

Sermon by John Warham, Windsor, Aug. 15, 1647, upon "the matter and form of a church" (pg. 30-51a)

PAGE 30 Agust 15. 1647. mr. Warham/ taught upon. 1 corentes. 1.2./ Intending to speake of the matter, and forme of a chur/ ch, and of baptising children/ unto the church of god which/ is at corint, to them that are/ santified in christ Jesus, called/ to be saints,/ Those words describ the parsons/ to whome thay are writen, de/ scribed by a church, and saints/ at corent, he dos not write to/ the men, but saints at corent,/ nor to the saints but church/ saints, nor to all church saints,/ but to distinkt saints, here is/ the superscription ginrall./ 2ly. speciall, the auther of this chu/ rch god, the king of it Jesus/ Christ the common privliges, their/ lord and ouers./ D. Saints are the matter, and in chu/ rched saints are the forme./ for the matter of the church/ thay must be squared stones/ and yet not a church unles fit to/ gether. the mater of a church/ under the gospell are saintes/ in christ 1 phl 1. 1 colo 1. 1 thes 1.1./

PAGE 30a 1 rom 1 to 8. 1 eph 1./ the matter of a church in Jud/ gment of charity and visible/ saintes there are reall and/ internall saints knowen to god./ 2ly: there are visable saints that/ p[r]ofess santity 1 peter 5.12./ 3ly. there are {internall} professing/ saints that are neither externa/ lly nor internally holy, they/ p[r]ofess, but live in some vissa/ bell wound in their santity/ 1 titus 16. 2 tim 3.5. they have/ a forme of godlynesse but/ the lord disables thousands of/ these. 1 of Esay. that have their/ sacrifices, yet rejected, 4 amos 4/ to which of these saynts dos/ pall speake to, to both the/ former, the invisabell, and/ the visabell that ware so to/ palle./ 3ly. there are two sworts of saynts/ aged, and eminent, Infantes/ and lesse eminent. 6 gala 1/ there is visabell eminent &/ invisabell eminent 1 gal 13.14/ 13 mat 21.22./ R because vissabell churches are the/ vissabell kingdome of christ/ PAGE 31 2ly. they ought vissiably to obey the/ lawes of christ, and the lawes of/ the kingdome are holy, and the kinge/ is holy, and he will not suffer them to/ be of his vissiable kingdom that/ doe not bring forth vissiable fruit,/ but will throw them out./ What king will intertayne vissia/ ble scornors/ 2ly. because he gathers his subjects/ out of the world, chossen from/ the manners of the world/ abraham must for sack his cun/ try, the church is a garden in/ closed, thay must not live in/ vissiable profainnes./ 3ly. vissiable rebelles agaynst christ/ are satans subjects, and are not/ fit to be of the vissable kingdom/ of christ./ 4ly. the keeas are given to deliver/ men to sattan, and profayne ones/ are not fit to be Judges of pro/ fayn ones, but thay must be judg/ ed by holy ones./ 5ly. the officers must be holy, and/ profaine men are not fit to chose/ godly officers, but such as are/ like them silves, nor to ad/ mit these that ar fit for chur/ ches./ therefore those that have the kees/ PAGE 31a must be visiable sayntes./ many natrall men dare not Joyn/ others out of profaynnes will/ not Joyne, and who shall fors/ them. thay must be such as/ are vollintaryly willing./

use. of Information who they/ are that are to be admited into chu/ rches, not the eminent only/ but the lowest and weakest/ If they have weak grace/ I could not writ to you but/ as babes in christ, the church/ seal and covinant belongs to/ babes, the Inisall seale was/ admited with out delaye when/ there was som emient thing/ god allowes not to despis the day/ of small things, and lames must/ be fed. therfor to expect/ eminency for admission is two/ much, the stronge must beare/ with the weake, the house is/ a house and all stones are not/ big ones./ use. of inquire whether they must/ not be reall saintes only that/ must be admited, no lion must/ be theare and men that are not/ reall saintes and know them/ selves so, should feare to Joyne/ PAGE 32 God wold have men to be so, &/ to feare to Joyne if they be not/ so, god will punish the sircom/ sised

with the unsircumsised,/ they should be reall saintes, yet/ such may be admitted by the chu/ rch, so they cannot disisable the/ ire visable santity, the church/ may admit them though they can/ not till that they be reall saynts/ for no man can Judg the hart/ and outward thinges do not give/ Infaylabell sines./ a man may keepe himsilfe un/ spote[d] of the world and yet a dog/ and swine, may be a virgin &/ suffer and yet w[i]th out love,/ a man may be naught and yet/ the time of his Judgment is not/ com, Ismall was admitted into/ covinant and all the nation of/ the Jues, and yet not all found/ there ware false brethren at/ galatia. they may be sayntes/ to me though they are not so/ to god love hopes the beest/ when it has not rulle to the/ contrarye: it is meete so to/ Judge, they act vissable santite/ PAGE 32a and did all dutyes. I ame/ par swaded better thinges of you/ because of your labour of love/ it is good to mee but what it/ is to god I knowe not/ How dos John know the elect/ lady because thay walke/ in the truth, god countes/ those churches a holy people/ and the seven churches yet/ many dead, 2 Jere 3.4./ I remember the love of/ thy espousalles that is vis/ abel love, trwe there mu/ st be no knowen cananit/ in the land./

