

August 15. 1647. m<sup>r</sup> Waxham  
faught upon. 1. 1. 1. 2.  
Intending to speak of the  
matter, and forms of a church  
reg, and of baptizing children.  
unto the church of god which  
is at present, to them that are  
sanctified in christ Jesus, called  
to be saints,  
whose words describe of persons  
to whom they are written, do  
describe by a church, and saints  
at present, he do not write to  
the man, but saints at present  
nor to the saints but church  
saints, nor to all church saints  
but to distinct saints, here is  
the prescription in all.

2. Speciall, the author of this church  
reg. god. the king of it Jesus  
christ. the common principles, the  
Lord and ours.

3. Saints are the matter, and in church  
reg. saints are the forms,  
for the matter of the church  
they must be squared stones  
and yet not a church unless fit to  
gather. the matter of a church  
under the gospel are saints in  
christ. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.



1 roma. 1 to 8. 15th 1.

the matter of a church in  
judgment of charity and visible  
saints. these are real and  
internall saints known to god  
28: these are visible saints &  
of our sanctity. 1 petor 5. 12.

38. these are internall professing  
saints & are neither externa-  
lly nor internally holy, they  
profess, but live in some visi-  
ble wound in their sanctity.

1 titus. 16. 2 tim 3. 5. they sawe  
a forme of godlynesse. But  
they had disabled thousands of  
these. 1 of they. & sawe their  
sanctifies, yet reformed, 4 and 4.  
to weare of those saynts dos  
god speak to, to both the  
former. the invisible, and  
the visible that want so to  
pale.

39. these are two sorts of saynts  
aged, and eminent, infants.  
and lesse eminent. 6 gala 1.  
these are visible eminent. &  
invisible eminent. 1 gal 13.  
13 mat 21. 22.

R because visible churches are &  
visible kingdoms of christ.



2ly. they ought necessarily to obey the  
Laws of Christ, and the Lawes of  
the Kingdoms are holy, and the King  
is holy, and he will <sup>not</sup> suffer them to  
be of his visible Kingdom that  
doe not bring forth visible fruit,  
but will throw them out.  
What King will intortayne visible  
blee sinners.

2ly. because he gatheres his subiects  
out of the world, chosen from  
the manners of the world.

Abraham must for sake his coun-  
try, the Church is a garden in  
closed, they must not live in  
visible profanities.

3ly. visible Rebels agaynst Christ  
are Satans subiects, and are not  
fit to be of the visible Kingdom  
of Christ.

4ly. the Lawes are given to deliver  
men to faith, and profanities  
are not fit to be Judges of pro-  
fanities, but they must be judg-  
ed by solyons.

5ly. the officers must be holy, and  
profane men are not fit to re-  
gule officers, but they as and  
like them should, nor to ad-  
mit these that are fit for your  
re-  
asons these that have the robes



5ly. those that will destroy rejoyce  
his visible Kingdom must not  
be admitted, for selfe prefer-  
vation is a principle in nature  
but there be some that will  
destroy the Church.

6ly. if god cast out some then  
they are not to be admitted.

11 zar  
saintes that have  
made a couinant wth sacrifice  
so & fa. they must be saintes  
that keepe couinant, and yet  
god reuinte them be cause  
they keepe not his couinant  
12 cor 7. 8. though god owned  
them yet god reuinte them  
he calleth them his Excommunicat  
dearly and dearly beloved  
of his people, as a man may  
bring a wife to be divorced  
from him and yet calle her a  
wife, did god couinant wth  
them when they were visibly  
propayne, they must put away  
there strang gods and be visua-  
bly holy wth god couinants  
wth them, many of them were  
internally naught though not  
visually so the cond was among  
them as yet they were not  
visually naught. but they were  
cast out



counted members after they grow  
base: that is not finally true,  
for small was cast out when he  
grew profane: and when the na-  
tion grew profane we should  
cast them out, we are not to con-  
form to usury practices in usury  
thing, we are tith to usury practi-  
sed no further than the rule.  
for for Juda is commended for not  
following Israel in their sinnes.  
and should they cast out usurable  
prophaynes and did not, that  
is no rule to us, when god com-  
maunded that for a man should  
be delivered to Satan. and god  
did cast of the usury though he  
bore with them a great while  
ob: but the taxer must be let a  
long though he be a taxer he is  
a christian, and not a pagan, you  
must let him alone.

en: ay. but if he be a church broker  
he must not be let a long.  
we must try playnes scriptures by  
parabolical, & scope of the parable is  
only to be attended, we are to see  
that there will be some unsworne  
professors, not that it should be so,  
but that it will be so till the last days  
it will be angels work to pluck out all.



