruine. For alas, what is it else, but to enthrall our selves under an irrecoverable servitude, whence can be no redemption? Is it not to make that choyce the
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the Israelites refused, whether is better for you, either that all the sons of Jerubbaal (which are three-score and ten persons) reign over you, or that one reign over you? Whether shall we content ourselves with the dispensation of Lawes our selves assent to, can at any time expand, or contract, as we shall find them too narrow, or too large for the circle of our Isle, trust the administration of these in the hands of six and twentie Bishops, whose Delegate power is limited by our Statute Lawes, whose persons are easily responfull for any extent of that power, beyond those bounds the Parliament allots them? Or submit ourselves to the meere Arbitrarie Government of thrice twentie six thousand Presbyters and Elders, for more than so many will that Hierarchy amount to, under which they would now draw us, by the platforme of their new pretended discipline.

In which, if there were any more but the species of libertie, that we should thus be quit from all Ecclesiastique subjection; (though it is a principle too oft proved true, that Over-much desire of libertie is the original of Tyranny, every one by being too free, becoming a slave: The Vulgar being well resembled to birds long caged and kept tame, which breaking loose starve for want of food, or become a prey to the first destroyer. Yet this might be a popular motive to entice many into this new Coy.

If it did conduce to a reall freedome, I wish all men should know, I hold my selfe as free-borne

Moulins Confession,

408. Tyranny is more tolerable than such a freedome, which under the title of libertie introduceth licentiousnesse, and this licentiousnes bringeth in extreme servitude.
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as any man, and as much disdain the thought of servile fetters of Romish Tyranny, or an insolent Prelacie, as any he that lives. But I ever held, that Nunquam libertas gratior extat quam sub Rege pio. That it is Law, which is to a free State (not a Band, but) a Guard against oppression; That it is Magistracie which levels the scale of justice between power and poverty, that preserves degrees, distinction, order, (i) without which no Church, no State, no family can stand.

And when I see in these men, no shadow of true libertie, by pretending legall government; nor yet the false gloss of libertie, by extinguishing all power, but that it is evident by desiring to share the power of the keys, and to execute Ecclesiastical censures in their congregations within themselves. They have no thought of the peoples libertie, but to assume into their owne hands the same power they cry downe in the Bishops, nor to qualifie, but to exalt it above all moderation.

The use thereof being fully explained by Expositors of their owne straine, to import no lesse, than to trample under feet the sacred Crownes of Kings, the power of Parliaments, the seats of Justice, the use of Magistrates, the efficacie of Lawes, and make themselves Chancellours over our lives and conversations, our wives, our children, our servants, our private families, and our estates: That any hands should help to houfe up unlimited, unbounded Tyranny, I have nothing left me but acclamation, O fortunati nimium bona sibi.
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fumamint, and shall conclude with that saying,

Quos Iupiter vult perdere, hos prius dementat.

Yet shall I freely display some of those positions, which divers that pretend reformation lefe blush to publish, than I to recite, as part of their new Christian doctrine; which how consistent with the Monarchique Government of this State, how far inclinable to an Anarchy, and whether subversive of the Lawes, or destructive to the Subject's libertie, I shall not take upon mee to determine; but perhaps the consideration may please some others, though I professe I only write to please my self, Liberare animam. Yet I hope no man will be so far displeased with mee, as to apply what I collect from some, as meant by all that pretend a Presbyteriall Government. I have charitie to think many men that way enclined, have good intentions, and desire reformation out of a pure heart: But I am confident, the more they acquaint themselves with such positions as these, the leffe they will like the discipline.

SECT. 9.

Episcopacie most agreeable with a Monarchie.

Here, as in all distracted States, may well be applyed the poets exclamation;

Tantum Religio potuit suadere malorum?
Not that Religion itselfe (which is the band of peace).
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peace) is cause of evils, but that it is made the usual cloake of all seditious disturbances either in Church or State.

All the shafts of malice, every clamour, obloquy, shot at the order, doctrine, and persons of the Bishops, however feathered with the pretext of pietie, yet still light all in one center, and may appeare to be levelled all at one mark.

The power of the keys is the burthen of all their songs, in which consisting the Ecclesiastique Discipline, not Doctrine of the Church, it becomes rather a question in Policie than in Divinitie, whether it should rest in the hands of a few intrusted by the Church, or to be transmitted to the hands of a multitude, or (as our Preacher would have it) (k) to every particular member of the Church.

And where it is cleare in point of Divinitie, where the Scripture hath not expressly set the rule, as in this particular it is left doubtfull, such Separatists interpreting that place of Matthew, (l) Go tell the Church, to bee the whole Congregation; whereas others conceive it clearely restrained to such as are set in authoritie by the Church, out of that of Titus, who being entrusted by Saint Paul in the Churches of Crete, hee directs him to rebuke with all authoritie: And more particularly, A man that is an heretique, after the first and second admonition, reject. In this case, we must examine the ancient, continued practice and opinions of former times and Writers:

And
And such contemners of the custumes of the Church (sayes Saint Austin) are to be compelled.

But truly this was so little questioned in antiquitie, that it seemes it was never doubted by Calvin himselfe, sayes he, I never thought it usefull, to commit the power of excommunication to everie Pastour, for it is an odious thing, and not to be approved, but would soone slip into tyranny, and the Apostles left another custome.

And indeed, what tyranny were not to be looked for from such aspirers, if they were once invested in power? who cannot smother their ambition till they get into possession what is the pride of the Prelates? (who admit the King the supreme head of the Church under Christ, receive their designation from him, hold the inferior hath not power over the superiour) compared with these spirits? who tell us, That Princes (m) must be subject unto the Church, and submit their Scepters, and throw downe their Crownes before the Church, and lick up the dust of the feet of the Church; all which is applied to their Presbyterie, ascribing to every Presbyter what the Pope onely assumes to himselfe: That all Kings ought to kisse his feet.

How this superintendencie is derived from Scripture, how consonant to Antiquitie, or consistent with the glorie of a King, is considerable.

I conceived God himselfe had an high hand in the institution of Kings and Princes, when hee leaves this principle in the Mosaick Law:

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(n) Thou shalt set him King over thee, whom the Lord thy God shall choose. And in that hee sayes,
(o) I have set up Saul to be King. And of David, he sayes, (p) I have provided me a King. And of
Salomon sayes the prophet, (q) God made him King over all Israel.

Nor does he dispose Crownes at the direction, or by the advice of others, (r) for the most high ruleth in the Kingdome of men, and giveth it to whomsoever he will. But it should appeare he challenges to himselfe the sole propriety of this King-making Jurisdiction, in that hee rebukes the Israelites, saying; They have set up a King, but not by mee, (s) They have made them Princes, and I knew it not.

And as in institution, so in succession will hee be the sole disposer of Monarchies; (t) I will raise up thy seed after thee, and establishe his Kingdome. Nor were his intentions sure to let this be a titular shadow onely without power, when wee are told, (u) The wrath of a King is as messengers of death. And we are commanded to (w) feare the Lord and the King. (x) Thou, O King, (sayes the prophet Daniel) art a King of Kings: for the God of heaven hath given thee a Kingdome, power, and strength, and glorie.

And as the donation of this power is solely his, so will he have the revocation too. To Saul sayes the prophet, (y) The Lord hath rent thy Kingdome from thine hand, and given it to thy servant David. And to Salomon, (z) I will surely rend the Kingdome from
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from thee, and will give it to thy servant." (a) Hee a
removeth Kings, and setteth up Kings, saies Daniel. 

Nor doth he seeme to subject them to the ques-
tion of inferiors, saies Salomon, (b) Where the word of a King is, there is power, and who may say unto him, What dost thou? (c) Is it fit to say to a King (saies Job) thou art wicked, much lesse to ex-
pose them to violence: But his precept, (d) Touch not mine anoynted, puts a guard upon their sacred
persons, which to violate, though in our owne
defence, is a breach of his command.

Though Saul persecuted David for his destruc-
tion, yet saies he to Abishai, (e) Destroy him not, for who can stretch forth his hand against the Lords anoynted, and be guiltlesse?

And left these precepts might seeme disconti-
nued with the Law, they are renewed in the Go-
spel: (f) Submit your selves to the King, as supreme. f
And as if bare obedience were not enough without due reverence, wee are againe commanded
(g) to feare God, and honour the King.

But was this honour due to them onely from the Laitie? Aaron the high priest called Moses the chiefe prince, Lord; (b) And Aaron said, Let not the anger of my Lord wax hot.

Or was the power of Kings subordinate or superiour to the Church? We read that Jehosap-
chat King of Judah appointed Judges, Levites, and Priests. (i)

And was this power continued in the Royall Race of Kings, since the comming of Christ? or

F 2 extinguished
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exhusted by the greater light of his presence:

We find Christ himself rendering Tribute to Cæsar, Give unto Cæsar the things that are Cæsars. (k)

Or is it that Regal right, fixt onely to the Scepters of Christian Kings and Princes? We find the ancient Fathers gave to the Thrones of Princes, (though Heathens) the prerogative God left them; Tertullian tells us, We give that Reverence to the Emperor, as belongs both to us and him, as a man second to God, and onely lesse than God, for so hee is greater than all others being onely lesse than God. (l)

Or is this right solely annext to the Imperiall Throne? Hee againe tells us in the generall, Kings are onely in the power of God, from whom they are second, after whom first, before and above all others. (m)

Are we onely to be subject while they rule over us after our owne desires, and quit from our Allegance under persecution? St. Ambrose recei-
ving Imperiall command to deliver up the Churches, sayes, If I bee compelled, I may not oppose: I may grieve, I may weep, I may sigh: Against Armies, Soldiery, the Goths also, my Teares are my weapons, such are the guards of a Priest, I neither can, nor ought to make other defence. (n)

But perhaps such passive piety was more requisite in those dayes, when Gods designe was to con-
vert the world by suffering, not by subduing; when the seeds of Religion must bee waterd with the blood of Martyrs. (a) than now in these
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these purer times of Reformation. Yet we see Calvin advises us not to fight for righteousness, but to suffer for righteousness: (o) If we be persecuted for godliness, by an impious and sacrilegious Prince, let us first of all remember our sins, which no doubt are corrected by God with scourges; this will bridle our impatience with humility: Then let us entertain this thought, that 'tis not our part to heal such distempers, that this is our onely remedy, to appeale to Gods assistance, in whose hand are the hearts of Kings, and the inclinations of Kingdomes. And in another place he tells us, (b) the Prophet Jeremiah clearly resolves this question, (p) I have given all these lands into the hands of Nebuchadnezzar the King of Babylon. And it shall come to passe that the Nation and Kingdom which will not serve the same Nebuchadnezzar the King of Babylon, and that will not put their neck under the yoke of the K. of Babylon, that Nation will I punish faith the Lord, with the sword, and with the famine, and with the pestilence, untill I have consumed the land. Therefore hearken not see unto your Prophets, nor to your Diviners, and which speak unto you saying, ye shall not serve the King of Babylon. I spake also to Zedechiah King of Judah, according to all these words saying, bring your necks under the yoke of the K.of Babylon, serve him and his people and live. Why will you dye thou and thy people by the sword, pestilence and famine, as the Lord hath spoken against the Nation that will not serve the King of Babylon. Upon which place saies Calvin*, we see what obedience o Calvin. Institut. l. 4. c. 20. Art. 39.

Si ab impo & sacrilego princepe vexamus ob pie tatem, subeat primum delitiorum nostrorum recor dario, que tabibus hand dubie Domini angelis castigavitur. Ende humilitas impatientiam nostrum frenavit; suc currat deinde haec cogitatio, non nostrum esse bu jusmodifamilis mederi, hoc tantum esse reliquum, ut Domini opem implorem, cujus in mans sunt regum corda & regnorum inclinationes.

b Calvin. Institut. l. 4. Insignis est & memoria bils apud Jeremiam locus, quem tanentis preliziorum, ideo non pigebit referre, quia totam habe questionem clarissim definit.

p Jeremiah 27. 6.

8.

9.

12.

* Videmus quia obdientiâ Dominus etrum illum seceremque Tyrannum colit voluerit, non aliia ratione nisi quia regnum obtinebat. Calvin Institut. l. 4. cap. 20. Art. 27.
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dience the Lord will have given to this wicked and fierce Tyrant, for no other reason but because he was a King. With whose counsel his successor Beza* well agrees. *Beda Epist. 24. ad pe-regri. Eccl. in Anglia histories.  

q Rom. 13. 5.  

r Article 37.

v Helvetian Art. 16.  

Bazil. Art. 7.  

Bohem. Art. 16:  

Belg. Art. 36.  

August. Art. 16.  

Saxon. Art. 23.  


Gregor. Tholofan. Synag. jurum. l. 47. ca. 17. N. 1.  

* Beza *Beda Epist. 24. ad peregrini. Eccl. in Anglia histories.

The Triacle against this venom is Prayer, not Vengeance. We must be subject for Conscience sake. (q) Hence it is deduc'd and incorporated into an Article of our Religion, (r) That the Kings Majestie hath the chiefe Government of all estates Ecclesiastical and Civill, in all causes within his Dominions: Which is not the sole position of our Church: But with this agree all the Reformed Churches: (s) And more particularly the French Church, whose Article of Religion is, (t) Wee must not onely endure and suffer Superiors to Governe, but also wee must honour and obey them with all reverence, holding them for Gods Lieutenants and Officers, whom he hath appointed to exercize a Lawfull and an Holy charge: we must obey their Lawes and Statutes, pay all Tributes and Imposts, bear the yoke of Submission with a good and free will, although they be Infidels. Therefore we detest those that would reject Superioarity, and establishe community of goods: and overthow all course of Justice.

But yet perhaps the policy of States have found this Supreme power prejudicial to the good of Common-wealths; and the Lawes of God must give way to the Lawes of Nations, since Salus populi Suprema Lex: But experience tells us, the Romans were quickly weareie of their change of Go-
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Government from a King to a Senate, and in nine yeares reduc't it to a Dictator, finding by experience, that commands depending upon divers votes, beget distraction and Ruine.

And Historie informes us, that the Spartan State, wherein, The King, the Nobilitie, and the people had their just proportions of power, administration of Justice, and obedience, subsisted above eight hundred yeares in a happy and flourishing Condition; whereas Athens being a popular State, scarce stood out an age. The nearest degree of government to a Monarchy, being ever longest lived, and most glorious, most safe for the people, as was seen in Rome; when the Commons to suppress the power of the Nobilitie in the Consuls, created the Tribunes of the people, who sharing in government, would share in honours, and fortunes too, which occasioned the Agrarian Law: That no Citizen should have above five hundred Acres of Land: and that the people should share equally in all Conquests: This bred the quarrell of Sylla and Marius, continued in Caesar and Pompey, and ended in the ruine of Rome.

From these observations, Tacitus drawes this conclusion, Vnius Imperii corpus, unius animo regendum videtur. It is necessarie the body of one Empire should bee governed by one head, which must not bee barely a Titular head, a shadow of power without the weight of it: for Lawes well made availe little, unless they be entrusted to a hand.
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hand that hath power to exact execution of them.

Nor doe I observe that these principles of Divinity or Policie doe essently differ, but rather seeme to bee the same with the fundamentalls of the Lawes of this Kingdome. For sayes Bratton, the learned Historian in the Genealogie of our Lawes, (w) To this end was a King created and chosen, that he might doe Justice to all men, because if there were not one to administer Justice, peace would sooner be rooted out, and it were vaine to enact Lawes, or talke of Justice, if there were not one to defend the Lawes.

Who must be one not subordinate to inferior powers, but sayes hee; Hee ought to excell all his subjects in power: And hee must have no equal, much lesse a superiour, chiefly in administering Justice: That it may truly be said of him, Great is our Lord (our King) great is his vertue.

And hence is it, that such Princely jurisdiction, superiorities, and authority over Ecclesiasticall Causes and persons, is annexed to the Imperiall Crown for ever by our Statute Lawes; * And that in the oath of Supremacie (w) we not onely acknowledge the King to bee the supreme Governor in all Ecclesiasticall things or Causes, but are sworne, That to our power we shall assist and defend all Jurisdictions, Priviledges, Prebeminences, and Authorities united and annexed to the Imperiall Crowne.

In this Scala Regia, this Gradation of Royall Monarchy,
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Monarchy, we can finde nothing incongruous to the faith or liberty of a true Protestant. But wee see our selves bound by Oath to acknowledge and support that Regall Government our Statutes have establish'd, our Lawes approved: Historie represents most happy, policy recommends as safest, to which all protestant Churches confess due allegiance: All Primitive times yielded full obedience, To whose Throne Christ himself yields Tribute, To whose power he commands submission and reverence; To whose jurisdiction is committed the designation of Bishops and Judges, whose persons God will have sacred, whose Actions unquestionable, whose succession he himself determines, whose Kingdomes hee disposes, and whose Election is the All-Makers sole prerogative.

Now whether these Crownes and Scepters shall be held Jure Divino or not, I take not on me to determine: but I may be bold to deliver Du-Moulines owne words, (x) Whosoever buildeth the authority of Kings upon mens institutions, and not upon the Ordinance of God, cutteth off three parts of their authoritie, and bereaveth them of that which assureth their Lives and their Crowns more than the guards of their bodies, or puissant armie, which put terror into subjects hearts, instead of framing them to obedience: Then the fidelity of subjects will be firme and sure, when it shall be incorporated into piety, and esteemed to be a part of Religion, and of the service which men owe to God.
SECT. 10.

Presbyterie inconsistent with Monarchy.

In the government of the State as now it stands, there being then so much Harmonie, (though it may sometimes bee out of Tune.) Let us examine this new found Discipline, how consistent with a Protestant Monarchy, least by admitting it ex improviso, we may shoulder Regem ex folio, & Religionem ex solo, A King out of his Throne, and Religion out of the Land.

'Tis a faire species of piety, to cry out for Reformation, and too many (I feare) for this shadow are ready to let goe the substance: Never was Gods Church so pure, but shee had her spots; it will be perfect charitie to wipe them out, but it argues none to make them greater: Instead of Reforming, some so deface, deform her, that one would scarce thinke there were Christians in it; when for the most part the greatest slanderer proves the greatest Hypocrite.

If the Intention were unitie; the way to preserve it, is by meeknesse of spirit in the band of peace: but those that expect any from some of these Disciplinarians delude themselves; If wee may
may believe their owne writings (however wee may hope Reformation might qualifie them) we shall finde they have no such delique.

Some tell us plainly the Episcopall Government must not be moderated, nor reserved, but presently and wholly taken away. The Bishops must be utterly extirpated, no leffe than the Romans rooted out the very name of Tarquins, for the tyranny they had exercised. A wind to fanne or cleanse will not serve the turne, but it must bee a full mightie wind, to root vp, and carry away the very foundation of their being. It is not lopping, nor pruning, nor sawing, nor paring the nailes of this evil that will serve turne, unless ye pull up these stumps of Dagon by the very roots, their nailes will grow ranker than ever they did. Except this strange fire be removed, the Lord must make the consuming fire of his wrath breake out upon us. If it live, the common-wealth must dye. Nay, some of them goe so farre, as to professe, The Church-Ministerie and worship in England, are all Antichristian, * from which all Gods people are in dutie and conscience bound to separate themselves; by these obloquies, see-king (as they confesse) to stirre up a holy hatred of the Prelates, * even to dash their Brains against the stones. By such clamours cherishing in the vulgar a discontented Humour (which is the common source of Schisme, and Heresie) thereby the better to broach their new invented Discipline, built upon no other Basis but the peoples dislike of Poperie: as If the onely rule to draw

Answer, to Lond. petition, fol. 33.
if the Hierarchy be not removed, our desolations are like to be the astonishment of all Nations.
Syons plea, fol. 5. 160.
Christ on his Throne, fol. 47.
Jer. 4. 11. 12.
Syons plea, 196.
Syons plea, 185.

187.

\[8.\] Propositions printed by an unknowne Author.
Protest against the Hierarchy, as an Antichristian Tyranny.
Lord Bishops to Bishops, 86
* Syons plea, 196.
& Epistle to the Reader.
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out the line of our Religion by, were to take the
direct opposite in all things to that of the Church
of Rome, * when we know that such as travel
absolutely East and West from one another, if
they live to it, shall meet in the same line they
parted, whereas parallels continued to any ex-
tent doe never interfere.

The first quarrels of the greatest breaches in the
Church have for the most part bin in points of dis-
cipline: And for all the noise, some of these men
make of dissention & enmity in rites and ceremo-
nies, which are but shadows; we shall find that in
the most essentall parts of Discipline, which con-
cerne the sway of Church and State, the subjec-
tion of Prince and people to the tyranny of their
Discipline, they doe not onely shake hands again
with Poperie, but with the strictest of them,
( the Jesuites ) clearly sever themselves from the
Tenets of the Protestant Church; both sides
laying this for a fundamentall, both agree for
the utter abrogation of all Episcopall jurisdic-
tion: Contrary to the 36. Article of our Re-
ligion.

The Church so subdued, see how they sway the
Civill State, wherein it will bee observed whether the Lufe-warme Protestant ( as they call us)
or such zealous separatists be likeliest to give fire to
that Popish powder, which would blow up in
fumam all Kingly Supremacy, or Magisteri-
all Superioritie over the Independent Hie-
rarchie.

Gods
God sayes, Thou shalt make him King whom I shall chuse, and this rule we admit for Law. Some that pretend to be presbyterians, tell us, (x) Kings, Princes, and Governours have their authoritie of the people, and upon occasion they may take it away againe, as men may revoke their Proxies and Letters of Attourney. The Jesuites come not much short of this, for say they, In the kingdom of men the power of the King is from the people, because the people makes the King. To a bad prince God hath said, I will rend the kingdom from thee, and every true protestant expects the performance, not taking the staffe out of Gods hands, who sayes, (y) To mee belongeth vengeance, and I will repay.

One of these sayes, Evill Princes ought to bee deposed, and inferiour Magistrates ought chiefly to doe it. With this Bellarmine agrees, * Such by the consent of all may, nay ought to be deprived, and if this was not done in old time, it was for want of strength to doe it.

Salomon says, What shal I doe unto a King, What doest thou? Goodman tells us, Judges ought to summon Princes before them for their crimes, and to proceed against them as all other offenders. Here I find they have outgone the Jesuit; David thought no man could stretch forth his hand against the Lords anoynted and be guiltlesse. Yet this Disciplinarian says, When Magistrates cease to doe their duties, God giveth the sword into the peoples hands. Nay, a private man having some speciall inward

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(y) In regnis hominum potestas regis est a populo, quia populus facit Regem. Bellarm. de Concil. l.b. 2. cap. 19.

Deuteron, 52, 35. Romans 12, 19.

* Bellarmin. lib. 3. de Pont. cap. 7. Talis consensus omnium potest simo debet privari suo domino.

Obedience, pag. 111.

Bancroft, 36.

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Goodman, pag. 185.

Obedience, pag. 110.
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Inward motion may kill a Tyrant. In this the Jesuit is too slow paced too, hee thinks fit to give him a publike triall first; (z) Marry sentence given, then any man may be the executioner.

Suarez is more moderate, (a) If faith hee, the Pope deposeth a King, hee may not be driven away, nor killed, but by those to whom the Pope shall give order to doe it.

The Apostle bids us, (b) Submit to the King as supreme, and to this the protestant sweares allegiance.

