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THE REVIEW AND EXPOSITOR

Vol. IV.

October, 1907.

No. 4.

LOST PRISON PAPERS OF HENRY JACOB.
DISCOVERED AND NOW FIRST
PUBLISHED BY CHAMPLIN
BURRAGE, M. A.

OXFORD, ENGLAND.

INTRODUCTION.

Some time ago I had the unexpected pleasure to come across a number of lost papers in the handwriting of Henry Jacob.* These contained three autographs of his and were apparently written for the most part while he was in prison in 1604 and 1605. Many of the pages were clearly and well written, but some parts too finely and indistinctly to be easily read. What made the writings especially interesting was the probability that they had not been seen by more than three or four persons in the three hundred years since they were written. On perusing them, also, I found they contained much that was interesting and instructive, and thought it advisable to transcribe most of the more legible and important parts. It is hoped that they will serve to make Henry Jacob a more real character to those who are interested in the religious history of England during the fifteenth and sixteenth centuries.

In arranging the order of the several documents I have placed first a petition of Jacob's to the Bishop of London. When he wrote this he was prisoner in the

* The location of these papers is not given here, as their republication is contemplated.

Clink, where he had been sent for publishing his book entitled, "Reasons taken out of Gods Word, and the best humane testimonies, proving a Necessitie of reforming our Churches of England". In this petition he says that he published his book for self-defence as was his right. He tells in closing how craftily he was thrust into prison and begs for release, that he may attend to the needs of his "poor wife & 4 small children", who on account of his imprisonment "are in much distresse".

Among the papers is a copy of Jacob's subscription, dated "April. 4. An^o. 1605", containing three separate promises followed by six or seven reservations. It is an illuminating document, since it clearly shows how little significance should be attached to such a subscription. That this copy was intended for the Bishop of London is extremely doubtful, for the sly humor of the reservations would be likely only to increase that Prelate's indignation. The subscription reminds one of Robert Browne's, made twenty years earlier, of which the original no longer exists, but of which most of the text is to be found in S. Bredwell's "The Rasing of the Fovndations of Brownisme", 1588.

The third paper is probably the earliest of all, being a copy of Jacob's letter from "Woodstreet in London", which in 1603 he was sending out to the Puritan ministers in order to secure signatures to the so-called Millenary Petition. Following this letter is an abbreviated form of the Petition and a note of instruction for signing it. Other copies of this letter may exist.

The fourth document is entitled, "A third humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to y^e Kings Maⁱestie. 1605". This material seems to be fresh.

The fifth paper is probably the most interesting of all. It is entitled, "Principles & Foundations of Christian Religion", but is really a catechism, possibly the earliest Puritan catechism, and shows that about 1605 Henry Jacob was much more advanced in his views than has

hitherto been supposed. To this paper I have added a detached definition by Jacob of "A true Visible or Ministeriall Church of Christ".

The last of this series of papers was probably written after he had been released from prison about February [?] 160⁵ or possibly even earlier. He here says that his book has met with a good deal of adverse criticism in five particulars which he names. He does not state that he has yet left England, but he is supposed to have been in Middelburg and pastor of a church there in 1605. From evidence in these papers it is certain that he was not in that city until after April 4, 1605.

No. 1.

THE TEXT OF THE PAPERS.

I humbly beseech your Lordship to consider Christianity of my estate. I am committed by your selfe & others in authority with you for publishing my Treatise, which is written only in way of Reasoning & not inveighing against our Church Traditions. I vse not therein any detractation or reproch any way: I do but argu[e?]* & reason the matter, being no new but an ancient controversy amon[g]* vs. I beseech you *waigh* with your selfe, what evill is there in th[is?]* wherein nothing is said but only against Ecclesiasticall Vnwritten Traditions. Specially considering the Evidence which is † against them, the consent of many Christian Churches & Writers, my faithfull care to give heerein to Cesar whatsoever is Cesars & to God that which is Gods, the necessit[y?]* of mine owne defense & purgation as also this present time of y^e Kings first entrance, & other circumstances. ‡ I hope it is not vnlawful nor new for Christian Subjects lowly to desyre reformation of such things at the Princes hands. Besids it would have ben thought y^t The [re?]