2ly. from a conditinal cause, & sayt  
you shewke up the weat, & say or  
let a lone for the benefit of the weat  
ate, not upon the way and a p<sup>ro</sup>gre<sup>ss</sup>  
and they was not taxed upon the way  
mited. it is the p<sup>ro</sup>u<sup>er</sup> of all sta  
tes to p<sup>ro</sup>ng out bad members to  
are knowable, but it is an<sup>o</sup>de work  
to p<sup>ro</sup>ng out all, and weone as you  
say the weat was taxed in the gospel,  
yet they was blamed for letting  
them alone, & for for they should  
not be there.

a member may be fundamentally  
unsound, and yet not a tax as  
galatians of weone paulo was a  
frayde. 3ly. a man may be vi  
sibly nauget, & at entiane was  
visibly good, as Jheroll, and simon  
magus.

4ly. the major part of  
a church may be corrupt, and they  
are not sensible, though ex  
prouable of other churches.  
Churches may be internally nauget  
to god, though visibly good to men  
the disroued.

5ly. a man may be visibly not a  
saint, and yet not extromuni  
cable, because it may not be  
known to all though to some.

7 should now come to the may no  
use of the point, what it is to make  
a man a visible saint.



make members without any  
more a do, & wging is of matter  
of a cqure cannot be of forme  
but flaity and fanhity is but of  
matter, therefore not of forme  
& coug to be a squared stone  
yet is of no parte of of souf  
forme is not put one sim.

2ly. & wging is before in churging  
cannot give in reparation, but mak  
so them fit to be members.

3ly. & wging makes a member of of  
cqure inuisible, cannot be of  
wging makes a man a member of  
a partikler cqure more tgin a  
seter faity makes a man a mem  
ber to all belouers, and not to one  
partikler more tgin a noter.

but in recharging makes sim visib  
ble gone, more tgin to a noter.

4ly. & wging makes not a man mo  
re a rebanice to one more tgin to  
a noter cannot be of in recharging  
because & wging giues of forme des  
all tgin, but faity doo not tgin for  
tgin a man must be bound to all  
officers in of world, of forme of a  
visibler body, must be visibler, but  
faity cannot, but of couinant.



is it profession, or is it confession,  
or to whom, or of whom, will be  
proximal knowledge fit a man for sac-  
raments.

but to of church matter, saintship is of  
matter, but being covenanted to go  
together is of form. a church is taken  
for a catholic church under christ. 5  
epi 26. 24. a visible congregation  
under officers and ordinances, of this  
church we speak at corint,  
not to of catholic in all of world.

What is meant by a church.

Sometimes a kingdom, they shall take  
out of of kingdom all things to offend.

Sometimes a house, a family. a city.  
a vine. an olive, of root is christ. a bo-  
dy, it must be a society of saints. a  
body of many members, one or two  
saints do not make a church, but  
so many as are able to make a body  
politick in of strictness of it.

What is a church, a congregati-  
onal church is a society of saints  
visibly knit together into an ecclia-  
stical body to in joy all of ordin-  
ances of christ. It must be a com-  
pany of saints knit together. 4 epi  
a man must not live as a loose  
member, but must be grafted



must be viffible sayntes.  
many naturall men I axe not <sup>foyn.</sup>  
others out of y<sup>e</sup> profaynes will  
not foyn, and also shall fors  
them, they must be sure as  
axe uoluntarye willing.

use. of information w<sup>ch</sup> they axe  
that are to be admitt<sup>d</sup> into chu  
rches, not the eminent only  
but the lowest and weakest  
If they saw weak grans

I could not writ to you but  
as babes in christ, the church  
goal and covenant belongs to  
babes, the firstall goal was  
admitt<sup>d</sup> w<sup>th</sup> out delays, w<sup>ch</sup>  
there was for eminent thing  
god allowes not to differ the day  
of final things, and lambs must  
be fed. therefore to expect  
eminency for admision is two  
more, the strong must bene  
w<sup>th</sup> the weak, the house is  
a house and all stones axe not  
big and.

use. of inquiring w<sup>ch</sup> they must  
not be real faintes only that  
must be admitt<sup>d</sup>, no lich must  
be they axe admitt<sup>d</sup> that are not  
real faintes and know them  
selues so, should feare to foyn



... faire does not force a man to relation.  
... ob: But some will say, there are  
... every covenant in the scriptures  
... and following one in the new testament  
... of covenant of grace.  
... Ans. We have showed you one in the  
... old testament, and though be no exp  
... of covenant named in the new testi  
... mont, yet in that it is in the old, it  
... is in force, because god states it  
... a duty of a church for his former  
... therefore it must be practised in  
... the new testament. As the chu  
... wanteth his former, though wo  
... have not an express word, yet by con  
... sequent there is one, there is mon  
... tion of church, and titles of church  
... and they are said to have a ge  
... nity; they are branches of one root  
... therefore relation, also it lieth up  
... of joining to church; and that chu  
... are of different relation,  
... and in dependancy blame one church  
... for their own fault, and not for  
... anothers fault, also they have po  
... wer of election, and this does necessary  
... ly imply a covenant, a man  
... cannot be a church member, un  
... less he doth by joining make him so.



type is ingrafting, and ingrafting  
in the new testament, therefore type  
is covenanted,  
and if type was a covenanted cove-  
nant in the old testament, be-  
sides the covenant of grace, and  
why is it not necessary under the  
new  
79: the very force of, and as me-  
of a covenanted covenant, and of a  
covenant of grace so mainly di-  
ffer, grace united men to Christ  
mystically as the head of the whole fa-  
mily of Heaven and Earth.

