

ters, which were Pastours and Teachers. for they all had the function of teaching, exhorting, and reproofing in the Congregation, which Paul enioyneth vnto Bishops. To whom the office of teaching was allotted, they were all called Presbyters. These in euery Citie chose one of their owne number, to whom they gaue the speciall title of a Bishop, left by an equalitye as is vsually found, diuisions shoulde arise. To euery Citie was appointed a certaine region, which tooke their Presbyters from the Citie, and was counted part of the bodie of that Church. First then Presbyteries consisted of Pastours and Teachers, and were not had but in Cities. Next, lest equalitye shoulde breed confusion, ouer these Presbyters in eche Citie as well as ouer the flocke, was a bishop, who in Dignitie and Authoritie was aboue them. Thirdly, euery Bishop had his region or Diocese besides his Citie, and the Presbyters that were designed for such Countrey Parishes as were within his Circuit, were sette from the Citie, and reputed to bee of the bodie of the Episcopall Church. And all these thinges not onely were in the Primitive Church, as I haue alreadye prooued, but they were also agreeable to the word of God, as Caluin himselfe confesseth.

*You should take all. He telleth you that a Bishop should haue no dominion ouer his brethren, but as a Consul in the Senate, shoulde propose matters, aske voyces, goe before others in aduising, warning, exhorting, and moderate the whole action with his authoritie, and execute that which is decreed by common consent. And this kinde of regiment hee saith, the Fathers acknowledge first entred humano consensu, by the consent of men according to the necessitie of the times, though it were verie ancient, as at Alexandria euer since Marke the Euangelist. I honour Caluin for his wonderfull giftes and paines in the Church of God, and could easily be enduced to embrace his iudgement, were it not, that in this case a manifest truely confirmed by the Scriptures, Fathers, and by himselfe, enforceth me to the contrarie. Ieromes wordes I haue examined before; they do not import that bishops first beganne by humane deuise and pottip. Ignatius, Irenæus, Egesippus, Clemens Alexandrinus, Dionysius of Corinth, Origen, Tertullian, Eusebius, Methodius, and Ierom himselfe*

himselfe affirme the first bishops were made in the Apostles times, and by the Apostles handes. Saint Iohn in his Reuelation writeth to the seuen Pastours or chiefe moderatours of the seuen Churches in Asia. Whiles Saint Iohn liued, as Eusebius recordeth, there succeeded at Antioch, Ignatius after Euodius; at Alerandria, Abilius after Amianus; at Rome, Clemens after Anacletus and Linus; at Jerusalem, Simeon after James. Yea, Saint Iohn with his owne handes made Polycarpe bishop of Smyrna, as Irenæus, Tertullian, Eusebius, and Ierome affirme; and that next after Eucharis, as Socrates and Iandrianus writeth. I can by no meanes forsake so many ancient and assured witnesses, whereof some liued with Polycarpe, and were his Schollers, to followe the mistaking of a few wordes in Ierome by whomsoever. Yea Caluin himselfe saith, *Nec huius manus est inuentum, sed Dei ipsius institutum, quod singulis suas assignamus ecclesias. Paulus ipse Archippum Colossensium episcopum commemorat.* It is not mans deuise, but the very ordinance of God, that we assigne to euery man his Church. Paul himselfe mentioneth Archippus Bishop of Colossus.

*That is, Pastour of Colossus; and some grant eche Church ought by Gods law to haue a Pastour.] We must aske further, whether by Gods lawe eche Church must haue one or many? If one, wee haue our desire; if many, there must yet be one chiefe to auoyde confusion. Equalitye, as Caluin noteth, breedeth factions. Ierome saith, To suppress the seedes of dissention, one was set aboue the rest; other wise there would be as many schismes as there be Priests. Beza maketh it an essentiall and perpetual part of Gods ordinance, to haue one chiefe in eche Presbyterie. His wordes are; *Essentiale fuit in eo de quo hic agimus, quod ex Dei ordinatione perpetua necesse fuit, est, & oritur in Presbyterio quisprius & loco & dignitate primus, actioni gubernande preest, cum eo quod ipsi diuinitus attribuitur est iure.* This was essentiall in the matter we haue in hand, that by Gods ordinance which must alwaies indure, it hath bin, is, and shal be needefull, that in the Presbyterie, one chiefe in place and dignitie should moderate and rule euery action with that right which is allowed him by Gods lawe. And in this he saith right; for a multitude vngoverned must needes*

<sup>1</sup> Eusebii Chron. con. Hieronym. libro script.

<sup>2</sup> Irenæus l. 3. ca. 3. Tertul. de prescript. aduers. heretic.

<sup>3</sup> Hierony. in Ig. natio.

<sup>4</sup> Socrates lib. 5. ca. 22.

<sup>5</sup> Apud Euseb. lib. 3. ca. 3.

<sup>6</sup> Calu. institutio. lib. 4. ca. 3.

<sup>7</sup> Beza.

<sup>8</sup> Caluin. Institutio. lib. 4. ca. 4.

<sup>9</sup> Hierony. ad Euzarium.

<sup>10</sup> Contra Luciferianos.

<sup>11</sup> In responsa ad tract. de ministeriorum euangelicorum. lib. 3. ca. 23. fol. 153.