They say, (c) The establishing of the Presbyterie is the full placing of Christ in his kingdome; that Kings and Princes must be subject to some parochiall Presbyter, with whom concurs Bellarmine, (d) Christ (saies hee) committed his Church to bee governed by Peter and his Bishops, not by Tiberius and his Officers. And in the Annotations on the Rheumth Testament, Kings and Princes must be subject unto some Bishop.

Christ commands us obedience, to pay tribute to Caesar: The ancient Fathers direct us to beare with prayer and patience the persecutions of bad Princes: Nay, the very Heathens found humanitie (where Divinitie was wanting) to qualify this Barbarisme: Tacitus adviseth, To beare with the riots and covetousnesse of Kings, as with barrenesse and other infirmities of nature; for whiles there are men there will bee vices, but they cannot continue long, and will be recompenced when better come. And hee leaves us this his golden sentence,
Men are to reverence things past, and submit to what is present, and should wish for good princes; but whatsoever they are, endure them.

But some of these pious Presbyterians will neither be guided by precept nor president, They hold it not enough for subjects not to obey, but they must withstand wicked Princes, (e) They must take up armes against them, (f) They may kill them as monsters and cruel beasts (g): And if neither the Magistrates nor the people doe their office, in depositing or killing of them, then the Minister must excommunicate such a King, (h) and any Minister may doe it against the greatest prince.

Nay, if he be a just and gracious Prince towards his people, yet hee must learne obedience to the presbyters, otherwise layes Barrow, *A Prince contemning the censures of the Church, is to be disfranchized out of the Church, and delivered unto Satan.

Here the universal Shepherd welcomes his brethren to the Romish fold, whose principle it is, (i) That being Pastour bee may shut up and destroy furious Rams, that is, Kings which are not obedient to him. And the Jesuite tells us, that (k) An excommunicate person can exercise no act of jurisdiction. And then layes Tollet, (l) Wee doe not hold them for homicides, who being transported with zeal of the holy Church against the excommunicate, shall chance to kill one of them.

Here let the loyal hearted Protestant stand at gaze a while, and consider what effects the power of

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**Notes:**
- (e) Goodman, pag 43, 57, 72.
- (f) England's complaint against the Canons.
- (g) Goodman, 99.
- Buchanan, de jure Regni.
- (h) Knox Hist. fol 78.
- obedience, fol. 116.
- Goodman, 199.
- T. C. Part. 2. Reply 65.
- * Barrow's Discourse, pag. 116.
- Bellarmin, in Barkl. cap. 21.
- Moulines Buckler, fo. 547.
- k Tollet lib. 1. de Institutione Sacerdotali, c. 13.
- l Tollet, lib. 4. de Institutione Sacerdotali, c. 58.
- Urbanus Secundus.
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of the keyes being thus distributed, may produce, when his King, his Soveraigne, to whom hee owes religious dutie, legall obedience, and to whom he is (perhaps) bound by oath, shall by the breath of every Schismatike pastour of a parish be blowne into hell, and he must then abandon all reliefe or communication with him, to whom he is bound by allegeance.

To the poyson of such devillish doctrins, let the eares of all good Christians be deafe; from the infection God turne their hearts, and with the Psalmist let al true protestants pray to the King of Kings, That bee will prolong the Kings life and his yeares as many generations. For the King trusteth in the Lord, and that through the mercie of the Most High he may not be moved. But that his hand may find out all his enemies, and his right hand those that hate him.

SECT. II.

Presbyterie inconsistent with Civill Magistracie.

But may bee these King-Curbers will bee themselves conformable to the Civill Magistrate, and to keep the power of Kings within a tether is no hurt. Though the light of Nature encline all creatures, the experience of all Nations instruct all people to seeke a head to that body,
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body, in which they contract themselves by conferring power to that head, to conserve those rules of government or order they prescribe for their more securitie, as well as Lawes to regulate the exorbitancies of unbounded Nature, which semper niter in vitium: Yet all power that growes too great, growes suspet and dangerous. And this perhaps may be doubted easily to degenerate from securitie into Tyranny: And therefore one prescribes us a remedy, and tells us, (m) That God hath appointed the Nobilitie to bridle the inordinate appetites of princes, and in so doing they cannot be accused as resisters of authoritie. And some of them tell these great officers, whence this superintendant power is derived to them: Whereof (layes one of them) came this division of personages, seeing all men came of one man and one woman? was it for their lustie hawking, hunting, dicing, carding, dancing, swearing, flattering, for their cruel polling and pilling? No, there was no such thing, they have their honour of the people, to revenge the injuries of their Governours. And though such advance this power in the Nobilitie, above the thrones of princes, yet they think fit to put them in mind, they have a superiour power above them too, by charging the Nobilitie upon paine of excommunication to joyne with them; where they see cause to resist their prince.

But these degrees of government in Kings or Nobles, are held perchance but the ill effects of

m Knox, Hist.p.343:

Goodman, pag.34:

Lib. de obedient. p.114:

Lib. de obedient. p.107:

Knox, pag.272:
too much power, encroachments upon the liberties of free-born men; therefore they who have this power of the keyes *jure divino*, ought not to bee subordinate to any power that is of human institution.

Yet knowing that God who is the God of order, and not of confusion, hath ever appointed Magistrates to rule the people, shewing the inconvenience of want of government *in the men of Laish*, who (says the Prophet) dwelt carless after the manner of the Zidonians, where there was no Magistrate in the land that might put them to shame in any thing: who became a prey to the Tribe of Dan. And the Apostles precept being peremptorily, *To obey Magistrates: They will perhaps give due obedience to the Civill Magistrate.* Melanthon tells us, *(n) It is a mortall sin to violate the edicts of the Magistrate.*

But some of these Disciplinarians positions are, that *(o) Subjects doe promise obedience, that the Magistrate might help them, which if bee doe not, they are discharged of obedience:* And that *without the Prince, the people may reforme, and must not tarry for the Magistrate.* But where their owne spirits guide them, they may become Judges and Executioners themselves, laying it for a principle, *(p) That if the Magistrates shall refuse to put Mafsemongers to death, the people (in seeing it performed) doe shew that zeale of God which was commended in Phinees, destroying the adulterers, and in the Israelites against the Benjamites.*

*But*
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But in this they have the excuse of zeale in offence and indignation at sinnnes against God, and negligence in Magistrates. In which case, some hold, that (q) not Kings and Magistrates onely ought to punish crimes against God, but the whole body of the people, and every member of the same to his abilitie must revenge the injurie done to God.

The French Reformed Church(r) knew none of this Doctrine, who in the thirty ninth Article of their Faith, declare plainly, That they believe that God will have the world governed by Lawes and Policies, that there may be some restraint of the disordered desires of the world: And as he hath established Kingdomes and Common-wealths, whether hereditary or otherwise, and all that belongeth to the State of Justice, and will be known to be Author thereof, So hath he put the sword into the Magistrates hands, to represse sins committed not onely against the second Table of the Commandments of God, but also against the first. Though Ifay, their zeale in revenging injuries done to the Majestie of God transport them to share in the execution of Justice; Yet may be they will submit to the Civill Magistrate in the government of the Church, and ordination of Rites and Ceremonies, in which by the twentieth, and thirty seventh Articles of our Religion, (f) the power is committed to those, to whom God hath given the superiority, to which Doctrine all protestant Churches subscribe as Apostollical, and Orthodoxall.(f)

$q$ Knox Appeal. fol. 32. Goodman. pag. 185.

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But when wee examine how they conforme, we shall finde that in direct opposition to us, and other Reformed Churches: Some of them say, that Civill Magistrates have no power to ordaine Ceremonies pertaining to the Church, as being no Church Officers at all.

One of them holds, That if any Magistrates under the Title of authority and power that God hath given them, will make the Ministers of the Church subject to them; they doe verily set up a new Pope, changing onely his Coat and Masque. Indeed they will not allow the Magistrate to be pope, but such will bee popes themselves, and allow him no more power than the pope did. Says Cartwright, (b) The Prince may call a Councell of the Ministerie, and appoint time and place. The very same sayes Saunders. (c) the papift, might the Emperours doe of old. (d) The Decrees made there may not be said to be done by the Princes Authority; therefore the Canons of the Counsells were called the Bishops, not the Emperours. The same sayes Harding, the Emperours did not under-write deponentes subscriptimus, as the Bishops did, but Consentiores. (e) Cartwright allows Princes to be present in Counsells to suppress tumults. The same does Harding allow them adjacem & concordiam retinendam, ut nullum fieri tumultum permittant. Nay, the Magistrate is beholding to Mr. Cartwright, (f) to allow that hee may be an Assistant, and have his voyce in their meetings, and gives this reason for it, That oftentimes a simple man, and
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(as the proverb faith) the Gardner hath spoken to good purpose. Mr. Harding yet allowes more to the popular Magistrates: He sayes Ambassadors of States have honourable seats in all Councells, may sit as assistants, may give their advices, may exhort the Bishops, and subscribe with them. But Cartwright will allow them no power there neyther to bee Moderator, Determiner, nor Judge.

Nay, they not onely have no power, but they must bee subordinate to their Presbyters; Magistrates (u) as well as other men must submit themselves and be obedient to the just and lawful Authoritie of the Church, that is, the Presbyterie: And Travers (w) speaking of the power of the Lay Elders sayes, It is just that Kings and Magistrates must obey them.

Neither is this Government changeable by the will or power of the Magistrate, but this is held, that of necessity (x) all Christian Magistrates are bound for to receive this government: Which sayes Saneanus: If any Magistrate hinder, let him be freely admonished of his duty; if he do not then submit, let him be more exactly instructed that hee may serve God in fear. (y) Marry if this way there happen no good success, then let the Ministers of the Church execute their office, without lingring and staying so long for a Parliament.

Which compulsive power in the Church holds me thinks some analogy with that of the Jesuites (a) whose opinion is, The Church not only

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(u) Ecclesiasticall Discipline. p 185.
(w) Travers. pag 142.
(x) Martin junior. Thesis. 22.
(y) Banister. fol. 134.
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Only prescribes and directs, but restrains and disposeth by virtue of her Gubernative power. Which positions are a language unknown amongst Protestants.

Melancthon tells us,(b) The Church hath her own Rules, and intrudes not into another's office, disposeth no Crownes, abrogates not the Lawes of Magistrates, extinguishes not lawfull obedience, stops not judgement in Civill causes; nor prescribes Lawes to Magistrates.

But these will derive us another authoritie above the Magistrate. They tell us. (a) Christ hath translated the Lawes Sanedrim into his Church. That there is no reason but the same Authoritie the Synagogue had under the Law should continue in the Church under the Gospel.(b) That under the Law, judgements betweene bond and bond, between plea and plea (c) did belong to the Priests, and that it was death for any man to rest in his determination. To deduce this judiciaall power to themselves, they tell us, Christ as a King (not as a Priest or Prophet) prescribed the forme of Ecclesiastical government.(d) And that every Eldership is the Tribunall seat of God.(e) That every well-ordered parish having a perfect Eldership is of equal lawfull authoritie. (f)

So here we see every parochiall Presbyterie invested in Christ's Throne, claiming judiciaall power immediately from Christ, whereby as is set forth in the Geneva (g) Discipline, Civill contentions were compounded by the Elderships before there

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Notes:
1. Poteft as Ecclesias sanction miniatum habeunt, Non triumphant in aliqui officium, non transforat regna mundi. Non abrogat leges Magistratuum, non tollit legitimam obedience, non impediet judicia de ullis distributionibus aut contrahibis, non prescribit leges magistratibus de forna Reipublicae.
5. Beza, de Presbyt. 124.
6. Cartwr. 1.2 p. 419.
7. Thes. 83.
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There were any Christian Magistrates. But how have they now lost that judicial power? No, says Cartwright, (b) the same Authoritie which the Church had before there was a Christian Magistrate, doth still continue.

And another would be glad to learn how this authority was translated from the Church unto the Civill Magistrate (i) For saies Travers, Heathen Princes being become Christians, doe receive no further increase of their authority than they had when they were Pagans. If so, certainly in their esteeme all Civill Magistracie is but a meere usurpation upon the Tribunall of Christ the Eldership.

SECT. 12.
Presbyterie against Lawes.

But Kings, Nobles, Magistrates, are all men subject to sinns and infirmities, and no reason the blind should lead them who have the light of truth, being inwardly called and gifted (as they say) for the work of the Ministerie; yet surely the Law is a perfect guid, to which all men must give absolute obedience, which is enjoyned by St. Paul: Submit yourselves to every Ordinance of man, for the Lords sake. This precept was so prevalent with the ancient Fathers, that they conform to
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to the customes and rules of everie Church where they came. St. Ambrose saies, (p) "When I come to Rome I fall the Sabboth, at Millaire I fall not: so also doe thou in what Church soever thou comest, observe their Customes, if thou wilt neither give scandall to others, nor have others give offence to thee. And St. Austin seemes much to be troubled at the refractorinesse of such spirits as are not conformable to the government of the places they live in. (q) Often saies he) do I think with sorrow and groanes what vaine perturbationes arise from some weak brethren by their contentious obstinacie, and superstitious seares in such things, which neither by authoritie of Scripture, nor univerfall tradition of the Church, nor necessary conformity of manners, can bee reduc'd to any certaine terme, onely because they find various matter of Argument, or because it was so in such a Countrey, or because they are so farre out of conceipt with their owne, that they hold those things most authentick, which differ most from their present practice. Hereupon raising so many litigious questions, that they esteeme nothing right but their owne fancies.

To such obstinate Opinionators Master Calvin ( whose Discipline they would seeme to imitate, though I feare they will scarce follow his Doctrine ) leaves this principle: "I desyre such may bee admonished, first not to wed them-
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"themselves to their owne folly. Secondly, that in such frowardnesse they hinder not the building of the Church. Thirdly, that foolish emulation transport them not: for what cause have such of brawling, but shame to yeild to their betters. (r)

Now how fare the Apostles precept, the Fathers president, or the advice of Mr. Calvin prevails upon some of these, to submit to men or Lawes, or with what moderation they proceed to establish their owne new Discipline is observable.

Posito uno absurdo sequuntur mille, is a Rule in Schooles: and how can they bee conformable, subordinate to Law or Government, who lay their Principles above all Lawes. They tell us, "(a)" the Presbyter is the only band of peace. That "(b)" the want of Eldership is the cause of all evils. That this Discipline "(c)" is no small part of the Gospell, it is of the substance of it. "(d)" That it is the Gospell of the Kingdone of God. "(e)" That without this Discipline, there can beeno true Religion. "(f)" That they that reject this Discipline, refuse to have Christ reigne over them, and deny him in effect to bee their King, or their Lord. And thence conclude, that if any refuse to have the Lord Jesus set up as Lord, let him bee "(f)" Anathema Maranatha.

Vpon these pillars advancing the Church above the reach of all humane power, telling us, that I
every visible "Church (g) (which they say is every parish) is an independant bodie of it self, and hath power from Christ her head, who hath left perfect Lawes for the government thereof, which are unalterable and unchangeable, in all times, ages, and places by any the sons of men.

Which positions stand poynct blanke against the Articles of our Religion, against the power of our Lawes. By the twentieth Article we profeffe positively, "(b) That the Church hath power to decree Rites or Ceremonies.

By the 37. Article we declare, "That the Kings Majesty hath chief power in his Dominions, & that it is a prerogative given to all godly princes in holy Scriptures by God himselfe, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restrain with the Civill sword the stubborne and evill doers. Hereupon we lay the foundation of that Oath of supremacy ratified by our Lawes. And "such superiority (i) in the visitation of the Ecclesiasticall state, reformation, order, and correction of the same; and of all manner of errors, heresies, Schifmes, abuses, offences, contempts, and enormities whatsoever, is by the authority of Parliament, united and annexed to the Imperiall Crowne of the Realme.

And our Laws restrain the Clergie from making any
any Constitutions, or Lawes without the Kings consent: in opposition whereoff saies one of them, No civil Magistrate hath such authoritie as that without his consent it should not be lawfull for Ecclesiastical persons, to make any Church order or Ceremony. Which Rules if we shall make the touchstone of such new Doctrines, we shall finde them upon nearer tarmes of reconciliacion with the papist than the protestant.

The papist sayes, (k) The Emperor of the whole world, if he take upon him to prescribe Lawes of Religion to the Bishops and Priests, he shall damned assuredly except he repent. The making of Ecclesiastical Constitutions and Ceremonies belongeth unto the Ministers of the Church, and Ecclesiastical Governours, unto the Elders who are to consult, admonish, correct, and order all things pertaining to the Congregation. Nor want they some false glosses of Scripture to varnish over this pretended Jurisdiction above Lawes: but they plead obedience to the commands of disobedience, which they inferre from that of St. Paul to the Galatians, (m) Stand fast in the libertie wherewith Christ hath set you free. Which though it bee plainly evident in the Text it selfe that by this freedome, the Apostle intended freedome from the Law of Circumcision, in the next verse saying, (I Paul say unto you, (n) that if you bee circumcised, Christ shall profit you nothing, for every man that is circumcised is a debtor to the whole Law; and that Christ is become of no effect unto you, who

Admonition to the Parliament. 2.

Answ. to the execut. of Iustice. d. 3 p. 56.

Admonition to the Parliament.

n Galatians 5. 2.

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foever of you are justified by the Law, yee are fallen from Grace. For we through the spirit wait for the hope of righteousness by faith.)

Yet hence doe they ground their strong plea, for exemption from all Authority, as if it were an evidence of their faith to shake off the yoke of all Law.

From such another place in the Revelation, by leaving out part of the verse; To you I say, as many as have not this Doctrine, (o) and which have not knowne the depths of Satan) and taking onely the latter part: I will put upon you none other burden, but that which you have already, holdfast till I come. They doe extort a construction fit to bee delivered in no other words, but their owne, who say this is, (p) A most pregnant place against subjecting of ourselves to any power or religious practice, how specious and spangled (with depth of devillish learning) soever it be.

Having thus pleaded priviledge over, some crye our mainly against Law and authority, sayes one of them, Impietie is suffered to bee sway against the Majestie of God, (q) and that by Law and Authoritie: And that such Lawes are retained in force, as justle and o-verthrow the Royall prerogative of the Sonne of God.

But perhaps this exclamation is onely against such Lawes as support the prelakes, the enemies of presbyterie.

No,
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No, they must have no Lawes to limit them, (r) As great indignitie is offered unto Jesus Christ (sayes one) in committing his Church to the government of the Common Law, as can be by meane hirelings unto a King, in committing his beloved Spoufe unto the direction of the Mistrefse of the Stewes, and enforcing her to live after the lawes of a Brothell-house.

SECT. 13.

The inordinate violence of the Presbyterians.

From these principles doe such lawlesse Disciplinarians prosecute their designe with such spirit, that nor King, Nobles, Magistrates, Lawes, nor any thing must stand in their way, (s) Aut hoc, aut nihil, is their Ensigne. They who hinder discipline (say they) bring the State at length to an extremely desperate point: None but enemies to Christ, are enemies to this government.

And as against enemies they proceed indeed, (t) Strike neither at great nor small, but at these troublers of Israel, smite that Hazael in the fifth rib, yea, if father or mother stand in the way, away with them, downe with the colours of the Dragon: advance the standard of Christ.

Not the white flag of truce, but the red flag of destruction,
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destruction, whose embleme was never by any Father (till now) writ in such bloody characters.

(u) Those mine enemies which would not that I should reign over them, bring hither and slay them
before me.

This, till advanced by the new Standard-bearer, was never writ in the banner of that
Lamb of peace; these were none of those trophies I read of in the glorious throne in the Re-
velation. When (w) in the middest of the throne, and of the foure Beasts, and in the middest of the
Elders stood a Lamb as it had become slaine (not like a
destroyer) To whom the foure Beasts, and foure and
twentiE Elders fell downe before the Lamb: And
sung a new song, saying, Thou art worthy to take the
booke, and to open the seales thereof, for thou wast
slaine, and hast redeemed us to God by thy bloud. It
was to this Sacrifice, not Sacrificer; That the ma-
ny Angels about the Throne, and the Beasts and the
Elders, to the number of ten thousand times ten
thousand, and thousands of thousands cryed with a
loude voyce, Worthy is the Lamb that was slaine.

Nor were any of that scarlet liverie in his reti-
nue, (x) For loe a great multitude, which no man
could number, of all nations, and kinreds, and peo-
ple, and tongues stood before the Throne, and before
the Lamb cloathed with white robes and palmes in
their hands, which came out of great tribulation,
and had washed their robes, and made them white in
the bloud of the Lamb.

But such as these think their dye is not deepe

enough,
enough, they must yet strike the Basilike veine, (3) Nothing but this (say they) will cure the pleurisie of our State. By which, what fountaine of blood they meane, is fitter for the expofition of a Jesuite, (z) than the enquiry of a Protestant.

Well may the all-reaching arme of a Parliament affist, but (they hold) it cannot stay their course. * If the Hierarchy be not removed, and the Scepter of Chrifts kingdome, namely his owne discipline be advanced, there can be no healing of the foure. The Parliament may remove all state grievances, in repairing wrongs, cenfuring misdemeanours, &c. All which are to be done, but the former is not to be left undone. As God hath not bleft any Parliamentary endeavours, because (as we take it say they) they went not this way to work, fo it is likely he will not be with you now, if you go not this way to work.

Some were a little freer language'd against the Parliament, (a) 29. Eliz. That if they did not abrogate the government of Bifhaps, they should betray God, the truth, and betray the whole kingdome. But this is but gentle admonition; if faire words will prevale, it is well; if not, they will doe it perforce. Though the Parliament be for Bishops (fayes one of them) yet all the godly and religious will be vnto them. And it is now become the language of the pulpit, that if the Parliament will not relieve them, (c) yet they shall stick fast together, to maintaine their cause, which is Chrifts cause.

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(a) Suppliear. pag. 25. Bancroft, fol. 50.

(b) Unlawfulnesse of unlimited Prelacie, fol. 12.

(c) Eaton in his Sermon at Chester.
cause. Herein following the counsell of their Predecessors, (d) That if the brethren cannot obtain their wils by suit, nor dispute, the multitude and people must work the feat. Thus built upon the authoritie of one of their ancient Ring-leaders, who tells them, (e) Reformation of Religion belongs to the Communaltie. (The which carrying some Species of libertie in it) they seeke to confirme that popular ambition, by cherishing in them an opinion of a right in the power of the keyes, as belonging (f) neither to the Pastour, nor Governours, but to the whole Congregation, and to every particular member thereof, and Christ having committed them to every one, would of every one demand an accompt.

A dangerous doctrine, if once grounded in vulgar apprehensions. These possesse with an opinion of an equall interest in the power of the keyes of the Church (which they know how to manage) will much more plausibly embrace the suggestions of a partie in the way of the State, as better futing with their capacities: It will bee somewhat difficult to possesse the common people, that we are all sprung from the Tribe of Levi: But the old seditious argument will be obvious to them. That wee are all the sons of Adam, borne free, some of them say, the Gospell hath made them free. And Law once subverted, it will appeare good equitie to such Chancellours, to share the earth equally. They will plead Scripture for it, that wee should all (g) live by the sweat of our browes.

A Priest stirred up rebellion in King Richard the seconds rime, with this argument.

Genesis 3. 19.
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browes. They will tell us that in Ægypt we were all fellow Brick-makers: And it is no novelty in the stories of this State, That such Artificers have levelled the palaces of Nobles, and squared out the dimensions of the Gentrie and Law-Givers, according to the rule of their reason.