the rulle of admission is/ not sertayne grace/ but charitable grace/ _____/ the matter of a church should/ be vissabel saynts in the Ju/ dgment of charity./ use: to confute those that think/ that profession of Religion/ is anofe for a church espa/ cially w[i]th cohabitation/ but they ar not matter for/ a church though they here/ sermons and pray in famyly/ If they have some wound/ in thine Repentens/ PAGE 33 renuncing of Idoles will not/ make them fit matter/ though tares ware let alone/ and the Jues remaine a church/ though a people not fit for sacri/ fice. thus men object, and think to/ make the church a hochpoch and/ without excominycation/ but church members must be living/ stones, the are Justified and Santifie[d]/ in the Judgment of charity./ 1 gal 4. a tree is knowen by his/ frutes 53 psa 1. 20 gen 11./ though a man be not uniuss/ ally profayne, yet if he/ lives in the breach of any rule/ he is not a vissable member:/ he that lives in any knowen sin/ is a viper if a scorner,& cc./ and vissably profes to breake/ his bondes christ will take a/ way his kingdom from them/ 3ly. those that the church should/ cast out if they be members./ those the church must not let/ in if they be out/ 4ly. theas that thay must avoid/ and turne from, those thay/ must not have in communion/ 16 rom./ PAGE 33a 5ly. those that will destry christ/ his vissble kingdom must not/ be admitted, for selfe presur/ vation is a principle in nature/ but there besome that will/ destrye the churche./ 6ly. if god cast out some then/ they are not to be admitted/ 11 Zac saintes that have/ made a covinant wth sacrifyes/ 50 psa. they must be saintes/ that keepe covinant, and yet/ god rejctes them be cause/ thaye keepe not his covinant/ 12 jer 7.8. though god ownes/ them yet god rejectes them/ he calles them his heritag &/ dearly and dearly beloved/ of his sowle; as a man may/ bring a wife to be devorsed/ from hir and yet calle hir a/ wife, did god covinant with/ them when they ware vissably/ prophayne, they must put away/

there strang gods and be vissa/ bly holy when god covinants/ wth them, many of them ware/ internally naught though not/ vissably so the lord was among/ them while thay ware not/ vissably naught. but they ware/ {cast out}/ PAGE 34 counted members after thay grew/ base: that is not ginrally trwe,/ for Ismall was cast out when he/ grew prophayne. and when the na/ tion grew prophayne who should/ cast them out, we are not to con/ forme to juesh practices in every/ thing. we are tide to juesh practi/ ces no firder then the rule./ therfor Juda is commended for not/ following Isrell in their sinnes./ and should thay cast out vissable/ prophayne ones and did not,

that/ is no rulle to us, when god com/ maunded that such a man should/ be delivered to satan. and god/ did cast of the jues though he/ bore with them a great while./ ob: but the tares must be let a/ lone though he be a tare he is/ a christian, and not a pagan, you/ must let him alone;/ an: ay, but if he be a church brother/ he must not be let alone/ we must try playne scriptures by/ paribolicall, the scope of the parable is/ only to be atended, which was to sheawe/ that there will be some unsownde/ professors, not that it should be so,/ but that it will be so till the last daye./ it will be angels work to pluck out all./ PAGE 34a 2ly. from a conditinall cause, least/ you pluck up the wheat, thay ar/ let a lone for the benifit of the whe/ ate, not when they are apregids/ and they war not tares when thay ware ad/ mited. it is the previlidg of all sta/ tes to purg out bad members that/ are knowable, but it is anges work/ to purg out all, and whear as you/ say there ware tares in the gospel,/ yet thay war blamed for leting/ them alone, therfor thay should/ not be there./ a member may be foundamentaly/ unsound, and yet not a tare as the/ galatians of whome paule was a/ Frayde. 3ly. a man may be vi/ sably naught, that at entrans was/ vissably good, as Isrell, and simon/ magus. 4ly. the mager part of/ a church may be corupt, and then/ thay are not sensrable, though re/ prouable of other churches./ churches may be internaly naught/ to god, though vissably good to men/ till discoverd/ the, a man may be vissably not a/ saynt, and yet not excomuni/ cable, because it may not be/ knowen to all though to some./ I should now come to the mayne/