* Letters in brackets represent letters that have been worn away or omitted in the original text.

† Dots throughout indicate the omission of illegible words.

‡ Letters in italics indicate the extension of abbreviations.

had ben small feare of God in vs or respect to y^e Scriptures honour against vnwritten Traditions (for so still[?] I say we do conceave of this whole matter) if no [ne?] of vs had now spoken in this cause. We are condemned by many, & verily we oug[ht] so to be as Schismatikes & contentious persons if we should differ from you & yet gi[ve] forth vnto y^e world no Reasons of our difference. While we were silent & sai[d] nothing we were insulted vpon for a long time together. Now when one of vs doth . . . some Reasons with all due respect, is it an offense to do it? We have consciences desyrous to serve God by y^e . . . of his word which move vs to do this thing. Gods word only stayeth y^e conscience: & these Reasons included [?] are built only . . . vpon. Let y^e Reasons therefore [?] be . . . answered [as?] you sayed vnto me y^t they shalbe; & then let obstinacie & perversnes where it is found be censured. The Kin[gs] first entrance & setling among vs (whom God long preserve) requireth also of vs that we should shew causes if we will dissent from others: chiefly sith he hath often signified he will reforme whatsoever can be shewed contrary to Gods word. Yea he hath specially willed vs to prease [?] by patience & well grounded Reasons to perswade all y^e rest to like of our ju[dg]ments. How can we perswade all y^e rest to like of our judgments, but by publishing Reasons to al[l.] And now [?] seeing I have don no more I beseech you let not y^s seame so great a fault. Further y^e pr[o]vokings of many & and their vrging vs to shew som reasons, yea their plaine affirming y^t we have nothing to say for our selves, which not only in speach they expresse very often in most frequent & honorable Assemblies, also in a number of printed bookes, together with y^e generall expectation of all men at y^s season wi[ll] excuse (I hope) y^{is} y^t I have don humbly & dutifully. But more y^{en} y^{is} the Answer from Oxford to y^e Ministers [pe?]tition hath vanely traduced me as a schismatike in y^{is} respect. Doth not all equitie & religion per[mit?] me correspondingly to publish Reasons for my necessary cleering? I beseech

your Lordsh. waigh with your self these things indifferently. moreover my booke is dedicated to y^e King to whose godly co[nsi]deration & clemency I do altogether submit my selfe. His Majestie I hear hath a good while sinc[e] taken knowledge of it. I doubt not his grace is minded y^t my Reasons (whatsoever they be) should by better grounds of Divinity [be?] reprov'd before I should be thus punished. In my Treatise whatsoever words I have besides Arguments, they all tend to y^{is} y^t we should all dutifully seeke to his Majestie fo[r] reliefe to our consciences in this behalfe, who only hath authority vnder God to give generall redr[esse?] in these things. Where[fore] I beseech your L. to remember y^t I freely & from my heart do give y^e King his just & full supremacie over all persons causes ecclesiasticall whatsoever, reserving no jot of power heer but what is proper to Christ alone. viz. to be our absolut Prophet & sole Teacher in all matters of y^e Church[.] If Humane discretion will . . . alone to warrant vs any thing of y^{is} sort, we feare him who saithe [he?] will not give any glory to an other. And who can think that Christs Testament is no perfecter in tea[ching] vs Church matters, then it is in shewing vs Civill? In a word therefore, whatsoever I have wri[tt]en or do hold, cometh to y^{is} one point (which is y^e old profession of Protestants) to refuse Vnwrite[n] Ecclesiasticall Traditions or inventions of men. I do in this treatise no more, neither intend I any more, y^e Lord is witnes. I say of all but as Cyprian said long ago of one Ecclesiasticall Tradition: Unde est ista traditio? Vtrumrè de Dominicâ et Evangelicâ autoritate descendens, aut de Apostolicis preceptis et Epistolis veniens? Implying y^t otherwise it is to be refused whatsoever it be. And touching y^e true state of Christs Visible Church, as Chrysostom (if it be his) in y^e Vnperfect worke saith; Ecclesia cognoscite tantum odò per Scripturas. And as Augustin, Nec ego, nec tu, sed Christus interrogetur vt indicet Ecclesiam suam. Lege Evangelium et respondet tibi &c. which I hope is no evill now for me to affirme

likewise. And more y^{en} y^{is}, or y^t which necessarily cometh from y^{is} I do not affirme. Last of all as I came to your Lordship freely without commandement when only my servant told me from your messinger y^t your L. would speake with me, so I beseech you deale kindly with me. I beseech you restore me to my poore wife & 4 small children, who without my enlargement are in much distresse.

