

PRINCIPLES

and inferences

concerning

The visible Church

Mat. 22. 29. Ye are deceived, not knowing
the scriptures.

1 Cor. 14. 38. If any man be ignorant, let
him be ignorant.

Iob 19. vers. 4. Though I had indeed erred
myne errour remayneth with me.

vers. 19. All my secret friends abhorred mee,
and they whō I loved are turned against mee.

The Author to the Reader

Lo heer gentle Reader a short description of the new Testament which was once established by the blood of Christ: after that the old testament by the blood of that his crosse was disannulled: Remember that there be alwaies a difference put betwixt the covenant of grace; and the manner of dispensing it, which is twofold: the forme of administring the covenant before the death of Christ, which is called the old testament; and the forme of administring the covenant since the death of Christ which is called the new Testament or the kingdome of heaven. In this litle treatise the ordinances of Christ for the dispensing of the covenant since his death are described: read, consider, compare the truth here expressed with the frame ministerie and government of the assemblies of the land: and accordingly give sentence, iudge righteous iudgement, and let practise answerable to the truth follow therevpon: fear not the face of man, love not the world, be not deceaved with the shapes of Angels of light, cast away all preiudice against the truth, remember that Antechristianisme is a misterie of iniquity and that it beganne to work early during the Apostles life, and so grew by litle and litle to this strength & exaltation, from which it shall decline by degrees even til the man of synne be destroyed, whom the L. shall consume with the brightnes of his comming, for God which condemneeth the whore of Babilon is a strong Lord. Farewell.

PRINCIPLES AND INFERENCES CONCERNING THE VISIBLE CHURCH

A Man may be a member of the visible church & no member of the Catholique Church. Iohn 17. 12, Gen, 4, 11. 13, Heb. 12, 17, 2 Sam. 7, 15.

A man may be a member of the Catholique church & no member of the visible church. 1 King, 14, 13. Rev. 18. 4. Rom. 11. 4. 1 King 19, 18.

The Catholique church is the company of the Elect. Iohn 17. 20. & it is invisible, Col. 1. 20.

The visible church is a visible communion of saints. Mat. 18, 12. Act. 2, 1, 41, 42, 46, & 1. 15. & 19. 7. 1 Cor, 1, 2. Phil. 1, 1. al which are to be accounted faithful and elect: Eph. 1, 1, 4. 5, 7, 11, 13 14. til they by obstinacy in syn and apostacy declare the contrary. 1 Iohn 2, 19. 2 Tim, 4. 10. & 1. 1, 19. 20. 2 Thes, 3, 14, 15. 2 Tim. 2, 17. 18-21.

It is one thing to be a Saint, another thing to be of the visible communion of Saints. 1 King. 14, 13. compared with 2 Chron. 13, 8-12.

The communion of Saints is eyther Invisible or visible Eph. 3, 17, Mat. 18. 10. Heb, 1. 14. 1 Cor, 13, 9-13.

The invisible cō | Christ | 1 Cor 15, 28 Eph. 3, 17.
cōmuniō is with | Elect | 1 Cor, 13. 13

Invisible communion with Christ is by the spirit and faith. Eph. 3. 17, & 4, 4. and 2, 22

Invisible cōmuniō { Men | Heb. 1, 14. 1 Cor,
with the Elect { Angels | 13. 13

Men Elect { Dead | Colos. 1, 20. } vncalled {
are { Living | Elect living are { called }

Communion with the Elect living is prayer proceeding from love. Iohn 17. 20 for them that are vncalled that

they may be called Rom 10, 1 for them that are called that they may be confirmed. Col. 1, 9-12.

Communion with the Elect Angels is the help of their ministry. Mat. 18, 10. Heb. 1, 14. Gen 28, 12. & 32. 1, 2. Psal 34. 7 reverence of them 1 Cor. 11. 10, & love vnto them. 1 Cor, 13, 13.

A visible communion of Saincts is of two, three, or moe Saincts joyned together by covenant with God & themselves, freely to vse al the holy things of God, according to the word, for their mutual edification, & Gods glory. Mat. 18 20 Deut. 29, 12. &c Psal 147, 19 & 149, 6-9. Rev. 1. 6.

This visible communion of Saincts is a visible Church. Mat. 18. 20, Act. 1, 15. & 2. 1 41, 42, 46.

The visible church is the only religious societie that God hath ordeyned for men on earth. Iohn 14. 6, Mat. 18, 20 & 7, 13. 14. 2 Chron. 13. 8-12. Act 4. 12. Rev. 18. 4. 2 Cor 6. 16-18.

All religious societies except that of a visible church are vnlawful: as Abbayes, monasteries, Nunries, Cathedralls, Collegiats, parishes.

The visible church is Gods ordināce & a means to worship god in. Eph. 4. 6-6, Marc. 13. 34. 2 Chron. 13. 10. 11. Heb. 3. 6. compared with Heb. 8. 5. & 3. 2-6

No relig[i]ous communion to be had but with members of a visible church Mat 18. 17. 20. 1 Cor. 5, 12. Act. 4. 11. 12. 2 Cor. 6. 16-18. Rev. 18. 4.