use of the point. what it is that makes/ a man a vissable saynt./ PAGE 35 is it profession, or is it confession,/ or to whome ,or of whome. will he/ storicall knowledg fit a man for sac/ raments./ but to the church matter, saintship is the/ matter, but thire covinanted toge/ ther is the forme. a church is taken/ for a catholick church under Christ 5/ eph 26. 2ly. a vissable congregation/ under officers and ordinances, of this/ church we speak at corint,/ not to the catholik in all the world./ what is ment by a church./ somtimes a kingdom, thay shall take/ out of the kingdom all things that offend/ some times a house, a family a sitty/ a vine. an olliff, the root is christ. a bo/ dy, it must be a sosiety of sayntes. a/ body of many members, one or two/ saintes do not make a church, but/ so many as ar abell to make a body/ politick in the straitnes of it./ what is a church, a congrigati/ onall church is a society of saynts/ vissably knit together into an eglia/ sticall body to injoy all the ordin/ ances of Christ. It must be a com/ pany of saints, knit together. 4 eph/ a man must not live as a lose/ member, but must be grafted/ PAGE 35a Into a stoke fited for vissable/ goverment, and like the roote chr/ ist vissable, he must like church/ ordinances and rulles, it must/ not be a branch that a littell Fhil/ lup will strike it of./ 4ly. United for constant Ecclesti/ call communion: it must be/ for Religious eandes, not as/ Townes men, But a combi/ nation to hould communion w[i]th/ god in public ordinances./ it is a partickler kingdom,/ a member of that body and no/ other./ Churchwod is a nother thing/ be sids saintship, it is a knit/ ing of many saints together./ ob: Then what is inchurching./ It is a knitting together of ma/ ny sayntes into one body,/ and corporation,/ saintship is but the matter of a/ church. confadraction is the/ forme, Joyning together/ for such and eand, and the/ covinant dos all this. 17 gen/ Abraham was a sainte (before/ PAGE 36 he was sircomsised) and in the covi/ nant of grace: but now he comes to/ his church covinant, and this was/ not the covinant of grace, for/ else Ismall had bin in the covinant/ of grace, but no prudent man/ will thinke so, 16 Ezek/ and no ey pited them: This aludes/

to the church in the Wildernesse./ god made it a time of love./ a woing time, making love to/ them, to bring them into a ch/ urch covinant and nationally,/ and this was not a covinant of/ grace, for thay ware not all sa/ ved. thay be came an ecliaistic/ all kingdom after the woing time./ this the time of mariag, and the/ church in the Wildernesse./ thay ware many vissable saints/

before, but now they become a people to him, and this could not be the covenant of grace/ Rom 11.17. the gentles were grafted into Christ, that is, as a visible head, there is no union in saintship, It is churchwhod bigits union and Relation; covinanted begets them branches/ PAGE 36a to be in Christ visible, and also capable of casting away./ a man must not be a saint/ visible, but he must do something visible to make him one of this place. Else all the saints in the world are members here which cannot be. there must be bonds to knit them together, but saintship does it not, but the covenant. a man must be a Joynt, and thin bring in/ his suply 4 eph 16./ they are all members of one body, that is ecclesiastically knit together, but saintship is not enough to make a man a churchling without a covenant./ there is no union in a body unless the members be knit together by Joynts and seed newes. so in a house the locking of timber together makes it a house./ government in a family is by covenant./ 2ly. a church body is in relation more then another/ and there must be a covenant to make them a relation./ PAGE 37 or else what brings into relation, else they are free. a natural relation comes by berth, but a voluntary relation comes by covenant/ and it must be voluntary not forced/ 3ly. there can be no tie {in relation} to relative duties till he be in relative relation./ but there be realities of a church, the pastor to attend his charge/ and the people bound to serve him/ fly. where there is ecclesiastical authority as in the church, it must be by covenant. the election of/ and {off} and officer does imply a covenant, nothing can be the for/ me and beget relation but the covenant, the breach of a covenant. 11 Zac is the resolving/

of a church. therefore to make a covenant makes, the church./ use: is to inform us of a great deal of mistake in the world/ about a church some place/ it in visible faith, some in cohabitation, others in baptism, some in word and sacraments together, visible/ faith and saintship does not/ PAGE 37a make members without any/ more ado. that which is the matter/ of a church cannot be the forme/ but faith and sanctity is But the matter, therefore not the forme/ though he be a squared stone/ yet is he no parte of the house/ forme is not put one him./ 2ly. that which is before inchurching/ cannot give incorporation, but makes them fit to be members/ 3ly. that which makes a member of the church invisible, Cannot be that/ which makes a man a member of/ a partickler Church {more then another} faith makes a man a member to all believers, and not to one partickler more then another./ but inchurching makes him visible here, more then to another./ 4ly. that which makes not a man more a relative to one more than to another cannot be the inchurching/ because that which gives the forme does/ all this, But faith does not this, for/ thin a man must be bound to all/ officers in the world, the forme of a visible body, must be visible, but faith cannot but the Covenant./ PAGE 38 faith does not force a man to relatives./ ob: but some will saye, there are/ no Church covenant in the scripture/ and show me one in the new testament/ but the covenant of grace./ Ans: we have showed you one in the old testament, and though be no express covenant named in the new testament, yet in that it is in the old, it is in nough, because god states it/ a duty of a church for his forme/ therefore it must be practised in/ the new testament, els the church wanteth his forme, though wee/ have not an express word, yet by consequence there is one, there is mention of churches, and titles of churches, and they are said to have authority; they are branches of one root/ therefore relatives, also it tilles us/ of joining to churches; and that churches are of Different relation./ and in dependancy blames one church/ for their owne fault, and not for/ anothers fault, also they have power of election, and this does necessary/ ly imply a covenant, a man/ cannot be a church member, unless he doeth that which makes him so./ PAGE 38a