Your Lordships humble suppliant
Henry Iacob prisoner in y^e
Clink.

To the right reverend the Lord Bishop of London.

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NO. 2.

April. 4. An^o. 1605.

Whereas allmost 3. quarters of a year since I published a booke intituled, Reasons taken out of Gods word &c. I do heere faithfully promise to disperse no more of them, nor to be a meanes that any other shall, but to hinder the dispersing of all that shall com into my power. Also I do promise that I will not speak against y^e Church-government & orders now among vs established by Law, for the time of my being vpon baile & till I shall see what Reasons against my opinion will com forth within this halfe yeare. Which if I shall perceave to be good & well grounded on Gods word, then I will speake for the said Church-government & orders now established.

Howsoever, I will allwayes heereafter behave my selfe quietly, & as one carefull of the Churches peace, God assisting me.

Henry Iacob.

The first promise I may easily keepe, seeing I have none of those bookes left.

The second limiteth a time viz. within this halfe yeare, wherein I forbear to speak against their orders. Yet

* The lines between the various documents have been inserted for convenience.

in y^e meane while my booke speaketh my minde & judgment most plainly every where.

Thirdly I will allways heereafter behave myselfe quietly, *which* also I have don allwayes heeretofore, I praise God. Let all men vnderstand that touching y^e first promise I may easily performe it, considering I have never a one of these bookes in my power nor am like to have: except only one *which* I have & will keepe for mine own vse.

Touching the second I do promise within halfe a yeare not to speak against y^e publike orders in question. Neither yet in this while am I altogether silent in the cause, for my booke speaketh sufficiently, & sheweth my judgment therein; *which* I still do hold, though for a time I cease to talke against y^e matters in question.

Touching the third I promise to behave my selfe quietly allwayes heereafter; *which* yet also I have don heere-tofore, as my conscience beareth me witnes.

Whosoever do make any other sense of my words they do me wrong.

Henry Jacob.

For the time of my baile shall be no longer if it like my selfe. I can appeare before Authoritie & so withdraw my baile at that time, if I think good, & if my baile cease not before. Besides the true construction of y^e very few words do shew y^t halfe a yeare is the appointed & vttermost terme of this my promise. The 2. clauses are conjoynd & referred together to these words in y^e end of the sentence [*within this halfe yeare.*] Neither can there be any other perfect & proper sense of this whole speach. The Archbishop expressly said to me y^e day before [i. e. April 3, 1605.], y^t y^e maner of bailes is to be but for a time, & mine should be but for a time, & for no long time. Vnto y^{is} I have relation heere where I speake of the time of my being vpon baile.

No. 3.

Reverend, & wellbeloved, notwithstanding I suppose you have ben already written vnto, or at at [*sic*] the least have ben communicated with by those who have ben written vnto by som from hence to procure a consent of the faithfull Ministers of your Country [?] according to y^e tenure [?] of y^e inclosed, yet I thought good againe & that by advice of others heere with vs by a word or two to stirre vp your godly minds to this necessary duty, & the rather because they to whom the blemishes of our Church are profitable & in their conceipt honorable leue no stone vnremoved to hinder a further reformation. Besides the tyme draweth neere within the declaration of your consent in y^{is} busynes will be of great vse, and therefore y^e matter requireth the more expedition. It is not intended y^t your names, which we desyre to be sent vp hither, shall be rashly shewed to your prejudice, but reserved to a fit opportunity if vpon the exhibiting of our petition the same shall be found expedient for y^e furtherance of our cause, of y^e good successe whereof we conceave good hope thanks be to God. Thus beseeching God to keepe & sanctify vs for his service & to Give vs wisdom in all things I bid you hastily forewell.

Woodstreet in London.

