

posing & intermeddling in our Differences, That "*they* acknowledge no Jurisdiction in any Civil Court within this Province, "over the private Affairs of their Church, merely Consistorial, "and amongst themselves, &c." Indeed! this is astonishing, and what could not have been expected. Here are, if I am not mistaken, the true Principles of the *Independents*, (b) so expressly condemned in our Discipline of *France* (See among the Observations upon the 6th Chap. the *Regulation*, made at the Synod of *Clarenton*, in 1644, against those Sectaries, pag. 199 and 200, of the Editio in duocim. & p. 118. in 4to) and Tom. 2. in folio, p. 467.

Here is a Principle capable of throwing us into Confusion and Disorder, as we see already by experience. Here is what openeth a door to all sorts of Irregularities and Extravagancies, and absolutely takes away all means of applying a Remedy. Here is a Maxim, not only very prejudicial to God's Church, but likewise very dangerous to the State, since it is easie to conceive the dreadful Consequences that will follow from it, if it took place. *In fine*, Here is a Principle which makes the Lot and Condition of a Minister persecuted among us, and in these Countries not only unhappy and dangerous, but even desperate, and without Relief. To Refute this abominable Principle, and to shew how false it is, and how contrary to the true Principles of Religion and the Constitution of our Churches, I need only Refer to the 46 *Article* of the first Chapter of our *Discipline*, compared with the 39 & 40 *Articles* of our *Confession of Faith*, & especially with all our Books of Divinity, as for instance, that of Mr *Pictet*, Professor at *Geneva*, see his 2d Tom. p. 476, 477, 478, where he treats this Question at length. Here also we may add the Scripture itself, see *Rom.* 13. v. 1, 2. 1 *Pet.* 2, 13, 14, 15, etc.

My *Third Observation* is on what they are continually alledging concerning their *Freedom* and *Liberty Saving and Reserving to our selves now and at all times, the free use and exercise of that Liberty of Conscience belonging and appertaining to the French*

(b) Yea, of the Papists themselves, see Fascicul, Epist. pag. 181, et 30, and Syn. Purior. Theol. p. m. 764, n. 21, &c., and Tur. Theol. Elen. T. 3, p. 353. 4. n. 2.