there is ingrafting, and inchurching/ in the new testament, therefore there/ is covinancing,/ and if there was a church covi/ nant in the ould teastiment, be/ sides the covinant of grace, and/ why is it not nessary under the/ new./ 7[ly]: the very scope of, and ayme/ of a church covinant, and of a/ covinant of grace do mainly di/ ffer, grace unites men to Christ/ mystically as the head of the whole fa/ mily of Heaven and earth./ but the scope of the church covinant/ is to unite us to christ as a vissa/ ble head in this place, to the/ church in thy howse;/ 2ly. the misticall communion that comes/ by a covinant of grace is unbr/ eakable, but the church covinant/ is breakable/ 3ly. the covinant of grace begits such/ a union that never changeth, but the/ other may chang; a man may/ goe to another place./ 4ly. the covinant of grace ob/ ligeth a man to all dutys of/ relation, but the church covi/ PAGE 39 nant ties me to spcall dutyes here/ as cohabitation till god call away/ you must cohabit w[i]th your root./ it ties to spcall dutyes. the eye is/ bound to atend its offis to the body/ all the day, but not for his naigh/ bouer but as it comes in his way/ The covinant of grace ties a man/ to christian duties/ but a cong{rigational}icall covinant ties/ a man to congicall Duties:/ the covinant of grace dos not tie/ a man to the Dutyes of a member/ till he be a member. it binds/ him secondarily. a congicall/ covinant bindes to wiflick Dutyes/ and grace seconds it when that/ comes/ we have proved that the covinant/ dos make a church afirmatively/ we are now to inquier what other/ vissable thinges there are that may/ make a church. som ascribe it/ to profession & cohabitation, or/ confederation, som to the lawe of/ the land that the people there shall/ be a church, But nither of/ these make a church, but the/ covinant, not profession of/ PAGE 39a Religion, dos church a man./ a man may pr[o]fes Religon/ that is loose, one that is cast out/ may profes Religon./ Neither dos sound profession/ make a man a member, for/ all that is but matter, and not/ the forme, it is the fittnes of/ a man to be a member, and/ not a member/ 3ly. a sound professor may/ live betwen 2 or 3 church/

es. his sound profession,/ make him as much a mem/ ber of all as of one./ 4ly. Neither dos cohobita/ tion make a member, cohobita/ tion dos not make a man a/ free man,/ Cohabitation is but a sivell/ case, But churchwhod is/ a Religious effect./ Cohabitation begites no Re/ lation, therfor no membe/ rship, officers ar relatives/ and sheep are Relatives/ PAGE 40 Cohabitation begites no athority./ But churchwhod be gites a/ thority. Cohabitation if it makes/ a member, thin breking of it/ breakes it, but that dosnot./ Cohabitation senserly together/ makes but matter, fitt and sq/ uared together do not make/ a howse thay ar but matter./ If Cohabitation do it thin a ma/ may be a member against his/ will and unknowen, and a min/ ester not know the man and/ yet is bound to them./ also more may cohobit together/ thin a church is capable/ of, for they must come togeth/ er into one place./ 4ly. Cohabitation and Baptisme/ makes not a member neither/ 1 His Baptisme did not make/ him a member of the church/ where he was./ 2ly. there may be members/ without Baptisme 40 yeres/ together/ 3ly. thin Indians Baptised are/ members though never hard/ of the covinant of god./ PAGE 40a some think that the covinant/ makes men members and/ Baptis children but that can/ not be, for there is but/ on churchhod,/ besides children ware mem/ bers before Baptised. he is/ not holy by his Baptisme,/ but by his fathers confedr/ acon, we who are Jues/ by natuer, and not siners/ of the gintles, church holy/ oposed to want of church/ holynesse./ 3ly. if Baptisme alone ma/ kes members, thin there is/ no ned of thire fathers/ covinant, but that is false./ But he must be a covinant/ child./ 4ly. thin the jues children/ war not members till the 8 day/ but thay ware. 29 Dut 12.13./ Baptisme is but the seale and/ sine of the covinant, ther/ for not the covinant./ 6ly. Baptisme makes it a sea/