We whose names aer vnderwritten do agree to make &c holy word.—.—. And agreeably &c Apostles.—.— In particular we desyre the removing of the Ecclesiasticall Courts, y^e dumb & idle ministers, Nonresidencies, offensive & superstitious Ceremonies, Subscription beyond Law, the Oth ex Officio, Excommunication for trifles, by Lay men, &c.

If any think not good to go as far as the example of other Churches &c let them stay at the first line. If any thinke good to descend into particulars let y^{em} go beyond y^e 2 line, & reckon vp as many & as few as they please.

No. 4.

A third *humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to y^e Kings Majestie, 1605.

In most humble wise doe beseeche your Maiestie, a great number through out your realme of your Maiestes sworne loyall subjectes and most dutifull people. Forasmuch as wee are in conscience throughly perswaded, that Gods most holy word in the New Testament is absolutely perfect, for delivering the whole maner of Gods worship, the holy government & forme of all his Churches, particularly specifying vnto vs all things whatsoever, both inward and outward, great and small therein as y^e Old Testament did vnto the Iewes, Except only meere circumstances of Tyme, Place, Person &c which have ben, are, and must be variable by necessity of nature; So that wee cannot perceiue anie humane Ecclesiasticall tradition whatsoever, as being simply without Gods word, to be lawfull. And yet we your Maiesties said loyall Subjects are forced against our consciences to submit our selves to such vnlawfull Traditions & Inventions of men in y^e Churches government, ministry, & Divine Service, to the high displeasure of Allmightie God against vs, and the ruine of y^e soules of many. Considering also that this is a point singularly making to the honor of Christ Jesus, and to the magnifying of his loving care for his Churches, namely to believe that he left vs his word so perfect (as hath ben said) in all things Ecclesiasticall and touching the Soule: & contrariwise greatly derogating to Christs personall most perfect Propheticall Office, & also to his Kingly Office to say y^t he hath not in his word so perfectly provided for vs, but hath left sundry of these things to y^e discretion of men. And because thus indeed to honor Christ and his word as by this meanes wee shall and ought

* This was first entitled, "The Second Humble Supplication" &c., and later the words "A Third" was substituted in place of "The Second." The Supplication was corrected by Jacob, but was not originally written by him.

to doe, no way harmeth the State nor the Princes authority, peace, & [Marginal note, "See our Protestation of ye Kings Supremacie."] security; but doth truly advaunce & blesse all estates, when they shew them selves helpfull & favorable herein. And Considering that it maketh singularly to vnity and agreement in Religion, when our wholl forme of Ecclesiasticall orders & exercise of religion shall be held by vs to be specified exactly in Scripture. Which happy fruit appeareth comfortably in all those Christian Churches of this day y^t do want those Traditions & Humane Hierarchie which are among vs. As namely in the in the [*sic*] well ordered and peaceable Churches of the French and Dutch, which by your Maiestes gracious protection and allowaunce doe liue within your Realme, and also in all the Churches of the Countreyes of Fraunce Scotland, Low Countreyes, and your Maiestes owne Ilands of Iersey and Garnsey. In these it is much to be regarded (to Gods great praise be it spoken) that there are no open dissentions in matters of religion among them selves but most rare concord; which wee think cannot be, nor ever wilbe found elsewhere, where humane Tradicions are professedly observed besides Gods word. As wee see by experience here in England, where greivous distraction of myndes among our selves in pointes of religion appeareth, only because wee are not resolved (as it doth seeme) simplie and absolutely to rest on the written word.

All which things considered, as also that wee your Maiestes sworne loyall subjectes aforesaid haue ben now a great manie Yeres grevously afflicted and molested, defamed, impoverished, yea and otherwise extraordinarily punished, for no other cause in the world, but only for our conscience in the matter before rehersed, which yet wee cannot discern, but that it is a most Christian, holy, and right opinion. Therefore it may please your gracious Maiesty of your Princly regard towards the glory of God and vs your ever faithful subiectes, to tolerate and to graunt vnto so manie of vs as shall declare that our consciences are in this respect constreyned and

bound before God, to Assemble together somewhere publicly to y^e Service & Worship of God, to vse and enioye peaceably among our selves alone the wholl exercyse of Gods worship and of Church Government viz. by a Pastor, Elder, & Deacons in our [?] severall Assemblie[s] without any tradicion of men whatsoeuer, according only to the specification of Gods written word and no otherwise, which hitherto as yet in this our present State we could never enioye.