Whatsoever companie or communion of men, do worship God, being not of the communion of a visible church, Synne 2 Chron 13. 9. 10. Mat. 15. 9, 1 Cor 5 12 13

The true visible church is the narrow way that leadeth to life which few find Ioh. 14, 6, Mat. 7. 14.

Other religious communions are the broad way that leadeth to destruction which many find. Mat. 7. 13. Acts 4. 12[.]

Gods word doth absolutely describe vnto vs the only true shape of a true visible church Marc. 13, 34 1 Cor. 12. 5. Heb. 8, 5, & 3, 2-6. Rev. 22. 18. 19. 2 Tim. .3. 16. 17. Rom 14. 23. Heb. 11. 6[.]

There is one only true shape or portrayture of a true visible church for there is onely one faith and truth in

everie thing. Ioh. 14, 6, Eph. 4. 4, 5. 1 Cor. 1. 10. 13
Ioh. 17 17

Formes, or shapes, of visible churches or religious communions, to worship God in or by, devised by men ar intellectuall Idols, or mental Idolatry. Exod. 20. 4. 5. Mat. 15, 9. 2 Chron. 13, 8-12. 1 Kin. 12, 33[.]

Visible Churches or religious cōmunions constituted according to the forged devise of men are reall Idols, and to joyne to them and to worship God in them is to joyne to Idols, or to worship God in or by Idols. by consequēt from the former

Visible churches or religious communions are either true or false. Ioh. 14. 6. Psal. 119. 128. 2 Chro. 13. 8-12. Eph. 4, 4, 5, 6.

True visible churches are such as have the true essentiall causes and properties, which Gods word ascribeth to the true visible Church. from the definition. False churches are the contrary to the true, by proportion.

To a true visible Church are requisite three things. 1. True matter. 2. true forme. 3. true properties.

The true matter of a true visible Church are Saints. Exod. 28. 9. 10. 15-21 cōpared with Rev. 21 14-21. & 1 King. 5. 17. cōpared with 1 Pet. 2, 5, Levit. 11. toto 13. 43. 44 compared with Rev. 18. 2. 1 Pet. 2. 9. Deut. 14, 2, Rom. 1. 7. 1 Cor. 1. 2. Eph 1, 1. Phil. 1. 1. 1 Pet. 1. 2. Heb. 3. 1.

Saints are men separated from all knowne syn, practising the whol will of God knowne vnto thē, Col. 1. 2. & 2, 11-13. Rom. 1, 7, and 6. 2. 12. 22. growing in grace and knowledg. 2 Pet. 3. 18. continuing to the end 1 Ioh. 2. 19.

The true form of a true visible Church is partly inward, partly outward.

The inward part of the forme cōsisteth in 3. things 1. the Spirit 2. Faith. 3. love.

The Spirit is the soule animating the whol body. Eph. 4. 4. 1 Cor. 12. 4. 11-13 7-10. 1 Cor. 6. 17.

Faith vniteth the mēbers of the body to the head Christ: Eph. 3. 17 & 4. 13. 15. & 5. 30. 23. 1 Cor. 6. 17

Love vniteth the members of the body each to other. Eph. 2. 20. 21 et 4. 16 3. Col. 3. 14. 15.

The outward part of the true forme of the true visible church is a vowe, promise, oath, or covenant betwixt God and the Saints: by proportion from the inward forme: see also Gen. 17. 1. 2. and 15. 18. Deut. 29. 1. 9-13. 2 Chron. 29. 10 & 34. 30-32. Psal. 119. 106. Nehem. 9. 38. & 10. 29. 1 Cor. 12. 25, 26. Rom. 12. 5. 15. 16. Mat 18. 15. 17.

This covenant hath 2 parts. 1. respecting God and the faithful. 2. respecting the faithful mutually. Mat. 18. 20.

The first part of the covenant respecting God is either frō God to the faithful, or frō the faithful to God 2 Cor. 6. 16.

From God to the faithfull. Mat. 22. 32. the sum whereof is expressed 2 Cor. 6. 16 I wilbe their God.

To be God to the faithful is 1. to give Christ. 2. with Christ al things els. Esay. 9. 6. 1 Tim. 4. 8. 2 Pet. 1. 3. Rom. 8. 32. 1 Cor. 3. 21-23.

From the faithful to God 2 Cor. 6. 16. the sūme whereof is to be Gods people, that is to obey al the commandements of God. Deut 29. 9.

The second part of the covenant respecting the faithful mutually conteyneth all the duties of love whatsoever. Levit. 19, 17, Mat. 18. 15, 16. 1 Thes. 5. 14. Mat. 22. 39. 2 Thes. 3. 14. 15. Heb. 3. 13. & 10. 24. 25.

The true properties of a true Church visible are two. 1. communion in al the holy things of God: 2, the power of our Lord Iesus Christ. 1 Ioh. 1. 3 1 Cor. 10. 16. & 5. 4 5. Mat. 18. 20. Esay 55. 3. Act 13. 34.

The holy things of God are 1. Christ. 2. benefits by Christ. Rom. 8. 32.