led covinant, and that is not/ PAGE 41 the essiens of covinant./ and the covinant of grace is/ suer without the seale./ Lastly thin there is no reason/ why a belevers child should be/ Baptised, more thin ar non/ members, but by his fathe/ rs Holynesse which is imput/ ed to him so sone as he is bo/ rne./ 5ly. mutall affections and clos/ ing together with the church/ and the church to them, make/ them not members/ 2ly. mutall afections may/ be as great 20 milles of./ 3ly. mutall affections dos not/ begit mutall athoryti one/ over another with out a co/ vinant./ 6ly. Attention on ordinances/ dos it not, a man may atend/ to ordinances that is a member/ in another place./ 7ly. Neither the lawe of the land/ with out thay covinant./ and there is membership wh/ eare there is no lawe of/ the land. god will not be/ behoulding to men to give/ formes to his church/ PAGE 41a the law of the land may/ make unfit parsones to be/ members./ 8ly. word and sacraments./ make not a church for that/ may be among paganes/ what is preaching but hew/ ing of stones, and that is not/ building of houses./ 2ly. sacramentes cannot ma/ ke a church, but suppose/ a church made, or else not/ rightly adminestred,/ that which is before can not/ be supposed by that which co/ mes after./ Lastly. there is no other thing/ begites a church, therefore/ only a covinant./ trew faith in christ, bredes/ ginrall relation, but par/ ticular relation comes/ only by the covinant./ use: of cation to those that are/ not members, I dought/ you have mistaken this/ point because the matter/ of a church is vissabel/ santite, that therefore we/ thinke that non are saintes/ PAGE 42 but church members, but that/ is a wrong. you may wrong/ god and your silfe./ if non but saintes are church/ members thin why do thay admit others./ 2ly. many with out the church may/

be better saintes thin some with/ in, though it is not thire santite/ that thay do abstayne./ 3ly. we say such ar saintes that/ are vissably so though thay are/ not church saintes./ thay that ware convrted in the acts/ ware saintes before thay ware/ aded to the church. it was thire/ ading that mad them a church./ 4ly. trwe we say some without/ may be no church matter, yet/ others may. do not wrong your/ silves, nor make others wrong/ you before thay do. nor say men/ are members becaus good chr/ istians, that is a mistake, it maks/ men fit to be a member, but/ it is not formality./ and to say men count them no/ saintes because not membe/ rs of thire church is another/ slander, he that ses a heap of/ fitted stones and ses it is no/ howse dos not lye/ PAGE 42a it may cost Gods spirituall/ builders something to make/ a house of them./ 3ly. To speak to non members/ if a man say he will not ent/ er into church covinant beca/ use it is but an invention of/ men, he is a member al/ redy by his fathers right/ in England, we have proved/ it allredy that it is and ordinans/ of god, therfor to reproch/ an ordinans of god by an in/ vention of men is not well/ he that is a member of the chu/ rch of England is a member/ of a particular church, and/ not a member of the church/ congregational all the wourld/ over though misticall./ and because a trwe beleever/ therfor he is a member of/ all churches is a mistake/ he that is a member of on/ congregation is not a mem/ ber of another congregation/ paule writs to the church of/ corent, particular chu/ rches ar distinct bodies, els/ thire faults would have/ PAGE 43 bin the faultes of them all/ and the vertues of one would have/ bin the vertue of all. but countes/ it not so. reve 3./ and god caules them distinkt ch/ urches of galathia: solimon/ speakes of many quenes, and/ the church of corint restraines/ the church to corint./ because all the nation of the ju/ es was a church, therfor thay/ are called the church and kingdu[m]/ and thay had but on alter./ but now nationall temples/ and ordinances and alters/