The empty name of libertie, blowne into vulgare ears, hath over-turned many States: how much more prevalent and dangerous must it bee, when enforced as a religious dutie to disobey authority.

We know Saint Paul's precept is, (b) Let everie soule be subject to the higher powers, they that resist receive damnation. And certainly since his time, never any age till now brought forth such desperate Anti-Apostles (as I may not improperly call them) in absolute opposition to the rule of the Apostle, (i) To conjure men in their pulpits, as they will answer it at the dreadful day of judgement, not to submit to any authoritie whatsoever.

And in defiance and contempt of our Lawes (still in force) which exact the deprivation of everie Ecclesiasticque, (k) the confiscation of the goods and chattels, and imprisonment, during life of every Laick, that shall wilfully deprave the Liturgie established by Law; in their petition to stile it, (l) The English refined Masse-booke of Common Prayer. In their pulpits to preach it (m) sin, to be present at reading of a prayer out of a booke by Minister or any other. In print to publish, that it is absolutely (n) sinful and unlawful to hear any Minister preach.

\[\text{b Romans 13 1,2.} \]
\[\text{i Eatons Position.9.} \]
\[\text{k Stat. 1 Eliz. cap. 2.} \]
\[\text{l Freholders Petition. Note 8.} \]
\[\text{m Eatons Position. Note 10.} \]
\[\text{n 8 Propositions in print.} \]
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preach in the Church of England and the Assemblies thereof.

And seeing these are seconded by the frequent and publique venting of scandalous, inventive, and libellous pamphlets, full of seditious doctrines, implying an absolute abnegation of the Kings supremacie, * and withdrawing the people from their due allegiance, exciting them to disobedience. To me such bold violation and uncontrolled contempt of Lawes (sitting the Law-Makers) appeares formidable:

*Volumens of Pamphlets. That the Church is independant and must have all her officers and Lawes within her self, which is to deny the Ecclesiastical Law, which Sir Ed. Cook lays, whosoever shall deny, he denies that the King hath full power to deliver Justice in all causes to all his subjects.

Omnia cunliceant, non licet esse bonum.

I consider the Nobilitie and Gentrie of this Isle (this nurserie of honour) situate as the Low Countries in a flat, under the banks and bounds of the Lawes, secured from the inundations of that Ocean, the Vulgar, which by the breach of those bounds would quickly overwhelm us, and deface all distinctions of degrees or persons: and cannot but with admiration observe, that Sampson-like in their full strength (but as blind with inconsiderate zeale, as he by treacherie) any such should lay hold on those pillars of our State, that prop up the regulated Fabrick of this glorious Monarchy; and by cracking them, wilfully bury themselves and us in the rubbish of that Chaos, with they so pull upon their owne heads, seeking to turne our freedome into fetters, by cancelling our ancient Lawes (the Charters of true liberty) and exposing us eternall Apprentices to the Arbitrarie Jurisdiction of a new Corporation of Apron
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Apron Elders, Mechanick Artizans; as if they had forgot the old Rule, Hec natura multitudinis est; aut humiliter servit, aut superbe dominnatur.

When we know the principle of the Religion of some of these is, That every man should be equal for calling, and that there should bee no difference of Persons amongst Christians. (o) And the Maxime of policy is, that to erect a partition, where there are many Gentry, they must first dispatch them out of the way. (p)

SECT. 14.

Presbyteriall Discipline brings not libertie to the vulgar: but introduces a meer Arbritrarie Government.

But perhaps to all this the common people lend a ready eare: This still tends to the increasing of their lov'd liberty: 'Tis true indeed, here is a large designe of libertie: The Presbyters must, as I have shewed, have power over Princes, Nobles, Magistrates, bee subordinate to no Lawes, concluded by no Parliament, but bee an independent bodie of themselves; and the common people must be their factors for this freedome.

And when they have done all, what share shall these
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these deluded people have of this dream of liberty & Is it any other than such as a poore prisoner for debt finds when he is released from the bonds of the Law by a Turkish pirate, hee tugs hard at an Oare to waft his Rescuers from the reach of his just Creditors; but when hee hath brought them to their wished haven, he there sees himselfe seven fold more slave than he was in prison; chained to his Gally without hopes of Redemption, rest, or possibility of avoiding stripes, though all his life besides bee but one continued drudgerie.

Tis plaine indeed, we shall set the Presbyterie free from the government of men, or reach of Lawes, but let us examine if the whole constitution of their Discipline bee not to us a bondage.

Their first Maxime is to place themselves above the reach of man: what they deny as a Treasonable challenge in the Bishops against the prerogative of Princes, they boldly assime to themselves (to the little Bishop, absolute Pope of every parish) that their office is jure Divino.

(9) Every visible Church being an independent body of itselfe, having power from Christ her head to binde and loose, to receive in, and cast out by the Keyes of the Kingdome, whereby neither to their office nor authoritie doth either King or potentate, man or Law, contribute any thing, not so much as in ordination of particular Ministers;
for they tell us, (r) Some Protestants are of opinion, that Ordination cannot be performed but by a Prelate, or at least by Ministers only, without whose imposition of hands it were no Ordination, as is if it did confer such an order. Whereas, say they, the prime and proper conferring of this Order is by Christ himselfe, inwardly calling, and giving a man for the work of the Ministerie.

And though the Evangelist saies in the eighth to the AEs, (f) That through laying on of the Apostles hands the Holy Ghost was given. And St. Paul explains it fully to be interpreted of Election into the Ministry, charging Timothy (t) Not to neglect the gift that is in thee, which was given thee by Prophets, with the laying on of the hands of the Presbyterie, which they confess was frequent in the Apostles times. (w)

Yet afterwards (say they) in successive ages, there was no such gift annexed to the laying on of hands, (w) but that the election of Ministers was by every Congregation respectively. With this false pretence of power, (That to the people belonged the laying on of their hands as a token of their approbation and confirmation of him that is chosen) working upon the vulgar, who are ready to snatch at every shadow of liberty, to advance their Hierarchy.

Though they must know as soone as they have done, that they have raised a spirit they have not power to lay again: for then they tell them, (the worke of their owne hands) These new created (x) Pastors
(x) Pastors must be reverently respected, and that
the people bee not suffered in any wise to scandalize
them, nor have power to depose them, or put
them out whom before they have made choyce of.

But their position is, A man once made a Mi-
nister is not to be kept back from preaching, by the
Inhibition of any creature. (y) No sooner ad-
vanc'd, but straight the Scene is changed, they
write up actum est, it is finished, their worke is
done: and then the people (that have all this
while bee-ne taught to value themselves ) (z) a-
bove the power of Kings, who challenge all their
right from them, and that the multitude hath the
same power over Kings, that Kings have over every
one of the multitude; that it was their Office to
pull downe Prelates, and reforme Religion, (a)
must now learne another lesson, and know their
distance, That Oves non possunt judicare Pa-
stores.

The Presbyter is no sooner in his chaire, but
he is presently a Judge: And if any heresie, pro-
phanenesse, or Idolatrie creep into the Church, be
may root it out. (b) And not onely judge of
Schifmes or Heresies in points of Doctrine or
faith, but he with his Elders become absolute
Chancellors over our Lives, Families, and
Estates.

If we examine the latitude of their Commissi-
on, wee shall finde it extend to no lesse: one
tells us, the Minister and Elders are weekly to
meet for censoring delinquents in swearing, cur-
sing,
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Sing, prophanation of the Lords Day, drinking, Fornication, adultery, and for debating of Heresies and superstitions, &c. (c) And if any be suspected, or if there be any scandal in the bounds, proceeding with the censures of the Kirk against them, that all transgressors may be brought to repentance, or separated from the people of God.

Some of them must (d) determine matters of Contracts and Marriages. Nay, they must have a speciall Queere into the peaceable demeanour of the Inhabitants, within the precincts of their severall Presbyteries, upon that place of S. Paul, (e) (Do any of you having a matter against another, goe to Law before the unjust, and not before the Saints?) grounding a decree in their Classis, that if any member of the Presbyterie bee at variance with his brother, hee shall bee suspended till hee bring the matter before them. Now let us well weigh what man lives so upright in all his wayes, that is not, or may not be a Delinquent at the mercy of these dreadfull Judges, whose least chastisement is banishment, (suspension from the food of Life, the blessed Word and Sacraments) whose easiest prison is Hell, and whose punishment (Tradatur Satana) eternall destruction?

Where is then the promised libertie of this so much desired change? when from the legall penalties of positive, and regulated Lawes which awe our persons, and might (perhaps) pinch our purses, whereof we know how to avoyd the breach, or satisfie the penaltie, wee shall become
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become meere Tenants at will of our soules.

That the infirmities of mans nature, condescended, (f) That we are carnall and sold under sinne and that the best of Gods Saints fall into dayly errours : yea, and as it is said, *Felix qui minimis urgetur*, who can plead priviledge or exemption from these rigid censures. The best Charter here is but *durante bene placito* ; None dum bene se gessit : Since innocence is no *Supercedens* : for suspicion or scandal, misprision or malice may make a delinquent, injuriously to bee suspected or traduc'd, and actually to bee guilty are of equall punishment, *Publick Confession or Excommuni
ca.tion*. Nay'tis so farre from freedome, that it brings upon us a two-fold bondage.

Both Law and Nature abhorre double punishment for one offence. Yet say they, (g) *Malefactors* that have once satisfied the Law, if they procure pardons must bee suspended from the Sacrament, till they againe satisfie the Congregation. And Master Knox tells us, *All Crimes that by the Law of God deserve death, deserve also excommunication, as Murderers, Adulterers, Sorcerers, Witches, Conjurers, Charmers, givers of drink to destroy children, Blasphemers, denyers of the truth, railers against the Sacraments, and all that have lived with any offence to the Congregation, though they have suffered the punishment of the Law: against all which he would proceed by way of Excommunication.*

And we know that most of these Crimes they would
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would fetch within their jurisdiction, have their several penalties provided by the Statute Lawes of this Kingdome, whence necessarily followes, that either the temporall jurisdiction (all Law) must be extinct; or in stead of freedome we must submit to double punishment.

But say they, They onely proceed against sinnes, (b) and tis their office to bring sinners to Repentance. And there are divers other petty Crimes, which fall not (as they say) under the Civill sword: as chiding, fighting, brawling, contempt of the order of the Church, Sabboth-breaking, wanton and vaine words, negligence in hearing the preacher, neglect of receiving the Sacraments, suspicion of Avarice, or of pride, superfluity or riotousnesse in cheare or raiment. They must have a rod for the women too, in correcting their lascivious, dissolute, or too sumptuous attire, private or publique dancing, May-games, visiting stage-plays, Tavernes, or Tipling-houses, and all inordinate livers, which must bee brought to their Tribunall.

Now let any man branch out those forenamed particular heads of the Table of their Discipline; and he shall finde that neither our words, opinions, nor actions, as of private men, but they subject us under their jurisdiction. Consider us with relation to others, and see how many accidents are emergent upon Contracts, marriages, fornication, Adulterie, to which take in the generall heads of suspicion and scandall, and then see how farre

(b) Chorda Angliae. propos. 8. 10. Courts to proceed onely against sinnes by the Word of God. Sions plea. Bifon. fol. 316.
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farre this inquisiteth into our private families, who can be secure of the honour or reputation of wife or daughters, longer than he is sure he hath no malinger: for I finde no branch at all amongst them for the punishment of the flanderer, nor no reparation for the injur'd innocent.

Marry, the guiltie may be quit, as was the position of Mr. Snape of Northampton shire, (i) who having wrought upon a meane servant, that had got his Masters Daughter with child, to make publick Confession to the Congregation. That done, Snape absolved him, then justified him clear from that sinne committed, even as though he had beene newly borne. If this bee the way to recover infant innocence, who would not soyle himselfe a little to be so cleansed?

Next view that general Quære into mens peaceable demeanours, (a) together with their rule of Abdication of Law-suits, and see if this bring not to their Chancerie all actions reall and personnall. And lastly consider their universall head of (b) proceeding against sinnes. Which Mr. Cartwright pretty well explains. Every fault that tends, either to the hurt of a mans neighbour, or to the hindrance of the glory of God is to be examined and dealt in by the orders of the Church. Saneanus enlarges him a little further, Quoduis peccatum, (saueth he) every sinne against God or neighbour, by word or deed, purposely or ignorantly, manifestly or secretly. If so, let us then consider, if this be not a general

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1. Bancrofts Treatise of the disciplinarious of Northampton shire. fol. 82.

4. View of Prelaticall Church. fol. 41.
Admonition 2 page 75.
The Church is to censurate such a partie as is troublesome and contentious.
Our Presbyteries proceed against vice.
T. Cart. b. 2. p. 68.
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a general prohibition to all Courts of Judicature, a meere annihilation of all Lawes.

For St. Peter's precept is, to (k) submit to every Ordinance of man for the Lords sake. And Lawes being the Ordinance of man, the breach of every Law is sinne. Nor can there be any suit or controversy betwixt men, but the one side is the wrong-doer; for we know that All unrighteousnesse is sinne, (l) And the Disciplinarians including the punishment of all sinne against God, or our neighbour, within their jurisdiction, we have no more use of Lawes, but are all brought under a meere arbitrarie Government. And then ablatas Leges wee know what followes, flat Certamen.

But Law had no mercy, and perhaps these holy men will be tender-hearted, easie-handed in laying on the scourge of chastisement.

Let us see how they deal with one of their owne, one Bluet, being excommunicated, writes to the Brethren, that he might be restored to the Church, from which hee had beene long kept out. (m) Woe is me, faith hee, that I am cast out of your presence this day. And if this woe and shame did but touch the body, it were tollerable; for then at the day of death I should end my miserie, and no more heare the words of reproach: But woe is me, that there is a partition wall between heaven and my Conscience: If my offence may not be passed by without further confession, even before God and his Church in London, will I lye downe and lick the dust at your feet.
See here you eager advocates for the advancing of this holy Discipline the precious fruits you are like to reap by it. Such as these will teach you perfect humility: They have learnt of Rehoboams Counsellors, To make their little finger thicker than the Bishops lones. Their punishments (perhaps) wrung the purse, but those will grate the soul.

And if wee should well examine upon what ease occasions this fearfull sentence flies out, we should much more feare it. At Geneva two Ministers were deposed and banish'd, for speaking against usurie: John Morelli for saying the words, Tell the Church were not alone appropriate to the Consistorie, and is frequently used upon everie private Grudge. Whereas no man ought to bee excommunicate, but where the Law faith, hee should be condemned. If Law bee King, and will a Tyrant, sure all that will preserve Law, and will love libertie, unwillingly submit their necks to the Tyrannicall yoak of such Discipline.

\[ 2 \text{ Chron. 10, 10.} \]

\[ \text{Suckliffe 132.} \]
SECT. 15.
The forme of Discipline they prescrib is confessed to be a yoke.

Yet, oh, say many, here is so excellent a forme of Government, the Parochiall Presbyter can runne into no extravagance, but hee is accountable to the Presbyterie or Classitall meeting, which consists of particular Kirks in such a Circuit. (o)

And what's the businesse there? Not to suppress, but to exercise the power of Jurisdiction, Ordination, suspension, Deprivation, but principally all persons of whatsoever quality, disobedient to their Ministers and Elders, are with great Authority cenfured: So here we must learne obedience to the wills of men not of Lawes: Yet these Classes againe are resonsable to the Provinciall Synods: And they perhaps may regulate the rigour of the Presbyters.

But doe not the Pastors of New England tell us, That no Pastors by Gods word have authoritie ever others, for that every Minister hath his power both of Order and Jurisdiction immediately from Christ Jesus, and therefore to him onely is resonsable for the Doctrine hee teaches, the Discipline hee
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Bee exercises, and the Censures that bee inflicted. Therfore (say they) for any number of Ministers in a Synod, to take to themselves Authoritie over others who are equal in Dignitie, is to set up a Humane Authoritie that Christ never instituted, and to exercise a Tyrannie, and Poperie of the Presbyterie, as bad, nay worse than Bishops.

Yet there is a higher appeale to the Nationall Assembly, and there the Records of Synods are perused, Acts and Constitutions for all Kirkes are agreed upon with common consent. And will they obey these Constitutions?

Some confesse, that in the Assembly of the Apostles, certaine observances were imposed on the Churches. (p) But this Act of the Apostles, say they, is no president or patterne for succeeding ages, for the Apostles were inspired with the Holy Ghost; and when any Assembly can infallibly assure them they are inspired with the Holy Ghost, then they will obey. (q)

But though they will admit no Law or Superior over themselves; yet here perhaps the Laytie may receive relieve against the rigor of their Censures: for one tells us, (r) All Appellations, Petitions, Grievances, and Complaints are examined and determined by this Supreme & highest Kirk Indicatorie: what redresse we may expect hence we are informed immediately before, they are responsible onely to Jesus Christ.

And the same reporter plainly tells us, The perpetuall
perpetual Korks are not governed by the intrinsic power of any one or many set over them, as in the Monarchical Government of Prelates, but they are ruled and judged by themselves.

If so, we had need have a strong faith in their Integrities; for if we admit a possibility of doing wrong in them, we leave very little probability of receiving right: for first they are accountable only to Christ. Next they are both judges and parties: Those that give false judgament in the Classes, are judges in the Synods in the Nationall assemblies: and from them is no appeale to any Prince in the world, (for they sit in Christ's Throne:) And this is utterly destructive to the peoples liberty.

Now in this whole Gradation of Church government by Presbyteries, Classes, Synods, and Nationall Assemblies: What's become of our old superintendant power of Parliaments? we have all this while beene perswaded, That Episcopacy is inconsistent with this State, as exercising some power not warranted by our Lawes, we are strongly excited by some Disciplinarians, to root them out for attempting to put in execution some Constitutions not ratified by Parliament.

Yet now we must learne, That the Parliament cannot hinder (these Disciplinarians) to make Lawes Ecclesiastical, seeing Ecclesiastical Government is independant. That generall Assemblies may recall Acts ratified in Parliament, which being annulled,
In their Synods they 
disaunull all Lawes,
they conceive repug
nant to their Discipline.
Suckcliffe, fel. 131.

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annulled, the Civill ratification falls ex Consequen
ti. And though our Lawes make voyd all Ca
nons or Constitutions repugnant to the Kings
prerogative, or the Lawes and Customes of the
Kingdome; (which preserve our liberties) yet
we must now know, that no power nor libertie
ought to be permitted to any State, Degree, or Au-
thority, ( whatsoever they be) to live without the
yoake of Discipline. (§)

Et tali jugo libertatem induimus? And is all
our long labour'd liberty become a yoke? A
yoke unavoydable, a yoke unsupportable. True-
ly if this be so, we may truely write,

Sic vos non vobis fertis Aratra Boves.

We have spun a faire thread, That Kings the
nursing Fathers, and Queens the nursing Mothers
of Syon, (t) (the supreame Governours of the
Church) Princes the heads of their Fathers hou-
ses, (u) Princes of the Tribes, ( whose office is to
rule in judgement) Nobles that conferre blessing
upon that land, where their sonnes inherite the
Crowne, (w) Gentrie the flowers of this garden
of Europe, fenc'd by the protection of the Lawes
as with a partition Wall against the spoyle of
vermine vulgar, the Boares of the Forrest that
would root up our plants, wed and prun'd from
inbred Weed and Canker by the skilfull hand of
Parlaments, should now be all cast into the lump,
laid common: All become yoke-fellowes, beare the
the bonds of such boundleffe Disciplinarians, which hold themselves subordinate neither to Emperours, Kings, Princes, Magistrates, Lawes, Parliaments, Presbyteries, Synods, Assemblies, nor anything they ever meane to reckon with in this world; but onely to Iesus Christ their Head.

Such as these rather appeare to bee of the followers of Jehu the sonne of Nimshi, for they drive furiously, (x) who walk'd in the wayes of Ieroboam: Then of those undefiled Virgins, that follow the Lambe whithersoever hee goeth. (y) Wee know that the meek he will guid in judgement, and the meeke will he teach his way. (z) But such as have bitter envying and strife in their hearts, this wisedome descendeth not from above, but is earthly, sensuall, devillish. (*)

SECT. 16.

The vaine excuse that Lay Elders shall moderate them refuted.

Yet some have a fine veile to blinde the eyes of the willing (and certainly none see lesse than the wilfully blind) that this is a mixt government; we shall have Lay Elders amongst them to moderate the extravagancies of the pastors, and we need not feare but they will looke to them.

M               Alas
Alas how vaine a shadow is this, when wee looke upon it but with the light of reason? Are we not taught, these Elders must bee chosen by the voyce of the people: and are not these people taught by the pastors subordinate to them, the Elders being but temporary, for halfe a yeare or a yeare, is it probable they shall have that dependance upon one another? they shall have that interest in the parish, as hee that is perpetuus Dictator, Chancellour, Arbiter for life in his petty popedome.

Some men talke of dumbe Dogs, and certainly he will be held such, that cannot so bestir himselfe in his parish, as to have all their votes follow his, who hath such absolute power over every mans person, family, and estate. (a) If then by this rule, every little parish Church should have seven such Elders at the least, and every great Church thirteeene, and these people at the devotions of their pastor, of their Chancellour, wee have then instantely no lesse than a hundred thousand Church-governours, besides their adherents; which admitted, wee are sure in danger never to recover a free Parliament againe: and instead of 26 Bishops, whose deputation is from, whose dependance is upon the King as suprme, whose temporall power is wholly derived from, limited by the Lawes; whose persons are easily responsible to Parliaments, for any deviation from the rules of Law, wee should thus expose our selves to an irrecoverable subjection to a multitude, whose

(a) Hunting of the Fox, &c. E. 2. a S. Saneanus de Disciplina Ecclesiæ pag. 456.
A Survey of Presbyterie.

whose Election is prescribed to (Inre Divino) immediately from Christ Jesus, who are the carvers of their owne Government. (b) Their Nationall Assembly to be gathered once in three years, to make Canons, and to establish Ecclesiastical Government: This independent of Parliaments, accountable to none but Christ Jesus either for Doctrine or Discipline; and if in time found to be extravagant from, or destructive to all Lawes and Government, yet the Parliament shall then have an Hoast to encounter, and not a few Delinquents to punish.

May not their owne words be more properly inverted upon such, than on the Bishops. (c) Such (Presbyterianall) Government and Jurisdiction it is meerly papall, though not in the first degree ( the Pope usurping an univerfall power over all the Churches in the world ) yet in a second: Every pastor in his Diocesse (his parish) exercising a papall power, and so dorth cunningly undermine the Royall Office, and overthrow Gods sacred Ordinance, who hath given a power and charge to Kings to suppreffe all such Ecclesiastical Tyranny over the foules of his people.

Yet perhaps it may be sayd, though their government bee thus wholly sever'd from the Parliaments, and stands a part by it selfe, our Lay Elders shall have vote among them in all their Synods, and Assemblies, who may have a care to ballance the scale twixt Church and State. But are wee not told; Some one Elder of each Parish appointed.
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appointed by the particular Kirk, Sessions, and the whole Ministerie of those Churches meet, &c. Whereeto, if their Doctors and Teachers bee admitted, they are double in number to the Laymen; if equal, one Lay Elder inclining to their partie turns the scale; if not, yet how incapable in respect of abilities, how inactive in respect of Spirit, these annuall temporary Officers must needs be, in comparison of this powerfull preaching ministerie, which hath such absolute authority over the soules of their parishioners, every man may foresee with halfe an eye.