Provided alwayes, that whosoever will enter into this
 1 way, shall before a Iustice of peace first take the oath of
 your Maiesties supremacy & royall authority as the
 Lawes of y^e Land at this present do set forth the same;
 2 And shall also afterwards keepe brotherly communion
 with the rest of our English Churches as they are now es-
 tablished, according as the French and Dutch Churches
 3 do; And shall truly pay all paymentes and dutyes both
 ecclesiasticall and civill, as at this present they stand
 4 bound to pay in anie respect whatsoever; And if anie tres-
 pas be committed by anie of them whether Ecclesiastically
 or Civilly against good order and Christian obedience;
 That then the same person shalbe dealt withall therin by
 anie of your Maiestes Ciuill Magistrates, and by the same
 Ecclesiasticall government only wherevnto he ordinarily
 ioyneth him self, according as to Iustice apperteyneth,
 and not to be molested by anie other whomsoever.

Most humbly beseeching your Maiestie with all, to forbid others to revile vs, & to accuse vs of committing schisme in this doing, which iustly wee know they cannot accuse vs of. Considering that wee doe not pretend herein to haue anie thing but that which the Scripture deliuereth even by the opinion of the learnedest that mislike our desyer, Considering also that this is the wholl somme of that which wee professe in our differing from our bretheren, namely that the Scriptures are absolutely perfect for vs forever in matters Ecclesiasticall: And this wee are well assured is no Schismaticall assertion. Neither shall it seeme strange wee hope that wee crave here of your Maiestie, & of your most honorable Counsell

this benefit in Religion only for some, namely for those whose consciences are *perswaded* herein; doing by this practise otherwise then heeretofore we have don. For seeing wee see, that numbers of Christians of all degrees in England are not yet *perswaded* of this Article of religion (as wee are, and as, wee in the presence of God cannot otherwise choose but be) of whome notwithstanding wee hold our selves bound to think brotherly & charitably: & because we are vndoubtedly sealed in our consciences that for vs there is no way of religion to save our soules by ordinarily [*sic*] but only to walke in this way . . . instituted by Christ in his word. Therefore wee haue thought it best humbly & instantly to seek & crave the same for our selves only in maner and forme as in before shewed. Which being graunted by your gracious Maiesty and by your said most honorable Counsaill it shall doubtles giue much comfort and peace of conscience to manie most loyall subiectes, and shall preiudice no other Protestant whose iudgment is not herein yet informed, & shall procure to ye most Excellent Governours of our State everlasting praise both with God & all good men.

No. 5.

Principles & Foundations
of Christian Religion.

1. Concerning God.

Question.

1. **God.** What doest thou believe concerning God?

Answer.

I believe that There is ^{1.}one God ^{2.}Creator & ^{3.}Governor of all things; who is distinguished into the ^{4.}Father, the Sonne, & the Holy Ghost.

2. Concerning Man.

Question.

^{2.}
Man. What doest thou believe concerning Man?

Answer.

All men by Nature are ^{1.} wholly corrupted with sinne through ^{2.} Adams fall; and so are becom ^{3.} bond-slaves to Sathan, & subject to eternall damnation.

3. The Author & Principall Meanes of Salvation.

Question.

^{3.}
The Authour of Salvation. What meanes is there to escape this damnable estate?

Answer.

The holy & heavenly meanes of salvation given vs of God of 2. sorts. Principall, & Instrumentall.

Question.

What is the Principall meanes?

Answer.

Hebr. 12.2.
1 Tim. 2.5.
1. Cor. 3.10.
Act. 4.12.
Ioh. 14.8.
Iaa. 42.2.
1 Tim. 3.16.

The Principall meanes is Iesus Christ, (yea indeed he is the ^{1.} whole Authour being the eternall Sonne of God [J] & also true Man. who perfittly alone by himselfe accomplisheth all things that are needfull for the salvation of mankind.

4. The Instrumentall Inward meanes.

Question.