are ended/ now every place of worship/ is the mount sion. 2 esa 4.5./ it is not the multiplication of/ christians in a nation dos make/ a nationall church: thay ordayn/ ed elders in every sitty or/ church. he that choseth a relation/ choseth for him selfe and/ not for all other men./ 2ly. no man by gods allowans/ is deputed to chose for others/ but for him selfe./ PAGE 43a 3ly. no man can sense ano/ ther to approve his minester/ god ordaynes no catholick/ officers thay are all ended./ a catholick husband, or souldger/ or minester is as good as a ca/ tholick member./ he that is a catholick officer if/ one chouse him a nother may/ cast him out, and if one chu/ rch lose thire particular/ officer thay may sind for him/ But a minester must over/ see his flock, but a catho/ lick cannot see to all:/ by this we see that a partick/ luer church covinant is the/ forme of a particular/ church member there./ Use: To perswad men not to/ content them selves with vis/ sable saintship, but labour/ to be in covinant where they/ Dwell, for an explisset cov/ inant is a Deuty, assa and/ his people entred into a covina/ nt. also 44 esa 5, thay shall/ subscrib w[i]th the hand,/ 2ly: Husband and wife do not con/ tent them silves to beare good/ PAGE 44 will one to another, but to have/ the mariag covinant pas./ 3ly: it is thire advantag, else thay/ are not bound to that helpfullnesse,/ a mariag covinant bindes to that Duty/ more thin any other, members ott/ to take care on of another as me/ mbers/ 4ly: it is the covinant makes rela/ tion, and ingraftes the twige and/ makes him one of that stock, and that is/ a spure to that memberly helpfullnes/ and the suppli of every Joynt, and/ now thay stand under the blissing of/ an ordinans, and the neglect of this/ ordinans, that i may not say the oppo/ sission of it is Dangrous./ thay must be ingrafted before/ thay can partake of the sape. rom/ 9.3.4. & 11.16. and before thir/ children can partake by fedrall/ holynesse./ Her comes in Divras questions/ if there be no inchurching nor/ church covinant, thin no member/ and what shall we think of Inland/ there is no covinant, and what/

shall we think of thire children/ are thay no members, are the churc/ PAGE 44a hes of inland no churches/ because no covinant,/ answer, thay goe to fare that would/ thus conclud, for thin ther wa/ re no churches in the world for/ many 100 yeres, but that ware/ to ventrous to grant./ There may be churches with/ out an explisit covinant/ 29 Dut 11.15. the littell childr/ en did make an implisit/ covinant, that which makes the/ church of Inland a church/ is by an implisit covinant, in/ thire consinting to the faith,/ (the law of the land and living to/ gether) it is thine consinting/ to the faith, not the law of the land./ a father houlding his peac at/ his Daughters vow is counted/ implisist consint. though that/ Dos not dissable./ 2ly. what shall we say of thire chil/ dren, thay are in an implisist/ covinant w[i]th thire parents that/ confederated for them, my co/ vinant is upone them,/ the lord mad a covinant with/ the father and the child./ PAGE 45 2 thinges may be Douted heare/ whether children of members in/ covinant be compleat members/ before thay com to yeres,/ som do Judg that thay are compleatly/ and need only qualifications to mak/ thire covinant full,/ but thay have not a compleat/ ing to all church priviliges, as/ the lordes supper, because thay/ must make out thire qualifica/ tions, yet god ses he is the god/ of them and thire seed, therfor/ thay are compleatly in covinant/ and the covinant was full with the/ father therfore w[i]th the childe./ 3ly. thay have the innissiall seale/ therefore in covinant./ 4ly. god makes no halfe nor par/ siall covinant w[i]th any, either my/ people or not my people, rom/ 9.25. therfor if the fathers covi/ nant be compleat so should be the/ children. 9 ezs 2./ though children com in another/ way thin thire parans, yet not/ lesse truly, and thay may be/ cast out of previleges, therfor/ thay ar in,/ PAGE 45a and thay are ownd to be in/ children borne to mee. Ezek/ som do consaive yt membership/ dos not resaive magus and minas/ yt is more and lesse,

but yt he yt/ is in the church is compleatly in./ 6ly. if an implissit covinant dos/ not make a member, neither/

dos an explisset, but this is not/ nessary, qualification for the/ seales is not nessary for a co/ vinant, covinant and seales/ are to thinges,/ the one is the agreement, the other/ is but the ratification,/ Therfor the child is in the covi/ nant before and he chaling/ eth the seales by vertu of the/ covinant, and yt which fol/ loweth is not the essenwall of/ the former, It is the Duty of a/ member, but not the Duty yt/ makes a member./ 3 question: of members childrens,/ children, whether they ott to/ partake of the seales, and are/ members to,/ som have thought they are/ the first child is in the covina/ nt by his father, so are the/ second, if the root be holy/ PAGE 46 so are all the branches,/ you must Disinable the first chil/ des covinant before you can/ disinable the second./ the first childes covinant .17 gin 1/ though an implissit covinant is/ as trwe in Gods acount as his/ fathers, and makes as compleat/ a member as his fathers explisset,/ and if the second father be in cov/ inant so is his childe,/ ob: the first child is not as compleatly/ in covinant as his father, for/ it is the explisset covinant of the fa/ ther that brings in the child, and not/ his implissit: therfor cannot the / second child have right./ ans: but hou can it be proved that it/ is nessary that it must be an explisset/ covinant, the child coms in upon eas/ ear termes: and there has not bin/ an explisset covinant in the churches/ theas many 100 yeares, therfor thay/ ware no churches: but I dare not/ affirme that: implissit, an explisset are/ but diffrent agunts: therfore the covin/ ant may be with out explisset:/ 2ly: if members children sin they are/ cast out, and if they have children/ after they ar cast out they ar not/ members./ PAGE 46a ob: thin if children of members sin/ in thire minority they are to be/ cast out, ans: where ever read we/ of childrens excommunication, but/ we read of rods, till they be capable/ of dissapline, if thay grow incurra/ ble under thire fathers dissapline/ an grow up an remaine stuberne/ thay must be brought to stoning,/ now if children of members borne/ through thire fathers have not bin/ partakers of the lords supper,/ yet thay have right to Baptisme./ ob: but we never read of members/ childrens children Baptised by thir/ grandfathers right: ans: we say not/

