

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

VOLUME IV.]

TORONTO, UPPER CANADA, SATURDAY, OCTOBER 24, 1840.

[NUMBER 16.]

## Poetry.

### THE CHRISTIAN'S LIFE.

The font is by the altar rail,  
And there a fair young mother kneels;  
Her step is weak, her cheek is pale,  
And from her eye the tear drops steals,  
As on her infant's brow of snow  
She sees the minister of Heaven,  
The consecrated water throw—  
Type of new life and sins forgiven.

Years pass—before that altar led,  
Bends in meek faith a fair young band  
And one by one on each bowed head,  
Is pressed the Bishop's blessing hand;  
And he, the boy whom years before  
His mother to that altar bore,  
Now with the rest doth here assume  
The vows she offered in his name,  
And, in life's hour of freshest bloom,  
The Christian's armour comes to claim.

Those chanced rails are thronged again,  
And kneeling worshippers are there  
To taste that food which Christ to men  
Gave ere he died;—and in the prayer,  
Which rises 'mid that sacrifice  
Of praise, his voice doth also rise,  
Who lately there his vows renewed  
With holy joy and gratitude.  
Again, a fair and joyous train  
Before the sacred altar stands;  
And there are joined two loving hands  
In holy rite that linketh twins,  
Making them one: the bridegroom there  
Is he, the man of faith and prayer.

Long happy years that intervene,  
Draw to its close the solemn scene:  
A dark'd room—a couch of death—  
A wasted form and faltering breath—  
A pallid brow, but beaming eye,  
Lit up by faith and feeling high,  
And hopes which rest on Christ alone,  
Whist, in devotion's solemn tone,  
The man of God breathes forth his prayer  
To him whose love is every where.

Around the tomb are weeping friends  
Where now the Christian's journey ends,  
The burial-office, with its high,  
Yet simple eloquence hath passed;—  
There must the Christian's ashes lie  
Till peals the last loud trumpet's blast;—  
But to his Father's glorious throne  
The disembodied soul hath flown,  
For ever in that bliss to live  
Which Jesus died to man to give.

REV. J. H. CLINCH.

### THE FRIEND.

The fastest friend the world affords  
Is quickly from me gone;  
Faithless behold him turn his back,  
And leave me all alone!  
"My friend, sincerely yours till death!"  
The world no further goes;  
Perhaps, while earth to earth is laid,  
A tear of pity flows.  
Be thou, my Saviour, then, my friend;  
In thee my soul shall trust,  
Who false wilt never prove in death,  
Nor leave me in the dust.  
Home will my other friends return,  
All solemn, silent, sad,  
With thee my flesh shall rest in hope,  
And all my bones be glad.

BISHOP HORNE.

### A CONFESSION OF FAITH, BY LORD BACON, A.D. 1641.

I believe that nothing is without beginning, but God; no nature, no matter, no spirit, but one only, and the same God. That God, as he is eternally almighty, only wise, only good, in his nature; so he is eternally Father, Son, and Spirit, in persons.

I believe that God is so holy, pure, and jealous, as it is impossible for him to be pleased in any creature, though the work of his own hands; so that neither angel, man, nor world, could stand, or can stand, one moment in his eyes, without beholding the same in the face of a Mediator; and therefore, that before him, with whom all things are present, the Lamb of God slain before all worlds; without which eternal counsel of his, it was impossible for him to have descended to any work of creation; but he should have enjoyed the blessed and individual society of three persons in God-head for ever.

But that, out of his eternal and infinite goodness and love, purposing to become a Creator, and to communicate to his creatures, he ordained in his eternal counsel, that one person of the Godhead should be united to one nature, and to one particular of his creatures; that so, in the person of the Mediator, the true ladder might be fixed, whereby God might descend to his creatures, and his creatures might ascend to God: so that God, by the reconciliation of the Mediator, turning his countenance towards his creatures, though not in equal light and degree, made way unto the dispensation of his most holy and secret will; whereby some of his creatures might stand, and keep their state; others might possibly fall, and be restored; and others might fall, and not be restored to their estate, but yet remain in being, though under wrath and corruption: all with respect to the Mediator; which is the great mystery and perfect centre of all God's ways with his creatures, and unto which all his other works and wonders do but serve and refer.