^{4.}
Our Instrumentall Inward meanes.

What are the Instrumentall meanes of Salvation?

Answer.

They are of 2. sortes: Inward, & Outward.

Question.

By what Inward means is a man made partaker of Christ & his benefits?

Answer.

A man of a ¹-contrite & humble spirit by Faith alone apprehending & applying to himselfe ³. [*sic*] Christ in his 3. maine Offices (that is, as he is our Prophet, King, & Priest) with all his Merits in them, is justified before God & sanctified? [*sic*]

Question.

What is Christs Prophetical Office: or what did Christ for vs as he is our Prophet & Teacher. [*sic*]

Answer.

b. 4-25.
d 16.13.

¹-He himselfe (in his owne word & Testament only) teacheth vs all things Religious as properly belonging to the Church, both Outward & Inward. Wherein standeth his whole true Worship, & the meanes of our salvation.

Question.

What is Christs Kingly Office. [*sic*]

Answer.

He himselfe alone ¹. ruleth & guideth vs Spiritually. And this is called Christs ². Kingdom of grace. ¹.

Question.

How may we further know this his Kingdom of Grace?

Answer.

Christs Kingdom of Grace heere in this life is of 2. sorts: Inward & Outward. And this later is the meanes & ordinary cause of the former.

Question.

Wherein standeth Christs Inward spirituall Kingdom?

Answer.

In that he ruleth & guideth our ^{1.} hearts by his Spirit to the obedience of his Law, *which* is his word.

Question.

Wherein is his Outward Spirituall Kingdom?

Answer.

In that by himselfe by his Spirit in his Apostles *which* is all one, (& by none other) he constituteth & enjoyneth the forme of all his Visible Churches with their Ministeries, & admitteth (wheresoever) none other. Also in that he ordinarily ruleth, guideth, & blesseth vs in them only by his owne Ministeries and ordinances, & by none other.

Question.

What is Christs Priestly Office?

Answer.

To offer vnto God a sacrifice allsufficient for all our sinnes, *which* he did by his infinit Sufferings [?] in this life, & to make Intercession for vs in Heaven by vertue thereof for ever. And all this in his owne only person without any other with him whomsoever.

[Question.]

Doth not Christ save vs only by his death & sufferings?

Answer.

No; He redeemeth vs in deed only by his death & Sufferings: but he is *our* Saviour & mediator by his Doctrine teaching vs, by his kingdom ruling vs, & by his Jeath once vpon y^e Gibbet. That is not by any one, but by all 3. his . . . & proper Offices apprehended & applied to vs by a true faith.

Question.

What vse hath *our* Sanctification in this life?

Answer.

Our Sanctification, *our* Obedience to the Word, or our Good works have 2. vses. ^{1.} 1. They are the fruits & sure witnesses of true faith justifying vs. 2. They are the high way necessary for all men to walke in vnto salvation.

5. The Instrumentall Outward Meanes.

Question.

5.
r Outward
meanes.

What are the ordinary Outward meanes given by Christ for his outward true worship & for *our* obtayning of faith & salvation?

Answer.

The ordinary Outward means (*which* Christ as *our* Prophet & King gave vs and sanctified for vs) are of 2. sortes: Generall, & Speciall.

Question.

What is the ordinary Generall meanes?

Answer.

The ordinary Generall meanes is, to be joynd a Member in som true Visible or Ministeriall Church of Christ.

Question.

Are there many in the world, or is there only one Vniuersall Visible Church?

Answer.

In the time of the Law there was only one Visible Church vnder one High priest of the Iewes. But since the Gospell went out of Ierusalem into all the world, by y^e Divine ordinance there allwayes have ben & are many in number, & not only One Visible or Ministeriall Church of Christ, as the Catholiks do falsly believe.

Question.

How then do we say in the Creed; I believe the Catholik, y^t is, the Vniuersall Church?

Answer.

There we signify the Invisible Church Catholik, either Militant, or els the whole number of Gods Elect in Heaven & in Earth. It can not be contrary to y^e Acts & Writings of y^e Apostles, where a multitude of proper & distinct Ministeriall Churches are shewed vs: one at Corinth, an other at Antioch, an other at Ephesus & many in Asia, many in Iudea, many in Galatia, Macedonia, &c. &c.