in his granfathers right but in his/ fathers right, as soone as in covinant/ Baptised: if thay are trwe covi/ nant seed thin they must be Bap/ tised./ ob: thin thiere must be admited a 3 chi/ ld an so one an so currupt the/ church: ans: you must not till/ of inconveninces but weaken the/ rule, prove that thay are not/ covinantes an you do something./ the not atending gods rule will be/ inconvenient. mosses was like/ to be slaine for neglect,/ and whereas you plead it will/ be the way to spoile churches/ PAGE 47 an overthrow dissapline for if/ the mager part of a church grow/ currupt what can we expect thin/ Let sad men prove that the mag/ er part acts not according to riale/ and thay will make them bow or bre/ ake 2 cor 10.6. we have it in a/ redines to reveng all dissobedins/ when your {diss}obediens is fullfilled/ your obediens in the Rule delivered/ to them, though thay be the mager/ part, and the magestrat will force/ them./ ob: whether children Baptised in/ England and com over hether w[i]th/ thire parens be members here/ or only in the place where thay ware/ Baptised./ ans: I shall confine my silfe to/ those that are under thire fathers/ wing ar in minority, I conclud/ thay are members here, so thire/ fathers ware members there of/ som partickler church./ ob: but how ware thay dismist there/ to joyne here, as thire parents/ ware so ware thay, thire mem/ bership by the call of the land dwel/ ling in parish church dos not hinder./ PAGE 47a ob: but thire parens became/ members here by entring

into/ covinant, an how come thay in/ How came thay to be members/ thire but by thire parents./ therfor thay may be readmitted/ here with thire parents,/ and why may not thire parents/ covinant twice for them/ and why may not thay be admited/ by a childes way of admission./ and what think you of that way 2 acts/ 37. there may be a readmis/ sion, with out adission where/ it cannot be had, the fathers/ covinant brings in the child that/ is with him it is not only a/ first covinant, in sivell/ things a man may bind himsilf/ twice and it is not thire first/ covinant that bindes them after./ ob: when a child that is Baptised/ either in England or here/ and brought into his church/ stat by his fathers right./

whether he stands or falles/ with his father,/ ans: Though he came by his/ father, yet he stands by him/ silfe he is covinanttee/ parsonally, 9 ezs 1. 2 mal 10./ PAGE 48 parens must teach thire childr/ en, the covinant that thay may keep/ it and thay are punished for thi/ re one brech, trw the fathers/ prophanes keeps out the childe/ when he is out, but it dos not/ when it is in, neither dos his/ fathers holynesse keepe him/ in if hee be prophayne, he/ standes in his covinant up/ on his owne leges./ ob: his fathers goodnes brought/ him in, therfor his fathers bad/ nesse put him out, not so:/ an: his father leet him in, but/ when hee is in hee must re/ stipulat for him silfe./ qus: Wheare in lies my grund to/ Judg of charitable santity,/ in profession, and confession,/ he must walke as becomes a/ saint, 5 eph 3.4: 2 phel 15.16./ 2ly. there must be a profession/ of santite. 2 cor 9.13. 1 timo/ 2.10./ 3ly. confession so fare as god/ calles. 10 rom 10: 2 phl 11./ a saint must have respect/ to all gods commandements/ PAGE 48a our practis consernes our/ life. profesion respects our/ knowledg and expearens, he/ must have vissable knowledg of/ the god he covinants with./ 2ly. all the artikles of saving prin/ ciples requires knowledg/ 17 john 4. John mad them/ desiples before he Baptised them/ hins with out knowledg the mind/ is not good, thay must have/ saving knowledg to charity,/ there is a damning Ignorans/ he must have his eyes opened/ and turned from darknes to/ light, no man can beleeve/ nor trust in what he doth not/ know, he that will enter into/ covinant w[i]th god must know/ the artikles of the covinant,/ 9 exo 7.8. else a man may/ be bound to keepe a covinant/ he cannot till what it is./ Q but what is that knowledg that in/ my charity is saving, or an ev/ idens of saintship./ A it is not knowledg of a mul/ titude of things, but a know/ ledg of the principles, and such/ PAGE 49 a knowledg as makes way for/ christ and grace, it is not/ hesticall knowledg, for the dev/ ells beleeve and confes the sonn/