That he chose, according to his good pleasure, man to be that creature to whose nature the person of the eternal Son of God should be united; and amongst the generations of men, elected a small flock, in whom, by the participation of himself, he purposed to express the riches of his glory; all the ministration of angels, damnation of devils and reprobates, and universal administration of all creatures, and dispensation of all times, having no other end, but as the ways and ambages [mysteries] of God, to be further glorified in his saints, who are one with their head the Mediator, who is one with God. That by the virtue of this his eternal counsel he condescended of his own good pleasure, and according to the times and seasons to himself known, to become a Creator; and by his eternal Word created all things; and by his eternal Spirit doth comfort and preserve them.

That he made all things in their first estate good, and removed from himself the beginning of all evil and vanity into the liberty of the creature; but reserved in himself the beginning of all restitution to the liberty of his grace, using, nevertheless, and turning the falling and defection of the creature, which to his presence was eternally known, to make way to his eternal counsel touching a Mediator, and the work he purposed to accomplish in him.

That God created spirits, whereof some kept their standing, and others fell: he created heaven and earth, and all their armies and generations; and gave unto them constant and everlasting laws, which we call nature; which laws, nevertheless, have had three changes or times, and are to have a fourth or last. The first, when the matter of heaven and earth was created without forms: the second, the interim of perfection of every day's work: the third, by the curse, which notwithstanding was no new creation: and the last at the end of the world, the manner whereof is not yet fully revealed: so as the laws of nature, which now remain and govern inviolably till the end of the world, began to be in force when God first rested from his works, and ceased to create; but received a revocation, in part, by the curse; since which time they change not.

That notwithstanding God hath rested and ceased from creating since the first Sabbath, yet nevertheless he doth accomplish and fulfil his Divine will in all things, great and small, singular and general, as fully and exactly by providence as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law, upon the creature.

That, at the first, the soul of man was not produced by heaven or earth, but was breathed immediately from God: so that the ways and proceedings of God with spirits are not included in nature, that is, in the laws of heaven and earth, but are reserved to the law of his secret will and grace; wherein God worketh still, and resteth not from the work of redemption, as he resteth from the work of creation; but continueth working till the end of the world: what time also that work shall be accomplished, and an eternal Sabbath shall ensue. Likewise, that whensoever God doth transcend the law of nature by miracles, which may ever seem as new creations, he never cometh to that point or pass, but in regard of the work of redemption, which is the greater, and whereunto all God's signs and miracles do refer.

That God created man in his own image, in a reasonable soul, in innocency, in free will, and in sovereignty; that he gave him a law and commandment, which was in his power to keep, but he kept it not: that man made a total defection from God, presuming to imagine that the commandments and prohibitions of God were not the rules of good and evil, but that good and evil had their own principles and beginnings, and lusted after the knowledge of those imagined beginnings; to the end, to depend no more upon God's will revealed, but upon himself and his own light, as a God; than which there could not be a sin more opposite to the whole law of God: that yet, nevertheless, this great sin was not originally moved by the malice of man, but was insinuated by the suggestion and instigation of the devil, who was the first defected creature, and fell of malice, not by temptation.

That upon the fall of man, death and vanity entered by the justice of God; and the image of God in man was defaced; and heaven and earth, which were made for man's use, were subdued to corruption by his fall; but then, that instantly, and without intermission of time, after the word of God's law became, through the fall of man, frustrate as to obedience, there succeeded the greater work of the promise, that the righteousness of God might be wrought by faith.

That as well the law of God as the word of his promise endure the same for ever: but that they have been revealed in several manners, according to the dispensation of times. For the law was first imprinted in that remnant of light of nature, which was left after the fall, being sufficient to accuse: then it was more manifestly expressed in the written law; and was yet more opened by the prophets; and lastly, expounded in the true perfection by the Son of God, the great Prophet, and perfect Interpreter, as also Fulfiller of the law. That likewise the word of the promise was manifested and revealed: first, by immediate revelation and inspiration; after by figures, which were of two natures: the one, the rites and ceremonies of the law; the other, the continual history of the old world, and Church of the Jews; which, though it be literally true, yet is it pregnant of a perpetual allegory and shadow of the work of the redemption to follow. The same promise or evangelium was more clearly revealed and declared by the prophets, and then by the Son himself, and lastly by the Holy Ghost, which illumineth the Church to the end of the world.