The true church hath title, possession, and vse of Christ. Esa. 9. 6. Song 2. 16. Mat. 18. 20. 1 Cor. 3. 21-23. Eph. 5, 30[.]

The benefits which the true Church hath by Christ are the meanes of salvation and almes. 1 Tim. 14. 8. 2 Pet. 1. 3.

The meanes of salvation are: the word, Sacraments, prayers, Censures, and the ordinances of Christ for the dispensing of them all. Rom 3. 2. & 4. 11. Luk. 19. 46. Mat. 18. 15-17. Act. 2. 42. 1 Cor. 11. 23-26. Mat. 28. 19. Psal. 149. 6-9.

Almes are the works of mercy yeilded to the Saintes in distresse. Act 2. 44. 45. & 5. 4. Mat. 25. 34-40. Heb. 13. 1-3. 1 Tim. 3. 2. & 5. 10.

The power of the L. Iesus Christ givē to the church hath three parts.

viz powre to

{	1. receive in Ioh. 10 3. Acts 9. 26. 27. & 18. 27. & 6. 5
	2. preserve & keep within 1 Ioh. 2. 19. 1 Pet. 1. 5
	3. to cast out 1 Cor. 5. 13

The true visible church hath powre to receive in 1. Members into communion. Act 2, 41. and 18. 27. and 9. 26. 27. & 2. officers into office Act. 6. 5. and 14. 23.

The way or dore wherby both members and officers enter in is Christ, that is the way taught by Christ in his word, Ioh. 14. 6 & 10. 3. 7, 9. and 17. 17 Marc. 13. 34-37.

The way of receaving in of members is fayth testified by obedience, Act. 8. 36, 37, Mat. 3. 6. Luk. 7. 29. 30

Fayth is the knowledg of the doctrine of salvatiō by Christ 1 Cor. 12. 9. Gal. 3. 2[.]

Obedience is a godly, righteous and sober life. Tit. 2. 11. 12. Rom 1, 5[.]

Members thus received into communion are of two sorts. 1. Prophets 2. private persons 1 Cor. 14, 24, 1 Sam. 19. 20-23.

Prophets are men endued with gifts apt to vtter matter fit to edification, exhortation, and consolation. 1 Cor. 14, 3, Act. 13, 1, Rom. 12. 6.

These persons must first be appointed to this exercise by the church. 1 Cor. 14, 40, Act, 13. 1

The Prophets care must be to prophecy according to the proportiō of faith. Rō. 12, 6, 1 Cor. 14, 26.

Let the Prophets speak two or three and let the rest judge 1 Cor. 14, 29[.]

If any thing be revealed to him that sitteth by let the first hold his peace 1 Cor. 14, 30, 40

All that have gifts may be admitted to prophecy 1 Cor. 14. 31,

Private persons are 1 men 2. weomen

Private men present at the exercise of prophecy may modestly propound their doubts which are to be resolved

by the prophets: Luk. 2, 46, 47, 1 Sam. 19, 20-23.
1 Cor. 14, 30[.]

Weomen are not permitted to speak in the church in tyme of prophecy. 1 Cor. 14. 34. 1 Tim. 2. 12. Revel. 2, 20.

If women doubt of any thing delivered in tyme of prophecy and are willing to learn, they must ask them that can teach them in private, as their husbands at home if they be faithful, or some other of the church. 1 Cor. 14, 35. 1 Tim 2, 12.

To this exercise of prophecy may be admitted vnbeleeuers or they that are without. 1 Cor. 14, 24. Act[s], 2, 6, 13.

The exercise of prophecy, and the preaching of the word by them that are sent, is that ordinary meanes God hath appointed to convert men. 1 Cor. 14, 24. 25, Rom. 10, 14, 15.

They are sent by God to preach whō the church sendeth Act. 13, 2-4. & 8, 14. 15.

If any man be converted by other meanes it is not ordinarie. Rom, 10. 14, 15. Iohn 4, 39. 41. Act, 9, 5, 6.

Therefore they that are converted in false churches are not converted by ordinary meanes. 1 Kin. 14, 13. & 19, 18. Rom. 11, 3. 4. Rev. 18. 4.

The way of receiving officers into office is, 1 Election, 2 Approbation, 3 Ordination: which must be performed with fasting & prayer. Act, 6, 5. & 14. 23. 1 Tim. 3, 10. & 5, 22. & 4, 14. Tit, 1, 5, Act. 13. 3.

The person to be admitted into office must first be a mēber of that visible church whence he hath his calling. Act. 1, 21, 22. & 6, 3-5. & 18, 27, 28. 1 Cor. 1, 12. & 3, 6. 1 Tim. 3, 2, 3. 10.

Electiō is by most voyces of the members of the Church in ful communion. Act. 6, 5. & 14, 23.

Quære: whether weomen, servants, & children admitted into ful communion, yet vnder age may not give voyce in Elections, excommunications, and other publique affaires of the church. 1 Pet. 3, 7 Ephes. 4, 4. 1 Tim. 5, 9, 10. Num. 30. 5-10-16. 1 Cor. 14, 34. Gen. 3, 16. 1 Cor. 11, 3, 10. Gen. 18, 19. Iosh. 24. 15.