But the force of the covenanted covenant  
is to unite us to Christ as a visible  
head in this place, to the  
covenanted in the gospel;

2ly. the mystical communion that comes  
by a covenant of grace is unbreakable,  
but the covenanted covenant  
is breakable.

3ly. the covenant of grace begets  
a union that never changes, but the  
other may change, a man may  
go to another place.

4ly. the covenant of grace ob-  
liges a man to all duties of  
relation, but the covenanted cove-



nant ties us to severall Duties. For  
as cohabitation till god call away  
you must cohabit w<sup>th</sup> your w<sup>ife</sup>.  
it lies to severall Duties. & eye is  
bound to attend its office to & body  
all & day, but not for his naig<sup>htly</sup>  
bourse but as it comes in his way  
the couinant of grace ties a man  
to christian Duties.

but a congregational<sup>inall</sup> couinant ties  
a man to Congirall Duties.

& couinant of grace does not tie  
a man to & Duties of a member  
till he be a member. it binds  
him forordaxily. a congrirall  
couinant binds to wiflik Duties,  
and grace forords it w<sup>hen</sup> &  
comes.

We have proved & & couinant  
does make a church a firmahely  
We are now to inquire what other  
vissible things there are & may  
make a church. Some ascribe it  
to profession, & cohabitation, or  
confederation, some to & laws of  
& land & & people there be  
as a church. But neither of  
these make a church, but &  
couinant, not profession of



into a stone. fitted for visible  
government, and like of roots Chr  
if visible, he must like Church  
ordinances and rules, it must  
not be a bearing of a little fire  
any will strike it of.

4ly. United for constant Christi-  
an communion: it must be  
for religious ends, not as  
towards men, But a combi-  
nation to hold communion w<sup>th</sup>  
God in publick ordinances.  
it is a partickles Kingdom,  
a member of the body and no  
other.

Churchward is a note of being  
be fids saintship, it is a knit-  
ing of many saints to gether.  
ob. Then what is incarnating.

It is a knitting to gether of ma-  
ny sayntes into one body,  
and cooperation,

Saintship is but of matter of a  
cure. confederation is of  
forme, joining to gether  
for sure and stand, and of  
covenant of all feib. 17 gon  
Abraham was a saint before



of Effiont of of Couinant.  
and of couinant of grace is  
just wity out of seals.

Lastly tye in tye is no reason  
why a boluous cyed youth be  
Baptised, more tye in an non  
member, but by his faith  
of Holy naffe avyng is imput  
ed to him, so for as he is bo  
kno

5ly. mutall affertions and clof  
ing to getye wity of currey  
and of currey to tye, make  
tye not members.

2ly. mutall affertions may  
be as great as milles of.

3ly. mutall affertions dos not  
begit mutall athorty one  
over a notye wity out a co  
uinant.

6ly. Attention on ordinant  
dos it not, a man may attend  
to ordinant if is a member  
in a notye place.

7ly. Notye of Lawe of of Land  
wity out tye couinant.  
and tye is membership w  
same tye is no Lawe of  
of Land, god will not be  
behouding to men to give  
formes to his currey.



of Lawe of of Land may  
make unfit persons to be  
members.

8 ly. Word and sacraments,  
make not a church, for it  
may be among pagans  
what is fixating but how  
ing of stones, and it is not  
building of houses,

2 ly. sacraments cannot ma-  
ke a church, but suppose  
a church made, or else not  
rightly administered,  
if w<sup>h</sup> is before can not  
be supposed by if w<sup>h</sup> co-  
mes after.

Lastly, there is no other thing  
begins a church, therefore  
only a covenant.

know faith in Christ, but  
ginnall relation, but par-  
ticular relation comes  
only by a covenant.  
use of cation to those if are  
not members, I doubt  
you have mistaken this  
point, because of matter  
of a church is visible  
sanctity, if therefore we  
think if non are saints



But Cyprian members, but  
is a wrong, you may wrong  
God and your selfe.

if non but faintes are Cyprian  
members they do say admit of  
ly: many wite out of Cyprian may  
be better faintes then some wite  
in, though it is not the same  
to say do abstayne.

3ly. we say for an fainte to  
are vifibly so though they are  
not Cyprian faintes.

they to want counted in of arts  
wane faintes before they were  
adde to of Cyprian, it was the  
ading of mead to a Cyprian.