That in the fulness of time, according to the promise and oath, of a chosen lineage descended the blessed seed of the woman, Jesus Christ, the only begotten Son of God, and Saviour of the world: who was conceived by the power and overshadowing of the Holy Ghost, and took flesh of the Virgin Mary: that the Word did not only take flesh, or was joined to flesh, but was made flesh, though without confusion of substance or nature; so as the eternal Son of God and the ever-blessed Son of Mercy was one person; so one, as the blessed Virgin may be truly and catholically called Deipara, the Mother of God; so one, as there is no unity in universal nature, not that of the soul and body of man, so perfect; for the three heavenly unities, whereof that is the second, exceed all natural unities: that is to say, the unity of the three persons in Godhead; the unity of God and man in Christ; and the unity of Christ and the Church: the Holy Ghost being the worker of both these latter unities: for by the Holy Ghost was Christ incarnate and quickened in flesh, and by the Holy Ghost is man regenerate and quickened in spirit.

That Jesus, the Lord, became in the flesh a sacrifice, and a sacrifice for sin; a satisfaction and price to the justice of God; a meritor of glory and the kingdom; a pattern of all righteousness; a preacher of the word which himself was; a finisher of the ceremonies; a corner-stone to remove the separation between Jew and Gentile; an intercessor for the Church; a Lord of nature; a conqueror of death and the power of darkness in his resurrection; and that he fulfilled the whole counsel of God, performing all his sacred offices and anointing on earth; accomplished the whole work of the redemption and restitution of man to a state superior to the angels, whereas the state of man by creation was inferior; and reconciled and established all things according to the eternal will of the Father.

That in time, Jesus the Lord was born in the days of Herod, and suffered under the government of Pontius Pilate being deputy of the Romans, and under the high-priesthood of Caiaphas, and was betrayed by Judas, one of the twelve apostles, and was crucified at Jerusalem; and after a true and natural death, and his body laid in the sepulchre, the third day he raised himself from the bonds of death, and arose and shewed himself to many chosen witnesses, by the space of divers days; and at

the end of those days, in the sight of many, ascended into heaven, where he continueth his intercession; and shall from thence, at the day appointed, come in greatest glory to judge the world.

That the sufferings and merits of Christ, as they are sufficient to do away the sins of the whole world, so they are only effectual to those which are regenerate by the Holy Ghost; who breatheth where he will of free grace; which grace, as a seed incorruptible, quickeneth the spirit of man, and conceiveth him anew a son of God and member of Christ: so that Christ having man's flesh, and man having Christ's spirit, there is an open passage and mutual imputation; whereby sin and wrath was conveyed to Christ from man, and merit and life is conveyed to man from Christ; which seed of the Holy Ghost first figuratively in us the image of Christ slain or crucified, through a lively faith; and then reneweth in us the image of God in holiness and charity; though both imperfectly, and in degrees far differing, even in God's elect, as well in regard of the fire of the Spirit, as of the illumination thereof; which is more or less in a large proportion: as namely, in the Church before Christ; which yet nevertheless was partaker of one and the same salvation with us, and of one and the same means of salvation with us.

That the work of the Spirit, though it be not tied to any means in heaven or earth, yet it is ordinarily dispensed by the preaching of the word; the administration of the Sacraments; prayer, reading; the censures of the Church; the society of the godly; the crosses and afflictions; God's benefits; his judgments upon others; miracles; the contemplation of his creatures: all which, though some be more principal, God useth as the means of vocation and conversion of his elect; not derogating from his power to call immediately by his grace, and at all hours and moments of the day, that is, of man's life, according to his good pleasure.