of god, he cannot be a saint un/ lesse he be a trwe beleever in/ charite, saving knowledg be/ leeves a thing as good, hestori/ call as trwe, it choseth christ/ as the parle, hongers there,/ and dies if it be not satsfied,/ it is such knowledg as gives hope/ he is in christ, and has taysted of/ the waters of life, but a sent/ is not taking/ this charity judgeth trwe saving/ faith but as hopfull: hesticall/ faith workes no santite, therfor/ John saith bring forth frut,/ membership admits to innissal seales/ as baptisme, but hesticall faith/ will not, therefore it must be sav/ ing, the same kind of knowledg for/ natuer though not for degree, must/ be to enter a man into the church/ and to baptisme, as to give him/ right to the lords supper, saving/ knowledg will make a man beg/ for the watter of life as for/ life, that knowledg which must be/ PAGE 49a charitably saving, must be that/ which gives a tast of christ,/ and makes a man se sin as the/ greatest evell./ such knowledg as is required to/ membership, is required to baptis/ he is no fit parson to be admitted/ that hath not saving principles/ and fundamentals, and in charity/ is not posest of a savour/ Q

whether a suered knowled be/ of a mans goodeste be nessari to/ membership, and whether he/ may not desier membership and/ baptisme for all that./ A Yes he may, there may be cha/ ritable saving knowledg, where/ there is not sertaine. 4 gal 13./ 1 pet 5.10. aman may have good/ ground to hope well of him silfe/ and yet not seartaine, trwe/ grace a man may have and not/ seartayne, aman may have the things/ of god and not know them, but be/ in darknesse as heman. god may/ eclips the son, and yet the least star/ may glimer, the rule of member/ ship is santity not eminency. 13 rom 1.2./ who are thou that judgeth som christians/ would keep out them silves all thire/ dayes,/ PAGE 50 and never desier it for want of evidans/ when others may see that in them. that/ them selves cannot, but thinkes by/ false rulles they have no right./ faith of adherens, goeth before assu/ erens, who can disinabell the faith of/ heman not to be right. seales bild/ up the faith of adherens, and work/ on the faith of assurins./ Q wheather aman must know the time/ of his conversion, to make out for/ his admission./ A I think not, for a man may be/

santified from the wome, and that/ must be arule that will reach every/ one, but the partickler time of a/ mans conversion, may not be {kown}/ knowen of every one, a mans/ first saving work may be su/ denly darkened by temtation/ and he mad to question all, or a/ man may not atend his first wo/ rke, or forgit it it was so many/ yeares before, to remember/ the first sermon or promis that he/ toke hould of is not nessary, ar/ not second as evidensing as the/ first, is it not grace because he kn/ owes not the root of it, is it not/ day because he doth not se the/ son, aman that was santified from/ the wome, and lost the first worke/ PAGE 50a yet he must remember his/ second experens to be as trwe./ You must speak of chari/ table and lowest degre of ex/ pearens, your rule must/ reach all degree of grace./ A man may for seaven +/ seaver yeares want sear/ tayne expearens, enstans/ mst. Drake, a littell grace/ may be compassed wth a gre/ at deale of sorrow coruption./ aman may know he hath run/ his race, and yet not know/ every grass he trod on./ ob: But this will admit many/ unworthy christians if you goe/ so fare./ ans: ware it not better, thin/ to keepe out many worthy/ ones. he that is vissably wor/ thy is matter of charity, tho/ ugh he be not so to god./ Q Though men must knowe/ thease thinges of them silves/ Yet may any man examien/ them abought thire knowledg./ PAGE 51 I think thay may. philup requi/ res confession of the Eunuke,/ christ will have his desiples, as/ men do thire scallers, first give/ account of thire lessen of prin/ ciples, to charitable satisfaction./ They that for want of charitable/ evidens may forbid to be Bap/ tised, may requier charitable/ ground for Baptisme./ Thay that may give the sealles/ to those that have a titel theare/ to, may requier his title,/ no man can justly chaling that he/ hath no titell to, if thou be/ leevest thou maist. 8 ats/ 2 ezs 62: c 4.2.3./ With hould not the good to whome/ it is dew,/ an officer must keepe the ordina/ nces from polution./ and to hinder men from spiritual/ murder, therefore he must ex/ amin, ther is no other way/

to try whether he houldes no/ fundamentall herisie. the/ church must try thire knowledg/ PAGE 51a and testimony (for church felo/ wsbip) of thire fitness is {re/ quired} allowed of God, as letters for/ Barnabas, it is meet to ex/ amin thire knowledg,/ if you alow a ground to try/ his hesticall knowledg,/ you may admit of trying/ of his experementall, for/ you must try that which admits/ to the previlig, and it is sav/ ing knowledg that fits him,/ the officer may requier saving/ knowledg, for a man man/ may be charitable of him/ silfe but I may dought/ so a man may Judg unchari/ table of him silfe, but/ you must come to your rule/ of charity/