Question.

What is a true Visible or Ministeriall Church of Christ?

Answer.

A true Visible or Ministeriall Church of Christ is a par-

ticular Congregation being a spirituall perfect Corporation of Believers, & having power in it selfe immediatly from Christ to administer all Religious meanes of faith to the members thereof.

Question.

How is a Visible Church constituted & gathered?

Answer.

By a free mutuall^l consent of Believers joyning & covenanting to live as Members of a holy Society together in all religious & vertuous duties as Christ & his Apostles did institute & practise in the Gospell. By such a free mutuall consent also all Civill perfect Corporations did first beginne.

Question.

If every particular Church be an intire Church & independent of any other, how shall Vnite be preserved & obedience to Magistrats?

Answer.

Vnitie in consequence standeth not vpon one Church or Pastor over the rest, but vpon y^e one Word & Testament of Christ taught ordinarily by that Church vnto vs whereof we are; as Gods Ordinance is. Also thus ²most easily ¹ may y^e meanest next dwelling Magistrat ³ rule any Church in outward peace; yea in peace & concord of Religion far more easily & more readily then otherwise.

Question.

What are the ordinary speciall meanes of faith?

Answer.

In speciall sort faith cometh only by y^e preaching of the

word, & increaseth dayly by it, as also by the administration of the Sacraments, Discipline, & Prayer. And herein consisteth the whole true outward Worshipping of God.

Question.

What is the Word that is preached vnto us. [*sic*]

Answer.

It is the Word of God. That is, his Will & Testament revealed & confirmed vnto vs in y^e holy Scriptures only.

Question.

What is the effect & scope of the Scriptures?

Answer.

Their scope is to specify & shew most perfectly all the wayes of worshipping God a right, & so also y^e whole meanes of our salvation.

Question.

Which are the holy Scriptures. [*sic*]

Answer.

The Bookes of y^e Prophets & the Apostles, called the Old & New Testament.

Question.

From what authority com they?

Answer.

These holy men of God (the Prophets & Apostles) writ them as they were inspired by y^e Holy Ghost.

Question.

How know we that they have Divine authoritie, & were written by inspiration of the Holy Ghost?

Answer.

First the tradition of all times telleth vs so much. Secondly & chiefly the Heavenly matter contained in them vnder such simplicity of words doth now assure vs of it; with many other like reasons taken out of the Scriptures themselves.

Question.

What short Summe have we of all the holy Scriptures, as concerning any duty *which* we ought to do?

Answer.

The 2. Tables divided into 10. Commandments are a short & perfect Summe of all the Scriptures.

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Question.

Is there not then any outward thing Indifferent.

Answer.

Yea, there are many indifferent Civill matters. But of ye parts of Divine Service & Church vse, there is nothing at all Indifferent. All such things are heere simply commanded or forbidden.

.....

Question.

How many Sacraments are there; or holy Signes?

Answer.

Two; Baptisme, & the Lords Table. One other also may be reckoned as a holy Signe of lesse dignity & inferior nature; y^t is, Laying on of hands. But beside these Christs Testament knoweth none.

Question.

Wherein standeth the Churches holy Government[?]

Answer.

In their Election of Ministers, & Their Spiritual Correction of offenders.

Question.

Is it Christs ordinance y^t y^e whole Church should Elect their Ministers, & Correct their Offenders?

Answer.

They are to do no more of necessity, & in their ordinary carriage, but freely to consen[t] to their Guides preparing and directing every matter.

Question.

What Ministers ought the Church to chose [*sic*] for her ordinary guidance & government.

Answer.

A Pastor or Bishop, with Elders, & Deacons.

Question.

What is y^e Pastors Office?

Answer.

In Gods & in y^e Churches Name to administer the Wo[rd, (?)] the holy Signes, the holy Government, & publik prayer. Not any one, or so[me?] of these, but all.

Question.

What are the Elders?

Answer.

The Pastors assistants & coadjutors in y^e holy government.

Question.

What are the Deacons?

Answer.

They are faithfull men trusted to gather & distribut y^e Church[es?] publik treasure for Ecclesiasticall vses.