That the word of God, whereby his will is revealed, continued in revelation and tradition unto Moses; and that the Scriptures were from Moses's time to the times of the Apostles and Evangelists; in whose age, after the coming of the Holy Ghost, the teacher of all truth, the book of the Scriptures was shut and closed, so as not to receive any new addition; and that the Church hath no power over the Scriptures to teach or command any thing contrary to the written word, but is as the ark, wherein the tables of the first testament were kept and preserved: that is to say, the Church hath only the custody and delivery over of the Scriptures committed unto the same; together with the interpretation of them, but such only as is conceived from themselves.

That there is a universal or catholic Church of God, dispersed over the face of the earth, which is Christ's spouse, and Christ's body; being gathered of the fathers of the old world, of the Church of the Jews, of the spirits of the faithful dissolved, and the spirits of the faithful militant, and of the names yet to be born, which are already written in the book of life. That there is also a visible Church, distinguished by the outward works of God's covenant, and the receiving of the holy doctrine, with the use of the mysteries of God, and the invocation and sanctification of his holy name. That there is also a holy succession in the prophets of the New Testament and fathers of the Church, from the time of the apostles and disciples which saw our Saviour in the flesh, unto the consummation of the work of the ministry; which persons are called from God by gift, or inward anointing; and the vocation of God followed by an outward calling and ordination of the Church.

I believe that the souls of such as die in the Lord are blessed, and rest from their labours, and enjoy the sight of God, yet so, as they are in expectation of a farther revelation of their glory in the last day. At which time all flesh of man shall arise and be changed, and shall appear and receive from Jesus Christ his eternal judgment; and the glory of the saints shall then be full; and the kingdom shall be given up to God the Father: from which time all things shall continue for ever in that being and state which they shall then receive. So as there are three times, if times they may be called, or parts of eternity: the first, the time before beginnings, when the Godhead was only, without the being of any creature; the second, the time of the mystery, which continueth from the creation to the dissolution of the world; and the third, the time of the revelation of the sons of God; which time is the last, and is everlasting without change.

### CORRESPONDENCE BETWEEN HIS MAJESTY KING CHARLES I. AND MR. ALEXANDER HENDERSON.

(Continued from our last.)

For Mr. Alexander Henderson.

HIS MAJESTY'S SECOND PAPER.

MR. HENDERSON.—If it had been the honour of the cause which I looked after, I would not have undertaken to put pen to paper, or singly to have maintained this argument against you, whose answer to my former paper is sufficient, without further proofs, to justify my opinion of your abilities; but it being merely, as you know, for my particular satisfaction, I assure you that a disputation of well-chosen divines would be most effectual; and I believe you cannot but grant, that I must best know how myself may be best satisfied, for certainly my taste cannot be guided by another man's palate; and indeed I will say, that when it comes, as it must, to probabilities, I must have either persons or books to clear the allegations, or it will be impossible to give me satisfaction; the foreseeing of which made me at first, for the saving of time, desire that some of those divines, which I gave you in a list, might be sent for.

2. Concerning your second section; I were fain to blame if I should not submit to that saying of St. Ambrose which you mention, for I would be unwilling to be found less ingenious than you show yourself to be in the former part of it; wherefore my reply is, that as I shall not be ashamed to "charge for the better," so I must see that it is better before I change, otherwise inconsistency in this were both sin and shame; and remember, what yourself hath learnedly enforced, that "no man's reason can be commanded by another man's will."

3. Your third begins, but I cannot say that it goes on, with that ingenuity which the other did; for I do not understand how those examples cited out of the Old Testament do any way prove that the way of reformation which I commend hath not been the best perfect, or that any other is lawful, those having been all by the royal authority; and because Henry the Eighth's Reformation was not perfect, will it prove that of King Edward and Queen Elizabeth to be imperfect? I believe a new mood and figure must be found out to form a syllogism whereby to prove that; but however, you are mistaken; for no man who truly understands the English Reformation will derive it from Henry the Eighth, for he only gave the occasion; it was his son who began, and Queen Elizabeth that perfected it; nor did I ever aver

that the beginnings of any human action was perfect; no more than you can prove that "God hath ever given approbation to multitudes to reform the negligence of princes;" for you know there is much difference between permission and approbation.—But all this time I find no reasons, according to your promise, for a reformation, or change (I mean since Queen Elizabeth's time). As for your Romanorum Malleus his saying, it is well you come off it with "yet this I may say;" for it seems to imply as if you neither ought nor would justify that bloody ungodly saying: and for your comparing our Reformation here to the Laodicean lukewarmness proved by complaints, grievings, &c., all that doth, and but unhandily, *petere principium*. Nor can generals satisfy me; for you must first prove that those men had reason to complain, those Churches to be grieved, and how we were truly the causers of this schism and separation. As for those words which you will not use, I will not answer.