4ly. now we say some wite out  
may be no Cyprian matter, yet  
others may, do not wrong your  
selfe, nor make others wrong  
you before they do, nor say non  
are members because good Chri-  
stians, it is a mistake, it makes  
men fit to be a member, but  
it is not formality.

and to say men count them no  
faintes because not members  
of the Cyprian is another  
flaw, as if for a heap of  
fitted stones and for it is no  
house does not ly



god wold have men to be so, &  
to feare to joyne if they be not  
so, god will purify the fixrom  
fild wity the unfixromfild,  
theye shoud be roall faintes, yet  
jury may be admitted by the chu  
rch, so they cannot disfinable the  
ins uifable fainty, the church  
may admit them though they can  
not till that they be roall faints  
for no man can judg the hart  
and outward thinges do not give  
Infaylabee finob.

a man may keepe him selfe un  
spotted of the world and yet a dog  
and swine, may be auringin of  
fuffex and yet wty out Loue,  
a man may be nauget and yet  
the time of his judgment is not  
rom, Ifmael was admitted into  
Counant and all the nation of  
the jews, and yet not all found  
these were false brethren at  
galatia, they may be faintes  
to me though they are not so  
to god Loue gopes the best  
when it has not xulde to the  
contrayes; it is moote so to  
fudge, they are insable fainte



Religion. If Church a man  
a man may profess Religion  
if is loose, one if is cast out  
may profess Religion,  
Neither do sound profession  
make a man a member, for  
all it is but matter, and not  
of forms, it is of fitness of  
a man to be a member, and  
not a member.

3ly: a sound profession may  
lie between 2 or 3 Churches  
if his sound profession,  
makes him as much a mem-  
ber of all as of one.

4ly: Neither do cohabitation  
make a member, cohabita-  
tion do not make a man a  
free man,

Cohabitation is but a small  
case, But Churching is  
a Religious effort.

Cohabitation begets no Re-  
lation, therefore no membe-  
rship, Officers are relatives  
and so are relatives



it may cost Gods spirituall  
builders some thing to make  
a house of stone.

3ly. to speak to non members  
if a man say he will not ent  
re into covenants Covenant, beca  
use it is but an invention of  
men, he is a member al  
ready by his fathers right  
in England, we have proved  
it all ready to tis and ordinam  
of God, therefore to reprove  
an ordinam of God by an in  
vention of men is not well.  
he 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 of words  
owne thing mistirall.  
and because a new becom  
therefore he is a member of  
all churches is a mistake  
he is a member of one  
congregation is not a mem  
ber of a nother congregation  
pauls writs to the church  
of corinth, a particular chu  
rch is an distinct bodie, els  
the fault would have



bin of faultes of tye all  
and of vertues of one woudt than  
bin of verus of all. but counted  
it not so. roue. 3.

and god cauleth tye distinct cy  
uery of yalazia: folimon  
for sake of many quondt, and  
of cyure of corintt kept in of  
of cyure to corintt.

he cauleth all of nation of tye in  
it was a cyure, tye for tye  
are called of cyure and kingdome  
and tye god but on altor.

But now nationall tempole  
and ordinant of and altors  
are ended.

now every place of worship  
is of mount sion. 2. e. 4. 5.

it is not of multiplication of  
cyure in a nation do make  
a nationall cyure; tye ordain  
of edors in every city or  
cyure. by tye cyofoty a relation  
cyofoty for yim selfe and  
not for all other men.

ly. no man by gods allowanc  
is deputed to cyofoty for others  
but for yim selfe.



he was (sacrificed) and in the cove-  
nant of grace: but now he comes to  
his church covenant, and this was  
not the covenant of grace, for  
else if he had bin in the covenant  
of grace, but no prudent man  
will think so, 16 Ezek

and no ex pited them: this alludes  
to the church in the wilderness,  
god made it a time of love,  
a wiving time, making love to  
them, to bring them into a ch-  
urch covenant and nationally,  
and this was not a covenant of  
grace, for they were not all sa-  
ved: they became an e. after  
all kingdom after the wiving time.  
this is the time of making, and the  
church in the wilderness.

they were many visible saints  
before, but now they become  
a people to him, and this could  
not be the covenant of grace.

Rom. 11. 17. the gentiles were  
grafted into Christ, it is, as a vis-  
ible head, there is no union  
in saintship, it is churchward  
begits union and relation;  
covenanting begits them branches



yes of England no covenants  
be cause no covenant,  
answer, they go to farre & would  
that couled, for tye tye wa  
no no covenants in y<sup>e</sup> world for  
many 100 yeres, but y<sup>e</sup> want  
to doubtous to grant,

you may be covenants w<sup>th</sup>  
out an explicit covenant  
29 Jul. 11. 15. of attoll covenants  
on it but make an implicit  
covenant, & weing makes y<sup>e</sup>  
covenants of England a covenants,  
is by an implicit covenant, in  
tyes confining to y<sup>e</sup> faity,  
(y<sup>e</sup> law of y<sup>e</sup> land and living to  
get on y<sup>e</sup> it is tyies confining  
to y<sup>e</sup> faity, not y<sup>e</sup> law of y<sup>e</sup> land.  
a father bounding his power at  
his daughters will: is bounden  
implicit consent. though y<sup>e</sup>  
did not disabla.

2ly. What shall we say of tyies cove  
nants, they are in an implicit  
covenant w<sup>th</sup> tyies parents y<sup>e</sup>  
confederated for them, my co  
venant is upon them, //  
y<sup>e</sup> lord made a covenant w<sup>th</sup>  
y<sup>e</sup> father and y<sup>e</sup> covenants.