SECT. 17.
No reformed Church gives any president parallel with ours.

BUT many of us will not trust or trouble our owne judgement to rifle into the consequencses of things; but wee cry our, how doe other Reformed Churches? Gens humanae novitatis avida; and no Nation more unfortunately, more improvidently prone to follow fashions than we.

And alas, whence can we fetch a patterne, that (the freedome of our State considered) would not render us miserable?

Can the French be any president to us, who live
A Survey of Presbyterie.

live under a Monarch of another Religion, who will allow them no Sea, no Diocese, no means for a Bishop: whose Bishops will admit no sub-Bishops of another faith under their jurisdiction: Therefore what necessity makes to them Law, must we make our choice? Is it the position of their Church to exclude them?

Shall we believe Moulin himself? he saies, (d) Our adversaries unjustly accuse us to be enemies of the Episcopal Order: for we must be altogether ignorant of Histories, if we do not know that all antiquity speaks honourably of that degree.

The Geneva Discipline many dote upon, not knowing what it is, nor how consistent with our State. That which makes our common people so greedily embrace this desired change, is the frequent preaching, and possessing them of an interest in the power of the Keyes; if they follow that president, they'll finde themselves deceived.

Beza tells us, (e) In Geneva the Elders are chosen yearly, not of the baser sort of people, but of the order of 25.60. or 200. men, which bee the Counsels of that State. Nor was that government of choyse, as fittest, but of necessity. Their Bishop was also their Prince, who had such power as the Duke of Venice. And having treated with the Duke of Savoy, their enemy, was forced to flye, during whose life they could not make a new Bishop, but submitted to a new forme of Government under Master Calvin, who only wanted

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(d) Moulins Buckler of the faith. the 30. Article. fol. 345.

(e) De gradibus Ministerrii cap. 11.

Franciscus Bonivardus sayes 1124. The Bishop slained of Emperor Fide-

rue principatum obti-

neret Regalijure.
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wanted the Title, but was of much greater power than a Bishop: nor was at that enmity with the Order as our Novelists are, who professes it sinne to heare (them or for their sakes) any Ministers (f) preach in the Church of England. For hee layes, Wee confess that Bishops or Pastors must be reverently heard, as farre as they teach the word of God according to their function. (g)

But admit they being a private State, a Cottage in respect of a Kingdome, submit themselves to the Oeconomick Government of a Family, (theirs is no more in comparison to this glorious Monarchy) shall we relinquish our Lawes, can we reduce this populous Nation (that peoples so many foraine Isles) into the same mould that modells a handfull.

Some have already entertained so degenerate thoughts, that they can mention Switzerland, a faire pattern, and so doe I with horror and indignation.

Others the Low Countrie Discipline pleaseth well; a fit object for such; they must indeed look downwards still that are so pleas’d, and not upwards, to the God of Order, and not of Confusion: who sees the distracted Sects and Schismses that abound in that State, and does not pity, so neare, so lov’d neighbours, were not partakers of that blessing (wee call miserie, and out of love to Noveltrie are growne wearie of) uniformitie of Discipline.

Truth is, wee are taken with the shadow of that which

f 8 Propositions in Print.

g Calvin, opusculum in Confes. Eccles. Gallic. 
Fatemur ergo Episcopos five pastores reverenter audiendos, quatenus pro sua functionis rationem verbum Dei docent.

5 Corinth. 14.
A Survey of Presbytery.

which essentially is not there, The Scepter of Discipline; If we must change, I would be glad we might take president from their Metropolis Amsterdam: where’tis true, they were busie to advance this Throne of Christ, to put this yoke upon the neck of that State, but their troublesome and ambitious spirits once discovered, they quickly nipt these soaring Birds ith’theell, reduced the Pastors to the number of thirteene, of those keeping for the most part three vacant, which City, being compared with this of London, both for populousness and capacity, it will easily appeare those ten, who must supply the accidents of Festivalls, Marriages, and Funeralls, doe not trouble their heads with many State affairs. Yet to make them sure, they allow them their Classi-call meetings, but provided one of the Magistrates of the Citie be present: And if he say no, all they consult stands for nothing.

This proposition made and attented to by all these zealous petitioners against this usurpation, this Monopoly of the power of the Keyes in the hands of the Bishops: That the prime Gentleman in every parish shall be perpetuall Elder and have a negative voice, I confesse in point of private policie I am convinc’d: I may perhaps be in time an Elder, and doubt not but the Gentrie will thus make a shift to keep the Clergy humble, the vulgar low enough.

But if we must looke for new elections every year, what must this produce but a little Civil war in every parish?

We
We have yet a nearer president, and before we know what it is, long for the Scottish Discipline. I could be glad wee had so much patience to let them be our probationers therein for one seven yeares. But we shall be told, sic fuit ab antiquo, it was so of old with them. Now what effects both to King and Common-wealth the positions of some Disciplinarians of that Nation have in former times produc'd, 'tis better to be forgot than looked into: All I shall say is, That certainly our freer people have not such dependance upon, are not indeed in such vassallage to the Nobility, the Gentie, as the Common people of Scotland are in to their Lords: their Nobility and Gentie (having absolute power over their Tenants) shall ever beare sway in the Church. But it will not be so with us, the inferiour sort of people once finding their power in popular election of Elders, will rather exclude both Nobility and Gentry, and then no doubt the Church will be well govern'd: our Commonalty depend upon Lawes,not Lords: 'Tis Law which hath made us a free people,

That wee know by a certaine Law, that our wives, our Children, our Servants, our goods are our owne, that we build, we plough, we sow, we reap for ourselves, this is true liberrie. How little of this they enjoy from whom wee would take a patterne, who are but Tenants at will to their Lords, they that will sedato animo compare the Constitution of that State with this,
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this, would with mee againe crie.
Oh fortunati nimium bonus si suadrint Angligena!

SECT. 18.

Conclusion, to review Episcopacie.

If then there be no president that exactly parallels ours, without great alteration; wee must certainly introduce aliquid de novo; set up some new forme by our selves. And what inconveniences that may bring to a settled State, was well exprest by St. Austin, Ipsam mutatio Consuetudinis, etiam quae adjuvat utilitate, novitate perturbat, (k) which is ingenioufly exprest by that learned Verulam. (l) Way given to mutation, though in taking away abuses, yet it may so acquaint men with sweetnesse of change, as it will undermine the stabilitie even of that which is sound and good: holding it against all good policie to innovate any thing in Church matters: and whether warrantable in Divinitie or no, to abolish so ancient a Constitution is questionable.

'Twas (me thinks) a Maxime of some weight, 

Qui mala introducit, voluntatem Dei oppugnat revelatam in verbo: Qui nova introducit voluntatem Dei oppugnat revelatam in rebus. Hee that brings into the Church any bad custome opposes the N

k  Austin ad Iuniar. Ep 118. cap. 5.
l Verulam's ConSIDERATIONS CONCERNING PACIFICATION OF THE CHURCH: fol. 9.
A Survey of Presbyterie.

will of God revealed by his word: who introduces any new customs opposeth Gods will revealed by fact.

If then in the whole series of this new Predestination of Discipline (wee should put our selves into) wee finde the designde of such is to draw their necks out of the yokes of all Ecclesiasticall and Civill Government, neither to be prescribed in Doctrine nor Discipline; their persons restrayned by no Law, their Government inconsistent with Monarchy, Magistracy, Lawes, destructive to Gentrie. Their calling independent either on King or people: Their power above Princes, Potentates, Nobles, People, Lawes, Parliaments; their errours accomplible to none but Christ alone; no forraine State, or Reformed Church giving any exact president absolutely parallell with ours, and no so great mutation, being without hazard to the State, and (perhaps) not warranted by Gods Word. In the name of God let us looke ere wee take this desperate leap; from the inconveniences whereof can bee no recovery, (if they once get the upper hand) but by a new Conquest. Farre bee it from mee to presume to prescribe a remedy, 'tis the easier way to give cautions, to descry inconveniences, to discover Rocks, than to assume to steere the ship of State in a safe course; to give Counsell, other than what is warranted by good authoritie.

In such distractions, when wee finde the time now fully come, (m) That men will not endure sound
A Survey of Presbytery.

sound Doctrine, but after their own lusts heap up to themselves teachers, having itching eares, turning from the truth unto Fables. And as St. Peter says, (n) Being unlearned, and unstable, wresting the Scriptures to their owne destruction: Then is the Prophets Counsell seasonable, State super vias Antiquas, (o) Stand yee in the ways, and see and ask for the old paths where is the good way, and walke therein, and yee shall finde rest for your soules.

Let us looke back into Antiquitie, and see before wee part with this reverend old order of Episcopacy for this new fangled Discipline, whether it will bee made good to bee deduc'd from Christ himselfe to his Apostles, to the Angels of the Churches, to the Fathers of the Primitive times, continued in the same jurisdiction and superiority over other degrees of the Clergie, distributed into Diocesses, honour'd with Titles and Attributes, indued with power, approved in other Reformed Churches, and no way opposite to, but consistent with our Lawes; and then though there be many errors crept into the execution, which prove not to bee in the Constitution; I hope we shall have it reduc'd to its antient puritie; and not cast away our Gold for a little rust.

In the disquisition whereof I would not have any man looke for any thing from me de novo, or thinke I assume to adde any strength to their cause; I doe but binde together a posie of the flowers

(n) Peter 3. 16.
(o) Jeremian. 6. 16.
flowers of others planting; onely having taken some paines to please and satisfies my selfe, I shall be glad if any man else can reap any content out of my labours. *Et tu confirmatus, confirmat fratres, was Christian Counsell*, and I confesse had I power to doe it, I would draw all the world to my opinion; that is to reverence their Calling, preserve their Order, yet with as free a resolution, and as respectlesse of their persons, submit to the exemplar punishment of such as stain the honour of their Coat, entrench upon our Liberties, negligently starve their flock, covetously engrosse the meanes of faithfull Labourers, or with their Novelties distract the Church, as any man that lives.

*FINIS.*

*Imprimatur. Tho. Wykes.*

May 28. 1641.
To the Honorable
the Lord Bishops.

Reverend Fathers,

In the first part of this Discourse, I have had a particular Interest, us'd the liberty of my owne expression out of the sense and fore-sight of my owne endangered Liberty; which I apprehend absolutely to depend upon the preservation of your regulated order and Legall Government; to be inevitably, if not irrecoverably, lost by the admission of an irregular, Arbitrary Presbytery. I deny not but the wisdome of this Age may finde out a new way, neither pattern'd by the Apostles, nor practis'd in any Age or State; and when it is established by Law, I know my part, obedience: But till then, Law being on my side, God forbid I should not as freely speak in defence of fundamentall Lawes, of Divine institutions, as others doe to the subversion of both.

Such has beene the unhappiness of my Privacie, I am scarce knowne to, hardly know any of, your persons: yet with
with that Reverence doe I looke upon your Sacred order as an Apostolical, therefore not questionable institution. I consider your Predecessours as the Ballast which have poyz'd the Barks of Monarchy, to layle safely in the Sea of Vulgar, whose piety and wisedome first prescribed the Medium twixt Tyrannie and Anarchy. Till Bishops help'd to reduce the unbounded wills of Princes to the limits of Lawes, Kings were Tyrants: And where ever they are not, there ever follows a popular (which is a worse Tyranny.) Obedience to Kings, Conformity to Lawes, is a Duty both to God and nature, but Subjection to the absolute and unlimited wills of men is unnaturall to those that were borne under the protection of Lawes.

Long ha's this Nation flourished in the equall dispensation of Lawes, by Divines, Civilians, and Common Lawyers: Glorious and fortunate have beeene the Proficients in all of them: They much deceive themselves that think the one shall rise by the fall of the other two.

If two or three mixt Arbitrary Courts, sitting onely in Tearme time, shall be thought so prejudicial to the Common Law, what must a Quotidian-Chancery prove in every Parish? Sure hee that should but seriously consider the condition of the Advocates in the Low Countries, Geneva, and in all places where the Presbytery hath got footing, would burne his Barr Gowne, and begin a new profession, at the apprehension of such a change. No doubt Rebus sic stantibus, At this instant, there are many able men ready to supply your voyded states, and an instant extinguishment of all the lights of the Church cannot be fear'd. But if all preferment for humane learning shall be thus taken away, in the next Age we are liker to degenerate to the Barbarisme of the Greckes then arrive at their perfection. The sword hath for a short space kept some States a float, but I must boldly say, tis the Reverence of Religion, the advancement of learning, that hath made them
them stable and happy. These Considerations are properly within the capacity of a Gentleman; But in the latter part I must ask your pardon, That I have walk'd beyond my Verge; Taken as well a Divine as a politique Survey of your order. I know it is an Injurie to plead a good cause ill, yet I hope you will finde my Modesty such, that in this I presume so little of my selfe, that I have onely allowed words to knit together the opinions of such Authorities as till now have beene Authentique. 'Tis a time when selfe-interest swayes much, and (for ought I know) every man that reads this, may be equally concern'd as my selfe; whereby, this must be conceived less partiall from me, then from any of your Coat. And at least they will inferre hence, that much more might be said, since I have said so much. I must confess enough hath beene delivered in a little by that Reverend Primate Usher; Tis Apostolical. Which admitted, the Conclusion silences all argumentation.

Contra negantes principia non disputandum, Does well in Scholes; but when noyle and novelty onely prevale, I wish you had beenall more free in defence of your Calling. 'Tis truth, that Downam, Bilton, Suckliffe, and many others, have said so much, as there can scarce be anything added, but they must have new Titles, or else they will not be look'd on, the Fathers themselves are absolute and deserted Authority. Wee are all growne so wise in this knowing Age, that every man must have his proofes level'd to his owne naturall reason; unless they be invectives; those tickle the saching cares of the time, and are presently taken upon trust, without examination. I was not fram'd to court that straine; nor doe I expect to please your oppugners; all my ambition is to satisfie some Gentlemen free as my selfe; my Desire is not to offend you, by the ill manage of so good a Cause.

Though I know none by any of you, yet should I not seek
seek to qualify the ill of any of your persons. But must profess I affectionately pray, for the Conservation of that order which is so apt an Embleme of the Divine ordinance of that Great Creator; who as hee ordained, the Sunne to exceed the Moone, The Moone the Starres, and every Starre excelling another in glory, Doubtlesse intended as divine a Method in disposing the lights of our immortall soules, as those Luminaries of our corruptible bodies. Hee I hope will preserve this Church, while that Sunne and Moone endure. Which is the prayer of

The well-wisher of Sion,

T. A.
Since the severall attempts to blemish this Remonstrance by dispersing that Libell, and by seeking to draw some ignorant people to disavow their owne subscriptions, it pleased divers Gentlemen of quality to testifie both their dislike of such practices, and the continuance of their zeale to avow their Remonstrance, By this Certificate.

To our very loving friend and Kinsman
Sir Thomas Aston Baronet.

SIR,

We have lately received a Printed Copie, of a most seditious,feigned, and dangerously factional Petition, which is spread in the County, purporting to be preferred to the High and Honorable Court of Parliament, by the Nobles, Knights, Gentrie, Ministers, &c. of this County; (pretended) in answer of a Petition, subscribed by us and many thousands more, and by our request preferred by you for the good and honour of this County; which vile and Machiavelian Petition, we perceive was never preferred to neither House, but dispersed maliciously and seditiously to stirre up discord and tumult. And wee have also seen the Copie of your Petition preferred on the behalfe, and for the service of this County for whom you are trusted in this, Which wee all so well approve of, as wee doubt.
doubt not, but that as well those many thousands who subscribed our Remonstrance preferred by you (which found so gracious acceptance both with his Sacred Majestie, and the Lords, to whom it was preferred), as also many thousands more of this County, whose hands could not by reason of shortness of time be gotten to that, will upon just opportunity acknowledge your good service herein for your Country, and your merit from the Inhabitants thereof who stand well affected, either to his Majestie, or the good or peaceable Government of this Kingdome. And therefore wee have not onely thought fit with these few subscribers (whom the shortness of this dispatch could divulge your merits unto) to testify your great Care and Diligence for your Country, and our approbation thereof, but to pray you, not to be discouraged herein; But stil to presse as there shall be opportunity, an effectuall order and answer to our Remonstrance, and some course, as the great wisdome of the Lords assembled shall think meet, to check the further growth of these Seditious Infolences, and attempts to cast aspersions upon our Loyall intentions, and disturb the peace of our Church and State Government: wherein wee have also addressed our thankfulness, and Humble desires to the most Honorable Earle of Bath, which we shall beseech you the rather more speedily to deliver, because here are daily more innovations by the importunity of the Authors of these Schisms, and factions, so that much ill is to be feared, if a timely prevention be not given to the growth thereof. So beseeching God direct the hearts of that most Honorable Assembly, wee take our leave of you, and rest as your faithfulness and care of your Countrey may challenge.

Your assured loving Friends,
Robert Lord Viscount Kilmory.
Robert Lord Viscount Cholmondeley.
Sir Edward Fitton Baronet.
Sir Tho. Brereton Knight.

Hugh Cholmondeley
John Mynsbull
Tho. Cholmondeley
John Davenport.

Thomas Bromley
Rand. Rode
William Manwaring
Arthur Starkey.

Tho. Maiterson
Tho. Manwaring
Edw. Tannat
John Werden

Edward Morgell
Tho. Berrington
Richard Allen
Tho. Wilkinson
John Dodde
Tho. Stockton
Tho. Massy

George Cotton
Hugh Calveley
C. Manwaring
Tho. Cotton

William Moreton
John Leghe
George Leicester
Jonathan Wodenoth

Tho. Cotton
Edw. Dod
Edw. Wright
Geor. Boslock

Ralph Morgell
John Stockton
Rich. Tannat
John Massy

Divines.
Doeur Bisphant.
John Conney.

Gentlemen.
Section I.

Bishops

In the Apostles times.

Uod volumus facile credimus, (That wee so easily believe things pleasing) is an infirmity of nature rather than of judgment. And therefore it may be thought obstinacy of spirit, want of will, rather than want of light, which makes men deny the Antiquity of Bishops in the Primitive times. For if they will search and believe either Scripture or Antiquities, they must confesse them not only in the Primitive times, but in the times of the Apostles, and that the Apostles themselves were Bishops.

Saint Ambrose writing upon Saint Paul's Epistles
Ambrosius in Epistol. Eph. vii. 1 Cor. 13, 18.

Cyprian lib. 3 Epist. 9. 

Eos autem quinque vacantur episcopi nominabant Apostolos.

Theodore in 1 Tim. 

Bullinger in Philip. 2. 

Epaphroditus Philipp. 

Episcopus erat. 

Hierom. ad Marcell. 

adversus Montan. 

Irenæus 1. c. Traditionem apostolorum: 

totum mundum manifestam, 

et Habemus annun- 

rare eae qui ab Apostolis 

instituti sunt Episcopi 

Ecclesias & successores 

corum usque ad nos.

Hieron. in Psalm. 44. 

Fuerunt Ecclesia Apo- 

stoli Patres tuæ, quia 

ipse generaverunt: 

nunc 

autem quia illi re-

cesserunt, mundus, 

habes 

pro bis, Episcopos filios 

quos a te creasti sunt. 

St. Auftin. Piat. 44. pro 

patribus nati tibi sunt 

filii Episcopi ordinati 

sunt Hieronymus 1. ep. 

ad Titum: Ante quam 

Diaboli infidiam in 

Religione fierent, 

discertur in populo. Ego 

sum Paulus, ego Apollo, 

ego vero Cepha, com-

muni Presbyterorum 

congregatio Ecclesiae 

gubernantur, postquam vero 

unquam eos, quos Baptizaverat suos sibi abisse in toto orbis decretum est, ut unus de presby-

teris electus superponeretur eatis ad quem omnia Ecclesia curaretur, & Schismatum 

semina tollerentur.
A brief Review of Episcopacie.

Councell of Presbyters (which was in the time of the Apostles:) 1 Corinth.1.12.) But when every one accounted those for his whom he had Baptized, it was decreed in the whole world, that one being chosen from the Presbyters should be set over the rest in every Church unto whom the care of that Church or Diocesæ should appertaine, and that the seeds of Schisms might be taken away. Which superior by the learned Chamier h wee finde was called Bishop. One (sayes he) was chosen out of the company of Presbyters, who was chiefe of all the rest and was called Bishop.

Such we find was Timothie instituted by Saint Paul; To whom hee directs his Epistle. 1 Paul unto Timotheus ordained the first Bishop of the Church of the Ephesians.

This some of our Novellists except at, and will not allow it to be Authenticke because say they, it is not in some old Manuscripts they have seene. But Theodoret and Chrysofom agree that hee was Bishop of the Asiæans whose Metropolis was Ephesus.

Saint Hierome in his Catalogue of Ecclesiasticall Writers testifies that Timothie was ordained of blessed Paul the Bishop of the Ephesians, and that Titus was Bishop of Creet.

Saint Ambrose faith the Apostle, called Timothy Bishop, whom hee created Presbyter because the prime Presbyters were Bishops.

Primasius faith Timothy was a Bishop, and Paul's Disciple. Amongst the Ancients are scarce any that might not be brought to prove it.
A briefe Review of Episcopacie.

And of the later Writers Erasimus k (more learned than all these Cavillers) tells us, That Paul adopted Timothy into the Ministry and instituted him in the function of a Bishop.

Likewise Saint Paul directs his Epistle to Titus, ordained the first Bishop of the Church of the Cretians from Nicopolis of Macedonia: Against which is the same exception as against that of Timothy. But Saint Chrysofoame m lays, To Titus was committed the judgement of many Bishops. Upon which place Lyra n and Erasimus both conclude, That Titus was created Arch-Bishop of Creete.

But if these stiles to the Epistle were admitted no part of the Text; yet, that is full enough, Saint Paul writes to them both to continue or abide still in Ephesus and Creete, instructing them what endowments are fit for a Bishop: If any man desire the office of a Bishop he desireth a good work: A Bishop must bee blamelesse, &c. Giving power to institute Bishops, otherwise had such Characters beene uselesse, if they had no power of Institution: which the Apostle clearly determines in that to Titus, For this cause lest I thee in Creete, that thou shouldst set in order the things that are wanting, and ordaine Elders in every Citie.

Upon which words says Saint Chrysofoame, Here is to be understood Bishops, as I have otherwhere formerly said. And Erasimus observes.
A briefe Review of Episcopacie.

That Paul requires Titus to come to Nicopolis, but not till he had sent Artemas or Tychicus, lest the Cretians might seeme to want the comfort of a Bishop.

Though these Texts with these expositions are plaine enough, yet some will hence derive a warrant for Elders, none for Bishops.

But Calvin himselfe confesses, That the Scripture doth promiscuously use the words, Bishops, Presbyters, Pastors, and Ministers, to signifie those who doe exercise the Ministry of the Word. And sayes, the Presbyters mentioned Titus 1. 5. are by the Context manifested to bee no other but Doctors or Teachers, because Saint Paul presently after calleth them Bishops.

Which Saint Hierome approves, sayeing, It is most manifest that Bishop and Presbyter were all one, and to avoyd Schismes that the Church might not bee broke, the Presbyters alwaies chose one, and placed him in a Degree above the rest, calling him Bishop.