Approbation is the examining & finding the officer

elect to be according to the rules of his office. 1 Tim 3. 10. & 5. 9, 10. Act 6, 3.

In approbation every member is bound to object what he can especially they that denyed theyr voyces. Act. 15, 37, 38. 1 Tim. 3, 2. 3, 10. Act. 6, 3.

Approbation must be after election, least without cause the infirmities of the brethren be discovered: for there are faults disabling men to offices which do not disable them to be members of the church. Ezech. 44, 9-15. Act. 15, 37, 38. Mat. 18. 21. 22. *compared with* Prov. 10, 12. 1 Pet. 4, 8.

If the things objected bear weight against the officer elect, the election is voyd & they must proceed to the choice of another. 1 Tim. 3, 4, 5. & 5. 11. Act. 15, 37. 38. Ezech. 44. 10. 2 King. 23. 9.

Defects or faults that cast men out of office, are sufficient to hinder men from entring into office: by proportion.

If the things objected be frivolous the election is approved. 1 Tim. 3, 10 and they that dissented ar to consent to the rest that so the whol church may agree in one person. 1 Cor. 1, 10. Eph. 4, 3. *compared with* Act. 1, 26.

If the parties objecting stil dissent without an approved reason, they are to be reformed by censure. 1 Cor. 11. 17, 18. Mat. 18, 15-17.

Ordination is the dedication of the officer thus approved to his office. Exod. 29, 44 & 40, 12, 16. Nomb. 8, 6, 15. Heb. 5, 4, 5. Mat. 3, 13-17. Act. 13. 3. 4 1 Tim. 4, 14. Heb. 6, 2.

Ordination hath 3 parts.

The first is the powre which the church cōmitteth to the officer approved: to administer according to his office. Ioh. 20 21-23. Mat. 18, 15-20, *cōpared with* Exod. 29 1, 38, Nomb. 8 10. 11 Act. 6, 3, 5, & 14. 23, & 20. 28, 1 Tim. 4. 14. 2 Tim 1, 6 14.

The 2. is prayer made by the whole church for the officer invested with this powre that he may faythfully administer; Act. 6, 6, and 13, 3, & 14, 23 1 Cor. 4, 2[.]

The 3. is a charge given to the officer thus admitted to look vnto his office in all the parts thereof, Mat. 28

18. 19, 1 Tim, 5, 21, 1 Pet. 5, 1, 2. 1 Tim. 6. 13, 14, *compared with* Deut. 1, 16.

The ceremonie vsed by the Apostles in ordination is imposition of hands: which ceremony first of all was vsed in the old testament Nomb. 8, 10 thē in the new: by Christ in praying for children Mar. 10. 16 by God the Father in ordeyning Christ to his office of Mediatour, Luk. 3. 21. 22 by Christ in ordeyning the Apostles. Act. 2, 3, 4, & 1, 4. 8 by the Apostles in giving the holy Ghost, Act 8. 15-17 in ordeyning Evangelists 2 Tim, 1. 6, and in ordeyning ordinarie Ministers: Act. 6, 6, and 14, 23 by the Eldership or chur[c]h in ordeyning officers Act. 13. 3, 1 Tim. 4, 4, by the Evangelists in ordeyning officers 1 Tim 5. 22. Tit. 1. 5 & so may lawfully be re-tyened and vsed in the church stil. Heb. 6. 2.

The vse of imposition of hands is twofold.

First to poynt out the officer in tyme of prayer made for him, as if it should be sayd; this is the mā. by proportion from 1 Sam 10, 24, Mat. 3. 17.

Secondly to signifie and to assure the officer to be ordeyned that the Lord by the church giveth him power to administer. Act. 13, 3, 4. & 20, 28. Ioh 20, 21.

Ordination and so imposition of hands apperteyneth to the whole church as doth election and approbation. Act. 13., 3 Num. 8, 9, 10 yet for order sake the fittest members lay on hands and perform al other the particulars of ordination for & in the name of the whole church. 1 Cor. 14, 40 *compared with* Num. 8, 9, 10. & Act. 13, 3. & 1 Tim. 4, 14, *and by proportion from* Lev. 4, 15.

The fittest persons are Elders when the Church hath them. 1 Tim 4. 14 when the church wanteth Elders men of best gifts appointed by the church. Num. 8, 9, 10.

Thus after the apostacy of Antichrist ariseth a true Ministerie in the church. Revel. 15. 4

The officers of the true visible church thus admitted are then to administer faithfully. 1 Tim. 3, 10, 1 Cor. 4, 2.

The officers of the true visible church are al absolutely described in the word of God. Heb. 3, 2. 5. & 8. 5. Rom. 12, 7, 8. Marc, 13, 34.

These officers ar of two sorts: 1 Bishops, 2 Deacons
Phil. 1, 1.

The Bishops are also called Elders or Presbyters Act. 20, 17. 28. 1 Pet. 5, 1.

The Bishops or Elders joyntly together are called the Eldership or Presbyterie, 1 Tim. 4, 14 and 5, 17. *compared*

The Eldership consisteth of 3 sorts of persons or officers: viz. the Pastor, Teacher, Governours. 1 Tim 4. 14. & 5. 17.