2 things may be doubted how  
whether children of members in  
covenant be compleat members  
before they com to years,  
how to judg. if they are compleatly  
and need only qualifications to make  
their covenant full.

but they have not a compleat  
ing to all covenants priviledges, as  
of covenants support, because they  
must make out their qualifica-  
tions, yet god say he is god  
of them and theirs good, therefore  
they are compleatly in covenant  
and if covenant was full with  
father therefore why if child?

3ly: they have a ministerial seals  
therefore in covenant.

4ly: god makes no halfe nor par-  
tiall covenant wth any, either my  
people or not my people. rom  
9. 25. therefore if father cove-  
nant be compleat so should be of  
children. 9. 22. 2.

though children com in a not so  
way as in their parents, yet not  
less truly, and they may be  
cast out of priviledges, therefore  
they are in,



and they are owned to be in  
children born to me. & yet  
from so confais to member  
Do not refais magis and minor  
to more and less, but to  
is in the query is completely in-  
bly. if an implicit covenant does  
not make a member, neither  
does an explicit, but this is not  
necessary. qualification for  
seals is not necessary for a co-  
vinaut, covenant and seals  
are to things,  
of one is of agreement, of other  
is but of ratification.

Consent of child is in the cove-  
nant before, and so sealing  
of the seals by virtue of the  
covenant, and the witness of  
seals is not the essential of  
the form, it is the duty of a  
member, but not the duty that  
makes a member.

3 question: of members children,  
children, what you say of to  
partake of the seals, and are  
members to.

Some have thought that  
if first child is in the cove-  
nant by his father, so are the  
second, if they root be solely



So are all of them, you must define of first of covenant before you can define of second,

of first of covenant. 17 for I thought an implicit covenant is as well in Gods account as his fathers, and makes as complete a member as his fathers explicit, and if of second father be in covenant so is his child,

ob: of first child is not as completely in covenant as his father, for it is of explicit covenant of father & brings in of child, and not his implicit: therefore cannot of second child have right.

ans: but you can't be proud of it is necessary of it must be an explicit covenant, of child some invasion of tax tax: and there has not been an explicit covenant in of covenant & has many 100 years, therefore they were no covenants; but I dare not affirm of it implicit, an explicit are but different agents: therefore of covenant may be without explicit:

ex: if members children sin they are cast out, and if they have children after they are cast out they are not members.



and did all duties, I am  
paw swaded better things of you  
because of your labour of love  
it is good to mee but what it  
is to god I knowe not.

How do I thin know the eldest  
lady because they walk  
in the truth, god counts  
these churches a holy people  
and the seven churches yet  
many dead, 2 fox 3. 4.

I remember the house of  
the offsprings that is not  
abolished, these things mu  
st be knowne cananite  
in the land.

the rule of admision is  
not for any grace  
but charitable grace.

the matter of a church should  
be visible saynts in the ju  
dgment of charity,  
use. to confute those that think  
that profession of religion  
is a nose for a church espe  
cially w<sup>th</sup> cohabitation.  
but they are not matter for  
a church though they heare  
sermons and pray in families  
if they have some wounds  
in their Repentance



Cohabitation begeth no authority

But cōjuring w<sup>th</sup> god begeth a  
tyranny, Cohabitation if it makes  
a member, t<sup>h</sup>in breaking of it  
breaks it, but t<sup>h</sup> doth not.

Cohabitation serveth to geth<sup>r</sup> or  
makes but matter, fitt and f<sup>r</sup>  
want to geth<sup>r</sup> do not make  
a house t<sup>h</sup>ay<sup>r</sup> or but matter.

If Cohabitation do it t<sup>h</sup>in a mā  
may be a member against his  
will and unknowen, and a min  
ster not know t<sup>h</sup> man and  
yet is bound to t<sup>h</sup>em.

also monks may Cohabit to geth<sup>r</sup>  
or t<sup>h</sup>in a church is capable  
of, for t<sup>h</sup>ey must come to geth<sup>r</sup>  
or into one place.

4ly. Cohabitation and Baptisme  
makes not a member w<sup>th</sup> t<sup>h</sup>er

His Baptisme did not make  
him a member of t<sup>h</sup> church  
w<sup>h</sup>ere he was,

2ly. t<sup>h</sup>ey may be members  
w<sup>th</sup> out Baptisme to y<sup>h</sup>erob  
to geth<sup>r</sup>.