Calvin writing of the State of the Ancient Church sayes, That the Presbyters ever chose one out of their number in every City, to whom specially they gave the Title of a Bishop, that there should not arise discord out of equalitie. Beza, w (no friend to the Bishops yet) acknowledges upon that place (Against an Elder receive not an accusation but before two or three witnesses) That Timothy was at that time Antistes, the Prelate or President in the Presbyterie at Ephesus.
A briefe Relation of Episcopacie.

So here the exceptions taken against these positive places of Scripture, are at the different interpretations of the words, Presbyters, Bishops, or Presidents, all Interpreters both ancient and moderne acknowledging a superiority. Whereupon Zanchee * well determines all these scruples. Sayes he, in the Protestant Churches wee have in effect both Bishops and Arch-Bishops, which by changing good Greeke names into ill Latine are called Superintendent; and where they have neither of these names, yet there are always some chiefes with whom is almost all the Authoritie. If then the matter is the same, why doe we brabble about names?

But since there is matter of Argument to bee pick'd out of the Text, wee must examine how the practice was in the next age to the Apostles; whether then there was that parity of Ministers, such fanatiques dreame of.

Section 2.

The seven Angels, were seven Bishops.

Saint John the Divine, who writes To the seven Churches in Asia, tells us the seven Starres are the Angels of the seven Churches. Which by the phrase of his writing (describing their paines and their passions) appeare to be men. To the Angel of Ephesus, I know thy works, thy labour and thy
A briefe Relation of Episcopacie.

thy patience, thou haft laboured and haft faincted, Re-
member and repent.

To the Angell of the Church in Smyrna, I
know thy tribulation and povertie. To the Angell
of the Church in Pergamos. Thou holdest fast my
name, and haft not denied my faith.

To the Angell of the Church in Thyatira,
I know thy Charity, service, Faith and patience.

To the Angell of Sardis, a Bee watchfull, for I
have not found thy works perfect.

To the Angell of Philadelphia. b Thou haft
a little strength, and haft not denied my word.

To the Angell of the Church of the Laodi-
ceans, c Because thou art Luke-warme, and neither
hot nor cold, I will spem thee out of my mouth.

And that they were the Pastors of the Chur-
ches is collected out of the last of the Revelation,
And I Jesus have sent mine Angell to testifie un-
to you these things in the Churches. Of which
Saint Ambrose fayes, c We must understand the
seven Angels, to be seven Governours of the seven
Churches.

Beza tells f us, by each of these Angels he under-
stands the President of the Presbytery: Reynolds
fayes, the name Bishops was given to the Angels, as
Ministers to Presbyters. Of which Angels, Poly-
carp was Bishop of Smyrna. e Who as Irenæus
affirms, was taught and constituted Bishop by the
Apostles. And Bullinger f notes, that Polycar-
pus had beene Bishop of Smyrna, thirteenth yeares
before the Revelation was given, and so continued
many:
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many yeares after: Ignatius who lived in that time mentions Onesimus Bishop of the Ephesians.

Saint Hierome likewise recites many more Bishops to have beene in the time of the Apostles. He confesseth, That James the just shortlie after the passion of Christ was made Bishop of Jerusalem. In which Catalogue he sets forth, That Simon succeeded James in that Bishopricke; That Timothy was Bishop of Ephesus, Titus of Creete: And that Polycarpus was Bishop of Smyrna in Saint Johns time.

So that by the seven Angels being intended the seven Rulers, Governours, or Presidents of seven Churches, must Ex consequenti bee understood the Bishops of those Churches who lived in that time. Which receives some confirmation, in that the Bishops of the same seven Churches continued their Sees, and subscribed to some of the first Councells. As to the Councell of Nice, Menophantes Bishop of Ephesus, Eutychus of Smyrna, Serras of Thyatira, Artemidorus of Sardis, Thomasion of Philadelphia, Nunechius of Laodicea, And in the Councell of Calcedon, Eutropius of Pergamus, with all the rest.

Nor was there a skippe or vacancie from the Apostles times to the Councells without them: but we finde, notwithstanding the great persecutions of those times, that they were not onely the immediate, but in many places the continued successors of the Apostles.

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Section 3.

The continued succession of Bishops.

Eusebius \(^\text{a}\) says, To Iames the brother of our Lord surnamed the just, the Throne of the Bishopricke of the Church of Hierusalem was first committed: And in his History and Chronicle sets forth a continued succession of the Bishops of Hierusalem from Iames to Macarius, whom hee noteth to have beeene the 39. Bishop of Hierusalem.

Saint Ambrose relates, that Paul saw James (the LORDS brother) at Hierusalem being made Bishop of that place by the Apostles.

St. Hierome \(^\text{b}\) mentions, that at Alexandria ever since Marke the Evangelist untill the Bishops Heraclas and Dionysius, the Presbyters have always called one, being chosen of themselves, and placed him in a higher degree, Bishop, even as an Army chuseth her chieftaine. And that Anianus succeeded him, after whom were Abilius and Cerdo in the Apostles time.

And Eusebius and Socrates reckon 24. successive Bishops of Alexandria before the Counsell of Nice.

The succession of the Bishops at Antioch began in the Apostles time: Saint Ierome counts Ignatius

\(^\text{a}\) Eusebius: Histori: lib. 2. cap. I. & 23. 1. 3. c. 7.
1. 7. c. 19. I. 3. c. 11. I. 4. c. 15
22. Chrysostom. in ad. &

\(^\text{b}\) Ambros: in e. 1. Epist. ad Galat.

\(^\text{c}\) Nam & Alexandrie a
Marco Evangelista usq; ad Heraclam et Dionysium Episcopos, presbyteri semper unum ex se eleti in excelliori gradu collocatum Episcopum nominabant, quomodo et exercitus imperatorem faciat. Hieronymus ad

\(^\text{d}\) Prosmium in Mathe: Catalog. in Marco.
Socrat: lib. ii. c. 5.
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natus the third Bishop from Peter, As Eusebius hath it, Euodius succeeded Peter, and then Ignatius, whom Saint Hierom mentions to have lived in our Saviours time reciting his owne words, I saw Christ in the flesh after his Resurrection when hee came to Peter and those that were with him, and said, handle mee and see me: Eusebius reckons 20. successive Bishops of that See in his time, Theodoret and some others reckon in all 28. before the great Councell of Nice, Anno 320.

At Ephesus appeares also a continued succession, not only in the Apostles time of Timothy, Onesimus, and Polycrates. But that from Timothy to the Councell of Chalcedon, there was a continued succession of Bishops. For Stephanus the Bishop of Ephesus being deposed, question arising whether the new Bishop who was to succeed, were to bee chosen by the Councell, or by the Synod of Asia. Leontius the Bishop of Magnesia in the Province of Asia allledged, that from Timothy to that time there had beene twenty seven Bishops of EPHESUS all ordyned there.

At Rome the first were Peter and Paul both Bishops and Apostles, and about Anno 56. Peter and Paul ordained Linus Bishop of Rome whom Anacletus succeeded, and after him Clemens; This Clemens who was third successive Bishop, Irenaus relates to have lived in the Apostles times and conversed with them; after him succeeded Evaristus, Sixtus, Telephorus, Higinus, Pius, Anicetus, Soter, and Eleutherius, who was the 12th. successive Bishop of Rome.

This
This Eleutherius sent over Fugacius and Dimianus to Lucius King of Britaine, that converted this Isle, and instituted Bishops here, who have continued ever since. These few may be enough to prove a continued succession, though as much might bee done for most of the Ancient Churches, of which saies Irenæus, agnitiu verà est Apostolorum Doctrina, & Antiquus Ecclesiæ status in universo mundo secundum successiones Episcoporum, quibus illi eam, quæ in uno quoqu loco est, Ecclesiæ tradiderunt.

But the great persecutions of those times considered, it is an evidence of the great mercy of God to preserve that order, that there was any one visible succession in any one Church.

Yet had they beene extinct, Saint Hierome saies of them in generall, That all Bishops are the successors of the Apostles: Saint Cyprian, Bishops are the successors of the Apostles, and that they answer to the High Priest in the Law. So testifie Irenæus and Tertullian, That as Smyrna had Polycarpe from Saint Iohn, and Rome Clement by the appointment of Peter, So the rest of the Churches can shew such as were ordained Bishops by the Apostles and have derived the same Apostolicall succession to them, with which agrees Irenæus in that: faith he, we can reckon those which were ordained Bishops in the Churches by the Apostles and their successors, even to our age, and have derived the same Apostolicall succession to them.

If the Ancients give all this unanswerable.
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Testimony of them: It is by these and many more that might be given undeniable, but that they were in the time of the Apostles, instituted by the Apostles, and continued ever since. Nor can any man that will acknowledge Truth, History, or Fathers, deny it.

Master Cartwright was hard put to it when he could not deny but that Saint Marke was instituted Bishop of Alexandria: Yet (sayes he) from the first day when this device was established, corruption grew in the Church, and that the first resistance by any settled Church against that corruption, was by those that abolished that device of man, and received the order of the Apostles touching the equality of Ministers, as the Bohemians, those of Germanie and Geneva.

So here is a cleere Confession that for fifteen hundred and odde yeares after Christ, the order of Episcopacie, was never questioned, nor partie of Ministers set a foote by any Church.

Next I shall shew the Authorities.
Section 4.

That they were Diocesan Bishops.

It is strange to see what weak Fancies delude the obstinate, such as are foncelefs, against the Antiquity of Bishops, and become reconciled to the name Bishop, yet then they say they, they were but Bishops of Parishes, every Pastor being Bishop of his Congregation, and not Diocesan Bishops, whereas wee must necessarily observe the cleane contrary, for there were Diocesfs before there were Parishes.

There were no parishes till 267. years after Christ, as one of their owne straine collects out of Polydore Virgil, but the Christian meetings were in Holes or Caves under ground rather then in Temples or publice places.

Yet wee must beleefe Christianity was more freightned then indeed it was, if we think Rome, or Hierusalem, or Antioch, or Alexandria, or Ephesus being so great Cities had but one particular Congregation of Christians, for wee never finde mention of any more but one Bishop in any of these, nor was a Bishops See confined only to a Cittie, but sayes Calvin, writing of the Ancient State of the Church before the Papacie.
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To every City was attributed a certaine Region or Country, which from thence should receive their Presbyters, and be reckoned, as being of the body of that Church.

So though these Diocesses, were not then divided into Parishes, yet the City and Country adjacent made a Competent Diocese.

Moulins Buckler observes, that it was hard in all Antiquity to find examples of two Bishops in one Town, for general Custome was against it. As Theodoret, Chrysostome, and Hierome upon the first Chapter to the Philippians witness, and Augustine in his i. epistle.

Saint Cyprian teaches that in one Church (meaning one Diocese) there must be but one Bishop, and that to set up a second were to make a Schism, and to rend in pieces the body of Christ. Which is fuller explained by Beza, testifying that Anciently the Churches were Dioceses, and that in their chief Towne of every Diocese, the first Presbyter, who afterwards began to be called Bishop (which hath been proved to be in the Apostles times) was set over his fellow Presbyters; And if the Country was of larger extent, then that all upon every occasion could meete in the City, they had also Chorepiscopi, that is, Countrie, or Vice-Bishops. Calvin likewise testifies the same. If the Bishopricke were larger then he could discharge, all the offices of a Bishop in every place, Rurall Bishops were substituted to supplie his place: (which I conceive to differ but little from our Rurall Deanes, or Arch-Deacons) But are so farre
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farre from giving colour for two Bishops in one Diocese, that it was held a Schisme fit to be repented of, that Novation a second Bishop was ordained at Rome, and some of the Clergie who had assented to it moved with Repentance, and returning from Schisme unto the Church confessed their error, Nos errorem nostrum confitemur, &c. So carefull were the Ancients of preserving the honor and degree of Bishops in the extent of their Diocese; That at the Counsell at Sardica not long after the Counsell at Nice celebrated by 341. Bishops it is determined, that it is simply unlawfull to constitute a Bishop in a village or small Cittie, lest the name and authoritie of a Bishop grow into contemp. The same in the Counsell of Laodicea, That no Bishops ought to bee placed in Villages and Country Townes, but visitors. To which add the Counsell of Toledo held almost one thousand yeares since, which though latter then the former, was much before the Papacie, wherein tis decreed; Therefore if any man shall cause a Bishop to bee made in those places, where a Bishop never was, let him be Anathema in the sight of God Almighty, and moreover let both the ordener and the ordeyned lose the degree of his order, because he hath presumed to overthrow not only the Degrees of the Ancient Fathers, but also the Aposto-

Nor were their Diocesses then of such narrow bounds, when Theodoret Bishop of Cyprus fayes of himselfe, that he was Pastor of 800. Parishes.

Neither


Concilium Sardic: cap. 6

Concilium Laodicens: c. 56 or 57.

Conc. Toledo: 12. c. 4.

So Bochardus Decret. 1. 5. c. 32.
Neither were these Diocesses only distinguished for convenience, and all Pastors had equal power every where, but they had particular Jurisdiction in their several Precincts even from the Apostles times, as was alledged by the Bishop of Cyprus against the Bishop of Antioch in the Councell of Ephesus for encroaching upon his Diocese, which thing the Counsell censured as an Innovation contrary to the rules of the Apostles, and determined that no Bishop should have to doe with any Country or Province which had not even from the beginning belonged to his Sea. And in the Councell of Sardis and Ancyra, it is decreed, if a Bishop ordaine a Minister in another Diocese out of his owne, it is voyde.

In the Synod held in England, Anno 673. it is decreed, that no Bishop should invade the Diocese of another, nor exercise any priestly function without the leave of the Bishop in whose Diocese they are.

These few I have selected out of so many Authorities (as to recite all would fill a Volume) and I rest satisfied with the fewer, because both Scripture and all Antiquities give us Presidents store, of Bishops, of Cities, Provinces, Nations: As Rome, Antioch, Alexandria, Hierusalem, Constantinople, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and of the Cretians, Asians, Syrians, Cyprians, Lycaonians, Cylicians, and to omit very many more, and come nearer home. We read, that Aristobulus the yeare 56. after Christ was ordained Bishop of the Britaines. Yet no Age nor
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nor story gives us President of any Bishop of a Parish, very rarely of a small Citie.

If then their Institution were Apostolical, their succession unquestionable, their Diocessian limits the same, whence is it that we are so irreconcileably at odds with them?

Marry their owne Coate thinke they overtop them in superiority, assuming Jurisdiction, Ordination and the power of the keyes to themselves. Let us examine whether these be late encroachments, or of Antiquity.

Section 5.

That the Clergie ought to be superiors one to another.

The Scripture gives us our first light of such distinction of degrees in the Ministry; faith Saint Paul, God hath set some in the Church, first Apostles, secondarily, Prophets, thirdly, Teachers, after that Miracles, then gifts of Healings, helps in Governments, Diversities of tongues. And as he hath put a priority of degrees in these, so are their offices distinct, as Saint Ambrose sayes. There is one thing which God requires of a Bishop, another of a Presbyter, another of a Deacon.

And that these were of severall preeminences, venerable Bede puts it out of question, for
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faith hee, As no man doubteth but the twelve Apostles did premonstrate the forme of Bishops, so the sevency did beare the figure of the Presbyters and second order of Priests.

With this the fathers, Saint Cyprian, Ambrofe, Hieromé, Augustine agree. That these two degrees of Ministers were ordained by Christ when he apponted twelve Apostles (whose successors are the Bishops) and seventy disciples whome the Presbyters succeed, these Damasus seconds saying, Among the Disciples of Christ we know but two orders, that is, of the twelve Apostles, and seventy Disciples.

And Ignatius the Pupil of Saint Iohn, distinguishes both the orders and superiority of these orders; advising the Trallians to be subject to their Bishop as to their Lord, and to the presbyters as to the Apostles of Christ. The Bishop bears the Type of God the Father of al, the presbyters are as the fellowship of the Apostles. And what (faith he) is the Bishop but he that hath power over al? In another of his Epistles he adviseth the Magnesians, That as Christ doth nothing without his father, so doe you nothing without the Bishop, whether you be presbyter, Deacon or Layman. This both shewes a superiority in degrees, and excludes Lay Elders out of the Presbytery.

That these are not of equall degree and power, Clement one of the Successors of Saint Peter testifies this to be the doctrine of Peter, according to the Institution of Christ, directing, that Presbyters should be obedient to their Bishops in all things. And in his third Epistle, adviseth Presbyters, and Deacons, and others
others of the Cleargie to take heed that they doe nothing without the Licence of the Bishop.

Saint Austin, being himselfe a Bishop, as carefull they should not forget their duties and presume a parity, tells them. You Presbyters, know ye that your degree is the second and next to ours; for even as Bishops have the place of the Apostles in the Church, even so the Presbyters of the other discipiles: the former have the degree of Aaron, the high Priest, the later of his sonses. With whose opinion agrees that of Hierome: That the Bishops, Presbyters, and Deacons are answerable to the High Priest, Priests, and Levites.

Saint Cyprian observes it as an ill signe, when presbyters wrestle for parity with the Bishops: what danger (sayes he) is not to be feared by offending the Lord, when some of the Priests not remembering their place, neither thinking they have a Bishop set over them, challenge the whole unto themselves, even with the reproach and contempt of him that is set over them? Epiphanius writing of the Arian Heresie holds it, The speech of a Devill rather then a man, that there was no difference between a Bishop and a Presbyter. And in the Acts of the Synod of Chalcedon the disproportion was conceived such, that when Paschanius and Lucentius declared, that to bring back a Bishop to the degree of a presbyter, was sacriledge: the whole councell answered, we all say the same, the judgement of the Fathers is upright.

Through which degrees, the Ancient Fathers rose gradatim to their preferments, not being at D 2 the
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the first call, all equalls: Saint Cyprian writes of Cornelius, That he came to the Bishoprick not suddenly, but having bin promoted through all the Ecclesiasticall offices, he ascended to the height of Priesthood by all the degrees of Religion. Which degree and superiority was still kept in the Reformed Churches, though such had beene the corruptions of Popery, that the name Bishop was growne displeasing to them, As may appeare by the Augustan Confession.

Ministers (say they) may be reduced into three Orders, Deacons, Pastors, and Superintendents. Deacons wee call young Ministers who are joynd to Pastors, Pastors to whom some Church though alone is committed; Superintendents wee call those who are set over other Pastors and Deacons. Which whether they differ in any thing but in name from Bishops, as Zanchie hath formerly testified, using a bad Latine for a good Greeke Word, I appeale to every impartial Reader.

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Sect. 6.

Let us next see, whether they assume a power their Predecessors had not.

Wee see Saint Paul committed to Titus, both Jurisdiction and ordination when he fayes, for this cause left I thee in Creete, that thou shouldst
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shoulds set in order the things that are wanting, and ordain E elders in every Citie as I have appointed thee.

Whence Du-Moulin concludes that Paul gave to Titus some preheminence over the rest. Likewise in that hee fayes to Timothy, Rebuke not an Elder, and againe, Against an Elder receive not an accusation, but before two or three witnesses, I charge thee before God and the Lord Jesus, and his Elect Angels, that thou observe these things without prejudice or partia-litie. Du-Moulin collects thence; That Saint Paul seemes to give Timothy a Tribunall over other Ministers.

And the like is implyed in that Text of the Angell of the Church of Ephesus, Revelat. 2. 1. where is mentioned but one Angell, though there were many Priests in the Citie. Whereupon he observes; That if superiority were an evil thing, God would not have given power to the Apostles over the rest of the Clergie.

Which notes of his, his sonne ingeniously observes, were his private Marginall Collections for the satisfaction of his owne Conscience; but these are but of a late edition, some will say; Let us then see whether the Ancients so expounded the intention of the Apostle by the practice of their times.

Mr. Fox in his Martyrs having recited severall of the first Bishops after the Apostles times, observes that there remains little of them, but certain decretacl Epistles containing little substance of doctrine,
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...but Lawes, Injunctions, and decrees, whereby it should appeare, that they had then Jurisdiction of Lawes and Decrees.

And though there were many Degrees of Ministers, in the Church, (which word Church is generally taken for all the Churches of a Province) yet was there but one who was the Governor of the Church, bearing, as faith Ignatius, The sway of authority above and over them all.

Saint Hierome in his Treatie of the seven orders of the Church, sayes, he comes to intreate of the chiefest degree of the Church which is the power of Bishop. The power whereof he thus expresseth. He governeth the Church of God; he sheweth what every one ought to doe, he condemneth, he receiveth, he bindeth, he lootheth that which is bound, he hath the keys of the Kingdom of Heaven, he openeth and shuttest the Throne of God having nothing above him. According to the consent of these fathers, doth the Counsell of Antioch conclude, that whatsoever things appertaine to the Church are to be governed, husbanded, and disposed by the judgment and authority of the Bishop, to whose trust the whole people is committed, and the soules of the Congregation.

The Ancient Cannon called the Apostles, appointeth that such a Presbyter, as will of his owne Authority without the appointment of the Bishop hold assemblies for the service of God and use of the Sacraments, that he should be depos'd as ambitious. The same confirm'd in the Counsell of Antioch in the fifth Canon, which being recited in the Counsell...
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eell of Chalcedon, all the Bishops gave it this Acclamation. This is a just Rule, this is the Rule of the Fathers.

In the Councell of Carthage it was determined, that, if any Presbyter swelling with pride against his Bishop shall make a Schisme, withdrawing himselfe from the Communion of his Bishop, let him be Anathema.

The Counsell of Africa ordained, that 'If any man fly the Canonicall sentence of his owne Bishop, no man should receive him into the Communion.' Greg. holds, The Bishops have now in the Church the places (of the Apostles) they which have that degree of Regiment have Authoritie to bind and loose.

Calvin no friend of Episcopall Jurisdiction, yet seemes to imply a necessitie of some in them, for (sayes he,) if we could have true Bishops (which he spoke in respect of the Popish Bishops) I should allow them some authoritie; though not so much as they aske, yet as much as is requisite to Ecclesiastical Policy.

So then wee see the Ancient Fathers approved and practised this Jurisdiction, the Councells ratified and enlarged it, the strictest Reformers thought it necessary. And if it shall now be assaulted with violence, I shall only repeate Saint Cyprians words: If it be so that what men cannot doe by right and equitie, they may accomplish by rash and desperate Courses, then farewell the vigour of Episcopall Authority, and that high and divine power of Governing the Church.

Concil. Cart. grece, c. 10, 11.

Gregory lib. 50, Hom 26

Calvin Institut. lib. 4. c. 12. art. 7: Save si veri essent episcopali, aliquldi quis hic in parte authoritatis tribuerem, non quantum sibi postulant, sed ad quantum ad Politiam Ecclesiæ viæ ordinandæ requisitum.
Section 7.

The next exception is to the power of Ordination.

No doubt Saint Paul had a more immediate, a much greater illumination of the holy Spirit than any of our late pretenders to inspiration can lay claim to, having both an immediate and miraculous calling by Christ himselfe, yet wee find him rather reproving other for intruding into the Ministry, then approving every mans illuminated fancie: He asks, are all Teachers a? If the whole body were eye, where were the hearing, &c. And he checks such as desire to be Teachers of the Law, b understanding neither what they say, nor whereof they affirm, of which they could not be ignorant, if every man whom the Spirit moved must be instantly inspired, as these men hold. Intrusion upon men (sayes one) is injurious; Vpon God sacrilegious. The examples of Korah whom the earth swallowed up, Uzzah strucken dead, Uzziah plagued with Leprofie for the invading the PriestS office, are well knowne. Saint Chrysostome observes of the last, that hee entred the Temple to usurp the Priest-hood, and lost his kingdom, being ambitious to become more venerable, he became more execrable.
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So that neither in the old law nor under the Gospell doe we read of any admitted into the Priesthood or Ministry, but such as either were chosen and set a part by God as the Levites, immediately called by Christ himselfe, or specially ordained by the Apostles. But we see Saint Paul, both ordeyned Ministers, and gave them power of ordination of others. For this cause (layes he to Titus) left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordeine Elders in every Citie, as I had appointed thee.