Al the Elders or Bbs. must be apt to teach. 1 Tim. 3. 2. Tit. 1. 9.

The Pastor is a Bishop excelling in the word of wisdom or exhortation: Rom. 12, 8. 1 Cor 12, 8. he is called the Angel of the church Rev. 2. & 3.

The Teacher is a Bishop excelling in the word of knowledge or doctrine. Rom. 12, 7. 1 Cor. 12. 8

The Governour is a Bishop excelling in the quality of wise government. 1 Tim. 5, 17. Rom. 12, 8.

The Pastor and Teacher have also power to administer the Sacraments. Mat. 28, 19. Ephes. 4, 12, 2 Cor. 11, 23.

Al the Bishops deal by office in the government of the church, 1 Tim 5, 17 & are conversant about the soule and spiritual parte. Ioh. 18. 36. 2 Cor. 10, 3

The Deacons are officers occupied about the works of mercy respecting the body or outward man. Act. 6, 2.

The Deacons ar 1. men 2. or weomen deacons or widowes. Act. 6, 2. Rom. 16, 1.

Men Deacons collect and distribute with simplicity the churches treasury according to the churches necessities, and the Saincts occasions. Rom. 12, 8. 2 Cor. 8, 2-8. 1 Cor. 16, 2. 3.

The churches treasurie is silver gold or money worth, freely given by the members of the visible church for the common good[.] Lev. 27. *toto*. 2 King. 12. 4-16. Luke 21, 4. Act. 4, 34, 35. 2 Cor. 8, 2-8. & 9. 7.

The churches treasurie is holy. Mat. 27. 6. Luke 21. 4
Quaere.

None of those that are without may cast of their goods into the treasurie lest the treasury be polluted. 2 Cor. 8. 4. Iosh. 6, 17-19. Quaere

Nothing that is gotten by fraud, violence, or any wicked meanes, may be cast into the churches treasury. Deut. 23, 18. Micah 1, 7. Esa. 66, 3.

The vse of the churches treasurie is peculiar to the Saints: and it consisteth in provision for holy things, or holy persons. Deut. 14, 2, 3, 21. Exod. 30. 12-16. Quaere.

Holy things: as bread and wine for the Lords Supper, places and instruments serviceable to holy vses Exod. 25, 2, 8. Mat. 27. 7 *per contrarium*.

Holy persons: as the maintenance of church officers and the poor brethren eyther of that particular visible church or of any other true church. 1 Cor 26, 2, 3. 2 Cor. 8, 7. 1 Cor. 9, 6-14[.] 1 Tim. 5, 17, 18.

In the necessitie of the church if they that are without bestow any thing vpō the Saints they may receive and vse it with thanksgiving. 1 Cor. 10, 25, 26.

If it be manifested by evidence that the goods of them that are without offered to the Saints be the treasures of wickednes, the Saints ar not to receive and vse them to avoyd offence. 1 Cor. 10, 28. 29.

Weomen deacons or widowes are of 60 yeeres of age, qualified according to the Apostles rule. 1 Tim. 5. 9. relieving the bodily infirmities of the Saincts with cheerfulness. Rom. 12. 8. and 16, 1

Hitherto of the churches power of receiving in: now followeth the churches powre of preserving & keeping within.

The powre of preserving within is manifested by the heedful vse of al the holy things of God by the whole church joyntly, and by every member perticularly, Marc. 13, 33-37. Heb. 10, 24. 1 Thes. 5, 14 Mat, 18, 15-17. Act. 6, 1

The Pastors cheef endeavour must be to make the church zealous holy and obedient. Rom 12, 8. 1 Cor. 12, 8. Apoc. 3. 19 *by proportion*.

The Teachers cheef care must be to preserve the church from ignorance and error 1 Cor. 12, 8. Rom. 12, 7. 1 Cor 3, 10. 12 *compared with* Tit. 1. 9.

The cheef office of the governours consisteth in preserving peace and order in the church. 1 Cor. 14 40- Rom. 12, 8. 1 Tim, 5. 17.

The Deacons cheef care must be that none of the Saincts want bodily necessaries, and that due provision be

made for holy things & persons. Rom 12. 8. Iohn 13, 29. and that with simplicity Iohn 12. 6.

The widowes cheef office is to visite and relieve the widow, fatherless, sick lame, blind, impotent, weomen with child, and diseased members of the church. 1 Tim. 5. 9 Rom. 12. 8. Mat 25. 35-40.

The care of the Eldership must be to order, direct, & moderate the publique actiōs of the church. 1 Cor 14, 40. 1 Tim. 5. 17.

The prophets cheef care must be to resolve doubts, difficulties, and dark places, & to give true expositions, translations, & reconciliations of scripture. 1 Cor. 14. 26. 30. Luk. 2, 46. 47.

The office of the pastor and teacher in the exercise of prophecie is to moderate and determine all matters out of the word. 1 Cor. 14. 32. 1 Sam. 19. 20.