3ly. t<sup>h</sup>in Indians Baptised are  
members t<sup>h</sup>ough n<sup>o</sup> w<sup>h</sup>ere h<sup>o</sup>w  
of t<sup>h</sup> cōv<sup>en</sup>ant of god.



ob. then if children of members  
in their minority they are to be  
cast out, ans: we read of such read  
of children excommunication, but  
we read of rods till they be capable  
of discipline, if they grow in  
be under their fathers discipline  
and grow up and remains stubborn  
they must be brought to stoning,  
now if children of members become  
young, their fathers have not been  
partakers of Gods love's supper,  
yet they have right to Baptism.

ob: but we never read of members  
children children Baptized by their  
grandfathers right: ans: we say not  
in his grandfathers right but in his  
fathers right: as soon as in covenant  
Baptized: if they are in two cove-  
nant feed then they must be Bap-  
tized.

ob. then you must be admitted a ze-  
lit and so on and so on of  
cunning: ans: you must not be  
off in your mind but weak and  
cure, prove if they are not  
covenanters and you do something.  
if not attending Gods rule will be  
in covenant, moses was like  
to be slain for neglect,  
and were as you pretend it will  
be if way to spoils of the  
covenant



30y. no man can force a no  
tyou ~~to~~ aproue his ministex  
god ordaynes no catholick  
officers they are all ended.

a catholick husband, or fougex  
or ministex is as good as a ca  
tholick member,

tho it is a catholick officer if  
one exoute him a not he may  
cast him out, and if one exu  
rye loke this particular  
officer they may find for him  
but a ministex must ouer  
see his flock, but a catho  
lick cannot see to all,

by this we see that a partick  
euen exury couinant is of  
force of a partick ex  
eury member they.

28y. To perswade men not to  
contend them silu & witz, uif  
sable saintship, but labour  
to be in couinant w<sup>ch</sup> they  
Dwell, for an exph<sup>l</sup> cou  
inant is a duty, also and  
his people entred into a couina  
nt. also 44 isa 5. they shall  
submib w<sup>ch</sup> y<sup>e</sup> land,

28y. Husband and wife do not con  
tend them silu & to brack good



to be in exist uiffable, and  
also capable of casting away,  
a man must not be a saint  
uiffable, but he must do som  
thing uiffable to make him one  
of this plane. Else all y<sup>e</sup> saints  
in y<sup>e</sup> world are members here  
wging cannot be. y<sup>e</sup> one must be  
bonds to knit them together,  
but saintship doo it not, but  
y<sup>e</sup> couinant. a man must be  
be a Joynt, and thin bring in  
his suply. 4 eph 16.

they are all members of one bo  
dy, that is relationally knit  
together, but saintship is not  
in nature to make a man a  
churcheing w<sup>th</sup> out a couinant.  
there is no union in a body,  
unlesse y<sup>e</sup> members be knit  
together by joynts and se  
nower. so in a house y<sup>e</sup> cor  
king of timber to gether m  
akes it a house,  
gouernment in a family, is  
by couinant.

2ly. a churche body is in rela  
tion more then a nethe  
and there must be a couinant  
to make them a relation.



an ouertrow discipline for if  
of magox part of a church grow  
corrupt what can we expect thin  
Let sat men knowe of I mag  
ox part larts not arronding to kide  
and tray will make them bow or bxe  
also 2 rok 10.6. we have it in a  
refined to keuing all disobedient  
upon your disobedient is full fled  
your obodient in I full deliuered  
to them, + youg tray be I magox  
part, and I magoxat will forse  
them.

b. wether children Baptised in  
England and comoung them wth  
thine parents be members here  
ok only in I place where tray was  
Baptised,

an: I shall confine my selfe to  
tray I are vnder thine fathers  
wing an in minority, I conclud  
tray are members here, so thine  
fathers were members thens of  
som partible church.

b. but you were tray dismist thens  
to ioynt here, as thine parents  
were so were tray, thine mem  
bership by I call of I land dwell  
ling in I parish church does not giue



our practice conformes our  
life, profession supports our  
knowledge and expression, so  
must have visible knowledge of  
God & covenants w<sup>th</sup>.  
2ly: all of articles of saving prin-  
ciples requires knowledge  
in John 4. John mad t<sup>h</sup>om  
desires before he Baptized t<sup>h</sup>om  
him w<sup>th</sup> out knowledge of mind  
is not good, t<sup>h</sup>ey must have  
saving knowledge to capacity,  
there is a damning ignorance  
so must have his eyes opened  
and turned from darkness to  
light, no man can believe  
nor trust in what he do<sup>t</sup> not  
know, he if will enter into  
covenant w<sup>th</sup> God must know  
of articles of covenants,  
19 & 7.8. Else a man may  
be bound to keepe a covenant  
he cannot tie what it is.  
Q but what is t<sup>h</sup> knowledge t<sup>h</sup> in  
my capacity is saving, or an su-  
ident of saint's sp<sup>irit</sup>,  
or it is not knowledge of a mul-  
titude of things, but a know-  
ledge of principles, and saving



a knowledg as maketh way for  
christ and grace, it is not  
19 historical knowledg, for if I see  
all holines and comfort of form  
of god, he cannot be a faint un-  
lesse he be a new creature in  
christ, having knowledg be-  
lieve a thing as good, histori-  
cal as true, it requireth rest  
as if I see, hunger, thirst,  
and cold if it be not satisfied,  
it is sure knowledg as good, he  
is in christ, and has tasted of  
the waters of life, but a font  
is not taking  
this verity indgeth true saving  
faith, but as good; historical  
faith worketh no faith, for  
John faith bring forth fruit,  
membership admits to inward seal of  
as baptism, but historical faith  
will not, therefore it must be sav-  
ing, of same kind of knowledg for  
nature things not for degrees, must  
be to enter a man into the church  
and to baptism, as to give him  
right to the Lords supper, saving  
knowledg will make a man beg  
for the water of life, as for  
life, of knowledg using must be



charitably failing, must be  
weyng given a Fast of exijt,  
and make a man for sin as  
greatest euill.