Yet some that admit a necessity of orders, dispute not the manner of the Apostles ordination, by laying on of hands, (as in the Acts, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come downe, prayed for them that they might receive the holy Ghost. Then they laid their hands on them, and they received the Holy Ghost:) But they except that the Bishops usurpe the power of sole Ordination to themselves which (say they) is contrary to the practice of the Apostles, it being not the Act of the Apostle or Bishop, but of the whole Presbytery: which they ground upon that of Saint Paul to Timothy. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.

So that they say the whole Clergy are interested in the Ordination of every Minister taking the Latin word Presbyterium which imports the office
office of Priesthood for the Presbytery, collective, that is, for the whole body of the Ministry, where the Ancients give it an exposition clearly; otherwise Anselme upon this place sayes, *He speaketh of that imposition of hands, which was used at his ordination, which imposition of hands was Presbyterij, of the Presbyterie or Priesthood, rendering a reason why it was said Presbytery, Because (faith he) It was the imposition of the hands of a Presbyter, that is, Paul, who imposed hands upon him. With whose interpretation Lyra, upon the same Text agrees, That the Presbyterie, is the dignity or office of a Presbyter, and that in this place, Presbyterium is taken for the office of a Bishop.

Saint Chrysostome excludeth the Presbytery (saying) *The Presbyters could not lay hands on a Bishop. With whom accords Theophylacτ, on the same place, taking the Presbytery for the Bishop, marke (sayes he) what force the imposing of the hands of the Bishop hath.

Calvin gives it a clearer satisfaction, explaining that place of Saint Paul, not to be intended of the College of Seniors, but of the ordination it self, as if he had said, *Endeavour that the grace which by imposition of hands, thou didst receive when I made thee Presbyter, be not in vain.

But whether by the Presbytery Saint Paul here meant the whole Ministry, or the office of Priesthood, if we will give him leave to be his owne interpreter, he will take away all Controversie, for afterwards, in his second Epistle to the
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the same Timothy, he puts him in remembrance,
That thou stirre up the gift of God which is in thee, by
the putting on of my hands.

Vpon which place Calvin observes, that not
any more imposed hands on Timothy, And Dionysius
Carthus: expounds Manuum Presbyterij, id est (faith
he) Manuum Mearum, that is, of my hands who did
ordeine thee Bishop. Hence it is, that the Canon cal-
led the Apostles, appoints that a Presbyter, and so
a Deacon may be ordained of one. And the Fathers
of the Affrican Councell agree, that one Bishop
many ordeine many Presbyters, but (say they) a Bi-
shop cannot be ordained but by many Bishops.

Saint Chrysoftome, describeth the Bishop by his
property, bee that is to ordaine us. The people of
Hippo wanting a Presbyter, lay hold on Augustine and
bring him to Valerius the Bishop to ordaine him.

Durandus Ingenioussly observes, that such rites
as were in the new Testament were figurated in the old
Law. And in the old Law a Bishop or chiefe Priest by
Divine ordination, had a special Consecration above
simple Priests, as in the eight of Leviticus, onely the
head of the chiefe Priest (who had power to ordaine
others, and to whom onely it was lawfull to enter the
Holy of the Holyest) was anointed with the anointing
oyle (therefore says he) it seems likewise to bee, of Di-
vine ordination; That the head of the Bishop who is
chiefe Priest, should be anointed to some speciall act to
him only belonging, as to ordaine Ministers, and suchlike.

All which places doe affirmatively prove that
a Bishop must ordaine Ministers. Yet doe I not
observe

2 Tim. i. 6.
Calvins Institu : l 4 c. 3.
in fine.
Downham l. 3. fol 80.
Apostol : Canon i. c. 2.
Concil : Affric c. 22.
Episcopos n rts a pluribus
Episcopis ne ordinetur,
ab uno autem Episcopo
presbyter.
Chrysofom. de Sacerd.
Possidomius de vita Au-
gulini.

g. 5. 5.
Ea que sunt in nova le-
ge figurata sunt per ea
que fuerunt in veteri:
se in veteri leges Episco-
pus fuer (summus Sac-
eraos ex divina ordinatio-
ne consecratur speciali
consecratione ad specia-
lem actum ultra sim-
plies Sacerdotes, &c.
observe that our Bishops doe ingroffe to themselves what they are charged with (sole Ordination) as if they excluded the presence of the rest of the Ministery; Neither, in their practice which we know to bee otherwise (they always calling some to be present,) nor in their positions, but as Bishop Hall sayes, this power is so ours, as that it should not bee without us, it is enough that regularly it should bee the Act of the Bishop.

Yet we see such a propriety was attributed in antiquitie, that diverse of the Ancient Councils inhibited the exercise of ordination by their Chorepiscopi, or Country Bishops. The Councell of Ancyra being before the Councell of Nice, determined it to be unlawfull for Country Bishops to ordaine Presbyters or Deacons. Which receives a more particular limitation by the Councell of Antioch. That Bishops placed in the Townes and Countries called Chorepiscopi, although they had received the Ordination of Bishops, yet they should know their owne measure, &c. and not presume to ordaine Ministers or Deacons, without the Bishop in the Citie, whereunto both himselfe and the Country are subject. But if any shall transgress this decree, he shall be deprived of that honour which he hath.

So we see the power of Ordination was affirmatively in them, negatively could not bee without them. Nor would Calvin abridge them this right, but fayes hee, Let Bishops retaine the power of naming and ordaining. Not assenting to the vaine assertions of such Novellists, as presume...
A briefe Review of Episcopalce.

upon an inward calling neglecting the Ordination of the Bishop whom Melanțhon more absolutely convinces, Holding it Necessary that Pastors must be ordained by Pastors, and that it was the ancient Custome that the Church chose (that was such to whom the Church had committed the care) and this was by the judgment and approbation of the Bishop that ordained.

And of what consequence it is to all Protestants that this power of Ordination be kept in a proper course according to its first institution, that we hazard not the losse of a lawfull Ministry we may judge by that of Melanțhon; whose opinion it was, that God save not without that Ministerie, which he ordained, according to that saying. He that believes and was baptized: Neither can the Church exist, this Ministerie being extinguished.

Saint Cyprian much his Ancient more Emphatically expresseth himselfe; That if Bishops be taken away, it is necessary the Church must sue a Bill of Divorce from God, because it can no more be called a Church.

The Authority of these great Divines should make us carefull, how we part with this power of Ordination, or these Ordainers, if we respect the salvation of our soules, or the existency of the Protestant Church; And I must confess, for ought that I have yet seen or heard, I should rest much unsatisfied in point of Conscience either in a popular election of Ministers; or in the discipline.

Melanțhon pars. 4. fol. 505.
Necesse est Pastores a Pastoribus ordinari & victi more eis obiit Ecclesia, hoc efl, quiviibum, eam rem commisit Ecclesia, & accedebat judicii & approbatio Episcopi ordinantis.

Melanțhon pars 4. fol. 505.
Nam neq. salvat Deus sine illo ministerio, quod ipse ordinavit, juxta illud, Qui creditur & Baptizatus fuerit, neq. Ecclesia existere posset extinquit hoc ministerio.
Si Episcopi nobis excidive, vint libellum repudiy a Deo puteere Ecclesiam necessisse esset, quia amplius Ecclesia dicit non poterit, Cyprian, Epist. 17.
A briefe Review of Episcopacie.

cipline of the Church by Lay Elders. For prooфе whereof I never yet saw any thing that relish’d of Sense but meere mil-application, distortion of the word Presbytery for Lay Elders. Which both Scripture and the fathers fully explain to be intended by Ministers of the Word and Sacraments; And never yet was so much as the word Lay-Elder, ever seen in Scripture or Antiquity.

Saint Hierom fully resolves the scruple putting this power of ordination, as one of the principal differences twixt a Bishop, and a Presbyter. Which must needs imply that presbyters were not Lay-men who might exercise most parts of the Ministeriall office except principally ordina-
tion of Ministers.

Section 8.

Ecclesiastical Censures anciently in Bishops.

These former exceptions reconcil’d, yet there is one above all; The power of the keys, Tis Hirс ille lаchryme: the great grievance is not that the Bishops have too much power to punish, but that these have not all power as
A briefe Review of Episcopacie.
as well as the Bishops. Christ Himselfe committed this power to the Apostle Peter; I will give unto thee the Keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven. a

Now least Peter should appropriate this power to himselfe; Againe after his Resurrection, he appeared to Eleven of his Disciples being assembled, and having breath'd the Holy Ghost upon them, he transmits this power to them all, whose soever sinnes yee remit, they are remitted unto them, and whose soever sinnes yee retaine they are retained: b by which two places, as we may observe, this power was not appropriated only to Peter, so it was only imparted to the Apostles, and not to any Presbytery or Lay Elders. Nor dyed it with them, but we finde that Saint Paul having instituted Titus in the order Apostolike or Episcopall, transfers this power with his order, them that sin, rebuke before all, that others also may feare. c And a man that is an Heretick after the first and second Admonition reject. d

But say these Disciplinarians from that of Matthew: Tell the Church, if hee heare not the Church, let him be to thee as an Ethnicke and Publican; e That therefore the Apostle could not Excommunicate without the consent of the Church, but that the power of the Keyes belongs to the whole multitude; whereas the Fathers, Chrysostome, Hierom, Hilary, and others upon that place agree,
agree, Tell it to the Church, (that is) the Rulers and Governours of the Church.

But Saint Hilary restraines this only to the Apostles (of whom he saies) & ye blessed and holy men, that for the desert of your faith gate the keyes of the kingdome of Heaven. And Saint Gregory more fully; The Apostles (faith he) which feared the district judgment of God, are made judges of soules, their places now in the Church the Bishops kepe. 

This Apostolical or Episcopall power was constantly practis’d by the Bishops (the Apostles successors) in all the Primitive times, who exercised it with greater authority before there were Christian Magistrates then afterwards. For before they call’d and held their Councells by their owne authoritie, they heard and judged all causes amongst Christians, they punishe’d all kinds of faults by Ecclesiastical censures.

It were vaine expence of time to muster up proofes, they are so infinite, for the constant and continuall use of this power in the hands of Bishops since the Apostles times, which was scarce ever question’d till of late; When a Melanthon a great Reformer satisfyes us, That a Bishop hath power of Order, that is, of the Ministry of the Word and Sacraments, and hath a so power of Jurisdiction, that is, Authoritie to excommunicate such as are obnoxious in publike Crimes, and absolving such as being converted require absolution.

And Master Calvin, as is formerly cited, con
ceived it an odious thing to commit the power of Excommunication to every Pastor, as that which would soone slippe into Tyranny, and was against the custome of the Apostles. How much more Tyrannicall must it bee, if it shall fall into the hands of the multitude, which Beza b holds to be a foule error.

Yet this is the old cause of quarrell; Against this Hierarchie (say they) we doe not commence, but renew our suite for the recoverie of the Keys of Christ. Which Keys whensoever they recover; The Nobility and Gentry become Captives to the vulgar, and all order and honour in the Church must degenerate into confusion, in consequence both Religion and Learning perish.

Section 9.

**Titles of Honour anciently given to BISHOPS.**

But should we admit a right, a succession, a necessity in all these; yet now they are Aspirers; They are become Lord Bishops, and this word Lordly Prelate is such a badge of Antichrist, that they must needs be taken lower and humbled. Alas good men! I wish the envie of many of us were not greater than their Ambition.

F How
How meane, how base, how contemptible a calling is the service of the Altar become with some men, when as the Lawyer, whose best use is by settling our temporall estates to preserve peace on earth; The Physician who thrives by the disorder, corruption or decay of our Nature; The Merchant who cloathes our pride with raggs of vanity, or feeds our Gluttony with superfluous Cates; The Clarke whose onely vertue is to write wide and fast, to doe little and take great Fees; The Vintner whose rise is but our fall, whom other men's vices (prodigality or improvidence) not his owne merit or industry advances: may all of them without murmure or regret undermine us of our Estates, overtop us in advancement, scale the Wall of Honour, and plant their posterities to all ages in degrees of eminence, above our reach without our envie.

And yet the Divine, our Advocate, for an incorruptible, eternall inheritance, our Peace-maker with God; The Physician of our soules; The Merchant that brings us to that rich Wardrop the Robes of Christs righteousnesse, feeds us with the food of life, the word of truth; The Clarke, the Register of our faith and penitence, our soules Treasurer that lends gratis, that Treasure wherewith we purchase an eternall Crowne of glory; To him we can scarce repay thanks, admit him a poore tranitory Temporary Title of Honour, or allow his posterity a footing amongst us. Who shall on such Tearmes traine up his Child.
A brief Review of Episcopacie.

Child at the feete of Gamaliel, when he is certaine he can never attaine honour to himselfe, fortune for his posterity.

And had the office of the Priest-hood no Title of greater Honour or respect from the beginning? If so, 'tis fit to reduce such encroachments.

The first Priest wereade of had a High Title, Melchisedecke King of Salem was the Priest of the most High God, to him Abram gave Tythes of all. (Neither their Honours nor their fortunes are much increased.) Moses was both a Prince and a Priest, as Saint Austin, Hierome, Nazianzen, and others all agree, that he was Sacerdos sacerdotum: & summus Dei sacerdos. A Priest of Priests, and the High Priest of God, whose opinions are grounded on and confirmed by the Psalmist, Moses and Aaron amongst his Priests, and Samuel amongst them that call upon his Name. Nor were his hands bound from Princely jurisdiction; But he was a speciall instrument of God for the promulgating of the laws and commands of GOD for the Government both of the Church and Common-wealth.

Eleazar the sonne of Aaron is appointed to be Princeps principum Levi, a Chiefe over the chiefe of the Levites. And in Ierusalem, Amaziah the chiefe Priest is set over the supreme Judges and Priests in all matters of the Lord. Nor were they titularly only over them, but voted in judgement, which the other did not. If there arise a

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Genesis 14. 18. 20.

Psalme 99.6.

Moses fuit speciale Dei instrumentum pro Synagoga & Republ: Leges & mandata Dei promulgando pro regimine utrinque.

Numbers 3:32.

1 Chron. 19.
A briefe Review of Episcopacie.

matter too hard for thee in judgement, &c. Thou shalt come to the Priests of the Levites, and unto the Judge that shall be in those days, and they shall show thee the sentence of judgment.

Neither were these Titles onely attributed to the Priests in the old Law, but we finde diverse of the fathers have given the same to the Bishops since the Gospell.

Saint Hierom upon the 44. Psalme, (Instead of Fathers Children are borne unto thee, whom thou shalt make Princes in all the earth:) saith, The Gospell is spread in all ends of the world, in which (Principes Ecclesie, 1. Episcopi) The Princes of the Church, that is, Bishops are placed.

Optatus calieth them Apices & principes omnium.

The learned Chamier, speaking of the power of the Primitive Bishops in opposition of the Monarchicall Government of the Pope *over all Bishops, confesseth, That When this Order or Degree of Bishops distinct from that of Priests was first instituted, the Bishops though they had not Monarchical power over the Clergie, yet were Elect Princes, and set over the administration of busineses.

Yet though these greater styles were digested, (say some) the name of Lords hath an expresse Text against it. The Kings of the Gentiles exercise Lordship over them, and they that exercise Authoritie upon them are called Benefactors; But it shall not be so with you. 'Tis a strange enforcement of this
this Text, that therefore the Ministry must beare no Titles of Honour. It is not saide the Kings of the Gentiles are Lords, therefore you shall be no Lords; But tis, they that exercise authority are called Benefactors; but it shall not be so with you: you shall mutually helpe one another: you shall not tyrannize as the Gentiles did, over one another, but let him that is chiefe bee as bee that doth serve. b I am amongst you, as he that serveth; which clearely manifesteth (making himselfe the pattern) that he intended the Ministeriall assistance they were to give to one another being all Apostles, not the forbidding of Titles of Honour due to their callings, for he that calls himselfe their servant in this sense, permits them all immediately after to call him Lord, c They said, Lord, behold here are two swords. And in another place he approves them; Yee call me Master and Lord, and ye say well, for so I am. If then your Lord and Master have wash’d your feete, yee also ought to wash one another’s feete. I have given you an example that yee should doe, as I have done to you. Verily I say unto you, the servant is not greater than his Lord: This both fully explaines his intention by the Ministeriall office, and implyes a superiority. But to forbid the Apostles to admit such honour which God hath commanded and allowd to their calling, the Scriptures should be contrary to themselves.

\[b \text{Luke 22, 26, 27.}\]

\[c \text{Luke 22, 38.}\]

\[d \text{Ecclesiast. 7}.\]

Feare God, and honour his Priests, d faith the Wiseman. Saint Paul sayes, They that governe well...
well are worthy of double honour. And our Saviour himselfe complains, A Prophet is not without honour but in his owne Countrey. Now whether they were debarred a Titular honour or no, the whole cause of the Scripture will determine.

The prophets both gave and received this Title (Lord). Hannah calls Eli the Priest Lord. 1 Sam. 1. Art not thou my Lord Elias said Obadiah? And againe, was it not told my Lord what I did, when Iezabell slew the Prophets of the Lord &c. The men of the Citty said to Elisha, Behold I pray thee, the situation of this City is pleasant, as my Lord seeth, but the water is naught. O my Lord, delude not thy Handmaide, said the Shunamite to Elizeus? And againe, did I desire a sonne of my Lord? Sechaniah the sonne of Iehiel calls, the Prophet Ezra, Lord Ezra: the 10, 3.

But were these Titles of honour abolished with Christs comming? Saint Paul commends the Galathians m For receiving him with that reverence, as if hee had beene an Angell.

In the Gospell, the Apostles are called by our Saviour himselfe, The salt of the Earth, the light of the world. n The Greekes came to Philip the Apostle saying we would see Iesus. o The Bishops of the 7. Churches are in the Revelation called the seaven starrs, and seaven Angells.

Bee Subject (faith Hierome) to thy Bishop, and reverence him as the Father of thy soule. p Saint Austin holds, that the King beares the Image of God, even as the Bishop doth of Christ. As long then as he holdest that office, hee is to bee honoured, if not for himselfe,
A briefe Review of Episcopacie.

himselfe; yet for his order.

Iesus Christ (faith Cyprian) even to his death yielded Honour to Priests and Bishops (of the Iewes) though they received neither fear of God, nor knowledge of Christ, teaching us fully to honour true Priests by his behaviour unto false. But this will perhaps be said to be but a spirituall, an internall Reverence to their callings, Their persons had no such Attribute of honour till the time of Popery.

The papacy came not to its height till the time of Hildebrand, which was a thousand yeares after Christ, when the Pope got the temporall supremacy. But wee shall finde they held the same Titles of honour in the Primitive times.

Beloved brother was the usuall Style of Constantine the great, when he wrote to any of his Bishops, as Eusebius relates in vita Const: lib. 2. cap. 45. & lib. 3. cap. 59.

Alexander Bishop of Alexandria, writing to Alexander Bishop of Constantinople gives him this style, To my most honourable brother: Arius writes to Eusebius, To my most desired Lord, Eusebius writes, To my Lord Paulinus Bishop of Trevers.

The Bishops of Egypt write to the Bishops in Councell, at Tyrus, To our most honourable Lords.

Gregory Nazianzen to Gregory Nyssen. Let no man speake untruthes of mee, nor of my Lords the Bishops. The fathers of the second generall Counsell at Constance direct letters thence To the most honourable Lords, Damasus, Ambrose, &c.

Whosoever will reade the Acts of the General...
rall Councils, and credit them before our Late three penny Pamphlets shall find scarce any mention of any Bishops without Attributes of great honour, yet had they then some emulators, which Chrysostome calls *Heretikes that have learned of the Devil, not to give due titles of Honour to Bishops*; which must not be so misinterpreted, as if he held it Heresie to deny their persons their dues, but that it tended to a Vilification of Religion. Of which Chrysostome complaines: *As the cause of all evill, that the Authoritie of Ecclesiastical Rulers is decayed, and no Reverence, no honour, no feare is yeelded to them.* Hee (saith hee) that Religiouslie affected to the Priest, will with greater Pietie Reverence God, and he that despiseth the Priest, commeth by degrees to this at last, that he waxeth contemptuous against God himselfe.

So wee perceive here was neither in precept nor praictie any interdiction or discontinuance of due honour to those whom Christ himselfe calls, *The salt of the earth, the light of the world,* whom the Apostle calls *Embassadors for Christ,* and *Stewards of his House-hold,* whom the Holy Ghost in the *Revelation* calls *Starres and Angels of the Churches,* whom all Primitive times reverenced with the Titles of Princes and Lords; And to whom as Ministers of the Mysteries of our salvation we owe not only honour, but as Saint Paul saies, *even our selves,* *whom if wee neglect or contemne, as GOD said to the Prophet Samuel,* *they reject not thee, but me,* and of whom our Saviour...
Saviour faith, They that despise you, despise me; and they that despise me, despise him that sent me. **Cy-**
prian *observes the source of all Schisms to be this, when the Bishop who is but one and governeth the Church, by the proud presumption of some is con-
temned.

**Sect. 10.**

**Arch-Bishops in the Primi-
tive times.**

But if these Titles were to be dispens'd with, yet this supreme usurpation over Bishops, and all, this word Arch-Bishop is an Arch-Type of Antichrist. And as Eaton delivered in his Sermon, by the same reason any man can prove an Arch-Bishop be will prove a Pope: Let us see if that had not some foundation in Antiquity.

That Titus was ordained Arch-Bishop of Crete is already proved in the Epistle by the opinions of Lyra, Chrysostome, Erasmus and others; And Anacletus (second successor from Peter in the Chaire of Rome) as Bishop Jewel observes, mentions Arch-Bishops, which is as much as first Bishop or Primate.

Ambrose was Arch-bishop of Millaine, as is testified by Strabo, being elected by a Synod of the Bishops, as was the manner of choosing Metropo-

**Jewels defence of the Church Governments.**
Valentinian having called a Synod of Bishops for election of a Metropolitan persuaded them to be carefull of their choice, seeing they knew what manner of person hee ought to be, who is accounted worthie of the Arch-Priesthood. The Compilers of the Centuries plainly confesse, "that Ambrose was a Metropolitan, having the government of many comprovinciall Churches. And they shew that those Overseers of many Churches, were called Bishops, sometimes Arch-Bishops, sometimes Metropolitanans.

Symmachus Bishop of Rome writes to Laurentius Bishop of (the same Metropolis) Millaine, declaring him his most holy and beloved Brother Laurence Arch-Bishop of the Church of Millaine. Which supreme Title was then of no new or late institution, for in the first Generall Councell of Nice, which was held within two hundred thirty yeares after the Apostles times; It was acknowledged Metropolitanans and Patriarchs to have bin long in use before that time, And they confirme the Ancient Custome of subjecting divers Provinces to them.