The care of the whole church joyntly must be to keep her powre given her by Christ, and not to suffer any open known synne, or any tyranny or vsurpation over them. Mat. 18, 15-17. Marc. 13. 37. Col. 4, 17. 3 Iohn 9. 10 Rev. 2. 2. Gal. 1, 8. 9.

The cheef care of every mēber must be to watch over his brother Marc. 13. 37. Heb. 10. 24. in bearing one anothers burden Gal. 6. 2. 1 Cor. 10, 24. 28. 29 admonishing the vnruely, comforting the feeble mynded. 1 Thes. 5. 14. admonishing the excommunicate 2 Thes. 3, 15 restoring them that are fallen. Gal. 6. 1.

Here special care must be had of admonition. Mat. 18. 15-17

Admonition must be administred with prayer & in love. 1 Tim. 4 5. Gal. 6. 1. Lev. 19. 17. 1 Tim. 1. 5 Rom 13. 8

Prayer is needful that it may please God to give his blessing to the admonition administred. Mat. 7, 7, 8. Iam. 1, 5, & 4, 2. 3.

Love must be manifested to the offender that he may be the better wonne. Eph. 4, 2. Col. 3, 14. Lev. 19. 17. 1 Pet. 4, 8.

Admonition is either private or publique. Mat. 18, 15-17.

Private admonitiō is either solitarie or before witnesses, ibidem.

Private admonition is performed by one particular brother offended, to another brother offending, and that in secret. Mat. 18. 15.

The admonisher must not tel the fault of the offender to another, but himself must admonish the offender. Psal. 15. 3. 1 Pet. 4. 8. Prov. 25. 9

If the offender repent vpon admonition, the fault must be covered Pro. 10. 12. if not: the admonisher must proceed to the secōd degree of admonition: viz. to admonish the offender before wisse. Mat. 18. 16,

The fittest witnesses must be chosen. 1 King. 21, 10. 13. Mat. 26. 59–61. & 28. 12–15. the fittest witnesses for the most part ar the Elders, who for their wisdō & authority cā best sway with the delinquēt.

If the offender repent vpon admonition before wisse the fault must yet be covered also. Prov. 10. 12. 1 Pet, 4, 8. Iam 5, 20.

If the offender admonished before wisse deny the fact, then protestatiō or an oth of God must end the matter. Exod. 22. 11.

Though the admonisher know the fact to be so, and the offender deny the fact before wisse, yet the admonisher is not to forsake the offenders cōmunion. Iohn 3, 31. & 13. 26. notwithstanding he must stil seek to bring him to repētāce Levit. 19. 17

If the offender acknowledg the fact and repent not, the admonisher and witnesses must bring the matter to the church. Mat. 18, 17.

In bringing the matter to the church if the Elders be not already interested in the cause, it is meet to vse the advise and help of the Eldership who are fittest to deal in al pub[l]ique busynesses. 1 Cor. 14, 33, 40, 1 Tim. 5. 17

The matter being before the Church the offender is to be dealt with by al possible means, that he may come to repentance, as by admonition, by threat, by intreatie, by prayer for him &c. Gal. 6, 1, 2 Cor. 2. 6.

If the offender repent vpon the Churches admonition he is stil to be continued, and accounted a brother. 2 Cor. 2, 6. Mat. 18, 17.

Thus the church & al the members thereof shal be

preserved & kept pure within, & their cōmuniō shalbe holy: L[e]vit. 19. 17. 1 Tim. 5, 22. 1 Cor. 6, 20. & 5. 6, and so shal increase with the encreasing of God. 1 Cor. 11. 17. 2 Pet. 3. 18

All the degrees of admonition must be administred vpon the offender before the Church have any communion with him: Mat. 18, 15-17, 1 Cor. 11, 17. 1 Tim 5, 22. Levit. 19. 17 Mat. 22 39.

If a mā see his brother synne, and admonish him not, but suffer his synne vnreproved he is defiled therewith, Levit. 19, 17. Mat. 18. 15 & 22, 39. 1 Tim. 5. 22.

In solitarie admonition, if the admonisher stay in the first degree of admonition, the offender not repenting he is defiled with the synne:

In admonitiō before witnesse if the admonishers cease & stay in the second degree of admon[i]tion the offender not repenting, they are defiled with the syn.

In admonition before the church if the church bear with the partie offending and bring him not to repent: but leave him in syn and impenitency, and yet hold him stil in communion, thē the whole church is defiled: & so that is verified, a little leaven leaveneth the whol lump. 1 Cor. 5, 6. & 11, 17, Mat. 13, 33.

If a sinne be publicquely knowne in a church, or if more synnes be openly known and suffred: the whole church is defiled and leavened. ibidem.

No communion can be had with, nor no joyning cā be to, a church thus leavened without manifest cōsenting to synne. ibidem.

Therefore if the church will not reforme open knowne corruptions after due proceeding seperation must be made from it til reformation come.

Therefore separation may be made from true churches for incorrigible corruptions, and to separte from a defiled church that is incorrigible, is not to forsake the communion of holy things, but the pollution and prophanation of holy things.

Thus much for the second part of the churches powre of preserving and keeping within.

The churches powre of casting out followeth, which is twofold.