4. Here, indeed, you truly repeat the first of my two main arguments; but, by your favour, you take, as I conceive, a wrong way to convince me: it is I must make good the affirmative, for I believe a negative cannot be proved; instead of which, if you had made appear the practice of the Presbyterian government in the primitive times, you had done much; for I do aver that this government was never practised before Calvin's time, the affirmative of which I leave you to prove, my task being to show the lawfulness and succession of episcopacy, and, as I believe, the necessity of it; for doing whereof, I must have such books as I shall call for, which possibly, upon perusal, may one way or other give me satisfaction; but I cannot absolutely promise it without all such citations as I have use of: wherefore blame me not if time be unnecessarily lost.

5. Now for the fallaciousness of my argument: to my knowledge, it was never my practice, nor do I confess to have begun now; for if the practice of the primitive Church, and the universal consent of the Fathers, be not a convincing argument, when the interpretation of Scripture is doubtful, I know nothing; for if this be not, then, of necessity, the interpretation of private spirits must be admitted; the which contradicts St. Peter (2 Pet. i. 20); is the mother of all sects; and will, if not prevented, bring these kingdoms into confusion. And to say that an argument is ill because the papists use it, or that such a thing is good because it is the custom of some of the reformed Churches, cannot weigh with me, until you prove these to be infallible, or that to maintain no truth. And how Diotrephes' ambition, who directly opposed the apostle St. John, can be an argument against episcopacy, I do not understand.

6. When I am made a judge over the reformed Churches, then, and not before, will I censure their actions; as you must prove, before I confess it, "that presbyters without a bishop may lawfully ordain other presbyters." And as for the administration of baptism, as I think none will say that a woman can lawfully or duly administer it, though when done it be valid, so none ought to do it but a lawful presbyter, whom you cannot deny but to be absolutely necessary for the sacrament of the eucharist.

7. You make a learned, succinct discourse of oaths in general, and their several obligations, to which I fully agree; intending, in the particular now in question, to be guided by your own rule, which is, "when any oath hath a special reference to the benefit of those to whom I make the promise, if we have their desire or consent, the obligation ceaseth." Now, it must be known to whom this oath hath reference, and to whose benefit? the answer is clear, only the Church of England, as by the record will be plainly made appear; and you much mistake in alleging that the two houses of parliament, especially as they are now constituted, can have this discretionary power; for, besides that they are not named in it, I am confident to make it clearly appear to you that this Church never did submit, nor was subordinate to them; and that it was only the king and clergy who made the Reformation, the parliament merely serving to help to give the civil sanction: all this being proved, of which I make no question, it must necessarily follow that it is only the Church of England, in whose favour I took this oath, that can release me from it; wherefore, when the Church of England, being lawfully assembled, shall declare that I am free, then, and not before, I shall esteem myself so.

8. To your last, concerning the king my father, of happy and famous memory, both for his piety and learning, I must tell you that I had the happiness to know him much better than you; wherefore, I desire you not to be too confident in the knowledge of his opinions; for I dare say, should his ghost now speak, he would tell you that a bloody reformation was never lawful, as not warranted by God's word, and that *proces et laudum sunt arma ecclesiarum*.

9. To conclude: having replied to all your paper, I cannot but observe to you, that you have given me no answer to my last query. It may be you are (as Chaucer says) like the people of England, "what they do not like, they never understand." But in earnest; that question is so pertinent to the purpose in hand, that it will much serve for my satisfaction; and besides, it may be useful for other things. C. R.

Newcastle, June 6, 1646.

For His Majesty.

MR. ALEX. HENDERSON'S SECOND PAPER.