To these highest officers in the Church some of the Ancients gave the title of chieffes or Princes; As Lyra faith, "When Princes have transgressed, and led the people committed to their charge into sin, where they cannot correct, they must referre the cause to the Chief or Prince, that is (sayes he) the Arch-Bishop, by whose Authority, the sin must be expiated."

To adde further proofes of the Patriarchs of Antioch, Alexandria, Jerusalem, Constantinople, and other places, were to trye those that are versed in Anti-
Antiquity with what they know already. And it were to little purpose to vouch such absolute Authority, to those who are resolved to believe none ancients then themselves, and are so wedded to their owne sense: So habituated to looke on things present, with the Spectacles of humane and naturall reason, that the old eye of Historickall faith is quite dimmed in them: Nay would they but follow the light of Nature, (which is yet but a blind guide,) they might see enough to finde that Nature her selfe affects order, which cannot be without degrees, which must needs imply superioritie: As Du-Moulin observes, so was it amongst the Angels, so is it in Common-Wealths, in Armies, in Families, yea if we descend to Bees and Cranes, wee shall not see these meaner Creatures without a naturall policie, and a kinde of superioritie.

Now for any man to induce hence this learned conclusion, because there is a necessitie that for conserving order in a state there should bee severall Diocesess, and to regulate those, severall Bishops, and to unite all those there should be some one Metropolitan; Ergo, to connect all those Metropolitan heads there should bee one universall Head a Pope, is as absurd an Inference, as to say, because it is necessarie every naturall body which are distinct bodies should have a head, Ergo they should all have but one head: or because all states are best govern'd under a Monarch. Ergo, there should be one universall Monarch.
A brieve Review of Episcopacie.

No sayes Moulin ingenuously, There are no shoulders of strength enough to bear so great a head. The providence of no one man can stretch or extend selfe so farre, or divide it selfe into so many pieces: such pernicious pride to the State of the Church was never cherished in Antiquity, but withstood by all the first General Councells, and they were so farre from supporting this Papall Vsurpation, that they deposed severall Popes, As John the three and Twentieth was depos'd by the Councell of Constance, Honorius condemned of Heresie, and his bookees burnt by the sixth General Councell: The papacy opposed by the Councell of Carthage under Cyprian. And by Saint Gregory the very name of universall Bishop inveighed against, as a wicked new name, a universall plague of the Church, a Corruption of faith, against the Canons, against the Apostle Peter, against God Himself, never. (fayes he) any pious man assumed such a Title, nor any of my predecessors.

Now for full assurance that this supreme jurisdiction given to one was for the necessary policy and preservation of the Church, and not the effect of Papall pride, Calvin himselfe though no great friend to the order, confesseth, when writing of the State of the Primitive Church before Papacie, wherein he observes, That every Province had one Arch-Bishop amongst their Bishops, and that in the Councell of Nice were approved Patriarchs, which should be in order and dignitie above Arch-Bishops. This (fayes he) was for the Consecration of
SECTION II.

Late Great Writers approved Bishops.

But admit all Antiquities were bleere-eye'd, dimme-sighted, and as the Truth of the Word was onely revealed in former times, so the truth of Discipline was not made known till of late; Let us not examine the worst, but the best of late Writers, whether this order were such an eye-fore to them.

Calvin acknowledges, a The Presbyters chose one out of their number, (whom hee explains to be all Ministers of the word) to whom specially they gave the Title of a Bishop, that of equality, as is usuall, discord might not arise.

But did Calvin onely confesse the name, and nothing of the use of Bishops? In his Epistle to the King of Poland b hee commends the patterne of the Primitive times, and adviseth the King to place Bishops in every Province, and over them an Arch-Bishop. And would hee advise the placing of them in the Church, if hee were of the minde...
A briefe Review of Episcopacie.

...of our men: who hold it sinne to heare them preach;
Fatemur ergo Episcopos reverenter audiendo,
>fayes hee, I confesse Bishops must be reverently heard.

Or what? must wee onely heare them for humanity sake? No fayes hee, d. If they admit us such Hierarchy wherein Bishops do beare rule, that they refuse not to bee Subject to Christ. What then shall we onely admire, and not obey them? Why then (fayes hee) what or how many soever they bee, that will not subject themselves to such a Hierarchy, as submits it selfe to Christ Iesus, I hold them worthy the greatest curse that may bee.

Beza the greatest Champion for equality in his owne little Dominion, yet declares his Dislike of such as refist Episcopall power,
Where it is established. And in his Treatise of the degrees of the ministery, speaking of Bishops, hee fayes, e. Let them enjoy that Government that will, and may, God forbid that I should either rashly or arrogantly reprove that order.

Bucer who was a great Reformer, holds his chiefe Endeavour must bee h. That all manner of Ecclesiasticall Government, which the Canons prescribe, unto Bishops and Metropolitans, bee restored and maintained.

And hee gives very good reason for this de-
A briefe Review of Episcopacie.

fire, in another place, where he confesses. That by the perpetuall observation of the Church even from the Apostles themselves, we see, it seemed good to the Holy Ghost, that amongst the Presbyters, one should have the singular Charge of the Churches, and in that Charge and care governe all others, for which cause the very name of BISHOP was Attributed to the chiefe Governours of Churches.

The learned Chamier acknowledges, that such were the beginnings of Ecclesiastical Policie, That out of the company of the Presbyters which did administer in the Church one was elected who should bee chiefe of all the rest, and was called Bishop.

Zanchi holds them all (attesting before God and his Conscience) Worthie no other esteeme but of Schismatiques, who in reforming the Church would have no Bishops, which may bee placed in a degree of Eminence and Authority above their fellow Presbyters, where they may bee had: For whosoever observes (sayes hee) the consent of all times and places even to this Age, and follows the use and fencs of the Church, will eazily understand, that according to the Word of God, there both is and ever was diverse degrees of Bishops and Presbyters in the Government of the Church; Therefore where they flourish they must not in any kinde bee abolished, and where ever the iniquity
Iniquity of the times hath abolished them, they must be restored.

**Melanchthon** Prophetically complains; *I would to God it lay in mee to restore the Government of Bishops, I doe see that hereafter will grow a greater Tyrannie in the Church then ever before.*

Nay our owne late discontents, the thousand Ministers in King Iames his time were not at such enmity with the order, but they held it a Schisme to desire their abolition.

*Wee the Ministers of the Gospell in this Land, neither as factious men affecting a popular parity in the Church, nor as Schismatiques ayming at the dissolution of the State Ecclesiasticall, but as the faithfull servants of CHRIST and Loyall Subjects, &c.* If there bee then such a consent of all Late writers of any Authoritie in the Church, what is now the quarrell? Why yet these are indeed but single mens opinions; But they cry loudly out, 'tis otherwise now in other the Reformed Churches.

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**Petition of 1600. Ministers to King Iames.**
Section 12.

Bishops approved by Reformed Churches.

Zanch (whose opinion I late recited) delivers not this as his single sense. I had likewise (saves hee) in consideration those other CHURCHES, which though they have embraced the Gospel, yet retain still, both in name and deed BISHOPS and Arch-BISHOPS.

MELANCHTHON, (as Camerarius observes) not onely by the consent, but by the advice of Luther perswaded that, If Bishops would grant free use of the true doctrine, the ordinary power and administration over the severall Diocesses should bee restored to them. And Melanchthon himselfe writing to Luther saies you will not beleue how some doe hate mee for restoring the jurisdiction to Bishops.

LUTHER the vehement inveigher against Popish Bishops, which hee calls sluggish beasts, and low Bellies, gives this Caveat, Let no man thinke that what is spoken against those Tyrants is

\[ \text{Zanch: Tom: 7. f. 583.} \]
\[ \text{Fust mihi praterca habenda ratio illarum ciid.} \]
\[ \text{Eclesiarum quae licet Evangelium amplexia sunt.} \]
\[ \text{e nomine Episcopos atq.} \]
\[ \text{Archiepiscopos retinue-runt.} \]

\[ \text{a Camerarius in vita} \]
\[ \text{Phil: Melan$.} \]

\[ \text{b Histor: Ang. Conf.} \]
\[ \text{page 396.} \]

\[ \text{c Luther.} \]

\[ \text{d Luther. x.} \]
A briefe Review of Episcopacie.

spoken against the Ecclesiasticall State and true Bishops or good Pastors: And as in these men the dislike of *EPISCOPIA* was not at the order, but because as then, the dominion of the Pope was over all, and they could have none but Popish BISHOPS; so was it in the Augustan Confession, who entred their Protestation in these words. d

Wee doe here protest, and wee would have it so recorded, that wee would willingly preserve the Ecclesiasticall and Canonick Policy, if the Bishops would cease to tyrannize over our Churches. This our minde or desire shall excuse us with all posteritie, both before GOD and all Nations, that it may not bee imputed to us, that the Authority of BISHOPS is overthrowne by us: professing clearly, wee doe not in any kinde dislike the Authority of BISHOPS, so they would not compell us to doe against Gods Commandements.

The Prince of Anhalt, groaning under the oppression of the Popish BISHOPS, fshould to GOD (sayes hee) Those which carry the names of BISHOPS would shew themselves Bishops indeed, O quam libenter, &c. Oh how willingly, and with what joy of heart would wee receive them for our BISHOPS, Reverence, O obey them, and yeald them their jurisdiction and Ordination, which wee alwayes, and LUTHER both in words, and in his writings very often professed.

So
So that the reason wee see swayed with those Reformed Churches was that they were not free States, but subordinate to the Pope, nor could bee clearly rid of the Popish Bishops; but they were forced to leave BISHOPS, because they could not have those that were Orthodoxe, not because they did not like them at all.

For notwithstanding all that Clamour which is made of the Reformed Churches (and is but fallacy, if it bee well looked into) it will bee found of the Reformed Churches, many of them doe still retaine BISHOPS, and not a third part hath received the Presbyterian Discipline.

As Dänmarke, Norway, Suevia, all GERMANIE except some few parts; All the Churches in the Dutchies of Saxony, Brunswick, Lunenburg, The Dutchies of Magdeburg, Wirttemberg; All the Churches within the Countreys of the Marquesses of Brandenburg, and of Bade. The Churches in the Earldomes of Henneberg, Swartzenberg, Lenning, Hannawe, Mansfeld, Oetingh, Stalbergh, Glich, Rheinsterne, Leonstine. And in the Baronies of Leinsberg, Schenburg, Wildenfield, whereunto may bee added all the Churches in at least thirtie free Citties, many of their Territories as Ample as Geneva, which have none of them received the Presbyterian discipline; Some perhaps have superintendents differing on-

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*Downham. b. 4. f. 150.*

BILSON.
Yet many of us swallow this suggestion, that all Reformed Churches are so govern'd, with as much ease, as we believe that all the Apostles and Primitive times were ruled by Lay-Elders, when as I have said before, neither can Scripture or Antiquity so much as prove the word, nor out of either did I yet ever see produced any one probable inference for it, nor any thing to induce belief, but such as this assertion is, (that it is so in other reformed Churches) confident untruth. And instead of seeking satisfaction from Antiquity, this blind confidence leads many into the old rejected Heresies of the Contebaptites which allowed no Bishops. Many, too many revert to that great Aerian Heresie condemned long since, that all Ministers must bee equall, and I doubt the motive is the same to them which moved him; Saint Austin observes, *that being discontent he mist of a Bishopricke. Aerius fell into this Heresie; Presbyterum ab Episco po nulla differentia discerni. And I believe their discontent (truly sifted) is the same, they would bee all Bishops: I am sure they claim more independent power, then ever Bishops had, (viz.)
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(viz.) That every particular Eldership is (an independent body) the Tribunall of Christ.

Now that this glorious Tribunall, Christ's kingdom, God's Government, which should have continued till the ends of the world, should bee wholly suppressed by the Immediate successors of the Apostles, by all, the Ancient Fathers, and Martyrs who so freely laid downe their lives for the propagation of the Gospell, and that it never found Advocate in all the first Generall Councells, (Where never sate Lay-Elder,) And that This Scepter whereby Christ alone rules amongst men, was never advanced: That this parcel of the very substance of Gospell, without which there can be no right Religion, was never revealed till 1500. yeares after Christ, I must needs say 'tis all of it either Valde improbabile, or Magnum Mysterium.
Section 13.

How Episcopacie hath beene approved by the Ancient and customary Lawes of this Land.

By these evidences of Scripture, Fathers, Councells, History, and Moderne Writers, having thus deduc'd the institution, Authority and continuation of this Episcopall order from the Apostles to the present; It is in the last (not least) place considerable, whether such a degree be consonant to, or consistant with the Lawes and Government of this Land and people. And in that consideration I beleevve it will appeare rather so intertexted with our lawes, that it cannot well be sever'd, then any way opposite to them.

The persons themselves, The Arch-Bishops, and Bishops (the Clergie) as it were incorporated into one and the same body with us (the common-wealth)our liberties and their stand and fall by the same right and Custome, by one and the same Rule and Law, yet farre be it from me to presume to give any positive opinion in this, which I confesse is much above my capacitie. I shall only collect such authorities as seeme to give them a ratification by our most Ancient, customary, fundamentall, Common, and Statute Lawes.
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Lawes, and by the Kings most ancient, legall prerogative, which I submit to the consideration of better judgments.

The great preservative of this Commonwealth, the patron of our liberties, is that ancient supreme power of Parliaments, which hath ever given Lawes to the Nation, liberty to the people, since the first Institution of Municipal Lawes by the consent of the people: Though before any Judiciall or Municipal Lawes were, Kings did decide causes according to naturall equity, and were not tyed to any rule or formality of Law, but did dare iura, as it is in the Poet,

Hoc Priami gestamenerat,cum jura vocatis
More dare populis.

Yet since Christianity came amongst us, and this Nation became regulated by Lawes, Sir Edward Cooke observes, that by the ancient Lawes of this Realme, this Kingdome (was reduc'd) into an absolute Monarchie consisting of one Head, which is the King, and of one body politike compact and compounded of many (and almost infinite severall) yet well agreeing members, all which the Law divideth into two severall parts, that is to say, The Clergie and Laicie, both of them next and immediately under God subject, and obedient to the head. Also the Kingly head of this politike body is instituted with plenary and entire power, prerogative, and Jurisdiction to render Justice and right to every part and member of this body in all causes Ecclesiastical or Temporal, otherwise he should not be a head of the whole body.

And
Sir Edward Cooke prefixed to the ninth Report.


Stamford: 1. 3. cap. 38. fol. 111.


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And in this great Councell, great Court, Generall Convention or Court of Parliament (severally so called) The Arch-Bishops, and Bishops (the Clergie) have ever represented a third part of this Monarchick Body, being present at and consentient to the making of all those lawes which have bin constituted for the preservation and government of the whole politickke body: As may appeare by the most Ancient Records extant of any great Councell or Parliament. Sir Edward Cooke observes that King Ina who raigned almost a 1000 yeares since, began his Parliament thus: I

Ina by the grace of God, King of the West Saxons, by advice and counsell of Cebedes (my father) and Heddes, and Erken-wald, my Bishops, and all my Noble-men and wise men of my kingdome have constituted, &c. for the settling and safety of my people, &c. Here we see the Bishops were Counsellors in the generall Councell for the safety of the people.

The like Parliament (he observes) was held by Offa King of the Mercians, and by Ethelbert King of Kent, and the rest of the seven Kings during the Heptarchy.

After the Heptarchy, Anno 755. which is almost 900 yeares since, King Kenulfex, by the Counsell and consent of his Bishops, and Senators of his Nation, grants to the Monastery of Abingdon to be free from all Episcopall jurisdiction: which charter was after confirmed by King Edwin anno 950. And as Sir Edward Cooke observes

antea annos 850. confirmata sui per Edwinum ex qua perspicuum est regis charta sua in Parlamentum conferens consilio & consulto Episcoporum & Senatorum gentis sue, quae in Parlamento convenerant.
serves, appeares to bee made by the content of the Bishops and Senators then assembled in Parliament.

KING ALFRED Anno 871. ordained for a perpetuall usage, that twise in the yeare they should assemble to treat in Parliament of the government of the people of God, how they should keep themselves from sinne.

In the great Parliament holden by King Athelstan (who reigned about 920.) at Grateley, is particularly mentioned. The Arch-Bishop Wolfhelme, with the Noblemen and Wisemen which King Athelstan called together.

King EDMUND (who lived Anno 940. had severall Parliaments;

In one by his Writ he) summoned the great Synod of Cleftie men and Lay men at London: Another of his PARLIAMENTs beginneth thus.

These are the Institutions of Edmund King and his Bishops, which his Wisemen made at Cullincoln.

In a third he directs his writs, To all his people, as well Cleftie, as lay men. After him, Anno 943: Edgar King of England, and Emperor of the Kingly Nations, &c. by the content of his Princes and Prelates, confirmes his grant; To which Dunstan Arch-Bishop of Dover consents and subscribes. And Officell Arch-Bishop of Yorke the like, &c. With Duke Alfericke, Duke Bruthuod, Duke Aridgar, &c. who all consent and subscribe. Here
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Here they did not subscribe as Testes, but Consentientes: King Etheldred held a Parliament at Woodstocke (Anno 979,) By the Counsell of his Clergie and Laicks. But the most speciall piece of Antiquity before the Conquest is of that great Parliament held by that great King Canute King of England, Denmark and Norway, a hundred and thirty yeares before the Compiling of the great charter, in his publike Parliament, where were personally present Wulfstan and Adelno’d Arch-Bishops, and Ailwin Bishop of Elmhanenfe, with other Bishops, seven Dukes, as many Earles, with many Knights unanimously consenting with the Kings Votes. In which the Monastery of Saint Edmund was exempt from Episcopall jurisdiction.

And by King Hardi-Canute his sonne with the consent of Adelno’d Arch-Bishop of (Dover, now of) Canterbury, and Alfricke Arch-bishop of Yorke, and the voices of other Bishops, and of all other the Lay Princes, the former Charter was confirmed. In all which wee see the Bishops were then present and consenting, likewise in the old Tract call’d, Modus tenend: Parliament in the time of Edward the Confessor. The Assembly is set forth to consist of the holy men (the Bishops:) The Aldermen, the Nobleme, and the Wisme, viz. the Knights, Citizens, and Burgesses:

And in the Lawes of Edward the Confessor amongst others, is principally recited of the King, who is Gods Vicar, is ordained to this end.

That he shall rule the Kingdome and the people of
our Lord, and above all the Holy Church, and defend the same. Which lawes of St. Edward were by a Jury of 12 discreet men in every County (sworne neither to flatter prerogative, nor extend privilege) presented at the command of the Conqueror, and by Aldred Arch-Bishop, and Hugh Bishop of London composed into a Magna charta, and by him ratified firmer & inviolabiliter observand: which privileges being violated by William Rufus, were restored by Henry the first commanding all the Laws of King Edward to be observed: And King Henry the second, Anno 1185. Calls a Parliament of his Clergie and people with all his Nobilitie. And confirms to God and to the Church, to his Barons and subjects, all grants, liberties, and free customes which Henry his Grandfather had granted unto them. In the Sixth of King Iohn, a Parliament was held by the consent of his Arch-Bishops, Earles, Barons, and faithfull subjects of England. And in the seventeenth of King Iohn, out of the ancient Lawes formerly compiled and selected (by Edward the confessor, out of the Huge heape of the Lawes, which the Britans, Romans, English, and Danes had made) was abstracted that great Charter of our Liberties call'd Magna Charta. Which was divulged and ratified by King Henry the third, in these words. First we have granted to God, and by this our present Charter have confirmed for us and our heyers for ever: That the Church of England shall be free, and shall have all her whole rights and liberties inviolable.
Now whether their right of Essence, that is, of being members of this public like body, whether their interest in Council in the institution of the Lawes to Rule this body, have not through all these presidents of Antiquity seem'd to walke hand in hand with us, or if they appeare not to have had the same prescription for the same fundamentals of their liberties as other subjects have, Is to me (I confess) undistinguish'd: And the same seems rather to be yet continued downe to the present then separate by any distinct lawes. For in the ninth of Henrie the third: a it is confirmed with a general enlargement, that No man shall be dispossed of his liberties or free customes but by lawfull judgment of his Peeres; Which liberties are particularly enlarged to the Cleargie, 3. E. the first. b And the Charter of liberties is againe confirmed as well to the Church as people, 25. E. the first, c And tis enacted that the same shall be pleaded as the common Law; and that any judgment contrary to the same shall bee void d. Now what were conceived violations of their liberties several lawes will determine.

1. Edward the third, e It is said, the Kings Father by evil Counsellors had seized into his hands the Temporalities of diverse Bishops, and tis enacted, that from thenceforth it shall not be done.

No purveyor to take a Bishops goods without his consent f: (The reason given) for we doe take the said Prelates and Cleargie into speciall protection, of us and our heyres. Another Statute of the same yeare
yeare preserves their Temporalities. And it should appeare they were by the Law preserved as a right to the Church, not to be forfeited by the delinquency of the present Bishop; But preserved to the successor, being specially enacted, That Sith they be Peeres of the Land, their Temporalities shall not bee seized on a contempt, but they shall be fined. And in the 28. of Edward the third, in the Generall ratification of the great Charter wherein it was then further enacted, That none shall be disherited without being brought in Answer by due processe of Law; It cannot be conceived but they were included, being never sever'd: All which Explanations of the Liberties of the Cleargie have beene involved in the severall confirmations of that great Charter, which hath received no lesse then thirtie severall ratifications: And in the Statute of sixteene Richard the second, The Bishops are declared to be profitable and necessarie to our Lord the King, and to all his Realme, and that by the removal of them his said Leige Sages the Realme shold be destitute of Counsell. And in the Statute of 8. Elizabeth they are recited to be one of the greatest States of this Land. Now whether wholly to Roote up this order which hath thus beene supported by our Lawes ever since we had lawes, to nullifie these priviledges, which have the same Antiquity, Authority, that we can challenge for ours, to divide this body politique, which hath never beene sever'd since we had a head, to take away these confirm'd Temporalities, may not bee
conceived a dangerous breach upon this Bulwarke of our Liberties, of which (as Sir Edward Cooke sayes (Magna fuit quondam Magna Reverentia Charta,)) I may not judge, but holding my selfe a free-man by the inviolable rights of this Charter, I hope I may without offence make a quare.

Sect. 14.

The taking away the Order of Episcopacie would occasion great distraction in the common Law.

It should seeme likewise that the removing of this order of Bishops would shake a great part of the foundation of our Common Lawes.

Fitz-Harbert holds that orinall writs are the grounds and foundations whereupon the whole Law doth depend.

Now tis very evident that many of these writs will be cleerely nullified: for ablata causa sollitur effectus: And these being many of them derived from, some specially against, others directed to the Bishops, and some returnable by them, must needs with them fall voyd, of which nature are the writs of prohibition to the Bishop, and of consultation after prohibition, which were declared to issue in all the time of Henrie the third, and his Royall Progenitors. Bracton our old Lawyer tells us,
None can certify excommenagement but only the Bishop, whence must fall ex consequenti the writ of Excommunicato Capiendo upon the Certificare of the Bishop. The several writs of Quare impedit; Quod permittat; Ne admissas, as also the writ directed to the Bishop ad admittendum Clericum. And upon the Bishops default of execution, The writ of Quare non admisist, quare Incumbavit, &c. As also Breve de cautione admittenda, Breve de significavit, Breve de Hereticó com- burendo, upon conviction of the Bishop with many others, will bee in the most part void, which writs in former times have had such relation to Bishops that some of them have fit with the Sheriffes in the County Courts for returne of writs, and several Bishops have had appropriated to their sees the returne of writs: In doomsday booke, it is found, that The hundred of Oswaldshaw in which were three hundred Hydes of land, belonged to the Bishop of Worchester of old, and no Sheriff had any jurisdiction there, of which are many presidents.