First of officers out of office. Act. 14, 23. *compared with* Colos. 4. 17. Rev. 2. 2. Gal. 1, 8. 9.

Second of members out of communion. Mat. 18, 17. 1 Cor. 5, 4, 5. 2 Thes. 3, 6, 14. 1 Tim. 1, 20.

The cause of casting officers out of office are apostacy or disability. Ezech. 44, 10. Nom. 8, 23–26.

Apostacy is when the officers shal fall to open Idolatrie, Atheisme, heresy, or other sins equipollent of the first or second table: Ezech. 44, 10 & *by proportion drawne from* 2 King. 23, 9. 1 Tim. 3, 2. Lev. 22, 1–5. & 21. 16–24. Ezra. 2. 61, 62.

The officer vpon repentance after apostacy or syn equipollent therto may be reteyned as a member of the church, but not as an officer. Ezech. 44, 13 14. Mat. 26, 69–75 *compared with* Iohn 21, 15–18. Act. 13. 38. Quære.

Disabilitie is eyther of age, or sicknes, or mayming &c.

Disabilitie of age is when the officer can no longer by reason of old age dischardg the works of his office: then he may reteyn his dignity & ought to be honoured of al. Num. 8, 23–26. Philemon. 9.

Disability by sicknes as frenzie, Madnes, Melancholie, or by mayming as losse of the tong in the pastor or teacher &c. or by any other infirmitie disabling him to the actions of his office. Lev. 21. 16–24. *compared with* 1 Tim. 3, 2. Tit. 1, 6–9.

Quære, whither an officer may refuse an office imposed vpon him by a lawful calling. Exod. 4, 14. Ier. 1, 6, 7. 17.

Quære whether the church may suffer her officers to be translated frō her self to other churches vpon any ground. Act. 20, 28. 1 Pet. 5, 2. Act. 13 4. yea though it be granted that she have members so fit for offices as her officers are in present: yea though the life of the officer be endaugered. Act. 9, 25. Mat. 10, 23. 1 King. 18, 4.

The cause of casting members out of communion is only one: viz. syn obstinately stood in without repentance and confession after due convictiō Mat, 18, 17. Iob 31, 33. Prov. 28, 13.

Due conviction is the discovery of the synne by manifest evidence Iob 19, 4 & 32, 12, 13. & 39. 37.

Manifest evidence is eyther of the fact, or synfulness of the fact.

The fact is evident eyther by confession of the partie that committed the fact: or by sufficient witsnesse. Mat. 26, 65. Deut. 19, 15. Iohn 5. 31.

Quære, whether the testimony of them that are without is sufficient or no.

The sinfulness of the fact is evident cyther by direct scripture, or by necessarie consequence from the scripture. Mat 22, 31, 32. & 4. 4.

Due conviction is perceyved two wayes. first by the delinquents shiftings, cavils, excursions, tergiversations &c. 1 Tim. 1, 6. Tit. 3, 11. Secondly by the conscience of them that have powre to censure the fact. Psal. 36, 1. Prov. 27, 19. Tit. 3, 10. 1 Cor. 2, 15 & 12 10.

Obstinacy in syn is the refusing of confessing and forsaking the cryme Prov. 28. 13. Mat. 18, 17. Iosh. 7. 19

If the matter be not evident, but doubtful and controversial, communion stil must be preserved peaceable, notwithstanding diversitie of judgmēt til the truth be discovered. Phil. 3, 15, 16. 1 Cor. 13, 49-7 9.

Persons that differ in judgment are eyther strōg or weak. Rom. 15, 1.

The strōg must not maynteyn cōtroversies with the weak, nor despise them, but bear their infirmity and burden. Rom. 15, 1. & 14. 1, 3. Gal. 6, 2. 1 Cor. 13, 5, 7. & 9. 22, & 10, 23, 34.

The weak must not censure or judg the strong as delinquents, but meekly desire instruction and satisfaction. Rom. 14, 3. Mat. 7, 1-3.

Thus must men walk in diversity of opinion during which time, all men must carefully search out the trueth, and labor for information. 1 Cor. 1. 20. 2 Peter 3. 18. Phil 3. 15. Iam. 1. 5.

The powre givē the Church for casting out obstinate cōvicted offenders is the powre of excommunication. 2 Cor. 10. 3. 6. & 1. 5, 4, 5. 1 Tim. 1. 20. Gal. 5. 12. 2 Thess. 3. 6. 14. Mat. 18. 17

Quære, Whether delivering to Satan be not or conteyn not some bodily punishment inflicted vpon the offender see Act. 5, 5, 10. 1 Cor. 12, 10.

Excommunication is the depriving of the offender of the visible communion of Saints, and the benefit of all

the holy things of God given to the Church. 1 Cor. 5, 4. 5. 11. 13. 2 Thess. 3, 6, 14, Mat. 18. 17.

Quære, Whether seperating withdrawing turning away from false teachers and wicked livers be the same with excommunication. 2 Thes. 3. 6 1 Tim. 6. 5, *and* 2. 3, 5, Mat. 18. 17. 1 Cor. 5. 4. 5.