SIR.—The smaller the encouragements be in relation to the success, which how small they are, your Majesty well knows, the more apparent, and I hope the more acceptable, will my obedience be in that which, in all humility, I now go about at your Majesty's command; yet while I consider that the way of man is not in himself, nor is it in man that walketh to direct his own steps;—and when I remember how many supplications, with strong crying and tears, have been openly and in secret offered up in your Majesty's behalf, unto God, that heareth prayer, I have no reason to despair of a blessed success.

1. I have been averse from a disputation of divines; first, for saving of time, which the present exigence and extremity of affairs make more than ordinarily precious; while Archimedes at Syracuse was drawing his figures and circlings in the sand, Marcellus interrupted his demonstration. Secondly, because the common result of disputes of this kind, answerable to prejudicate opinions of the parties, is rather victory than verity; while, *tanquam tentantes dialectice*, they study more to overcome their adverse party than to be overcome of truth, although this be the most glorious victory. Thirdly, when I was commanded to come hither, no such thing was proposed to me, nor expected by me.—I never judged so meanly of the cause, nor so highly of myself, as to venture it upon such weakness. Much more might be spoken to this purpose, but I forbear.

2. I will not further trouble your Majesty with that which is contained in the second section, hoping that your Majesty will no more insist upon education, prescription of time, &c., which are sufficient to prevent admission, but (which your Majesty acknowledges) must give place to reason, and are no sure ground of resolution of our faith in any point to be believed; although it be true that the most part of men make these and the like to be the ground and rule of their faith; and evidence that their faith is not a divine faith, but a human credulity.

3. Concerning reformation of religion, in the third section: I had need of a preface to so thorny a theme as your Majesty hath brought me upon. First, for the reforming power: it is conceived, when a general defect, like a deluge, hath covered the whole

face of the Church, so that scarcely the tops of the mountains do appear, a general council is necessary: but because that can hardly be obtained, several kingdoms (which we see was done at the time of the Reformation) are to reform themselves, and that by the authority of their princes and magistrates. If the prince or supreme magistrate be unwilling, then may the inferior magistrate and the people, being better informed in the grounds of religion, lawfully reform within their own sphere; and if the light shine upon all or the major part, they may, after all other means assayed, make a public reformation. This, before this time, I never wrote or spoke; yet the maintainers of this doctrine conceive that they are able to make it good. But, sir, were I worthy to give advice to your Majesty, or to the kings and supreme powers on earth, my humble opinion would be, that they should draw the minds, tongues, and pens of the learned to dispute about other matters than the power or prerogative of kings and princes; and in this kind your Majesty hath suffered and lost more than will easily be restored to yourself or your posterity for a long time. It is not denied but the prime reforming power is in kings and princes; *quibus deficientibus*, it comes to the inferior magistrate; *quibus deficientibus*, it descendeth to the body of the people, supposing that is a necessity of reformation, and that by no means it can be obtained of their superiors. It is true that such a reformation is more imperfect in respect of the instruments and manner of procedure; yet, for the most part, more pure and perfect in relation to the effect and product. And for this end did I cite the examples of old, of reformation by royal authority, of which none was perfect, in the second way of perfection, except