jury knowledg as is required to  
membership, is required to baptise  
he is no fit person to be admitted  
to hats not failing principles  
and fundamentals, and in charity  
is not yosert of a fauour

Q wether a furred knowledg be  
of a mans goodes be necessary to  
membership, and wether he  
may not be in membership and  
baptism for all y.

A Yes he may, there may be cha-  
ritable failing knowledg, wether  
there is not certaintie. 4 gal 13.  
1 pet 5. 10. a man may haue good  
ground to hope well of himselfe  
and yet not certaintie, thus  
we are a man may haue and not  
certaintie, a man may haue y things  
of god and not know them, but be  
in darknesse as y man, god may  
Erlize y son, and yet y least part  
may glimpse, y rules of membership  
is sanctity not Eminency. 14 rom  
we are all y iudgote, som exijants  
would keepe out them selfe all y  
daye.



and notwithstanding it for want of evidence  
when others may see it in time, &  
50 term pleas cannot, but thinkes by  
false evidence they cause no right,  
faite of adhesion, go to before all  
others, who can disprove it & faite of  
a man not to be right. So also bid  
up & faite of adhesion, and work  
on & faite of assuring.  
A weat on a man must know & time  
of his conversion, to make out for  
his admission.

I think not, for a man may be  
sanctified from & wome, and it  
must be such & will reare every  
one, but & particular time of a  
mans conversion, may not be known  
known of every one, a mans  
first saving work, may be su-  
denly be taken by temptation  
and he mad to question all, or a  
man may not attend his first wo-  
rke, or for yet it it was so many  
years before, to remember or  
of first sermon or promise if he  
take hold of is not necessary, are  
not served as evidencing as if  
first, if it <sup>not</sup> were be raised by know-  
owes not if root of it, is it not  
day be raised by God, not so if  
son, a man if was sanctified from  
& wome, and call & first worke



I think they may. philyng requi-  
res confession of I runke,  
cruyl will have his defileth, and  
men do take frooke, first give  
a count of thine lesson, of prin-  
ciple, to charitable satisfaction.

they that for want of charitable  
evidence may for bid to be Bap-  
tized, may require charitable  
ground for Baptism,

they that may give I feelleth  
to hope I shall a titel thers  
to, may require his title,

no man can justly require I  
that no titel to, if thou be  
obeynt thou mayst. Sats

2 Cor 6: 2. 4. 2. 3.

Withouth not to good to welcome  
it is sell,

an officer must keep I ordina-  
ment from ydution.

and to guide men from spiritual  
murder, therefore he must ex-

amin, there is no other way  
to key wether he should be no

fundamental bonifit. the  
equity must try their knowledge



yet he must remember his  
second exhortation to be as true  
You must speak of chari-  
tables and lowest degrees of ex-  
hortation, your rule must  
reach all degrees of grace,  
A man may for foule &  
fouler years want such  
tayns of exhortation, as the  
in Drake, a little grace  
may be compassed w<sup>th</sup> a grace  
at doals of foule corruption.  
A man may know by hart run  
his care, and yet not know  
every grace by heart on.

ob: But this will admit many  
unworthy christians if you goe  
so far.

an: Waxe it not better, to  
to keepe out many worthy  
one. If it is wiffably wor-  
thy is matter of equality, to  
use to be not so to goe.

A worthy man must know  
these things of them selves  
yet may any man examine  
them about these knowledg.



Will one to another, but to give  
& making covenant part.

3ly: it is their advantage, else they  
are not bound to the selfless office,  
a making covenant binds to the Duty  
more than any other, members off  
to take care on of another as mem-  
bers

4ly: it is the covenant makes rela-  
tion, and ingrafted of twigs and  
makes him one of the stock, and it is  
a figure to the members selflessness  
and the fulfil of every joynt, and  
now they stand under the blessing of  
an ordinance, and the neglect of the  
ordinance, it may not say of oppo-  
sition of it is dangerous,  
they must be ingrafted before  
they can partake of the feast, Rom  
9.3.4. & 11.16. and before the  
children can partake by federal  
holynesse.

