

Samuel Rutherford's

The Due Right of Presbyteries:

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The Original Title:

The Due Right of Presbyteries:

or,

A Peaceable Plea for the Government of the Church of Scotland

Wherein is examined:

1. *The Way of the Churches of Christ in New England in brotherly equality and independency, or coordination without subjection of one church to another.*¹
2. Their *Apology*² for the said government and their *Answers to 32 Questions*³ are considered.
3. A treatise for a church-covenant is discussed.
4. The arguments of Mr. Robinson in his *Justification of Separation*⁴ are discovered.
5. His treatise called, *The People's Plea for the Exercise of Prophecy*⁵ is tried.
6. Diverse late arguments against presbyterial government and the power of synods are discussed; the power of the prince in matters ecclesiastical is modestly considered and diverse incident controversies resolved.

¹ By John Cotton (London, 1645)

² Richard Mather et al., *An Apology of the Churches in New England for Church-Covenant* (London, 1643)

³ Contained in Richard Mather et al., *Church-Government and Church-Covenant Discussed* (1643)

⁴ John Robinson (1610)

⁵ 1618

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⁶ Page numbering is non-continuous with Part 1.

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⁷ This is a simplified table of contents. For the original (rather convoluted) table of contents, see the [EEBO-TCP edition](#).

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⁸ The page numbering is not continuous with Part 1 and starts with p. 185. Rutherford's method is to refute the various New England divines (including Separatists, Independents, and the two forms of Puritan Congregationalism) according to the organization of their books (chiefly John Robinson and John Cotton), which layout may appear disorganized to the reader. The chapter and section number headings in Part 2 of Rutherford's work refer to the chapter and section numbers of his opponents' works.

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⁹ [Rutherford's argument is that Christ could not have given the Keys to every believer in Matt 16:18 as then believers both in and out of the Church would have power of ruling the Church, which is absurd.]

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¹⁰ [Officers that execute judicial sentences.]

¹¹ [That is, of a diocese, which was the geographical territory under a bishop in the Church of England.]

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¹² [as opposed to only the infants of believers]

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¹³ [Rutherford changed his viewpoint on this two years later in 1646 in *The Divine Right of Church Government*, where he argues the opposite extensively (see especially [ch. 27](#)). He retained George Gillespie's viewpoint for the rest of his writing career.]

Other ways of reformation of England, according to the way of Independent churches, are modestly considered, as about maintenance of ministers and replanting of visible churches there

[464-6 ff.](#)

The End