cardinals at Rome confessed to be a more godly man than any of themselves, it was his complaint and prediction of what was likely to ensue, not his desire or election, if reformation could have been obtained in the ordinary way. I might bring two impartial witnesses, Jewel and Bilson, both famous English bishops, to prove that the tumults and troubles raised in Scotland, at the time of reformation, were to be imputed to the papists opposing of the reformation both of doctrine and discipline, as an heretical innovation; and not to be ascribed to the nobility or people, who, under God, were the instruments of it, intending and seeking nothing but the purging out of error, and settling of the truth.—Secondly, Concerning the Reformation of the Church of England: I conceive, whether it was begun or not in King Henry the Eighth's time, it was not finished by Queen Elizabeth: the father stirred the humours of the diseased Church, but neither the son nor the daughter, although we have great reason to bless God for both, did purge them out perfectly; this perfection is yet reserved for your Majesty. Where it is said, "that all this time I bring no reasons for a further change"—the fourth section of my last paper hath many hints of reasons against episcopal government, with an offer of more, or clearing of those; which your Majesty hath not thought fit to take notice of. And learned men have observed many defects in that Reformation; as, that the government of the Church of England (for about this is the question now) is not builded upon the foundation of Christ and the apostles; which they at least cannot deny, who profess Church-government to be mutable and ambulatory, and such were the greater part of archbishops and bishops in England, contenting themselves with the constitution of the Church, and the authority and munificence of princes, till of late that some few have pleaded it to be *jure divino*—that the English Reformation hath not perfectly purged out the Roman leaven; which is one of the reasons that have given ground to the comparing of this Church to the Church of Laodicea, as being neither hot nor cold, neither popish nor reformed, but of a lukewarm temper, betwixt the two;—that it hath depraved the discipline of the Church, by conforming often to the civil policy;—that it hath added many Church-offices, higher and lower, unto those instituted by the Son of God; which is as unlawful as to take away offices warranted by the Divine institution; and other the like, which have moved some to apply this saying to the Church of England, *multi ad perfectionem pervenimus, nisi jam se pervenisse crediderit*.

4. In my answer to the first of your Majesty's main arguments, I brought a breviate of some reasons to prove that a bishop and presbyter are one and the same in Scripture; from which, by necessary consequence, I did infer the negative—therefore, no difference in Scripture between a bishop and a presbyter; the one name signifying *industriam curie pastoralis*; the other *sapientiam maturitatem*, saith Beda. And whereas your Majesty avers "that the Presbyterian government was never practised before Calvin's time;" your Majesty knows the common objection of the papist against the reformed Churches, "Where was your Church, your reformation, your doctrine, before Luther's time?" One part of the common answer is, "that it was from the beginning, and is to be found in Scripture;" the same I affirm of Presbyterian government: and for the proving of this, the Assembly of Divines at Westminster have made manifest that the primitive Christian Church at Jerusalem was governed by a presbytery; while they shew, first, that the Church of Jerusalem consisted of more congregations than one, from the multitude of believers, from the many apostles and other preachers in that Church, and from the diversity of languages among the believers. Secondly, that all these congregations were under one presbyterial government, because they were for government one Church (Acts, xi. 22, 26), and because that Church was governed by elders (Acts xi. 30), which were elders of that Church, and did meet together for acts of government; and the apostles themselves in that meeting (Acts xv) acted not as apostles, but as elders; stating the question, debating it in the ordinary way of disputation; and having, by search of Scripture, found the will of God, they concluded, "it seemed good to the Holy Ghost and us;" which, in the judgment of the learned, may be spoken by any assembly upon like evidences of Scripture. The like Presbyterian government had place in the Churches of Corinth, Ephesus, Thessalonica, &c., in the times of the apostles; and after them, for many years, when one of the presbytery was made *episcopus presens*, even then *communis presbyterorum consilio ecclesia gubernabatur*, saith Jerome; and *episcopus magis consuetudine, quam dispositione divina veritate presbyteris esse majores, et in commune debere ecclesiam regere*.

5. Far be it from me to think such a thought, as that your Majesty did intend any fallacy in your other main argument from antiquity. As we are to distinguish between *intention operantis* and *conditio operis*, so may we in this case consider the difference between *intention argumentantis* and *conditio argumenti*. And where your Majesty argues, that if your opinion be not admitted, we will be forced to give place to the interpretation of private spirits, which is contrary to the doctrine of the apostle St. Peter, and will prove to be of dangerous consequence.—I humble offer to be considered by your Majesty what some of chief note among the papists themselves have taught us, that the interpretation of Scriptures, and the spirits whence they proceeded, may be called private in a threefold sense. First, *ratione personae*, if the interpreter be of a private condition; secondly, *ratione modi ad medii*, when persons, although not private, use not the public means which are necessary for finding out the truth, but follow their own fancies; thirdly, *ratione finis*, when the interpretation is not proposed as authentical to bind others, but is intended only for our own private satisfaction. The first is not to be despised; the second is to be exploded, and is condemned by the apostle Peter; the third ought not to be censured. But that interpretation