Now comes in Diuinas questions  
if there be no ingrafting nor  
church covenant, then no member  
and what shall we think of England  
there is no covenant, and what  
shall we think of the children  
and they no members, are they coven-



ob. But these parents be come  
members here by entering into  
covenant, an how come they in  
How come they to be members  
these but by these parents,  
therefore they may be readmitted  
here with these parents,  
and why may not these parents  
covenant twice for them,  
and why may <sup>not</sup> they be admitted  
by a <sup>second</sup> way of admission,  
and what think you of that way. 2 at  
37. There may be a readmis-  
sion, w<sup>th</sup> out admission w<sup>th</sup>  
it cannot be had, the fathers  
covenant brings in y<sup>e</sup> child &  
is w<sup>th</sup> him it is not only a  
first covenant, in fine  
these a man may bind himself  
twice and it is not these first  
covenant y<sup>e</sup> bindle them after.

ob: w<sup>th</sup> on a child y<sup>e</sup> is Baptized  
either in England or here  
and brought into his church  
that by his fathers right,  
w<sup>th</sup> on he stands or falls  
w<sup>th</sup> his father,

ans: w<sup>th</sup> on he came by his  
father, yet he stands by him  
selfe he is a covenant too  
personally. 9 22 11 2 mal 11



concurring of foles will not  
make them fit matter.

though taxes were let alone  
and the Jews remained a churche  
though a people not fit for sarkin  
fils, thus men obiect, and think to  
make the churche a hogepore and  
wite out of communication.

But churche members must be living  
Hones, ye are justified and sanctified  
in the judgment of charity.

1 gal 4. a tree is known by his  
frutes 53 tsa 1. 20 qon 11.

though a man be not uniuersally  
profayre, yet if he  
liue in the breach of any rule  
he is not a visible member.  
If that liue in any known sin  
is a uiper, if a scoke etc.  
and uisibly profes to breake  
his bondes christ will take a  
way his Kingdome from them.

3ly. those that the churche should  
cast out of they be members.  
those the churche must not let  
in if they be out.

4ly. those that they must avoid  
and turne from, those they  
must not haue in communion  
10 rom 1



Some think y<sup>e</sup> covenants  
makes men members and  
Baptis children but y<sup>e</sup> can  
not be, for y<sup>e</sup> one is but  
on covenants, and  
be y<sup>e</sup> children were mem-  
bers before Baptis, he is  
not holy by his Baptis,  
but by his fathers confes-  
sion, we were also just  
by nature, and not sinners  
of y<sup>e</sup> gentiles, Churche holy,  
opposed to want of covenants  
holynesse.

3ly. if Baptis alone ma-  
kes members, y<sup>e</sup>in y<sup>e</sup> one is  
no need of y<sup>e</sup> fathers  
covenant, but y<sup>e</sup> is false,  
but he must be a covenant  
child,

4ly. y<sup>e</sup>in y<sup>e</sup> children were  
not members till y<sup>e</sup> 8 day  
but they were. 29 out 12:13.  
Baptis is but y<sup>e</sup> seal and  
signe of y<sup>e</sup> covenant, y<sup>e</sup> one  
for not y<sup>e</sup> covenant.

6ly. Baptis makes it a sea-  
led covenant, and y<sup>e</sup> is not



and testimony (for every  
wif) of their fitness  
of God, as letters for  
Barnabas, it is meet to ex-  
amine their knowledge,  
if you allow a ground to try  
his historical knowledge,  
you may admit of trying  
of his experimental, for  
you must try & wif admits  
to & proving, and it is fail-  
ing knowledge if fits him,  
if office may require failing  
knowledge, for a man man  
may be charitable of him  
selfe but if may doubt.  
so a man may judg. unchari-  
table of him selfe, but  
you must come to your rule  
of equity



or self what brings in relation  
self they are free. a naturall rela-  
tion comes by birth, but a volunter  
ary relation comes by covenant  
and it must be voluntari not forced  
3ly. they can be no tie in ~~relati~~  
to relation duties till they be  
in relation relation.

But they be realities of a chu-  
rch, if pastor to attend his charge  
and if people bound to pay him.

4ly. where there is ecclesiastical  
authority as in a church, it must  
be by covenant. if election of  
and off and officers do imply a  
covenant, nothing can be if for-  
me and be good relation. But  
if covenant, if breach of a cou-  
nant. It can be if resolving  
of a church, therefore to make  
a covenant, makes a church.

Use. is to inform us of a  
ground of mistake in a word  
about a church, some place  
it in visible faith, some in  
cohabitation, others in bap-  
tism, some in word and  
surrender to god, visible  
faith and faint if do not



man must tear time & give  
in of covenant & they may keep  
it, and they are punished for the  
us one bring, the of fathers  
propayne keeps out of covenants  
when he is out, but it does not  
when it is in, neither does his  
fathers holynesse keeps him  
in if he be propayne, he  
stands in his covenant up  
on his own legs.

ob: his fathers goodness brought  
him in, therefore his fathers bad  
ness puts him out, not so:

an: his father lost him in, but  
when he is in he must re-  
pudiate for him selfe,

que: Observe in list my friend to  
Judge of exorbitant sanctity,  
in profession, and confession,  
he must walk as become a  
saint, 5 ep 3-4: 2 pet. 15-16

24: there must be a profession  
of sanctity, 2 cor 9-13. 1 timo  
2-10.

25: Confession so far as god  
calls. 10 rom 10: 2 pet 11.

a saint must have respect  
to all gods commandments