Question.

Wherein standeth y^e Churches spirituall Correction of Offenders *which* is properly called the holy Discipline.

Answer.

In their Admonishing (twise or thrise at least) & Exhorting to repentance, & y^{en} in cutting of [*sic*] Excommunicating y^e vnrepentan[t.]

Question.

What is prayer?

Answer.

A calling vpon God in our wants & necessities. Whereof ye Lords Prayer is a perfect rule & direction for vs.

6. The End of all.

Question.

^{6.}
The End of all. What is the estate of all men after death?

Answer.

All men shall rise againe with their owne bodyes to the last judgment. Which being ended, the godly shall possesse the Kingdom of heauen: but the Vnbelievers & wicked shalbe in Hell tormented with the Devil & his Angells for ever.

A true Visible or Ministeriall Church of Christ is a constant & comple[te?] societie of Christians or spirituall Body politike ordayned by Christ in his word, which any one member the[re]of (having neede) may (& must on occasion) go vnto, consult with, heare & obey intirely & wholly together & yet with keeping due order & distinction of degrees the[y] all of them being united under tinction of degrees the[y] all ofthem being vnited vnder vnto y^{em}.

No. 6.

A yeaere now allmost past being in trouble for publishing my little Treatise, intituled *Reasons taken out of Gods word & ye best Humane Testimonies proving a Necessitie of Reforming our Churches in England*, I had this answer given me by men in great authoritie, that all the grounds of those my *Reasons* should be shaken & over-

thrown by a man of known learning who (as I understood otherwise also) had taken in hand the same, & would quickly do it. In y^e meane while my Treatise was sharply censured by sundry of all sorts in divers points. But specially in these following: 1. Because I resolve vpon this conclusion, y^t Only a particular ordinary Congregation of Christians, & every such Congregation in y^e New Testament is appointed & reckoned to be a visible Church. . . . 2. Because I affirme y^t our Ceremonies in controversie in England are parts of Gods Outward worship & Service, albeit invented by men. . . . 3. Because I expound those words of Christ Tell y^e Church math. 18.17. of a whole Church intirely & properly taken, as it containeth not only y^e Guides but y^e people also. . . . 4. Because I affirme that No Synod vnder y^e Gospell hath power by Gods ordinance to prescribe & rule Ecclesiastically sundry whole Churches if they severally consent not. . . . 5. Because in my Epistle to y^e Pastors of y^e Churches in England pag. 81. I vse these words; *Looke to your charge, fullfill your Ministerie which you have receaved of y^e Lord.* Wherein som gathered y^t *I exhort y^e Pastors of y^e Severall Churches in England who do hold themselves ²to be rightly & truly Pastors of their severall flocks, & ¹not y^e Diocesan Bishops Curats & Substitutes, but ³themselves to have properly y^e charge of their peoples Soules; that they should fullfill their Ministerie, y^t is, set vp & exercise y^e Ecclesiasticall Discipline among yem whether y^e King will or no.* To this last point I will first answer. My meaning & intent in this place is nothing so. But only to do as in y^e next page I do plainly expresse; *to seeke vnto God by prayer & to our most wise & noble King by humble & earnest Suit, both for their owne, for their peoples, yea & for Christs due right.* Which indeed if they obtaine not, then to consider how they can be in such an Office & not to do y^e Office, nor intend to do it. For so they do not, who-soever remaineth & continueth therein still not meddling with y^e holy Discipline & government meerey Ecclesiasti-

call touching his more particular flocke. And yis albeit I answered by mine owne hand writing heeretofore to y^e Archbishop of Canterbury privatly, yet I thought it needfull also even in publik to deliver the same. As concerning y^e other severall matters before going I answered then in y^e time of my trouble, y^t if I should perceave from any man Reasons given contrary to my present resolution such as should be *good & well grounded on Gods word*, then I would by Gods grace change my judgment therein. And I promised also, (y^t it might appeare how ready I was to all Christian reason), y^t for a time I would stay my selfe & see what would be brought against my opinion by any man within halfe a yeare, notwithstanding it was given y^t out of hand [?] my small treatise should be shaken to pieces. Nothing whereof is performed, nor so much as likely to be performed for ought I heare.