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| knowu to former ages; and divers of the learned in the Roman Church have not feared to pronounce, that Scripture to have been found out in this last age is unthankful to God, who hath so |  |
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| tion, and ungrateful towards those men who, with so great pains, so happy success, and so much benefit to God's Church, have Scripture. I joined together Diotrephes and the mystery of |  |
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| was also too palpable in the apostles themselves; and the other as a cover of ambition efterwards discovered: which two brought |  |
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| a cover of ambition afterwards discovered: forth the great mystery of the papacy at last. <br> 6. Althongh your Majesty be not made a judge of the reformed |  |
| Churches, yet you so far censure them and their actions, as without bishops, in your judgment, they cannot have a lawful ministry, nor a due administration of the sacraments; against which |  |
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|  your Minjecty woild not have denied: first, that preebsbers with- <br>  Aministered by a piriate person, or by a midurife. of the first |  |
|  | TORONTO, SATURDAY, |
| administered by a private person, or by a midwife. Scripture it is your Majesty calls for proof; I told before the in manifest ( 1 Tim. iv. 14), "Negiect not the gift that is in thee, |  |
| fands of the presbytery;" so it is in the English transhation: and |  |
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| the word mresbytery, so often as it is used in the New Testament, always signifies the persons, and not the office. And although the offices of bishop and preshyter were distinct, yet doth not the |  |
| presbyter derive his power of order from the bishop. The evange- <br> lists were inferior to the apostles; yet had they their power not |  |
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| from the apostles, but from Christ. The same 1 affirm of the seventy disciples, who had their power immediately from Christ, |  |
| no less than the apostles had thiciss. It may, upon beterer reason, be averred that the bishops have their power from the pope, than that prestyters have their power from the prelates. It is trueJerome saith, quid fucit, erecotit ordinatione, episcopus, quod non |  |
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| that episcopus et presbyter are one and the same; and therefore, when he appropriates ordination to the bishop, he speaketh of the derencrated custom of his time. Secondly, concerning baptism: |  |
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| degencrated custom of his time. Secondly, concerning baptism : a private person may perform the external action and rites both of |  |
| it and of the eucharist; yet is neither of the two a sacrament, or hath ary efficacy, unless it be done by him that is lawfully called |  |
| by ordination. This error in the matter of baptism is begot by mer error - f the absolute necessity of baptism. |  |
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| 7. To that which hath been said concerning your Majesty'soath, I flall add nothing, not being willing to enter upon the restion of the enbordination of the Clurch to the civil power, |  |
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| whether the king or parliament, or both, and to either of them, in their own place. Such an headstip as the kings of England have |  |
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| with appeals from the supreme ecclesiastical judicature to them, as set over the Church in the same line of subordination, I do utterly |  |
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| disclaim, upan such reasons as give myself satisfaction, although no man shall be more willing to submit to civil powers, each one in their own place, and moro unvilling to make any trowite than |  |
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| myself: only, concerning the application of the generals of an oath to the particular case now in hand, under favour, I conceive | $n^{11}$ |
| not how the clergy of the Church of England is or onglit to be principally intenled in your oath; for althongh they were teemed to be the revresentative Church, see eren that is for the |  |
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| benefit of the Church colleetive; salus populi being suprema lex, and to be principally intended. Your Majesty knows it was so in The Church of Scotland, where the like alteration was made- |  |
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| And if mothing of this kind can be done without the consent of the clergs, what reformation can be expected in France or Spain, rem is in the the or prelates |  |
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| or Rome itself? It is not to be expected that the pope or prelates will consent to their own rain. |  |
| 8. I will not presume upon any secret knowledge of the opinions held by the king your Majesty's father, of famous |  |
| memory; they being much better known to your Majesty. I did only produce what was professed by him before the world; and |  |
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| whthough "prayers and tears be the arms of the Church," yet it is neither acceptable to God, nor conducible for kings and princes to |  |
| force the Church to put on these arms; nor could I ever hear a reason, why a necessary defensive war against unjust violence is unlawful, although it be joined with offence and invasion which i |  |
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| intended for defence, but so that arms are laid down when the offiensive war ceaseth; by which it doth appear that the war on |  |
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| 9. Conceraing the forcing of conscience, which I pretermitted |  |
| in conscience, to speak of. Our conscience may be said to be forced, |  |
| either by ourselves or by others. By aurselves: first, when we stop the ear of our conscience, and will [not] hearken or give place to information, resolving obstinately, ne si persuaseris, |  |
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| persuadebis; which is no less than the resisting the Holy Ghost, and the hardening of our heart. Secondly, or when they stop the |  |
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| month, and suppress the clamoars of our conscience, resolving rather to suffer the worm to gnaw, and the fire to burn inwardly than to make profession of that we are convinced to be truth. |  |
| Thirdly, or when we sear our conscience as with au hot iron, that |  |
| it becometh senseless, which is the punishment of the former; unto which is opposed the truly tender conscience, such as Josia |  |
| unto which is opposed the truly tender conscience, such as Josiah had (2 Kings xxii. 19). Again, first, our conscience is said to be |  |
| forced by others when they obtrude upon us what is in itself evil and unlawful; which, if we admit, against our conscience we sin ans , by doing that which is in itself ill and unlawfil, |  |
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| is a contemnt of God, whose yicegerent it is, Secondly, or when others urge us to do that which is in itself good, or may lawfully |  |
| be done, but through error of conscience-we judge it to be evil and unlawfal; in this ease, if we do not that which is pressed upon us, |  |
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| $\sin$, because we do against our conscience, which in this case |  |
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| to lay a necessity of sinning upon any man. The only way is, to lay aside a conscience, it being a part of the " old man," which we |  |
| are commanded to "pat off", otherriee we being suffieenty |  |
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| to our conscience ourselves than suffer violence from others. The application for answering the query I leave to your Majesty. Neweastle, June 1\%, 1646. | \&e. - the congregation, as it were, take out of thehands of the Minister an office which he is specifically required to perform himself and alone. Nothing can be more beautiful in conception or appropriate in practhe attention of the assembled people should be called to the solemn business before them by the recitation of encouragement or of warning drawn from its sacred pages. And the Minister is particularly required to make these striking appeals, in order that they may be as God's message, in short, delivered by his accredited and acknowledged ambassador. |
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| religiovs edication of the poor.* <br> The age in which we live is full of faralal wamings. The spint inesbortination-of revelution-of the overturn of all mott eced and most dear-seems to be a ahronit throvghout the earth, nd the instruments of that spirit, erery where, are the lower ders of the people. Exaited by the oratory of demagoges, - Frem a Discontro delivered by Bishop Hopkins of Vermont. |  |
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