Excommunication duely administred is ratified and confirmed in heaven. Mat. 18. 18. Ioh. 20. 23.

Therefore the partie excommunicate is in the hands of Sathan, and out of the Lords protection and blessing, being deprived of all the publike meanes of salvation. Mat. 18. 17. 1 Cor. 5. 5. Esay 4. 5. 6.

In excommunication consider two things: first the decreing of it which must be done by the whol church. 1. Cor. 5. 4. wherein the church must proceed as in approving her officers. Secondly the pronouncing of excommunication which must be performed by the fittest person deputed therto by the Church. 1 Cor. 14. 40.

The end of excommunicatiō is not the destruction of the offender, but the mortification of his synne, and the salvation of his soule. 1 Cor. 5. 5. 2 Thes. 3 14. 15. 1 Tim. 1. 20.

The partie excommunicate is not to be counted as an enemy, but to be admonished as a brother. 2 Thess. 3. 15. quære.

The members of the church are to avoid all religious and civil communion with him that is excōmunicate, Mat. 18. 17. 1 Cor. 5, 11, except that subjects, servants, childeren parents, wife or husband &c. that are bound to him may performe civil and naturall offices to him. 1 Cor. 7. 5. 12. 13. and by proportion.

The partie excommunicate vpon repentance is to be admitted againe into the communion of the visible Church. 2 Cor. 2. 6–8. yet so as that the Church alwayes have an especiall eye to him, as being a suspitious person that durst despise the Church, Mat. 18. 17. Ezech. 44. 10. 2 Pet. 2. 22, Heb. 10. 26. by proportion.

Quære, Whether an officer excōmunicate, vpon repentance may be agayn admitted into office; and whether must he have new vocation by election approbation, ordination yea or nay?

The visible Church walking in this holy order hath in it the presence & protection of Christ. Esa. 4, 5. 6. Mat. 28. 20. & 18. 20.

To this visible Church must al sorts of persons resort that desire to be saved. Act. 4, 12. Mat. 7, 13. 14. Ioh. 14 6.

True visible Churches are of two sorts: first pure wher no open knowne synne is suffred. Rev. 2. 7-13. & 3. 8-11. second corrupt, wherin some one or more open knowne syn is tolerated. Rev. 3. 1-6. 1 Cor. 11. 17. 21. 22.

True visible churches are so far forth good as they agree to the paterne of the word: Heb. 8. 5. Rev. cap. 2. & 3. 1 Cor 11, 2, 17, 22.

Every true visible Church hath title to whole Christ and al the holy things of God. Esa. 9. 6. 7 Song 2. 16. Ephe. 1. 22. 23

Every true visible Church is of equal powre with all other visible Churches. Apoc. cap. 2. & 3. 1 Cor. 5 and hath powre to reforme al abuses within it self 1. Cor. 11. 2. 17. which powre is spir[it]uall as is Christs kingdome not worldly, bodily, nor carnal. Ioh. 18. 36. 2 Cor. 10. 3.-5.

The erecting of visible Churches apperteyneth to princes and private persons.

Princes must erect them in their dominions & command all their subjects to enter into them, being first prepared and fitted therto. 2 Chron. 29. & 34. and 17.

Private persons separating from al synne, and joyning together to obey Christ their king, priest and prophet, as they are bound, are a true visible Church, and haue a Charter given them of Christ therto, being but two or three. Mat. 18, 20. Act 14. 19, 20. Heb. 11. 38. and further powre then to reforme themselves they have none.

Every man is bound in conscience to be a member of some visible church established into this true order. Mat 7, 13. Rev. 18, 4.

Because every man is bound to obey Christ in his kingdome and spirituall regiment and no other Luk 19, 14, 27. and the true visib[le] church is Christs kingdome and house Marc. 13, 34. *with* Luk 19. 14. 27. Act., 1 3. Heb, 12. 28 & 3. 6.

Therefore they that are not members of this visible

church are no subjects of Christs kingdome. Luk. 19, 27.
1 Cor. 5, 12.

This true visible church is called Christ. 1 Cor. 12, 12.

Thus much concerning the true church: the false church or the church of Antichrist followeth to be considered.

Whatsoever thing is contrarie to this order of the visible church is Antichristian by notation of the word compared with 1 Cor. 12, 12.

Whosoever taketh vpō him to erect new forms or shapes of visible churches and to appoint new officers, lawes, ministerie, worship or communion in the church is Antichrist. 1 Iohn 4, 3. 2 Thes. 2. 4. Revel. 13. 16, 17.

Whosoever yeeldeth or submitteth to any other constitution, lawes, officers ministry or worship then that of Christs appoyntment is the subject or servant of Antichrist, by necessary cōsequēce from the former. & Rom. 6, 16.

A man cannot be both the servant of Christ and of Antichrist. Mat. 6, 24.

The Author entreateth the gentle Reader not to cavil or wrangle at the contents of this present Treatise, nor to traduce or calumniate his person in secret but by writing to discover the errors thereof, which he desireth may be manifested to him, remembring that therein he shal perform a charitable work: for he that converteth a sinner from going astray out of his way shal save a soule from death, & shal hide a multitude of synnes. Iam. 5. 20.