By their removall there shall be no officc to certify in a writ of bastardie, Muliertie, Loyaltie of Matrimony, it being the proper act of the Bishop: The right of presentation (which is the act of the Patron offering his Cleark to the Bishop of the Diocese to be instituted,) And all patronages will be void. That which is a maxime of the Common Law, that where the right is spirituall and the remedy only by Ecclesiastical Law; The consiance only

Doomesday:

Ecclesia Ste Maria de Worchester habet Hundred vocat. Oswaldshaw: in quajacent 3co. Hyde, de quibus Episcopus ipsius Ecclesia a constitutione antiquorum Temporum habet redemptiones, &c. Ita ut nullus vicome, &c.

Cooke end; fol. 134.
Ibid: fol. 110.

Cooke Litt: 96.
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only appertains to the Ecclesiasticall Court; will leave many men destitute of remedy.

The distinct rights betwixt Patron, Parson, and Incumbent at the common Law; and the grants of Bishops, Deanes, and Chapters approved by the Common Law, will certainly receive great distraction. I profess my selfe farre from the abilitie to present all the Inconveniences: yet if the branches that spread themselves, from these few Rootes, be well considered, I presume they will afford matter of great consultation before the body of the Law be thus anatomized.

Section 15.

The Statute Lawes concerning Bishops.

Though the inconvenient effects, the subversion of this order may produce in the Common Law, be lesse visible, yet the Havocke such a change must make in the Statute Lawes, is more obvious to our eyes. Many of which become wholly void, others in part.

As the Statute of Circumspecte agatis, thirteenth E. the first, a whereby it appeares the Bishops might hold plea in their Courts of Tythes, obventions, oblations, Mortuaries, redemptions of penance, laying violent hands on a Clearke, defamations, &c. Like-
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Likewise the Statute called Articuli cleri. 9.E.2. Consisting of many branches, wherein 'tis ratified if the Prelates and Cleargy and their Successours for ever, may exercise Ecclesiastical Jurisdiction in the Premisses. Also the several Statutes, concerning Excommunication by the Bishop: All Statutes concerning the Ordinary, enabling him to pay debts of the goods of the Intestate; of Counterpleading the Kings Title to Benefices by Lapse, of Collation to Benefices after Sixe Moneths, of reformation of the Government of Hospitals, of visitation of Dioceses and Donatives, of giving Costs for deteyning of Tyths, for which by the Common Law is no remedy, with many others. As also the Statutes enabling Bishops to examine the abilities of Parsons presented to Benefices, to correct for Defamations to punish such as strike in the Church-yard, to suppress and punish Heresies, to receive the probates of Testaments, and grant Administrations which must produce great distractions in the State concerning wills, Executours, and Administrators, which will concern very many mens estates, the several Statutes of Dilapidations, Subscriptions of Admission to Cure, of institutions and Qualifications of Suffragans, of Presentations by Lapse upon deprivations, divers Statutes concerning Leases of Bishops lands and of Benefices which Cure will be of no use.

Such as are well vers'd in the Statutes may beleeve easily collect above Sixcore several Statutes, many whereof will become wholly voyd.
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others in a great part, if the Episcopall Jurisdiction be abolished.

Sir Edward Cooke sum's up divers cases, wherein if the Statutes had not enabled the Bishops to proceed in their Ecclesiastical Courts, there had beene no remedy, being they belong not to the Common Law: observe (saies he) seeing the determination of Heresies, Schismes, and errors in Religion, ordering, examination, admission, institution, and deprivation of men of the Church, of right Matrimony, Divorces, and general Bastardy, (whereupon depend the strength of mens disciples and inheritances) of Probates of testamentts, and letters of Administration (without which no debt nor duty due to any dead man can be recovered by the Common Law) Mortuaries, pensions, procurations, reparations of Churches, Simony, Incest, Adultery, Fornication and Incontinencie, and some others, doth not belong to the Common Law, how necessary it was for the administration of Justice, that Ecclesiastical Courts were Authorized to determine so great and important causes. In all which Ecclesiastical causes and Jurisdictions the Bishop is the Kings ordinary and immediate officer, and ever hath beene approved by our Common, ratified by our Statutes Lawes.
Section 16.

Whether Abolishing of Bishops may stand with the Kings Legall Prerogative.

Lastly it is considerable, whether Bishops do not appeare to have an inseparable supportation by the Kings most Antient, most Legall, Prerogative.

What power Bishops had before they came into this nation hath been formerly shewed; since they were first planted in this Kingdome, it is now neere fifteene hundred yeares, over whom the Kings before the Conquest had ever Ecclesiasticall Jurisdiction, and William the Conqueror as King of England, made appropriation of Churches with Cure to Ecclesiasticall persons, whence it followed (says Sir Edward Cook) that he had Ecclesiasticall Jurisdiction.

It is recited in the Charter of Henry the first, in the foundation of the Abbey of Redding, That aswell in regard of his Ecclesiastical as Regall power, he ordaines that the possessions of the Abbey shall remaine entire and free for ever. From which and other presidents (Sir Edw. Cooke concludes) Aswel by the antient Common Laws of this Realme, by the Resolutions and Judgements of the Judges and Sages of 7.8.3. eft. Quare Impedit.

Rex iv. 1. Exse fine quovis alio eccl. cum cura personis Eccles. ut Rex Anglia appropriauit unde ipsa Ecclesiastica jurisdictionem habuisse consequitur Cooke de jure Eccl. 10.

Chart Hei: fondst. Abbat: de Redding an 1 25, Statuum autem tam Ecclesie quam Regie potestat, prope cum decedente abbate.

Cooke de jure Ecclesiastico, vol. 40: 
of the Laws of England, in all succession of ages, as by the authority of many Acts of Parliament, antient, and of later times; That the Kingdom of England is an absolute Monarchy, and that the King is the only Suprime Governor, as well over Ecclesiastical persons, and in Ecclesiastical causes, as Temporall. Which Suprime power over Ecclesiastical persons, is no way more manifested than in the designation or nomination of Bishops, (the Supreme Officers in the Church,) it appearing by Law books, and by divers Acts of Parliament. That at first all the Bishopricks in England were of the Kings foundation, and donative, per traditionem Bacculi & Annuli; And that King Henry the first, being requested by the Bishop of Rome, to make them elective, refused it: But King John 17 of his Raigne, granted they should be eligible. Which Election is declared by several Statutes to be by the Deane and Chapter; but by the special designation and appointment of the King: Which right of nomination is by divers Statutes invested in the Crown. And this right is not barely prescribed to by Custom, but acknowledged both by Common and Statute-Laws, to be a right built upon reason and Justice, for that all the Bishopricks in England are of the Kings foundation, and the King is Patron of them all by, which is recited and declared by the Statute of 1. Iacobi.

Now
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Now if this preheminence over the state Ecclesiasticall, this right of Election or designation being of fifteen hundred yeares prescription, allowed and confirmed, both by Common and Statute Law, be not a legall and inseparable prerogative: Then certainly the old Maxime *Nullum tempus occurrit Regi,* is of little force.

And'tis to me (I confess) of a strange apprehension, that any should presume to preach or print such doctrines, so absolutely destructive to this kingly Supremacy and Prerogative, and so repugnant to the Word of God. As that all Pastors ought to be chosen by the people, or else their election is not lawfull; wherein they do directly deny this Ecclesiastical Jurisdiction. Having no other Argument to overthrow this, so long constant practice warranted by Law. But that they say it was so in the Primitive times, which perhaps might be true in some private assemblies, yet as is sufficiently proved where there then was (even in the Apostles times) any State or Province converted to the Christian Faith, as Ephesus and Crete: The Apostles ordained Bishops, they Presbyters, that is, Ministers.

But admit all Pastors had been then elective, when there was no Christian Civill Magistrate to choose; no Universitie or Schoole of literature, to enable men for the Ministry: No way to judge of their capacities, but by the exercise of those gifts which God in a miraculous measure, (for the calling of the Gentiles) was pleased to give
give to meane people; No maintenance for a ministry but what was collected out of private purses (who had thereby some pretence of popular elections.) No publike or free Churches, but private meetings in Holes or Caves: Is it therefore a rationall inference, That when Kings, Princes and whole Nations were converted to the Christian faith, who have founded and rais'd up Universities and Schooles of Learning where men are trained up in the mysteries of Divinitie, of whose abilities the common people cannot judge, whose persons or parts cannot be knowne to all but by recommendation, Since by the particular Beneficence of Kings and Princes, Churches have beene built and endow'd with maintenance for Ministers, without the purse of the people: Must we now reduce the Government of a whole Nation to the same Rule that govern'd forty or fifty who gathered themselves into a body, and had no civill Magistrate?

Tis true, that some few yeares after the Apostles times in some places the popular elections of Bishops and Ministers remained. But as soone as Christianitie begun to be any thing spread,did not such elections then produce Mutinies, seditions, bloud-shed? As Zonaras observes. In times past Bishops were chosen by the voice of the people, but many seditions arising, the Fathers ordain'd that every Bishop should be chosen by the Bishops of his Province, And recites severall seditions, instanning that at the Election of Damasus 137. men
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were slaine, of which (says he) might bee brought five hundred examples. And since the wisdome of Princes, the Piety of Councells, finding such horrid effects of Popular elections, for the peace and good government of the Church did reduce Provinces into Diocesses, and subdivided them into Parishes (and for the avoyding of such Confusion) attributed for the most part the right of presentation to the Prince or subject, who had first endowed the Churches with maintenance; what is it but to bring backe all to the first Chaos; Thus to reduce all to popular elections; To take from the King this antient Legall right of Patronage? We allow priviledges, and ratifie all donations to Corporations, Cities, Burroughes, Hospitalls, even to the Spittle, for the cure of diseases, and shall no Patronage bee firme, no endowment be valid which is made by such Royall Benefactors to the cure of soules!

With the Abolition of this order must ex consequenti fall the Kings power of summoning them to Councell. Questionlesse, when Lutherinus directed Lucius to take out of the Scripture a Law, and according to that Law to rule the land: Sure the Bishops that then were the expostors of that Scripture, were not excluded from the consutation of those Lawes, which were to bee derived from that Scripture they had then newly taught. In all Christian states they had prime place in Councell: In the first Records of Parliaments we find, they had so here; Their writs of Summons
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mons as Antient, and in the same words as those of Temporall Barons. Their Baronies Created by the Conqueror: We likewise acknowledge the King the fountaine of Honour: And are not bodies politicke, Corporations, Cities, Boroughs by our Lawes capable of rights, of liberties of Honours as well as private men? And if late instituted, old decayed Burroughs doe all of them de jure & de facto, prescribe to and enjoy their right of Vote in Parliament: Is the whole order of Episcopacie, The representative body of the Clergie (who by former statutes have had the same priviledges granted to them in Parliament time as other great men and Commons have) lesse capable of rights then every small Burrough: Are the Kings Grants of priviledges, honours, good to such, and yet 1500. yeares patronage, neere a thousand yeares prescription to their Votes in Parliament. The Kings writs of 700. yeares constant practise, can neither preserve his Patronage, enable him to summon them, nor them to plead a priviledge.

This suprême power over them we find hath by our lawes deduc'd many priviledges to the Crowne. As to demise their Temporalties in vacation times, To have all the lands of the free-holders of Arch-Bishops and Bishops upon attainders in vacation. To have the first fruits of Arch-Bishops, Bishops and all spiritual promotions, presentations by lapse. And above all the right of last appeale (of which both King and Subject must loose
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Loose the benefit) for in the presbyterian discipline, There is no appeale from their Synods to any Prince of the world. All which jurisdictions, priviledges, and preheminences, are by the Statute of 1° Elizabeth, Annexed to the Imperiall Crowne. All which jurisdictions, priviledges, &c. we are by the oath of supremacy sworne to defend.

And the King himselfe at his coronation is publiquely, and solemnly sworne; To confirme the lawes, customes and franchizes of the Clergie; To preserve to the Bishops and the Churches committed to their charge all Canonical priviledges and due law and justice, And to protect and defend to his power the Bishops and Churches under his government. Now whether the totall demolition of Episcopacie, doe not extinguish this right of Patronage, Eclipse this regall power of summons, stop this spring of Honour, nullifie these ancient and rati- fied prerogatives of the Crowne? Or how the oath of supremacy wee have taken may bee dispence'd, or his Majestes oath interpreted will appeare very considerable, both ex inconveni- enti certo, & ex consequenti dubio: Nothing being more dangerous to a State then to admit an alteration of its fundamentall institutions.
CONCLUSION.

But rather, since the Government of the Church by Bishops, by these proofs appears to be instituted by the Apostles: That the Angels of the Churches were Bishops, that their succession hath been constant and continuall from the Apostles to this instant: that they have been Diocesan Bishops, exercising superiority over the rest of the Clergy: That they have had the same power of Jurisdiction, Ordination, Excommunication, in all times as now they have; That they have beene antiently honored with Titles, have had Arch-Bishops, are approved by late Writers, desired by the Reformed Churches, ratified by our Lawes; The right of their designation invested in the Crown, we bound by oath to preserve that right; And the King, taking his oath to preserve them: And since by the established Articles of our Religion, We are instructed to beleive and acknowledge that there is nothing superstitions or ungodly in their Consecration; but that whosoever are so consecrated, are rightly, orderly, and lawfully Consecrated: Before any such great and totall transmutation of the fabrick of the Church shall be admitted, I shall hope in a Nationall Synod; there will be a full discussion and refutation of all that seeming authority of Scripture and Fathers, which is and may bee pleaded for the right of that Calling, whereby every man may be satisfied.
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fied in Conscience of the lawfulness of such a Change of Government; The principles of Religion depending upon Divine, not humane Authority: That of S. Austin seeming to mee a Rule unanswerable; What the Church hath always held, what hath not been instituted by Councils, but ever practised in the Church, is most rightly to be believed as an Apostolical Tradition. And Tertullian concludes, That is evident to have come from the Apostles, which was sacredly observed in the Churches of the Apostles. If so we know what precept the Apostle Paul hath left us, Brethren stand fast, and hold the Traditions which ye have been taught whether by word or our Epistle.

Now on the contrary, what foundation this Presbyterian discipline by Lay Elders, hath on Scripture or Tradition I never yet saw shadow of. I would be glad to have this one Quære resolved in reason and policy.

Either these new designed Governors must Rule with, or without a Law; If by Law, it must be either new, or old? If new, and that after 1600 yeares flourishing of the Church, a right Rule bee not yet set; who shall hope to live to see it perfected? If Old, wee have no patterne, but that which other Reformed Churches follow; either Civill or Ecclesiastical Law: If so, where will be found, or as is required in some Parishes, 13 Lay Elders, that can read it, much more for every yeare a fresh supply? How many ages must passe before it bee universally understood by such?
In the Interim, what confusion must follow?

If there must be no Law, but we must be left to the Arbitrary Government of the Pastor, and his Elders: I have no more to say, but Miserere nostri: God deliver me from such a Government; I was born free, that is, by no laws; and laws (says Sir E. Cook) were well called Libertates Angliae quia Liberos nos faciunt: Because Laws make us free.

And certainly there is no such Tyranny as no Law. The vulgar may call this Liberty, but such Liberty brings in Licentiousness, which is ever the forerunner of servitude. What do we call a Tyrant, but him whose will is a Law; what must we call ten thousand such?

But say some, what will this concern the Civil State? Yes, Bullinger observes, the Anabaptists in Germany began with the Bishops, but ended with the Civil Magistrate. And one of our own ingeniously concludes, Quod per Ecclesiam, Rex & Regnum solidum subsistendi habent fundamentum: That by the stable Government of the Church, the King and Kingdom have the solid foundation of their subsistence.

The holy finger of Israel, not insignificantly couples together, Nolite tangere Christos meos (which S. Hierome appropriates to Kings) & in Prophetis meis nolite malignari: Touch not mine Anointed, and do my Prophets no harm: As if King and Priest had an inseparable dependance of good and ill upon one another.

The Ingenious Inquisitor into the Constitutions.
ons of Common-wealths, layes this Maxime, Those Princes or Republiks which would keep themselves from ruin, must above all things preserve Religion venerable: Religion is the perfect Cement of a State, which dissolved, it must necessarily fall in pieces. Hence most Kingdomes in antient times joyned the royall and priestly dignity, and that out of policy, that their ceremonies might not only receive honor from so great attendances, but that the devotion ralyed by those great solemnities might establish and secure them in the hearts of their people.

Tacitus therefore said well, Deorum munere summum Pontificem summum hominem esse: It was the speciall favour of the Gods, that the chiefe of Priests was the chiefe of men.

Mahomet left the office of chiefe Priest annexed to the Royall dignity. And amongst the Romans, as if they had ruled both with one arme, whilst there was a separation of Royalty and Priesthood, it became an honor always resident in the Emperours person from Iulius Caesar, in whom the Empire and Pontificate were at first by chance united, and continued still in Constantine, Valentinian, Valens, and the Christian Emperours, till Gratian first cast off both the name and attire. And as nothing more secures a Crown than a Religious reverence to authority: There are certainly no so fearefull prodiges of a declining State, as violation of Laws, contempt of Religious orders, and neglect of Divine worship. All which we see daily attempted by some of
of those Disciplinarians, who admit no Reformation, no qualification, but the utter extirpation of the Bishops, the absolute subversion of the Church-Government.

But happy it is, that these feavers of a State have broke forth into a Discovery of themselves, when the Presbyterian is at hand, sitting the Parliament, whose ready early help, will by God's grace allay this Heate, and reduce our Body Politique to its perfect temper.

Happy it is we have such a patterne of Peace, shewed us by our Prince of peace, who hath made our neighbours the objects of his mercy, us of his love, In his piety securing them with an act of oblivion. In his equity, looking upon our grievances, giving up to the hand of justice all delinquents, and putting himself upon the affections and loyalty of his people. In the whole circumstances, an act of Grace not paralleled by any story. If such applause were given to David, when Saul had slain his 1000, and David his 10000; what greater plaudites must we give to him, whose compassion and wisdom hath undeniably preserved millions of his people.

Let us give to Caesar his due acknowledgment, and to God the praise; And with the Prophet unanimously cry, Blessed be the Lord God of our Fathers, who hath put such a thing as this in the King's heart. And God put it into the hearts of all his loyal people, to meet this grace of his, with cheerfulnesse of spirit, and contentation of heart, and direct
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direct the consultations of his High Counsels to a speedy regulation of the poore distracted Church, and to deliver this our Eden from (the formidable prodigy of destruction) the flaming Sword brandished in our Frontiers. That so our peace, secured by his Mercy, and our providence, our Liberties redeemed by his Justice and our diligence, the Church preserved by his Piety and our moderation, his united Empire, all our hearts may speake the Psalmist's Language:

The Lord prolong the Kings life, O prepare mercy and truth, that may preserve him, Psal.61.7.

That we may all with Holy David pray for the peace of Hierusalem, they shall prosper that love her, Psal.122.6.

FINIS.
The Table

Of the several Sections in the Survey of Presbytery.

Sectio prima. The designe of the Presbyterians.
2 The method of their proceeding.
3 Their censure of the Clergie in Queen Elizabeths days.
4 The opinions of the Reformed Churches of her time.
5 A discussion whether they seeke to pull downe or advance the Clergie.
6 The Ecclesiastical Laws agreeable to Gods Word.
7 The Presbyterians must not be prescribe in doctrine.
8 They must be freed from civill miseries.
9 Episcopacie most agreeable with Monarchie.
10 Presbytery inconsistent with Monarchie.
11 Presbytery inconsistent with Civill Magistracie.
12 Presbytery inconsistent with laws.
13 The inordinate violence of the Presbytery.
14 That this Discipline brings not liberty to the vulgar, but introduces a meer Arbitrary Government.
15 That the Presbyterian discipline is confessed a yoke.
16 The vain excuse (that Lay-elders shall moderate) refuted.
17 No Reformed Church gives any presint paralell with us.
18 Conclusion. That to introduce a new form is dangerous.
The Table, to the Review of Episcopacie.

Sectio prima, That there were Bishops in the Apostles' times.

2. That the seven Angels of the seven Churches were Bishops.

3. That there hath bin a continued succession of Bishops.

4. That they were Diocesan Bishops.

5. That the Clergie ought to be superior to one another.

6. That they assume no power or jurisdiction their predecessors had not.

7. That Bishops had the same power of Ordination in former times.

8. Ecclesiastical censures anciently in Bishops.


10. That there were Archbishops in the primitive times.

11. That late great Writers approved Bishops.

12. That Bishops were approved in the Reformed Churches.

13. Episcopacie approved by the ancient customary laws.

14. That abolition of Episcopacie will occasion great distraction in the Common Laws.

15. That it will destroy great part of the Statute Laws.

16. Whether it may be done by the Kings Legall Prerogative.

17. The Conclusion.

Errata.
Reader, the Authors absence hath occasion'd many omissions, having not opportunity to pursue the Press, especially in the quotations. The best help is thy friendly patience, to passe by the literal faults, amend these few following, and beare with the rest. Some of them vary the fence, therefore it is desired thou wilt amend them ere thou readest.

Errata.

In the Survey of Presbytery, Pref.B 2,p.2, line 7 all men, line 11, for instruced t, instrusted, Sect. 2,l.19, for them, r. their Sect. 2,pag.2, marg.1, 41, read Prelate Church. Sect. 3,not 1, marg. r.pertuis, i-bidem for eddisti, r.eddisti,not (k) for nec nec. C 2,p.2, marg. not o for 40. r, 21, Sect. 7,l.12, blot out they say, Sect. 7,D 8,l.17, add (as Calvin calls them) fanatici homines, &c. E 1,9, for Deo r.duo, marg. for Tomes, r Tom.7, E 2,p.2,l.17,r, Censurers, E 3,p.2,l.29, add. such unlimited, Sect. 9,l.9, for every r, Envy, clamour, F fol. l.13, a full point at possession, fol,F,2,p.2, l.4, put out (it) F 3,l.23, for and r.&c. ibid, marg. l,l.r, frenabit, fol, G 2,p.2,l.25,r, observable G 3, p,2, marg. l, 2, r, Dominio G 4, marg. l, 2, r, 59, H 3,p.2,l.19, add. man not to rest, fol. 1 l.17,r, Presbytery, fol.1,p.2,l.1, after repent: ade The Presbyterians affirm, I 3,p.2,l.6,r, these new Standebearers, K 8, l.2, blot out that, L 2,p.2,l.7, for those r, thefe, L 3,l.7,r, Classickall.

In the Review of Episcopacie.

Fol.9,marg.1,11,r, Heraclean &c,sol, 10, marg. l, 5, Episcopatum, sol, 11 marg. l, 12, for adid,r, adversus, fol, 13,l.2,r, Fenceleffe, sol, 24,l.8,r, others sol, 16,marg.1, 25,r, hoc sol, 27,l.12, for many r, may, sol, 38,l.5, for cause, r, course: sol, 39,l.4, for received r, retained sol, 43,l.2, for absolute r, objection, sol, 57,l.20, for which his r, with his, sol, 65,l.3, for if r, that the Prelates, l.28, put out sure, sol, 77,l.19, for both r, but.